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MIGRATION AND ALIENATION PHENOMENON IN MONICA ALI'S *BRICK LANE* FROM POSTCOLONIAL PERSPECTIVE AND ITS EFFECTS ON MEN AND WOMEN

MONICA ALI'NİN *BRICK LANE* ADLI ESERİNDE POSTKOLONYAL BAĞLAMDA GÖÇ VE YABANCILAŞMA OLGUSU VE KADIN VE ERKEK ÜZERİNDEKİ ETKİLERİ

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ABSTRACT

The constitution of a group's identity in a foreign region is always problematic, because it is difficult to adapt to the cultural and behavioural approaches of a new place. The Bangladeshi British community, which began to migrate to the eastern regions of London two centuries ago to seek better employment and a gainful livelihood, is one example of such a situation. Members of this community are confused about determining whether they are compatible with Islamic cultural identities or should instead hold a common position with many non-Islamic practices and cultures. As a result, they feel alienated. Written by Monica Ali, *Brick Lane* is a novel about alienation of immigrants, focusing specifically on women from Bangladesh to England. This study aims to explicate how these Bangladeshi people have formed their collective identity in England's capital city and how they are alienated. In this study, the sense of alienation experienced by immigrants will be examined through the lens of both women and men, by examining Nazneen and Chanu characters in the novel.

Key Words: diaspora, postcolonialism, alienation, ideological clashes

ÖZ

Yabancı bir bölgede bir grubun kimliğini oluşturması her zaman sorun teşkil eden bir süreç olmuştur, çünkü bu yeni yerin kültürel ve davranışsal yaklaşımlarına uyum sağlamak zordur. İki yüzyıl önce daha iyi istihdam ve kazançlı bir geçim elde etmek amacıyla Londra'nın doğu bölgelerine göç etmeye başlayan Bangladeşli İngiliz topluluk böyle bir durum için verilebilecek bir örnektir. Bu gruba mensup olan kişiler, islami kültürel kimlikleriyle uyumlu kalmak mı yoksa bunun yerine İslami olmayan uygulamalar ve kültürler ile ortak bir konumda olmaları mı gerektiği konusunda bocalama yaşamışlardır. Bu durumun bir sonucu olarak kendilerini yabancılaşmış hissetmektedirler. Monica Ali tarafından yazılan, *Brick Lane*, Bangladeş'ten İngiltere'ye uzanan ve özellikle kadınlara odaklanan çeşitli göçmenlik deneyimlerini anlatan bir romandır. Bu çalışma, Bangladeşli insanların İngiltere'nin başkentinde kolektif kimliklerini nasıl oluşturmaya çalıştıklarını ve nasıl yabancılaştıklarını açıklamayı amaçlamaktadır. Bu çalışmada, İngiltere'deki Bangladeşli göçmenlerin deneyimledikleri yabancılaşma duygusu, hem kadın hem de erkek göçmenler açısından, romandaki Nazneen ve Chanu karakterleri üzerinden incelenecektir.

Anahtar Kelimeler: diaspora, postkolonyalizm, yabancılaşma, ideolojik çatışmalar

1. INTRODUCTION

Postcolonial literary criticism, led by critics and social scientists such as Frantz Fanon, Edward Said, Homi K. Bhabha, and Gayatri C. Spivak in the West, is a school of criticism that has gained momentum especially after the 1980s and aims to address colonialism and related phenomena through literary works. Post-colonialism assumes an important mission in revealing the traces of colonialism related to the changing dynamics in the world.

As Ashcroft, Griffiths, and Tiffin deal with colonial identity in *The Empire Writes Back* (1989), post-colonial culture is inevitably a hybridized phenomenon involving a dialectical relationship between the grafted European cultural systems and an indigenous anthology with an impulse to create or recreate an independent local identity. Writers and intellectuals in once colonized countries began to write their experiences to shed light on third-world countries. According to McLeod, postcolonial texts:

Very basically, and in a literary context, postcolonialism involves one or more of the following: Reading texts produced by writers from countries with a history of colonialism, primarily those texts concerned with the workings and legacy of colonialism in either the past or the present. Reading texts produced by those that have migrated from countries with a history of colonialism, or those descended from migrant families, which deal in the main with diaspora experience and its many consequences. In the light of theories of colonial discourses, re-reading texts produced during colonialism; both those that directly address the experiences of Empire, and those that seem not to (2000:33).

According to McLeod's description, *Brick Lane* (2003) is a good example of these postcolonial texts. *Brick Lane* tells stories of Bangladeshi immigrants, Nazneen and Chanu Ahmed and their two British-born daughters. Monica Ali deals with identity, immigration, and adaptation problems of immigrants from Bangladesh, a once colonized culture.

One of the issues in postcolonial studies is migration. Migration movements have taken place during the historical process. Immigration events in the early times were born out of problems such as hunger, war, famine and diseases, but these reasons are replaced by cultural, political, economic and educational reasons. Immigrants were first gathered in public life areas to overcome cultural problems. They tried to overcome problems with associationism and congregation. Thus, they created an immigrant diaspora.

Diaspora is defined as the disintegration of a nation from its homeland for various reasons. First of all, people who have experienced a common trauma in their homeland, are often compelled to leave by force or by their own will on the basis of many external factors. Diaspora communities try to maintain their own culture, but these communities are often not adopted by the majority of their new country. As a result, diaspora people are socially isolated. The sense of alienation is a part of diasporic literature. My focus is on the alienation theme as reflected in Monica Ali's *Brick Lane*. This theme will be examined in terms of migration and gender in the postcolonial context.

Migrants face a variety of problems in their new settlements. Especially the main problem of the transnational migrants is language. Problems such as identity search, religious fragmentation, social cohesion, integration and loneliness are also seen. Migrants may also experience a sense of alienation and exclusion in parallel with their problems. This process can also complicate integration. Diasporic life causes the marginalization of migrant groups and therefore creates a deep sense of cultural identity. The diaspora people whose culture is occupied by hegemonic culture of the host country are constantly alienated.

During the postcolonial period, a great migration movement started, especially towards to colonialist countries. Because they could not keep themselves alive in their own countries they began to immigrate to Britain. As a former colonial power, Britain has a history of non-white immigration, especially compared to other countries, but this concentrated immigration has led to irrepressible clashes in British society. Indeed, large-scale immigration and unequal policies have dramatic ramifications, such as ghettoization, discrimination, racism, exclusion, ideological clashes, riots and finally alienation. "Migration... always creates problems and even the best integrated groups suffer under such circumstance" (Glazer, 1973:52). As Glazer stated there is a hostility toward immigrants in their host societies. This chaos is well-suited to be represented through the medium of literature.

The immigrants struggle with the strain and fatigue derived from the new society, which affect self-esteem and may lead to alienation; confusion in terms of role expectations, values and

identity; shock resulting from the differences between the two cultures; and a sense of uprootedness and impotence resulting from an inability to function competently in the new culture (Espin, 1999: 19).

In this regard, immigrants who have a lot of problems in the society they live in, are inevitably alienated socially and feel isolated and alone. It is true that in almost every society, despite the differences in education or income levels, migrants face difficulties with ethnic origin, race, and religion. In order to challenge these problems and increase their sense of solidarity with their new environment, migrants try to get closer to each other and become alienated from the host society. Moreover, if the migrant lived in a patriarchal family structure and was a woman under male dominance, this alienation would be more strongly felt.

In *Brick Lane*, Ali explores the theme of alienation, from the psychological to the social dimension. At this point, Ali sets up a symbolic world, illustrates the people who experience problems with the new culture and the new country, and reveals the meaninglessness and the unhappiness of these people.

The term “immigrant” seems to denote a person who is alien, probably unable to speak English, with different and possibly inferior ways of life and perhaps implicitly, a threat to the existence or the continuance of the British way of life” (Butterworth, 1972:312).

Alienation has penetrated the immigrants intermittently. Ali, focusing primarily on first-generation immigrants, asserts that they suffer from alienation for they disengaged their deep-rooted attachment for the homeland, a condition which induces emotional and social conflict that leads to compromised integration into the host society. What is more, they beget an idealization of their homeland.

In general, alienation is a very common phenomenon in the twentieth century. In addition to economic, or political influences, gender is one of the most important issues in the process of alienation. Nazneen encounter conflict as an immigrant woman. Beyond the clashes and conflicts, both Nazneen and Chanu detect plurality which clarifies the immigrants' dilemma of neither being received in the homeland or being adopted by the host country. In this respect, the novel becomes a social text in that “it provides an insight into the lives of women who have migrated are learning to adapt to an alien environment” (Hussain: 100). The isolated life of Nazneen seems to prove one dimension of alienation. Chanu, who created her alienation, and his problems in this new country constitute another dimension of alienation.

2. ALIENATION

Alienation is a multi-faceted concept in a wide range of fields, from philosophy to psychology, sociology and economics. The concept of alienation in philosophy started with G.W. W.F. Hegel. Together with the philosophical use, alienation has become an important concept in literature today. Another thinker who dealt with the concept of alienation in the history of philosophy was Ludwig Feuerbach. Karl Marx criticized the approaches of Feurebach and Hegel and treated the concept on a materialist basis.

Alienation in the context of different disciplines within the lexical sense means an act or development that drives a person away from another person or people. In contemporary psychology and sociology, it refers to the sense of estrangement towards one's self, the society, nature, and other people. Alienation in philosophy means being indifferent to the things that were previously found to be interesting. The most striking aspect of alienation is desensitization, in which people move away from the sense of responsibility they feel towards one another in society.

Melvin Seeman, who draws attention to psychological factors on alienation, focuses on individual factors such as the feeling of loneliness, self-perception, and the contradictions between their behaviors and their thoughts. Melvin Seeman emphasizes the five different categories of alienation: Feeling of weakness, feeling of meaningless, normlessness, the sense of isolation, self-alienation.

Marvin B. Scott draws attention to the social factors rather than individual factors in alienation. According to Scott, the four main reasons for alienation are: indifference to value judgments adopted by the majority; non-compliance with the norms; not fulfilling responsibilities required by the roles that others expect; not being able to obtain the means and facilities to achieve the goals shown by the society.

One of the most important approaches to alienation was developed by Karl Marx. Marx argues that the alienation of man is caused in the capitalist period by the alienation of man from his own labor. Marx considers the phenomenon of alienation from the act of production.

The phenomenon of alienation emerged as a result of the modernization process, and alienation became more evident in the 19th and 20th centuries. At this point, the reasons that the phenomenon of alienation is more pronounced in these centuries should be emphasized. The changes and developments in the social, political and economic spheres of the 19th and 20th centuries have been quite rapid compared to other centuries. These changes have occurred in every field, and the scientific and technological developments in this process, along with urbanization and the domination of capitalism, changed the existing structure. Within the capitalist system that exploits urban life, people have begun to feel like objects and thus are alienated.

2.1. Alienation as a Woman: Nazneen

In general, migration is a fact that damages both men and women in many ways, but women are always affected more than men. Migration has led to an increase in violence against women, as well as to the collapse of the mechanisms to prevent violence. Reef and Pease (2007) carried out a study by interviewing Iraqi, Sudanese, Ethiopian, Bosnian, Serb and Croat refugee women and men who settled in Australia, and this study showed that migration and violence against women, especially domestic violence, increased. In the host culture and society, legal mechanisms to protect women from violence are much less involved.

The United Nations migrant reports show that 80% of migrants are women, and many of the migrant women face sexual violence, economic inequality and human rights violations. The fact that they do not know the language, culture and legal system of the country makes life conditions even more difficult. After migration, these women are alienated to many things because of social isolation, loneliness, language barriers and cultural differences, and because of gender differences, they face different experiences than men. Long-term working with low wages, inability to benefit from health insurance, sexual and physical abuse, violence, inability to access education opportunities, difficulties in access to information affect women's life negatively. In other words, migrant women are deprived of certain citizenship rights and social rights due to their status as women and immigration.

Various examples reveal the alienation of the immigrants in *Brick Lane*. The novel mainly describes the experience of the protagonist, Nazneen, who deals with identity issues in a new world. *Brick Lane* starts with the alienation of Nazneen and her arranged marriage with Chanu, who is 21 years older than her. "The overwhelming sense of isolation faced by the female characters and their reliance on their male counterparts" (Hussain: 92) is clearly visible with Nazneen. Migration is generally considered as a process that begins with the decision taken by men and affects women and children due to reasons such as marriage or family reunification. In this novel, it is seen that the man is represented as the subject and the woman is represented as the object and in a passive way. Nazneen's marriage which was decided by her father is an example of this situation. Because Nazneen's younger sister Hasina fled to make a love marriage without her father's permission, Nazneen's father found her a husband in England and sent her away.

In Eastern societies, the institution of marriage is always respected, and it is a social norm that women should be married when they reach a certain age. Nazneen has been an obedient girl since she was born because her parents have taught her fatalism, which emphasizes the subjugation of all events or actions to fate. "She appears to conform to the teachings of her mother, who instructs Nazneen that it is a woman's role to accept her suffering with indifference" (Hussain: 97). In fact, Nazneen has been alienated from the moment she was born. She is just one of the oppressed women in Eastern societies. She never opposed her father and agreed to go to England. Her husband, Chanu, 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).

Although it is already difficult to be an immigrant in Britain, Nazneen's situation as a repressed woman makes the situation even worse. Nazneen has many problems in this new country. For example, at first, she does not know the language.

Women who cannot speak English cannot communicate with her neighbors, the police, lawyers, doctors, or advocates. They may even become alienated from their children or working husbands who gain fluency in English or may become more dependent on family members to interpret the culture for them (Wilson, 2006:134).

Nazneen's inability to speak English is her first alienation in London. Nazneen cannot go out alone, express herself, or communicate with anyone who is not Bangladeshi. Also, at the time it was not customary for

Bangladeshi immigrant women to communicate with the white British. The Bangladeshi diaspora community in London also brought their own gender norms. According to these norms, Bangladeshi women remain largely restricted to private spaces. As Hussain mentions:

There is an absence of the indigenous population, except for passing references, and contact between Nazneen and White Londoners is limited...This reflects the ways in which Bangladeshi man interacted with White People in the 1980s, but their wives did not" (Hussain, 2005:100).

As time goes on, Nazneen feels more alone, depressed, lonely, and alienated. Trapped in her flat, she spends the day looking out of the window.

You can spread your soul over a paddy field, you can whisper to a mango tree, you can feel the earth beneath your toes and know that this is the place, the place where it begins and ends. But what can you tell a pile of bricks? The bricks will not be moved (Ali: 87).

The novel takes place in London Borough of Tower Hamlets. Although this place is predominantly inhabited by Bangladeshi people, but there are also white people who live here. When Nazneen goes outside, she attracts the attention of these people. Nazneen is not different from English women just because of her colour. When she and her husband went out in traditional Bangladeshi dresses, the difference between British women and her became even more noticeable.

A pair went by who were differently dressed, in short dark skirts with matching jackets. Their shoulders were padded up and out. They saw her looking and whispered together. They walked and laughed and looked at her over their puffy shoulders (Ali: 43).

Nazneen experiences the alienation effect of the society. "The behavior of the people in these locations is described in terms that separate them from Nazneen, in terms of clothing, racial characteristics, the way they communicate with each other and gender" (Bentley, 2008:88). Chanu also reinforces her alienation by not allowing Nazneen to leave the house and she therefore always finds herself in repetitive housework. As a natural consequence, isolation, alienation and monotony are inevitable for her. Her loneliness is so deep that she lives with imaginary friends.

When she had come, she had learned first about loneliness, then about privacy, and finally she learned a new kind of community. The wife upstairs who used the lavatory in the night. The milkman's alarm clock that told Nazneen the grueling hours her neighbor must keep. The woman on the other side whose bed thumped the wall when her boyfriends called. These were her unknown intimates (Ali: 182).

Whenever Nazneen comes up with the idea of getting a job, her husband rejects it with a different excuse. "Why should you go out? said Chanu. If you go out, ten people will say, I saw her walking on the street. And I will look like a fool" (Ali: 30). He thinks that only men should work and earn a living for the family while the woman should stay at home. According to him, "Some of these uneducated ones, they say that if the wife is working it is only because the husband cannot feed them" (Ali 147). Chanu, who has a patriarchal mindset, alienates his wife by not allowing her to work and communicate with other people.

The role that is attributed to immigrant women by their husbands is only to stay at home and do the childcare and housework. For Nazneen, even though she has an educated husband, the situation is no different. Women were thought to represent cultural identity as well as family values and traditions.

He talked and she listened. Often she had the feeling he was not talking to her, or rather that she was only part of a larger audience for whom the speech was meant. He smiled at her, but his eyes were always searching, as if she were a face in the crowd singled out for only a moment (Ali: 42).

The television in Nazneen's apartment is her window to the outside world, but she waits on the threshold of this window. "She looked, and she saw that she was trapped inside this body, inside this room, inside this flat, inside this concrete slab of entombed humanity" (Ali: 76). Because of the implementation of the Bangladeshi gender ideology in diaspora, she will never reach this outside world. Whenever she watched Tv she recognizes her domestic domain and social isolation because the women on Tv are very different from the immigrant women. "The restrictiveness of England is stressed through the feelings of claustrophobia" (Hussain: 100). While she is having these difficulties, her husband puts pressure on her. By the way, Nazneen loses her first baby, Rakib. The loss of her baby is another beginning in her life. This is

the beginning of its alienation against life and people. As an outcome of the patriarchal culture Nazneen had previously been alienated only to his wishes and desires but now she alienated to the life.

Nazneen has neither a friend nor a relative. "For immigrant women isolation stems not only from one's relationship with one's husband but also from the lack of friends and familial support in a foreign country" (Abraham, 2000:80). As time passes this feeling of alienation leads Nazneen to a wrong relationship by falling in love with Karim, a Bangladeshi young man born in England, and they had an affair. For the first time in her life, Nazneen begins to feel that someone cared for her. First, she was despised by her father and then by her husband. She became so alienated to people, to life, to society, and herself that she saw Karim as her only salvation to reconnect to life.

On the other hand, according to the rules of her patriarchal society and religion, this relationship is a great sin, and on both ends of this conflict, Nazneen suffers. "Whatever I have done is done... Now I have earned myself a place in hell for all eternity" (Ali: 341). It is painful for Nazneen to experience discomfort caused by the dilemma of feeling fragmented between her religious and traditional norms and her desires. Although this relationship was very exciting at first, Nazneen eventually finds that Karim is not different from her husband. As Liao states: "Both Karim's and Chanu's views of Nazneen as the embodiment of authentic Bangladeshi identity illustrate their desire for patriarchal identity and control" (Ali: 120). He tries to dominate her life, and at the end of the novel, Nazneen rejects both men and tries to build a new life for herself standing on her own feet. Her self-actualization comes with her determination to make decisions on her own without any restrictions.

Beyond the immigrant identity, the other reason for Nazneen's alienation is her gender. This fact makes it more painful for Nazneen as a Bangladeshi immigrant woman. At the end of the novel When Nazneen, Razia and Jorina traded together on dressing, they are no longer estranged women.

2.2. Alienation as a Man: Chanu

In patriarchal societies, gender roles are structured to make man's power over women legitimate and permanent. The man controls the woman in all areas of life starting from the private area. Women also adopt male-dependent behavior in order to protect themselves in social life. However together with the migration, men started to lose their jobs and roles in providing income for the family and they think that they lost the power to control family members.

it is inevitable that Chanu, who has a patriarchal thought system and tries to preserve his cultural heritage throughout the novel, would marry a woman from his own country. The reason why Chanu has made this choice is the effect of alienation. In England, he does not feel a sense of belonging. But when he finds a woman from his own culture and dominates, he would feel this sense of belonging which gave him invulnerability and the power to control. He describes Nazneen as follows:

Not beautiful, but not so ugly either...Not tall. Not short...Hips are a bit narrow but wide enough to carry children. All things considered; I am satisfied... What's more she is a good worker. Cleaning and cooking and all that (Ali: 23).

In these words, Chanu expresses her expectations from a wife. The issue of isolation becomes more acute in cases of mail-order:

Brides, a practice created by men in industrialized countries to marry docile and domesticated women from lands where more orthodox gender relations are still the norm. Men expect these women to accept a submissive and subordinate role in marriage. In addition, the bride is often on her own for the first time, in a foreign land where her support base is nonexistent, which increases her vulnerability and isolation (Menjivar, 2002:906)

Chanu has challenges that are clearly different from Nazneen. While Nazneen expects to see value only as a human being, Chanu tries to maintain his success and prestige in this new country, and when he fails to do so, he is first aggrieved against his wife and then his family. Chanu, a graduate of English literature, reads Western literature in order to adapt to a new cultural environment. However, he underwent a different set of problems and challenges.

Chanu, however, struggles to be recognized in the society that makes him alienated. Although he continues to review his expectations, he finds it difficult to accomplish his goal as a respectable member of the society. He, in contrast with other immigrants, has a degree from Dhaka University which is a great source of personal pride. Before his arrival to England, he supposed that as a lettered scholar, obtaining a higher

socio-economic status and general upward mobility would come plainly to him compared to other Bangladeshis. Chanu expresses, “These people here did not know the difference [between] who stepped out of an airplane with a degree [...] and the peasants who jumped off the boat possessing only the lice on their heads [...] What can you do?” (Ali: 34).

Chanu cannot actualize his delusions. He endeavors, however. He cannot attain a promotion in his profession, which repels him to question the prevalent discrimination against nonwhite immigrants of Britain. The more he confronts racism, the more ensures that he reverts back to Bangladesh. Catriona Mackenzie expresses his alienation with the words:

Nazneen’s husband, Chanu, is similarly caught. The more his desire for recognition is frustrated the more he feels alienated both from the English culture from which he once hoped to gain respect and from the East London Bangladeshi community, which is riven with internal dissension, intergenerational conflict and hostility towards the dominant culture (2007: 103).

The misapprehended Chanu, amongst many others, has experienced racial discrimination in the host country. Essentially, the inhospitable nature of the British and the sheer lack of the notion of interactive multiculturalism have devastated non-white immigrants. Chanu reminisces about what dreams he had when he first came to England with to his friend, Dr. Azad:

I have been in this country for sixteen years. Nearly half of my life...When I came, I was a young man, I had ambitions. Big dreams. When I got off the aero plane, I had my degree and a few pounds in my pocket. I thought there would be a red carpet laid for me. I was going to join the Civil Service and become Private Secretary to the Prime Minister (Ali: 34).

Postcolonial alienation can be exemplified by Chanu's detached identity since he is the product of a post-colonial era who subconsciously adheres to the British culture's superiority; then to depress such superiority, he immediately pivots to the inferiority of the colonizer. Ironically, even when he envisages to return to Bangladesh, he demands to teach English literature. As it is depicted in the novel by Chanu; "I could a job at Dhaka University teaching sociology or philosophy or English literature” (Ali: 256).

Chanu condemns colonization on and off as he approaches the colonizer's values. Thus, he is an illustrative instance of someone straitened in multiple identities. Every evening, as a father, he practices singing the Bangladesh national anthem with his daughters and recounts the glorious history of Bangladesh. This reconstitution of identity can be observed in terms of the reclamation of cultural traditions and history. Chanu explicitly remarks:

You see, to go forward you must first look back. We are taking some stock of [the] glorious British Empire. When I was in school, do you know what we learned? The English gave us railways. As if we should get down on our knees for this. Do you think they would [have] brought the railway if they did not want to sell their steel locomotives? Do you think they brought us railways from the goodness of their hearts? We needed irrigation system[s] not trains (Ali: 249).

Chanu is determined to revert back to his homeland on the ground of his immigrant identity. Ultimately, he conceives insurmountable integration in the host country since he could not decently socially interact with the British society. That is to say, he does not strive to adopt his host culture. On the other side, his wife Nazneen integrates into the host society since she is tempted to communicate with the only white lady “the tattoo lady on the block” though Chanu keeps away from basic social interaction with the British; that is, he is closed to interaction and resorts to a small world, which leads to marginalization. Adversely, as a first-generation immigrant Mrs. Azad has assimilated into the mainstream culture, and she confirms the Western way of life that gives freedom for individual growth and choice. She diverts the scope to other side per contra, Chanu. She expresses her perception of assimilation:

I work with white girls and I am just one of them ...Some women spend ten, twenty years here and they sit in the kitchen grandly spices all day and learn only two words of English. They go around covered from hand to toe, in them walking prisons, and when someone calls them in street they get upset. The society is racist...Everything should change for them. They don't have to change one thing. That, 'she said, stabbing the air, is' the tragedy' (Ali:114).

In the novel, being a migrant is not the direct cause of alienation. Alienation is becoming a problem by the interaction of different elements. Gender causes alienation to be felt more intensively. Chan's situation, that is, isolation, is an important dimension of alienation. Social isolation is more common in an environment in which a person is not taken into the society and has a sense of being thrown out of society. This may also lead to Chanu's inability to communicate and interact with others. Chanu sees himself as a lonely island separated from his friends and not connected to them.

Stressful life events and significant social changes led to a variety of consequences and mental depressions for Chanu. He lacks the power to control and manage his own social relations. Chanu can't enjoy life and has difficulty in adapting to the social structure.

It is obvious that it is not easy for a person who immigrates to a country which has a different cultural structure to get used to that culture. Therefore, the problem of alienation becomes inevitable for a person who cannot adapt to the culture of the society he lives in.

3. CONCLUSION

Acculturation and immigrant identity have been subjects of considerable controversy in Britain in the twentieth century. Subsisting in the host nation and integrating into the prevailing culture is a continuum that connotes diverse interpretations for discrete immigrants, as illustrated in *Brick Lane* by the immigrants' identities which surpass between the alienation and a deep-rooted love for the homeland, Bangladesh. *Brick Lane* explores the politics of "home" and "alienation" against a backdrop of postcolonial denationalization. After decolonization, many people from the Third World and former colonized countries emigrated to the West to provide a better future. This situation has brought many problems in relation to bias and intolerance, in particular differences in race and ethnic origin.

Migration is always considered a situation that affects the mental health of people. However, in the last 20 years, many people have started to live as refugees after the wars and conflicts that have escalated over the world. Many studies show that the immigration process presents many problems for migrant women and men. However, the problems and traumas that men and women experienced before, during and after the migration may differ from each other. Psychological violence against women adversely affects them before, during and after the migration with different manifestations.

In *Brick Lane*, Monica Ali shows alienation, the most important problem of immigrants. As can be seen, the alienation of immigrants is caused by the otherization of the host society. Isolation, loneliness, weakness or hopelessness occur as a result of alienation. In *Brick Lane*, both Nazneen and Chanu encounter a new situation, unlike the usual life. In this new world, they experience the alienation. However, the alienation of men and women is completely different from each other. Nazneen never resisted to make her unhappy life meaningful. She just did what she was expected. Nazneen tried to hold onto life first with her daughters and then with my Karim. On the other hand, Chanu's alienation resulted in intolerance and anger.

Ali constantly presents opposing forces that alienate the characters. These opposing forces are often being excluded from society and being marginalized. However, Ali's most important achievement in alienation is that alienation can occur in all areas of life and it will have enough influence to alienate individuals from the world. Besides, Ali has shown the negative impact of the order by portraying a system where no one cares about justice, which is the victim of bureaucratic and legal organizations. At the end of this system, the individual drowns in the dilemmas.

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