



## IDENTITY IN JHUMPA LAHIRI'S NOVELS

Poulami Malakar<sup>1</sup>, Dr. Prajna Paramita Panigrahi<sup>2</sup>

<sup>1</sup>Ph.D Research Scholar, Utkal University, Vani Vihar.

DOI: [10.33329/rjelal.12.3.96](https://doi.org/10.33329/rjelal.12.3.96)



### Article info

Article Received: 11/07/2024  
Article Accepted: 17/08/2024  
Published online: 23/08/2024

### Abstract

Jhumpa Lahiri is an acclaimed Indian-American author who known for her poignant exploration of identity, displacement and the immigrant experience. Born in London to Bengali parents and raised in the United States, Lahiri's own multicultural background deeply informs her writing. Lahiri's work often reflects her own experiences of cultural duality and the complexities of navigating multi-identities. This paper aims to explore the themes of identity and belonging, particularly focusing on characters of Indian origin and immigrants in the U.S.A. This paper analysis the four major work of Jhumpa Lahiri's, *The Namesake*, *Unaccustomed Earth*, *Interpreter of Maladies* and *The Lowland*.

Keywords: Identity, Diaspora and Immigrants.

Jhumpa Lahiri has written extensively on the Indian diaspora, often focusing on the complexities and nuance of identity and cultural differences within the diaspora, in her writings, she reveals the competency and depth of these themes through her richly drawn characters and intricate narratives. Diasporic Literature, often concern with intricacies of the immigrant experience, delves into the profound dilemmas of cultural identity that arise from the dislocation and relocation of individual across diverse cultural and geographical landscapes. These narratives intricately weave the themes of diaspora, hybridity, identity and transculturation, exploring the fragmented self caught between the nostalgic ties to homeland and the adaptive demands of a new environment. This literature poignantly portrays the continuous negotiation of identity

in the face of cultural amalgamation and displacement, reflecting the resilience and adaptability inherent in the immigrant journey. Such writings try to explore the problems of transformation of the native into something other than themselves or at least one who is in a crisis regarding his or her own cultural identity. Jhumpa Lahiri explores the problematic cultural identity of Indian immigrant living in the American diaspora in her narrative. Critic like Karunesh relates Lahiri's writings with her own experience of living in diaspora being the daughter of immigrant parents. He remark that her writing has been shaped and influenced by her own experience of living in America and England as a second generation immigrant and occasion visit to India with her parents.

Judith Caesar further extends their analysis relating to the experience of

immigrants. Barta explores Lahiri's works relating with alienation, nostalgia and uprootedness of immigrant experience. However, Caesar thinks the diasporic condition as an opportunity to expand personal experience and knowledge.

Stuart Hall conceptualizes two types of cultural identity. The first is essentialist identity which defines cultural identity in term of one shared culture: a sort of collective one true self which people with shared history and ancestry hold in common. He explains:

The first position defines 'cultural identity' in term of one, shared culture, a sort of collective 'one true self', hiding inside the many other more 'selves', which people with a shared history and ancestry holds in common. Within the term of this definition, our cultural identities reflect the common historical experiences and shared cultural codes which provide us 'one people' with stable unchanging and continuous frame of reference and meaning. (p.223)

To discuss the cultural identity of immigrant, Bhabha claims that third space "is characterized by discursive conditions of enunciation that ensure that the meaning and symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, and rehistoricized a new". That is, "Third Space" is a place where we negotiate between different identities.

Diaspora community's identity struggles, this research paper explore the experiences of first and later generation Indian immigrants to the United States, as well as some stories about perceptions of otherness within Indian groups. These narratives center on the problems of relationships and communication, as well as the loss of one's sense of self for persons living in the Diaspora. The novels focuses on characters, many of Indian heritages, who struggle with issues of identity, personal relationships, the feeling of alienation, isolation, loneliness,

longing, loss and hope which so often mark the immigrant experiences. They often get sandwiched between two cultures. These stories introduce us to people who left behind family, friends and the familiar heat and bustle of India to build a new life in America a cold, bleak land of strangers and new customs. It also describes the sense of loss, longing, exile, alienation, loneliness, displacements and dislocation experienced by all immigrants, giving voice to their anguish and probing into their complex psychoses.

In September 2003, Jhumpa Lahiri released her first book, *The Namesake* which received both critical acclaim and commercial success. This paper examines the challenges related to names, Identity and the sense of belonging faced by the characters of origin who have immigrated to the U.S.A. in *The Namesake*. The story of Ashoke and Ashima, an Indian immigrant couple living in the United States, illustrates the challenges of immigration and the cultural clash between Indian and American traditions. Firstly, there is Ashima and her adjustment to life in America after living the first twenty years of her life in Calcutta. Ashima struggles to adjust to the more relaxed American society after growing up the strict religious traditions of India. Gogol, Ashima's son, is a second generation immigrant who wrestles with forming his own identity amidst the dual influences of his Indian roots and American environments. The second narrative line tracks Gogol's life from birth to age thirty three. This allows the story to illustrate the clash between different cultures through the interplay of these two intertwined narratives. Lahiri explores Gogol's identity crisis through his name, which is central to the plot. Gogol feels that his name does not fit either his Indian heritage or his American upbringing. This dissonance with his name creates a sense of confusion and discomfort for him throughout the novel. Even after Gogol changes his name to Nikhil Ganguly, he remains unsettle, feeling that his new name still doesn't fully capture his identity.

Lahiri highlights the significance of pet names or Daknam, in Bengali culture. This term refers to the formal, intimate names used by the family and close friends, emphasizing that names are deeply tied to one's sense of self. As Gogol struggles with his identity, the importance of these names becomes increasingly apparent. *The Namesake* symbolizes Gogol Ganguly's journey to reconcile with his struggle for identity. The novel portrays the experiences of a particular, unnamed community of Bengali immigrants in the U.S.A, who have moved for diverse reason. It explores the complexities of their cultural adaptation and personal transformation within a new environment. Gogol, signifying of an unnamed community, faces an identity crisis stemming from the mismatched between his name and cultural heritage. He struggles with embarrassment over his name and uncertainty about whether he belongs to Indian or American culture. To forge his own identity as someone who rose in the U.S.A rather than being tethered to his parent's Bengali immigrant background, Gogol renounces his given name and endeavors to reinvent himself. This quest for self-definition drives him to distance himself from his past and seek a new personal identity. Despite his struggle with identity due to his name change, Gogol eventually manages to establish a sense of who he is. Despite efforts to reinvent himself as Nikhil and integrate into American Culture, Gogol remains uncertain about his true identity and cannot completely shed his original name. In the end, he decides to retain the name Gogol, embracing his Indian heritage. He comes to understand that his experiences, from the initial naming to his eventual acceptance of Gogol, are essential to understanding and defining his true self.

Jhumpa Lahiri's narrative of Ashoke and Ashima Ganguly depicts the cultural estrangement experienced by an immigrant family from Calcutta, who relocate to Boston for academic, professional and familial purposes. Ashima arrives in U.S.A with her husband Ashoke, having no premonition or aspiration of

journeying to a distant, unfamiliar place like Boston, far removed from her familial roots. Ashima frequently experiences a profound sense of discontent and homesickness, isolating herself in their three room apartment, which feels oppressively hot in the summer and cold in the winter. She perceives her existence in foreign land as an interminable state of anticipation and discomfort, akin to a perpetual gestation. Ashima and Ashoke endeavor to construct a modest enclave that clings to their cultural heritage amidst the American landscape, distant from their homeland, while struggling with their quest for identity in a land promise and affluence. The dissonance with western culture and the estrangement from their adopted land engenders a profound sense of rootlessness among the children. They are caught in a liminal space, unable to fully relate to the country of their upbringing or the distant homeland their parents perpetually evoke, leading to an existential disjunction between their present and ancestral identities. In *The Namesake* the term "namesake" symbolizes the thematic exploration of identity and cultural dislocation. It reflects the immigrant's struggle with cultural alienation and adaptation. The child of an immigrant begins in a kind of nowhere place, where the child navigates a traditional space of identity caught between their ancestral heritage and new cultural landscape. Both Ashima and Gogol struggle with a sense of being caught between two worlds. Jhumpa Lahiri explores the complexities of identity through their experiences, reflecting her own childhood struggle. For Gogol, his name becomes a powerful symbol of his identity crisis, highlighting the internal conflict between his cultural heritage and the pressures of his new environment.

Ashima's character is defined by a profound sense of nostalgia, reflecting the common experiences of immigrants initially, she struggles to adapt to American society, feeling unsettled by the migration. Over time,

she makes an effort to understand her new environment, while still maintaining her cultural practices, such as wearing sarees and kurtas, and preserving her Indian culture. Both Ashoke and Ashima face the challenge of adjusting to a new country and its customs, striving to embrace both their traditional values and the new ways of life, including the local food and social norms.

In this novel Jhumpa Lahiri portrays the immigrant experience, drawing from her own life as an Indian living in America. Lahiri much like Gogol and Ashima, has navigated the complexities of cultural identity and the challenges of adapting to a new country. Through Ashima's and Gogol's experiences, Lahiri explores the struggle and maintaining one's identity while struggle with the pressure of assimilation.

*Unaccustomed Earth* published in the year 2008. In this novel Lahiri examines the experiences of first and second generation immigrants, highlighting their struggle with nostalgia, racial prejudice, rootlessness and alienation. She illustrates how the host nation becomes home for the second generation, contrasting with the first generation's sense of displacement. The adoption of American lifestyles by the second generation ultimately proves detrimental to their cultural identity. In *Unaccustomed Earth* Lahiri explores the theme of Indian American Identity by examining the struggles and conflicts experienced by Indian immigrants and their descendant in America.

In *Unaccustomed Earth* characters frequently struggle with issues of identity, such as assimilation, cultural adaptation and the clash between different cultural values. They struggle to balance their Indian traditions with the American lifestyle, often feeling like they don't fully belong to either culture. The stories in *Unaccustomed Earth* also explore the generational identity gap between immigrant parents and their American-born children. Lahiri portrays the challenges in

communication, understanding, and connection between parents who maintain their traditional values and customs and their children who are growing up with a different cultural identity. The character might struggle with feeling detached from their Indian identity, while also not entirely assimilating into mainstream American society. This feeling of not fully belonging can create a complex emotional experience as they try to reconcile and navigate their dual identities.

The characters in the stories often struggle with the tension between their cultural identity and the desire to fit into American society. They may find it challenging to balance their traditional values and practices with the expectations and pressure of mainstream American culture. For instance, in the story *Hell-Heaven* the protagonist Pranab is drawn to an American lifestyle but eventually experiences a sense of loss as he distances himself from his Bengali identity. In *Hell-Heaven*, Pranab a young Bengali immigrant faces challenges in balancing his Indian identity with his American lifestyles. His attraction to the American way of life and his infatuation with an American woman, Deborah, lead to a sense of discomfort and alienation within his Bengali community, highlighting his struggle with his dual identity. Pranab's mother, Aparna, embodies the older generation that clings to traditional Bengali values and disapproves of Pranab's choices. His desire to adapt American culture and his strained relationship with his mother underscores the clash between his Indian traditions and American aspirations, leading him to a quest for his own identity.

In the story *Only Goodness* characters frequently feel a profound sense of alienation as they attempt to adapt to a culture significantly different from their own. This can lead to feelings of loneliness, isolation, and even a loss of identity. For example, the protagonist struggle with the expectations imposed by her Indian family while also facing the challenges of

her American life, which causes her to struggle with her sense of identity.

In *Unaccustomed Earth*, Ruma's parents, who represent the first generation immigrants, came to the U.S seeking better educational opportunities. After her father earned a Ph.D in organic chemistry, he secured a fulfilling job in a pharmaceutical company, which allowed the family to live comfortably. This transition highlights their struggle to reconcile their original cultural identity with their new American life. The mother stays at home and plays a minimal role in actively pursuing their new life goals. Her primary focus is on preserving and nurturing the traditions of their country of origin within the context of their foreign environment. This emphasizes her struggle to maintain her cultural identity amidst the challenges of new living in a new country. *Unaccustomed Earth* explores the complexities of a hybrid identity that arises from navigating and merging different cultures. It highlights how diasporic individuals often struggle with a mix of social, cultural and collective memories that connect them to an idealized and distant homeland, revealing the tension between their original cultural identity and their new environment. In the novel, identity is a central theme, as Lahiri illustrates how the characters' understanding of themselves is influenced by both their cultural heritage and their experiences as immigrants. The characters' sense of self is deeply intertwined with their backgrounds and the challenges they face in adapting to a new culture.

Jhumpa Lahiri's debut story collection, *Interpreter of Maladies* was published in 1999. The book's primary theme centers on the identity crisis faced by Indians and Indian immigrants focusing particularly on the generational divide in their values and understanding. *Interpreter of Maladies* has nine stories. Each story vividly portrays the challenges and experiences of immigrants. It deals with the circumstances of Bengali immigrants in the U.S.A, focusing on their diverse abilities and numerous identity

crises. The narrative examines the characters' lives within the broader context of an evolving public space in a foreign land and the intimate confines of their personal spaces.

*A Temporary Matter* illustrates the identity struggles immigrants encounter in an unfamiliar country. The narrative centers on Sukumar and Shobha, a couple living in Boston, who feel like strangers their own home until a power outage fosters a renewed connection between them. The story exposes the marital discord and communication breakdown within a second generation immigrant couple, leading to an identity crisis for both partners. Their lack of communication results in isolated and alienated lives, despite living under same roof in foreign land. Their identity struggles are intensified by the challenges of living in an unfamiliar country. It also articulates how their identities are impacted by maladies, anguish, and feelings of alienation. It addresses the way their sense of self drifts, the challenges in personal relationships, and the breakdown in communication. Additionally, it explores how familial life and experiences of loss reshape their identities in the context of immigration. Shobha always search for an opportunity outside her home is linked to sense of identity. Her increased involvement in work might also signify her struggle to find a balance between her personal identity and the expectations or limitations imposed by her home life.

*When Mr. Pirzada Came to Dine*, This story explores the personal struggle and identity crisis experienced by Mr. Pirzada, a single man, botany professor in Decca, who moves to America for research, leaving behind his home and family. His sense of self and belonging is further tested as he navigates the difficulties brought on by the impending war in East Pakistan. The story portrays Mr. Pirzada, who experiences an identity crisis stemming from his separation from his wife and seven daughters, who remain in his homeland, Decca. Lilia is student of Mr. Pirzada, through her perspective, we witness the life of an immigrants marked by

physical separation but emotional unity. As a child, she observed with curiosity the unfolding drama of Mr. Pirzada's immigrant experience, narrated in the story. This narrative captures the unique feelings of identity and alienation, and how family and danger universally unite us all. *When Mr. Pirzada Came to Dine* discovered the loneliness and isolation experienced of an immigrants. The characters use food as a means to reconnect with their homeland. Food is a significant aspect of their identity, offering a link to their roots and a sense of belonging in a foreign land. Asha Chobey rightly points out:

"Food comes as a fistful soil from the mother land. Not only does food serve as a slice of native life for Mr. Pirzada but also it serves as a strong bond between the protagonist, Mr. Pirzada and Lilia's family The Indians suffered a lot in their motherland during the colonial period."

After gaining independence, immigrants like Mr. Pirzada felt anxious and unsettled in a foreign land. Lilia experiences an insider-outsider dilemma, and her attitude towards Mr. Pirzada reflects her complex relationship wither homeland. She experiences a disconnect from her parents' history while simultaneously living in a foreign land. She is a representative of second generation Indian Americans who are positioned in the third space of "in-betweeness" a cross cultural space which offers as Homi Bhaba puts it "the terrain for elaborating strategies of selfhood singular or communal that initiate new signs of identity."

*Interpreter of Maladies*, This story centers on the Indian-American couple Mr. Das In this story set in Puri, an Indian-American couple, Mr. and Mrs. Das, along with their three children, struggles with communication issues, particularly Mrs. Das's emotional detachment due to a secret she harbors. This secret causes her psychological alienation and a personal struggle with her identity. Mr. Kapasi, a tour guide, serves as a catalyst, helping her confront her inner turmoil. By the end, Mrs. Das seems to

reconcile with her family and becomes more engaged with them and others. Mrs. Das's identity crisis arises from the monotony and isolation of her diasporic life, though attributing her unfaithfulness solely to this experience would be an over simplification. The story blends Indian and foreign cultures, with Lahiri capturing Indian identity through an Indian-American family visiting their homeland. Mr. Das embodies the American identity in this cultural diversity. Mrs. Das embodies an identity struggle, balancing her Indian roots with an American lifestyle, symbolized by her constant use of a camcorder to record her experiences in India. Through detailed descriptions of the characters' interactions and surroundings, Lahiri highlights the tension and delicate balance her characters face in reconciling their identities. In *Interpreter of Maladies*, while exploring the theme of identity, Lahiri also delves into other recurring themes that enrich this central focus. Her stories explore the complexity of human relationships, the impact of colonialism, and the conflict between tradition and modernity.

*Mrs. Sen's*, a Bengali woman who moved to the U.S., faces a profound identity crisis as she cares for an American boy, trying to adapt to American customs while remaining deeply connected to her Indian roots and feeling that her true self still belongs to India. In *Mrs. Sen's*, the genitive title highlights her role defined by her husband, but she feels profoundly disconnected and estranged in her new surroundings, leading to a significant identity crisis. Isolated in university housing and overshadowed by her husband's academic focus, Mrs. Sen struggles with her sense of identity and belonging, struggling to reconcile her Indian roots with her new American environment.

In *The Third and Final Continent*, the young narrator experiences a profound identity crisis but ultimately finds contentment and a sense of belonging in Cambridge, especially after his interactions with Mrs. Croft, marking a

significant shift in his identity and life journey. When the narrator introduces Mala to Mrs. Croft, their moment of shared intimacy and understanding highlights his evolving identity and deepens his reflection on the transformative journey of his life. Their connections with Bengali friends and interactions with his son help them establish their identity in the new land and inspire them to navigate and overcome challenges. The protagonist experiences a dual sense of identity, feeling both acknowledged and valued in his native India and blessed by his new life in the United States. Lahiri's vivid depictions of contrasting settings and the language barriers between characters highlight the characters' struggles with identity and the challenge of bridging gaps across different worlds.

*Sexy* examines how the pain of disloyalty shapes 7-year-old Rohin's identity and reveals the layers of personal dialogue among characters, each experience adding depth to their sense of self. The interactions between Laxmi and Miranda, Miranda and Dev, Rohin and Miranda, and Laxmi's cousin and her husband are depicted with striking clarity, emphasizing the nuanced relationships and the intricate nature of each character's identity.

*A Real Duruwan* poignantly portrays the suffering of elderly Bangladeshi expatriates, highlighting their struggle with identity amidst the harsh realities of time and a changing world. In this story, Boori Ma's post-partition experiences take a dramatic turn, emotionally exploring the interaction between exiles and the contemporary society they now inhabit. Boori Ma, who once claimed to have been wealthy, now works as a stairwell sweeper. Her current role fails to align with her past identity and status, leaving the residents unconvinced of her former claims.

*The Treatment of Bibi Haldar*, Bibi's identity is shaped by her illness, which is seen through the village women's belief that marriage is the only cure, highlighting how her

condition impacts her social identity. This belief highlights the intersection of traditional identity and societal expectations in addressing Bibi's condition, with her dialogue with the neighborhood providing her solace. As they empathetically engage with her struggles, they attempt to alleviate Bibi's suffering. However, her cousin and his wife exacerbate her misery, deepening her emotional turmoil and significantly impacting her sense of identity and well-being. Bibi's narrative starkly depicts the marginalized status of women in Indian society, emphasizing the need for communication within these communities to uplift their identities.

*The lowland* Published in 2013, it explores the story of a victim of the Naxalite movement of 1967. Udayan, a Naxalite, is killed by the police, prompting his older brother Subash, who is politically neutral, to return home and console their parents. Subash marries Udayan's pregnant widow, Gauri, who later gives birth to a daughter named Bela. In *The Lowland*, Lahiri explores the theme of lost homelands through Gauri, who, while adapting to American culture, struggles to repress the Indian aspect of her identity. In *The Lowland*, feminine resistance and identity formation in immigrant women are facilitated by normalizing their experiences, enabling them to transcend societal constraints and embrace a transcultural identity. Gauri's physical relocation and emotional struggle fuel her resistance, driving her journey to challenge and redefine cultural and gender constraints in search of her identity. Gauri, a character in diaspora literature, faces the challenge of maintaining her Indian identity while navigating and balancing it with the new customs of her American setting. The novel explores how Subhash and Gauri's diasporic identities differ due to their approaches to assimilation. Subhash successfully integrates his original culture with the new one, while Gauri adopts the new culture and relinquishes her former identity. Various factors influence Subhash and Gauri's migration to America. In

the new environment, Gauri initially adapts easily to American culture but soon undergoes a significant transformation. Initially lacking confidence, Gauri develops a new identity that helps her become more self-assured in her new surroundings. The novel explores diasporic identity through the characters' actions, shaped by their attitudes toward their new environment and culture. Subhash and Gauri, embodying the Asian diaspora, navigate their Indian-American identities through divergent paths of cultural assimilation, spending most of their lives in America. While Gauri fully embraces American customs, Subhash retains a profound connection to his Indian heritage. Despite his prolonged absence from India, Subhash continues to honor traditional values and beliefs, integrating them into the fabric of his American life. Gauri face a profound identity crisis, caught between the restrictive environment she left behind in India and the liberating new life in America. While her sense of self in India is overshadowed by her past, in America she discovers a new identity as an Indian-American and flourishes both personally and professionally. Having distanced herself from Indian cultural values, Gauri embraces American culture, forging a new identity in her adopted land.

Jhumpa Lahiri's novels intricately explore identity, showcasing its complexity through evocative landscapes, rich settings, and nuanced characters. Her stories reveal how identity evolves, diverging from cultural heritage, geography, and personal experiences. The stories delve into identity crises, portraying characters like Sobha, Meera, Mr. Kapasi, Mr. Das, Mrs. Sen, Miranda, Burima, Bibi Haldar, Ashok, Ashima, Gogal, Gauri, Ruma, Hema, and Kaushik as they navigate their own struggles with identity in diverse ways. Lahiri's narrative evocatively delves into the internal struggles of her characters, mirroring their isolation and dislocation, much like the author's own exploration of identity. Lahiri's novels intricately examine cultural conflicts, portraying

the experiences of first-generation immigrants and their children. Through nuanced storytelling, they reveal the complex dynamics of identity and the ways these characters navigate and reconcile their generational and cultural struggles. Though not all of Jhumpa Lahiri's stories are set in the USA, they all revolve around characters struggling with identity crises. Most characters face the complexities of diaspora life and the continual challenge of navigating their evolving identities. Jhumpa Lahiri's novel profoundly explores the intricacies of identity, vividly depicting the tensions and struggles that arise as individuals confront the discord between their past and present realities. Through evocative storytelling and detailed character development, Lahiri skillfully captures the nuanced experiences and intricate dynamics that shape the search for identity. Her work highlights how identity is shaped by cultural traditions, geography, and personal circumstances, offering a profound lens for readers to reflect on and comprehend their own identities.

#### Works cited:

##### Primary Sources:

- Abrams, M.H *A Glossary of literary terms* .New Delhi: Akash Press, 2007. Print
- Lahiri, Jhumpa. *Interpreter of Maladies*. New Delhi: Harper Collins, 1999. Print.
- \_\_\_\_\_. *The Lowland*. Random House India, 2013. Print.
- \_\_\_\_\_. *The Namesake*. London: Fourth Estate, 2009. Print.
- \_\_\_\_\_. *Unaccustomed Earth*. London: Bloomsbury, 2008. Print.

##### Secondary Sources

- Bhabha, Homi K. *The Location of Culture*. Routledge, 1994.
- Caesar, J. Beyond cultural identity in Jhumpa Lahiri's when Mr. Pirzada came to dine.



*North Dakota Quarterly*, vol.70, no. 1, 2003,  
pp. 82-92.

Dubey, Ashutosh. "Immigrant Experience in  
Jhumpa Lahiri's Interpreter of  
Maladies". *The Journal of Indian Writing in  
English*, vol. 30, no. 2, 2002, pp 22-26.

Hall, Stuart. "Cultural Identity and Diaspora."  
*Colonial discourse and post colonial theory:  
A reader*, edited by Patrick William and  
Laura Chrisman, Colombia University  
Press,1994, pp. 222-237.

Karunesh. "Diasporic crisis of dual identity in  
Jhumpa Lahiri's The Namesake."  
*International Journal of Multidisciplinary  
Academic Research*, vol. 1, no. 1, 2013, pp.  
25-30.

Rombaut, Ruben. "The Socioeconomic  
Adaption of immigrants: The Role of  
Generational Status." *in the journal  
International Migration Review*, vol. 36, no.  
1, 2002, pp. 158-183.

**Web References:**

<[http://www.asian-nation.org/1965-  
immigration-act.shtml](http://www.asian-nation.org/1965-immigration-act.shtml)>

<[www.postcolonialweb.org](http://www.postcolonialweb.org)>