

DIASPORIC IDENTITY IN JHUMPA LAHIRI'S THE LOWLAND

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Abstrak

Diaspora adalah sebuah perpindahan dari sekelompok orang yang meninggalkan tanah air mereka ke wilayah baru untuk pemukiman baru. Orang-orang diaspora akan mengalami beberapa konflik yang berhubungan dengan lingkungan baru mereka bahkan masalah dengan identitas mereka di daerah baru. Penelitian ini memfokuskan pada isu identitas diaspora di dalam novel Jhumpa Lahiri, *The Lowland*, yang diwakili oleh dua karakter yaitu Subhash dan Gauri. *The Lowland* adalah novel ambisius yang berfokus pada kisah imigran India di Amerika Serikat. Ada dua masalah yang dibahas dalam penelitian ini. Yang pertama adalah bagaimana identitas diaspora terungkap dalam novel Jhumpa Lahiri *The Lowland* dan apa penyebab migrasi orang India yang menggiring mereka pada identitas diaspora pada karakter dalam novel Jhumpa Lahiri, *The Lowland*. Konsep diaspora yang diusulkan oleh William Safran dan Robin Cohen diterapkan untuk menganalisis karakteristik dan jenis diaspora. Konsep identitas budaya yang diusulkan oleh Stuart Hall dan Avtar Brah diterapkan untuk mengungkap identitas diaspora. Identitas diaspora adalah efek dari proses asimilasi, adaptasi dengan lingkungan baru yang sama sekali berbeda dari tempat sebelumnya. Latar belakang sejarah Amerika India juga ditambahkan untuk menghubungkan kehidupan India-Amerika seperti yang digambarkan pada novel. Penelitian ini menemukan bahwa identitas diaspora pada Subhash dan Gauri sangat berbeda, karena cara mereka yang berbeda tentang bagaimana mengasimilasi budaya baru. Subhash mampu dalam menyesuaikan budaya dari tanah airnya dan budaya baru sedangkan Gauri langsung mengadopsi budaya baru dan melupakan budaya tanah airnya. Ada beberapa faktor yang menyebabkan Subhash dan Gauri bermigrasi dari tanah air mereka, India, ke Amerika. Kemiskinan, kurangnya kesempatan kerja, dan gerakan politik adalah beberapa faktor yang menyebabkan mereka bermigrasi. Dengan demikian, karakter utama yang bermigrasi di Amerika, yang merupakan negara multikultural, membuat mereka mengalami identitas diaspora dan mengenali diri mereka sebagai India-Amerika.

Kata Kunci: *diaspora, identitas diaspora, imigran, India-Amerika*

Abstract

Diaspora is a movement of a group of people leaving their homeland into new region for new settlement. Diasporic people will experience some conflicts dealing with their new environment even the problem with their identity in new regions. This study focuses on the issue of diasporic identity in Jhumpa Lahiri's *The Lowland* represented by Subhash and Gauri. *The Lowland* is an ambitious novel focuses on the story of Indian immigrants in the United States. There are two problems discussed in this study. They are how is diasporic identity revealed in Jhumpa Lahiri's *The Lowland* and what are the causes of migration on the characters in Jhumpa Lahiri's *The Lowland*. The concept of diaspora proposed by William Safran and Robin Cohen are applied to analyze the characteristics and the types of diaspora. The concept of cultural identity proposed by Stuart Hall and Avtar Brah are applied to unveil the diasporic identity. Diasporic identity is the effect of the process of assimilation, an adaptation to the new environment which is totally different from the former place. The historical background of Indian Americans is also added to relate Indian American's life as depicted throughout the novel. This study finds out that diasporic identity in Subhash and Gauri is different because of the different way how they assimilate the new culture. Subhash was able in adjusting his former culture and the new culture while Gauri adopt the new culture and forget her former culture. There are some factors which causes Subhash and Gauri migrate from their homeland to America. Poverty, no job opportunity, and political movement are some factors which cause them migrate. Thus, the characters who migrate in America, which is multicultural country, makes them experience diasporic identity and recognize themselves as Indian American.

Keywords: *diaspora, diasporic identity, immigrant, Indian-American.*

INTRODUCTION

Diaspora is an old word with new meanings. The word diaspora first appeared in the third century BC which refers to the movement of the population from its original homeland. Robin Cohen stated that diaspora is defined as the movement of a large group of people from their ancestral homeland or home country to other countries in the world (1997: ix). The experiences of diasporic people are not easy because in their movement, they face many difficulties. They are not only facing the problems from their own selves but also face problems from their new environment. Before they can go away from their homeland, they pass the condition which cannot let them move easily. Thus, they should keep their motivations stronger. After they are successful in moving in the new regions, they should face a difficult situation in living in new region.

The first problem is living in in-between condition. The second problem is about the attitude changing. People who is moving and living in the new place and new environment which has a different culture with their former place may have a new mindset. The third point is identity crisis. The identities of diasporic people in each individual can be different. They will feel confused because they are in two different cultures. They are hard to decide what culture they have to put on, that makes them difficult in identifying who they are or which identity they are. They may choose to set their identity to homeland which they want to return or to the host country where they settle down in. They face the crisis of identity which makes their existence more difficult.

The issue of diasporic identity and its problem can be seen in Jhumpa Lahiri's *The Lowland*. The novel reveals the problems of diasporic identity because the novel tells about the life of Indian migrant in America. In addition, the novel also tells about the conflicts which happen among Indian migrants in America.

The study focuses on the topic of diasporic identity in Jhumpa Lahiri's *The Lowland* which can be found in some main characters; they are Subhash and Gauri. The two characters who come from India, Calcutta. They live in India without any problems. But the conflict is started when Subhash and his brother, Udayan, began to listen about Naxalite movement.

Udayan, a charismatic and impulsive son, finds himself drawn to the Naxalite movement. He will give everything, risk all, for what he believes. It is different from Subhash, the cautious and dutiful son who does not share his brother's political passion. For Subhash, Udayan is a challenge. Because Subhash always a step behind Udayan. So, Subhash leaves his home in Calcutta to

pursue his dream and get PhD degree in coastal corner of America and Udayan does not want to go.

Subhash wants to be the first who take a step forward. In Rhode Island, Subhash initially felt isolation. He identified Tollygunge with Rhode Island. In Rhode Island, the new atmosphere and culture come to Subhash's life. He does anything which he feels it is a new thing to do. But when Subhash has reported by his parents that Udayan was killed and learns what happened to his brother in the lowland outside their family's home, he comes back to India. Subhash is expected to pick up the pieces of a shattered family, and to heal the wounds Udayan left behind, including his brother's wife and his brother's child. So, Subhash brought Udayan's pregnant widow, Gauri, and her child with him to leave Calcutta and go to America.

In America, Gauri found herself in a new environment and culture. She adjusts herself with the new environment easily until she experienced a changing in her. Gauri who is lack of confidence has built a new identity which makes her more confidence in new environment. The diasporic identity then explored by the act of the characters in the novel depends on their attitude towards new environment and culture.

REVIEW OF RELATED LITERATURE

Diaspora

Diaspora even had a negative connotation because it refers to the scattering from the original homeland. This term has a negative meaning because it is connected in the public opinion with the idea that the Jewish migration occurred around the world by force. Diaspora, for through the ages, had a very specific meaning that is the exile of the Jews from their historic homeland and their dispersion throughout many lands, signifying as well the oppression and moral degradation implied by that dispersion. (Safran, 1991: 83)

For over more than thousand years, one notion of the word "diaspora" has been dominant – one which highlights the catastrophic origin, the forcible dispersal and the estrangement of diasporic peoples in their places of settlement. Diasporas, according to Robin Cohen, exhibit several of the following features (Cohen, 1997: 180):

- (1) dispersal from an original homeland, often traumatically;
- (2) alternatively, the expansion from a homeland in search of work, in pursuit of trade or to further colonial ambitions;
- (3) a collective memory and myth about the homeland;
- (4) an idealization of the supposed ancestral home;

- (5) a return movement;
- (6) a strong ethnic group consciousness sustained over a long time;
- (7) a troubled relationship with host societies;
- (8) a sense of solidarity with co-ethnic members in other countries; and
- (9) the possibility of a distinctive creative, enriching life in tolerant host countries.

Since the term of diaspora is related to the displacement of peoples, this term is connected to a group of diaspora with several characteristics. Diaspora also has several types and classification. The further explanation about characteristics and types of diaspora will be presented in following sub chapter.

The Characteristics of Diaspora

Diaspora is the term which related to a group of people which can be characterized predominantly by the following characteristic features of William Safran (1991: 83-84):

1. They or their ancestors, have been dispersed from a specific original "center" to two or more "peripheral", or foreign regions;
2. they retain collective memory, vision or myth about their original homeland- its physical location, and achievements;
3. they believe that they are not and perhaps cannot be – fully accepted by their host society and therefore feel partly alienated and insulated from it
4. they regard their ancestral homeland as their true ideal home and as the place to which they or their descendants would (or should) eventually return – when conditions are appropriate;
5. they believe that they should collectively be committed to the maintenance and restoration of their original homeland and to its safety and prosperity;
6. they continue to relate, personally or vicariously to that homeland in one way or another, and their ethno communal consciousness and solidarity are importantly defined by the existence of such a relationship.

The Types of Diaspora

There are various typologies of diaspora. Most authors categorize the diaspora according to either the economic background of the community or the motivation for the dispersal. Robin Cohen in his book *Global Diasporas* (1997: 178) provides the following classification of the types of diasporas :

Types of Diaspora	Examples by Cohen (1997. P.178)
Victim / refugee	Jews, Africans, Armenians Others : Irish, Palestinians
Imperial / colonial	Ancient Greek, British, Russian Others : Spanish, Portuguese, Dutch
Labor / service	Indentured Indians, Chinese and Japanese, Sikhs, Turks, Italians
Trade / business / professional	Venetians, Lebanese, Chinese Others : Today's Indians, Japanese
Cultural / Hybrid / postmodern	Caribbean people Others : Today's Chinese, Indians

Based on the issue of diaspora, there are several topics which related to it. It comes from the exilic perspective, the dilemma of minorities, the experiences of displacement and homelessness, the ideologies of home and nation, the history of slavery and labor, the cultures of diaspora, identity questions (belonging, 'national origins', assimilation, acculturation), and issues relating to race (racism), sexuality and gender.

There is one of the most crucial issues of those problems which related to diaspora. It is about the identity question. Identity and diaspora have complex connection. Identity gives a significant influence into the life of diaspora. The displacement may make the diasporas feel confused to identify their identity. They will find difficulties to set and combine their culture and identity. This condition finally let them into identity crisis.

Diasporic Identity

Identity is the interesting concept because it can refer to many fields in scientific knowledge. Based on Avtar Brah's *Cartographies of Diaspora: Contesting Identities*, the idea of identity is like culture. It is complicated and difficult to understand. We talk about 'this' identity and 'that' identity. From our daily experience we may know that what we called as 'me' or 'I' is not the same in every situation. We are changing from day to another day. Yet there is something that we "recognize" in ourselves and others that we called as 'I' and 'you' and 'them'. In other words, we are all constantly changing but this changing illusion is what we see as a real and concrete about ourselves and others. It can be seen as a social and psychological process. (1996: 20)

Identity as member of society is determined by socialization processes. Basic frameworks of the child's identity are created in the primary socialization phase (Hall, 1990: 4). Identity is developed by the child through his or her closest people who are emotionally tied with

that child, especially parents. Referring to the identity interaction model, identity can be said that through continuous interactions and mechanism of role taking and taking the roles of others a child learns how to recognize and adopt the interactional partners' attitudes towards him or her. Consequently, an individual's identity concept comes from others, that is, an individual becomes what others consider him or her to be.

Identity should be regarded as something that is indirectly constructed. Identity is about how individuals or groups see and define themselves, and how other individuals or groups see and define them. Ken Browne said that, "Individuals have multiple identities, asserting different identities in different circumstances". (Browne, 2008: 39). Identity is something which changes and develops when someone drills during the interaction with the other peoples

Identity is formed through the socialization process and the influence of social institutions like the family, the education system and the mass media. At the same time, ethnic identity being a social identity has certain attributes to it which are common for all the owners of that identity, even if this self-perception is only exercised during communication with the other people.

The formation of identity becomes a complicated subject since the identity is a social process. The formations are supported by Berger and Luckman's formulations. The key of the formulation is that "reality" is socially established. Berger and Luckman argue that during the course of everyday life, a person is aware of the world as consisting of "multiple realities", but "among them there is one that presents itself as the reality *par excellence*." This is the reality of everyday life (Berger and Luckman, 1971: 35). This reality of everyday life is shared with others through common sets of meanings. The world is not experienced by everyone in exactly the same way. There are connecting threads running through these "multi realities," which provides an individual with an on-going sense of self.

From the whole explanation above present that identity formation is different from one person to others. Every person feels different sense although they are in the same situation. Thus the identity formation is diversity because it is related to individual feeling.

Diasporic identity is a group identity and associated to culture. Nevertheless, diasporic identity is not just a group identity, since it is the part of the ethnic component. According to Stuart Hall diasporic identity is "a product which is never complete, always in process and always constituted within, not outside, representation." (Hall, 1990: 392). In other word, Hall argues that the identity of diasporic people is constantly being changed because diasporic identities are "those

which are constantly producing and reproducing themselves anew, through transformation and difference." (ibid, 1990: 235). Diasporic identity is based on differences and changes. Because diasporic identity is changeable and constantly transforming, identity should be thought as a production because it comes from a constant process.

Moreover, Avtar Brah states that diasporic identity formation's processes are exemplars *par excellence* of the claim that identity is always plural, and in process. The correlation between "plural" and "in process" are "subject to the politics in play under given sets of circumstances." Another words, the issue of diaspora refers to "multi-locationality within and across territorial, cultural and psychic boundaries." On the desire to return to the homeland, Avtar Brah emphasizes that not all diasporas preserve an ideology of return. Member of diasporic community may risk out their claim in the receiving country and asserts their identity as citizen. (Brah, 1996: 194)

According to Stuart Hall and Avtar Brah statements, diasporic identity is an ethnic group identity which is always plural because there is a diversity of recognizing the identity within their selves. There will be always new identity inside the group or community because the identity is product of their living process as it develops when they socialize in new homeland with new culture.

Historical Background of Indian-American

The history of Indian migration may conveniently be divided into three periods: (1) from the abolition of slavery and the recruiting of unskilled labor under indenture to the consolidation of the laws regarding the migration of such labor. This period extends over the 75 years, 1833—1908; (2) the dawn of a national policy, 1908—1922. In this period of 14 years indentured labor was stopped and the law of 1922 removed many of the evils of coolieism; (3) the execution of a national policy in regard to emigration. This period extends from 1922 to the present. (Shirras, 1931: 595)

Immigration into the United States was mostly unrestricted through the first century of American independence. The open-door policy began to change during the 1870's and 1880's, with the introduction of federal legislation aimed at barring two classes of immigrants: Asian laborers to California and immigrants deemed physically and mentally "undesirable". In 1882, for example, Congress passed the Chinese Exclusion Act to bar the immigration of Chinese workers and a general immigration act to bar the immigration of persons judged likely to become "public charges". In 1891, The Immigration Act added more categories of "undesirable

aliens” including persons with contagious diseases and polygamists. (Bromberg, 2012)

There is no more unrestricted immigration to the United States in 1817 because of The Immigration Act. From the late 1800s until the 1917 Immigration Law instituted the Asiatic Barred Zone, early immigration from India to The United States was very short lived. Immigration Laws or Immigration Act of 1917 is the first federal law to impose a general restriction on immigration in the form of a literacy tests. It also broadened restrictions on the immigration of Asians and persons deemed “undesirable” and provided tough enforcement provisions. That’s why in 1917 Immigration Law instituted the Asiatic Barred Zone, which defined by latitude and longitude an area that effectively restricted immigrants from South and Southeast Asia. (Bromberg, 2012)

There is a number of Indians from Punjab migrated to the western United States. Actually, peasants from the province of Punjab began appearing on the west coast, seeking work in Washington’s lumber mills and California’s vast agricultural fields. In 1880, hundreds of Indian traders entered United States of America. They traded in silk, linens, spices and other goods from India. Though predominantly Sikhs, They were described in the popular press as “Hindus”; and almost from the outset they were seen as inassimilable, possessed of “immodest and filthy habits”, the “most undesirable, of all the eastern Asiatic races”. According to Robin Cohen, “the Sikhs are ambiguously a nation, a people, an ethnic group and a religious community. The religion was founded by Guru Nanak (1469–1539) in the Punjab area of north India”. (Cohen, 1997: 107).

Diaspora and Hybridity

As one migrates from their origin to another country either forcedly or voluntarily, they will connect with the term of diaspora or hybridity. Diaspora very often engages with the notion of hybridity. These terms also offer much for debate, and that this debate in turn offers material that elaborates, and may further complicate the cultures and politics of diaspora.

Diaspora as clarified in the previous sub-chapter is a term which has extended significantly in recent years from its original use in the Jewish Diaspora to describe all kinds of cultural and ethnic dispersions. Though it refers to a dispersal movement from homeland to other countries, Cohen defines that for some countries, diaspora “acquired more sinister and brutal meaning” (Cohen, 1997: 1). Diaspora indicated a collective trauma, an eviction, where one dreamed of home but lived in exile. In recent years, people abroad who have also maintained strong collective identities have defined

themselves as diaspora, though they were neither active agents of colonization nor passive victims of persecution.

Meanwhile, Hybridity is one word which refers to basic sense to mixture. It is originated from biological and botanical until seventeenth century. Later in the twentieth century, it has developed and used to describe cultural phenomena. Its contemporary uses are scattered across numerous academic disciplines and is prominent in popular culture. The term of hybridity is about the emergence of new cultural forms from multiculturalism and as the point at which two or more cultures meet and it is also where most problems occur.

Homi K. Bhabha is considered as a notable scholar who concerns on the cultural issue and one of the most important figures in contemporary post-colonial studies. He is the one who proposed the concept of hybridity relating to the cultural studies. Bhabha in his book discusses about colonialism as something locked in the past. He shows how its histories and cultures constantly intrude on the present, demanding that we transform our understanding of cross-cultural relations. Bhabha (1994: 193) said that ‘hybridity is camouflage’ or having the characteristics of mimicry and, provocatively, he offers ‘hybridity as heresy’ (ibid, 1994: 226), as a disruptive and productive category. It is ‘how newness enters the world’ (ibid, 1994: 227) and it is bound up with a ‘process of translating and trans-valuing cultural differences’ (ibid, 1994: 252).

In the past, the invocation of diaspora is related to the situation of people living outside of their homeland. The standard dictionary definition of the term is of a thing derived from heterogeneous sources or composed of incongruous elements. Both diaspora and hybridity it is the spaces in the margins, the unfixed spaces *in-between* states and subject positions that are vaunted as the location of resistance and intervention in hegemonic narratives of race, culture and nation (Mitchell, 1997: 4).

From the explanation, it can be conclude that a diaspora and hybridity has a connection. It is all about homeland, new place and culture. Moreover, hybridity appears as a convenient category at ‘the edge’ or contact point of diaspora in its most recent descriptive and realist usage. It describes cultural mixture where the diasporic meets the host in the scene of migration. In terms of diaspora, the most conventional accounts assert hybridity as the process of cultural mixing where the diasporic arrivals adopt aspects of the host culture and rework, reform and reconfigure this in production of a new hybrid culture or ‘hybrid identities’.

ANALYSIS

Diasporic Identity

Diasporic identity is a result of a process of assimilation homeland and host land culture, diasporic identity is based on differences or pluralism. These differences happen because every person has different impression in assimilation process.

There are two diasporic identities shown by the two main characters, Subhash and his wife Gauri in the story of the novel. They both are born and grow up in India, but they spend the rest of their life in America. They started to leave India in their twenties. In India, they taught how to be an Indian by parents. Meanwhile in America, they also taught how to be an American by environment. They have Indian cultural values and also adjust American culture.

In other word, Subhash and Gauri live in two cultures, Indian's and American's. Thus, these diasporic people will never observe their selves as real Indians because they are more comfortable in identifying their selves both as Indian and American. Therefore, they have to blend these two cultures to build their identity as an immigrant.

Subhash as the main character that holds his homeland culture strongly slowly adjusts himself with new culture in new place. For 2 years living in a new environment and almost never does his former custom (Indian's custom) it may form a new character because of different habits in different places. In America, Subhash acts and conforms himself in a new atmosphere just like another American.

"There were hotels he might have entered in this part of the city to have a whiskey or a beer, to fall into a conversation with strangers. To forget the way his parents behaved, to forget the things Gauri had said." (*The Lowland*, 2013: 134-135).

Therefore, when he went back to India, he forgot to act like Indian, instead of American. Subhash has already adapted with American culture. When he meets his college friends or professors in a party or event he will do what they (American) do, for example drink beers. He did it because Subhash wants the American define him as the citizen of America.

In America, Subhash has already carried away by the environment. He does what American allowed to do but not allowed for Indian. Subhash sleep over American woman's house. Subhash feels that "Inside this room he was able to forget about what his parents would think, and the consequences of what he was about to do." (*The Lowland*, 2013: 88). He had slept in a woman's house and in the same bed. He dares to do it because he knows that American society is different from Indian society. In America, everyone may live together without being married. And American society is living individually. They do not mind to know the other's life. While in India, parents or society will strictly keep apart unmarried woman and man.

By the time, even though Subhash has already blended into new culture, he still remembers about his homeland culture. Sometimes Subhash still nostalgia with his memory about his homeland. When he returns to India for visits his parents after a long time, he still remembers to do the tradition when he was in India.

"The day after they arrived her father sat for a ceremony to honor her grandfather, who had died a few months before." (*The Lowland*, 2013: 234).

He remembers what to do an honor in his father's funeral. Not all of things Subhash ignored which relating to his homeland. He is also missing celebrating Durga Pujo festival in India with his parents. He visits Indians home in America to keep solidarity between Indian American.

Meanwhile Subhash's experiences also happen to Gauri. Gauri's first time arrived in America, she gradually adjusted with the new environment. As new citizen, she observed anything. She finds her identity through her observation in her new environment. Gauri has adopted American style and change her appearance. She takes off her sari and wears jeans.

"Most of the other Indian women wore saris. But in spite of her jeans and boots and belted cardigan, or perhaps because of them, Gauri knew she stood out." (*The Lowland*, 2013: 206).

The excerpt above proved that Gauri is proud about her new appearance. She looks different from another Indians in America. She feels that she is not afraid anymore because she can express herself. This new identity makes her more confident. She has out from her former identity which she thought it has been tied her with her homeland.

Likewise, there is one situation in which she is to be picked up by a driver for a lecture. But, when the driver reaches there, he misunderstands Gauri to be a servant and instead ask her to inform the owner of the house that he has reached the place to take her. Such situations do help in the feelings of nostalgia for their homes in the Diaspora.

"Her appearance and accent caused people to continue to ask her where she came from, and some to form certain assumptions. Once, invited to give a talk in San Diego, she'd been picked up by a driver the university had sent, so that she would be spared the effort of driving herself. She had greeted him at the door when he rang the bell. But the driver had not realized, when she told him good morning, that she was his passenger. He had mistaken her for the person paid to open another person's door. Tell her, whenever she's ready, he'd said." (*The Lowland*, 2013: 286).

This proved that Indian diaspora in *The Lowland* does not prevent their culture in new environment,

instead of neglect their culture and adopt the new culture. They thought that America is a better place and as their real home because they have spent most of their life in America. Although they try to maintain their Indian culture, they will face difficulties with American society because they are minorities. And as minorities, they may influence by majorities moreover in a country with multicultural.

As a result, diasporic identity is a different points of view each individual. Diasporic people decide their selves as Indian American because they have more affection to America than Indian. This diasporic identity created when diasporic people trying to assimilate both their homeland cultural values and host country cultural values and difference how much desire they want to return to their homeland. The situation is depicted in Jhumpa Lahiri's *The Lowland*.

Causes of Migration leading to Diasporic Identity

Indians in America is described as group of people which have been dispersed from original region to foreign regions. The members of Indian community in America come from India. They migrate from India to America in various purposes. Robin Cohen stated that "a diaspora could be generated by emigration in search of work, to further colonial ambitions or in pursuit of trade" (Cohen, 2008: 61). Some of them search for new settlement, doing some business or employment. Some Indians settle down in the cities for earning a livelihood after completing their education.

Poverty in India makes Subhash hard to find job opportunity. Even though Subhash got higher education, it does not change his position in India. As Robin Cohen state that "the remaining diasporas can be understood as arising from a mixture of underlying causes (such as poverty, insecure land tenure and overpopulation), which are combined with a variety of more immediate precipitating factors that serve to accelerate the basic movement or give to it a particular character and direction." (Cohen, 1997: 181). Here Subhash started to think about his future. How he can apply his studies into a job, but of course it is not in India. .

At the same time, something chaos happens in India when Subhash and his brother, Udayan, was in their middle year of their college study. "In 1967, in the papers and on All India Radio, they started hearing about Naxalbari. It was a place they'd never heard of before." (*The Lowland*, 2013: 23). Naxalbari is one of a string of villages in West Bengal, India. It's nearly four hundred miles from Calcutta, closer to Tibet than to Tollygunge. Its villagers were the tribal peasants who worked on tea plantations and large estates. They had lived under a feudal system that had not substantially changed for

generations. The villagers are controlled by wealthy landowners. They were pushed off fields they had cultivated, denied revenue from crops they had grown. They preyed upon by money lenders. Some of them died from lack of food because of deprived from subsistence wages.

The issues of the movement come so fast and become worsen in Naxalbari. There were reports of banditry and looting in Naxalbari. The bloodshed is beginning. There was a group of peasants. Male and female attacked a police inspector with bows and arrow. The Central Government sends five hundred officers and men to raid the region. They searched and killing the villagers if they do not want to surrender. People are starving. They turn victims into criminals. Then, the government is collapsed.

"By early 1968, in the face of increasing opposition, the United Front government collapsed, and West Bengal was placed under President's Rule. The education system was also in crisis. It taught the young to ignore the needs of common people. This was the message radical students started to spread." (*The Lowland*, 2013: 31).

Subhash wants to pursue his Ph.D. program and to work for earning money after graduation. He decides to leave India and go to America for the reason that America provides much more occupations than India. In this case, the act of leaving India to go to another country is proving as one of the characteristics of Indians diaspora.

Subhash has a brother, Udayan. Since childhood, Subhash is a cautious and obedient boy who never breaks the rules his parents given. Subhash always runs after Udayan. He lack of courage. It is different from Udayan who always comes in surprise and blinds of self-constraints. He is the one who brave enough arguing with their parents or their teacher in school.

One day when they were kids, they like to play outside their enclave. It was Udayan who has an idea to sneak into Tolly Club because inside the club, there are golf balls that had been lost or abandoned. In this case, Subhash is afraid if they are caught up by the guardian. But Udayan persists to force Subhash to climb the walls and sneak into the club with him. So, Subhash cannot refuse him. He believes that Udayan was right, they would not get caught.

"Subhash gripped the wall with his hands, hugging it to his chest, scraping his knees. As usual he was uncertain whether he was more frustrated by Udayan's daring or with himself for his lack of it. Subhash was thirteen, older by fifteen months. But he had no sense of himself without Udayan. From his earliest memories, at

every point, his brother was there.” (*The Lowland*, 2013, 7).

Beside lack of courageous, another things makes Subhash frustrated is Subhash's parents never supports Subhash as same as Udayan. Subhash thought that he has failed to impress his parents. Being obedient did not make his parents proud of him. The way how his parents look at them makes Subhash questioned. He still puzzled why Udayan with his mysterious problem makes his parents impress or surprise even though it was risky.

These could be the push factors of migration. Push factors are those that force a person, due to different reasons, to leave their former place and go to some other place. Here, poverty, education and identity crisis as push factors for Subhash's migration.

Meanwhile, since her childhood, Gauri is hardly ever spends her time with her parents. There is a gap between Gauri and her parents and sisters. Perhaps the gap comes because she had spent half of her life with her grandparents and aunts and uncles. She did not think she resented her parents for not raising her. It was the way of many large families, and considering the circumstances, it was not so strange.

“Around men she'd felt invisible. She knew she was not the type they turned to look at on the street, or to notice across the room at a cousin's wedding. She'd not been asked after and married off a few months later, as some of her sisters had been.” (*The Lowland*, 2013: 72).

Gauri is not loveable. She is not that type. Her appearance is distinctive. Sometimes nobody would notice her existence. This builds clumsiness in Gauri's self. But she is never mind if everybody else does not regarded her presence. She loves to lock herself in the library with a stack of books. It is also makes Gauri awkward when she has to socialize with another person except her brother, Manash. But the clumsiness reduces slowly when Udayan comes to Gauri's life.

“Without him she was reminded of herself again. A person most at ease with her books, spending afternoons filling her notebooks in the cool high-ceilinged rearing room of Presidency's library.” (*The Lowland*, 2013: 72).

Udayan's coming gives her hope to live more than reading books in the balcony or library. For Gauri, Udayan is the one she can trust after her brother, Manash. In the beginning, she is uncertain with Udayan. She is lack of confidence. She is afraid because she knows that she is distinctive. But, Udayan regarded her as if no other woman in the city existed. Gauri never doubted when they were together, that she had an effect on him.

In addition, Gauri's mother in-law dislikes anything about Gauri. She thinks that Gauri is not the proper one

to be Udayan's wife, especially become her daughter in-law because Gauri, “she's too withdrawn, too aloof to be a mother.” (*The Lowland*, 2013: 137). They never fully accepted her even though Gauri was carrying Udayan's child.

“Her in-laws had accused Gauri, as she knew they would, of disgracing their family. Her mother in-law had lashed out, telling her she'd never been worthy of Udayan. That perhaps he would still be alive, if he'd married another sort of girl.” (*The Lowland*, 2013: 152).

This rejection makes Gauri feels so worse and guilty. It makes Gauri oppressed by her environment. After Udayan's death, Gauri who has already had confidence had lost her confidence again. She lost her own identity. That is why she goes to America, lives there, and adopt its culture.

So, Indian migration does not just happen. The displacement that makes someone leave their homeland must have strong factors. The factors emerge from two places, their place of origin and the place to migrate. The causes of migration in Jhumpa Lahiri's *The Lowland* occurs because when Indian migrants in their country of origin does not make them comfortable anymore. Even make them worse with their situation in the homeland.

Subhash and Gauri decide to leave their homeland because there is nothing to do with their homeland. They cannot have higher education, cannot pursue their dreams, and no job opportunities. Even, the chaotic of Naxalite movement haunted them. While in America, they can pursue their dream and get better life than in India. They feel safer and free.

CONCLUSION

In the first analysis, diasporic identity can be defined as the multiplicity in recognizing the identity of Indian migrant. The diasporic identity is always plural and not all the diasporic people maintain their ideology of returning to their homeland.

Subhash and Gauri are representing the Asian of diasporic people who acknowledge themselves as Indian American. Subhash and Gauri have different ways of assimilating the new culture in the new place. They both spend most of their life in America and adopt American culture. Even though Subhash had left India for a long time, he still remembers his Indian cultural value. Sometimes he still keeps the Indians tradition and beliefs in America.

Besides, he is proud of himself because he takes a step forward because of leaving India for America. Udayan's presence makes Subhash feels so underpressure because Udayan's presence as the important person for Subhash had an effect on Subhash. Subhash is irritated

when Udayan takes a step forward him because Subhash was lack of courage. That is why Subhash goes to America to stay away from his brother.

Subhash breathed a sense of freedom when he was in America, because unlike his days in India, life ceased to obstruct or assault him. In America, Subhash did not find what he always keeps to follow the strict custom of his homeland. He did what American commonly did such as drinking alcohol, cohabitation, etc. It is the effect of being diasporic people in a multicultural and developed country like America which promises much happier and better life for Subhash.

Diasporic life does not affect him so much when he returned to India for visiting his parents. He is still following tradition in his homeland. Even in America he clings to the Indian tradition that is celebrating Diwali festival with another Indian American. In other word, he builds a new identity in America. He recognizes that he can place himself both as Indian or American. This makes him has multiple identity.

On the other hand, Gauri also had left India for more than she lives there. She had spent her mature life in America. But Gauri spends her life in India for two years longer than Subhash. This different time means a lot for Gauri, because she faces what happened in India in those two years. She brought memory. Especially for Udayan's absence had changes Gauri's life. Udayan brings her into sorrow which makes her move to America, to stay away from him.

Like Subhash, when Gauri had landed in America, she had found freedom in her. She had found a better place which makes her safe and comfortable than her homeland, India. In America, she found a new identity which she prefers to. She changes all her appearance and her attitude. She removes her saris and gets dressed in American Style. She also tries to speak English although she cannot deny her foreign accent.

Gauri experiences the kind of identity crisis. She faces the changing society and environment she had left and the new one. In India, she feels that she is nothing instead of Udayan's ex-wife. But in America she can expresses herself as Indian American and she gets a better life with great occupation. She left her Indian culture values as she left India and she started to adopt American culture. Therefore, when Subhash invited her to another Indian American, she tried to mingle with the mixed Indian community but she said that she did not have anything common with them. Gauri does not want to remember or have a connection with anything which recalls her memory about her homeland, India.

From the second analysis, migration is the movement of people from one place to another place and usually across a political boundary. There are reasons and factors

which cause the migration for people to leave their homeland into new regions. It is push and pull factors which cause the migration. It could be economic, political, cultural, and environmentally based. In *The Lowland*, there are some reasons causing the main characters to migrate.

Subhash and Gauri left India for the same reason that is a new better life. They also have some factors which force them to move. There was Naxalite movement, poverty, and higher education. Naxalite movement is an uprising peasant in 1967 in northern West Bengal. The Naxalbari movement was violently withdrawn by the West Bengal government. During the 1970s and 1980s, severe power shortages, strikes and a violent Marxist-Naxalite movement damaged much of the state's infrastructure, leading to a period of economic stagnation.

The emergence of the Naxalite makes the condition in India, especially in West Bengal, in chaos. There are the collapse of the United Front which causes the crisis in education system, poverty and lacks of food, and the bloodshed. It also makes the youth overqualified and unemployed because of joining in Naxalite movement. Those factors are the causes which push the main characters to migrate to America. Meanwhile, America as developed country promises much things such as higher education, job opportunities, safety, and freedom. This may become the pull factors for Indians to migrate in America to pursue their dream and started a new and a better life.

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