

Dissolution of Cultural Diversity, Morality and Immigrants' Dreams in John Lanchester's *Capital*

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Abstract

Immigrants from colonised countries live in many European countries, including Portugal, England, Germany and France. The prime reason for their immigration is to make money. Many post-colonial novels reflect the terrible condition of the immigrants in the world. In general, they highlight the ruin of multi-culturalism, morality and kindness in the prevailing society. The European countries focus on the fundamental needs and their expectations. They fail to protect the young immigrants and their aims. John Lanchester's *Capital* boastfully describes the impact of the inevitable immigration of Asians and Africans to London. It is observed from the study that some immigrants are attracted by the life of aristocratic Londoners. This influences them to involve in criminal and immoral activities to live a luxurious life. As a result, London becomes a place of immorality. The dreams and cultures of the immigrants are entirely dissolute. On the one hand, the immigrants are considered to be slaves and criminals and on the other hand, they are exploited in sports, education and business contexts. This article brings out the condition of the immigrants in Europe with special reference to John Lanchester's *Capital* through a qualitative study.

Keywords: colonialism, cultural diversity, exploitation, immigration, morality, racial discrimination

1. Introduction

Lanchester deliberately portrays the unacceptable discrimination in the economy, cultures and religions between Londoners and immigrants in London. The immigrants live in the indissoluble neology of the race, dropping out of studies, exploitation and inadaptability in working places. They cannot preserve morality and loyalty everywhere. He brings out the loss of civilizations and unsuccessful dreams of immigrants, as well as the inadvertence of the luxurious and refractory European society. He desires to see London without prostitution, starvation, famine and violence. Hence, he has paid keen attention to the immigrants' responses in London. He says that immigrants come to London not to show their revolutionary spirit but merely to work and earn money.

On the other hand, they understand that European countries have an excellent platform for education, philosophy, medicine, literary works and scientific inventions. Furthermore, Europe is a continent for developed countries. It has prosperity and arts. Later, they invaded many countries. They seized many countries and looted their sources. They were being imperialists. Some wise people started to write literary works on gods and goddesses and later wrote about kings and queens. They have traditionally lived in the northern and eastern hemispheres of the globe. Hence, they always belong to Europe. Both rich and developing countries follow Christianity, Islam, Hinduism and other religions in Asia, America and Europe. They have also given great religious works like *Tholkappiyam*, *Thirukkural*, *the Iliad*, *the Odyssey*, *the Ramayana*, *the Mahabharata*, *the Bible* and *the Quran*. These books teach everyone to follow morality and lead a cultured society. People today live with jealousy and superiority rather than following the religious ethics of these books. Besides, there are many divisive ideas about immigrants and Europeans and their different races, culture, religion, and other issues.

European countries are praised for their valour and administration, which have been explicated since the arrival of the great epics like Homer's *Iliad* and *Odyssey*. Unfortunately, Europeans did not recognise the worthiness of other cultures in the past. As a result, developing countries initiated to write some works to highlight their cultural identity publishing in European or own countries. Generous Europeans eagerly read the migrants' books and appreciate their boldness. Later, their cultures and customs are popularised among Europeans. Some Europeans then visited many colonised countries to study multi-cultures and their significance through architecture and monuments. Historians say

that "the fall of the Western Roman Empire in 476 AD and the subsequent migration period marked the end of Europe's ancient history and the beginning of the middle ages" (Covert, 2011). Many novels have been written for people to understand the social crisis hidden in the prevailing society. The disproportion between the rich and the poor, and family filial within European countries are best described in novels like *Pride and Prejudice*, *Emma*, *Tom Jones*, *Great Expectations* and *David Copperfield*. John Lanchester's *Capital* (2012) portrays the lives of downtrodden immigrants who arrive from Africa, Nigeria, Pakistan and other Asian countries to work in London (Pepys Road). Like any other immigrants, the immigrants in European countries also face a lot of inevitable challenges. Lanchester's special focus is on the life of the immigrants in London who run into innumerable odds ranging from petty theft to black market and murder. His novel brings out the darker side of the capital city London and its malevolent influence on the immigrants.

2. Imperialism, Racism and Inequality

Saveliev (2017) in his article, *John Lanchester's Capital: Rethinking City Spaces and Identities* describes the loss of Yount, Quentina and Smithy's identities in the city. Perkin (2017) expresses in his article *John Lanchester: A Dickensian Examination of the Condition of England* the condition of England's tradition and financial crisis. Catherine Bernard (2015) describes the 2008 financial crisis and the self-destruction of the race in her article, *Writing Capital or John Lanchester's Debt to Realism*. IOM UN Migration (International Organisation for Migration) has published a report, *World Migration Report 2020* which calculates the estimated count of immigrants. According to the report, "around 281 million international migrants in the world, which equates to 3.6 percent of the global population" have migrated to different countries. IOM's fundamental aim is to "support those migrants who are most in need". Castelli (2018) has discussed the concept of religion, culture, education, sex, climate change and marital status in his article, *Drivers of Migration: Why Do People Move?*, and Virupaksha et al. (2014) have published an article, *Migration and Mental Health: An Interface* that highlights some of the problems of immigrants in other countries, like language difficulties, cultural disparities, the complexity of the local system and adverse experience. Habib et al. (2021) describe the problems of the dominant society in their article. The novel *Second-Class Citizen* narrates the life of a married couple, Adah and her husband, who succeed later after travelling to the United Kingdom. They contact some Nigerians, Mr. Noble and Mr. Okpara, who believe, "England is a land full of opportunity". Masterson (2011) in his article, *Coming Together for Things Fall Apart: 1958–2008. Reflections on Reading Achebe Today* highlights "...postcolonial studies more broadly, arguing that, in many ways, the text both anticipates and writes back to some of its major concerns."

The Contemporary writers highlight the social discrimination in European countries while highlighting how their homeland lost its peace through the continuous civil war, gangsters, slavery and crimes. They either immigrate to other countries or take revenge against the corrupted people. Through racial discrimination, people are exploited in various fields in European countries. It threatens all labourers because their talent is not exhibited and appreciated. This racial discrimination is exposed in some literary works. *Wuthering Heights* is a psychological novel written by Emily Bronte (1847), whose protagonist rises from the ranks of a labourer to become the owner of two estates, Thrush Cross Grange and Wuthering Heights. Mr. Earnshaw brings the dark-skinned Heathcliff to live at Wuthering Heights, but his son Hindley does not accept Heathcliff as one of his family members, and besides, his daughter Catherine marries Linton instead of Heathcliff. Later, he is treated as a slave and forced to stay with the labourers. Linton and Hindley avoid this migrant for his race. Emily Bronte strongly handles her protagonist, Heathcliff, who is going to avenge Linton's and Hindley's families. Heathcliff decides to marry Isabella and torments his old love Cathy and his wife Isabella, till their death. Kamila Shamsie (2017) in her book *Home Fire* brings out the identity and security of Muslims in Britain. It focuses on the cultural identity and the troubles of Muslims in Britain while they are living with loyalty to the state. It talks about the story of a young British Pakistani woman. She has an opportunity to leave England to go to the U.S., but she is unable to go without her siblings. Zamora's *Unaccompanied* (eBook, 2017) reflects the story of immigrants who are about to cross the border alone to meet their parents in the U.S. at the age of 9, emigrating from El Salvador to the United States. They lost their family due to state violence. It highlights that one million people immigrated to the U.S. from their country's 5.3 million inhabitants.

People have different reasons for migrating from their homelands. They may relocate to secure their children from civil war and gangster violence. Abdi Nor Iftin (2018) in the book *Call Me American: A Memoir* describes his own experience of a new lifestyle in America and the Somali civil war. People are migrating to America. They expect to live peacefully. Djamila Ibrahim (2018) deals with the lives of men, women and children in cross-continent in search of a better life. They find themselves struggling with the chaos of displacement and the religious clashes that they face in their new homes in *Things are Good Now*. The book also explores the profound sacrifices. Dina Nayeri's *Published by Sciedu Press*

Refuge (2017) explores the story of an Iranian woman who immigrated to the United States as a child. It is about the story of a father-daughter relationship. They are living as refugees. It focuses on the Iranian refugee community in the Netherlands. Diaz's *The Only Road* (2016) is the story of a boy who wants to lead a better life. As a result, he takes the risk of travelling to the United States from his home country. The story describes Miguel's death by a local gang that controls the region. The family wants to protect Alphas, Miguel's sister, her cousin, Jaime, and others from the local gangs. They migrate to the United States to save their lives. Warga's *Other Words for Home* (2019) explains the immigration of Jude, a young girl with her mother, from her homeland Syria to America.

Robinson Crusoe (1719) describes the continuous voyage from England to the island and his cruel murder of the homeland's cannibals. Daniel Defoe brings Crusoe to various places as an immigrant. He portrays Crusoe as a struggling hero and also a colonial imperialist on this island. He has gone to London, the Moorish port of Salée, the coast of Africa, Brazil and at last, the island. On the island, he kills many cannibals in their own countries. However, he does not murder any Europeans. Crusoe and Friday saw a European, a Spaniard. They protect him from the twenty-one cannibals. On Friday he was overjoyed to discover that another of the rescued victims was his father. He highlights that Crusoe is educated and a master of Friday. He instructs him all. The people of the island are portrayed as animals and barbarians in this novel.

Othello (1565) is one of the tragic plays by William Shakespeare. Othello is a Moor. He loves Desdemona and marries her. But he is accused of having kidnapped her through witchcraft. Hence, he is assembled before the Duke by Brabantio, Iago and Roderigo. Shakespeare shows racial discrimination in his work. Desdemona is portrayed as innocent because she belongs to Venice. Othello, a Negro is cornered by the entire Venetian fleet. *The Merchant of Venice* (1599) is tasked with saving the life of a Venetian named Antonio. Shylock, a Jewish moneylender moves to Venice to become rich. He is treated as a throat-cutting dog by the Venetians. His wife passed away. His daughter, Jessica, eloped with a Venetian, Lorenzo. His property was taken by the government and his daughter. He is left alone on the street. *The Tempest* (1611), a play indirectly glorifies the Europeans, Prospero and Miranda, and their relatives from Milan and Naples, settling on an island. Prospero takes the island from the native people, Caliban and Ariel. In the undeveloped land, Prospero exploits their power and uses them against their relatives. Prospero misuses Ariel's slavery to protect Miranda from cruel men. He kills Sycorax and leaves Caliban as a slave. Even Trinculo and Stephano treat him like a slave as he is not an imperialist. He lives with the animals and some magic elements. So his character is similar to that of other island creatures. He is unable to change himself like Prospero and other immigrants.

3. John Lanchester's Capital

3.1 Immigrants and the Londoners

John Lanchester's *Capital* is an acclaimed novel for its depiction of contemporary issues like immigration and Islamic extremism. This novel upstaged him, much like the other well-known work of Charles Dickens's *David Copperfield* (1850). He has written it to remind the English to do their duties for their city, London, and to bulldoze immigrants. It serves as a bailey bridge connecting the immigrants to Londoners. It is about some irresponsible bigotry directed at migrants travelling to various countries. It emanates from the lives of middle-class migrants and ferocious Londoners. He shows that the lives of immigrants are still undulated by their educational qualifications. He bullyrags the native and educated people for bamboozling the common people and banefully describes the rigorous, undiminished attitudes of the rich Europeans and immigrants' cultures. His feisty dictionaries insist on making an entente between migrants and rich people to preserve morality in European countries while facing the financial crisis of 2007-2008. It is also about the situation of immigrants who want to live in Pepys Road.

The cultures of immigrants and Europeans can divide London, and it is found to be a more consequential social issue than others. The loyal immigrants and responsible Londoners are threatened by the bigoted aristocratic lifestyles of Europeans and some gangs of immigrants. Lanchester assumes that the younger generations of immigrants and Europeans would have been billeted within the city to disturb the peace of London, and they are addicted to drugs and alcohol. Finally, the altruistic notions of immigrants and Europeans never allow violence, and they are determined to save their future generations from the dangerous violence of religious discrimination, racial discrimination, economic crisis, and confusion in different cultures.

3.2 Social Criticism

The writings of the critics and the philosophers are based on the principles of eradicating poverty. This notion can spread and uplift a cultural unity between the immigrants and Europeans to see the peaceful universe. Notwithstanding, many social critical writings remind us that society is revolving around the same conceptual and

non-finalized different socio-cultural problems, which are gradually reflected in many works of art. Sociological Literary Approach generally brings out a strong intention from "the material preconditions, historical flux and cultural diversity of discourse, practices, and institutions of art,...". (Harrington, 31) Burke's *Literature as Equipment for Living* (2010), Moretti's *The Dialectic of Fear* (1982), Marx's Theory of Political Economy (2006) and Engel's *The Communist Manifesto* (1976) are insisting the balance and equilibrium while approaching the different cultures and religions in society. Berger (2011) approaches the relationship between society and the behaviour of human beings in his Sociological Perspective. According to him, society "was seeing an individual". He observes people who come from society and how they behave towards it. He says that people (many groups) are brought up in different cultural backgrounds and that they have different "cultural ideals and practices". He shows that society is manufactured with "laws and policies" to shape the lives of human beings, and their "personal growth and expanded awareness" towards society. As stated by Berger, the psychological analyses of human behaviour are described to "understand the structure of society." Sociologists observe some specific, small events collected from society. They make use of them to study the social changes resulting from this observation and to bring out the large social patterns. Finally, they determine how people are influenced and how society has changed over time. Their sociological theories on various old theoretical perspectives concerning economy, anthropology, politics, dynamics of distinction and solidarity within social movements are set forth for the observations of the sociological critics. Karl Marx originated Class Conflict. The conflict perspective focuses on "the change of society by the rising tension and conflict among different groups" (Engels, 1859).

The class and cultural conflicts affect the social life of Europeans and their lifestyles. Likewise, the cultural diversity of immigrants affects European culture and their languages. It enlightens the multi-culture of immigrants with monoculture, and European society maintains the details of immigrants, names of their countries and their festivals. European countries permit immigrants to celebrate their festivals on time. By this, the culture and language of immigrants are automatically intervened between Europeans and their literate society. Lanchester has prepared the ramifications of immigrant society and their language, culture and economy in *Pepys Road*. He pays attention to how, the lives of the native people with culture, morality and dreams are mutilated by crimes and exploitations. Beyond this, immigrants show enthusiasm to work with carbuncles to earn capital-intensive money. For that, they have abominably lived with the unavoidable false complaints for many years.

The grandson (Smity) of Petunia and the cop of London, Mill are Europeans. They are disgusted by the arrival of the immigrants because they had been enslaved before their independence, by the colonisers and remained under their control for several years. Simultaneously, immigrants forget their slavery and start to work for Europeans. They frequently move for jobs from one street to another in London. European cops take action against immigrants who are engaged in criminal activities. Lanchester has insisted the natives not to interfere in the religious conversion of migrants. They are still levitating through hard work in European countries, and eligible candidates are sent out from the right positions. It would also create a davit among them. According to Marx's *Capital* (1867), "the motivating force of capitalism is in the exploitation of labour, whose unpaid work is the ultimate source of surplus value."

3.3 Social Inequality

Lanchester aspires to describe the pride and beauty of London. Unfortunately, he directly portrays a darksome London. He is frustrated to see Londoners being corrupt, merciless and immoral. Cultural ethics and its components generally mean that society is filled with the ideas of "age, gender, class, race, ethnicity, and religion..." (Roodsaz, 1999). However, the works of contemporary writers always promote social equality among different cultures. The native people must respond to their new immigrants. It would be the right move to avoid terrorism in London.

According to Lanchester, the government of London does not allow immigrants to go around all places in London. He indirectly talks about the rights and limitations of the immigrants, as "...Quentina was not a citizen of the UK, but she could not go anywhere. She was a non-person" (Lanchester, 2012, p.132). But they are also educated there through the stories of *the Bible*. By stimulating the immigrants' dreams and expectations of becoming rich, they indirectly compel them to follow Christianity and its customs in working places. It is a splendour criminal offence to use their misfortune and their inability to convert them to other religious customs. *Article 18* of the United Nations declares that migrants can follow any religion: The United Nations Universal Declaration of Human Rights defines religious conversion as a human right: everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief (*Article 18*). Despite these UN-declared human rights, some groups forbid or restrict religious conversion.

Europeans are unable to understand the immigrants' cultures and customs. Immigrants are not allowed to exhibit pride in their religion and its customs. Hence, they are commanded to abjure the celebrations of culture and to pray

to their aboriginal gods. They don't dawdle and daze here to spoil the works. However, they are constantly working and earning money in European countries. They eventually desire to become wealthy in a short period, and the laborious immigrants are encouraged to do so when they receive remuneration for their work. At the same time, the immigrants desire that they have to adapt their de facto cultures to exhibit them before the people of the other countries. Notwithstanding, the Europeans are not easily inspired. The immigrants themselves change their identity, which is called their propensity. They insist on exaggerating their own and their family members' cultures. They accept their debacles, unlike Europeans. Among the migrants, some people prowl the streets in neglect and follow other religious customs to get money from Christian missionaries. There is no equality between the English and the immigrants. An immigrant, while in Europe, is occasionally reminded of his relatives as he has left his family members in his mother country. Instead of bringing them to his working countries, he thinks of going again to his own country and meeting his family and relatives.

3.4 Immigrants' Dreams in London

Lanchester talks about the dreams of the immigrants. Freddy and Kamal and their family members expect to get citizenship in London. Unfortunately, their expectation is not fulfilled, and their visa duration is barred before reaching the goal. Roger is one of the immigrants who also dreamt of settling in London. Therefore, he brought his wife Petunia and his family to London. The Kamals, British Pakistanis, run a shop at the corner of the street, which is their breadwinner. Their aim is forsaken by seeing the continuous problems given by Londoners. Pakistani Muslims used to run businesses like transportation, finance and selling electronic devices in rich countries all over the world. Their materials are always debased in quantity because Europeans feared the growth of Muslims' businesses. So Londoners decide to interfere. Hence, Lanchester attacks the irresponsibility of the Europeans and the lacuna of immigrant workers' responsibility in London. The dreams of each character are brought to life through loyalty in business and involvement in public satisfaction. He stimulates every global citizen to understand Muslims' dreams and expectations through the character Ahmed, who "loved his shop, loved the profusion of it..." (p.30). David C. Sutton (2016) in his article, *Diaspora Literary Archives Network and the Commonwealth: Namibia, Trinidad & Tobago, and Other Examples*, concludes that immigrants' diverse culture affects the cultural and literary heritage of commonwealth countries.

3.5 Cultural Diversity

The narration of Lanchester bemoans the mobile migrants and their cultural identity. They promptly rinse their notions with ramose nativity. His novel explores the expectations of workers who merely depend on their valuable cultures. Every culture has a meritorious history along with their ancestors' lives and sacrifices, which remembers their humanity and valour. The inability and instability of ancestors predict that they would begrudgingly adopt the significant culture and lifestyle. After a few decades, the immigrants and the Europeans are reminded of their religion and its culture, which instructs them to follow mankind everywhere. For instance, *UNESCO World Report (2009)* describes the importance of cultural diversity in different areas like Languages, Education, Communication, and Creativity. Lanchester brings out many characters to bring realism. These characters are derived from various houses in Pepys Road. They are earning money instead of their culture in London. The immigrant immediately arranges a phalanx of their cultures. Zbigniew says he sees London as a place where "something fundamentally wrong with a culture..." (p.72). Today, people choose the western dress codes and their cultures through media. With the continuous impact of westernization, the whole Asian population beetles this western culture from their childhood. They forsake their religious philosophy. They have also buttressed theirs with songs about native places and gods.

Lanchester simultaneously searches for kindness on the inclination of the Europeans, who are neglecting the native sufferers as well as the immigrants. In European countries, the immigrants adjust their lives with other immigrants in their rented houses. They do not see any caste, religion or background among themselves. He says that secularism and cosmopolitan ideas are spread throughout the migrant society. Quentina, one of the migrants gets accommodation in a house where a "Sudanese woman, a Kurd, and a Chinese woman arrived" (p.132).

The poor Londoners or immigrant workers are prevented from being murdered in the name of religion, colour and country. European countries are slowly allowing and organising some of the festivals for the migrants. *African-Caribbean Culture in the United Kingdom Marketing Essay (2015)* indicates that African-Caribbean communities organise and participate in Caribbean carnivals. During Bank Holiday weekend, London celebrates Notting Hill Festival, "attracting up to 1.5% of the population of Britain and around the world." The government of UK "wants to make it the largest festival in Europe". "Leeds West Indian Carnival is Europe's oldest West Indian carnival and now attracts around 130,000 people". Furthermore, foreigners have always enjoyed visiting colonised countries for their architectural marvels and the varieties of festivals.

3.6 Immigrants' Infertility and Londoners' Fertility

The dissatisfaction of immigrants is increasing every moment from the ambitious failure in London. Bogdon is a sufferer in London. He observes that "everything was so expensive" in London "because the British had lots of money" (p.72). Immigrant family members or daughters come to European countries for want of jobs. Unfortunately, they are forced to become prostitutes in their working places. They send money to their family when they earn it. Lanchester portrays the life and job of Matya, who "had an ambivalent relationship with the currents of money... she had come to this big city..." (p.337). Immigrant women who want to earn more money are involved in this worst contract business. On the contrary, Lanchester is happy to see some other decent women too: "more of them did not sell their bodies for sex..." He exclaims that "People would pay hundreds of pounds to have sex with this woman. So why on earth would she instead want to clean houses for £ 4.50 an hour..." (p.56).

The immigrants' aims and dreams are to become as rich as "... solicitors or barristers or doctors" (p.2). Lanchester states that the people in the neighbouring countries thought of getting "a city job, a six-figure basic, a seven-figure bonus in a good year" (p.513). African-Caribbean people are "the largest concentrations in London and Birmingham". They talk about the pride of their own countries and their people, rather than the British people. They unconsciously think about returning to their native places. Lanchester says that "the city of London is one of the few places in which this tyranny of the mediocre, the mean, the average, the banal, the ordinary, the complacent, is challenged" (p.192), and he portrays that migrants are kept under London's control. He narrates that "the city is one of the few places in which you are allowed to be extraordinary" (p.192). Developed countries sometimes provide equal respect even to small neighbouring countries. Some colonised countries and their people are talented in law and order, medical care and commerce. They see the economic development in their countries. By this, they would have a luxurious house like Europe.

3.7 Immigrants' Morality and Europeans' Culture

Lanchester appreciates some good migrants, Zbigniew and Ahmed. They cannot adjust to the illegal business running in London. He reports that "... it was clear that alcohol could not be legally sold outside the licensing period..." at night. The world understands that good human beings sometimes have to deal with problems: "when Ahmed was absent... allowed him to sell alcohol to the unbelievers." (p.32). There was no difference between countries and genders in alcohol and drug addiction: "... two young women were looking around the room, flicking their hair, and holding huge 250-ml glasses of white wine" (p.110).

The menial workers also follow the Londoners' immoral lifestyles. Unfortunately, they quickly lose their hard-earned money in gambling and other illegal activities. Lanchester highlights the disastrous culture of London through Zbigniew and Piotr who "leaned... watched the midweek crowd jostling and flirting and drinking and shouting" (p.108). The rich people can take treatment and have alternative medicine to come out of disease. Immigrants (men) are also connected with women labourers and prostitutes. They follow a "handbag girl" who has "very dark hair, black and wore dramatic red eye make-up" (p.111). They lose their earnings everyday night. Many friends are involved in underground networks illegally. Lanchester wants to put an end to the practice of female basic labourers treating other men or co-workers as lovers and husbands after work. The labourers also appear with wine and cigarettes after work. Lanchester illustrates this through "Zbigniew who had already twice made eye contact with the girl" (p.110). Zbigniew says that he wants "to have sex with her" (p.393). Lanchester projects that the city is filled with "... the fridge full of soft drinks, and the adjacent fridge of alcohol, and the bottles of Ribena and orange squash,... and the lottery terminal..." (p.31). The immigrants see that Europeans habitually kiss and hug opposite genders to share their love and care. Lanchester does not promote these cultures among immigrants. Immigrants still encourage their children to follow their native cultures. Likewise, they have to respect other cultures and their customs and allow the elderly to speak first.

3.8 Dreams, Exploitation and Racial Discrimination

Racial discrimination started during colonization. It divided people by colour, culture and wealth. Lanchester exposes the European society through Zbigniew who knows that it "was a big issue in European countries." In his opinion, people make too much fuss about it. People do not "like other people who were not like them. That was a plain fact of life" (Lanchester, 2012, p.74). Freddy Kamo has the ambition to play a football match for a European country. He is talented. He has been proving his talent from the beginning of his school days. He says that football is a real game, "but most other things were not real; most things were just games people played" (p.112). Lanchester highlights the exploitation of migrants by the European football teams who decide not to select immigrants in their teams and plan to reject Freddy from this team. They finally get the disqualification certificate against him. The doctor also certifies that Freddy is not fit to play as a foot player in this team. His father does not know about his son's talent and ambition. He feels that life is only about earning money or living a life of wealth. So he accepts the deal to get money instead of

supporting his son's aim of five million pounds, and they say that Freddy should "not play football anywhere in Europe. But he can play in Senegal" (p.548). Lanchester attacks the flaws of Londoners who involve in criminal activities against Freddy in London.

People make enough money but suffer from crucial racial discrimination and exploitation. Many migrant workers want to go back to their native places. Bogdan also wishes to go back to Poland because "his real life would be in Poland" (p.71). Usman is always suspected by London Cops for the explosion of bombs. Londoners order the police to arrest him and torture him for the bomb threat in London. Detective Inspector Mill suspects that "maybe that stropy Asian guy was right," and he says, "I'm not sure that we need harassment now that we've got criminal damage to the cars" (p.378).

3.9 Language of the Immigrants

Language proficiency remains a major integrating factor among immigrants. Lack of it leads to lesser job opportunities thereby impacting one's economic and social status. Lanchester is conscious of the difficulties faced by the immigrants in the workplace, especially because of the inadequate language skills in the foreign language or the language of the settled country. Arabella in *Capital* composes a text message to her friend Saskia: "Can't m8k libertys 2mrw, hws dyaftr?" After having settled in London, they communicate in English. At the same time, when they meet their native people, they communicate with them in their regional language. They are excellent at it. Zbigniew and his friends struggle to speak with their owners or English people to get a job and get money for their work. He speaks as "Cierpacy na morska chorobe" (p.460). He does not know how to ask for his salary for the completed work in English, instead, he asks in his regional language "czekaj, tatka, and latka" (p.73) which could not be understood by the owners.

4. Conclusion

Sophisticated life, decent salary and numerous job opportunities are the primary concerns of the immigrant individuals. So they frequently migrate to Europe's metropolitan cities and reside on the outskirts of the cities. Contrary to their expectations, they have to lead a life full of sacrifices, adjustments and conflicts. These conflicts arise out of racial discrimination, social inequality and exploitation. Despite the pain and endurance, their ethical and moral life is always questioned. However, there is a realisation that they have renounced their culture, customs, individuality and decorum which is a root cause for ruining their own selves as well as the society on the whole. By the time they arrive at self-realisation, they lose their identity, dreams, expectations, culture, religion and language. This realisation in no way helps them to come out of the present way of life as it is completely under the control of the rich and aristocrats of the society. The only possible solution to retain their identity is to go back to their homelands. John Lanchester extends his helping hand and supports the immigrants who want to lead a peaceful and morally upright life. He criticises both the natives and the settlers for their immoral lifestyles. He also expects the natives to recognise and support talented immigrants and appreciate the honest immigrant businessmen.

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