

CHAPTER - I

Salman Rushdie and His Literary Works

This research entitled “A Study of Globalization as Dominant Hybridizing Force in Salman Rushdie’s *Fury*” vividly depicts the problem and suffering of the protagonist Malik Solanka’s longing for proper settlement from instability. He experiences multiple cultures out of which he learns hybridized cultures. Out of the experience of the hybridized cultures, he roams and wanders around the globalized cultures in search of proper adjustment. The instability and problem within the character are caused by the influence of the complex social structure and impact of the globalization, and he is completely torn between.

The use of the technology has made human moveable. It has connected the world in a small space like global village where people frequently can travel from one place to another. In this constant process of shift, people eventually change their temporary, as well as permanent, residence. The different causes behind the shift of human beings from one place to other are due to the problem of terrorism and by the factor of seeking opportunities. Equally, the matter of better career and education encourages people to move incessantly. Under the constant process of shift, people share experiences of different spaces in particular time. On the other hand, it is a fact that one community, group and factor dominate the other one. Then, this stands as the global phenomenon. While coming to discuss in literary arena, characters as writer’s fictional production represent the social being and they play on various social positions.

Making further observation on Salman Rushdie’s *Fury*, the similar case happens with the life of his protagonist character Malik Solanka, as he could not escape of the globalized cultures. Throughout his life he is yearning for proper

settlement, but he finds difficult to manage it because of the complex social shape and impact of globalization. However, he returns to his own culture, escaping of hybridized culture. Here the hybridized culture falls under the rubric of the globalized culture. Hence, this research pivots the perimeter of globalization as dominant hybridizing force.

Malik Solanka, by birth, belongs to Indian communities. So, he possesses the Indian culture. It is Non-Western culture. He changes his place from India to Pakistan to England where he went to learn school and university education. He gains academic as well as racial experience from his teachers and colleagues. He works in different institutions to make his better career. Further more, he changes his places and reaches New York. He not only leaves residence but also changes the profession from teaching history at university to doll making. During his traveling to different places, he encounters with different society and social changes that stand as a complex globalized web and could not escape out of its impact. Throughout the pages of the novel, he wants to adjust within the globalized society, but finds difficult to do so. Therefore, Solanka's shift from one society to another ones and his search for proper settlement or the adjustment thoroughly reflects a complex social structure and how he is suffered within the whirl of globalization, emerging as a dominant hybridizing force.

Salman Rushdie is a novelist, travel writer, essayist, columnist, and purveyor of story as political statement. Rushdie has accomplished multiple distinctions of being recognized as critic and artist in his own span of life time. He is able to spread excellent image in the world literature as a novelist of twenty first century. He not only gains the literary achievements but also gets several criticism and controversies. He has become successful author to institutionalize the new genre because he has

used history as the subject but he has fictionalized it. He stands as strong novelist and critic receiving several awards in his writing. He freely mentions political, social and cultural issues of the globe. However, he goes beyond the existing ordinary values: distant, aloof and abstract which stand as strong features to gain the recognition in his own life time.

Ahmed Salman Rushdie was born on June 19, 1947 in Bombay, India. He is the only son among Anis Ahmed Rushdie and Negin Butt's four children. His father was a businessman who got education from Cambridge University in England. His childhood was romantic and got books to gain more knowledge and experiences. He drew his interest to be the writer at the age of five years. He was sent to England at the age of fourteen to continue his study in Rugby, a private school.

It was the first time in his life he felt the sense of the loss of identity in the Western world because he was from Indian origin. He also learnt there as an outsider and inferior among White children and teachers. He was treated with hostility and often excluded in school activities, both by the teachers and the students. These bitter experiences of regional and racial discrimination shocked him further. The same theme becomes the writing craftsmanship in his later days that recognized him as a successful as well as controversial icon in the field of literary world. He poured similar experiences and thoughts into his short autobiographical novel called *TheTurminial Report*. Later it inspired him to take the writing as a profession. He enrolled with Cambridge and received his Master Degree in history in 1968. He involved in career making field where he worked as a freelance advertising copywriter in England from 1970 to 1980.

He produced several fictional and non-fictional works which are widely acclaimed world-wide. He is capable of arranging the feelings and emotions of

bygone days which can clearly be seen in his different creations. In his book *Imaginary Homeland*, he describes the search for cultural roots. We can see the clear example of the Diaspora experiences. The nostalgia for cultural loss gives a kind of painful experiences that reveal his feelings and emotions. The characters create the imaginary homeland which deals with the problem of the loss of the roots.

In *Midnight Children*, Rushdie mentions the history of India's development from independence and partition in 1947. It also presents the events of the secession of Bangladesh from the state of emergency under Indira Gandhi. This event of secession becomes the reliable resources to the writer to know the partition of India, Pakistan and Bangladesh in the form of fictional work.

His book *The Satanic Verses* (1988) gets a lot of controversy because he presents extraordinary ideas there. He earns international notoriety 'fatwa' among Muslims for its unfavorable depiction of the prophet Mohammad. In the book, it ambitiously deals with the satire on the state of migration in United Kingdom. Moreover, it also vividly explores the good and evil, religious faith and fanatical belief. It is banned in India, South Africa and Muslim countries. This book even warns Rushdie to pass through death penalty. The Muslim communities throughout the world marched the public rallies in which a number of copies was burnt and later the book was banned. So, he lived underground for some time. The violent and protest took place in India, Pakistan and Egypt caused several deaths during this period of 'fatwa'.

He brings the themes in his works from Islam, Hinduism are interwoven with figures from English and world literature and literary references. He is rich in his use of symbols and figures from different myth, religious belief and interweaving them with different juxtapositions. In his creations, he has searched for rights, freedom and

security in the dual postcolonial situation. He seems to be very much critical, and challenges official historical truth in artistic ways.

The novel *Fury* was written after the terrorist attacks in September 2001 in New York to depict the awful and insecure life of American people. People unconsciously enjoy the complex social structure and remain under the effect of the global climate and are driven by the recent postmodern values and cultures. In this very novel, Solanka is presented as a professor- forty five year old ex-academician Indian descent. He has a wife Eleanor and a four year old son Asmaan. He is unsatisfied with his family life and even with teaching career at famous Cambridge University. He finds himself monotonous in his life and profession. For this reason, he leaves his family life, quits profession and shifts his habitant to America in search of freedom and with the aim of establishing a new business.

After reaching America, he begins the business of making little dolls. He gets extreme success in his making dolls business. He keeps illegal relation with women: Mila and Leela. He has his friend in New York Dubdub who works together in the same business 'little dolls'. He earns material prosperity but he still suffers from the thrust of spiritual quest. However, he returns to his own family and hugs his son Asmaan that gives extreme satisfaction and happiness. He realizes that the family unity is the best sources to get the loss of the cultural roots. Surfacially, he seems to be the strange and abnormal character and behaves alike. In fact, he remains in the complex social structure and impact of the globalization that dominates him throughout his life. He wants to escape from them but he could not manage social complexicity and dominant hybridized globalization.

Fury consists of numerous plot, subplot and series of regional and geographical locations. The controlling ideas of the readers center on the globe in

which he finds the situation more problematic and unfavorable to the character Solanka. The influence of the furies keeps other character in the complex social structure to the other characters who find the life full of furies because of the impact of the global climate.

The novel shares the theme of the compromise that every human being has to do in his/her life. At the end, Solanka realizes that there is nothing like the family and home. That really gives happiness like Solanka gets from his son. He knows the value of being with the son which he means getting heavenly pleasure in this materialistic world. So, he friendly watches the games that his son plays in the park and wants to be united with his son and wife forgetting the popularity and luxurious things he has gained.

Salman Rushdie's *Fury* explicitly covers a wide range of criticisms and responses since its first publication in 2001. Some critics talk about the psychological aspects and others focus on the Diaspora writing. Some critics think *Fury* is Rushdie's autobiographical representation of himself. It is also notable that some of the critics only deal with the thematic content of his *Fury*. Out of these all comments and criticisms on Rushdie's *Fury*, this work has been researched from global aspects/perspectives to show how the characters especially protagonist Malik Solanka is disturbed by the complex social structure and by impact of globalization as hybridizing force.

One of the renowned Critics Brook Allen interprets the novel from psychological point of view. He describes about psychic aspects of the character Solanka. He mentions several kinds of furies in a character's life such as sexual, oedipal, political, and magical that they drive Solanka's life. The writer fictionalizes the troublesome, awful and hardships of the contemporary people through the

character Malik Solanka who heads for money-minded, complex structure and overcharged city of New York as preferable city to make his career. There he is able to get success materialistically but he also remains in trap in the globalized culture. He says, “Life is fury . . . fury . . . sexual, oedipal, political, and magical brutal-drives us to our finest heights and coarsest depths” (138). In this way, he treats the psychological aspects of the protagonist and other main characters. He changes his location from origin country India to England, then to New York. He suffers from that kind of painful experience. It occurred because of the dominant hybridized globalization. Thus, this research thesis deals with the dominant aspects of the main character Malik Solanka in relation with the influence of the dominant hybridized cultures.

Ann Seak analyzes the fragile life of the protagonist which resembles the real life of Rushdie. She compares the life of the author. She further mentions that Rushdie and Solanka share common problems throughout their life. Both share the similar theme that they are Indian. They were brought to England. They select American land where Solanka creates little dolls, whereas Rushdie creates fictional and non-fictional creations. Additionally, both of them have a single son. They do divorce and break the family structure and flirt with other women. That is how, as she compares, the fragile life of Solanka resembles with Rushdie’s real life style. She says:

Malik, it seems, does share much with Rushdie. He is Indian (from Bombay). He has just moved from England to America. He has a young son living with his divorced wife. And he is a brilliantly imaginative creator. Malik creates dolls and he also creates stories- ‘back stories’. (259)

She blames Rushdie that he creates imaginative characters/creators through which he describes his autobiography. He really moves from one place to other such as England to America which is principally caused by the influence of the dominant hybridizing force. This reflects the complex social structure and impact of globalization rather than the resembling qualities of the writer and the character.

Other critic Jeff Zaleki highlights the book that visualizes the twenty first century American society. He adds, “The Sea has invigorated Rushdie. His new novel is very much an American book, a biting satiric, often widely farcical picture of American society in the first years of the 21st century” (4). Thus, he observes about the American life style where he seems to be quite critical. He is able to describe about the material life style of the American people and migrated American ones. But he fails to understand the problems of hybridized/globalized cultures.

Furthermore, James Wood and Jason Cowley criticize *Fury* as exaggerating criticism of superficial American culture and which is beyond the human understanding. They seem to be very much critical about the condition of American society. They also criticize that America has no its real history but it has created the mix cultural groups/communities. They observe:

What luxurious condescension in this banal apostrophe. This idea of American as a place amnesia and “unknowing”, represents a perfect coincidence of old-fashioned European disdain and new-fashioned Post Modern naivety; in the older vision, American is disapprovingly seen as the country with no real history, . . . as one enormous Disneyland, handing out Mickey Mouse ears to all its grinning immigrants. (3)

Furthermore, more importantly, they deal with the situation of history of American culture and society in which they believe that America has no real history. It has become the place of the immigrants who are frequently moving towards it. In this way, they have coin the history that tries to prove the real situation of dominant hybridized cultures. Thus, it is the typical example of the fashionable world which reflects the typical Modern European society as well as American one.

Another critic David Abrams observes the novel *Fury* from different standpoint. He seems to be very critical about the use of the language. He blames that it keeps readers confused and difficult to understand the words and sentences. The given lines also say:

Salman Rushdie uses words the way some four year-olds use play dah; squeeze it, make it, braid it and in a few cases eat it. Language is pliable in Rushdie's hands, syllables stretch, vowels leap to new heights and consonants turn cartwheels. (1)

In this way, David sees the linguistic parts of the novel that is the writing style. He criticizes thoroughly about the use of the language that does not support to understand it clearly. He has violated the normal day to day use of language as he mentions in his novel. But the thesis tries to prove this novel from different a perspective which is the study of the dominant hybridized globalization.

John Knok shapes the work as Rushdie understands the recent problem in American culture and September 11 attack and its aftermaths in the world. It created a kind of furies among the people in the globe. John Knok highly criticizes Rushdie who has presented the same kind of satirical issues in the book *Fury* which is also mentioned in another book *Shame*. He also talks about the love affairs in the current novel *Fury* which is true to his life story. He comments:

This is the same satirical Salman Rushdie I've read recently in his novel "Shame", replete with satirical, yet profound, comments on American culture in the months and days prior to September 11, 2001. Admittedly, "*Fury*" is the Salman Rushdie's novel that is truly a roman a chef, with the hero and his girlfriend thinly fictionalizes versions of Rushdie and his current love (I'm sure Rushdie's ex-wife, a noted American writer of fiction, isn't amused by her fictional counterpart.).

In this sense, John Knok contextualizes the events and consequences of September 11 attack which kept the globe in a form of terrorism. He also gives sharp examples of American pop cultures. His real love affairs and his divorce with wife are the clear example of the recent American cultures. It has become a kind of fashion among the American people that he fictionalizes. It is shifting towards the globe as a dominant hybridizing force. Therefore, this thesis aims to prove the issues of the characters as the complex social structure and effect of globalization that coins the thematic meaning of globalization as a dominant hybridizing force.

In another note to further elaborating on the introduction of the each of the following chapter, this research paper has been divided into four chapters. The first chapter is the general introduction of the dissertation. It introduces the research along with the couple of examples from the text in relation to the issues this thesis puts forward. It also includes Salman Rushdie as a writer and his works, views of other critics on his work, brief introduction of the theoretical modality on globalization and hybridity under postcolonial concept. Therefore, this chapter tries to critically observe, analyze and present a real shape of thesis.

The second chapter briefly discusses the theoretical modality of the researched paper. Firstly, it briefly explains postcolonial concept how it emerges in the

globalized cultures and interacts to conceptualize the ideas critically, in which the things, characters and intellects appear and suffer globally. Secondly, it tries to extend the meaning and implication of the globalization along with its ingredients and motives of the critical notes of different critics and my own attempts to see according to the time and the space that motivates. Thirdly, it observes meaning and importance of hybridity to deal with the issue of the globalization. Finally, the issues and concepts of globalization theory and the discussions on the theory of hybridity will be summed up under the key concept of the postcolonality.

Based on the theoretical modality mentioned in the chapter two, third chapter analyzes Rushdie's work in relation to the shift of the protagonist in search of proper adjustment in the recent complex social structure. The impact of globalization in the life of the protagonist who encompasses around the theme of globalization as dominant hybridizing force and other characters' relation with the protagonist are also clearly visualized in this chapter. In short, this chapter primarily seeks to trace the consequences behind shift and suffering of the characters and their torn and isolated situation in the researched novel.

Finally, the fourth chapter concludes this research paper on the basis of the textual analysis of Rushdie's *Fury* in chapter three and the theoretical modality of chapter two. In fact, the conclusion part comes to be as sum-ups of the observations, explanations and arguments as presented in the previous chapters that prove Rushdie's work 'globalization a dominant hybridizing force' which ultimately concretizes the shape of researched work as the finding of the thesis book.

In this way, *Fury* has been studied from various perspectives and the intended research deals with the proposed topic including the rest of the criticism to illustrate how *Fury* reflects the globalization as an indispensable hybridizing force in the recent

society. The character's frequent shift from one place to other explicitly reflects the situation of globalization that keeps the protagonist in the problematic situation. Thus, this research focuses on the complex structure and impact of the globalization. The research has taken various critics and scholars' perspectives of globalization and hybridity to deal with the Rushdie's *Fury* critically.

Globalization and Cultural Hybridity

Globalization is regarded as an ongoing process by which regional economics, societies and cultures have been integrated through a global-spanning network of exchange. It is also usually recognized as being driven by a combination of economic, technological, socio-cultural and political factors. From another level of interpretation, globalization can be defined as a process of transnational dissemination of ideas, language, or popular culture. During the globalization process people gain the both experiences of advantages and disadvantages of the issues of the globalization.

The main character Malik Solanka lives in a complex social structure, esp. after he reaches in New York City leaving the life of England, in which his life is entirely influenced by globalization. The globalizing trend of New York City is by the cause of cultural hybridization in the case of Solanka's life. Niter he cannot adjust himself in a globalized culture in New York, nor he can stick to his root culture. In this very difficult situation, he is psychologically furious and his experiences of modern material life of New York City force him to feel lonely and depressed.

After the September 11 attack in New York Twin Towers, the New York City life, around the time of the publication of Rushdie's *Fury* in 2001, was highly sophisticated and post-modern in the way of living life, thinking and behaving among the people. The society was materially rich, but spiritually poor. There was a

formality in family relationship that there was no sense of true affection within the relations due to money mania. Life of cheating and having illegal relationship among the opposite sex was floating around in surface. Malik Solanka tries to convert himself into such life. He becomes able to lead the materially rich life though a feeling of lacking something in his life was dormant, which was in fact his desire to spiritual wealth. His longing for spiritual quest is fulfilled when he once realizes the strength of family unity, a simple hugging with his son Asmaan for example.

Malika Solanka belongs to Diaspora culture. As he is from the Indian origin, which is relatively less globalized comparing to the highly globalized New York City, he is constantly looking for his appropriate settlement. His search for proper settlement in globalized city is almost impossible. On the basis of Solanka's shift from one culture to another and his search of proper settlement clearly reflects globalization as dominant hybridizing force.

Salman Rushdie depicts the point hybridity is a cause of globalization. Hybridity as a new form of the cultural space, deals with the multiple or globalized cultures. People change places for many reasons like educational and the job opportunities are few among others. They go to a new space along with their own cultures. They interact with other cultures in that new location. So, there is a possibility of exchange of cultural traits that deals with the positive and negative aspects of the hybridity.

Being particular with the life of Rushdie's Solanka, he goes to New York, with Diaspora culture, in search of proper settlement because he could not be happy enough with his family and the things he had possessed. The incumbent culture of New York cannot assimilate him. Even he prefers to befriend with such friends who mostly belong to the Diaspora culture.

Further talking on hybridity, people encounter with the hybridized cultures out of which they get mixed experiences in their daily life and they create the discourses of ideology. Thus, it reflects a situation of the new form of the cultural space in which a new kind of the culture comes into the existence. But it does not talk about any particular born of new culture rather it creates the dominant culture and dominated culture out of which people suffer and remain in problem.

To elaborate further on globalization and hybridity, the theoretical modality of the chapter two tries to see the different perspectives of the scholars critically in a broad level analyzing how they become positive and negative on the term globalization based on the contemporary day to day experiences and theoretical concepts. It also wants to prove how the characters and their relations in the novel *Fury* resemble with the critical conception of the globalization.

Postcolonial Study

Postcolonial Study, legitimized as a theory after late 1970s, covers a wide range of literary, historical, cultural and political issues. Nevertheless, this theory, in Salman Rushdie's *Fury* basically talks about the impacts and effects of the globalization unfolding some ideas as how human being from different parts of the world are heavily intertwined from various issues such as literary, political, economical, cultural. Based on this idea, main character Solanka, suffers from the impact of globalization as a dominant hybridizing force in *Fury*.

Solanka constantly immigrates to different places in his life, and finally reaches to New York where he finds the complex cultural structure. New York is the destination of immigration from different parts of the globe. Solanka finds interaction of many cultures ongoing, influencing one culture to another. Everything is attainable in New York, Solanka is also able to earn a lot of money and prestige because the

City is well equipped and available with all necessary assets. This is because of the globalizing trend in the society. However, Solanka's life faces terrible experiences due to the cause of hybridization of the cultures, meaning that he is unable to establish his own cultural identity. Salman Rushdie has demonstrated explicitly Solanka's loss of identity which becomes a cause to make him suffer in general.

Rushdie's *Fury*, under the rubric of Postcolonial theory and criticism intellectually and radically questions the hegemonically expansionist imperialism of the colonizing powers that always try to understand as dominated and dominant, one and other and colonizer and colonized. Based on this idea, Rushdie presents uncomfortable feelings experienced by Solanka in his novel *Fury* showing that Solanka cannot forget discriminated behaviors shown by his friends and teachers in London. After reaching New York too, he cannot forget his colonized sense, being unable to mingle with the Westerners completely in enjoying the things. Instead, he feels lacking of something, which at the end of the novel turns to be his longing for the spiritual quest.

Whatever occurs in his life, esp. in his New York life tenure, happens due the impact of globalization, which is also in a dominant hybridizing force. Sense of mix cultural and sharing of one another's cultural practices frequently occurs in New York, as happens in a globalized village, where everything is possible immediately. Out of this visualization, Salman Rushdie tries to show how complex New York City life is. The chapter two extensively elaborates in critical way that what are the trends of globalization and hybridity and mixture of things under the idea of Postcolonial Studies.

To clarify the relation of globalization and cultural hybridization with Postcolonial Study, the concept of globalization and hybridity posit under the heading

of the post-colonial theory and become the part of the critical study to support the textual analysis of the novel *Fury*. Globalization and hybridity are exploited together to make interpretation of the text more effective and commendable that they are the interrelated term in the post-colonial studies. Thus, *Fury* simply tries to deal with the problems that the main character Malik Solanka experiences in course of his relation with other characters, which stands in the core of the globalization as dominant hybridizing force.

Hypothesis and Findings

This research paper befalls under the hypothesis that Solanka's shift from one society to another and search for proper settlement clearly reflects a complex structure and impact of globalization as dominant hybridizing force. In course of the analysis of the research, this hypothesis has been justified.

To mention further, the main character Malik Solanka shifts from India to London, then to New York in search of proper settlement, being unhappy with his family life and the life he had. His teaching profession in Oxford University cannot satisfy his life in London and then goes to New York where he changes his profession of teaching to doll making. As per his wish he earns a huge amount of wealth in New York, but cannot remain within his happiness due to the complex social structure, which he finds globalized by the fact of cultural hybridity. Mixed experience of hybridized cultures makes him feel lonely keeping him family-sick. Therefore, he is unable to find his proper settlement in this incomprehensible complex society. His shift for the proper settlement within the complex social structure is vividly affected by the impact of globalization as a dominant hybridizing force.

CHAPTER - II

Postcolonial Studies: A Critical Introduction

Postcolonial Studies, emerged as a theory, cover wide range of literary, cultural, political and historical interests of study that developed as a field of academic specialization after late 1970s. In this present context, postcolonial studies occupy a position of legitimacy, interesting discipline and even relative prestige in several academic institutions of Euro-American and Non-Western countries. This theory talks about the impacts and effects of the globalization unfolding some ideas as how human being from different parts of the world are heavily intertwined from various issues such as literary, political, economical, cultural. We can read several academic journals, essays and articles on ‘postcolonial literature’ and ‘postcolonial theory.’ Additionally, the scholarly works of Edward W. Said, Homi K. Bhabha, V.Y. Mudimbe, Benedict Anderson, Gayatri Chakravarty Spivak, Partha Chatterjee, and others have contributed to enhance the postcolonial studies.

Hans Bertens in his *Literary Theory: The Basics* writes “postcolonial theory and criticism emphasizes the tension between the metropolis and the (former) colonies, between what within the colonial framework were the metropolitan imperial centre and its satellites” (200). In this sense, it really emphasizes the cultural displacements and its consequences as personal and communal identities. It tries to see the world from our own perspectives. Postcolonial theory and criticism intellectually and radically questions the hegemonically expansionist imperialism of the colonizing powers that always try to understand as dominated and dominant, one and other and colonizer and colonized. They supported the particular system of imperialistic values and practices that it sees as still dominant within the western

world. So, it appears as intellectual debates to question on the perspectives of the western world how they saw the rest of the world.

To critically elaborate, Postcolonial Studies deal with the processes and effects of cultural displacements and the ways in which the displaced voices have culturally defended. Then, Postcolonial studies, in particular, see such displacements in the forms of the contact zone, ambivalences, and hybrid cultural forms as globalizing tendencies to which they lead vantage points in the field of academic courses and political discourses. Furthermore, it allows us to expose the internal suspects and the instances of resistance that the Western has suppressed in its extreme globalizing trend and tendencies. In *The Location of Culture*, Bhabha comments:

Postcolonial criticism bears witness to the unequal and uneven forces of cultural representation involved in the context for political and social authority within the modern world order. Postcolonial perspectives emerge from the colonial testimony of the third world countries and the discourses of minorities within the geopolitical division of East and West, North and South. [. . .] They formulate their critical revisions around issues of cultural difference, social authority and political discrimination in order to reveal the antagonistic and ambivalent moments within the ‘rationalizations’ of modernity. (171)

Thus, for Bhabha, postcolonial perspective appears as a defense and reaction towards the West who formulate their thoughts on the issues of cultural, political discrimination and social authority to unveil the Eurocentric rationalization of modernity.

Similarly, Padmini Mongia writes, “Postcolonial theory is an umbrella term that covers different critical approaches which deconstruct European thoughts in areas

as wide-ranging as philosophy, history, literary studies, anthropology, sociology and political science” (2). In this regards, it as the study of the varied discipline, searches the marginal voices to see the horizon of the postcolonial studies. The postcolonial studies are not simply associated with periodization and single discipline, but rather to methodological revisions. It also enables a wholesale critique of structures of knowledge and power particularly and respectively.

All the postcolonial theorists and critics do agree on is that they focus beyond the traditional relationship between the metropolis and its colonial subjects in the radical deconstruction. They take place either along poststructuralist or along more traditional lines of the imperialist perspectives. As Hans Bertens again adds,

They agree in their focus “on colonial (neo-colonial) oppression, on resistance to colonization, on the respective identities of colonizer and colonized, on patterns of interacting between those identities, on postcolonial migration, on the ensuing hybridity of both cultures, and so on and so forth” (200).

Issues of race and ethnicity, language, nation, coloniality, gender, identity, class, and above all, the power factor remains in the central to these interests. They give special interests towards the minorities, dominated and colonized to use their hegemonic power. She also describes about the position of ensuing the hybridity of both existing cultures. Postcolonial theorists and critics also support on the relevance of their enterprise for the world of late 20th century. They loose the colonies and they encounter with neo-colonial relations that not only occur between the western countries and their previous colonies but also between the majorities, minority nations and ethnic minorities.

Nowadays, Postcolonial perspectives are widely used in ways to include the study and analysis of European territorial conquests, varied institutions of colonialisms, the discursive operation of empire in colonial discourse and resistance of such subjects, and contemporary colonial legacy in complex social structure of nations and communities. So Ashcroft et al writes:

While its use has tended to focus on the cultural production of such communities, it is becoming widely used in historical, political, sociological and economic analysis, as these disciplines continue to engage with the impact of European imperialism upon world societies.

(187)

He, furthermore, focuses on the various disciplines come as the purposeful study of the term postcoloniality which tends to emphasize on the cultural production of communities. They institute the disciplines to continue to engage with other world and its societies. Such above mentioned aspects are taken into account while reading literary text through this perspective.

Thus, postcolonial studies are such an umbrella domain under which it contains the issues like coloniality, postcoloniality, nation, nationalism, empire, ethnicity, race, neo-coloniality, gender spaces, globalization and hybridity etc. Salman Rushdie's *Fury* (2001) is significant for postcolonial studies because it also raises some of the postcolonial issues—globalization and hybridity especially in the context of USA in the beginning of the twenty first century. Because of the complex social structure and impact of globalization, it is observed how the main character Malik Solanka suffers and searches for proper adjustment are researched throughout the novel *Fury*.

Globalization

Globalization refers to the process of becoming single among socio-cultural factors such as economical, political, geographical, technological and cultural ones that try to web through the world-wide. This also exchanges the relations between the global and local communities. The process of globalization can be observed from the local communities that it aims to link the world with the result and influence of the political and technological changes. In addition, it simply explains the positive and negative aspects among the people, states, countries, continents and coins the theme of the process of becoming a single space. Thus, globalization breaks the boundaries between the distance and nearness which also creates the opportunities to know the knowledge and experiences of the socio-cultural factors.

The academic scholars and intellects started discussing on the trend of the history of the globalization around the era of 1980s. Onwards, it centers among the readers and learners as the study of relevant topics to be studied. They intended to cover several issues. In other words, it does not only mention about the theoretical approaches or studies but also deals with the achievements of science and technology through the eyes of various disciplined positionalities. Hence, it shows linkage of the knowledge and experiences of different social aspects on the comprehensive space in which it also shares the awareness among the readers and learners on the specific recent popular and scholarly debate. The concept of the globalization brings the theme of the positive responses. Accordingly, they analyze the conceptual notion of the globalization through their own insights whereas others attract heavily upon their opponent groups and present their understandings. Therefore, debate on globalization became extreme strong as a scholarly discussed term in the contemporary academic

society in which the scholars and intellects search and research more knowledge from it.

While searching the specific knowledge, it could not be away from the reality of tension between the global and local forces. Neither the continuity on the search for any kinds of knowledge has its finite form nor there the fixity among the people because they belong to the different geographical boundaries. It clearly stands as a process or phenomenon that occurs globally and affects locally. It creates the tension between global and local factors. Therefore, the concept of the globalization links the concept of the localization that ties the comprehensive space relation as globalized and localized cultures/ multiple cultures.

Contemporary associate analysts and critics connect the growing trend of the studies in the globalization with that of the geographical location of the participants. One of factors of the concept of the globalization reflects the constituting parts of the whole of the 'social space' through which different people intend to communicate by using the recent means of communication and information that institutionally occur anywhere and everywhere in the world. The internet and television sources encourage people to know the information and give entertainment on several issues from the comfort of their living rooms. Their main purpose is to teach, know and entertain the readers and audience as whole. In this sense, Jan Aart Scholte observes, "global events can – via telecommunication, digital computers, audiovisual media; rockery and like – occur almost simultaneously anywhere and everywhere in the world" (45). So, the globalization implies the increased possibilities for the action among the people in the situations where the latitudinal and longitudinal locations reflect the immaterial relations to the social activities.

Furthermore, the concept of the globalization states the issues of the 'global village'. It observes about the geographical boundaries because of excellent use of the technology and achievement made the world closer. For example, today I am in Nepal, it is early in the next morning I can take a plane to Delhi. Within an hour, I reach there. If I want to go to England or any other part of the countries, I can easily get there and reach next destination as well. It means I can have my tea in Nepal and meal in England. I go to bed and have a rest in USA. This is possible because of the technology and its rapid progress in the field of humanities. Additionally, the issues of global village describe the condition of the world and its people. It deals with the problem and possibilities of global village that try to connect the different kinds of the people and their relations in the latitudal and longitudinal dimensions of the world. Some observe the political and technological aspects of the global village. And other sees through geographical, economical and cultural aspects in their own understandings. In this regards, Jack C. Richards mentions the sense of the global village in the light of politics and technology. He adds,

. . . The end of the cold war tension made the global village more politically possible by opening new channels of communication between nations. . . .technologically; the greatest contributor to the global village is the microchip –an electronic circuit on a tiny chip.
(65).

For this reason, he connects the concept of the global village in the eyes of the political and technological changes as a result of which people from different walk of life are able to travel and communicate world-wide.

Martin Heidegger describes about the changes that appear due to the achievements made by varied intellectuals of different positionalites in the world. He

sees the time and space which have become closer to travel into the world. He says, “All distances in time and space are shrinking. Man now reaches overnight, by places, places which formally took weeks and months of travel” (165). Heidegger put forward his thoughts on the issues of globalization. Globalization not only deals with the concept of the ‘abolition of distance’ as constitutive characteristics of contemporary condition, but he also relates the present shifts in spatial experiences. They normally translate from one generation to others that also explain about the complex structure of human cultures. They appear each other.

Additionally, he mentions the abolition of remoteness that is met by the use of television, internet and paper media which has become the pervasive and dominant sources of the communication and information. Thus, globalization links the horizon of the distance or remoteness, which frequently shares theme of communication and information, has become the possible sources for the human activities.

Contemporary scholars define globalization in relation of the growth of the social interconnectedness across the existing geographical and political boundaries. The bridges between and among the geographical technological, economical and political disciplines connect the development of the social chains closer. It possesses the strong potentialities to assimilate the social growth that bring the theme of the changing modes of social space, differ from the concrete geographical locations such as the manner of the decisive factors of the globalization. For example, the use of the type writer is heavily dominated by means of computer that covered total market of the world. Inspire of its disadvantages, users have extremely praised the invention of it.

The concept of globalization has been defined from the angle of the political interference. The so-called developed countries try to dominate the other ones from

the political perspective. It encompasses the large number of the contextual events and thoughts that give clear impacts over dominant communities imposed by the certain ideological groups as they define the parameters of the existing norms and the trends in regards to particular time and space. Therefore, politically, it carries the theme of vested interest and ideologies as they define the practice of the democratic and communist experiences exist throughout the world. In recent decades, it has got its more importance among the people because of the political interference. For instance, democratic countries favor the norms of the democracy. They thoroughly support the side of those democratic favored countries and try their best to expand the right way of the democracy along with the hegemonic interference and vested interest.

On the other hand, communist favored countries believe the communist ideologies and try their best to rule the world in their own way. Anyway, it could not leave the situation of the change that longs for the expanding human activities and organization of human affairs. Then, McGrew Held, Perton Goldblatt says, “globalization refers to processes of change which underpin transformation in the organization of human affairs by linking together and expanding human activity across regions and continents” (15). In summary, globalization reflects the situation of the process of the change talks about formed human relations and activities that also meet the arena of the concept of global village.

When we try to understand the issues of globalization through the economic perspective, it inwardly or outwardly emphasizes the most important issues of global economy and becomes the pivotal subject matter for discussions and studies. It also supports us in any kinds of activities that we perform in the society and its cultures. Similarly, global economic construction links global economic and local economic horizon. The debates continue between the economist and business positionaliteis that

they search sufficient purpose, reason and proof to explain, provide and justify the expanding horizon of the system of world trade. In this sense, Ferguson says, “globalization has ideological overtones of historical inevitability, and its attendant myths function as a gospel of the global market” (87). Thus, it marches from the developed world’s concept with the remarkable ideological rumor of historical continuity, still searches the central capital power but it lacks to provide the sufficient benefit and utility among the local communities.

It deals with the dramatic increase in the relation to the states, nations, inter-nations and continents that are the influencing factors of complex structures and movement of corporate capital. They also believe that it occurs in the form of political order based on the experiment of developed countries towards the local countries. The increase in multinational companies’ operation, production and distribution of goods construct the cultural barrier between the global and local communities. It also affects and brings no radical change in the eyes of the employee because the higher official and technologist that they hire form the developed countries. They bring the technologies also come from the advanced countries because of which they claim as the advanced countries in the world. So well established company holders travel from one nation to another, one country to other to flourish their business in a system and movement of corporate capital. Albrow says, “Globalization can also be a signifier of travel, of transnational company operation of the changing pattern of world employment, or environment risk (13). In next views, the concept and practice of multi-national company is simply the sign of the traveling into, which demands the workers, technicians and sources. They share the reality of the environmental threat because the productions need the local resources to be used whereas a person as

worker or machine has the direct contacts with the global forces that keep the environmental and the human resources in a complicated structure and impacts.

The recent economists believe on the global champion of free trade by opening the market values which exchange the norms of extreme production and its distribution. They share of interests of customers and keep the relations among the people. Harry Shutt also says, “. . . .by the advocates of ‘globalization’ to demonstrate that the pursuit of free trade has been a key ingredient in the success of developing countries particularly the East Asian ‘tiger’ economies, in moving closer to industrialized status(72). Shutt vividly highlights on the success of developing countries remain in the depth of the free trade which occurs as a result of globalization. Thus, he draws the positive aspects towards the globalization that demonstrates the free trade.

In addition, Shutt observes about the trend of the global economic impact that should go beyond the existing values. He simply focuses on the restructuring the political and economical map of the world is to reject the tendencies of globalization and the establishment of the free trade. He further mentions:

In order to success, this restructuring of the political and economic map of the world would need in large measure to reject the tenets of globalization and non-discriminatory free trade which are central to the present world economic order. (72)

That is to say, he positively focuses on the reshaping the political and economic map of the world should be discussed differently and it goes beyond the concept of the globalization and open trade system.

The most important achievements are contributed by the economic changes that come along with the technological progress. It deserves the records of the

occurrences of the progressive social transformations. The economic transformation continues the relation with the economic production and distribution and organizes the exchange of the commodities reflects the obvious aspects of great contemporary transformations. The markets have expanded the horizon throughout the world that tie the new linkages among the national and international economics. It circulates the economic boundaries that are interrelated across the globe. Then, Manfred B. Steger writes, “globalization refers to the intensifications and stretching of economic interrelations across globe” (37). In this sense, he concludes to the economic dimension of globalization talks about the economic interrelations that connects the global space.

Progressively, global cultural studies also work under the heading of globalization studies that widely deal with the development of global society and culture. As a purposeful process, the influences of one culture towards other culture and different people’s interactions have become more progressive and widespread phenomenon which coins the relation between dominant and dominated hybridized cultures. In this sense, some opinions appear against the concept of global society and other separately comes in favor of it. However, it is just the tendencies that simply meet as an influence or movement take place and spread in a particular geographical location into other.

To extend, one of the recent impacts of globalization can be seen in culture studies. People identify culturally. They share the cultural traits. It forms certain symbolic construction that gives their identity. As a result, they highlight themselves as a particular group of communities which later transform into the global forms. This also shows the broad phenomenon that reflects the problem of the action, reaction and interaction among the cultural forces spread worldwide out of which the meaning of

symbolic construction comes. Similarly, Manfred B. Steger also puts forward his idea on the symbolic expressions. That contains different ways of living people of certain regional area or globalized area becomes the significant part of studying the cultures. He writes, “. . . given that language, music and images constitute the major forms of symbolic expression, they assume special significant in the spree of culture” (6). The culture shares the symbolic expression and traditional beliefs of the particular cultural group by involving with other culture groups. By means of such kinds of activities, the formations of the globalized cultures appear which stands at the positive significance of the global culture. However, it could not be away from the relation between the dominant and dominated hybridized cultures come into existence.

Impacts of globalization change the technologies and political interests around the world have broadened the cultural interconnections and interdependences between the national and international communities in the last decade of the turn of the century. So, it earns the comments and suggestions within the cultural practices remain as the relevant topic of debatable discussion in the contemporary globalization. In this way, extreme uses in internet and innovative technologies have also changed the symbolic construction of the meaning of cultural traits dramatically. Discourses in individual rights, religious creeds and consumer relations made people think openly. Thus, as a result of great transformation in the thoughts, conception and perception that they practice along with the cultural traits have thoroughly circulated from one culture to another whereas People get experience in such kind of impacts in their contemporary everyday lives.

Furthermore, more significantly, Steger mentions, “today, cultural practices frequently acquiring escape fixed localities such as town and nation, eventually acquiring new meanings in interaction with dominant global themes” (70). In

addition, we assume that the present cultural practices have no fixed boundaries and form new meanings in cultural practices come out of the action, reaction and interaction in reference to time and space. But it possibly shapes the single dominant global themes: cultural globalization or globalized culture or dominant hybridized cultures.

Ronald Robertson also talks about the term globalization in regards to the issues of globalization as a problem. He fundamentally mentions twin aspects of globalization: concept and problem. He distinctly presents his ideas on the globalization as a concept that deals with the concept of the complex social structure of the world and the growing consciousness of the people towards it how they are trapped in problem. He says, "Globalization refers quite clearly the recent developments" (295). That is why, globalization centers on the developments of multiple sectors such as political, economical, and technological and any other socio-cultural aspects of the contemporary globalized world.

On the other hand, Robertson observes globalization as a problem oppose to the progress in the human skills and potentialities. The ideas, concept and ideologies of the developed countries have the great influence in the developing and underdeveloped countries. They have used and followed the same ideologies and technologies have made them more dependent and dominated. So, he sums up the contribution of such achievements as one-sided. Anyway, he regards these trends as wide spread, open and fluid.

As we study globalization as a part of the study of the globalized cultures, it deals with the multiple of cultural relations that could not escape from the cultural hybridity. There normally occur interactions among the cultural groups and their symbolic construction in meanings of the cultures become globalized social space

where different cultures appear in new forms as dominant hybridized shapes. Bhabha writes, “The globalization of social spaces reflects a stage of ‘unsatisfaction’ that nevertheless, enables the articulation and enunciation of a global or transnational imaginary and its cosmopolitan subjectivities (204). In this regards, the globalization of social spaces and dominant and dominated cultural formation raises the problem of unsatisfaction among the people. However, it highlights the global cultures or hybridized cultures over the conventional cultures. The protagonist Malik Solanka’s situation of unsatisfaction matches with the problem of the hybridized cultural force that leads him into the sufferings and instability out which he searches proper adjustment/settlement lies in the heart of the globalization as the dominant hybridizing force.

Additionally, more positively, Pieterse talks about the issues of globalization in relation to hybridity that breaks the monolithic concept of defining the cultures. She says, “it is through hybridity that globalization works against ‘homogenization, standardization, cultural imperialism, westernization, Americanization (76). To sum up, it is the process of hybridization that appeals the enunciation of the third form of cultures and breaks the logocentric concept of westernized culture or later replaced by Americanized culture. But there is the continuation of the form of the dominant hybridized culture that keeps the people in the problematic situation out of which they want to be away. This intended thesis also try to see the suffer and problem the protagonist Malik Solanka faces throughout the novel *Fury* that lies in the depth of the dominant hybridized cultural forces.

To sum up, the contemporary interactions debate on the issues of globalization seem to be the most challenging and complex area of studies shares the themes, styles and natures of the process of globalization differently. In this process, the internal and

external factors act, react and interact to produce, reproduce and disseminate globalized culture along with the influence and dominance of local communities. Moreover, the powerful cultural forces dominate the local cultural forces that become one of the interesting parts of continuous matter of debate on globalization as dominant hybridized culture for all walks of life.

Hybridity

Hybridity vividly deals with the situation of new form of the cultures that give birth to the third form of the cultural space. It occurs after the effective interaction with other cultural groups. Additionally, this situation appears when the global and the local cultural factors exchange their values and norms in the particular space. Then, the distinct cultural possessions and belongings come in a specific area and participate in a purposive way. Thus, the term, hybridity covers the theme as the two way learning process of distinct cultural traits that also treat the cultural encounter, process of interaction and interrelation commonly merge.

When they merge at the certain place, it constructs the new optional space. They show the process of negotiation and exchanging the distinct cultural qualities between and among the separate cultural groups. Leela Gandhi also speaks in favor of the hybridity as two way process that involves the process of complex negotiation and exchange. Leela Gandhi remarks, “it may be useful to look at the whole phenomenon as transaction [. . .] as a interactive, dialogic two way process rather than a single active-passive one, as a process involving complex negotiation and exchange” (125). In other words, hybridity admittedly focuses on the treatment of cultural encounter that exchanges the new form of the cultural groups. They appear in any society as a two way learning process involving complex negotiation and exchange. But it does not talk about the influence and impact of the globalized culture that dominates the

minor form of the cultures. Therefore, hybridity supports the theme of the globalized culture which also stands as the process of learning of distinct cultures that the dominant cultural force privileges over dominated one

One post-colonial critic Robert Young observes hybridity in the racial context. It also embodies as one of the main component part of the society and its distinct cultures. Further, it shows its loss of the purity, origin and cultural identity globally. Because the majority cultures dominate the minority ones and the formation of the hybridized cultures depend on the majority.

Hybridity as term of denigration, literally so the blackening or sullyng of a thing [. . .] hybridity as a concept [. . .] account of racial origins and destruction [. . .] convinced in the possibility of the hybrid the categories through which racial theory conceived the world were upheld and tantrilizingly, collapsed. (250)

In this response, he criticizes the process of hybridity as the cultural process that stands as the weakness and hindrances to the racial theory. He also blames that the hybridity is simply the concept destroy the purity and original culture of the particular race is the result of cultural mixture.

Another post-colonial critic Andrew Smith explains the term hybridity in terms of day to day sense and contemporary critical theory. It deals with the problem of the multiple cultures in which they remain in between the dominant and dominated cultures in the light of the day to day context and ideological concept. He notes,

[. . .] can distinguish the different ways in which the term hybridity is used contemporarily, especially in relation to question of culture. The first is every day sense of the word, the second is the way in which

“hybridity” has tended to be deployed in contemporary critical theory.

(251)

In recent days, people are changing into the multiple societies. The social system is based on the open mind, liberal and mutual types. For example, countries such as England, USA, Canada and Australia frequently share the hybridity where desperate and migrated lives mingle into single way. They form the clear example of the hybridized cultures.

In regards to the theoretical level, Andrew Smith talks about the influence of the multiculturalism that describes about the situation of the complex social structure. He mentions in his own words, “[. . .] hybridity as a synonym of diversity or multiculturalism continues to rely on the assumption that there were primeval. Separate and distinct cultural orders [. . .] beginning to men in the context of the global migration” (257). Andrew Smith sees the situation of hybridity which results out of the global migration of the people. It also creates the situation of the multicultural context.

As we observe the key concepts of post-colonial studies, hybridity is defined as the creation of newness and output of including cultural, species, political, linguistics and racial aspects. They appear as the different form of hybridization. The under mentioned lines also show, “hybridity commonly refers to the creation of new cross-cultural forms within the contact zone produced by colonization” (118). The production of hybridity is, therefore, result of contact zone produced by colonization ultimately forms the new transcultural shapes.

Bhaba relates the situation of the hybridity is the formation of optional culture. This process goes beyond the existing cultural systems that Bhaba calls “third space of enunciation” (37). Bhaba states that hybridity stands as the new form of the space

where the people coins their own identity as hybridized cultures. But he does not talk about formation of the culture resulted out of two existing ones. And, what influences can be seen when it exists as the creation of newness and output.

As he relates the idea of hybridizing situation to define the term hybridity in relation to time and space, he focuses on the colonial and post-colonial provenance. Thus, we locate and denitrify culturally. This stands as the process of an empowering the hybridity. In this sense, Bhaba distinguishes between colonial and post-colonial ideologies that highlight the meaning of the hybridity. He comments:

It is significant that the production capacities of this third space have a colonial or post-colonial provenance. For willingness to descend into alien territory [. . .] may open the way to conceptualizing an international culture, based on not an exoticism of multiculturalism or diversity of cultures, but on the inscription and articulation of culture hybridity. (38)

In this response, hybridity refers to the situation of in-between space. It tries to search the meaning and burden of the culture that gives the clear notion of the culture as the third space enunciation or new burn culture make the notion of hybridity so important and contextual one. He also relates the standpoint of the space that lies between the colonial and post-colonial premises. Thus, he shows the colonial and post-colonial influence that he regards it as the colonial psyche and sense of superiority out of which we must grow consciousness.

This hybridity as the process of hybridization is regarded as the broad phenomenon. He tries to distinguish the concept of cultural diversity as an epistemological idea and the concept of cultural difference covers the process of

enunciation of culture as adaptable and knowledgeable that constructs the system of identification. He further points out:

The revision of the history of critical theory rests on the notion of cultural difference, not cultural diversity. Cultural diversity is an epistemological object, culture as an object of empirical knowledge whereas cultural difference is the process of the enunciation of culture as 'knowledgeable', authoritative, adequate to the construction of systems of cultural identification. (206)

To elaborate, it reflects the ideas of the cultural formation that come out of the notion of cultural difference. He adds that cultural difference includes the knowledge and authoritative object whereas cultural diversity deals with the notion of the empirical thoughts and objects that only talk about the continuity of the world in the existence of human civilization. So, Bhaba gives importance to the cultural difference suggests the third space of enunciation that is hybridity or hybridization.

To sum up, hybridity embodies the exchange of the cultural traits between two cultures that focus on the new form of culture that could not separate from the dominant culture and dominated one. The people always remain in trap between these two aspects. In the novel *Fury* the character Malik Solanka faces similar kind of trouble because of which he heavily suffers and traps in problem. He also searches the proper adjustment out of the problem and instability. That is why, this text deals with the protagonist' suffers and problem lies at the depth of globalization as dominant hybridizing force.

In this way, as a whole, the developed theoretical approach is based on the globalization and hybridity under the rubric of postcolonial studies. The postcolonial study clearly deals with historical, political, cultural, economical, colonial,

postcolonial, globalization, nation state, hybridity issues of the contemporary world. People frequently shift from one place to another place where they utilize the modern means of transportation, communication and information. The most of the production and distribution of those goods comes from the western countries. People of non-western countries are targeted towards the western and American countries for their better education and career opportunities. In this sense, it shows that they could not be away from any kind of impact and influence that occur around the globe. This process also results the dominant hybridized cultures because people are culturally constructed. Wherever they reach, they go along with their cultures. The gap between the culture that they possess and they learn other culture possibly coins the theme of the form of dominated and dominant hybridized cultures under the framework of globalization. Therefore, the study of globalization as dominant hybridizing force which deals with the problem and instability of the protagonist who is in search of proper adjustment in the novel *Fury* is observed through the eyes of globalization and hybridity relatively.

In the following chapter, the research attempts to read Salman Rushdie's *Fury* from the perspective of globalization and hybridity. How the characters remain in problematic situation and instability, possibly that happens because of complex social structure and impact of globalization is vividly observed in the light of globalization as dominant hybridizing force.

CHAPTER - III

Study of Globalization as Dominant Hybridizing Force in Rushdie's *Fury*

Salman Rushdie's *Fury* unambiguously deals with Malik Solanka's shift from one society to another ones and his search for proper settlement which refers to a complex social structure due to the impact of globalization as the dominant hybridizing force. He could not remain constant in his whole life throughout the story. He leaves from one culture to another one in which he learns the multiple cultural values and practices. He changes his location from one place to the other in which he not only learns the particular culture and their cultural values and practices but also encounters with the cultural complexities. That really keeps him in difficult situation out of which he tries to adjust but find difficult to meet the proper space to locate himself and at the end of the novel he meets the proper space of family harmony and family unity completely gives him satisfaction and heavenly bliss of happiness.

In his incessant process of sharing cultural trends into different locations, he becomes like a spider in a complex web of social structure which makes him incapable of finding exit. In this ambiguous cultural complexity, the impact of globalization remains within his journey. In course of his migration, he gains the knowledge of dominant hybridizing force as consequences to lead the society into globalization or hybridized culture. The use of technology has also supported to mobilize the people into different spaces of the globe which intertwines the people into the complex modern social structure and impact of globalization. Similarly, in Salman Rushdie's *Fury* the main character Malik Solanka faces same kind of experiences and remains in trap which rather problematizes him than leads to the proper solution at the end of the novel.

When people of any particular culture are relocated to the other cultures, they partially share certain aspects of other's cultures and partially leave behind some of their own cultural instincts. There is the exchange process in cultural changes that they frequently appear in any kind of new form of cultures as hybridizing process within and outside the cultures. In this continuous give and take process, hybridizing nature of the cultural aspect stands as the dominant force in creating influence within the entities belonging to this unique process. The root cause of physical and mental instability in the life of Malik Solanka is obviously the impact of globalization as dominant hybridizing force, which is wittingly demonstrated by Rushdie in his *Fury*.

The author in his *Fury* has demonstrated, through the example of Solanka as a symbolical figure in which the recent people in modern and postmodern societies cannot escape from the complex modern social structure as there is the impact of the globalization which is created within the dominant hybridizing force, and ultimately they suffer heavily. Furthermore, more importantly, if we observe the nature of the main character and his life style, we find multiple problems that dominate him throughout his life. His instant desire to change him from spiritual closeness to material prosperity gives him more tension rather than the solution out of which he searches the constant peace, satisfaction and bliss of happiness.

The use of technology has made the world closer in which we can frequently transfer ourselves from one place to another in a form of transglobal journey. Solanka gets the similar kind of experiences. His journey is disturbed by the recent issues of aforementioned impact of globalization in which Malik Solanka keeps on wandering. Being unable to manage himself, he remains in problematic situation which primarily keeps him in a frequent exchange of cultural interaction. Out of the exchange of cultural interaction,

he could see less solution and the sense of proper adjustment stand as the impact of globalization as dominant hybridizing force. The lines further say:

The rickety LB Air helicopter made its landing, to Solanka's immense relief, on the still-intact apron of the ruined Golbasto Gue Intercontinental Airport, and . . . contemplating this image, Solanka wandered with a pondering heart whether, in making his transglobal journey, he had acted as a lovelorn fool and political naïf. For the dominant image in Lilliput-Blefuscus -a country close to civil war, in which the president himself was still being held hostage and a high-tension . . . , a close likeness of himself. (239)

In addition, highly known and prestigious person like president is even insecure in the present world because of the revolutionary and terrorist activities can be vividly seen in this complex and riddle world and its complex social forms. There is high influence and impact of globalization that coin the positive and negative themes respectively. Despite having a giant personality as Professor, Solanka could not get exit from the similar kind of riddles that he experiences throughout his life. It is easier to move into different spaces but it is difficult to locate properly. Therefore, his experiences of transglobal journey clearly reflect the theme of the complex social structure and impact of globalization.

The social change has occurred rapidly as the summer changes in each season. The temperature is also fluid and inconstant. The rate of the dollar remains changing frequently. These issues occur in this modern capitalistic society because of the global impact on the globe. Everywhere we can see different social institutions. People are extremely busy in their business. There are different kinds of sources of modern means of transportation that they run in the busy street of the metropolitan city as if

we can even see in our Kathmandu valley. Additionally, the city is in race. It highly refers to both physical and mental race which is unavoidably carried out as a usual routine in their busy life. They have become so busy that they even could not think about their family and family harmony out of which they can identify themselves as the cultural being. The given lines also clearly say:

Everywhere you looked, in gyms, clubs, galleries, offices, on the streets and on the floor of the NYSE, at the city's great sports studio and entertainment centers, peoples were reading them for the new season, Limbering up for action, flexing their bodies, minds and wardrobes, setting themselves on their masks. Showtime on Olympus!

The city was a race. (213)

To extend it, these lines thoroughly show that the most parts of the places are covered by the modern means of possessions. There is high influence of overlapping the cultural traits in the recent global impacts. As they frequently occur in the particular society, the people from those particular communities also go along with their cultural traits. They fall under the categories of the superior culture that dominates the minority culture. On the other hand, they could not present the strong position of their own culture because they are under the influence of the impact of globalization. They are less in their population and the social organization is not strong. Doubtlessly, they create new space that is the cultural space. However, that cultural space remains under the influence and impact of globalization and it results the situation of hybridizing force even dominant hybridizing force.

Malik Solanka does not stand as an ordinary person rather he is a retired historian of ideas. Later he changes his profession of teaching history and becomes a famous doll maker who celebrates his recent fifty-fifth birthday. But, he is alone in his

own birthday and this is by his own choice. There is no match between inside environment and the outside one. He talks about the material prosperity of the contemporary life which is full of money. That is to say, as the following lines express, that the material aspects of contemporary society deals with the problem of modern people who celebrate the birthday party being lonely. There are the mobs but among them there is the difficult situation for each individual to locate him/her. They celebrate their birthday being alone in the detached form of cultural separateness that creates more problems rather than any kind of solution. In the life of main character Malik Molanka, he faces similar kind of experiences which indicates the interest towards the material prosperity which loses the cultural aspects. The city life is boiled with money which keeps him in the changing mood. This is his own choice that he possesses in him life. There is similarity in the life of the characters and the doll that Solanka makes in the busy American life. The given lines also show:

Professor Malik Solanka, retired historian of ideas, irascible doll maker, and since his recent fifty-five birthday celibate and solitary by his own (much criticized) choice, in his silvered years found himself living in a golden age. Outside his window a long, humid summer, the first hot season of the third millennium, backed and perspired. The city boiled with money. (3)

In this respect, the above-mentioned lines deal with the clear-cut problem of the modern men who suffer from their own choice. This has become common features of the contemporary people. They could not be away from their own choice; they run after the material prosperity, like money, blindly. Similar kind of situation occurs in the life of the protagonist Malik Solanka. Though he has his son and wife, who has also gained reputation making many friends in the busy city of the New York,

celebrates his own birthday lonely. There is identity crisis in the modern complex social structure. Malik Solanka is distressed and has got disorientation at the perfect stage of his adulthood by the result of conflicting instability of thoughts in his mind and by the cause he is being unable to adopt himself within the bizarre trends of newly immigrated cultures. It has caused by the impact of globalization. The identity remains in lack because of the dominant hybridizing force.

Furthermore, the text deals with the problem of the modern people who often confuse themselves in the post capitalistic world. They constantly search for something but they find difficult to locate themselves exactly. The protagonist also describes about the way of the fashionable world in which people want to fix themselves economically. Additionally, in the novel, a character's journey is diverted into the girl who purposefully breaks a stereotypical rule of modern big-city life and presents her in a powerful pose. In this very context, Solanka finds that the aforesaid character pretends of going to his job regularly. In this regard, comparing the daily life of this particular character, Solanka assumes that the present so-called modern fashion is incomprehensible. Thus, Solanka asks himself some strange questions regarding the present New York life, in which he finds incapable of adjusting therein due to the fact of complex globalized social structure.

In another note, Solanka meets with a guy always walking alone. He keeps on watching the activities of the guy who tracks the paths of the women. However, he is unable to make any successful dialogue with the girls. Solanka carefully observes the activities of the guy and praises the British accent that he possesses. Finally, in course of observing the activities of the guy, Solanka finds the guy as an aimless wanderer, roaming around just covering the ground. The mentioned lines also say:

So I am asking myself, why is he always out walking alone? There is a guy with a lamp of concrete hitting women on the head across town, may be you heard that but if I thought you were a weirdo, I would not be talking to you. And you have a British accent, which makes you interesting too, right. A few times there, we even followed you, but you were not going anywhere, just wandering, just covering ground.

(4)

He talks about the nature of the post capitalistic people, as the guy is symbolically represented in aforesaid excerpt, in which he wanders aimlessly and becomes the agent of the modern means of transformation, information, and fashion that they fall under the categorization of the impact of globalization. He finds that they are going somewhere. Nevertheless, they are simply roaming in the modern complex society. This situation suits in the life of the protagonist Malik Solanka as well. He does nothing more than roaming in the post modern capitalistic society that is closely related to the material prosperity.

Professor Solanka does everything consciously. He observes the outside as well as inside situation constantly. He has his heart that is melted with his wife's wept. He also shows his kind apology for the careless that he exhibited to his son Asman and wife Eleanor. This is the non-western features, which clearly reflects the kind heart, and excuse for the mistake as Solanka does despite he remains away from the family relation. The sentences also add:

Professor Solanka apologized to his wife for his distractedness, whereupon she wept, a loud honking noise that squeezed at his heart, for he was by no means a heartless man. He waited saliently for her to

stop. When she did, he spoke in his most mandarin manner, denying himself-defying her –the slightest hint of emotion (9).

In this sense, it reflects the current issues of the family relation that appeals to have the emotional issues as Solanka does. Anyway, in this complex social structure, there is no strong family relation. The trend of doing divorce is highly increasing. In the later pages of the novel Solanka also leaves his children and wife. His friend Rinehart also gives divorce to his wife and then leads the lonely life. The cause and effect behind this is the impact of global trend that moves towards the dominant hybridizing trend in which he could not locate that is because of the complex modern social structure and impact of globalization.

Malik Solanka meets his business friend Dundub in New York who starts doll-making business with him. They get great profit in this business. They earn name and fame but they could not get spiritual prosperity. So, we can see the reflection of the similar features of the modern people who get success in the field of materiality like that of earning money, and ultimately they have turned to be indifferent towards the family relation. People have become more materialistic and they give emphasis on the material thing which brings divorced and fragmentation among the family. In the novel, the life of Malik Solanka and Rhinehart faces similar kind of experiences.

Dobdub did not become a novelist or a film director. He did his research, got his doctorate, was eventually offered a fellowship, and snapped it up with the grateful look of a man who has just settled forever the whole question of the rest of his life. In that expression, Solanka glimpsed the Dubdub behind the golden boy mask, the young man desperate to escape from the privileged world into which he had been born. (21)

In addition, this becomes the typical example of the modern people who do not have distinct aim to become something in their life. Dubdub fails to become neither novelist, a film director nor gets his doctorate. He gets just the riddles of the questions in his rest of the life. In this response, Solanka sees towards Dubdub who wants to escape from the privileged world into which he was born. Thus, this deals with the situation of the modern people who represent the parts of the modern complex life, they could not meet with the purposes and aims rather they earn the material prosperity, which could not give them happiness.

The city is full of the modern means of technologies out of which people have gained the knowledge of different sources. There is the sound pollution that teaches Solanka a lesson. He could not escape from that kind of problem. He goes in search of silence, rather finds louder noise. Then, he realizes that the noise is inside him. Even he hesitates to go in his factory where the dolls were made. The material prosperity and the product of the factory goods give the noise that directly affects the life of the people. They are inside and outside the home. This is because of the frequent migration of the people from one place to another place. It has given complex shape to the modern complex social structure and impact of the globalization.

The city was teaching him a lesson. There was to be no escape from intrusion, from noise. He had crossed the ocean to separate his life from life. He had come in search of silence and found loudness greater than the one he left behind. The noise was inside him now. He was afraid to go into the room where the dolls were. (47)

It is also clear example of the complex modern social structure and impact of globalization in which characters find difficult to adjust themselves in these recent global trends. They have established the modern means of information technology,

which have left people in riddle, suffering, and pains. That is presented through the character Solanka and others.

Malik Solanka clearly escapes from the reality that he thinks having children is the burden of his life. This is the trend of the modern people who think that children are the burden for their success. So, they want to escape from such bitter reality as Solanka thinks and remembers his friend Rhinehart who does not have his child because he does divorce before the birth of the child. The lines also exemplify:

At least there were no children, Solanka thought when his everybody's, misgivings about the union proved justified. He thought of Asman on the telephone. "Where have you gone, Dally, are you here?" he thought of himself long ago. At least Rhinehart did not have to deal with that, the slow deep pain of a child. (54)

In this way, the above mentioned excerpt says that the children for any parents are the burden that means they want to escape from the responsibility and duty. Malik Solanka and Rhinehart fall under the categorization of escaping from the family relations. However, at the end of the novel, he comes back to his own culture that gives him heavenly pleasure from the word 'father'. He realizes the value of the family life and unity.

Malik Solanka settles in famous place, New York, where he learns new kind of cultures as hybridized cultures. It was unexpected for him that he gets great success in his life as a successful businessman in New York. There he feels the hybrid heart which refers to the experience of mixed culture. First, it has become possible because of the global impact and complex social structure. Second, he has learned the material life that does not deal with the problem of the spiritual quest. Third, he reaches New York along with his marginalized cultural traits. Therefore, he is unable to maintain

the New York cultural standards. Fourth, he only learns how to earn money by making dolls. In this sense, to achieve the material prosperity is possible within a short span of time because of the global impact in the life of people, but that cannot deal with the issues of spiritual quest. They exchange the cultural values and practice each other giving less importance to their own cultures because of the interest of the people towards the matter. Therefore, the protagonist suffers and his riddle centers into the complex globalized social structure and its impacts posit the dominant hybridizing trend. The given sentences also clarify:

He had come to New York as the land surveyor came to castle: in ambivalence in extremis, and in unrealistic hope. He had found his billet, a more comfortable one than the poor surveyor's, and ever since then had been roaming the street, looking for a way in, telling himself that the great world-city could heal him, a city child, if he could only find the gateway to its magic invisible, hybrid heart. (86)

That is to say, Solanka's shift from England to the US and his search for proper adjustment reflects his involvement in the modern complex social life and impact of global culture. He is as a part of the globalized world in which he gets difficult how to adjust in either way.

In the second part of the novel, the narrator describes about Malik Solanka's creation of Little Brain. Now he is in United States of America's New York City where he is doing his business of doll making. He has fallen in love with that job, shows that he is crazy in making money. His business of creating Little Brain introduces into the market with various names. However, this creation is originally the Little Brain. The following lines say:

The only one of his creations with whom he fell in love- the only one he didn't want anyone else to handle – would break his heart. This was of course, Little Brain: first a doll, later a puppet, then an animated cartoon, and afterwards an actress, or, at various other times, a talk-show host, gymnast, ballerina, or supermodel, in a Little Brain outfit.

(96)

Furthermore, his successful business gets popularity in the market with various names around the global market as a capitalistic production. There is an also great impact of television life, which dominates the real form of the arts, but this doll making business goes in profit as he earns a big amount of money in the busy material city of New York. In this sense, it clearly reflects not only New York City life but also other cities life, heading towards the material prosperity how people are crazy after reaching New York and showing keen interest on making money. Solanka's creation of doll making profession leaves him in extreme hot position among the costumer regarded as audience which is greatly caused by the influence of the technology such as transportation and media communication. In this regard, this position simply posits him towards the end of material prosperity also leads him to move in search of spiritual path.

Above all, she needed comedy: smart comedy brainy comedy, yes, but there must definitely be great many laughs. Probably even a laugh track. Writers could, would, be provided to work with Solanka to develop his hit idea for the mass audience that would now come into contact with it. This was what he wanted was not it to move into the mainstream? If an idea did not develop, it dies. These were the facts of tele-visual life. (96)

Therefore, the lines reflect the artistic creation of Little Brain and Solanka's love towards the creation is the craze of material prosperity that drives him towards the complex globalized society and also keeps him in puzzle, trouble and trauma.

In his later phase of the life, he realizes that he could not get rid of furies even though he gets good name as well fame in the busiest city of New York. It is vivid that he is not only guided by the single fury but also the author shows complex furies in his mind which guide him into different places out of which he tries his best to search the proper adjustment, but finds extremely difficult to manage it due to the complex social structure and impact of globalization. The lines also say:

For he knew he had not shaken the furies off. A low, simmering, disconnected anger continued to seep and flow deep within him, threatening to rise up without warning in mighty volcanic burst; as if it were its own master, as if he were merely the receptacle, the host, and it, the fury, were the sentient, controlling being. (128)

Furthermore, more importantly, Malk Solanka remains in the puzzle of furies. He finds himself unable to unveil and delineate from them. Within the state of such disorientation, he is incapable of making any judgment in discovering who and which are actually responsible for creating trauma in his mind. The novel also discovers the dehumanized situation in which inanimate things are given more priority rather than the human relation. Human beings are presented as completely as the machine, which cannot solve the problems within the complex society that they live due to the impact of globalization.

The following sentences also help us to know how human spirit is compared with that of wood and doll as Solanka makes in his retired life after teaching profession. He says, "I feel in love with you when you were not saying a word. How

was I to know you were the most talkative woman on earth? I know a lot of talkative women and trust me, compared to you; every single of them was made of wood” (146). He makes controversial statement while praising his girl friend. He feels love when she is not saying a word. Further, he says that she is the most talkative woman on earth. He not only compares with other women that he keeps on flirting relation but also compares with that of wood, which is non-living being. In this response, it clearly shows that this is the commoditization and dehumanization of the fellow being regarded as senseless and spiritless and treating in a similar manner which is the example of American complex globalized life style.

Malik Solanka observes American life and the location as the highest hours of its hybrid posits in the dominant form of power that creates the problem for rest of the people who migrate there. They find difficult to locate their self in the complexicity of modern American life style. They simply struggle for money, which cannot bring spiritual quest. In this regard, they trap within the dominant hybridizing force out of which they want to come out but find rather difficult to achieve. Hence, the given lines also support to prove the hypothesis as character Malik Solanka’s shift from England to America where he encounters with hybrid cultures. Within the rapidly hydridizing American cultures, he searches for proper adjustment somewhere within such culture, can be noted as a vivid reflection of the modern complex social structure and how much the impact of globalization remains within the life of Solanka. The following lines as further say:

To the devil with this classical mishmash, professor Solanka silently exclaimed. For a great deity was all around him: American, in the highest hour of its hybrid omnivorous power. America, to which he had come to erase himself. To be free of attachment and so also of

anger, fear and pain. Eat me, professor Solanka silently prayed. Eat me, America and give peace. (44)

Furthermore, more significantly, he gives fierce attack on the American society and he realizes himself to erasure. He comes to the conclusion that the cause of pain of anger and fear is the American materialistic and dominant hybridizing trend. Then, he silently courses and asks for peace to America. The lines further help to know how furious Solanka seems to be.

Give me a name, America, make me a Buzz or chip or spike. ... No longer had historian but a man without histories let me be, I will rip my lying mother tongue out of my throat and speak your broken English instead. Scan me, digitize me, and beam me up. If the past is the sick old earth, then America, be my flying saucer; fly me the rim of space. The moon is not far enough. (51)

After visiting America and realizing the factual American lifestyle, he even does not see the moon far. There is neither historian nor histories but America has dominated in different positions. He is even ready to speak broken English instead of own mother tongue. It has scanned, digitalized, and beamed people up. Therefore, Solanka shows resemblance of the past American history with his history in which he is ready to fly in rim of the space even moon is closer to him.

Even after being frustrated with the America hybrid life, he changes his mood and searches for an alternative way to survive in this globalized world. Then, he remembers his mother's story to try to know the philosophy of 'sanyasi' that is man's decision to be away from all possessions and worldly connections to get worldly pleasure. In this regard, again he is trying his best to exclude him from the complex modern social structure and impact of globalization. These sentences also say:

Where are you going? “I am going in search of knowledge and if possible of peace,” . . . Malik Solanka remembered his mother trying, after Mr. Venkat went away down the hill, to explain the philosophy of the *sanyasi*, of a man’s decision to give up all possessions and worldly connections, revering himself from in order to come closer to the divine before it was time to die. (81)

To remove himself from all kind of problems, he engages in different social positions. He even keeps illegal relation with different women like Mila and Neela. He only keeps dehumanized relation as he says, “. . .his angel of mercy, his living doll” (131) is the clear example of the western complex society and their living lifestyle by the consequences of influence and impact of globalization out of which he is not satisfied, but much more frustrated.

Accordingly, the following excerpt clearly reflects how Solanka feels the burden of having child and realization of not being true father and showing the role in nurturing him to make true son. This kind of realization comes as aftermaths that he does not find any change in life after meeting American hybrid cultures. The painful, fearful, and awful experiences, as he gets in courses of his various modes of his life, give him consciousness to be specific towards his culture, is the perfect approach of trying to escape from the modern complex society and process of being close towards his own cultural possession. The following line further say:

He had known a man like this he thought, man how livid inside a delusion of fatherhood trapped in a cruel mistake about the nature of fatherly love. He knew a child like his one too, he thought, running towards the man how stood in the role of father, but that role was a lie.

There was no father. This was no happy home. The child was not itself.

Nothing was, as it seemed. (220)

Thus, Solanka expresses that the child is not itself the child. He must be taught the social values and its cultures. A father's responsibility is to nurture the child who can socialize him/her in the establishment of civilized society.

To observe further critically, he sees the trick in advertisement that brings the people in the front pages of the media and its sources. This is highly dominated by the capitalistic modes of production and its unsystematic distribution. They promise to do one thing but they do another one. In this recent era, it has become fashion to come in the media for all occupations. They easily plunge into those activities. This has been possible through the use of technologies and impact of globalization.

Advertising was a confidence trick, a cheat, the notorious enemy of promise. It was –a horrible thought in that era-nakedly capitalist. Now everyone-eminent writer's great painters, architects, politicians-wanted to be in on act-reformed alcoholics plugged booze. Everybody as well as everything, was for sale. Advertisement had become colossi, clambering like Kong up the walls of buildings. (33)

Additionally, media also plays pivotal role in making the person and positionalities in different form. It keeps other changing and making the name and fame of the personalities in a fluctuating situation. In the recent modern world, it posits as the complex features and reflects the influence and impact of globalization. This also causes Solanka to suffer and search for proper adjustment. When Solanka gets popularity and earns a great amount of money from his doll making business, he could not be away from media whim.

While his business blooms, he can see everywhere the dolls and dolls business. The media plays vital role in doing so. It also tells about his/her back-story that tells about tale of how s/he comes into an existence. He compares his back-story with that of dolls. He also believes that if there were no back-story, its market values would be lower. In other words, he attempts to describe back-story of American hybrid cultures that could not escape from reality as a dominant hybridizing trend, because of which he remains in trap, riddle, and suffering. He searches proper adjustment. Then, the sentences say:

Solanka's head began to spin lightly. Sleep-deprived, wild of thought, he headed for his bedroom. Behind him through the thick, humid air he could hear his dolls, alive now and jabbering behind their closed door, each loudly telling the other his or her "back-story", the tale of how she or he came to be. The imaginary tale, which he, Solanka, had made up for each of them. If a doll had no back-story, its market value was low. And as with dolls so with human beings. (50)

The dolls' market value is compared with human beings. We can see the effect of media that brings the posters everywhere. There is no means of originality.

Everything is a copy. This reflects the modern complex society in which they do copy and it remains minor and less valuable because of the complexity and impact of globalization. People find difficult to match them in dominant hybrid world.

There were posters everywhere for the call, the new Jennifer Lopez movie. In it, Lopez was miniaturized and injected into the brain of a serial killer. It sounded like a remake of fantastic Voyage, starring Raquel Welch, but so what? Nobody remembered the original.

Everything's a copy an echo of the path thought professor Solanka. A

song for Jennifer, we are living in a retro world and I am a retrograde girl. (142)

People in the post capitalistic society prefer to watch anything shown on television. Movies and advertisements become sources of attraction performed by famous people. The movies and advertisements share the common theme of day- to-day life and they repeat as the photocopy of the original objects which they highlight frequently in the media. Similarly, in this reference, Solanka gives an example of Jennifer Lopez who is playing a copy of before movie despite being famous actress. The media and film use high technology and it is presented in retro form, also embodies the theme of retro world. The characters such as Dubdub, Mila, and Neela are also affected by such complex modern social structure which is an impact of globalization.

The path of the life, as Malik Solanka experiences throughout the novel, carries the theme of ideal vs. material prosperity. As the pages of the novel pass, he involves into the complex social issues, and impact of globalization gives him fierce attract from which he gets physical wounds as well as cultural ones. That is to say, the protagonist Solanka changes his location from India to England to America, as well as he changes his profession in each of the following up migration. He attempts to escape of that kind of riddle and suffering. His search for proper adjustment out of the riddle, fear, and suffering is the cause of complex modern social structure and impact of globalization rather than anything else.

Ultimately, he sees the meaning of satisfaction that comes out of the family unity. Therefore, he returns to his family where he hears the word as Asman says 'father' which gives him fatherly pleasure and drives him to think on the position of fatherhood. Unity in the family and keeping family relation stands as Malik Solanka's

proper settlement, which he accepts happily at the ending part of the novel. The lines also say:

Asman tendency always to speak at top volume carried his words up to Solanka's hiding place. Franz's reply was inaudible, but Malik could easily write his lines. "For out, Asman, man, really nice. The old hippie shit." To his external credit, the boy frowned. "But what would daddy say?" Solanka felt a little surge of fatherly price. (257)

In these lines, Solanka learns the valuable message from his son which indicates how much is the family value in human beings life. The word 'daddy' really touches in his heart out of which he earns fatherly price. It is greater than that of the earned money from his Little Brain doll making profession in Solanka's life. Therefore, he sees sense of happiness and satisfaction from family unity which ultimately shows that he is removed from the complex social structure and from the impact of globalization. Finally, he wants to involve into the small family unit after keeping all means of material prosperity aside.

CHAPTER - IV

Conclusion

After the detailed discussion and analysis of Salman Rushdie's novel *Fury* through the globalization and hybridity under the rubric of postcolonial studies, this research concludes that Solanka's shift from one location to another and search for proper adjustment vividly reflects the modern complex social structure and impact of globalization therein. The main theme of the novel is that he shifts towards the western and American cultures and finally returns to his own culture with a happy family unity which gives him bliss of happiness and satisfaction.

Malik Solanka as a retired professor shortly moves from one place England to America, especially New York. He changes his profession from teaching to doll making. He carelessly leaves his family and involves with other cultures. In his business, he has his friend Dubdub. They become successful business partners and get good profit out of the doll making business. As he is famous in his creation 'Little Brain', his business spot becomes New York City that also stands as the complex society and it has great influence and impact of globalized cultures. To remove himself from pain, problem and riddle, he involves with women Mila and Neela having illegal relationship with them. He keeps dehumanizing relation like that of dolls. In this way, his business friend Dubdub, his girlfriends Mila and Neela are also remain in affected position because of the complex social structure and impact of the globalized or hybridized cultures. Nevertheless, he does not get any fruitful solution out of striking problems.

He simply tries to heal his cultural wounds. Rather he lacks to get rid of that kind of experience. In search of proper treatment and proper adjustment, he, from the Indian origin, migrates to England where he learns English society and its cultures. He again migrates to American city New York where he starts his own business of

doll making. He earns great deal of money. He possesses good name, fame and money. On the other hand, he also learns that the American society is of typical example of hybridized society. The very aspect of the hybridized culture problematizes him rather than giving him the proper solution or space. As he comes to know the reality, he curses to the American hybrid society and its global impact in the globe. He even imagines having the life of Mr. Venket, in a way of being sanyasi, in accordance with what his mother tells him the story. Therefore, he is in the riddle of material prosperity and spiritual quest.

Malik Solanka possesses his own culture. He learns the English culture. Again, he changes his location to America. In course of his changes of his location, he also encounters with hybrid cultures. He, alike, changes his occupation. One after another, the situation keeps him within inescapable problems because he faces the life style of the complex social pattern and thoroughly remains under the impact of globalization. At the end of the novel, he returns to the family, and the very moment of family unity invigorates him with extreme pleasure and satisfaction. The word 'daddy' out of the lips of his son, Asman, really touches his heart. He, along with his rest of the family members, gets complete bliss of pleasure out of the family unity.

His return to the family stands here as the cultural harmony. He discards the western and American life style of material prosperity, which is his attempt to escape from the complex social structure and global impact, whereas his return to his family stands as the spiritual harmony of the family unity symbolizing as the cultural harmony. To sum up, his sense of heavenly happiness and self exaltation enables him to provide solace out of his innumerable problems, riddle and pain. Thus, the main character of Salman Rushdie's *Fury* Malik Solanka's thriving departure from the

hybrid culture to his root culture is a strong symbol of the family unity in a straightforward sense, but the cultural unity in a broader sense.

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