

Tribhuvan University

Power Dynamics and Post Independent Disillusionment
in Vikram Seth's *A Suitable Boy*

A Dissertation Submitted to the Faculty of Humanities and Social Sciences, T.U.,
In Partial Fulfillment of the Requirement for the Degree of
Master of Philosophy in English

By

Raju Acharya

Roll No: 549

T.U. Registration. No: 56700-91

Central Department of English

Kirtipur, Kathmandu

April 2025

Letter of Approval

This dissertation entitled “Power Dynamic and Post Independent Disillusionment in Vikram Seth’s *A Suitable Boy*” submitted to the Central Department of English, Tribhuvan University, Kirtipur Kathmandu by Raju Acharya in the Partial Fulfillment of the Requirement for the Degree of M.Phil. in English has been approved by the undersigned members of the Research Committee.

Members of Research committee:

Internal Examiner

Pro. Dr. Anirudra Thapa

External Examiner

Assoc. Prof. Toya Nath Upadhyay

Head of Central Department

Of English

Prof. Dr. Dhruva Bahadur Karki

Date: -----

Declaration Letter

I hereby declare that this dissertation entitled “Power Dynamics and Post Independent Disillusionment in Vikram Seth’s *A Suitable Boy*” submitted to Central Department of English, Tribhuvan University, Kirtipur, Kathmandu, is an original work and I have made due acknowledgement to all ideas and information borrowed from various sources in the course of writing this dissertation. It fulfills the requirements of scholarly research writing. I acknowledge that I’ll bear full responsibility if any evidence is found against my declaration.

Date: -----

Raju Acharya

MPhil in English

Acknowledgements

I would like to express my sincere gratitude to my supervisor Prof. Dr. Anirudra Thapa for his support encouragement and instruction in different stages of my writing. Despite his busy schedule, he managed time to share ideas with me, without his help this dissertation would have been impossible. My sincere thanks go External supervisor Associate Prof. Toya Nath Upadhyay who supported me to complete this dissertation. My thanks go to central department of English providing opportunity to complete my dissertation. My sincere gratitude goes to Prof. Dr. Dhruva Bahadur Karki, Head of English Department, Tribhuvan University, Kirtipur, Katmandu who encouraged and helped me to complete this dissertation.

April, 2025

Raju Acharya

Abstract

This study explores political practices, hostility between religions, communal violence, sexual exploitation and class conflict in post independent India and explores biopolitics in the characters activities over political events of 1950's post independent India. Seth's narrative is examined through biopolitics theory of Michael Foucault. Discourse of biopolitics of Foucault that carries ideologies of politics and social norms circulate biopower and create a sort of power relation that has been practiced from one group to another group in post-colonial Indian society. Power politics is dynamic that changes from colonial period to post-colonial period continuously. Power changes from one hierarchy to another. Power Politics, racial hatred, caste exploitation and communalism play main role to keep power relation between Hindu and Muslims, upper caste and lower caste, majority and minority groups. This study also exposes discourses of biopower exercises in newly post independent 1950's India. Land reform, partition violence and Hindu Muslim hatred are the problems in post-colonial India which will be examined in the study. Mahesh Kapoor, Nehru, Raja of Marh, Dr kishen Chand Seth, Sandeep Lahari, and L.N Agarwal are some characters whose biopolitics over landlord, minority peoples, Hindus, prostitute, lower caste Jatav, rural common people and Muslims is observed in the study. There is disillusionment in post-colonial India due to exploitation, class conflict and racial hatred. Foucault's biopolitics is the main theoretical analyzing tool and power and discourse of Foucault on the context of post colonialism are secondary tools of analyzing the narration of Seth. This study has some key terms such as power, discourse, postcolonialism, biopolitics, post independent, power dynamics and disillusionment.

Table of Contents

	Pages
Declaration Letter	ii
Letter of Approval	iii
Plagiarism Test Report	iv
Acknowledgements	v
Table of Contents	vi
Abstract	vii
Chapters	
Chapter I Introduction: Power Dynamics and Post Independent India	1
Chapter II Review of the Literature : Power Politics in <i>A Suitable Boy</i>	8
Chapter III: Power and Biopolitics	16
Chapter IV: Biopolitics in <i>A Suitable Boy</i>	25
Chapter V Conclusion : Post Independent Disillusionment	48
Works Cited	

Chapter I :Introduction

Power Dynamics and Post Independent India

Vikram Seth's fiction *A Suitable Boy* explores power dynamics of post-independent India focusing on political scenario during the time of 1950's India. Politics is always one of the dominant themes in Seth's novel and the political issues are to be examined on the study to prove how power politics is constructed and deconstructed by power dynamics. The novel raises issues like Hindu Muslim conflict, plight of partition, racial hatred, class exploitation, Zamindari abolition bill, Nehru's ideologies of unity, liberalization, communalism, fundamentalism, modernization and disillusionments of society in post independent India.

Likewise, the study illuminates the biopolitics and power dynamic in post-colonial society of India analyzing Vikram Seth's narratives in *A Suitable Boy*. Post colonial society contains such issues like diversity, difference, nationalism, hegemony, decolonization, biopolitics, diaspora, resistance, power relation and ideologies of post-independence country. So, the study takes biopolitics as a study tool to represent post independent period of India. Power comes from dialogic encounters between dominating forces in political exercises. It moves with cultural, religious, political and social forms as a dynamic force. It is dynamics in nature and changes from one sector and phase to another. Power is on circle and it rounds and rounds in the political purposes.

Similarly, Power politics is produced and distributed through culture, religion and ideologies based on political intention. Power struggle is happened on the base of religion, communal violence and class exploitation. Seth presents a panoramic view of Indian political sociology in the few years after Independence of India. Seth shows the discourse of social and cultural scenario as well as political attempts of post-colonial India in microlevels. Seth examines national politics, plight of partition, class conflict, economic restructuring of society, power exercises over Muslims, agony of proletariats, discrimination of scheduled

Jatav castes, racial hatred, social inequality, repression and exploitation in society. Indian subjects are resisting for the ideologies of hegemony of colonial British time and reconstructing Indian society and polity in post independent India.

Moreover, Seth describes lives and relationships among people over a period of some eighteen months, connected with Brahmpur, an imaginary north Indian city. Seth offers a blending of the fictional and actual political characters and events in the novel. Seth's novel *A Suitable Boy* is a fiction of four Indian families Mehra, Chatterjis, Kapoor and Khan and their fictional events as well as Jawaharlal Nehru's fact deeds and his ideologies of modern India. Seth invents state and cities locating in the north of India focusing with places and cities representing in the post-colonial context. Brahmpur, invented city, is on the bank of holy river Ganga and the characters move to Delhi, Calcutta and other cities of India. The imaginary states and cities are supplied with a convincing history, politics and demography of post independent India. The story moves on Middle class widow Rupa Mehra's quest for a suitable boy for her daughter Lata Mehra and Hindu Muslim violence on the name of religion.

Similarly, Vikram Seth is an acclaimed writer of post independent India. He is a post-colonial writer. He gets his study in India, England, America and China. He gets the experience of various countries. He is a pure Indian, that's why he chooses Indian society, history and politics of 1950's India to write his novel *A Suitable Boy* which was published in 1993. This novel produces a new trend in writing of novel taking political matters in the post-colonial Indian context and It is appreciated everywhere and acclaimed world widely. This novel mainly moves round with typical Indian families. Mostly Hindu families and some Muslim families are also presented in the narration and even it shows a typical partitioned affected family that has just come to India from Pakistan after partition. The novel shows two upper class families and other middle-class families. The novel presents the story of Indian

politics of 1950' indiarelating families activities taking fictional and real characters. This novel also shows friend ship, love story,unity, racial hatred, partition violence, lower caste Jatav 's protest, student protest against government, plight of farmers and exploitation of upper-class people over lower-class poor people on the context of progressive disillusioned mood of post independent India.

On the other hand, Indian History shows that Indians have never of total freedom throughouthistory, and the country isconquered by one nation toanother in from Aryan period to British era. Making strong impacts on culture and politics of India, The Britisher helps India to form unity among races and religions, starting development activities on infrastructure, social reforms,avoidingsu perstitions and improving technologies. Indiansgethabitual to British Empireand it isdifficult to give up colonialhabit, attitude, mindset and tasks even in the time of post-colonial period.

Likewise,inpostcolonia lIndia, Indian Civil Service changes to Indian Administrative Service and Indiansreplace the departing British officers. The Britishleaves India but Indiaemerges as paralyzedsociety.Educational and industrial fields arenot expanded as expectedby post-colonialIndians. Social and political reforms are not moving on as post independent Indian hoping to get after freedom of the country. There is a complete disillusionment in the post-colonial Indian society.

Moreover, theBritish stillkeeps continuity of power over to dominate the post-colonial subjects after independent through culture and political measures. Neo imperialism appears in post-independence Indiaand exploitative elements of neo imperialism come in the administration, policy, rule and other manners of political rulers of post independent India. It is seen and applied that authority has a right to use power practices over the decolonizedIndian people indiscriminately by imitating the British Empirical tradition. In the colonial period, political power is in Britishers hand. In 1947 India becomes independent and power comes with Indian people mainly Congress party of India as power dynamics.

In this way, Using quit India nonviolence movement leading of Mahatma Gandhi, in 1947 Indians get political power in hand. Jawaharlal Nehru becomes the first prime minister of India from 1947 to 1964 AD. When the British gives freedom to India, India belongs neither to the colonizer nor to the colonized and there is a creation of the generation of the Indian subjects who are neither British nor Indian. Indian citizens are following Anglophilic traditions due to British impacts in the society but they should turn back to their origins of India because India has been a free country for three years in post independent period of 1950's.

Likewise, nations cannot totally return to their previous life condition again because they have learned many foreign ideas, cultures and living ways which they have unconsciously adopted for years and these matters can be emerged as main materials for making country in conflict, turmoil, disillusionment, confusion, unemployment, political instability, racial hatred and poverty.

Thus, Colonial dominance over India for many years makes repressive mindset Indian subjects and their reactionary tasks make disturbance to opposite race, religion and class. Seth's novel appears to be a political discourse showing power dynamic among the characters in the narration to depict reality of postcolonial period of India. Suppression of Muslims, lower castes plights, religious clash, Hindu nationality, class division and some reforms of reshaping Indianness etc. are the common issues of the novel and these can be parts of analyses in the study. And the study also focuses on to examine to Seth's some characters with westernized manners, technique, and methods who are dominating underprivileged Muslim and lower castes as their subjects in post independent India by politically, socially and religiously.

Statement of Problem

The study explores the problems of biopolitics of upper caste Hindus over Muslim, lower caste and minority people of post independent India. Biopolitics tradition of society is determining major role to hold social, political, economic, cultural and religious paces to create new modern post independent Indian society. Power dynamics reveals power structures distributing in Indian political society in post independent India in which under estimated realms, subjects and issues may exist or come to main stream through power relation project.

Likewise, post-independence reform of land system is inevitable in the society. Hindu violence over Muslim after partition and resistance of Muslim against Hindu is the common problem of the society that are analyzed in the study. Hindu tries to erase Muslim identity and Muslim resist for Hindu in the society to get equal right as Hindu. Class division and its conflict is another problem in post-colonial India. Removing from British dominance and establishing Indian Hindu identity is the next problem. Hindu politics over Muslim and lower caste people is other problem in post-independence India. The study tries to find the solutions and answers of these problems.

Research questions

The study is focused on post-independence India's biopolitics of 1950's. So, the study has following research questions: What is the main expectation of Indian after independence? What is Hindu and Muslim identity in post-colonial India? why is there class division, exploitation and conflict between Hindu and Muslim? Why is there biopolitics of Hindu over Muslim and lower caste Jatav people of India? How is society moving on after independence of India taking reform agenda? How does Hindu use biopolitics over Muslim, lower caste and minority group people? How do some characters of the novel practice biopolitics to achieve their intentions? What is the power politics of postcolonial 1950's India?

Hypothesis/Provisional Argument

The study explores biopolitics of Hindu over Muslims, lower caste Jatav and minority people of post independent India and it also examines disillusionment of post-colonial Indian subjects in 1950's India.

Objectives of the study

The primary objective of this study is to examine biopolitics practices in existing decolonized political society of 1950's India. The study also purposes establishing the relationship between power and politics to regenerate power to represent reality of post independent 1950's India. The study makes significant use of biopolitical theory in the context of post-colonial India. Analyzing of post-colonial theories of biopolitics conceptualized by Foucault, the study explores political exercises over various characters in the novel taking biopolitical theory as the primary tool of analysis. Since the major objective of study is to demonstrate biopolitics of post colonial India considering land reform, violence of post partition, communalism, religious conflict, class division, plight of lower castes people and modernism versus traditionalism and sexual exploitation.

Significance of the Study

The study makes significant contribution, mainly in some areas of concern. First, the study brings known theory of biopolitics in post colonial context, In Second, the study makes significant theoretical connection between biopower and politics to unmask new power relation existing in post partitioned post independent Indian society. And lastly, the study shows the intricate relationship between discourse and bio power and power and biopolitics. The study is trying to find and establish new field of study in research level.

Organization of the study

The study will be organized in the following ways: The first chapter is introduction that contains background of the study with novel's summary, writer's background, statement

of problem, research questions, hypothesis, objective of the study, significance of the study and organization of study with the proper context. The second chapter deals with review of literature focusing power politics issues. Many writers' comments are included based on the novel and writer. The third chapter discusses the biopolitics of Foucault, power theories, postcolonialism and discourses of Foucault as well as methodological frameworks and study tools. The fourth chapter analyzes the novel *ASuitable Boy* on the perspective of Foucault 's biopolitics and other supporting theoretical tools like Foucault's power and discourse and post colonialism concept. And fifth chapter concludes this study with its summary, findings and recommendations.

Chapter II: Review of the Literature

Power Politics in *A Suitable Boy*

Politics narrates political activities, policies and events connected with people, facts, cultural situation, demography of country and social institutions of the society. Politics is closely connected with power practice of the society to form discipline, rule and regulation. Vikram Seth's novel *A Suitable Boy* tells the story of four Indian families, blending with the story of post-independence Indian politics. The story sets in a politically significant period, three years after India's independence from the British Raj and the story shows the struggles faced by the newly independent India to make a strong space in the political and social world.

Similarly, *A Suitable Boy* is written in the omniscient narrative style and it takes the issue of social and political matters after dividing India and Pakistan. Political power exercises are dominating in forming India and Pakistan after colonial rule is over in united India. And Seth explores Zamindari abolition process in India, partition violence, disunity between Hindu and Muslims and class division in society in his famous large volume novel.

Likewise, Seth's narration is a mixing of real and imaginary social and political events of post independent 1950's India. Seth places his story in a transitional period of post independent India, At the time the country is facing sorrows of Partition violence and class conflict which are an outcome of the friction between the Hindu majority and the Muslim minority in India. Indian society is formed by interaction between east and west's interactive political power practices.

Mainly, Interaction is inevitable to form power exercises in the society and politics is a part of political sociology to change into intended purposes. Post independent Indian politics and culture are shaped by interaction between western and native Indian indigenous tradition and cultures.

Likewise, Hindu dominated Aryanculture is the base for setting political and cultural agenda for exercising biopolitics in the society in post independent Hindu dominated India. Biopolitics plays main role to form relation among political, social, economic, religious and linguistic levels. Seth's novel consolidates political power exercises considering problems of identity, justice, humanity and class hostility.

Moreover, A famous Indian critic Shyam Agarwal argues on Seth's representation of cruel tradition of society with unique narration. Agarwal comments on Seth's novel that Seth shows power politics in micro levels. Agarwal asserts, "Seth examines national politics, class conflict and power play among various sects to secure futurity" (16). Agarwal talks on Vikram Seth narration, on the scenario of post-independence India where people are in confusion what to do in transitional period of India. And political sociology of India is in reforming condition in the period of 1950's.

Similarly, there is disillusionment in the society. people want secure future but there is no sign of better future and they are facing only violence and confusion in post independent India. Agarwal again explains, "Seth's novel shows India's communal disharmony, parasitical intrigue of politicians, the fight between the forces of progress and modernity and the forces of tradition and obscurity" (19). Agarwal presents Seth as realist socialist novelist who shows reality of society. Seth's novel presents the tussle between progress and regression; modernism and traditionalism. Seth's 1950's India is the true political scene of post-colonial India where people are facing complete disappointment and depression. Systems are not shaped properly and they are in reforming process in post independent India. People are not satisfied with reforming agenda of politicians.

Likewise, Colonial legacy has brought racial hatred, social inequality, repression and exploitation tradition for ages in society. Indian subjects are trying to reject for misbalances and repressive ideologies of years' British domination and try to recreate own Indian identity

in political and sociological fields. Flood Alison explains that Seth's social consciousness is upon power politics. Alison concerns that novel presents resistance and its characters show ideological sects and power practice within great political moment and domestic disorder. People need national unity and better future. So, his characters always advocate for humanity but situation is quite opposite of it. He argues, "Seth creates political consciousness as weapon through that his characters to create national unity and humanity to make new destiny of India" (85). Indian society is fluid in every level like political, cultural and sociological. People need humanity and unity to reform India in post-colonial period. Indian political leaders are trying to reform India by taking strategy of biopolitics as legacy of British colonialism. Prime minister Jawaharlal Nehru advocates for unity and peace among the people of India. Seth's some Muslims characters even advocate racial and religious harmony in post-colonial India.

Similarly, Imperial institutions shape dualistic Indian identities and power politics creates major attempts to alter power relation in social ladder of Indian society. Famous critic Jo Walton puts the idea that Seth shows power exercises for making of Indian political practice from postcolonial period. Social culture is guided by politics. Walton argues, "culture and social space of India is guided by power politics" (30). The power politics undermines freedom of proletariats, lower castes and Muslims. Muslims are trapped under Hindu dominated ideological society in India. Zamindars exploit tenants and tillers using repressive land laws of British time. They use biopower to take their rights. Social and cultural tussles are moving on in post-colonial India making social and political situation worse and unbearable. Indians are very honest in their works. They are laborious but political scenario makes them in confusing condition of what to do and what not to do for the better future.

Moreover, R.K Dhawan's comments about Seth and his narration of 1950's India. Dhawan refers unity in Seth's narration. He says that Seth is a harmonic writer. Seth's some

character present secular feeling in the novel. Seth gives sympathy over minority Muslim, minority groups of people and lower caste people through his writing. Dhawan insists, “there is voice of secularism in India in Seth ‘s writing” (32). Seth advocates humanity, justice, liberalism and social rights in India. Biopolitics of Hindu people over Muslims and lower caste are the hindrance to make secularism in the country. Seth pleads for secular India after colonial horror and dictatorship.

Likewise, Yogesh Kumar Sinha, a critic, appreciates Seth as modern voice of unity and racial harmony and multiculturalism but Indian society is reverse as what Seth’s expectation. Lower caste and minority groups are always suppressed in the society. He comments on Seth’s writing as, “ India is very unfair in which dissent is always already suppressed and opposition always strategically controlled and defeated” (58). Sinha insists that Seth’s novel is best model of exercising of biopower practice of postcolonial 1950’s Indian communities. There is classed society in India. People are growing in exploitative tradition. Biopolitics is common in the society to create hegemony among the groups of people. Dominated Hindu group always suppresses to other minority groups. They do not have mutual relationship to each other. They do not believe to each other’s ideas. Rich and poor are being enemies. Hindu and Muslims are being hostiles to each other. The British has taught the policy that rule by divide is common even in post independent India.

Similarly, Vikram Seth is a versatile writer. He writes in different genres. He writes novels, travel books, translations, poems etc. His writing always focuses to minority rights and social and political issues. The most striking thing about Seth’s discourse is its variety, as his fellow novelist Amit Chaudhari describes. Amit Chaudhari writes about Seth and his novel. He insists, “his career has been one of the ceaseless reinventions, from economist to poet, to travel writer, to novelist, skipping from genre to genre, it is as if he is not just a writer, but a microcosm of the political ethos” (85). Seth depicts political issues in the form

of narratives which has political, social and religious shifting. The social effects of the partition between India and Pakistan, the refugee problems, Hindu Muslim strife, communal tension, reforming to modern society, peace process and tolerance are his common themes in his writing.

Similarly, Neelam Srivastava explains Seth's subject matter of novel on the post-colonial context. Neelam Srivastava views the novel as, "it has perspective of Hindu subject, and the novel deals with India, and how India's politics towards minorities, Muslims were played out after Partition" (48). Political power practice exercises over Indian which are reflected in the Seth novel in the relations between Hindu and Muslim, urban and village, politicians, and common citizen. Muslim are played by Hindu biopolitics in post-colonial India. In the relationship in the society one side takes the place of the oppressive, aggressive, commanding, threatening and the other side is the submissive, meek, obeying and tolerant. Minority Muslims are totally suppressed in post-colonial India and they are always dominated by power practice of Hindu majority in India. India is very much hostile to opposite groups. Suppressed Indian people are always voicing of equal right, peace, unity and harmony. Political authority is on the favor of Hindu ideologies.

On the other hand, Angela Atkins says that Vikram Seth is a writer of post-colonial India. His novel describes the north Indian scene of 1950's India. She insists, "it does not represent whole of the vast nation, portrays only a specific slice of it the middle and upper class of north Indian society in the early 1950's" (21). She writes that Seth shows the story of upper- and middle-class society of post-colonial India. Seth presents north Indian political scene focusing Hindi belt of India. Seth's slice description of north India is a whole representation of post-colonial India.

Likewise, Seemita Mohanty writes on Seth's novel *A Suitable Boy* that it is a story of some rich Indian families revolving with friendship and social tradition in post independent

India. She writes, “the experience and entanglement of four moderately rich Indian families connected through marriage or friendship at a period of the time when India was experiencing her post-independence turbulences” (63). India has a lot of problems during the partition period. Society is divided in different sectors in 1950’s era. people have skills but they are not getting right jobs in right times. Rich families are spending luxurious lives and poor people are spending doggy life. Many rich families are linked with marriage and friendship and there is class division. Upper class and middle class have their own norms and tradition to keep relations in the family. The lower-class people have their own repressive tradition and culture in the society.

Similarly, John Mee says about Seth’s novel is a panorama of north Indian life that shows feudalism to modernity. He insists, “*A Suitable Boy* as a political novel concerned with transition of India from feudalism to modernity” (112). Indian rich people are very cruel. They are exploiting poor class people. During 1950’s transition period, people are in dualistic activities and mood. Some people are following western tradition and some are following Indian tradition. They are not thinking properly that what they have to do and what not they have to do.

On the other hand, there is communalism in post-colonial India. Communalism happens by various reasons like divide and rule policy, dissatisfaction of people, religious tension, isolation of race, segregation of people, financial disparities, communal ideologies, poor economic condition, failure of administration, political weakness and dividing law and policy. Communal conflict is one of the main causes by religious disparities. Communalism is a common agenda of biopolitics where political leaders use common citizens’ bodies in political purposes. Muslims are played through communalism. Ian Almond says that Seth sympathies on Muslims. Almond observes that in Seth’s narration Muslims, “are more serious, more melancholy, more self-disciplined, self-discipline, somehow more repressed,

more unhappy, more replete with possibilities for the tragic” (46). Seth appreciates Muslims. They are kind and disciplined but they are repressed in the society. Mainly Seth describes that Muslims are innocent and they are used badly in political and social purpose of dominated Hindu groups.

Moreover, the clash between the communal forces and secular forces occupies the central point of the novel. Muslims have their hatred feeling against Hindu and vice versa. They are against Hindu and Muslim religions but they must live together so that they both have to be changed in each other's culture, tradition and systems. Ania Loombapresents her ideas on Seth's novel *A Suitable Boy*. They have to be changed in their marriage customs, in their professions, in their family life and their social intercourse. The characters of the novel are responding in their various ways of events. She explains, “The novel depicts on the experiences and entanglements of Hindu and Muslims. Since they had to live together, each side would change their way of life” (174). Hindu and Muslims are the citizens of India. They have to live together. Seth insists that they both have to live together in post-colonial society. Seth advocates unity and racial harmony among Hindu and Muslim.

Thus, based on all these reviews above, it is cleared that no one has extensively studied Vikram Seth 's novel *A Suitable Boy* from theoretical perspective of Michael Foucault's biopolitics. So, this study proposes to address the research gap of it. The study takes hidden issues which are not explored by other researchers like partition violence agony, Hindu Muslim disharmony, plight of untouchable caste etc. The study mainly analyses 1950's India through biopolitics. Discourse, power and post colonialism theoretical tool are supporting the main study theory of biopolitics of Michael Foucault.

Chapter III

Power and Biopolitics

Methodology helps to conduct research because methodology is overall research framework. Methodology uses methods of data collection, appropriate design, methods, tools and theoretical framework which are necessary for conducting the best research. To meet the objectives of this study interpretative and qualitative research design have been used. Different methods such as collecting materials through bookshops, libraries, YouTube, eBook, internet, pdf file etc. have been used for the data collection of secondary sources of the study. The primary source of study is Vikram Seth's novel *A Suitable Boy*. As theoretical tool, theory of biopolitics of Michael Foucault has been studied and used to analyze to support objective of the study. Michael Foucault's discourse, power, and biopower are observed on the study as other theoretical supporting perspectives on the context of post colonialism.

Discourse, as a political text, is a means of power producing mechanism which is linked to the political purposes for producing meaning. Claude Levi-Strauss, an anthropologist, is the first theorist to introduce the word discourse into the social sciences. In his book *Structural Anthropology*, he uses this word discourse to refer, "the way that language is used to create meaning in social and cultural context" (58). His work on discourse is influential in the development of structuralism and poststructuralist.

Similarly, Discourse is used in a technical sense by linguists to describe any unit of speech longer than a sentence. Norman Furlough talks on in his book *Language and Power* that language is a form of discourse that brings power to do actions and events. He argues, "Language is a discourse and an action that carries power of different modalities like threatening, depriving from physical needs, making strict rules and creating social and

cultural ideologies” (27). Discourse takes the role of producing, accumulating, constructing, and transmitting knowledge. Discourse is embedded in the society’s beliefs, norms, rituals and rules. Discourse cannot be conceptualized without the people, nor can the people without their discourse. The people and their discourse are in each other's images. Fairclough, establishes that discourse, "contributes to the construction of social identities, social relations, and systems of knowledge and meaning” (62). To know the discourse means to know the people who use it. The discourse of a particular society gives the whole picture of who they are, what their belief and values and how and why they use their discourse.

On the other hand, Community discourse is used to tell the society about some important social issues such as racism, identity, religion, society, politics and communal. Teun Van Dijk’s book *Discourse of Social Solidarity* develops a concept about the social and racial unity through discourse. And his other book *Ideology, Multidisciplinary Approach* describes the ideological sphere of discourse in which, he argues on domination of racist talk about racial and ethnic sectors. He insists, “Discourse enacts, expresses, condones or contributes to the reproduction of inequality” (26). Discourse is not static. It is changing with time and politics of the society. Identity of people is not fixed, but it is fluid moving with biopolitics.

Similarly, after independence from British imperial power, post-colonial nations try to create national discourse and discourse of unity and liberal democracy. They cannot move ahead because of western hangover overruled on political leaders and subjects of newly post-colonial countries. Power practice in post-colonial countries faces the problems of power dynamics. There are a lot of effects of colonization on culture, society and politics in the post-colonial countries. post-colonial discourse theory links to biopolitics of post-colonial nations. Edwards aid's *Orientalism*, that leads to the development of the postcolonial discourse

theory. Said presents that political hegemony creates cultural liquidity and differences that can be a main cause to create political fragmentations in post independent nations. Impact of Colonial hegemony produces biopolitical exercises in the newly free countries. Said tells that, "The necessity and desirability of colonial government is by endlessly confirming the positional superiority of the West over the positional inferiority of the East" (35). Edward Said believes there is the mentality of people that western imperial countries are superior than eastern post-colonial countries. He argues that independent countries are still on the domination of Western powers. They are not totally free from cultural and social power structure.

Similarly, Said presents that third world independent countries are still on the grip of British imperial power after independent. Said again argues that, "they are as dominated and dependent as they were when ruled directly by European powers" (19). They are still dependent because the actor is changed and the power practice is remained the same. Power dynamics is existed in post-colonial nations. East and west are still joined by imperial power exercises and colonial countries are still linking to post independent countries through neo imperialism. And post independent countries get their freedom from power politics but internal biopolitics is entangled in the society imitating policies and traditions of British Empire.

Likewise, Robert Young presents that anti colonialism discourse is the production of post-colonial culture, politics and sociology. As Robert Young indicates, "the crucial task has been to avoid assuming that the reality of the historical conditions of colonialism can be safely discarded in postcolonial discourse" (160). Young insists that discourse of the postcolonial is of real concern, it is necessary to return to a simplified form of localized materialism that refuses entirely to recognize colonialism. Post colonial biopolitics discourse can displace colonial hegemony in post-colonial nations.

On the other hand, Helen Gilbert and Joanne Tompkins, question post-colonialism's ability to, "dismantle the hegemonic boundaries and the determinants that create unequal relations of power based on binary oppositions first world and third world" (113). They think that western boundary can be destroyed by applying indigenous post-colonial culture and politics. First world and third world are imaginary boundary and it must be erased through post-colonial discourse of power politics.

Similarly, Power is influence to other people and domination to apply rules to obey the people to be disciplined and do works as authority commanded. Robert Dahl, a political theorist and his book, *On Democracy*, describes decision taking is one of the first face of power. He tells it is the first dimension of power that persuades someone to do something. He says, "ability to get someone to do something they would not otherwise do" (86). Power holder decides what to do and to be done by taking any decision.

On the other hand, Stephen Lukes's book *A Radical view of power* is a famous book on describing third face of power. Third face of power is thought controlling power or ideological power. He says that power is practiced through ideologies. He puts, "power is used for persuading, initiating, mobilizing by creating and using ideologies" (79). Power is influencing, authoritative, coercive and ideological which is created forming ideologies to govern the society and its people who are not totally following authority's rules and regulations.

Meanwhile, Michael Foucault's power theory is different from other power theories. Power doesn't only lie above with lawyer, politicians, police, army and bureaucracy, but it is running in social institutions as well as every level of society and culture. New Historicist post structuralist Michael Foucault presents state as panoptic surveillance that maintains its power not by physical force but by the power of its discursive practices. Power produces discourse and discourse produces truth and knowledge. Power and resistance move

round in power politics. Foucault asserts, "The exercise of power will invariably meet with resistance which is the manifestation of freedom" (98). State, punishment, prison, law, discipline, profession, legislation, court, police, army, authority, parties, school, church, media etc. are power producing mechanism of society and they create ideologies in the society to be followed to subjects.

On the other hand, Michael Foucault presents that discourse makes society known to public creating political and social knowledge. He elaborates, "a discourse is a strongly bounded area of social knowledge, a system of statements within which the world can be known" (62). The world is not there to be talked about, it is through discourse that the world is brought into being known. Foucault helps to understand the role of language in shaping understanding of the world and its societies. He provides a new tool of discourse for analyzing and understanding society. Foucault formulates his concept of discourse in the book *The Archaeology of Knowledge*. Within this text, he extends the application of the discourse concept to what he terms, 'the episteme'. He insists, "a distinct episteme, a governing framework shaping its knowledge and classification systems" (72). Foucault concludes that epistemes are featured by changes and shifting from one stage to another carrying knowledge through political power. Discourse creates truth to gain power. People often accept discourses as a truth based on the faith. Discourse organizes social existence and it links with power and knowledge together. This link between knowledge and power is important in the relationship among people in the society.

Likewise, Foucault divides power in three types that is first sovereign power in which state sanctions the violence, physical harm is done, coercion is performed, police and military control all the things and law is in apex condition. Second one is surveillance power which is micro management of power. Society and people are observed and they are informed to panopticon. There is no physical violence. It is using for keeping in discipline. The third

power of Michael Foucault is biopower or regulatory power where state controls entire population through all information of people. physical and biological information of people are taken and stored by government and government rules and control them physically and administratively. Finger print, Id card, National Id card, Aadhar card, citizenship card etc. are the measures of biopower. Foucault has given some model of power like surveillance model, commodity model and Repressive model. Power regulates people. It is a network of relationship and power is exercised by governmentality. Foucault's power is produced by knowledge of discourse. The more they know the more powerful they will be is main thing of power study. Power is dynamics. Power is produced and distributed through culture, politics, language, religion and ideologies. Foucault believes that the relation between discourse and power is crucial.

Similarly, Foucault analyzes that biopower is not merely the negative force of repression. He observes that biopower can be productive component of politics and he explains that, "it doesn't only weigh on us as a force that says no, but it traverses and produces things, it induces pleasure, forms knowledge and produces discourse" (80). Biopower is used for productive works of the society. It brings social and political reforms in the society. The forms of ideologies which carry and exercise biopower in disciplinary Institutions like schools, hospitals, psychiatric institution etc. Biopower is used positively by producing knowledge and certain discourse that guide the behaviors of population. Biopower leads to social control and enables community to govern themselves. Rulers create discourse of biopower and establish the order of the thing in the society that What things people should not do, and what things they should do in the society. Biopower is ensured by technique, normalization and controlling mechanisms. There is no biopower that is exercised without aims and it needs to be used as a productive network which runs throughout the whole social

body and politics. Different institutions regulate different forms of discourse to produce knowledge to exercise biopower over population.

Likewise, Michael Foucault describes biopolitics in his book *History of sexuality*. He explains that biopolitics comes through biopower exercises. Controlling of people by using biological materials of people is biopower and this biopower is used in political purposes is called biopolitics. Biopolitics is understood as a political rationality which takes the administration of human life and population as its subjects. It ensures lives to keep in order of the authority. Foucault insists, "it is a profound transformation of mechanism of power" (71). Biopolitics is put to work in society and involves to transformation of power. It regulates and manages the bodies of subjects. Biopolitics is done through regulation of health reproduction rules, sexual discipline and biometric features of people. Political government applies surveillance, population control measures, gender-based laws, and identification systems of bodies to do administration over people.

On the other hand, Giorgio Agamben says that there are three types of life. The first one is natural life and second one is political life and the third one is bare life. Power politics controls all these lives. Biopolitics is linked to bare life and it is used in productive purposes. He insists that biopolitics is the original work of sovereign power. He explains, "the secret of political power is the hidden link between sovereignty and bare life." (93) Agamben joins sovereignty power to biopolitics. Social and political intentions can be fulfilled by biopolitical exercises in social and political levels.

Similarly, hegemony is the power of the ruling class to convince other classes that their interests are the interests of all. Antonio Gramsci insists that power is, "dominance by consent" (176). Power exercises are performed making people consent. Hegemony is achieved by the interpellation of the subjects by imposing discourse over people. Ideology is a

way of manufacturing consent. Society is full with ideology. It is impossible to dominate without ideology. Ideologies are constituted by illusional reality of social and political bodies.

Power always produces discourse with certain ideologies to make people subjects. French Marxist Louis Althusser writes, "Ideologies make individuals subjects" (294). Power is making individuals subjects and it is a class domination. Individuals are made subjects by interpellation of ideological state apparatus and repressive state apparatus. They produce domination over people. Ideologies create power in the society. Culture is linked to ideological activities. Man is ideologically affected to perform works. People are subjects and individuals are always already subjects.

On the other way, power theorist Henna Arendt presents that power lies in groups not in individuals. Group identity is the best way to create power in the society She expresses, "Power is in the group, public sphere, political revolution, social movement and social reforms" (117). She comments that power is not in single entity. It lies on group of subjects. She gives the ideas of the totality to create power. There is power in collective force that can change power structure to shape new formative power house in the society. Social norms are created in favor of a particular class or group of classes but these must be accepted on naturally and willingly by other classes and groups.

Similarly, Power is coercive and it is used in political purposes. Benita Parry argues that, "Power is fundamentally coercive and its compassion is frequently seductive" (14). Power discourse creates coercive deeds by Rulers to control people that what duty should do and what actions should not do in the society. Information is created and that is circulated what is right and what is wrong in existing society. If one disregards the created ruling information, one is beaten or giving punishment. It is regarded that information is true and it is generated to make power to beat and curse people.

Thus, Discourse provides information to give the knowledge about intended purposes. Power is created through discourse on knowledge of ruling class. Power is linked to discourse of politics. Political activities are performed on the basis of discursive rule, discipline and regulations of the society. Power is stored in the politics taking tools of ideologies, hegemony, coercive, decision making, discourse etc. Biopower is a part of power and it is used in political purposes. Ruling government uses biopower to controlling people in different ways. Biopolitics is linked to biopower. Biopolitics is using of biopower in political activities. Foucault's biopolitics is one of the productive means of politics that changes the systems of political and social levels. Biopolitics is very much useful to analyze the situation, events and problems of postcolonial context.

Chapter IV

Biopolitics in *A Suitable Boy*

Vikram Seth's novel *A Suitable Boy* depicts a picture of political scenes in post independent India's 1950's decade. Seth's novel shows the issues of exercising of politics in postcolonial 1950's Indian communities. Britishers easily find ways for establishing their own religion and culture in India when they have been ruling over Indian subjects before independent of India. The Britishers start reform in religion and rituals and later move on with language and education. By imitating from the Britishers, Indians political leaders try to exercises power play on Indian Muslims, lower castes Jatav people and other minority people in post independent democratic India after 1947's freedom. The Britishers enter into India first as merchants and traders with the East India Company. Later, as the power of the Company turns from economic to political, trader to ruler, they also become invaders who are starting to take administrative positions in the society and in that way the British are the power holders in political and social sectors before independent of India. After the independence, like Britishers, Indians political leaders follow the tradition of British empire and exploit by practicing biopower to other Indian minorities after independence of India.

Likewise, Power is created through discourse that is formed by political condition of society. After independent of India, Indian politics is copied from outgoing British Empire. Political exercises produce rules and regulations, norms and laws to make people obeyed to run the society as politicians and administration's desires and expectation. Biopower is used as productive ways in the society. It shapes behavior of the people and generates particular types of knowledge and cultural to keep social order. Power produces different types of behavior pattern and discipline in human lives which must be followed. Not only power excludes, represses, censors and conceals, in fact power produces reality, objectives and

rituals of truth. Many different forms of power exist in society such as legal, political, social, administrative, economic, military and cultural.

In this way, Michael Foucault's theory on biopolitics reveals that power is a capacity which can be owned either by State, social class or particular group to control the people by taking biological and administrative materials of people. Biopolitics is elaborated from the ideas of biopower. Biological investigation institutions develop the biological information of subjects and government makes rules using discourse to control them in intended purposes. He explains biopolitics as, "efforts to state regulate bodies to ensure their productive as workers their obedience as citizens and their conformity to social norms" (53). It is administration of human being by taking biological information of subjects. It is a relation between different individuals and groups and that exists when it is being exercised. A ruler is a ruler only if he has subjects. Biopolitics refers to sets of relations that exist between individuals, or groups of individuals to control the body of people by political administration.

Similarly, the study explores on biopolitics issues that cover the elements of national politics in the elections in 1952, inter-sectarian hostility, cruel administration against Muslims, inhumanity over minority groups, torture to Jatav lower caste, political rivalry and some real political events of post independent India in Seth's novel *A Suitable Boy*. Narratives in the novel mark the realities of India with political intent. It is set against one of key periods in Indian politics and reflects the various challenges and issues of decolonization processes encountered in post-independent India. 1950's period is crucial point of making of India as a nation and the fixing of the Indian identity by political exercises. Seth examines significant national issues with political coloring in the post independent Nehru's Era. The effects of the partition, the persistence of old traditions, combating between modernism versus traditionalism, tussle between radicalism and liberalism and conflict between democracy and autocratic monarchy tradition are the main issues of post independent India.

Taking the Foucault's concept of biopolitics, the novel, *A Suitable Boy* shows post-independence political scenario. Post colonial politics of India shows hatred, poverty and violence in the society which are the byproduct of biopolitics and that are observed in the study.

Biopolitics of Foucault is examined in the discourse of Seth's novel *A Suitable Boy*. Mahesh Kapoor, Revenue minister of Purva Pradesh, is the fictional character, but he acts like in the real political leader. He takes active participant in the struggle for independence of India and spending years in jail at the time of India's freedom struggle movement. After independence in 1947, he takes the chair of the Minister of Revenue of the State of Purva Pradesh in 1950, and also, he is an active and kind member of the Congress Party of India under leadership of Jawaharlal Nehru.

Similarly, Mahesh Kapoor is associated with discourse of reform and political development. He is determined to fight for the upliftment of the tenant farmers of the country by abolishing the feudal Zamindari system. Seth's asserts, "he was the prime mover of a bill to abolish large and unproductive land holdings in the state" (18). Mahesh Kapoor wants to reform the land system of the society. He uses legislative power to change the rule of the country on reforming land systems and he exercises power of executive as productive and reformative purposes. His Zamindari abolition bill forces thousands of Hindu and Muslim landlords losing thousands of acres of their lands to distribute landless proletariat people of post independent India.

Moreover, the political implementation of the Zamindari Abolition Bill is relating with the lives of people of both Hindu and Muslims as well as lower castes people of post independent India. Mahesh Kapoor presents the Bill in Purva Pradesh legislative assembly, and it is sure to be one of those reformers and his bill changes the lives of Hindu and Muslim landlords drastically. He is on the favor of common people of India who have less land or no

lands. He wants to make justice for poor lower-class people of India. He tries to make equality among the people removing exploitative tradition of India from Mughal to British period.

Seth insists, “with his own eyes he had seen consequent hunger, the absence of investment in land, the worst forms of feudal arrogance and subservience the arbitrary oppression of the weak and miserable by the agents and muscle men of the typical landlords” (264). Mahesh Kapoor is sure that he will have full support of his Muslim friend Nawab Sahib, a big landlord of Muslim Nawab, in his mission to reform the land systems of India. And he believes that some other big Zamindars oppose to it naturally, and the small farmers welcome it by heartily.

Likewise, Seth narrates Parliamentary session discussing over the Zamindari Abolition Bill. Some leaders support zamindari bill and some oppose it. Political leader Shree Devakinandan Rai of the Socialist Party protests to the compensation demanded by the Zamindars if the bill is implemented. He believes that the bill is only an election propaganda of the Congress Party. He asks, “compensation for landlords! what? Compensation for the blood that they have already sucked from the limbs of a helpless and oppressed peasantry?” (282). The Parliamentary session brings the attitudes of the politicians to the implementing abolition of Zamindari bill and other related issues of land reforming in post independent India. The exchanges taking place in the Parliament appears for and against the bill and it raises the wave in social field in feudal dominated society of India. Seth’s socialist character, Rasheed, being a landlord’s son himself, favors the abolition of zamindari bill. Being a university student and a member of Socialist Party of post independent India, he is struggling to protect the lives of the poor farmers. Seth presents ideas in clear way that of the pathetic condition of the farmers by exploitation by landlords. Rasheed explains, “Zamindars do nothing but make their living from the misery of others” (337). And Landlords only exploit the small farmers and productivity of land is also decreasing day by day.

In this way, after a number of discussions and arguments, the zamindari abolition bill is passed by the legislative Assembly, but is left to be declared valid by the Supreme Court. Seth's conclusion is noted that, "The motion was put and the house passed the bill by a large majority, consisting mainly of the Congress Party, whose numbers dominated the House" (287). Zamindari abolition bill is a symbol of social justice of poor Indian people. It is passed after amendment but gives a hope to people who are suppressed by tyrant hegemonic repressive Zamindari tradition of India. Despite the opposing of the bill by some small parties of India, Hindu majority Congress party passes the bill playing power politics over other parties. Landlords also oppose the bill but authority uses power politics and majority of parliament members passes the zamindari abolition bill to make law to be implemented.

Similarly, Seth presents various issues related to the biopolitics in his novel. The repressive discourse of Partition is one issue. Unity is broken on the false ground of religious supremacy. When united India is cut into two pieces, it is done on the basis of the reason that Partition brings religious unity, prosperity and peace, but situation is reverse which becomes one of the major motivations for post Partition violence. Religious hatred continues to haunt India and her people even after Partition. Many of them have not yet been able to free themselves from the scars and wound. The attitude to the fellow being, who belongs to the other religion is doubtful. It is clear that the injuries that they have got is the plight of partition. It is declared by the politics that Hindu majority is living for India and Muslim majority is living for Pakistan. Two nations theory is applied but people are not ready for accepting it. Mass migration appears moving to other country respecting their religions. Hindu people start torturing Muslims in India and Muslim people are killing Hindu in Pakistan. Indian Prime Minister Jawaharlal Nehru appeals Muslims not to leave India but Pakistani leaders do not support Hindu people to stay in Pakistan. Political boundary is marked

but there is biopolitics over people of Hindu and Muslims. Then Hindu and Muslim both start to hate each other. Biopolitics makes them not respecting and believing to each other.

Likewise, Seth looks at Tandon family, which seems to be affected badly by the pain of Partition. Old Mrs. Tandon, a Hindu woman comes to India from Pakistan after partition, detests Muslims. She is safe in Hindu majority India and puts her bitter feelings against the Muslim community after all the hardships she and her family faced. The terror of Partition is still alive in her mind, she remembers her uprooted home. Seth posits, “Her world had collapsed with the trauma of partition” (94). To old Mrs. Tandon, the entire Muslim community is responsible for the disaster. Hindu, Kedarnath Tandon, son of old Mrs. Tandon, a true representative of a more panic figure of partition. He too has suffered greatly during the Partition riots on his way to India in search of a new and secured life. When asked by Haresh Khanna about the scars on the inside of his hands, Kedarnath replies, “I got those during partition. The time we were forced to flee from Lahore and Muslim ruffians came from behind the timber yards there and started butchering us with their spears” (224). He dislikes Muslims because Pakistani Muslim dominated Government does not support Hindu. Hindu people have a lot of trouble in Pakistan during partition. It is very difficult to live in Pakistan for Hindu people. Hindus think that living in Pakistan is for facing death and reality is also like that.

Meanwhile, just as old Mrs. Tandon and Kedarnath are prejudiced against Muslims, Nawab Sahib of Baitar has also his bitter feelings against the Hindus. The present Nawab of Baitar is one among those who refuses to leave his homeland India during partition. The huge palace at Brahmpur, which is full of life once, now looks almost lonely with only a few residents. But he is concerned for the Muslims who are living in India and they are now receiving the treatment of second-class citizens. Being a Muslim it is very difficult to live in India due to Hindu dominated biopolitics in post partition India. Seth describes on Muslim

plight, "Partition had killed or injured or scared. lost two parts of the country, the language of his ancestors was under siege and his patriotism was no longer readily accepted by many of his acquaintances" (1072). Hindu and Muslim are rivals in post partition India. India is Hindu dominated and Hindus attack Muslims using government authority and Muslim also resist. Discourse of rivalry is the real politics of post-colonial India. Muslim's property is confiscated in many places and their tradition and cultures are tried to erase. Seth admits that Indian politics is very repressive and hostile over Muslims in post independent India.

Moreover, Seth's character L.N Agarwal, the Minister of Home affairs of imaginary state Purva Pradesh of India and an ultimate opponent to Mahesh Kapoor, uses political strategy of biopolitics, Agarwal is a man who can employ all kinds of activities to remove his rivals and rise to the top in the government. Agarwal's dictatorship especially affects Muslims. He is against Muslims. He uses political power over Muslims. He makes hatred over Muslims. He misuses law against Muslims. He detests Muslim and explains, "A calm dose of well applied law would do them good" (273). Agarwal uses power over Muslims giving order of firing them indiscriminately in post independent free democratic India.

Furthermore, Agarwal uses police force badly over students protesting against government. Overused of power is severe for students. Students are not satisfied with government action over people. Teachers are demanding social and occupational rights and Muslims and lower caste are demanding equal social rights. They are undermined and protest starts but home administration uses force to control them not listening their demands. Seth explains it, "Lathi charge was savage and several students were badly beaten. policeman pulled them off the road, sometimes by the feet, their heads bouncing or dragging along the road surface toward the police vans. One boy lay in a van at the point of death with an injury to the skull" (822). Agarwal uses power politics indiscriminately over students. He wants to be the next chief minister and to get that aim he can sacrifice anyone and anything wrong he

can do. Agarwal, manipulates all offices of the state through his cruel bad scheme. His every move denotes the coercive acts. He cannot explain the logic behind the ill treatment. He forgets that Hindu and Muslims are equal citizens of India. He does biopolitics over bodies of students as well as Muslim people and lower-class poor people. Home minister Agarwal is forcing government biopower in repressive way. Agarwal's activities over innocent people are the best example of using biopolitics over people in post independent India. Agarwal is careless in every step of doing administration. He is conservative congressman who only follows radical views of religion and traditional norms of the society.

Likewise, Jawaharlal Nehru's campaign for the First General Elections of 1952 is an example of biopolitics. Nehru is presented as a character in the novel. It is the first general election after independent of India. Being an apostle of peace and harmony, his mere presence makes a considerable impact on the mob of post-colonial India. The people belonging to both communities of Hindu and Muslims forget the enmity during election time when Nehru gives speech of unity and tolerance. Nehru's kindness for the Muslim minority is recorded during election campaign. Displacement of people from the society is set in the narration which is due to biopolitics and it is a hot political issue during election time of 1952. It is declared by the Hindu and Muslim fundamentalists that India is for Hindu and Pakistan is for Muslims. This motto is great problem for secular Nehru and his administration. At the time Bangladesh is a part of Pakistan. It creates Hindu Muslim conflict in post-colonial India. The migration of mostly Hindu refugees from East Pakistan, Bangladesh, to west Bengal India in search of a suitable place to hide themselves from the enemy-races gives the picture of worsening of the situation. Nehru and many others members in the Cabinet are disturbed by it in the central government of India.

In this way, Seth presents the examination of the situation of refugee problems in post independent India. He argues, "What made things worse. Fleeing because of ill treatment and

insecurity in East Pakistan and stream of refugees from East Pakistan to Bengal.... Hindu and Muslims' collective guilt and revenge" (955). Tolerance and harmony are advocated by Nehru, but both religions dominated people are hostile to each other. He is respected at the same degree by both Hindus and Muslims, although a few Hindus can't digest his kindness feeling towards the Muslims.

Furthermore, after Independence, the Congress Party gets the throne of India, captained by Nehru as the Prime Minister. Soon after getting into power, it starts losing hold of its original genuine objectives, it is on the way to decay, many of its cadres turn to corruption and nepotism. But advocating of liberalism and socialism, Nehru still moves on wiping out corruption from the political and social stage. There, is even the possibility of a war between India and Pakistan on the issues of border dispute of Kashmir region of India. By advocating peace, unity and non-alignment, Nehru sees war as a disastrous because of economic poverty and disillusionment in the both two countries India and Pakistan. Nehru dislikes the idea of India as a Hindu state where the Muslim minority is treated as second-class citizens. Seth argues, "If Pakistan treated its minority citizens barbarically, that was no reason for India to do so. He had after partition, pleaded with a number of Muslims civil servants to remain in India" (955). Nehru's strategy is to plead for unity and reconciliation, which proves to be futile. Jawaharlal Nehru is made to attract the attention of the people by way of presenting harmonic attitudes between Hindu and Muslim. Radical Hindu does not like him. Muslim and other minorities like him very much. He is a secular ideological figure of India.

Similarly, Nehru restructures India as a modern way. People talk about Nehru's strength, weakness and his policies at the dinner at Sunil Patwardhan's residence. Seth insists, "What we need is someone with a stout heart not sensitive one. It is his duty as prime minister to give a lead to the country" (217). Post independent Indian needs strong leadership,

that is the voice of newly independent nation. It is true that Nehru is the hero of the age, but the fact is also that there are some conservative people who view his ways with suspicious and contempt. Likewise, the most bitter critic of Nehru is the fictional Home Minister, L.N. Agarwal. One of the reasons behind Agarwal's dislike towards Nehru is simply Nehru's friendship with his rival reformer leader Mahesh Kapoor. At his discussions with a couple members of legislative assembly in his room in the members of legislative assembly hostel, he can't control his anger against Nehru, and he bitterly explains "He meant well when he gave away Pakistan, He meant well when he gave away half of Kashmir. If it had not been Patel, we would not even have the country that we do.... He meant well Nepal and Egypt" (261). Agarwal believes that Nehru is very kind to Muslim people. If there is no Sardar Ballav Bhai Patel, Nehru will sell the country to Muslims.

On the other hand, Mahesh Kapoor as the Congress leader is selected as election candidate from Salimpur-cum-Baitar as his constituency in 1952's general election. His Muslim friend, the Nawab Sahib of Baitar presents his Muslim servant, Waris Khan, as an independent dummy candidate. Congress is sure to win under the powerful leadership of Pandit Nehru, and he is traveling all over India as a part of the election campaigns. For the supporters of the Congress Party, he is the vote-catcher. His only a glimpse is enough to keep the audience catch up and there are even traffic blocks wherever he goes to speak. Mahesh Kapoor hopes that Nehru may arrive to give a speech in his constituency during his brief tour of Purva Pradesh in mid-January. Everything turns opposite after Mahesh Kapoor's son Maan Kapoor's fatal attack on Firoz, son of Nawab Sahib, from a misunderstanding that Firoz has sexual relationship with Maan Kapoor's sexual partner Saeeda Bai in his absence. Waris Khan, servant of Nawab Sahib, turns against Mahesh Kapoor, and decides to avenge of the stabbing to his master's son. Waris's speech in the public brings into picture of biopolitics highlighting the weakness of the opponent candidate. Waris Khan distributes fake poster of

Firoz 's death to get Muslim sympathy. Waris does biopolitics to win election. In reality Firoz is not dead but Waris creates fake discourse to keep public support. Seth explains, "A small handbill in Urdu, it appeared to have no author. It announced that Firoz had died the previous night. The murderer even now walked the street of Brahmpur. They must remember that if Mahesh Kapoor got into power no one's life or honor would be safe" (1244). Mahesh Kapoor's wife is dead, and his son is in jail, he feels completely alone. He is sure that only Nehru can save him.

Similarly, Nehru arrives at Salimpur to deliver a speech for supporting Mahesh Kapoor. It is a dream-come-true for Kapoor. Seth describes, "Jawaharlal Nehru, young looking for his sixty-two dressed in an achkan met Mahesh Kapoor and congress parliamentary candidate in the circuit house at Baitar. Mahesh Kapoor could still hardly believe it" (1238). Nehru is very active prime minister of India. It is hoped that Mahesh Kapoor wins the election due to Nehru's campaign of election. He is the mass mover leader of post independent India. He has charismatic power to mobilize the people. He practices biopolitics to win the election and he uses government authority and apparatuses to win the election. Seth describes Nehru when Nehru delivers speech in the Salimpur constituency. Seth presents, "He got carried away and scolded the crowd he was as they had sensed in their earlier slogans, but they applauded him ... talked about the size of the Bhakra dam ... American must not oppress Korea, and they cheered" (1241). Nehru projects the simplicity before the crowd. He impresses ordinary citizen by way of his oratorical power. Despite the Nehru's great efforts in general election campaign, Mahesh Kapoor loses the election due to false propaganda of Waris Khan regarding the death of Nawab sahib's son Firoz Khan. Nehru is a secular figure of India who advocates unity and progress among communities removing hostility. He talks on domestic to international affair to attract the mass. Most of people make a saying among both the Hindus and the Muslims that Nehru is a better leader of the Muslims

than Mohamad Ali Jinnah. Post independent India's engineering is done by Nehru by removing social and cultural hatred among the Hindu and Muslim people. He joins all communities people uniting in the same garland. He uses biopolitics in a productive way to invent India for making unity in diversity.

Similarly, Religion is a means of biopolitics. Michael Foucault sees religion as a mechanism of power that produces knowledge about individuals. Religion shapes people's identities through practices like confession, prayer, religious rally, congregation, preaching and worshipping. Mass is mobilized through religious activities. Foucault highlights the role of the body and sexuality in religious practices, He argues, "confession and the regulation of desire are key tools of controlling people" (Foucault, 75). He uses the concept of governmentality to describe how religious institutions contribute to governing populations by shaping biopolitics. Seth presents Hindu and Muslim characters, along with demonstrations of both faiths of religions in effective ways. Seth's novel *A Suitable Boy* shows religious discourse of biopolitics dealing with Hindu and Muslims people's practices of religions in post independent India. Raja of Marh, a princely state in Madhya Pradesh, is the patron of Hindu religion. Raja is devoted to spread Hinduism against Muslim religion. He wants to reestablishment of shiva Linga and Shiva temple near Muslim Mosque in old Brahmipur that motivates the Hindu Muslim communalism in post-independence India.

Similarly, Raja is an aristocrat. He spends luxuriant life visiting prostitute. He exploits women sexually and uses his ideological power to dominate under privileged Muslim woman. Raja is tyrant he makes his space by creating religious endeavors. He is drunkard and sexy. Once he wants to marry Muslim beautiful prostitute Saeeda Bai but fate doesn't support and marriage has not been happened. He still visits Muslim prostitute Saeeda Bai and exploits her sexually. He does biopolitics on her by buying her body with money. Seth explains, "play! He roared at Motu and Ishaq. And to Saeeda Bai, he said moving his face forward in threat

sing! Finish the Gazal! no! begin it again. Remember who has reserved you for the evening” (123). He frequently comes to Brahmpur to stay with Saeeda Bai and to arrange his own land and Hindu religion. He has power over people. His power is not disappeared after India has been independent.

In this way, Raja maintains his power by using religion and being against Muslim. He wants to reshape Hindu identity which has been lost during Mughal and English rule. Vikram Seth presents that Raja is the best symbol to show Hindu domination in the society. The Raja is in Brahmpur for few days to supervise the management of some of his Brahmpur lands and to help in the construction of a new temple of Shiva on the land he owned near the Mosque in old Brahmpur. His visiting to Brahmpur makes some distress to Muslim because he is against unity and secularism.

Similarly, Raja comes to lay the foundation of the Shiva temple in Brahmpur. During Mughal period, the grand Mosque was constructed by order of the Aurangzeb two and a half centuries ago on the ruins of an earlier temple to Shiva. So, Raja wants to rebuild Shiva temple on that place of Mosque. Raja belongs to the higher status of the society and considered as God or contributor and carrier of Hindu religion. Raja is in the exploitative tradition. For Raja here, Brotherhood means simply belonging to the same Hindu community people only. The Raja of Marh is the one who leads the operation and creates Hindu ideologies. The Hindu people have hatred against Muslims. Hindu does not like Muslims and temple destroyer great Muslim invader of Mughal rule, Aurangzeb. Hindu try to reestablish temple again to regenerate their Hindu identity again in post-colonial India. Muslim invader Aurangzeb is cruel to Hindu and even Shia Muslims. He is against common people. He has created cruel ideologies in the society on the aspects of economy, business, culture and religion. Seth describes Aurangzeb as, “He had a worse reputation for intolerance than he deserved and that he was as harsh with Shias as he was with Hindu” (197). Hindu Indians

hate Aurangzeb as cruel Muslim invader who has erased Hindu identity in India. Raja attempts to perform counter deeds against Aurangzeb's ideologies to regenerate Hindu ideologies.

On the other hand, Building of the Shiva Temple by the Raja of Marh, to the west of the Mosque brings dispute between Hindu and Muslim. Muslim believe that it is the place of Mosque that is built by Aurangzeb and it must be saved as national culture of the country and Hindu claims that it must be destroyed and temple must be built in that place because there was temple already in past period before Muslim invaders came to India. Seth presents on the act of the Raja who is going to build Shiva temple towards the west of the Mosque. Seth describes Raja's activities to create Hindu dominance in post-colonial Indian lives. Seth puts views, "He imagines himself to be a new Ganesh whose divine mission in life is to lead the armies of Shiva to victory over the demons" (224). Raja insults Muslims that Muslims are like animals and demons. He treats them as their pets and makes binary division among Hindu and Muslim people to keep domination of Hindu culture and tradition in India.

Likewise, Installation of the sacred Shiva-linga is started by Raja. The shiva linga is to be pulled up from the Ganga where it is lying there for year. Seth gives a detailed description of the installation ceremonies. Seth describes the detail condition of shiva Linga's reinstallation process. Biopower is used by Raja over millions of Hindu devotees. People are gathered and engaging in the procession. people are obeyed to the religious activities by willingly. Seth writes, "The Shivalinga was that the priest's mantras had said and People came from far to gaze and to gape, to admire and to worship it. Women came to do puja: to sing and to recite and to offer flowers ...the linga of Shiva, and the river that had emerged from Shiva's hair" (1317). Hindus believe that Ganga River follows out of lord Shiva's hair and shiva temple must be built to respect God Shiva. Raja mobilizes people on the procession and construction of temple to flourish Hindu religion. He does biopolitics on the name of

religion. The Muslims try protest through the Alamgiri Masjid Hifaaazat Committee to obtain a public sympathy against the installation of Shiva Linga, but their attempt is failed in Hindu dominated India. A trust run by the Shiva Linga Redshank Samiti, that is dominated by Raja, is active on that religious procession.

In this way, Seth describes the religious rituals about carrying Shiva Linga that creates tension between Hindu and Muslims. He explains, “The hereditary pujari, having prayed linga and the small drum, the Damaru of Shiva... Two hundred barefooted, barebacked young initiates of a great Shaivite Akharabegan to move the great Linga with chanting, singing” (1318). It is the biopower of Hindu majority India. Religious ruler makes devotee of Hindu to do any kind of works to protect Hindu religion in post-colonial India. The Raja of Marh, high on the steps, looks downwards with satisfaction and, out into loud, joyous cries, almost roars, of “Har, Har Mahadeva!” (1318). It is a power to attract the attention of the people to keep on in devotion to Hindu religion. Seth describes religious symbols in Hindu dominated India. He describes Raja as, “He was dressed in full white silken court dress despite the heat, his bulk was thickly beaded with pearls and sweat, and he carried a great golden trident in his right hand” (1319). Seth uses of Hindu religion’s pearl beaded and trident which are best tools of God Shiva. People respect these symbols. They worship them. People believe that they must be saved to protect the Hindu religion. Trident is a weapon of protection. Devotees use trident to protect their bodies.

On the other hand, Communalism is mainly associated with a religious community of society. It implies loyalty to one’s religion. It signifies inter communal rivalries and social, economic, political or cultural differences of the rulers and the subjects. Seth’s Characters from Hindu and Muslim families follow traditions and their respective cultures. Muslims have their own discourses against Hindu. They are against Hindu religious discourse. They have made Muslim resistance discourse to protest against Hinduism in India. Their riots are

common in post-independence India. After independence people try to create their pace to form religious hegemony in the society. Muslim Imams make angry speech about Hindu religion and tries to make communal violence. Angry hatred speech against Hindu religion makes communal violence in the society. At the Chowk of Brahmpur, riots are caused by the dispute over the Mosque and temple. The Imam gives hatred speech against Hindus. His speech goes like this, “they can attack and enslave us. we are living in the land of enmity. what can save us now. we are left defenseless before the sword of our enemies in the land of Hindus” (234). Muslims accept that India is a land of Hindu. Muslims are seeking a little space in the land of Hindu in post-colonial India.

Likewise, the Ramlila is celebrated mainly in the northern parts of India as part of Dussehra, honoring the deeds of Lord Ram. Cultural activities related with God Ram’s life is performed on the street, ground and other public places. Seth highlights the unexpected riots can take place in the society during festival time. The Muslim Tazia procession as part of Moharram and procession of Rama as part of Ramlila, happen to fall on the same day that year, which is motivation to follow bloodshed. Communal leaders of both religions make people aggressive to start protest against each other religion. The processions clash and violence start. And many innocent people are murdered. Seth comments on the issue, “Muslim mobs, roaming parts of Bramhpur setting fire to Hindu shops and murdering any Hindu they could find. Three Muslim drummers lay murdered by the wall of the temple. Their heads half hacked off. Their bodies doused in kerosene and set alight” (1058). Muslim and Hindu are doing biopolitics in post-colonial India. Murdering to each other ‘s religion’s people is the best example of communal biopolitics. people are killing each other on the name of Hindu and Muslim religions. Religious tussle has been made by communal leaders. people get problem on the name of religions.

Similarly, Sandeep Lahari who is a powerlicker bureaucrat of post Independent India, and is one of the motivators of communal riots also. He is a government officer but he does not treat Hindu and Muslim equally. He hates poor uneducated Indians. He runs over power. He misuses power to treat people. Indian bureaucracy is like British bureaucracy. Only name is changed. He shows his power over rural people during the general election of 1952's India. Sandeep Lahari uses his bureaucratic force to exploit Muslims. Seth describes, "Sandeep looked down at the slip of paper and then one more at the voting list. Fakhruddin? You are Fakhruddin 's wife? Out! said Sandeep sternly" (1244). He moves by common sense than rule and constitution of the country. He gives trouble to people in minor mistake.

Similarly, Sandeep makes good relation with bourgeois and upper-class aristocratic people of the society and hates Muslims and lower-class people. He is very much interested in hunting. He hunts wolves accompanied with Mahesh Kapoor's son Maan Kapoor. He thinks that native people are out of discipline they have to be taught the discipline of society. He speaks, "What the natives need is a good solid dose of discipline" (332). Indian administrative service is power oriented and common people are not getting benefit from government services. Bureaucrats are following western traditions to rule in the society and do the administration tasks. They hate common people and serve to politician and upper-class people of India. They are not responsible to stake holder common people of India. Sandeep Lahari shows that there is post-colonial disillusionment in India. There is disappointment in society. Common people are not getting what they have expected in post independent India.

On the other hand, Rupa Mehra's father Dr Kishen Chand Seth presents power play, he spends bourgeois life. He is a radiologist and he has high status in the society. He is considered powerful man in the society. He follows British tradition to exploit Indian people. He is dominated figure in the society because he is rich of respectable family as well as doctor and he is following the western tradition for dealing people. He bullies servants and lower-

class poor people of the society. He links with Indian rich people and their high bourgeois dominating culture. He follows British exploitative tradition even in post independent India. He has power in the society. He exploits lower class people and household servants. Seth comments him, "Dr Seth took a sip and bellowed in fury...scoundrel! Mansoor turned trembling" (34). He bullies everyone. His grandchildren, his daughter the servants all people that he gets in touch with. He does biopolitics over servants and lower-class people by controlling by any means.

Similarly, He wants to call Gazal singer Saeeda Bai to sing at Lata's wedding that is the tradition of him and his bourgeois attitude. He wants to continue tradition of power and exploitation to exploit singer, dancer and other lower-class people in post-colonial India. Seth puts views on "Dr Kishen Chand Seth insisted on asking Saeeda Bai to sing at the wedding" (1333). He has great social prestige. He performs western styles and activities. During Lata's wedding which is being taken place at Dr Seth's home, he invites high ranking officials and dignitaries as well as game and club partners. He is a powerful man so that he tries to control his friends. He shows snobbery to the society that's why other people respect him. Seth comments, "As Kishen Chand Seth, he was the worst offender of all half of the Subzapore Club and half doctors of Brahmipur were invited and almost anyone who had played bridge with him. A wedding is always a time for settling scores, he explained cryptically" (1333). He always dominates people who are under him. He keeps relation to people who are like his rank.

Similarly, He is cruel over poor people and he didn't like lower-level people. During Lata's wedding, he threatens lower class minority group people who come to wedding. He wants to follow exploitative tradition of India. He seems lower class people are like animals and he uses his stick to move away them. At the wedding ceremony of Lata, hermaphrodites come and begin to sing. He doesn't like them. He tries to move away but they aren't moved

away. He gives money what they demand. He thinks that it is a blackmail Seth explains, “A group of five hermaphrodites hearing that there was a wedding in progress, had turned up and were singing and dancing, so shameless were their gestures that nearby guests turning away in shock. Dr Seth brandishing his stick was trying to drive them off” (1347). Minority people are considered nothing in post-colonial society of India. Dr Seth insults them and they are probably beaten by high and rich class people. Minority groups are used only for amusing purposes and they are not considered human. They are undermined by biopolitics.

Likewise, Kishen Chand Seth marries 35 years old nurse Parvati after Rupa’s mother death. Rupa is not satisfied by it. Before marriage of Parvati Dr. Seth is alone and there is no one to look after him. After the death of Raghubir Mehra, Rupa becomes alone and she needs help. Rupa wants to look after him but he isn’t ready to keep widower daughter at his house. Seth is selfish and cruel. He doesn’t take care grandchildren and daughter. He is spending luxurious western life. Rupa thinks that he might be lonely and helps him with his household affairs. He leaves home suddenly for weeks on without leaving money or instruction for the staff. Finally, he accuses his daughter whose good looks attract his colleagues when he invites them home. The teenaged Arun threatens to beat up his grandfather. There is tear and yell and Dr Kishen Chand Seth pounds the floor with his stick. Then Mrs. Rupa Mehra leavesweeping with her brood of four and searches refuge with sympathetic friends in Darjeeling.

Similarly, upper-class Indian people in post independent India dislike Jatav untouchable people. They are used bio politically. They are getting tortured by administration and social norms. At the wedding ceremony of Lata Mehra and Haresh Khanna, Jagat Ram a lower caste Jatav of Ravidaspur is invited by Haresh Khanna. Both Haresh Khanna and Jagat Ram are in same occupation of shoe trade. He is totally unwillingly to attend the marriage ceremony. Jagat Ram thinks that upper caste people is one world and lower caste people is another world and both would cannot be mixed together. Dr Kishen Chand Seth and other

upper caste people can be so cruel to lower castes people in social and religious ceremonies. So, Jatav Jagat Ram is afraid to go there. Jatav people are not getting equal rights in post-colonial India. . Constitution of India gives equal rights to upper caste and lower caste but practically it is not applied in the society and Jatav Jagat ram is fallen in the trap of social disparity and biopolitics. As Vicars Seth explains on, “the two worlds did not mix. it was a fact of life that a Jatav from Ravidaspur should be present as a guest at a wedding at the house of Dr kishen Chand Seth would cause social distress. it would injure his dignity... the practical problems of what to wear and what to give” (1334).

People are classed in rich, middle and lower as well as they are divided in upper caste and lower caste. Most of the people think that lower class people are not like human beings. Rich people exploit on poor people. Upper class rich people use biopolitics in the society in post independent India. There is biopolitics of bourgeois over lower-class people. They set up such tradition that lower class Jatav people are untouchable. Rich people have formed the discourse that lower class Jatav are subjects and they must be treated as they like. Jagat ram falls in the trap of bourgeois people's hatred over lower class untouchable people. Post independent India is very aggressive to lower caste untouchable Jatav people and minor community of people. Biopolitics is very common in the society. Politician and high-class people create political cultural and religious rules to exploit lower class and minority people. Lower caste People are not happy in post-colonial India because they are not getting what they are hoping to get after independent.

Similarly, Rupa Mehra always does biopolitics over her children and other her relatives. She learns ideas of Dominating to other from her father and late husband who was an officer in Indian railway. She uses her daughters and Lata and Sabita on her purposes. She chooses Savita's husband Pran Kapoor, a lecturer of Brampur University, a suitable khatri caste boy. She wants to choose a suitable boy for her youngest daughter Lata. She says, " You

too will marry a boy I choose” (1). She dominates Lata and makes her doing as she likes. There is no freedom to Lata. She loves Muslim boy Kabir but Rupa hates Muslim boy and moves to various cities to search a suitable boy for Lata. Rupa meets Kalpana Gaur to find suitable boy Kalpana helps her. Seth describes the situation, “Anyway, why don’t you send us a letter?asked Kalpana.I decided to come suddenly. It is Lata, said Rupa Mehra in rush. I want you to find her a boy at once. A suitable boy. She is getting involved with unsuitable boys, and I cannot have that” (548). Rupa wants right caste khatri boy to her daughter Lata, and Kalpana helps her a to find Haresh Khanna as a suitable innovative Indian boy.

Thus, post independent Indian society is cruel where Muslim, lower caste and minority groups people are getting a lot of trouble from upper class Hindu dominated politics of India. They are treated like animals by biopolitics of administration and implementing groups of political and social level. Land reforms bill makes hostile to landlords and getting profit to landless poor people. Hindu Muslim hatred to each other makes society unwell but Nehru’s attempt to unite both religion people makes situation a little bit harmonic. Post colonial political administration of India is against Muslim and Jatav. Hindus attempt to erase Muslim culture but Muslims resist for it. There is communal conflict in the society but secular feeling of some Muslims and Hindu makes situation controllable. Family domination and biopolitics make people in disillusionment condition but Nehru’s ideologies of modern innovative India make people hopeful and getting rays for better future.

Chapters: Conclusion

Post Independent Disillusionment

Vikram Seth's novel *A Suitable Boy* is a discourse of politics of post-colonial Indian lives of 1950's. It shows Indian society fractured in various sects and cultures due to repressive effects of colonialism. It describes the post-colonial India by putting different types of discourses like political, social, cultural etc. which are examined by study of biopolitics and biopower. Taking the theory of bio politics of Foucault, the study analyzes discourse of biopolitics which is a means of producing knowledge and power to make opposing sectors people as subjects. Discourse is a text, that creates knowledge and Knowledge produces power in post-colonial India to run and rule the society and its subjects. Biopolitics creates discipline and norms in the Society to control the subjects of the repressive Indian Society of 1950's.

Similarly, Discourse is moved and exercised with politics. The study focuses on political events and characters' relation on political and social events of post-colonial society of 1950's India. Power is dynamics and moving everywhere and it is obtained by using discourse. Panopticon, Surveillance, biopower, discourse, sovereignty, ideologies, hegemony, dominance, coercive, consent, biopolitics etc. are the parts of power exercises. Power practice is examined in Seth's novel to show the relation among the Characters. Muslims and lower castes people in Hindu dominated post-colonial India are undermined and their voice is repressed in Hindu dominated society.

Likewise, The dissertation studies religious discourse of biopolitics. In the novel, taking the Views of Hindu domination, Muslims are under tortured and they try to resist but fail due to minority. After independence, democratic modernist prime minister of post-independence India Nehru takes the concept of unity in diversity and secularism, but right wings conservative traditionalist cadres in the congress party are against Muslims and other

minor religions. The study shows that post-Colonial Indian discourse of biopolitics of Partition and abolition of Zamindari Bill, general election campaign and communal violence to give reality of the country's land reform politics, partition violence and mass mobilization in election to get sovereign power of post-colonial India. Ideologies of Nehru are presented in the narration which are forms of productive aspect of biopower to reform post-colonial India. It shows the power politics discourse of 1950's and Clash of power in ruling Congress party in critical ways.

On the other hand, Mahesh Kapoor and L.N Agrawal's Clash in the politics is main concern in the society's real scenario. They are both fictional characters and carefully presented with real scene of Indian politics of newly independent country. Communal Violence is the Common Subject in the narration. Hindu Muslim Violence is presented in Seth's narration. Sandeep Lahari, LN Agrawal, Raja of Marh are the Hindu Communal characters. Nawab Sahib of Baitar, Muslim Imam and other Muslims are motivators of Muslims Communal Characters. Indian tradition, culture, history and society are presented in the Seth's narration. Seth's narration is the reality of 1950's history, politics, religion and post-independence Communalism that are the subject matters of the study.

Meanwhile, Seth portrays Indian people who live double-lives as a result of the British influence and they play on power politics over opposite and weak sector's people like the Britishers. Indians admire and imitate for the policies of British on the belief that they have best human quality and they are superior. And Indian leaders sometimes forget that they are Indians in blood and identity. Political factor which plays a very important role in shaping people's lives. Indians are moulded with British and native Indian cultures. The study tries to capture some social scenario, political conflict, historic repression, cultural events, exercises of power, post-colonial Indian lives, and ideologies of 1950's post-colonial India relating on biopolitics study of Foucault. The study explores Indian post-colonial power politics which is

common in traditional exploitive society of post-colonial India. The study observes a lot instance of biopolitics. Zamindari abolition bill of Mahesh Kapoor reforms the Indian traditional land systems. Partition violence and hatred between Hindu and Muslims communities are prevailing in the novel that is the basic structure of post-colonial India. And this violence and hatred can be decreased by imposing Nehru's ideologies of unity, socialism and secularism. Biopolitics of ruling sector plays important role to form Hindu culture in India.

Furthermore, Hindu India favors to Hindu ideologies and political leaders use hegemonic tradition to spread Hindu religion. Muslim resistance is not as what is expected and they try to protest but impossible to combat over Hindu majority in post partitioned India. Seth covers Prime Minister Nehru's campaign of 1952's general election which is the best example of using biopolitics. Nehru advocates unity, tolerance and mutual harmony among Hindu and Muslims. He mobilizes the mass in election doing biopolitical activities. People are following their own traditions and they are practicing religions differently in post independent India following Nehru's ideologies of unity, secularism and socialism. Raja of Marh performs Hindu rituals to establish Hindu identities. He mobilizes a lot of devotees as his subjects.

On the other hand, Human bodies are used to get religious mission. Various religion promoting communities are formed in both Hindu and Muslim communities in post-colonial India. Communalism is main problems in post independent India. Some Hindu and Muslim characters are communal. They are aggressive to each other's religions. Seth's narration is the best example of political and communal scenario of 1950's India. Class exploitation and misunderstanding between upper and lower caste people is the base of the novel. The study is focusing these issues as well on its study of 1950's India. People have turmoil and disillusionment. They are expecting safe exit in the society.

Similarly, Seth advocates that there must be unity between Hindu and Muslims in post independent India. India is a democratic nation so that all people's expectation must be fulfilled after independence. It is found that there is no perfect society and there is disillusionment everywhere. People expect goodness and kindness and development activities after independent, but situation is quite opposite of expectation. Migration, refugee problems, communal violence, hatred among people, unemployment, lack of dignity etc. are common in the society but post-colonial India's hero Nehru attempts to make people calm and innovative to make the nation peaceful and tolerance. He visits different parts of the country and makes people believe that they will make the nation as modern like Europe. Nehru makes hope to the people and people believe him eagerly.

Thus, the study observes the political condition of India after independence. People expect that country needs strong leadership to make unity between Hindu and Muslims as well as upper caste and lower caste people. Equality, unity and harmony must be common agenda of the political leaders and parties. India is in innovative phase India can do progress in every field but power politics and biopolitics must be used in productive way. This study has a little bit glimpse of some part of 1950's politics of post independent India through Foucault's theoretical perspective of biopolitics

Works Cited

- Agamben, Giorgio. *Homo Sacer: Sovereign Power and Bare Life*. Stanford University Press, 1998.
- Agrawal, Shyam. *Vikram Seth's A Suitable Boy: Search for an Indian Identity*. Prestige Book, 1995.
- Almond, Ian. "The Imbalance of Islam: Muslims and Unhappiness in Vikram Seth's *A Suitable Boy*". *The Journal of Commonwealth Literature*. 2004. pp.45-50.
- Althusser, Louis. *Essays on Ideology*. Verso, 1984.
- Arendt, Henna, *The Human Condition*. Chicago University Press, 1998.
- Atkins, Angela. *Vikram Seth's A Suitable Boy; Reader Guide*. The continuum Publishing Groups, 2002.
- Chaudhuri, Amit. *The Picador book of modern Indian literature*. Picador, 2001.
- Dahl, A Robert. *On Democracy*. New Heaven, Yale University Press, 1998.
- Dhawan. R.K. *Novelists of The Extraordinary*. Prestige Book, 1999.
- Dijk, Van, Teun. *Ideology: A multidisciplinary Approach*. SAGE, 1998.
- Fairclough, Norman. *Language and Power*. Longman, 1989.
- Flood, Alison. "Vikram Seth Writes: A Suitable Boy Sequel" *The Norton Anthology of Theory and Criticism*. edited by Vincent B. Leitch. NC. 2009, pp.85-90.
- Foucault, Michael. *History of Sexuality*. Trans, Robert Hurley, Penguin Books, 1978.
- *Selected Power Knowledge Interviews & Other Writings 1972-1977*. edited by Colm Gordon. Harvester Wheatsheaf. 1980. pp.60-98.
- *The Archeology of Knowledge*. Tavistock, 1972
- *The Foucault Reader*. Paul, Rabinow. Penguin, 1991.
- Gilbert, Helen and Joanne Tompkins. *Theory, Practice, Post-Colonial Drama Politics*. Routledge, 1999.

- Gramsci, Antonio. *Selections from the Prison Notebooks*. edited and translated by
 Quintin Hoare and Geoffrey Nowell. International Publishers,1971.
- Loomba, Ania. *Colonialism/Postcolonialism*. Routledge,1998.
- Lukes, Stephen. *Power: A Radical View*. MacMillian,1974.
- Mee,John. AfterMidnight: “The Novel in the 1980’s and 1990’s” *An Illustrated
 of Indian Literature in English* edited by AK, Mehrotra, permanentblack,2003.
 pp.110-115.
- Mohanty, Seemita.*Acritical Analysis of VikramSeth poetry and fiction*.
 Atlanticpublisher and distributor,2002.
- Parry, B. “ResistanceTheory or two Cheers of Nativism” in *Colonial Discourse/post
 Colonial Theory*. edited by Francis Barker et. al. Manchester united press,1994.
- Said, Edward. *Orientalism*. Penguin Books, 1995
- Seth, Vikram. *A Suitable Boy*. Penguin Books. 1993.
- . *A Suitable Boy*. Phoenix,1993.
- Sinha, Yogesh Kumar. “Seth’s Exploration of India”, *Contemporary Literary
 Criticism: Theory and Practice*.Eds.N.D. R Chandra. AP,2005.
- Srivastava, Neelam. *Secularism in the Postcolonial Indian Novel: National and
 Cosmopolitan Narratives in English*. Routledge, 2008.
- Strauss, Claude. *Structural Anthropology*. Basics Books Publishers, 1963.
- Walton, Jo. “Total Immersion in1950’s India: Vikram Seth’s *A Suitable Boy*”*A
 Suitable Boy Review*. Routledge,2010. pp. 30.
- Young, Robert J. C.*Colonial Desire. Hybridity in Theory, Culture and
 Race*.Routledge, 1995.