

Tribhuvan University

Struggle for Identity in Indra Bahadur Rai's Selected Stories and Novel

A thesis submitted to the Central Department of English for the partial fulfillment of the requirements  
for the degree of Master of Philosophy in English

By

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**Letter of Recommendation**

This is to certify that Ms. Bandana Shrestha has completed this thesis entitled "Struggle for Identity in IndraBahadurRai's Selected Stories and Novel" under my supervision. She has prepared this thesis for the partial fulfillment of the requirement for the Master of Philosophy in Arts (English) from Tribhuvan University. I recommend this for viva voce.

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## Abstract

This dissertation studies the way characters struggle in IndraBahadurRai's *There's a Carnival Today* and selected stories "Chapراسي", "We separated Them" and "Long Night of Storm" from the anthology *Long Night of Storm*. In order to analyze the identity situation and struggle of the characters, I have drawn the social identity theory - ZagorkaGolubovic's "An Anthropological Conceptualization of Identity" as the primary theory. And the political identity theory of Baljit Singh's "Politics of Identities: Global, South Asian and Indian Perspective" and psychological identity theory of Vivian L. Vignoles' "Identity: Personal and Social" are drawn to assist the social identity theory as these theories have the same assumptions. The common assumptions of all these theories are that the identity is formed with the historical and cultural context, and the inherent quality and nature of both individual and communal identities depend on sameness and differences from others in comparison. In the same way, the characters in *There's a Carnival Today* and the selected stories of *Long Night of Storm* have the common identity "Nepali" as their linguistic background and historical origin are same, that is Nepali. But the difference is that they live in Indian territory and they are compelled to live with imposed identity by the state government and administration, which relegates them to the second class citizen at their own soil. Besides, they are also unable to solve their ideological differences and internal conflict. These are the reasons that they lack both individual and communal identities. In this way, all the characters are in struggle for prosperity, independence and self-respect, which provide them both individual and communal identities, but their struggle is prolonged because of their internal division and intervention of external power.

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## Chapter I:

### Characters Search Identity

This research work attempts to explore the reasons and the ways characters in IndraBahadurRai's *There's a Carnival Today* and *Long Night of Storm* struggle to search for their identity. Characters like Janak in *There's a Carnival Today* and characters in the stories of *Long Night of Storm* suffer lots of hurdles to assert their identity. They battle the hurdles both internally as well as externally. In these fictions, the characters find that the external force responsible for their predicament is so strong and powerful that they find it hard to be heard to the system. This causes them live with internal conflict, which further makes them weak and divided. But suffering does not stop them from discovering their identity. On the contrary, they teach them how to be politically vocal and economically independent. Moreover, the root causes of suffering of the Nepali origin are to be revealed through the explanation of the historical background of Darjeeling.

Darjeeling was the part of the Kingdom of Sikkim till early nineteenth century, then the British Empire annexed into British India. Sanjay Tamang in "Becoming Twenty First Century Tribe: Between Gorkha and Tribal Identity in Darjeeling Hills" states, "Darjeeling hill, in fact, is the creation of 19th -century colonial expedition by British administrators like Capt. Lloyd and J. W. Grant and hence the history of the Darjeeling before annexation from the kingdom of Sikkim into British Bengal is not recorded and documented (68-69)". It means that there was not any documented record available about the pre-colonial history of Darjeeling. Nepalese started migrating to Darjeeling after the treaty of Sugauli, 1816 between Nepal and British India, which ended "Anglo-Gorkha war (1814-1816)" (Tamang 65), and Nepalis were being recruited in British Army. Tamang states, "The war continued for two years and finally ended with the *Treaty of Sugauli* on 4th March 1816. However, this Anglo-Gorkha war left a deep impression about the fighting skills and capabilities of Gorkhasoldiers

and impressed by such fighting capabilities, the British started the recruitment of Gorkha soldier in their Army" (65). The Gorkha army left their good impression to the British and they wanted to recruit Nepali in their army. British government recruited basically the ethnic groups "like *Gurung, Rai and Limbus*" (Tamang 66) as martial race in Nepal. Then later also other ethnic people from Nepal migrated "to work mostly in tea plantation in Darjeeling Hills a further potential for social collectiveness" (Tamang 68). The community developed the identity of Nepali or Gorkhali in Darjeeling. Overall, the British Army from Nepali origin settled there and later different ethnic people from Nepal migrated to work in tea plantation, which form Nepali identity in Darjeeling.

In the same way, Nepali language became the common language of the Nepali community in Darjeeling which was another mark of Nepali identity there. Tamang states, "With Nepali language or *Khaskhura* becoming *lingua franca* in Darjeeling Hills. There developed a strong Nepali linguistic solidarity which later turned into a political solidarity and claim identity and legitimacy of space in colonial Darjeeling" (69). With the increment in their number, the Nepali speaking people form the community and got the identity of Nepali during the colonial era as Nepali became the *lingua franca* among them. So they started claiming for the political rights. Nepali identity was attempted to institutionalize with the establishment of *Nepali Sahitya Sammelan* in 1924. Tamang writes, "The form of linguistically motivated identity received its institutionalized form when certain intellectual elites (viz, Suryabikram Gyawali, Dharnidhar Sharma and Parasmani Pradhan commonly known as Su-Dha-Pa) took an initiative to establish institutions like *Nepali Sahitya Sammelan* in 1924" (69). Although the Nepali origin in Darjeeling was formed by different ethnic background, they came together on the basis of common language Nepali and institutions like *Nepali Sahitya Sammelan* for the common goal, which helped to establish Nepali identity and get political rights there even during colonial period.



IndraBahadurRai is one of the prominent literary figures from Darjeeling area. He is multi-dimensional personality. He was involved in politics to uplift the standard of the people and he won the elections in the municipal level time and again from the ward commissioner to the municipality chairman. T. B. Chandra Subba states in his article “DarjeelingkoSamajik, Rajnitik Ra SahitikParibeshma Shree IndraBahadurRaikoYogdan”, “For the welfare of people and society, Mr. Rai was not only a commissioner, he involved himself in social welfare as a true citizen” (23).

His next dimension is social activism. He was associated with different associations. He even worked as the editor of *Diyalo* tri-monthly magazine. He was at the forefront at the linguistic movement. In response to Kalkatta University’s act of withdrawing Nepali language as the medium language in colleges of Darjeeling in 1960, he wrote the editorial in *Diyalo*, “Appeal of Nepali Literature Festival for the future for Nepali language” (Subba 27). Similarly, he was one of the leading personalities to make Nepali language as the medium language in Governmental office in Darjeeling district. He formed “AndolanManch” in 1961 against West Bengal governmental language bill. It had the clear motto – “The governmental language of Darjeeling district should be Nepali, not Bengali” (Subba 29).

Later, he solely propounded *Lila Lekhan* as a form of deconstructionist ideology in Nepali literary scenario. Manjushree Thapa, the translator of Rai's *AajaRamitaChha*, states in the epilogue “In This Translation,” “Later, IndraBahadurRai invented an exuberant and lyrical deconstructionist aesthetic that he called *Lila Lekhan*, which perhaps best translates as “play-writing”” (225).

In the immediate post independent political context, Nepalese people in Darjeeling area suffered a lot. Their desire for change and betterment in life was in vain when they did not get success regardless of their hard work. Here in the novel Rai has depicted the same notion. After the independence, Darjeeling was contained into the West Bengal province by

discarding the desire of people there. They wished either to have independent province or be part of Sikkim. After they were ruled by the West Bengal government from Kolkotta, they started feeling alienated and segregated by the state government. This became the reason behind their suffering. The Indian authority became the harsher to Nepalese Indians and they became intolerable to the Nepalese nationals. The same social reality is expressed in the novel. Manjushree Thapa has found “the Naxalite or communist labour union movement in the tea plantations” (223) as the influential factors of the novel. She states “*There’s a Carnival Today* reflects both of these movements, and intimates the future arc that Darjeeling was to follow” (229). The confrontation between the characters representing Nepalese ethnicity and the Indian authorities depicts similar reality.

In the novel and the stories, the characters struggle for the better life and getting recognized in and around Darjeeling area either for individual purpose or for communal purpose. ZagorkaGolubovic qualifies such struggle as the struggle for identity. She in "An Anthropological Conceptualization of Identity" defines identity, "... the basic meaning of identity refers to where one (a person or a group) belongs, and what is expressed as “self-image” or/and “common-image”, what integrate them inside self or a group existence, and what differentiate them vis-à-vis “others”” (25). In other words, identity presents the image of either self/individual or community. She further states, "The crisis of identities (individual and collective) profoundly manifests as an indicator (and result) of economic, social and civilization crisis, that promotes confusion about individuals’ and groups’ relations and their position in postmodern civilization" (28). Further, at the time of economic, social and civilization crisis, a person or a community has suffer from identity crisis and needs to struggle to achieve them.

For Golubovic, the individual falls into the communal identity. It is because he/she is known with his/her parents or family or community. In the same way, she states how a person acquires group identity,

In the formation of a person, the first step is to adopt a group identity, so as to satisfy his /her need for belonging somewhere as a member of a community (of a family, or a larger community, to the given society/state, to a generation, etc.). A person recognizes oneself through the adaptation to the concept of “we” as a primary form of an understanding where one belongs. In this phase a person accepts norms, believes and experiences of his/her group as a “proper place of living”, because in a collective security one escapes from loneliness and from a threat of the unknown world he/she is unable to cope with upon birth. (28)

That is to say, an individual develops the sense of 'We' by accepting the social or communal norms, beliefs and experiences. Apart from that, he/she fulfills all his/her needs under the communal security and socialization. Throughout the socialization process like parenting, schooling, peer group, work place and other common experiences; an individual strengthens his/her communal bonding and secures the communal identity. She further writes, "Collective identity comes from identification of a person with, first of all, the “primary group” (through the “primary socialisation” within the family); then it goes on the same way through the “secondary socialisation” (through classroom, factory line, party line and state policy norms, as well as through the impact of different ideologies or mythologies)" (29). Such type of socialization and shared experiences develop the sense of communal feelings and make responsible towards the community.

There may not be the individual to stick on with the communal identity forever. Rather one can devoid self from the communal identity and be liberated from communal norms. One has to be capable enough to do so as he solely has to fulfill all his/her desires and

choices in such condition that leads him to form his individual identity. To emphasize the same, Golubovic writes, "It takes a long way and time for a person to grow and become capable of transcending the collective form of identity that keeps one being tied within the prescribed authority's view, without living space for exploring the own recognition as "oneself", as personality with different traits and needs/interests" (28-29). It means, to acquire personal identity, it is not easy, rather it takes long time and one needs to be capable enough as well. Furthermore she writes, "However, personal identity can be developed only by free determination, representing a kind of dissociation from an inherited collective form, i.e. in terms of looking to oneself through his/her own eyes, when self-consciousness is developing – it is the phase when personal free choice takes a decisive role in the process of individuation. In this state individuals are capable of being differentiated from one another" (29). In this sense, one should have the determination to dissociate self from the community. Similarly, he/she should be self-conscious about his/her choices and decisions.

As politics is inseparable part of society, it is one of the major identity markers. That is to say, political activities also determine both social and individual identities. To analyze the identity of the characters of novel and stories as the political consequences, Baljit Singh's perspective of identity gives the spotlight. He defines identity in "Politics of Identities: Global, South Asian and Indian Perspective" which is also applicable for the characters of IndraBahadurRai's fictions. He writes, "The term identity can be defined with the help of two parameters; sameness and difference. The sameness concentrates on the self of identity and the difference focuses on the others of identity. It is not a closed, fixed, static and narrow in scope, rather, identity is open, dynamic, fluid and broad in perspective" (206). That is to say, there can be the features of sameness and differences in identity. He further states,

Therefore, the sameness is to be understood in relative not in absolute terms. A thing has remained the same with itself overtime in some relevant respects. A criterion of

relevance is built into a statement of identity. Sameness of relevant features over time is integral to any notion of identity. To have an identity, a thing must have features that are both relevant and enduring. (206)

The sameness in identity refers to possess some features or qualities over time. In this regard, identity needs to be understood as the relative term. Apart from that, it is not fixed, rather "fluid and flexible" (Singh 206). He further elucidates,

It is not something that already exists, transcending place, time, history and culture. But like everything that is historical, they undergo constant transformation. For them externally fixed in some essentialised past, they are subjected to continuous play of history, culture and power. (206)

That means identity does not remain same in all the contexts, rather it changes in time interval, differences of place and power relation. The identity is the matter of both individual as well as collective life and it is "formed in a process of interaction and relationship with others in a multicultural context (Singh 206)." That is the reason, there are various identities existed and recognized in the comparison with other cultures.

Similarly, Singh posits the idea that Indian leaders, during the post independent era, continues the policy of colonial masters regarding the identities. He states,

During the colonial period, the colonial masters initiated a process of recasting Indian social identities. In the same way, after independence, Indian leadership has also tried to recast the same. In case of the former, such recasting occurred within largely autonomous cultural settings and colonial initiatives were by and large successful in creating political categories out of local identifications and affiliations. But in the case of later the process of recasting social identities through misconceived process of nation-building has proved counterproductive. (213)

The recasting process tries to homogenize all the local identities to the mainstream Indian identity in the name of nation building process. So the minority groups are not properly recognized, which has made it unfruitful.

In the same way, different social happenings reflect in one's thinking pattern and reacts the situations to achieve his or her social as well as individual identities. Here, Vivian L. Vignoles' theory of identity provides the psychological dimension to analyze the characters' struggle of identity in the personal and social level. He writes in "Identity: Personal and Social,"

Sometimes, we may consider explicitly: "Who are you?"; "Who am I?"; "Who are we?" More pervasively, however, the question is involved implicitly in a wide range of psychological and social processes: the choices we make, goals we pursue, our emotional experiences, relationships with others, friendly or hostile treatment of different groups of people, and thus ultimately our own and others' psychological and physical well-being. (1)

Here, Vignoles attempts to answer to the questions like 'who are you?' or 'who are we?' or 'who am I?' in order to solve the riddle of identity. The questions go through the different psychological and physical experiences that either individual or in relation with others. For him, the identity formation depends on historical or cultural context. He exerts,

The formation of an individual's personal sense of identity begins with their cultural and historical context. Before the individual is born—long before they can get involved actively in constructing an identity—parents, friends, and relatives begin the process of identity construction by choosing names, imagining what the child will be like, and shaping an environment for the child to inhabit. (7)

That is to say, a person acquires social identity at first. It is because any individual, after getting birth, shapes their identity with the contact of their family, friends or relatives. Such

type of identity is called social identity. After getting maturity, the individual becomes capable to construct the individual identity. He further writes, "In this sense, the construction of an individual's identity is—from the very start—a collaborative social process, occurring within a specific sociocultural context at a particular historical time" (7). In this way, the social process leads to develop the individual identity in the socio-cultural context.

The above theoretical parameters about identity keep the analysis of the novel and the stories on track. Along with Golubovic's social identity theory, Singh's political and Vignoles' psychological identity theories assist to analyze the characters' struggle for the social and individual identities. By mindful of theoretical insights on identity and identity situation in individual and communal level, this work intends to analyze the struggle for identity of characters in Rai's *There's a Carnival Today* and *Long Night of Storm*.

The second chapter focuses on Rai's novel *There's a Carnival Today* with emphasis on a few questions - what is the situation of Janak and his family in Darjeeling before independence?, What are the expectations of Janak and other Nepalis after the independence? What is Janak's principal and how does it help him to form his communal and individual identities? How are the relationships among Nepalis themselves, and between Nepalis and beyond Nepalis in Darjeeling that help to know the situation of the individual and communal identities of each character in the novel? In the Darjeeling Hill area, people are engaged in two types of struggle. The first one is the struggle for the social and economic prosperity which provides them self-respect, whereas the next one is struggle against the external force. Because of not gaining any achievement in these struggles, both identities (communal and individual) are in crisis. Janak's principle is to gain economic prosperity, make own house and settle the life with self - respect. But he still lives in rented rooms and has debt, and his long run business has not liberated him from poverty. Similarly, because of the internal rivalries in politics, especially between Janak and Bhudev, they are unable to get success in

the struggle against the external force like Kaman administration and west Bengal Government. In this case, Bhudev's nature of being opportunist and misuse others for self-benefit is more responsible. In this way he has created the negative identity. On the other hand, Janak thinks politics is the means to serve people. He has created positive identity by doing well to everyone. Bhudev weakens the strike of the plantation workers. He misleads the plantation workers' case and also misuses boys like Ravi. Because of that the situation escalates and Ravi is killed in the police's firing. Ravi is Janak's adopted son who wants to develop his individual identity after schooling. So, he chooses teaching job to be independent. Later, he joins politics and speaks in favor of Kaman workers. He is worried about Kaman workers, who are arrested for the allegation of misbehaving the manager and wants them to release. MK is the poor character who does not have any priority neither in job nor in family and community. He even does not want to leave Darjeeling when he gets transfer to Pedong, rather leaves the job. That becomes the matter of his family dispute with Babuni. Then later he commits suicide. He becomes unable to create his individual identity. In the same way, Da'Namgyal is another character who has no personal identity at all. He remains sick for long time. In such situation, his wife Yamuna wanders with unknown people and has the relationship, which is helpful to create her negative identity. Apart from that, the characters like Sita, Babuni and Divya do not grow up from their familial identity whereas Jayabilas and Marwadi community show the presence of other caste and they compete in business with Nepali community there. The Kaman administration (manager), police, court, and west Bengal government play the role of external force directly or indirectly, which are responsible to dominate the life of people. And Nepali people struggle for their right of self-respect and identity. For the characters' struggle, ZagorkaGolubovic's social identity theory opts to analyze, where it focuses on conditions of both the social and individual identities. The claim of social identity theory - "A person recognizes oneself through the adaptation to



the concept of “we” (Golubovic 28) is matched with the characters’ struggle for the sense of 'we' or Nepali identity and one attains the individual identity after being "capable of transcending the collective form of identity" (Golubovic 28) as the characters do in the novel.

Likewise, the chapter also analyses Rai's stories from *Long Night of Storm* and the same social and individual theoretical parameters are the instances for the stories. . There are some similar features of the stories which help to specify their communal identity - Nepali. One of the main commonalities is that the stories are based on Nepali speaking people of Darjeeling. The analysis explores in detail how the characters are similar to each other. Similarly, it also attempts to scrutinize the individual mark of identity of each character of each story. 'Chaprasi' is the story of a poor family; in which conflict of two generations regarding identity is clearly shown. By adopting the Chaprasi profession, Ramlal feeds his family well and he is proud of his profession. But his son hates the profession and wants to change the identity 'Chaprasi's son'. So, that creates the conflict between father and son. In 'We Separated Them', Laxmi is alleged as prostitute by her own husband Bhaktiman. Such identity is unbearable for her, so she decides to return her own poor situation by giving divorce to her husband. Here, Laxmi has given priority to her self - respect more than negative identity. Besides, 'Kale's parents' in 'Long Night of Storm' are the characters of identities. The family shifts to the village area from the city area for the economical upliftment. The family regrets to have village identity as there lack the facilities and they suffer from long night of storm there. Later Kale's mother consoles herself after knowing the death of B.B. Gurung's wife in the bazaar.

Thus, these chapters conclude that the characters struggle for both individual and social identities. They prefer to linger their lives in the struggle with the hope of getting better life together with self-respect or identity, instead of giving up. The characters have the consciousness of acquiring identity as they have the same origin and common language

Nepali, and attempt for gaining the personal prosperity in life. So the characters desire and attempt to have both personal and communal identities.

## Chapter II:

### Identity as Defining Characteristics

*There's a Carnival Today*, the only novel by IndraBahadurRai and translated by Manjushree Thapa, has the post independent India as the temporal setting and Darjeeling as the spatial setting. In other sense, the novel deals how Nepalis of Darjeeling lived or struggled in the post independent era. The characters of the novel are real like. The characters Janak, Bhudev, MK, Sita, Ravi and others give an impression that by going through trials and tribulations they assert a fact that they are strong enough to live in the society. They struggle continuously to establish their identity as self-respect.

The state is supposed to be the guardian of all the people living there and it needs to preserve the local culture of the local people as the culture determines the people's identity. When the state undermines the local cultures and identities, then the conflict occurs there. Baljit Singh in "Politics of Identities: Global, South Asian and Indian perspective" states the same, "The motion that there is clash between the stability of the state and the recognition of multiple cultural identities has had a powerful influence on the political discourse in the nation states" (205). This has become evident in India during colonial period. During the colonial time, British rulers hegemonize their culture over Indians and they do not give any recognition to the Indian culture. So, all the Indian unified in the leadership of Gandhi for the sake of their self - governance and identity. Then they become successful to liberate India from the British rule which gives their Indian Identity back. In the same way, the young people like Janak become aware about their identity. We can realize his awareness when he receives the news of his father's death in the college of Calcutta. After the news, "Janak put off a plan to visit Dandi, the site of Gandhi's Salt March, and returned to Darjeeling to support his grieving mother" (*Carnival* 3). It means that, he has solidarity to Gandhi's movement against British rule over them. Here, he has the sense that Gandhi's movement is

to make India liberated from British colonial rule and assert their national identity. By doing so, people can know 'Who they are?' with their identity.

At the time of transition, most of the people are unable to leave the old legacy and also fascinated with the new ideology. Such situation is the hybrid form of identity in Homi K. Bhabha's term. Bhabha in "The Commitment to Theory" writes, "My illustration attempts to display the importance of the hybrid moment of political change. Here the transformational value of change lies in the rearticulation, or translation, of elements that are neither the One (unitary working class) nor the Other (the politics of gender) but something else besides, which contests the terms and territories of both" (28). That is to say, the time of political change is also the moment of hybridity as people drive selves to the new situation with the previous qualities. In other words, the blend of new and old elements within selves transforms people into hybrid. In the same way, Janak also transforms self into the hybrid form by joining the British run bank in Darjeeling. After completion of his study he joins bank for accounting job. On the other hand, he is equally fascinated by the movement of civil disobedience against the British raj in India. "Now after accounting for every last paisa at the bank, Janak would come home exhausted at seven or eight in the evening, yet he would still tell his mother about the commotion and uproar taking place outside" (*Carnival* 4). That is to say, Janak serves in the bank run by the colonizers on the one hand but on the other hand he has more concerned towards the independent activists. It shows that he is fascinated by the national movement and he also wants his mother to be aware about that. That means, he steps in both terrains which makes him hybrid.

Generally, people regard the country as their home and associate their identity with the country, whereas foreigners are regarded as other. In the same way, people who live in the Indian territory are associated with "self of identity" (Singh 206) and the colonial British people are associated with "Other of identity" (Singh 206). It is evident from Janak's mother's

expression, "Thank to the Lord! My life has proven meaningful" (*Carnival* 5). Having the knowledge of this, Janak tries to explain his mother about national identity by telling, "Our country is our home. You tell me, Aama, What would you do if a thief were to enter our home?" (*Carnival* 4). Here, he associates country as home and the British people as thief or other. Similarly even during post-independent period in Darjeeling, Nepalis of Darjeeling feel that they are not free at all; rather they are placed at the subversive position than the intruders like Marwaris and Begalis at their own soil. Such situation gives them the impression that they are at the position of self of identity and the intruders the others of identity. The same sense is reflected in the statement, "If it were true that only those Nepalis known to and respected by the local Marwaris and Bengalis were human, and the rest were rubbish, then the name of Mr. Janakman Yonzon would appear at the very top rank" (*Carnival* 7-8). It means the intruders like Begalis and Marwaris claim themselves as human and superior than the local Nepalis. Although some popular figures like Janak are regarded, Nepali people in general are not valued at all. In this sense, the demarcation of self of identity and other of identity is created in Darjeeling.

Besides, one needs to go beyond his or her parental and traditional identification in order to achieve an individual identity. In other words, the person needs to do much struggle and get recognized with the success. The same notion that Golubovic writes, "in order to attain self-identification individuals have to overcome many obstacles (e.g. the traditionally established habits, parents' authorities), and also to surmount their lack of self-knowledge and find out who they really are. In traditional society, it is not easy a task to achieve" (27). It means one needs to leave his/her traditional way of life to acquire the new identity. In the same way, Janak has also attempted to develop his individual identity. For that, he leaves his bank job. "Janak quit his bank job and his monthly salary of Rs 173 on the same month that Mussolini's Fascists invaded Greece. Not because he heard the call of human rights, or

because he felt a great responsibility towards his nation or his peoples, but to do business" (*Carnival* 6-7). By doing business, he wants to uplift his financial situation.

A person asserts the social identity when he or she is attached with another person or group and has the emotional relationship. It is the same idea that H. Tajfel states about social identity, "that part of an individual's self-concept which derives from his knowledge of membership of a social group (or groups), together with the value and emotional significance attached to that membership" (63). That is to say, the bonding of an individual provides him or her social membership. In the same way, Janak attempts to develop the communal identity after marrying Sita, who is from Dharan, Nepal and Dharma Prasad Shrestha's daughter. By doing so, he creates the bonding between Nepalis of Nepal and Darjeeling, India. "Janak, Sita and their relatives from this side travelled to Nepal with Janak's brother-in-law and other people who had come over from there. Dharmaprasad came down to Rangeli bazaar to stay with the family at his farmhouse. A simple exchange of teekas took place" (*Carnival* 10). Here, Janak and Sita have formalized their love relationship through marriage and started the familial life.

One's historical or cultural or linguistic proximity determines how identically closed to that community or nation. If one possesses common identity in those measures, then Zagorka Golubovic recognizes such identity as "natural community". She in "An Anthropological Conceptualization of Identity" states, "When being closed to one nation or community, which are defined in terms of identity, the concept of identity becomes an ideological construction having tendency to be determined as a "natural community"" (26). In that sense, one having different nationality as well may realize as the natural bonding with that nation or community. That is why; it has become the special feeling to come to visit Nepal for Indian Nepali like Janak. "Janak and his relatives, who were Indians, were thrilled to be stepped on Nepali soil for the first time" (*Carnival* 10). It becomes so, because Nepal is

the main land or origin for all the Nepalis in the world and the Nepali identity also evolves from Nepal.

Although one's socio-cultural identity may change with the course of time, his or her naturally constructed identity remain constant. That is what; Golubovic states while presenting the concept of identity in different terms,

a) as a "primordial identity" being conceived as a naturally given and unchangeable entity - belonging to the ethnic category; and b) as a socio-cultural, political or ideologically constructed collective sense of communal or personal identity. That is to say, one may speak about "national identity" and "cultural identity", the latter may include national-cultural tradition capable of being changed in a socio-historical process, or simply by cultural diffusion (e.g. adopting certain element of another culture); while ethnic identity is tied with a nation-state and ethnicity, representing a pre-modern society which is resistant to change. (26)

Here, 'primordial identity' is associated with one's birth. In that sense, it is the root identity of the people - it can be marked through parental relation or communal caste, which is almost impossible to change. In other terms, it is also understood as the nationality of the people. In this regard, once become Yonzon or Tamang or Nepali, forever remain with the same identity. That is why, all the Nepali speaking people and Nepali ethnic people are recognized as Nepali nationality. But one may gain different identities because of his or her belief, political or social associations and practices, such identity is known as a socio-cultural, political or ideologically constructed identity. Such identity changes with the change of the situation. That is the reason; Janak has associated his identity with Nepali nationality. On the way back to Darjeeling from in-law's house, Janak reveals his love towards homeland Nepal through the symbol of peacock. As the peacocks are also on the way to India together with them, then Janak has also run after the peacock. After his return, he states, "We are

compelled to leave our homeland, but that peacock also wanted to go to the land of the Mughals, just like us! I chased him right around! I saw to it that he went back to Nepal. I left him with a stern warning: 'We humans, we have to move abroad, but if the flora and fauna of the forest also start going abroad, how long can Nepal exist?'" (*Carnival* 15). Here, he expresses his attachment towards Nepal with the metaphorical expression and his expression indirectly wishes that Nepal should exist long last. Here, his national or ethnic identity is Tamang-Nepali, which is unchangeable but his socio-cultural or political identity has frequently been changed with the influence of time and place.

The identity of any individual or community is the socio-cultural product of that particular time. In the same way, Vivian L. Vignoles in "Identity: Personal and Social" states, "the construction of an individual identity is - from the very start - a collaborative social process, occurring within a sociocultural context at a particular historic time" (7). It means, one forms identity only through the socio-cultural negotiation. For such negotiation Vignoles qualifies as "social interaction with significant others" (6). That is to say, the individual needs to have the interaction with the socially significant people in order to achieve the identity. With the same notion, we can say that BirmanBudhathoki attempts to achieve his personal identity. He has left his family and village with the thought to work and earn. "Three years ago, Birman's father had sent him to the temple in Teenkanya to make a religious pledge and release a pair of pigeons. A journey of thirteen kilometres. Birman set out, and fifteen days later showed up out of nowhere in Jhapa bazaar" (*Carnival* 18). In such situation, there is no "significant other" available to negotiate and form the identity. Then after, he has done the struggle for the existence. "He spent two months in Bagdogra. Making bricks. He spent nine months in a Sikh hotel in Silgadi. Washing plates" (*Carnival* 18). Furthermore, he has pulled a rickshaw for twenty days and he has been suffered "by malaria for four months" (*Carnival* 19). Then he has come to Janak, and "Within six months, the air and water of Darjeeling



restored him to the old Birman" (*Carnival* 19). In this way, Birman has got the identification as Janak's family assistant.

The individual's relationship with the group is also the factor to determine how long the individual long to be together. In the same way, Vignoles states the same idea, "As was the case with personal relationships, individuals differ in the extent to which they identify with the groups they belong to. Numerous measures of social identification have been developed, capturing various ways in which an individual can feel more or less connected to their group" (3). It means, despite having individual differences, people associate themselves with their relationships and attempt to identify with them and their group. In this regard, it is natural instinct that Birman is attracted by his homeland, which has provided his social identity, and has the special feeling towards it, as he is far away from it. So, he tells Sita, "After all, I also love my home, Bhauju. The way our Dai Keeps coming back out of love for his home" (*Carnival* 18). As Janak has longed to visit Sailung, then it is obvious for Birman to have the desire of going back home after such a long time and he says so to Sita.

At the situation of no proper interaction and cultural differences, it is even hard to achieve the social identity. Vignoles also emphasizes in social and cultural factors in achieving social identity. They state, "Social identity is 'social' not because of its content, but because it is understood to be located in social interactions and cultural discourse that happen *between* people, rather than intrapsychic process of each separate individual" (2). It means, people in society should engage in two way communication and they should have a kind of social and cultural bonding. In case of Birman and Janak's family, there is not any interaction, rather one way communication from Janak and Sita's side only and imposition of their culture upon him. After Knowing Janak's intention not to send him home, he lies Janak by saying,

My Ba says he's also coming to the Jogmai temple to make an offering for the Sankranti festival. If I run into him there, I'll turn back immediately. And there's

a business matter in the tea plantations in Ilam. I can talk to some people if you know anyone. You can buy stacks of carpets cheaply in the fete in Beni. If I could buy them and bring them over here, it would amount to a lot of money... (*Carnival 22*)

That is to say, Birman lies that he meets his father at Jogmai temple as he says to come there and returns soon even without reaching home. He even makes them profit if they ask him to buy the cheaper goods from Ilam. He has done so, because he is not free to interact with them and he has not even felt that he is the member of the same family and society, no social identity.

The integrated work helps people to provide power to defend from the external threat and achieve common goal and success. In the same way, G. M. Breakwell explains the reason behind opting the threat as "revision of the identity structure, on the content or value dimensions, which enables the identity processes to operate again in accordance with the principles of continuity, self-esteem, and distinctiveness" (198) and N. Ellmers further explains, "The shared perspective that low ingroup status is illegitimate may then constitute a basis for frustration, and incite intergroup behavior directed at achieving positive intergroup distinctiveness" (45). That is to say, people form the social group and partnership for strengthening their integrity and gain the mutual achievement. In the same way, Janak has the mutual goal of achievement in the business. So, he has partnership with different people. Janak's partners are revealed from the description, "After adding up the shop's rent, the salary of the employes, the cost of travelling to Calcutta and Barmby and the income tax, Janak, Shamshere and Jayabilas, all three would place their heads in their hands. The debts to the commission agents alone were getting quite steep" (*Carnival 23*). It seems that Janak, Shamshere and Jayabilas are partners. But the contrast here is that the partnership has not brought the profit to them due to their own flexible policy for the costumers. With the failing in the business, Janak becomes unable to achieve the economic prosperity and form identity.

In order to form identity, one needs to internalize cultural norms and traditions which are needed to practice for the long time, and he or she further needs to move forward to achieve personal identity. At this point, Golubovic views,

Breaking off with a collective traditional determination, and "separation" from "we" concept to whom one has to be subjected; but on the other side, tracing a way to "selfhood", i. e. to be expressed as the recognizable "Self", whose difference from the mass represents his/her personal character structure. Only then, when a person emerges as a unique figure, one may speak of individual identity as *emancipation* in the process of ego's development. (30)

That is to say, a person needs to break the connection from the collective subjectivity to form the personal subjectivity, which is the emergence of selfhood. Then he or she is emancipated from the social norms, conventions and other burdens. In such situation, the personal ego makes him or her keep apart from the collective identity. In the same way, Janak also possesses his own ego. In other words, he desires for the economic prosperity in life and has the dream to have own house, which have become his aim. Along with that, he has aim to write a book. "Janak harbored the following life ambitions: to be the father of exactly two children; to write a book; to build a house of his own " (*Carnival* 25). Although he has become successful in having two children, but making own house and writing a book are yet to be accomplished. And those unfulfilled desires guide to shape his ideology in life.

Place identity is inevitably associated with the people. As place is associated in various ways in human life, then categories of various place identities are also existed. O. Droseltis and V. L. Vignoles distinguish three dimensions of place identity, "In the current study, we were able to identify three closely related but distinguishable dimensions of place identification - self-extension, environmental fit, and place-self congruity - and one of these,

but not the others, was empirically indistinguishable from our measure of place attachment" (31). That is to say, self-extension is to regard the place as one's part, identity of environment fit regards that the place is fit for the person and when the individual is reflected in the place, then it becomes identity of place-self congruity. In the same way, Janak and his immediate neighbors MK and AjoyDasgupta, both clerks, are associated with Darjeeling. Among them, MK has special attachment with Darjeeling. So although he has been transferred to Pedong, he has tried his best to get the transfer back in Darjeeling. "M. K. had been transferred to the post office in Pedong. Demonstrating a number of reasons, and without failing to finish doctors' certificates as well as letter of recommendation from prominent people, MK was lobbying relentlessly to have himself transferred back to the Darjeeling post office" (*Carnival* 26). Here, his obsession about Darjeeling shows that it is the extended-self for him and he is that much obsessed to live in Darjeeling that he has submitted the petition time and again. "First he submitted a petition claiming that the cost of traveling back and forth from Pedong, and expense of food and shelter in both places, were too high; after that he submitted a second petition, turning his death mother gravely ill. He also submitted a third petition claiming that his health didn't allow him to live in Pedong" (*Carnival* 26-27). By stating Pedong is unhealthy place for him, he attempts to establish that Darjeeling is the identity of environmental fit for him as well. That means; he does not want to leave Darjeeling and he is determined to get his transfer back there.

Along with place, one can confirm his or her identity even by relating or associating the relationship with the nearer one. That is what, Vignoles states, "They reviewed evidence that activation of relational selves can help explain the phenomenon of 'transference' - whereby dynamics of past relationships resurface in current relationships - when a potential new interaction partner reminds the individual of a significant other for whom they have an established relational self" (10). That is to say, 'relational-selves' is the matter of evidence and

past relationship. In such context, one identifies self with the transference of past relationship in the present phenomenon. Here MK has also attempted to identify self by associating with the grandfather. In the same way, MK wants to be known as the grandson of Batas Munsee. So, he reveals out his inner voice, "I'm the grandson of Batas Munsee! Batas Munsee was my grandfather! I'm not the son of some aloo-dum vendor at the train station!" (*Carnival* 28). It seems that his parents have adopted the profession of selling aloo-dum in vendor at train station. He does not want to be known from them. For him his grandfather has been the man of dignity, "Batas Munshee used to be a trusted employee of the tea plantation in Singtam back when DalbahadurGiri spread Gandhi's "word" in the plantation. Munshee went on to lead the congress party's volunteers, who set themselves apart by wearing tricolor bands" (*Carnival* 28). Despite being the employee of the tea plantation, Batas Munshee has not been hesitated to protest the British rule. He has led protest in the tea plantation against the British rule in India with the call of Gandhi. Here, MK wants himself to associate with his grandfather's struggle against the British Raj in India and injustice in the tea plantation. That provides him the respectful identity and dignity in life.

The identity of any individuals does not remain same forever; rather it happens to change with different life events and their behavior to others. That is what Vignoles clarifies, "... when self-verifying feedback is not forthcoming from the social environment, an individual has several cognitive strategies at their disposal, such as selective attention, selective recall, and biased interpretation, which will potentially allow them to ignore or discount discrepant social feedback" (9). That is to say, when the society does not perform the self-verifying feedback, the individual uses the strategy to ignore them. As he or she has not got the expectedly positive behavior, then he or she also turns biased against them while judging and there increases the discrepancies between them. So, both sides become ignorant to each other. That creates the disharmonious social situation. This situation has become

synonymous with MK. His speaking is not approved by anyone in the society. So, he has a dispute with everyone.

He got into a shouting match with Kisanram without even coming face to face with him. The small radio in the paan shop wasn't playing any songs that he knew, so MK picked a fight, saying it was a cheap radio. By the time people gathered around, he was insulting the government, and Nehru, and all the MLAs. Only when Janak yelled from above, admonishing him, did the scene come to an end. (*Carnival 37*)

Here, MK is in the shouting match with Kisanram and when he expresses his feeling about the radio by saying 'a cheap radio' at the pan shop, and then he has the fight with the shopkeeper. Because of his discrepancies with the people in the society, he is not satisfied with the social establishment and supposes self as the anti-establishment character. So, he evokes all his dissatisfaction against the government and the leaders till Janak has not interrupted.

People develop their personality on the basis of their interaction with the society, which provides them a kind of identity. It means individuals' personality is dependent on their remarks about others in the society. Vignoles comes up with the idea,

Many personality traits are intrinsically social, in that they describe how an individual relates to others: one cannot be honest, kind, rude, assertive, or even independent, without someone to be honest, kind, rude, assertive, or independent towards (or from). Personality traits are also closely linked to collective identities, as they give meaning to gender, ethnic, national, age, occupational and many other social identity categories. (4)

That is to say, the individual's traits are elements of social categories. There can be both positive and negative qualities; such as kind, honest, rude and others, or qualities of social issues like gender, ethnic national, etc. After all, individual identity is shaped on the basis of his or her action and reaction towards the society. At this point, MK's statement is remarkable while defending his act of drinking habit to Babuni. He has the habit of drinking alcohol, so his personality is recognized as drunkard. MK defends his actions saying, "Men have three faults: gambling, whoring and taking intoxicants. Each man has one or the other of these three vices, he must have at least one. Otherwise he's either a god or a eunuch, not a man! Now, I don't play cards or gamble, and I'm not a womanizer..." (*Carnival* 37-38). Here, MK defends himself by saying that he is not bad that much that Babuni regards about him. According to him, each and every man possesses one wrong habit among three - gambling, whoring and taking intoxicants. He believes that if there is not the habit at least one among them, then he is regarded as either a god or a eunuch, not a normal person. As he has adopted only drinking alcohol, he claims himself a normal personality but the society examines him as the drunkard and irresponsible.

In different communities, the categorization of the person's identification is done through different basis like gender, color, ethnicity or bodily appearance. In the same way, Vignoles reveals,

In most cultures, secondary sexual characteristics will have considerable importance for how a person is categorized and therefore expected to behave from birth onwards; certain other features may also be treated as important bases for social categorization in particular cultures, such as skin pigmentation in many of the world's contemporary cultures, whereas other bodily features may be accorded little or no importance. Thus, the body is an important basis for collective identity. (4)

That is to say, in the patriarchal society, women are always regarded as the secondary identity in comparison to their men counterpart. The society expects them to follow the conventional rules which never provide them recognition and the sense of equality from the very early age of their life. In the same way, white skin is valorized in the society, whereas black skin is the matter of inferior identity. Similarly ethnically as well, touchable and untouchable hierarchical identities are still prevalent in the society. All these identity categories are based on the bodily formation. In the same way, these disparities, especially differences in gender, are evident in the novel.

As for Sita's life, it was cleaved into two chapters: from before marriage and from afterwards. The threshold of Janak's home was the dividing line, and once she crossed over it, she didn't feel any need to keep turning back to look at her old life. Sita had a home now, she had children. She forgot about everything else that had interested her as a young woman and set her mind to new subjects. From this it was easy to surmise how happy her married life was. (*Carnival* 39-40)

After marriage with Janak, her identity has been changed into Janak's wife and she accepts the secondary role in the family. Later, she also becomes mother to the children. In this process, she devotes completely to the familial life. She tries to forget all her interests and desires in the service of the family. In her thought, that is the way to be happy in life. Here, she has surrendered herself even by completely forgetting her Newar identity.

Further, the bodily characterization of the individuals is another defining factor of identity categorization. Vignoles regards such categorization occurs especially in the conventional society. They state, "Bodily characteristics provide one major source of information (although not the only one) that people draw on to define themselves and others in terms of conventional social categories such as gender" (4). That is to say, gender disparity



is one of the major identity markers on the basis of bodily categorization. In the patriarchal social convention, female is regarded as 'other'. They have to confront with the patriarchal norms in each and every step of life. And those norms are the tools to make them subordinate entity. Here in the novel Babuni is the representative female character who has to subdue her desire at the presence of her husband whenever his priority precedes her. So, she has to remain as the subordinated character. "The same thing didn't happen in Babuni's life. The dreams and desires she had harboured back when she was known as Chandra, and worked as a nurse, were probably still with her, sad and suppressed in the darkness in her heart" (*Carnival* 40). After the marriage, she is no more independent, rather becomes dependent upon her husband MK. And her responsibility is extended to the family, because of that she has to give up all her desires and aspirations. That is the reason, she is unable to represent self; rather she is represented as MK's wife that is the loss of self-identity. Her memories of being a nurse in past hunt her and that compels her to compare with her present situation.

The personality of an individual is also determined through how he or she has perceived and handled the circumstances. In the same way, Vignoles states, "An individual may also project their self-perceived personality traits onto the social categories that they belong to through a process of self-anchoring" (4). That is to say, having the cognition about the social categorization, the individual attempts to turn self with the norms of that categorization. By doing so, he or she becomes comfortable but he or she needs to abandon the self-personality. Otherwise, he or she may suffer in life. The same kinds of personality adjustments happen in case of Sita and Babuni. "Thus, the difference between these two women wasn't merely about one having a pierced nose and the other an unpierced one, but, at a psychological level, akin to the difference between light and dark" (*Carnival* 40). Here, the identities are transformed after marriage; the difference is that Sita completely mixes herself within the colour of Janak even by forgetting her desires. Whereas in case of Babuni, she is

always dissatisfied with her present status and she yawns for her past identity of being a nurse. These references give the impression that Sita is happy and Babuni is not.

There may raise the question if it is constructed how identity becomes applicable even in between the generations. James D. Fearon sees it applicable in the trans-historical and transcultural nature of identity. He in "What Is Identity (As We Now Use The Word)?" states,

Thus, research intended to show how identity is socially constructed and historically contingent must presume that our present concept of identity is transhistorically and transculturally applicable, so that we can ask just as easily about the identities of 18th century English peasants as about peoples' identities today, for example. If we want to apply a fairly recent social construct transhistorically, this is another reason to be as clear as we can about its meaning. (10)

That is to say, the basic features of the certain identity exist in the society with people's manner and culture. The culture is the matter of transmitting from one generation to another. This nature of identity gives a kind of permanence. That is how the social identity becomes trans-historical and transcultural. In this regard, Bhudev associates his sentiments of Nepali from different places like Sikkim, Bhutan and Nepal. "Bhudev the ultranationalist! Bhudev had travelled to every part of Darjelling, Sikkim, Bhutan and Assam that was inhabited by Nepalis. He'd also been to "Pakistan", though that was before India's partition. Though his gaze had never once fallen on the vision of Nepal's hills and mountains, that country was extremely dear to him" (*Carnival* 53). Here, Bhudev is known as nationalist. And he has the special feelings towards Nepalis of all places. So, he has visited the places wherever Nepalis reside like Sikkim, Asam, Bhutan and even Pakistan. Although he has not visited Nepal, he has especial regards with Nepal.

The level of designation of the people is also the category of social identity. People can be designated with nationality, ethnicity or even profession. In the same way, Fearon clarifies,

... the two senses may be designated “social” and “personal” identity. In the former, an identity is just a social category, a group of people designated by a label (or labels) that is commonly used either by the people designated, others, or both. This is the sense employed when we refer to “American,” “French,” “Muslim,” “father,” “homosexual,” “worker,” “professor,” or “citizen” as identities". (10-11)

That is to say, the designated position helps people to recognize. Their possession of designations can be applicable when they are called by Nepali, jobholder, businessman, father or homosexual. One may possess more than one identity. Such designations help to differentiate from one category of same identity to another. Such as national identity Nepali is different from Indian nationality. The same thing is pointed by Bhudev in the novel how Nepali nationality and Indian nationality differ from each other. Bhudev says, "Why, there's even a difference in the flies! India's flies eat dirt and spread germs, but the flies from our homeland eat milk and yogurt from the mountains, and aren't like that at all" (*Carnival* 53). Here, Bhudev demonstrates his nationalist designation by comparing Nepali nationality with Indian nationality and commenting the Indian nationality in the negative way. For him, Nepalis are far better than Indians. Even the Indian flies spread diseases as they carry the germs by consuming dirt, whereas Nepali flies aren't harmful as they inhabit in the natural environment of mountains by consuming dairy product like milk and yogurt. Here, the flies indirectly refer to the people of both nationalities.

The preferences of the society also help to assert the communal identity for people. The preferences do not remain free of norms; rather social norms are attached with them. In the same way, Fearon views,

In other words, preferences need to be invoked to explain why one acts in accord with a social norm attached to a social identity. I may want to publish articles to increase my salary, or to maintain my self-respect or other's good opinions. One might argue in reply that there always must be some "identity" that is behind any desire or preference - for instance, I want to maintain my self-respect because I have some other identity.

(30)

To be precise, there are some other identities behind at one's present self. When one does the respectable work that benefits the society as well, then that helps to create a kind of image or self-identity in the society. That identity helps him to maintain his or her self-respect in the society. In the same way, Bhudev has analyzed how the warrior Gorkhalis become ineffectual. He states, "The peaceful; policies of Panchsheel and co-existence are making us warrior Gorkhalis ineffectual and turning us useless. I've only ever seen one place where tigers, cat, mice, goats, snakes, birds and crocodiles overlook their mutual enmity and live together in harmony. In the zoo below the park" (*Carnival* 67). Here, Bhudev tries to explain that because of the bravery that Gorkhalis/Nepalis have shown in the battle field, they have been able to maintain the image of warrior. But at present, because of the adaptation of different peaceful policies like policies of Panchasheel and Co-existence turn the bravery ineffectual and useless. That is why; he is worried that they are not able to maintain their warrior image. For such, ineffectual identity of Gorkhalis, he compares with the tiger of zoo, in which the tiger is unable to show its power, rather it has to live harmoniously with other animals by forgetting its nature of killing.

Generally it assumes that the communal identity incorporates all the individuals of the community. But after the long run of the communal identity, the changing individual identity happens to disqualify from the unchanged definition of communal identity. In the same way, ZagorkoGolubovic argues,

The conflict may arise when the main current of individuals' identity does not correspond to the mainstream definition of collective identity (particularly if hierarchical relationships are established between individual members and society); or in the case when a "closed society" is in question in which a fixed, inherited type of identity functions as a rule; as well as when identity is reduced to particular forms of belonging (as class, race, nation/ethnic group. (32)

It means, the mainstream definition of communal identity does not address individual's changing situation. That is why; individual and society always remain in hierarchical relation. Such type of hierarchical relationship between society and individual can be observed in "closed society", where the inherited traditions of certain race or nationality work as the rules. Those rules always obstruct the individuals to form their personal identity based on new situation. In the novel, MK feels the same hierarchical and dialectical relationship with the society after his changed situation.

The embers of domestic discord sparked up frequently at home these days; Babuni would scream at MK over tiny matters, and argue with him. The dues that he had received upon losing his job didn't last for even ten days. One Marwari trader came right to the house. After that, Babuni paid off their debts to all the other shopkeepers. Even friends and acquaintances began pouring in, as though they'd been waiting to pounce as soon as MK lost his job. The other day, a postal worker made sure to wrest back eight paisa for outstanding tea expenses. (*Carnival* 95)

After losing the job, MK's situation is changed. In such changed situation, people of the society misbehave or inferioritieshim, not even his own wife (Babuni) respects him properly, and she rather shows anger over him in tiny matters. Because of that, he has disputes with Babuni. Similarly, the social members are not ready to believe him even for a little amount.

The identity of the individuals does not remain same forever, rather it keeps changing due to cultural change and conflict occurs among them. Further, ZagorkaGolubovic states same, "The clash between individual self-identification and inherited collective identification appears, in particular, when cultural patterns change and produce conflicting norms and values, thus making confusion in individuals' thinking on which pattern to accept in attempt to define their personal identity" (27). That is to say, in the course of time, the changes occur in the cultural pattern. The new trend of culture becomes conflicting with the existing social norms and values. In the same way, the individuals of the same collective identification also involve in conflict by representing self as old and new trend of cultural identification. Because of such conflict, people become confused which identity is to be adopted either the old one or the new one. The same type of conflict happens between Bhudev and Janak in the novel. Janak replies Bhudev over his allegation that Bhudev changes "colors like a chameleon!" (*Carnival* 137). He states,

I see no sin in a chameleon changing colors. It saves itself from becoming another animal's food: when it's green around, it turns green, and when it's grey, it also turns grey. What crime does the poor chameleon commit by taking this precaution to save its life? It's the same for us. We must change our colors again and again, a hundred times, to save and develop our peoples and our kinsmen. I'm not in favor of going extinct. We change color not out of self-interest, but for the betterment of our peoples, that's all. You're happy to continue with your willfulness and let the whole world suffer because of you. (*Carnival* 137-138)

For Janak, it is the natural process that Chameleon changes the colour according to the colour of texture. It is its life saving strategy in order to avoid being food of other animals. Such surviving strategy is neither a sin nor a crime for Janak. According to him, the same strategy is applicable to human being as well. So, he prefers to change the colors in order to save the lives and develop the people by avoiding the self - interest. This ideology is just opposite to Bhudev's because he stuck with the old and radical ideology of ultra-nationalism and choosing the way of violence over the intruders, regardless of hardship and difficulties for the people living in Darjeeling. In other words, Bhudev is willful and does not seek change in norms and beliefs whereas Janak does not stick on the same traditional identification if the action is in favor of people. In this way, these conflicting beliefs have created the conflicting situation between Bhudev and Janak.

In the rational community, the individuals depend on each other as they also help one another. In the same way, James D. Fearon contends, "This is not to say that rational choice methods are the best or even a particularly good way to analyze the social construction of identity (as a social category). It is simply to point out that if one believes that identities are socially constructed, then one must believe that there are important aspects of interdependent choice involved in the construction" (31). It means, the rational choice methods provide the better way to analyze that the social category of identity is socially constructed. It further interprets that if it is socially constructed, then the social members are obviously dependent to each other. So, they help other social members in the problems. Same kind of rational choice methods are applied with Janak's social nature. Although Da'Namgyal's health is still not cared, Yamuna becomes absence for long time. Because of that, he decides to leave Darjeeling for Gantok. Then Janak consoles him by saying, "Look at the state of your health! You mustn't go, Namgyal-babu! That's what women and children are like, I'll talk to Bahini" (*Carnival* 142). Here, Janak sympathizes to Da'Namgyal's weak health and consoles him to

talk once. Janak further says, "If you must go, wait awhile and take Bahini, take her with you. Small arguments can wreck a home" (*Carnival* 142). Here, Janak suggests Da'Namgyal to go back together with Yamuna and small argument should not be the cause to destroy a family and home. In the same way, when Janak has come back from Gantok after leaving Da'Namgyal, he also has come with the news of job for MK. "When Janak returned a week later from Gangtok, he brought news of a job that he'd arranged for MK" (*Carnival*, 151). It means, he tries to help MK by ending his destitute of jobless situation. In this way, he is possessed with the rational mind to help in the neighbours' problems.

The identity of nationality is determined on different basis of people's relationship with the locality, ethnicity and nation as a whole. In the same way, Baljit Singh in "Politics of Identities: Global, South Asian and Indian Perspective" states, "The universal Indian national could neither properly accommodate nor uproot the primordial identities. These identities retained its organic roots in the social fabric of Indian society. The construction of larger Indian identity has reinforced the primordial identities in public domain" (212). It means the national Indian identity is not properly adopted by all the Indian minorities in India.

Similarly, the ethnic identities are strongly present at local level as these identities are rooted in the long socio-cultural tradition. Despite having the situation as such in the public realm, like inter-cultural or formal situation, the Indian national identity takes the possession over the local identities. Further, Singh states, "The so called national identity is at the center, whereas, the other ethno-cultural identities are at the periphery of the public domain. This situation created the congenial environment for the politics of identities in India" (212). That is to say, the Indian national identity exists at the center, whereas ethno - cultural identities exist at the local level. And both national and local identities should be compatible for each other's co-existence. In the same way, Janak thinks that the existence of Nepalis in Darjeeling is related with local reality or identity of Darjeeling ethnic relationship with Nepalis from



Nepal and broader Indian nationality. He states that Darjeeling area basically belongs to local Nepalis and no one can claim it despite having possessed its land and property by the intruders like Marwaris and Bengalis.

We, the Nepalis of Darjeeling, are trusted by both India and Nepal, and so both India and Nepal try to win our love and affection; but Darjeeling is ours and we are Darjeeling's. All the houses and shops in the four square miles of the town, the tea plantations beyond that, and all these lands and trees, they may have once belonged to Bardhaman or Cooch Behar, and now they belong to the government, or maybe the Bengalis and Marwaris will buy them and make it theirs; and yet Darjeeling is ours. Since primeval times, Darjeeling has belonged to those who can plough its grey and red soil and produce food. It can't be anyone else's. (*Carnival* 170)

Here, Janak clarifies that both Nepal and India have good regards towards Nepalis of Darjeeling and also behave them in the affectionate way in order to win their love, despite the fact that Darjeeling has been possessed by different rulers. At present time, the Indian government or the Bengalis and Marwaris attempt to have the possession by showing their administration and buying land and property. Even in such situation, Janak thinks that Darjeeling is theirs as they are associated with the red soil of Darjeeling. They plough the land and contribute to develop the area in each and every way. So, it is not others, rather others just come there to live. In this regard, he has congenial feeling with the intruders.

The conflicting ethnicities have the competition from the multiple dimensions such as socio-cultural, political and financial. When the opponent race turns politically weakened, then the other attempts to seek the advantage. In the same way, Ghanashyam Shah in "Identity, Communal Consciousness and Politics" expresses,

Conflict and Competition between the two - particularly for those who give political meaning to identity and/or vie for the control of resources - become sharp and tend to gather a specific shape. In the process, meaning of 'we' and 'they' also change that of the cultural construct, prejudices become pronounced and boundaries for interactions get redrawn wherein commonality is ignored or underplayed and differentiations are stretched or re-invoked. (1133)

It means the identities of different ethnicities also have direct or indirect conflict and competition. The conflict between them is filled up with political engagement; another utilizes the chance to get the advantage of controlling over the resources. As the feeling of 'We' and 'they' is prevalent in the society, both the groups do the completely biased judgment to each other. And instead of seeking common qualities, differences are given preferences. In the same way, Jayabilas files the case against Janak in order to get his money back after Janak has resigned from the party. That is why, Sita becomes out of control and she evokes her wrath, "You filed a lawsuit, didn't you? You're worried that my husband's going to die, so you filed a lawsuit" (*Carnival* 181). She further pours her anger,

Well, my husband's not going to die just to make you suffer a loss, you understand? And if he actually dies, I'm here to pay you back. It's not money that we cheated from others, lolling around on a white settee all our lives, like you: we earned our wealth with our own hands, you hear! But he's not going to die, my husband. My husband's not going to throw away his life out of fear of falling in debt to a sly Marwari like you, you hear? (*Carnival* 181)

Here, Janak represents the Nepali ethnicity, whereas Jayabilas belongs to Marwari community. Both are rival communities - they have big rivalries especially in business. Janak has to pay huge debt to Jayabilas. He has not asked Janak to pay for long as he has been one

of the key members of party and municipal members. But immediately after Janak's resign from the party, he files the case in order to get his money back. That's why; Sita in her rage tells him that his husband will not die without paying his money. If such unfortunate case happens even, she is ready to pay him back. She further shows her anger by telling that they have not earned money by cheating as he has done, rather earned themselves by doing hard work.

People shape their understanding in the interaction with others. In such situation, there is the chance to develop the negative mentality and that may cause suffering to the whole community. In the same way, Charles Taylor states, "Because people forge their understandings of who they are "ideologically," that is, because they learn their identities through interactions and exchanges with others, a person or group of people can suffer real damage, real distortion, if the people or society around them mirror(s) back to them a confining or demeaning or contemptible picture of themselves" (qtd. in Hayward and Watson 12). It means people's concept of identity in community is determined by the exchange of each other's views. With the transmission of identity in distorted form, it harms not only to that particular member, rather the whole community has to suffer. Because of that particular misunderstanding, there is the possibility of conflict between different communities. In the same way, some Nepali workers of tea plantation have done the physical assault to the manager due to their biased understanding towards him - as he is from another ethnicity. Because of that, they have to face the court of inquiry. "The tea plantation had set up a court of inquiry and charged all seven men involved in the incident with "indiscipline" and "insubordination". All seven households had received notice. The head clerk, Sirilal, had taken the notice that he received up to the party office to inform them about it" (*Carnival* 188). Here, the court of inquiry, which is formed by the plantation, has alleged the seven workers for the involvement in the incident. The notice is issued against them with the charge

of "indiscipline" and "insubordination". If the accused are found guilty, then they have to lose their job. That is why, Prem Krishna, Sub-Manager of Kaman from Nepali ethnicity, is in negotiation for not escalating the issue and not risking their job. So, he tells Janak,

Nobody knows what's going to happen in the court of inquiry but, either way, it'll be our own people who suffer. Don't let that happen. They could be found guilty in the inquiry - and as far as I can tell, for many reasons, the four men will be found guilty; and they'll be removed from their jobs. Why let this happen? Bhudev-babu has sent people in to escalate the issue. He's not satisfied having sent three men to jail. He's telling all the accused men not to provide the estate the evidence that it's demanding... (*Carnival 200*)

At this point, Prem Krishna favors Nepali brothers and wants them not to suffer in any way. He is sure that the court of inquiry is formed to prove them guilty. Then after, the court is supposed to take the action against the four men, who have been involved, by removing from the job. But he does not want to happen as such. So, he wants them not to escalate the issue. But he is aware that Bhudev has mobilized the people to escalate the issue for his political benefit. Three workers are still in jail and he attempts to persuade the accused workers not to help and provide the evidence at the inquiry process. By doing so, he could get people's support in his revenge politics. In this regard, he wants Janak to "talk to Bhudev, or who never else, and prevent the dispute from escalating" (*Carnival 200*).

The collective form of individuals composes the group identity. The individuals' collective form produces a kind of power. The group is mobilized by the influential individual of the society. Vignoles further states,

On the other hand, individuals may also harness identity dynamics for their own ends. Politicians often draw on social identity dynamics for their own ends. Politicians often

draw on social identity dynamics to attract popular support - sometimes stirring up interethnic, socioeconomic, or international divisions and hostilities, in order to cement their own position of leadership. (14)

In that sense, the individuals attempt to have the advantages from the group. In the society, the political leaders lead the society in their agenda for the sake of the collective identity. For the sake of popular support of the people, they even move the society in inter-ethnic, social economic or inter-national conflicts. Such type of activities provides beneficial to the political leaders, rather the society turns to intolerable to each other. In the same way, Nepali people in Darjeeling are united and gathered together for their fellow Kaman workers to release from the police custody and make them free from the charges. "The head of the procession proceeded towards Daroga bazaar in search of an open spot, and Kainya Line and Darzi Line were soon swarmed, even as everyone looked on. People were converging in this area from all four directions, from roads wide and narrow, like droplets of water mingling together to flood this bazaar which once, long ago, used to be a lake" (*Carnival* 212-213). That is to say, people from different plantations and areas show their participation and be the part of the demonstrations. The swarm of people's procession covers the whole area or bazaar. The collective identity of Nepalis in Darjeeling area is demonstrated clearly and it creates the pressure to the authority. All these people come together with the call of political party led by Bhudev's ideology, which is extreme nationalism. In that sense, people are attached with the sentiment of nationalism. They are even ready to die for the sake of their fellow people. One demonstrator expresses the emotion, "You'll never see unity like this again, Hari-daju!" (*Carnival* 217). He further says, "They're coming into our homes and kicking us out. He started weeping out" (*Carnival* 217). Having the consciousness of unity among Nepalis, he wishes the outsiders to run out of Darjeeling as he believes that they are

there to take out Nepalis from Darjeeling. So, he says being emotional, "I'm going to die!" (*Carnival* 217). That is to say, he is ready to die in the confrontation with the outsiders.

The use of force is another aspect of identity. In other words, the opposing group uses the coercive power to have the equilibrium. In the same way, Fearon states,

A number of research traditions have stressed the argument that identities can have a coercive or constraining aspect, which is usually explained in terms of the individual psychological effects of social categorization. Thinking about systems of social categories as coordination equilibria might shed a different sort of light on the coercive side of social identity. An important feature of coordination problems is that individuals can be trapped in bad equilibrium. (19-20)

It means, constraining people and use of coercion are the tools to affect the social categorization. That is to say, by doing so, a kind of threat is created in the psychological level and the dominant group dominates the opposing group. That creates the problem in coordination between the opposing group, and that results a bad equilibrium. In such condition, the individuals' freedom is marred and destined to be trapped. Similarly, Baljit Singh states, "The homogenizing political arrangement of Indian - nation state has failed to terrorism as a response to ethnic assertion" (214). It means the Indian state promotes homogenized Indian identity by ignoring regional or local identity. That is to say, the state fails to identify ethnic diversity and multiple cultures. The ethno-cultural group's attempt to restore their identity creates the direct confrontation between the local and center. In the confrontation, the state power dominates the local by misusing the power and even creates the situation of terror. The same case happens to the demonstration at Darjeeling. As the demonstrators are more outrageous, then the inspector warns by stepping forth, "I'm warning you all to back up. If you don't back up, I'll issue shooting orders. Everyone needs to back up

by the time I count to ten - one!" (*Carnival* 217). Here, the police officer tries to create the situation of equilibrium against the people's united force. In order to overpower them, he warns them to back off; otherwise he issues the shooting order. So, he starts counting from then. The police force's warning terrorizes the people. Then with the count of ten, the inspector orders the fellow policemen, "Ten...! Fire...!" (*Carnival* 219). With the sound of "Band - bang - bang - bang ..." (*Carnival* 219), it becomes the situation of terror. "Ravi saw three or four people falling. He realized and immediately forgot, that there were flecks of blood on his face" (*Carnival* 219). Here, it seems that the state creates the terror in local area of Darjeeling. Ravi observes three or four people falling down and place turns into the pool of blood. With another order of "Fire!" (*Carnival* 219), "Ravi felt a searing pain somewhere, then felt nothing" (*Carnival* 219). That is to say, Ravi is also shot and killed. With the aftermath of the confrontation and the shooting event, the state takes the control over Darjeeling town by imposing section 144. "Section 144 had been imposed in town following yesterday's events. Filing by in pairs, the policemen told those who were talking in huddled groups by the railing not to stand around, but they nevertheless huddled together to talk" (*Carnival* 219). Here, imposing section 144 means imposing the state rules over the town. With the implementation of section 144, people are not allowed to gather in group. It means the state is reluctant to recognize the local ethno-cultural identity.

Some personalities become the inseparable of the society and gain the distinguished identity from the society because of their contribution to society. Vignoles has the same thought as he states, "If one views the person as an embodied social actor, who not only inhabits but also contributes to shaping his/her physical, social and wider cultural environment, then an adequate account of identity construction must consider the interplay of personal, group and cultural processes, playing out over timescales of individual development and historical change" (6). It shows that the individuals who are devoted to the social welfare,

they can contribute more for social and cultural transformation of the society. In this regard, they have the capacity to construct and shape the social identity. Their involvement in personal, interpersonal and group activities empowers and motivates people to improve their personal and social status. Such role play brings historical change in individuals' lives. If such personality misleads the society for his or her personal benefit, then the society is relegated to downward. In the same way, Vignoles has "described leaders who use such techniques as "entrepreneurs of identity", who rhetorically manipulate the meanings of identity categories so as to position themselves favorably within the group and to selectively include or exclude others from group membership" (14). It demonstrates that such distinguished identity, which is described as "entrepreneurs of identity" misuse their identity by manipulating the meaning of identity categories. In the course of doing so, they mobilize people to strengthen their position and to get the self-benefit. And whoever tries to oppose them, they have to face the consequence of exclusion from the membership of the group. In the same way, Janak and Bhudev are the two leading personalities in Darjeeling. Here, Janak represents the ideology of liberalism and thinks to engage in the political party to transform the society. Unlike Janak, Bhudev represents the extreme nationalism and manipulates people for his personal benefit and accumulation of power within self. As their ideologies are opposite in nature, Bhudev has expelled Janak from the party. Even after implementation of section 144 or the situation of sanction, Bhudev blackmails Janak to move forward and participate in the protest demonstration and address the people. Bhudev asks Janak in phone, "It's your turn now. Are you going to move forward or turn back?" (*Carnival* 220). It means, Bhudev wants to mobilize Janak to lead the protest rallies. As Janak has understood Bhudev's intention, he replies, "You're still not satisfied?" (*Carnival* 220). Here, Bhudev's intention is to trap Janak further and makes him arrest. Bhudev further explains his plan, "I'm not going to discuss this with you, we do our work underground. You'll be arrest. That's precisely what's required.



Because everyone's eyes are on you now. If you have to go to jail..." (*Carnival* 220). That is to say, although Janak is expelled from the party, everyone has the desire him to lead the party in such adverse situation and take them to the better situation. It is because of his social reputation and past well conduct, which is the obstacle for Bhudev in his way to have the leadership of the party. So, he plans to work underground in the sanction situation. He wants to mislead Janak's popularity by making him defy the sanction. For that, he plans to organize the protest program and Janak to address it. Then after, the police arrest him in charge of defying section 144. After he goes to jail, there is no one to compete with Bhudev in the party. But Janak is not ready to face the situation as he is not well enough. So, he says, "I'm unwell in both body and mind. I won't do this. I don't have the courage" (*Carnival* 220). Here, because of his unwell health, he is also unable to show his courage and he resists from accepting Bhudev's plan. However, Bhudev insists him to give speech in any pretext. He expresses his rage, "We don't care about whether or not you have the courage, though you really ought to think for yourself about whether or not there's a need to show some courage right now" (*Carnival* 220). Here, Bhudev does not care about Janak's health and courage, he blackmails him for everyone's wish him to step forth. So, he insists him to think that there's a need to show some courage. At this situation, Janak is in great dilemma that he is unwilling to go to deliver the speech. It is due to his illness and lack of courage. Because of Ravi's death, his mental situation is further worsened and participation in such extremity is against his ideology. But the whole mass of the people expect him to give the speech. In the same way, his son has also gained the martyrdom in the political confrontation and people want him to come at forefront to fight together and he also needs to make clear to the public about his position. Despite his weak health and Bhudev's plot to make him arrest, he attends the program to deliver the speech. By holding the mic, he says, "Today's meeting will now commence" (*Carnival* 221). Here, by participating the meeting, he seems to be ready to fight

with both external and internal rivals to gain back personal and social identities. Here internal rival is Bhudev, whereas external rivals are state administration and state deployed officers like manager of tea plantation, court and the police personals. He does not prefer to be just an on-looker, *Ramite*, rather show the courage to change the situation.

The characters have the consciousness of acquiring identity as their origin is same and language is common, that is Nepali, and desire for the prosperity in life. So, they do struggle for both communal and individual identities. It is clearly evident that the characters are conditioned socio-economic suffering/struggle when their political identity is not recognized or dependent upon the higher authorities like the state and the central government. That is to say in the absence of independence and prosperity; both the social and individual identities of Nepalese community in Darjeeling are paralyzed. During the colonial period, the characters have not got any identity concerned and the characters become the target of national identity even during the post independent era. That makes them be dependent upon the state and central governments. Although there is a political party representing Nepalese ethnicity that works on the behalf of Nepalese community of Darjeeling area, the direct and indirect presence of the state and the central government and authorities make dysfunctional to the rule of the local political party, which has made the characters feel alienated segregated their on their own land. The role of the manager in tea Kaman, the presence of police force, intruder businessmen and even implementation of article 144 are the instances. Contrarily, their own division and rivalries are other responsible factors that make them struggle for identity. Janak and Bhudev's political rivalry is an example, where Janak represents liberal ideology and Bhudev represents ultra-nationalist ideology. Such political situation of having external dominance and internal division lead socio-economical position of characters to the vulnerable state. Janak's struggle in business indicates the worsening economic situation of Nepalese community in Darjeeling area that the long time debt and the competition with the

Marwari like Jayabilas and other intruders ultimately turns him bankrupt. Mk's suicide hints the weak mental state, which is the result of extreme frustration after failure in life. In the same way, Yamuna's seeking of happiness by having extra-marital relationship and Kaman workers beating to the Kaman manager tell about disharmonious social state.

### **Identity in Flux in *Long Night of Storm***

IndraBahadurRai's stories are translated and anthologized by PrawinAdhikari; the anthology *Long Night of Storm* depicts the social reality of post independent Darjeeling. The characters of the stories want to surpass their social circumstances and struggle for their identity. I have chosen some representative stories of the anthology for the study, having entitled "Chaprasi", "We Separated Them" and "Long Night of Storm".

It is generally regarded that identity is the matter of social construction and it varies according to the context as well. It is the same thing that Fearon unveils,

To see how, consider the central proposition of much constructivist scholarship, that identities are socially constructed. Without a sharp statement of the meaning of "identity", this central claim must remain somewhat mysterious. 'Suppose we offer the translation, "social categories are socially constructed", and take "socially constructed" to mean that social categories vary over time, historically, and are the products of human thinking, discourse, and action. (14)

It means, identity gives a certain kind of meaning. That is to say, the social categories do not remain same; rather they happen to change over time according to the social circumstances of that time. That is why identity becomes socially constructed. And the changed forms of identity over the time can be observed through people's thought and activities. The same kind of differences becomes evident between Ramlal and his son, Ajoy, in the story 'Chaprasi'.

"Ramlal the Chaprasi was immensely proud of his son's fine education. His son Ajay, however, often felt the shame of having for his father someone who wore a coat of thick, black cloth, drawstringedsuruwal, and a red cotton turban as his uniform" (77). Here, Ramlal respects his work, although it is very low level of work - Chaprasi. And he is happy for being able to provide good education to his son Ajay. But in contrast, Ajoy feels shame on his father's job. He does not like only his father's job, rather he even does not like his father's uniform that Ramlal wears all the time. It is obvious that both Ramlal and Ajay think differently as they represent different generations.

The conflict occurs in the society whenever the discrimination happens, however the reasons like ethnic or economic differences. In the same way, Fearon states, "ethnic conflicts are particularly prone to violence because membership in ethnic categories is often an important basis for people's sense of self-worth or dignity, and threats to this sense are in general likely to produce powerful emotional reactions" (24). It illustrates that each ethnicity or class level of people represent separate identity. When one ethnic identity attempts to dominate and humiliate another one, then that becomes the reason of conflict. And such ethnic conflict creates the violence in the society. In other words, the member of the particular community is the matter of dignity or self - respect. After having threat to their dignity, then their emotion leads to the conflict against one another's ethnicity. In the same way, Ajoy and his sister Narmada also feel dominated and humiliated in the society because of their father's 'Chaprasi' identity. Basanta's mother and sister humiliate in the bitter manner when they come to look after Narmada for Basanta. His sister comments about her with loud voice, "So she has found her mark! The chaprasi's daughter couldn't find anybody else to... She is as dark as Kali to look at. Hey, Kali! Find someone of your own level! It is because you see our worth, isn't it? You want to live in luxury, do you! If I had a face like that I'd have hanged myself. You won't suit our home. Don't even dream of it!" (85). Here,

Basanta's sister addresses Narmada in the derogative way by calling 'Chaprasa's daughter'. The lady further comments Narmada that she is not suitable to them as she is very dark and her level is not matched with them. She approaches to their boy by seeing their wealth and she has desire to enjoy in their property and luxury. The lady suggests her to hang herself, rather than dreaming to marry with their boy. After hearing such bitter words, Ajoy loses the temper and replies them in the aggression "So, my sister looks like a Kali now, does she? You are the prettiest, then. If I had a face like that I would have hanged myself to death. Wonder what hope keeps you alive?" (85). That is to say, Ajoy counters them by telling that his sister's black face is far beautiful than her pretty face. For him, such pretty face deserves to hang and it makes him wonder that she is still alive.

The individuals acquire their personal identity from their belief, attitude and action along with their personal qualities. Fearon brings the idea forth,

Personal identity is a set of attributes, beliefs, desires, or principles of action that a person thinks distinguish her in socially relevant ways and that (a) the person takes a special pride in; (b) the person takes no special pride in, but which so orient her behavior that she would be at a loss about how to act and what to do without them; or (c) the person feels she could not change even if she wanted to. (11)

It means, personal identity is the sum total of the person's attributes, belief, desires and principles. As these aspects of identity distinguish one from another, everyone possesses different identity. The identity aspects are categorized into three categories. In the first category of personal identity, the individual feels pride in his or her attributes, belief and principles. The second category is just opposite to the first one where he or she loses confidence in behavior as he or she has no pride in 'self' identity. And the third category is the state of identity that the individual is unable to change his or her identity although he has

desire to do. In the same way, Ajoy has the desire to erase the derogatory identity after he passes his final exam and gets the job. "Now, Ajoy had passed his final exams and found a job as an office clerk, and was trying to erase the mark of the Chaprasi job from the family name" (79). Here, Ajoy is empowered after passing exam; he wants to live the respectful life by upgrading to the first category. So, he asks his mother to let his father leave the job. Here, he decides to work and look after all family members. That is why, he wants his father to quit the job and do rest at home.

In general, every individual have multiple identities - at home one identity and at the work-place another and there can be different identities in different situations. Vignoles, Schwartz and Luyckx in "Introduction: Toward an Integrative View of Identity" give the term multi-faced nature of identity to that feature of identity. They illuminate,

Nonetheless, there is a further sense in which the multifaceted nature of identity could be seen to pose a problem for unity, and that is the extent of which multiple parts of an individual's identity might be experienced as contradictory or incompatible - for example, if an individual's fulfillment of her musical ambitions interfered with the fulfillment of her role as a mother. (6)

To be precise, such multiple nature of identity of the same person can create problem. In other words, it is difficult to fulfill the identity expectation at all situations. One may be good at fulfilling family identity but not the workplace identity, whereas some others may be vice versa. The weakened aspect of identity creates contradiction and conflict in his or her life. They further state, " we could say simply that these two aspects of the person' identity are in conflict but they are still part of a single, overarching identity" (6). It exhibits that different aspects of identity are conflicting to each other, but those aspects encompass the identity of the same person. In the same way, Ramlal's such unbalanced identity position at family and

office create problem; where the Chaprasi identity hinders him to be friendly with the family members and creates tension among them. Ajay comments to his mother about his own father, "Why would the old Chaprasi think of our good?" (87). Here, Ramlal's Chaprasi identity disturbs his fatherly identity in family. So, Ajay blames his father that he does not listen them to quit the job for family's good as he is not ready to quit the job. After hearing such rude words against him, he attempts to express his fury against own son. "Ramlal stepped forward to beat his son. The son stood with clenched fists. Ajay didn't hold back his invective. In his rage Ramlal threw the cooked meal of rice and dal onto the street outside" (87). At this time, Ramlal is about to beat Ajay in his anger. Then he steps back as Ajay does not feel sorry. Then Ramlal collects his clothes and "tied them in a small bundle" (88) and decides to leave home by saying, "I am the one who is not good, the one who isn't right... am I not?" (88). At this instant, Ramlal feels that he is the burden to family due to his identity. But the fact is that he is inescapable from both aspects of his identity - family and office identity. That's why, for the sake of family identity, Bhaktiman, the neighbor, reminds how family identity starts from parents. He says, "How can you react like this just because the children misbehave? The home always belongs to us, the parents" (88). That is to say, the home is made from the parents. In this regard, it is not reasonable for the parents to leave home due to the misconduct of the children. After that "Ramlal didn't leave, but from that day onwards he felt that he was treated differently at home" (88). That is to say, he stays together with family but he does not have the cordial relationship with the family members then after.

An individual evokes the positive or negative emotion about self-identity after other's reaction upon the identity. Ryan Trettevik gives the term 'identity verification process' for such reaction. He in "Identities, Goals and Emotions" states, "According to identity theory, emotions result from the identity verification process" (246). It means, one happens to release according to people's verification to his or her identity. If people verify the identity in

positive way, then he or she feels good; and if negative, then he or she feels bad. Trettevik further states, "However, a discrepancy arises between internalized identity meanings and feedback from others individuals experience negative emotions (e.g., sadness). These negative feelings emerge irrespective of whether individual think that others see them more positively than they see themselves or more negatively than they see themselves." (264). It means an individual has an internalized feeling of self-identity. The individual becomes sad or feels negative when his or her internalized identity is unrecognized or unverified by others. The verification process of identity is done either by evaluation negatively than he or she has internalized or by evaluating more positively than he or she has internalized. Both cases arose negative emotions on the individual's behalf. In the same way, Ramlal is sad, because his internalized identity is not verified even by his family. He asks his daughter, "When I am not around, does your mother talk about me?" (89). Here, Ramlal wants to verify whether his wife shows any concern about him. Unlike his expectation, Narmada responds "She doesn't" (89). For him, it is unbearable that his wife does not care him. He says, "It is one thing for a son to treat us if we're not their fathers, but when our wives treat us as if we aren't their husbands, our hearts break" (90). Here, he expresses that children treats him in a strange way, it pains him as if his heart is broken. The pain and sorrow makes him "feel the joy of dying in the Teesta" (91). So, he jumps by saying, "Do not let me die as I fall, Teesta! Let me die in your waters..." (91). In this way, he commits suicide by jumping into the Teesta river. For Ajay, his father makes them further ashamed by doing suicide. He writes his feelings in diary, "We were ashamed as long as he lived. He brought everlasting shame upon us by dying in this manner" (91). Here, he neither expresses his sorrow at father's demise nor feels regret at his misbehave towards his father. Rather he blames his father for making them shameful forever, because of the suicide. The discrepancy between Ramlal and his family members



remains even till after his death, it is because Ramlal's family members are not ready to verify Ramlal's internalized identity, i.e. Chaprasi, in the positive way.

The assimilation or integration and separation of social relationships depend on the basis of their cultural retention and relation. To that basis Berry gives the term as psychological model of acculturation. He states,

Psychological model of acculturation is built on two key questions the subjective identity orientation: "Are cultural identity and customs of value be retained?" and "Are positive relations with the larger society of value and to be sought?" By combining the response types (yes, no) to these questions, the model generates four acculturation modes: (a) "integration" (yes, yes); (b) "assimilation" (no, yes); (c) "separation" (yes, no); and (d) "marginality" (no, no). (qtd. in Y. Y. Kim 245-246)

It means there involves two questions in psychological model of acculturation and they are concerned with subjective identity orientation. In other words, these questions are the basis to decide the individuals' identity type. They are "Are cultural identity and customs of value to be retained?" and "Are positive relations with the larger society of value and to be sought?" The four ways of identity formation are possible through answer to these questions. If 'yes' to both questions, then, the result is 'integration in the social relationship'. Assimilation in the relationship is possible when 'no' to retention of culture and custom but 'yes' to positive relation with society. In the same way, they destine to 'marginality' if 'no' to both questions. Similarly, Bhaktiman and Laxmi's relationship has also passed through different stages like in the given model. When Sarpanch asks him "Why do you ask to be separated?" (116), Bhaktiman explains in detail. He tells about their initial relation, "Earlier, I had employed Laxmi to cook and clean for me. Before that, she used to work at somebody else's home. When she was with me for about a year and half, I observed her ways, her habits and

behavior, how she did her chores. I inquired about her parents, about her home. This girl comes from a very poor family" (117). It seems that Bhaktiman gives cooking and cleaning job to Laxmi at his home. He observes all her activities and he is attracted to her. Then he proposes her to marry. No culture and custom is retained till this point but there is good social relationship between them. In that sense, their relationship is at the stage of assimilation. By saying, "It seems you have been through a lot of hardship. I have nobody to call my own either. Let us live as husband and wife. You'll have a bit more comfort, and my life will find a purpose" (117). It gives the impression that Bhaktiman is sympathetic with Laxmi's poverty and he wants to marry her as he does not have anyone in his life. After her parents' approval, they conduct the marriage ceremony with the attendance of "a handful of people from the neighbourhood" (117). In their life, the marriage ceremony is the stage of 'integration', where culture and custom are retained, and positive relation with society is also maintained. Their relationship has been good for some time and they have got a son in the course of time. After her meeting and inviting her old allies at home, there starts conflict. He further narrates,

I spend all of my days at shop. It seems all sorts or strangers were frequenting my home. When I heard this from my neighbours, I died of shame. Even I chanced upon a few young men, sitting in my home. One of them I know very well - he is a thief who has been to the jail many times. When I asked, she said - They are people I met here and there, a long time ago. I talked to her, I scolded her, I tried everything. But she attacked me instead. Not a day goes by without a fight anymore. (118)

Here, Bhaktiman happens to know about Laxmi's meeting with strangers after the neighbours' reporting to him as he has to be busy at the shop the whole day. He also has caught her meeting a person at home whom he has known as thief. She has not improved her habit despite his consoling and scolding to her. Rather she also attacks him. That has become cause of fight and their regular fight creates disturbance even to the neighbours. Till this state, they

have ignored both culture and custom of husband and wife, and social relationship. That is to say, they are at the stage of 'marginality'. Likewise, Laxmi also tells the truth from her side, "He has the terrible habit of envious eyes. He has already accused me with everyone in the neighbourhood. If you keep house, people will visit. But whenever anybody comes for a visit, he says "That is your lover! Get lost with him!" He makes a scene. He has made it impossible for me to keep face in the village" (119). Here, she blames Bhaktiman for being envious. He suspects her for having relationship with the neighbours. Furthermore, he even humiliates her whenever the visitors come. He associates her with the visitors by saying "That is your lover" and "get lost with him". Because of his habit and remarks, she is in difficult situation to live in the village. At this point, despite Bhaktiman's blame her as someone else's love; she has maintained the social relationship. That is her attempt to maintain the 'assimilation' stage. The situation has turned further worsened as he has misbehaved her when she has gone to the shop and beg more money from him. She again narrates,

He doesn't even give me money to run the household anymore. What does he expect me to cook for him then? When he is at the shop, he orders tea and snacks and eats it with his friends there. Fine, I was at home, going to bed hungry, I went to the shop one day to ask for money. He attacked me at the shop, tried to beat me, and said, "Why have you come to the shop?" I shouted at him then, out of anger. (119-120)

Here, Laxmi's version also leads to the stage of 'marginality'. It is because he does not provide her enough money for home expenditure. When she goes to shop to beg money as she along with their son remains hungry, he scolds her and beats her. In returns, she also shouts him. In this situation they both forget their cultural - customary role of spouse and social relationship; which stretch their relation to the extent of 'marginality'.

The conjugal relationship does not run smoothly, if the husband and wife judge each other, and find far better or worse than their expectation. In the same way, Vignoles states, "... naturalistic research has shown that marital partners were intimate with their spouse if the spouse's evaluation of them was either more positive or more negative than their own self-evaluation" (8). It means, both the husband and wife need to be of the same character. If they are of different characters -one positive and another negative, then it creates the conflict between them and they do not have harmonious relationship. Bhaktiman and Laxmi's relationship is also based on the same premises that they both claim-self is right and the next is wrong. In such context, Bhaktiman expresses his anger against Laxmi, "My home and my name have been ruined because of this woman. This much is certain: if I have to keep living with her, she will either murder me, or I'll have to cut my own throat. Don't you have the duty of preserving my life? I demand to be separated" (122). Here, Bhaktiman portrays Laxmi's character in negative way that she is responsible behind ruining his life. For his better life ahead, he wants to be separated from her. Otherwise, his life is not safe as she may torture him further or even take his life. Likewise, Laxmi also portrays Bhaktiman negatively and says, "I too demand to be separated" (122).

In the children and parental relationship, the role of father or mother is challenging as he or she has to face several unpredictable situations. In the same way, Fearon states, "A mother or father on the other hand, encounters myriad .novel and unforeseeable situations when raising a child (the role function), and it makes sense to have some general principles" (18-19). It means rearing a child is unavoidable function for the father and mother. In the course of accomplishing that function, there may happen different unfortunate incidents and take the unwanted decision for the betterment of the child - such as conflict of the father and mother, and ultimately their departure. To have such decision, there need some general principles, which are set by the distinguished body of community with general consent of all

members. Fearon further states that these principles are implemented "to use as rough guides for making decisions as these situations arise" (19). In other words, these principles work as the guiding rules in the community that help to take the decision and execute it, however harsher the situation is. To handover the child either to father or to mother after their separation is one of such unfortunate and a harsher decision, which needs to be preceded according to the guidelines, set by the distinguished body like the Panchayat in the story "We Separated Them" after Bhaktiman and Laxmi's separation. In the question - "Who would the son live with?" (123), Bhaktiman responds to have son with him for the better education and future. He states, "I can train him, give him an education. If he lives with the mother, she might elope. He will be left a destitute" (123). Here, he claims that he can train and educate the son, and make him capable. He is also worried about his son that in case the son is given under her custody, the kid has to remain like an orphan child due to her possibility of eloping to another person. In the same way, Laxmi demands that the child's custody should be given to her. She argues, "He has to pay the son's expenses. I'll work to give him as much education as I can. He will bring another wife - yes, he is doing all of this just to bring home another wife. The stepmother will starve my boy, kill him through toil" (123). Here, she is ready to adopt motherly role and conduct all the responsibilities and functions of child rearing by doing hard work. In the same way, she does not think that the son is safe in Bhaktiman's hand as he is determined to marry another woman. Then the kid does not get any care and the stepmother starves to kill him. She further requests, "have mercy and think what the life of a motherless child is like" (123). After hearing both father and mother's claims, the panchayat decides to handover the child on their own principles and guidelines. They decide, "The son would live with Laxmi until the age of sixteen, after which he could choose whether to live with his mother or with his father" (123). Here, the principle of the panchayat is that a child seeks mother during the early ages as the mother provides him more care and support, and the

child is more attached with mother emotionally. After reaching sixteen years of age, the child is supposed to be matured enough to decide what is right and what is wrong. Then the Panchayat decides that he is free to choose whether to live with father or mother after gaining maturity.

The interpersonal interaction with positive motivation helps to strengthen the interpersonal relationship. In the same way, Vignoles also Clarifies, "Interpersonal relationships with positive role models in a particular domain can make particular possible future career paths more desirable and less feared" (9). It displays that people become enable to secure their future through the joint effort. Such joint effort encourages people to have the desire for the common goal and future. As their personality attracts others after their successful cooperation, there remains no feat of separation among the partners. This is applicable even in the relationship of husband and wife. That is to say, if both husband and wife interact with positive motivation to each other and they are encouraged to work with common effort for their common future, then they desire to live together and there is the less chance of separation between them. By thinking the same, the narrator attempts for Bhaktiman and Laxmi's reconciliation. "Even in the moment, I still felt that it would be better to reconcile the two of them with the hope that regular meetings and interactions might turn their hearts towards each other" (127). It expresses that the narrator wishes and hopes them to reconcile. He thinks that their regular meetings and positive interactions for their common future, i.e. their son, motivate to reconcile and identify them husband and wife to each other. That is why, the narrator proposes by dragging BalBahadur's attention, "Let's fix a monthly allowance. Bhaktiman can visit his son when he goes to deliver the money. Don't you think?" (127). That is to say, the narrator attempts to manage the situation for Bhaktiman and Laxmi's regular meeting by proposing that Bhaktiman should manage monthly allowance to Laxmi and he should be given chance to visit his son every month. By doing so, the narrator hopes

that there may arouse feeling for each other and strengthen their relationship. But BalBahadur wants to settle the issue forever. So, he says, "That won't do! We have to fix the amount right now, decide everything for good" (127). Here, BalBahadur thinks that separating them forever is better for their future. That is the reason, he has differing views from the narrator and he wants to fix the amount for Laxmi at the same time. After doing so, they both do not need to concern for each other and are supposed to be separated forever.

The individuals question to their place identification when the place, where they inhabit, turns into un-habitable. In the same way, Vignoles states, "Despite the conceptual ambiguities, measures of place identification have been shown to predict cognitive, affective and behavioral outcomes relevant to the place in question" (3). It means, the individuals become unsatisfied after their expectation is unmatched with the situation. That creates the confusion whether to shift away or stick on with the same place identity. After knowing the reality of the place and the behavioral difficulty to live there, they imagine for the better place. Furthermore, he states, "As with other forms of identification, clarity is needed about the conceptual boundaries, and the dimensionality, of place identification" (3). That is to say, the individuals need to have clarity about the dimension of the place, where they have inhabited or think to inhabit. In such situation, there remain no ambiguities regarding the conceptual framework of the place; rather the place identity of people becomes more strengthened. In the same way, Kaley's parents in the story, "Long Night of Storm", feel that their lives are ruined due to heavy rains and landslides. Kaley's father blames his wife for this destitute. He blames by saying, "We built the house on a spot like this because of your stubbornness" (138). He further says, "We were comfortable living in a building in the bazaar, and with my job as a policeman. Without the fear of storms or the worry of landslides..." (138). That is to say, they have shifted this rural place because of Kaley's mother's wish. He revisits or imagines their past life in bazaar that previously, their life in

bazaar has been very comfortable - no fear of storm and landslide as the place has been stronger enough to resist the rain and storm, and Kaley's father has been in good and respectable job like police. Kaley's mother's conceptual framework about the place is that they can earn and save more by settling themselves in rural area.

The individuals' identities are not limited within self and social recognition; rather the identities are extended to their possessions as well. In the same way, William James in *Psychology: Briefer Course* states,

In its widest possible sense, [...] a man's Me is the sum total of all that he CAN call his, clothes and his house, his wife and children, his ancestors and friends, his reputation and works, his lands and horses, and yatch and bank account. All these things give him the same emotions. If they wax and prosper, he feels triumphant; if they dwindle and die away, he feels cast down - not necessarily in the same degree for each thing, but in much the same way for all. (177)

It simplifies that along with the individuals' physical body, psychic existence, their relatives (like grandparents, parents, spouse, in - laws, children, etc.) and the social entities or organizations related with them, their tangible and intangible possessions and property (like their social honour / pride, house, land, vehicles, etc.) are also the parts of their identity. All these things are attached with emotions. The increment of property and possession in life makes them feel successful and content, whereas losing property and possession creates their identity in crisis and then after there remains no charms in life at all. In the same way, Kaley's parents are associated with their son, Kaley and family, and their possession - house and farm. Because of the continuous rain and storm, their lives and home both are in danger. Kaley's father says, "The tin sheets over the cattle -shed have been blown away" (139). As the cattle - shed is also the part of his identity, and then he attempts to amend it by climbing



below the hut. "Kaley's father climbed to the roof of the cattle -shed after collecting pieces of the wind-strewn tarp. He arranged the tin sheets and weighted them down with rocks" (140). Here Kaley's father repairs the roof of cattle - shed by managing teen sheets. As the storm does not calm, he is unable to sleep. In confusion, Kaley's mother asked, "What are we going to do now?" (142). In the same way, Kaley's father is worried about Kaley. So, he shouts, "Go! Wake the kids" (142). Here, he wants to keep the kids safe.

In general, people express their aggression towards the source which is the cause of trouble and dissatisfaction in their life. In the same way, Vignoles states, "When identity motive satisfaction is threatened or undermined, people may adopt a wide range of coping strategies, such as aggression towards the source of the threat" (13). It means, it is hard to accept the threat to themselves and even to the means of identity like their possessions. That is the threat to identity motive satisfaction. They adopt different strategies to cope the threat and one among them is to be the aggressive towards the root of threat itself. In the same way, Kaley's mother expresses her dissatisfaction towards her present state of life. She internalizes, "We brought this misery upon ourselves out of a greed to work the fields" (143). She further thinks,

Otherwise, we were living comfortably in the bazaar. There was a salary at the end of each month, and it had been somehow enough. The children had their school close by, it was no trouble to fetch water, and the roads were good and convenient. There was no fear either of storms or of landslides. We invited this trouble upon ourselves for nothing by greeding after land. (143)

Here, Kaley's mother shows the aggression towards themselves. It is because; she realizes that the main source of trouble in their life at present is their greed for land, which has led them to remote hill from bazaar. Then she revisits to her past life of bazaar, where she has

had comfortable life. The foremost thing is that there has not been the threat of storm and there have been all the facilities like good road condition as there is no mud at all, good water facility and good school for children. Similarly, her husband's salary is enough to fulfill their needs. That is why, she regrets at their decision of settling at village and she expresses her anger towards their greed for land.

Further, after having the disapproval with their present state, then the individuals start questioning their present aspects of identity. Likewise, Fearon identifies such questioning as question of personal style. He states, "Especially in popular discourse, the "question of identity" is frequently interpreted to be a question about personal style - the way a person distinguishes himself or herself by means of consciously chosen manners of dress, speech, cultural likes and dislikes, and so on" (21). It means, the question of personal style tends to compare own aspects of identity with others. By doing so, they distinguish themselves on the basis of different manners or identity aspects like dress, living standards, and other likes and dislikes. Similarly, action is another marking of identity category for Fearon. He further states, "Accordingly, "identity" can explain actions either in the sense that membership in a social category can explain actions, or in the sense that the desire to gain or defend one's dignity or self-respect can explain actions" (26). It means the action determines the individuals' identity types whether it is social or individual. The identity is social if the persons' action fulfils membership requirement of the society. In such situation, the action of cooperation, help or uniting falls under the social category of identity, whereas the action of individual desire of gaining, more possessions, defending personal self-respect and integrity is regarded as personal one. In the same way, Kaley's parents also accumulate the property by buying the land, which is their greed to secure the future. This action of gaining property justifies their personal identity which becomes the matter of challenge to defend her self-respect and dignity. When Constable's wife comes to request her to bring three litters milk the

next day, Kaley's mother feels humiliated by seeing Constable's wife. She has the feeling, "how clean were her clothes, how fair the face, how pretty the hands! Her husband lives in comfort. There are beds and couches all over the house, and wardrobes full of sarees. Doesn't need to touch soil or mud, doesn't have to fear gale or rain" (144-145). Here, she feels amazed after seeing Constable's wife. It is because Constable's wife's fairness, cleanliness and prettiness are beyond imagination for her. In other sense, she becomes jealous of Constable's wife's clean clothing and fair skin. She is further attracted by their comfortable and standard way of living that all the rooms are well furnished and the clothes like saree and other necessary things are placed appropriately. Similarly, the constable's wife does not need to put on the effort on mud and dirt as well. So, she decides to shift to the bazaar and live the comfortable life. She reveals self, "Even if it is in a small room rented for five or six rupees, I'll live in the bazaar itself. I could sell greens and vegetables at the chowk - just like Thuli's mother does. Husband knows carpentry, and he knows masonry. If not that, he'll find work as a watchman. I'll bring up my two children in ease. I'm not going to live amid such desolation anymore..." (145). Here, she plans to resettle at bazaars by having the room in rent about six rupees. In her plan, she sells vegetable at chowk and her husband does the work of his mastery like carpentry and masonry or he even earns by doing the duty of watchman. By doing these works, she thinks that their lives turn easy and comfortable and they can easily rear their children. This is how she wants to get her dignity and self-respect back.

When the effect of disaster covers everywhere and affects people of both remote and urban areas equally, then the experience is marked by both personal and social identity at the same time. In the same way, Vignoles states, "If a major event happens to many people together, such as a crowd event or a national disaster, then a sense of common fate may trigger collective identification, action and empowerment - and thus social, as well as personal change" (13-14). It means, the greater event causes damage at the local level and the

same experience of damage everywhere dismiss the question which one is better place. In such situation, the disaster becomes common fate to all the individuals. That is to say, the affected individuals have to go through the same kind of mental state or morality and the action and the task of empowerment also can be similar for their recovery. As it needs at the individual level, it is related with the individual identity and as it is common to all affected individuals; it is social identity as well. In the same way, the disaster at B. B. Gurung's home brings her into light that disaster may occur everywhere. In the milk receiving woman's view, the reason behind Mrs Gurung's falling down is the pet cat's missing. She narrates to Kaley's mother, "When the rain abated a bit, they searched for the cat. They searched outside, they called out to the cat, but it didn't come. Nini's mother's shoes slipped, and she fell down on the road. They rushed to fetch the doctor, but the doctor didn't arrive soon enough, she still hadn't regained consciousness" (146-147). That is to say, during the raining time, the Gurung couple has searched their pet cat named Nini as they haven't found it around. In order to search the cat, Mrs Gurung has stepped outside, where she has slipped and fallen down unconscious. Although she has been taken to the hospital, she has still not been in her consciousness due to the doctor's delaying. At the same time, she sees "the husband came out of the house crying" (147) and she hears, "the woman had died" (147). Here, she feels strange that disaster can occur everywhere. So, after hearing the death news, she immediately expresses, "How absurd!" (147). It stresses on that it is completely unbelievable for her. It is because she thinks that the accident and disaster occur mostly in the hills, not in bazaar. But in reality, the disaster has occurred in the bazaar, which has even taken away the life of Mrs Gurung. In this regard, the problem of disaster, which she faces in the hill, is also the problem of the bazaar dwellers. So, the disaster is both the personal and social identity marker for Kaley's mother.

When the change occurs in thinking pattern, then that provides the alternative idea to the individuals' problems. That is to say, the alternative way to the individuals' problem also becomes the means of social change. Similarly, Vignoles states, "Others, however, may be directed towards finding alternative or new sources of motive satisfaction, which may also lead to social change" (13). It means, the alternative way to the problem provides the solution, which becomes the source of motivation and satisfaction. That leads to individual change first and the individual change leads to social change. He further provides the alternative idea. He develops "'a measure of "environmental identity", focused on the benefits for identity of contact with nature ("engaging with the natural environment gives me a greater sense of who I am")" (3). It means, integration with the nature is the alternative way which provides the natural identity. That is to say, after the engagement with nature the individuals get various benefits. More than that, they recognize their personal identity clearly. That is why; she quickly changes her plan of resettling in the bazaar. When the watchman's wife says - "There is no danger here in the bazaar, no fear. But in the tea garden and the bustees, I know how difficult it is, what sort of destitution. That is why our fathers settled in the bazaar" (147), she does not have the same sort of opinion. Rather she has different opinion that natural calamity is everywhere which does not excuse the people of anywhere. She says,

Peril and calamity are everywhere. Yes, the storm ruined things, but we will fix everything now - it is nothing impossible to do. We have our home, a cattle-shed full of cows. A field and, and in a field some thirty or forty grooves of bamboo, gooseberry and fig trees, and cucumber vines reaching the skies. How much more ruin can a storm bring? See, I have to rush now, get home and rebuild. (147-148)

It focuses on that she has the alternative idea and that is to be near to the nature. So, she has the motivation to live the natural way of life in the village. She is satisfied with her

possession that she has a home, cows full of cattle-shed, field and many more. In the field, she has many kinds of plants like bamboo grooves, gooseberry and fig trees and cucumber trees. She thinks that although the storm comes and destroys her house, she has enough land and space to rebuild the house. In this way, the new source of motivation or alternative idea helps her to adopt the natural way of life and that provides natural identity.

Although the characters have not expressed their political and ethnic issues in the stories like "We Separated Them ", "Chaprasi" and "Long Night of Storm", all the stories have raised the issues about Nepali community of Darjeeling area. In the stories the characters struggle for their socio-economic progress, which also deal with psycho-social problems. Bhaktiman in "We Separated Them" has married to his own maid Laxmi by showing sympathy to her poverty that seems to have fulfilled Laxmi's dream of having own house. But because of being unable to build trust and mutual understanding to each other, their marital relationship ends to divorce. Here, Bhaktiman charges Laxmi for having extra-marital affair, whereas she blames him for not earning and feeding her and their son. The approval of divorce paves the way to their individual identity. For Ajoy in "Chaprasi", his father Ramlal's sticking on Chaprasi identity is the hindrance to upgrade their social status in the society. So all family members including his wife segregate him, which turns him frustrated, and ultimately he commits suicide. Further, the night of storm keeps Kaley's parents in dilemma - which place is better to uplift their socio-economic status and Kaley's mother feels her inferior identity after confronting constable's wife's luxury in the bazar. Finally, BB Gurung's wife death makes her realised that disaster can occur everywhere, which makes him feel proud of her present possessions and identity.

To sum up, with the notion that the social relationships determines one's identity and change in social relationship gets his or her identity changed and that leads to socio-economic position. So, the characters in Darjeeling area struggle to change their relationship with the

state and the central government. As Janak led liberal ideology has not brought any drastic changes in their relationship, rather they have been confined in the struggle for long time to uplift their socio-economic position. Then Bhudev's ultra-nationalist ideology comes as the alternative ideology, which unifies the people and mobilizes them to the direct confrontation against the state and central government, and that gives more excess to the higher authorities in controlling local Nepali nationals. After being unable to change the power relationship, the socio-economic improvement becomes impossible and that does not provide the opportunities for an individual to create their personal identity. Here, Janak's failure in business, Mk's frustration and Da'Namgyal and Yamuna's untrustworthy relationship are the examples. As the spatial and temporal settings of the short stories almost similar to the novel, the socio-political backdrop of the stories is the same. That is the reason; the characters' struggle has not provided the expected result. In "We Separated Them" Laxmi's status has not been changed even after her marriage with Bhaktiman as she needs to beg expenses every time from her husband. Here, her continuity in old relationship leads their marital relationship to divorce. In the same way, Ramlal's love for his old ties with his master and Chaprasi identity relegate him from his familial ties. When his family including his wife ignores him, his frustration leads him to jump into Teesta River. Likewise, Kaley's parents in "Long Night of Storm" struggle against both the nature and the society to improve the socio-economic status. At last, their realization is applicable for all the characters that struggle is everywhere and every time to achieve the socio-economic prosperity and the identity, so it is natural in life and lasts for forever.

### Chapter III:

#### Political Freedom as Identity

The characters of IndraBahadurRai's fiction, *There's a Carnival Today* and *Long Night of Storm* struggle for their identity in various senses. The characters attempt to pursue the identity through the multiple ways such as by acquiring self-respect, dignity, self-reliance, independence, security and so on. Moreover, the characters in *There's a Carnival Today* even struggle politically against the external forces like the state government and administration for their ethnic identity - Nepali. However, the socio-economic issues of identity are subject of both the long and short fictions. In their attempt, they remain unachievable in most of the cases, however their struggle continues to acquire till the last and do not give up. In this regard, the nature of struggle of the characters of *There's a Carnival Today* and stories of *Long Night of Storm* are comparable.

Political struggle of characters in *There's a Carnival Today* becomes evident to establish Nepali identity in Darjeeling area. To achieve the identity, two ideologies appear forefront - liberalism and ultra-nationalism; where liberalism is represented by Janak and ultra-nationalism is led by Bhudev. Here, Janak thinks to coexist and reintegrate with intruders having the upper hand of Nepali in every sector, whereas Bhudev's ideology is to take the intruders out of Darjeeling. Although both ideologies are the different strategies to combat against the external power and establish Nepali identity in Darjeeling, they are opposite in nature. In this regard, Janak and Bhudev are not coexisted in the same party. That is the reason, Bhudev strategically weakens Janak by expelling and compelling him to defy the sanction imposed after the implementation of article 144. Such clash of ideologies and personalities weakens the fight against the external forces like the state government and administration, and then the struggle for Nepali identity extends further back.



MK in *There's a Carnival Today* and Ramlal in "Chaprasi" have similar kind of destitute. That is to say, both end their lives by doing suicide. In the same way, both are low level workers - one is a clerk and another is a Chaprasi. Here, MK is not satisfied with his identity as a clerk. So, he leaves the job and becomes out of money. However, he is not able to leave his drinking habit. On the other hand, Ramlal does not leave the Chaprasi job, although his son and wife force him to do so and his daughter is insulted as Chaprasi's daughter by bride seeking family. He does not go after others' comments, rather he is proud of being self-reliant and does not regret with his Chaprasi identity. That is why; both do not get respect from both the family and society. In that sense, both of them suffer from identity crisis in their lives. MK becomes more humiliated after knowing that Babuni is pregnant. Out of humiliation, he chooses to hang self. Similarly, Ramlal turns more frustrated after his wife's indifferent behavior along with other family members. Out of frustration, he chooses the way to jump into Teesta River. In the same way, on the basis of nature of conflict, Ramlal's conflict with Ajay and Janak's conflict with Bhudev are also comparable. That is to say, when most of the cadres are in favor of Bhudev and his ideology of extreme nationalism, then Janak, who represents liberalism, is expelled from the party. Similarly, after Ajay becomes a clerk and Ramlal's denial of leaving the job of Chaprasi, all the family members ignore him. The family members' indifferent attitude makes him feel that he is like an outsider at home.

The conflict between the Kaman workers and Kaman manager is similar with the conflict between Bhaktiman and Laxmi in a way that they are resolved. That is to say, both cases are gone through the legal process. In the first case, the manager files the case against the workers, who have beaten him for extending more working hours, and even the court of inquiry is also formed to resolve it. In case of the second one, Bhaktiman registers the case against his wife for the divorce in the Panchayat. Here, both the court or court of inquiry and

the Panchayat are judicial and law enforcing social entity, which are regarded as extended self and represented by Significant others of the society. Prem Krishna's role identity in the first case and the narrator's role identity in the second case are equivalent. Although both of them try their best to reconcile the opposing parties, they are not succeeded in their missions. In the same way, the nature of conflict between Bhaktiman and Laxmi, and Da'Namgyal and Yamuna are similar. That is to say, Bhaktiman blames Laxmi for extra marital affairs, whereas Yamuna enjoys extra marital affairs by going away time and again. Similarly, Laxmi blames Bhaktiman that he has not given enough expenses and fed to her and son, whereas Da'Namgyal is unable to provide expenses to Yamuna and fulfills her needs, due to his disease. Here, Janak's role identity is equivalent with the narrator as the facilitator. But unlike the narrator, Janak is successful to reconcile Da'Namgyal and Yamuna.

Janak in *There's a Carnival Today* and Kaley's father in "Long Night of Storm" have similar kind of identity from the perspective of self-reliance and independence. That is to say, Janak runs the business of clothes and he believes that ways to independence can only secure their identity. He has left the job of cashier in the bank to stand his own feet. On the other hand, Kaley's father has his own farm. He follows his wife's idea to buy land and cattle, and shift themselves from bazaar to village. For that, he has even left the job of policeman. Both bear different kind of obstacles and difficulties in their professional lives. In case of Kaley's father, he faces the challenges of storm and rain, and even no electricity. He later regrets for choosing such life and blames his wife for leading him to such difficult place. In the same way, Janak faces different obstacles like long time debt to Jayabilas and Bhudev's blame that he has misused his political power and municipal post for gaining undue advantage in business. After Jayabilas reports the case against Janak, he has to sell his all property for paying the debt to Jayabilas. Despite these undue happenings, his faith and belief, that is self-reliance and independence secure identity, does not shake. In the same way, Sita and

Kaley's mother possess same kind of type and role identity. In other words, they play the role of wife and mother by fulfilling all the responsibilities. Here, Kaley's mother inspires her husband for independent way of life, and helps and shares the work with him. Similarly, Sita supports Janak in each and every step and she even shouts over Jayabilas in her husband's defense after Jayabilas' report against Janak for not paying the debt. On the other hand, their dedication to family and compassion, love and care to children demonstrate their motherly attitude. Here, Sita cares both the children indiscriminately, although Ravi is his adopted son. She even does not control herself from crying when Ravi is killed by the police's shooting at the demonstration, which is organized by the party in order to pressurize the authority and free the Kaman workers from the charges. In the same way, Kaley's mother is worried about Kaley not only during storm time at night, she also thinks about his study and well-being when she is in the bazaar to serve milk.

To sum up, all the characters of IndraBahadurRai's fictions *There's a Carnival Today* and selected stories from the anthology *Long Night of Storm* like, "Chaprasi", "We Separated Them" and "Long Night of Storm" are in the process of identity formation. In other words, their struggle for identity formation never ends. There are internal and external factors responsible behind their such destiny. The external power like the state and central governments are not intended to hear the local voice, rather they are in favor to exercise the power in order to dominate. The consequence of the external dominance is non-cooperation and non-tolerance with local opponents or competitors, which compel the characters to struggle for the identity in the never ending way. These external factors lead them to have the conflict among themselves as they are confined within ideological difference, misconception, misperception, short sighted vision and behavioral or habitual weaknesses; which are another factor to make their identity always in process. Thus, both the individual

and social identities of the characters are always in flux in IndraBahadurRai's fictions *There's a Carnival Today* and *Long Night of Storm*.

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