

TRIBHUVAN UNIVERSITY

Globalization as a Diffusion of Cultural Identity in Kiran Desai's

The Inheritance of Loss

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Letter of Recommendation

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Approval Letter

This thesis entitled “Globalization as a Diffusion of Cultural Identity in Kiran Desai’s
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CHAPTER ONE

General Overview

Desai and Globalization

Kiran Desai is an esteemed author who has expressed her ample proof through her two novels. Her first novel *Hullabaloo in the Guava Orchard* and second *The Inheritance of Loss*, being heaped with extravagant in international praise, are remarkably readable and wonderful. Desai possesses special potentiality of sensitive and original details that set the stage to differentiate her radically from others. The detailed representation in *The Inheritance of loss* of setting, dialect, customs, dress and the ways of thinking and feeling prove her skill particularly when she depicts the distinctive of a particular region, Kalimpong and simultaneously slight picking of other parts. Her way of presentation passes through a series of flashback; indeed, the bulk of the novel is one long flash back, which traces the incidents that lead up to the first scene of the book, when young guerrillas invade the judge's house in search of guns. Her conspicuous juxtaposition of high status and genteel poverty may indicate an impoverishment of spirit rather than the simple absence of funds. Mostly the activities and phenomena in this novel are the product of political forces and conventions, and that may either express or oppose the dominant structures of power in a culture. Laura Albritton adds here:

... Politics, whether overt or buried, runs like a river through the novel, transforming an otherwise traditional melodrama into something more complex. Desai explores in intimate, minutely detailed situations, the ramifications of Indian independence, sectarian conflict, south. Asian statehood, the reverberations of British imperialism, and the

devastating lure of the American dream ____ or in this case, American night mare. (169)

Kiran Desai is rapidly becoming well known in her own right; her sharp talency won her a great deal of praise though she is the daughter of well-known novelist Anita Desai.

Kiran Desai points to the complexities of race and ethnicity in both places; India and the USA with their undercurrents of antagonism and incomprehension in representing identity crisis of her characters in *The Inheritance of Loss*. She shows a vast turbulence of an individual in the postcolonial era. Desai depicts a pathetic picture of people whose own original culture is on the verge of extinct. So called popular English culture invades the minor culture in the name of globalization. Western culture has hypnotized the Indian people to adopt the new culture ultimately.

Kiran Desai herself is a product of globalization. Her own identity is on the verge of flying away as she cannot fix either Indian or American, so where is her identity? She assumes to be known with Indian cultures but she negates the part of practicality as she addresses Asian dogs to Indians. For this it is good to quote her '*Owriter apne paher par kuladi mar rahi hai.*' Physically she stays in America that is a result of globalization. It allows those elite people to enter into the networks of global scenario but leveling to machine only those labors, poor people as they are incapable of funding in global enterprises. For this Karl Marx opines:

England has to fulfill a double mission in India; one destructive, the other regenerating the annihilation of old Asiatic society, and the laying of the material foundations of western society in Asia. They destroyed it by breaking up the native communities, by uprooting the

native industry, and by leveling all that was great and elevated in the native society. The historic pages of their rule in India report hardly anything beyond that destruction. The work of regeneration hardly transpires through a heap of ruins. (70)

The novel is unequivocally a product of the mind stuffed with western particularly the USA, sole super power and its foreign policy of enlargement of free market democracies. The Americanisms is the product of globalization observed in fundamentalism which destroys more human lives than any other simply because it cuts across all national, cultural, geographical, religious and other boundaries.

Alexander and Mohanty argue:

“Global realignments and fluidity of capital have simply led to further consolidation and exacerbation of capitalist relations of domination and exploitation”; what they termed “processes of recolonization” challenge and recast global relations of domination formed under previous regimes. (qtd. in Nagar 276)

Michel Foucault asserts that power determines everything and it is justified in right way. Globalization is a movement and a process run by the strategy of powerful nations. For emerging one group, another group is to be dominated. So, globalization intervenes the local cultures spreading its own western colored cultures by providing different assets of aid.

Therefore, Desai through her representation justifies western culture's dominance because westerners are in the chain of world power circuit. She biasly projects here as Indians are running after the power that is of two crocodiles Britain and America. Desai's bias attitude towards minor race and culture opens when Biju is

going to face the interview for visa of the USA. Biju plans, “we'll say a hubshi broke in to the shop and killed our sister-in-law and now we have to go to the funeral. It was a fact known to all mankind, it is black men who do all of this. Black people, living like monkeys in the trees” (202). In front of globalization, local cultures without financial strength to defend are likely to surrender in order to sustain. Though Desai is of Indian root, she puts the American glass to criticize the Indianness and undermines the Indian local cultures as having no such cultural entities. It can be noted in the utterance of Jemubhai Patel towards his wife's primitiveness, “He didn't like his wife's face, searched for his hatred, found beauty, and dismissed it. Once it had been, a terrifying beckoning thing that had made his heart turn to water, but now it seemed beside the point. An Indian girl could never be as beautiful as an English one” (185). Desai herself is cheated and purchased with dollars as she ultimately wins the favour and gets the honor of Man Booker's prize. Regarding the insufficiency of the national identity, Said argues, “The very idea of national identity has been openly contested for its insufficiencies” (*Representation* 38).

Desai's deceptively gentle novel deals with the very basis of existence: the quest for a decent life, for justice she is not afraid of harsh truths. There was no system to soothe the unfairness of things, justice was without scope, it might snag the stealer of chickens, but great evasive-crimes would have to be dismissed because if identified and netted, they would bring down the entire structure of the so-called civilization.

Paradoxically, when she writes of tension and violence, her text reads sensitively, when she writes of the nostalgic past, of the judge in Cambridge, of Kalimpong's beauty, she is endangered of over writing: replications of gardens that

segued one into the other or the swans that sealed butter flied to their reflections, 'circination', 'borborggmus'. But it is petty to cavil. Her achievement is considerable, showing how no one can free oneself from the dilemmas of existence and how hard it is to lead a decent life amidst injustice.

The part of the narration also seemed as if the narrator is looking down at the crowd from somewhere high above and had a superior air to it. In conversation of some girl's in USA, fourth girl rather likes other: "She won't look at an Indian boy; she doesn't want a nice Indian boy who's grown up chatting with his aunties in the kitchen. She wants the Marlboro man with a Ph. D." (56).

Globalization and modernism made human so rude as Judge justified his way of giving salary to cook, "All your expenses are paid for housing, clothing, food, medicines. Don't think about Biju. Biju must make his own way. What's wrong with him?" (61).

This is a story of exiles at home and abroad of families broken and fixed, of love both bitter and bittersweet. An Indian raised in the USA, Desai shows us how modernity rips through precariously stable old cultures in its meanest form, brand-raw one day, in ruin the next. Her characters are entangled with the notion of money grabbing. The extreme desire for modernity of the cook is shown:

This the cook had done for Biju, but also for himself, since the cooks desire was for modernity: toaster ovens, electric shavers, watches, cameras, cartoon colors. He dreamt at night not in the Freudian symbols that still enmeshed others but in modern codes, the digits of a telephone flying away before he could dial them, a garbled television.

(62)

Desai's book is dedicated to her mother, Anita Desai, feeling indebted to her mother, "The debt I owe to my mother is so profound," she has said, "that I feel the book is hers as much as mine." She further says "of little failures, passed down from generation to generation." But Desai has inherited gain from her mother. Her gratitude mitigates the transmission of loss her novel explores.

It is a prevalent postcolonial ideology, increasing its popularity. The book is about cultural identity in which Desai moves between first and third world, between rich and poor countries. Her focal point remains on the process of internationalization of national economy. The clash of ideals between the Indians who want change and those who wish to retain aspects of British colonialism is one of the major conflicts in the novel. It is because of the development of the information technology the world is being metamorphosed into a small size. It also means a deliberate expansion to and of capitalism through structural and ideological orientation in the form of commodities and social relations. It can be described as a process by which the people of the world are integrated into a small unit. In which individual lives and local communities are affected by economic and cultural forces that operate worldwide. By the standard, the postwar social bargain has served the world economy extremely well. Spurred by widespread trade liberalization, world trade has soared since the 1950s. This expansion did not cause major social dislocations and did not engender much opposition in the advanced industrial countries. It is assumed by Dani Rodrik that "Economic integration is taking place against a backdrop of retreating governments and diminished social obligations" (27).

Eventually, the minor cultural identity is in a serious threat of extinct. The same problems have been presented in this novel. The character such as Judge

Jemubhai Patel, Sai, Gyan, Biju, the cook, Lola and others represent the puzzled, confused, and victimized persona of the novel whose struggle is to seek their own original culture that is difficult and utterly challenging.

Desai focuses on the Indian culture which is wounded by the west. As a modern prolific writer she tries to accumulate variety of cultures which is the product of globalization. She has vividly pinpointed the British invasion over Indian subcontinent cultures, economy, and its dislocating results after math. The cultural impoverishment and seeking for culture affinity are the main agenda to be discussed in this novel. Her characters are the victim of globalization, in other sense they are in search of their own cultural identity and existence. Her novel tries to expand the ideas about the cultural gap and generation gap as seen in the relationship of Judge Jemubhai Patel and his granddaughter Sai.

Review of Literature

In concerning this research I have consulted the old related books and publication to accumulate the related ideas that are helpful to present the evidence in supporting my research. From my eye, this novel is more or less encubed with the ever spreading concept of globalization which scatters the local culture posing economic support dangerously. Kiran Desai, at 34, dared to possess special abilities in detailing the complex and general human characteristics and problems. She has poked the ideology in literary genre novel with bold standing.

The novel bagged the prestigious Booker Prize for 2006; simultaneously this was catapulted to the arena of literary debate and appreciation, it has received as many accolades as this one, it is tempting to join in the chorus of compliments, although the contrarian would feel compelled to ferret around for signs of weakness.

It tries to jolt down to find the answers of these queries: is there any weakness in *The Inheritance of Loss*? Desai possesses an indisputable talent for describing scenes so vividly that the reader loses his or her sensations; Laura Albritton says further:

In a Darjeeling restaurant, or a neighborhood in Harleem where “[i]n the summer, families moved out of cramped quarters and sat on the sidewalk with boom boxes; women of great weight and heft appeared in shorts with shaven legs, stippled with tiny black dots, and groups of deflated men sat at cards on boards balanced atop garbage cans, swigged their beer from bottles held in brown paper bags.” (170)

Some of the scholars and critics are quoted and interpreted here. Pankaj Mishra reviewed in *The New York Times Book Review* that the novel abides different issues to be discussed on together. He goes on commenting:

Although it focuses on the fate of a few powerless individuals, Kiran Desai's extra ordinary new novel manages to explore, with intimacy and insight, just about every contemporary international issue: globalization, multiculturalism, economic in equality, fundamentalism, and terrorist violence. It is lit by a moral intelligence at once fierce and tender. Desai's prose has uncanny flexibility and poise. She can describe the outset of the monsoon in the Himalayas and a rat in the slums of manhattan with equal skill ... marvel at Dasai's artistic power.

There is no mistake that the literary influence on Desai comes from the exploration of postcolonial chaos and despair. In connection with this, the author of *An Almost Perfect Moment*, Binnie Kirshenbaum remarks, “Kiran Desai writes of post colonial India, of its poor as well as its privileged, with a cold eye and a warm heart.”

First, the central questions and problematics of globalization research shift when researchers begin from the standpoint of marginalized people and economic spheres. Here the group of feminists including Richa Nagar writes “In particular, such as shift reveals the ways in which contemporary globalization is intimately tied to gendered and racialized systems of oppression” (263).

D.B. Gurung a Nepali writer expresses his utter disagreement with Desai's blasphemous novel being awarded with such a prestigious award. He detects in Desai's literary personality “an ugly remnant of colonized mind.” This is a result of the writer's hybrid situatedness in literary and practical life. His statements regarding *The Inheritance of Loss* is the result of living a bastardized life inside and out of India that Desai seems unable to acclimatize herself either in the western milieu or of her home. The outcome is the discernible evolution of cynicism, apathy and misanthropic tendencies (Gurung 4).

Some critics are meditative and they have descriptively analyzed the novel. For this opinion, Michael Carlisle of the *Publishers weekly* also emphasizes the issue of exile and ambiguities of postcolonialism in the novel:

This stunning second novel from Desai is set in mid 1980s India, on the cusp of the Nepalese movement for an independent state. Jamubhai Popatlal, a retired Cambridge educated judge, lives in Kalimpong, at the foot of the Himalayas, with his orphaned granddaughter Sai, and his cook.

All of the characters struggle with their cultural identity and the forces of modernization while trying to maintain their emotional connection to one another. In this alternately comical and contemplative novel, Desai deftly shuttles between first

and third worlds, illuminating the pain of exile, the ambiguities of postcolonialism and the blinding desire for a “better life,” when one person's wealth means another's poverty.

Similarly, Jenny Feldman in *Elle* expresses her opinion for Desai's pondering over the following issues:

A tender story of crotchety Anglophile Indian judge his orphaned sixteen year old granddaughter, Sai, his subservient cook; and the cook's son Biju, whose hellish passage through the dirty basements and prep kitchens of glittering New York city restaurants bleakly parallels the goings on back home ... [Hess] is an incredibly unromantic vision, and seldom has an author offered so fearless a glimpse into how ordinary lives are caught up in the collision of modernity and cultural tradition.

Pankaj Mishra finds an “uncanny flexibility and poise” in Desai's prose. But another critic Champa Bilwakesh notes that the novel is not able to provide adequate answers to the questions raised:

The novel raises several large, important questions. What about the dividends from globalization? What about the celebration of hybridity, the global citizen, and the spawning of new ideas? At what point does colonialism become an excuse for corrupt government? Desai answers them in quiet voice and not all answers are complete.

Another critic Roger Soder in his compiled books for summer reading offers this novel in the collection of reading recommendations, puts forth some agreeable points which is ample proof that the novel is grim and nihilistic. To quote him:

Kiran Desai recently won the Man Booker prize for *The Inheritance of Loss* (Grove press, 2006), which is beautifully written but very grim and nihilistic. Set in the Himalayas amidst social and political conflict, Desai's book describes the lives of several different characters who are struggling to survive and make sense out of life. They barely accomplish the former and fail to achieve the latter. Our group found this a difficult book to discuss, primarily because we could not seem to identify with the lives of Desai's characters. This is not a book that will be appreciated in small bits; the narrative requires time to ponder, reflect, and digest. (Soder 788-9)

Tom Wilhelmus reviewed this novel contrasting and comparing every pro and con with the styles of Salman Rushdie's new novel *Shalimar the Clown*:

A more hysterical version of similar ideas occurs in Salman Rushdie's new novel *Shalimar the Clown* which eerily resembles Desai's analysis. Set again in northern India, this time in the troubled "vale" of Kashmir, Rushdie also looks backwards to uprisings of the 1980s as a way to investigate the causes and outcomes of religious and ethnic conflict and the effects of globalization today. The greatest difference between the two novels is, of course, their styles. While what Desai writes is open, attractive, and replete with local color and fascinating

details, she clearly lacks Rushdie's taste for exaggerated mythmaking.

(346)

In fact, *The Inheritance of Loss*, the winner of the National Book Critics Circle Award and the Man Booker Prize 2006, seems to argue that such multiculturalism, confined to the writer metropolis and academies, doesn't begin to address the causes of extremism and violence in the modern world. Nor, it suggests, can economic globalization become a route to prosperity for the downtrodden.

More or less the above criticisms deal with the theme of the British exploitation, cultural dislocation and the global impacts on local culture that the novel has explored. The critics either have agreed upon or denied the description in the novel. But, this thesis enhances referring to centuries of subjection by the economic and cultural power of the west. The global impact of powerful western nations extended the ideology especially cultural ideology through acceptance of the liberal concept of globalization which attacks rigorously to those groups of culture who are financially infant. But the beginnings of an apparently leveled field in a late 20th century global economy serve merely to scratch those wounds rather than to heal them.

Basic Assumptions and Significance of the Study

The ground of this thesis is to pick up the assumption that literature enumerates the contemporaneous socio-political issues that have direct entanglement with human existence. Along with this, sometimes, the blend of the conditions and social circumstances with the imaginary part of the author let the formation of literature. Literature cannot be created in vacuum as Kant has aforementioned in this subject. Literature is the product of spatiotemporal dimensions. The notion that it is

accounted as merely one of many forms of cultural signifying broadened practices and it should not be narrowly academic. In other way, literature delimits the area of covering and that often mirrors the contemporary society. This is how Desai's novel is picturing the Indian people's changing perspective for living the life, in the decade of 1980s.

The relationship of journalism to literature could be said to be protean version of what later became cultural studies in that it dealt with the divide between high and lowbrow culture produced by the entanglement of different modes of writing in the emerging capitalist market place. It is extending to such phenomena as advertising, popular newspapers, pulp fiction, book clubs and the literary heritage industry. F.R. Leavi's view for the literature is “a real literary interest is an interest in man society and civilization, and its boundaries cannot be drawn, the adjective is not a circumscribing one” (200).

This is about how globalization points dissipation into multi-power centers, and then reorganize it into new configurations and alliances or forms of transit. My main argument will be that we cannot understand globalization without first examining the existing disciplines colonialism, post colonialism and neocolonialism since globalization is a new form or approach is always an engagement with them and the modes of knowledge that they exclude by virtue of their separation from each other. To observe globalization from the eyes of gender analysis especially in touch with the feminist analysis of globalization is well suited for creating space to understand globalization. That goes beyond the narrowly economic conditions that are characteristic of the mainstream economic globalization literature. It often raises

the questionings, what are some of the hallmarks of a feminist approach that render it so useful in analyzing global processes? As Kelly argued:

By constructing a particular vision of global space and the 'place' of individuals, national economies and so on within it, it has been argued that the idea of globalization forms part of the rhetoric to legitimize certain political strategies. Thus ... globalization can also be seen as a myth, a construction, a discourse. (qtd. in Richa 262)

As Leslie Fieldler says, "Literary criticism is always becoming 'something else', for the simple reason that literature is always something else" (137).

Some critics have analyzed it as a collection of her biased attitudes towards the minor groups residing in India. Desai portrayed this novel as an outcome of her prejudice for proving the rightness of British colonialism. Heavily debated topics are of her derogatively projection of Nepalese as 'Neps,' rubbery, theft, lower class citizen, Buddho, uncivilized, violent etc. But, she forgets as she is a south Asian writer. So she blames all south Asian people as just the image of poverty stricken and Poor's club people though she begs appraisal to the west for recognition by undermining the sub Indian people. Her novel *The Inheritance of Loss* gets ultimately the honor of Booker Award. It was sole decision of the west to award the novel. The researcher likes to remind here Foucault's lines as the game of power circuit, the people who have power decides what to do. Similarly, here the west gave honor to this book as a good property of literature for proving as they are the authentic source to declare. So it always should not be good to be recognized in front of the power holder west.

Said explains that certain texts are accord:

The authority of academics, institutions and governments ... most important, such texts can create not only knowledge but also the very reality they appear to describe. In time such knowledge and reality produce a tradition, or what Michael Foucault calls a discourse, where material presence or weight not the originality of a given author, is really responsible for the texts produced out of it. (Reflections 94)

He negates a concrete universal system, so it is a loose system of statements and claims that constituting a field of supported knowledge and through which that knowledge is constructed.

It thus fails to take into account the historical context on situatedness of a literary work. In this connection, Kiran Desai's second novel *The Inheritance of Loss* stands apart as a flagrant case in point for it is the product of an alienated and ill-disported mentality, incorrigibly corrupted by the left over effects of colonialism. The writer spills her unfounded, totally biased black anger at the Nepali community through her fictional characters.

There are other topics too such as the Gorkhaland problem, the migrants to the USA and UK, the security trouble in India, the Kathmandu black markets etc. The novel tries to treat them all, but falters often in dealing with them because the writer is writing from a distinct perspective. She uses the second hand knowledge about the issues she is dealing with. The significance of this thesis lies in the fact that this novel was written over mid 80's so it extends keen observation to different contemporary issues like post colonialism, multiculturalism, globalization, hybridity, socio-politico insurgent group. The focal point is to elaborate and prove the main ideas how emerging globalization erases the local minor ethnic identities. Right after the phase

of colonialism, another type of colonialism that is globalization directly or indirectly prevails around the world. The globalization not only sprays the seeds to those previously colonized areas but to the rest parts of the world. But its rigorous impact is seen in those vulnerable groups as long as they are incapable to govern themselves due to the long colonization. Very abruptly the globalization scatters those groups so it is western intended plan and strategy to make them confuse whether to accept the corrupted modern or to remain isolated, denied to enter into the network of one global concept. The researcher's serious observation remains on the part of the USA immigrants like Biju, the psychologically grieved Judge, the problem of dilemma among the hybrids like Sai and very optimistic and ambitious feelings of cook towards his son Biju. Due to the negligence of Indian central government, the other minor groups like Gorkhalese felt repressed for not getting adjustable recognition in India. The sudden flow of globalization evaporates the gases over them to decide akin.

Previously colonization was justified as to civilized, cultivate to those vulnerable groups attempted especially by Britain and others. But the annunciation of globalization began from the 1980s from those powerful nations. Globalization erases the geographical lines and enters into the international relation. But some scholars regard this as a disturbance in leading autonomous decision in one's nation and citizens.

Though globalization brings innovation, concepts of helping international community, it has negative impacts too. It pushed minor ethnic groups back to the darker corner of the world. So the identities of minor ethnic groups remain silent since their identity is diffused by powerful elite groups.

This thesis is divided into four chapters: introduction, analyzing the globalization and its impacts, discussion of tools (postcolonialism), textual analysis comparing with globalization and concludes with an overview of globalization. The first chapter presents a brief flash introduction to the author Kiran Desai and her novel as an account of endlessly mobile and hybrid global identities. Globalization is the transformatory powers of the phenomenon, or the many ways in which it indeed marks a departure from the old world order. There is no doubt that globalization has made information and technology more widely available, and has brought economic prosperity to certain new sections of the world. But it destroys more human lives than any other simply because it cuts across all national, cultural, geographic, religious and other boundaries. The new form of colonization that is globalization has been initiated at the attempt of America which throws the rays of confusion amidst the minor ethnic groups. The attempt to keep the Indians at the corner or to marginalize the western brought up people like Desai has denied accepting their existence. The ways in which this thesis would be different from others and the relevance of this research are also briefly touched upon in this chapter.

Similarly, the second chapter discusses the critical concepts which would be deployed in analyzing the novel. In particular, the terms nation and world, colonialism and post-colonialism, globalization and neo-colonization, discourses, ethnography and subaltern, minorities and exiles are taken so as to facilitate the study of the text drawing upon the insights provided by these theoretical tools. However, the researcher will be based on the issue of postcolonialism. The ideas and theories generated by scholars such as Edward Said, Aijaj Ahmed, Karl Marx, Joseph Stiglitz,

Theoder H. Cohn, Jacques Derrida, Ania Loomba, Joe Moran, V.S. Naipaul, and Michel Foucault would be touched upon here.

The third chapter elaborates the contention of the thesis supporting them with the textual excerpts in their relevant context. In the main, this chapter shows how the novel, in line with the tradition of the old colonial and new form of colonization that is globalization, has devalued and scattered the people of different ethnic and cultural representatives.

Finally, the fourth chapter concludes the thesis with a brief recapitulation of the starting premise of the thesis and asserting how that has been proved by the end of the research work. Recapitulation of the thesis statement and its current overview of globalization would support the core study of this research abstract from the preceding chapters.

CHAPTER TWO

Globalization and Its Impacts

An Outline of Globalization

Globalization is the process whereby individual lives and local communities are affected by economic and cultural forces that operate worldwide. In effect it is the process of the world becoming a single place. It is a modern term used to describe the changes in societies and the world economy that result from dramatically increased international trade and cultural exchange. It means the increase of trade and investment due to the falling of barriers and the interdependence of countries. In other words, globalization is the process of integrating various economies of the world without creating any hindrances in the free flow of goods and services, technology capital, and even labor or human capital. Globalism is the perception of the world as a function or result of the processes of globalization upon local communities.

Globalization is a catalyst of changes that are necessary to violate longstanding social bargains in many countries; the widespread populist reaction to globalization is perhaps understandable. Dani Rodrik writes that “we need to remain (or become) competitive in a global economy” (23). The term has had a meteoric rise since the mid 1980s up until which time words such as international and international relations were preferred. International affairs embrace all kinds of relations traversing state boundaries, no matter whether they are of economic, legal, political or any other character, whether they be private or official and all human behavior originate on one side of a state boundary and affect human behavior on the other side of the boundary. So far it is a study of ‘the world community in transition.’

Thus, the discipline of international relation is concerned with the factors and activities which affect the external policies and the power of the basic units into which the world is divided. It includes a wide variety of transitional relationships, political and non-political, official and unofficial formal and informal. It is often realized that in the past men and women lived naturally simply, and freely, and that the process of history has been on a gradual 'decline' from that happy stage into an increasing degree of artifice, complexity, inhibitions, prohibitions, anxieties and consequent mental depression and discontents in the psychological, social, environmental, economic and cultural order.

The rise of the word international itself in the 18th century indicated the growing importance of territorial states in organizing social relations, and is an early consequence of the global perspective of European imperialism. Similarly, the rapidly increasing interest in globalization reflects a changing organization of worldwide social relations in this century, one in which the nation has begun to have a decreasing importance as individuals and communities gain access to globally disseminated knowledge and culture, and are affected by economic realities that bypass the boundaries of the state. Hence Dani Rodrik presents the debate on globalization:

Has globalization advanced so far that national governments are virtually powerless to regulate their economies and use their policy tools to further social ends? Is the shift of manufacturing activities to low-wage countries undermining global purchasing power, thus creating a glut in goods ranging from autos to aircraft? Or is globalization no more than a buzz word and its impact greatly exaggerated? (19-20)

The structural aspect of globalization is the nation state system itself on which the concepts of internationalism and international co-operation are based on the global economy, the global communication system, and the world military order.

Harishchandra Ghimire remarks for this:

The cultural dimension of globalization has entailed a grave problem of what is sometimes identified as cultural imperialism. The predominant culture of globalization is the American culture, which now seems to proliferate deep into indigenous societies and threaten the very existence of such local indigenous cultures. American pop songs, Mc Donald's, micro soft as Hollywood's films seem to be reaching the remotest corner of the globe. It is true when cultures come into contact there is going to be mixing, but the fact is that American culture is the dominant culture that prevails. Therefore, it is actually global culture in the form of Americanization that underlies fear and apprehensions about vanishing indigenous culture. (242)

Part of the complexity of globalism comes from the different way in which globalization is approached. Some analysts embrace it enthusiastically as a positive step of mounting the world in which access to technology, information services and markets will be of benefit to local communities where dominant forms of social organization will lead to universal prosperity, peace and freedom, and in which a perception of a global environment will lead to global ecological concern. For this group, globalism is a term of values which treat global issues as a matter of personal and collective responsibility. Desai's reference of global village reads as:

The shiny eyed girl said it many ways so that the meaning might be conveyed from every angle - that he might comprehend their friendliness completely in this meeting between Indians abroad of different classes and languages, rich and poor, north and south, top caste bottom caste. (56)

Globalization is the process of integration and interdependence of nations. This, to some extent, is obliteration of political and geographical boundary. The free flow of capital, goods, services, brain and information is called the globalization. This process is a combination these of economic, technological, socio - cultural and political forces.

Globalization evolved out in the decade of 1980s as a newly emerging trend in civilization. Desai's *The Inheritance of Loss* abundantly cites the references of globalization. Due to this trend Sai is parents get chance to marry irrespective of their different cultures and nationalities. It facilitates the people of one place to move on like globetrotting with the advancement and improvement seen in electronic communication. Eventually, powerful nation's identity becomes recognizable worldwide soon. Similarly, here some indigenous Indian cultures and its sub-continental cultures are undermined and overlapped by so-called fast runner British cultures. People of modern world wish to identify their names, styles, cultures overtly the civilization likewise English. Here is no territorial wall to run these productions. It can be taken critically like British cultures; other minor cultures like African, Nepalese, Indian, and Caribbean have no chance to be known globally and depend on power circuit as stated by Foucault.

Generally, globalization possesses the facets like economic, political, cultural, and others as well. Economic globalization refers to the interdependence and integration of national economy into the world economy by means of trade and investment. Basic conviction behind this idea is free flow of capital, goods and services that promote competition thereby resources will be allocated and utilized effectively and efficiently. As a result goods and services can be available at cheapest price. For this Desai writes:

... powders, oils, and ganglions of roots were proffered by Lepcha medicine men, other stalls offered Yak hair, untidy and rough as the hair of demons, and sacks of miniature dried shrimp with oversized whiskers, there were smuggled foreign goods from Nepal, perfumes, jean jackets, electronics, there were kurkri sickles, sheets of plastic rain proofing, and false teeth. (92-3)

Cultural globalization refers to the system, norm and value where lifestyle of the individual of one nation becomes universal. It has broken the tradition of marriage amidst own premises and race. Even the marriage between international candidate and the minor class person is openly welcomed. So the Judge goes to England and marries a distinct class lady. Nowadays, the trend of Englishness is increasing in other cultures too. People choose western dress; pants, miniskirts, t-shirt rather than enjoying their own national dress. The celebration of marriage, birthday, Christmas, Valentine's Day etc. displaces the native ceremonies. Eastern way of salutation *Sastang Dandawat* is turned into the way of erotic hugs and tongue kisses. Pizza sounded the best among the youth while they are unknown even of the sound of *Baber roti, sel roti*, etc.

The natural beauties of *Rodi* houses are changing into the brothel houses, dance, discos and bars. To spend money is not the matter but to grab pleasure, people ignore small river and hurriedly go for swimming pool. Increasing fashion of borrowing names from western soundings like Peter, Joseph, Ibsen is growing but no more Naradmuni, Kalidas, Dandapani, Chakrapani. The thirst of modern people is cooled by Coca cola, the natural coca cola hey (*mohi*) is slowly vanishing even the name that it contains.

Michel Foucault even questions materialism. Cultural materialism is a form of domination, but it does not use force. It is an indirect means of controlling the people. Cultural materialists distribute their culture, and make the people speechless. For instance, America gives arm, medicine and economic support, and affects the other nation's internal affairs. Italian philosopher Gramsci sees another effect of cultural materialism and says that it produces hegemony, the consent of the ruled to be ruled: ruled themselves agree to be ruled. People through hegemony internalize their inferior identities.

Political globalization focuses on the internationalization of any issue that has direct or spillover effects. It is the process by which an activity or undertaking becomes worldwide in scope. It refers to the absence of borders and barriers to trade between nations. As a consequence of increased global operation, the global economy is becoming more integrated than ever before. This gradual integration leads to the emergence of global village.

UN is a true global organization representing nearly two hundred countries of the globe and has been the hope of all countries in the world and their people especially small and poor ones towards establishing a prosperous, just, and peaceful

world. It is instructive to keep in mind that today international human rights and humanitarian laws have become important constituents of the ever enlarging body of public international law together with the growing recognition of the rights and obligations of individuals in the international plane as well. This is an important modern development in international law which has far reaching implications for states as sovereign entities as understood in a narrow traditional sense.

Greater the numbers of players mean multiple interests, multiple roles, issues, disputes and hierarchies that are constantly in flux are making the functioning of the UN system very complex and fluid. The UN has been handling all these actors and issues in fruitful ways, though not perfectly. This is why it has been the centre stage of world affairs and global governance acquiring faith of all world people for making their life better and safe.

Due to the paradigm shift in international relations marked by the emergence of globalization the opportunities, problems, and issues have become common, shared, and complex. The concept of governance has crossed the national boundary by making national governments more dependent with each other. Dani Rodrik writes “The global expansion of markets is undermining social cohesion and is inexorably leading towards a major economic and political crisis could be viewed as a more boldly expressed version of the potential danger” (30). All the issues in global governance need to be handled by common approach and strategy. All the initiative to tackle these issues should go through the way of the United Nations making this world body as the focal point. It should come out with concrete reform agenda which is acceptable to all, rich and poor, north and south, big and small.

Some feminists have claimed that globalization even increases the poverty of women. Richa Nagar and her friends write:

Even as women's poverty has deepened under these globalized regimes, women have often collectivized their gendered work, such as the provision of food and struggles for community infrastructure. In some cases, their collective works politicizes their roles and give rise to local activism in response to globalization. (262)

The World Bank defines globalization as the freedom and ability of individuals and firms to initiate voluntary economic transact with resident of other countries. Moreover, according to a World Bank report, *Global Economic Prospects 2008 Technology Diffusion in the Developing World* reads as: “Technological progress in developing countries between the 1990s and 2000s has been very strong, out pacing that in developed countries by 40 to 60 percent. But the gap between rich and poor countries is still very wide.” (qtd. in *Diplomatic Dealings* 208)

Another important organizational agent IMF defines:

Globalization is characterized by increases in flow of trade, capital and information as well as mobility of individuals across borders and wide spread diffusion of technology. It is the growing economic interdependence of countries worldwide through increasing volumes and variety of cross border transactions in goods and services, free international capital flows and more rapid and widespread diffusion of technology. (qtd. in *Diplomatic Dealings* 230)

Globalization brings some other negative impacts like growing problems in the market and the disruption of supplies due to strikes. People are pushed to be so materialistic that they conceal their real identity and assume fake recommendation to enter into and get visa of highly advanced countries. Before this trend people used to be content with their simple living but nowadays due to globalization they pose their hunger for more comfort, more money and more opportunities. The tensions created by globalization are real. They are, however, considerably more subtle than the terminology that has come to dominate the debate. Low wages competition, leveling the playing field, and race to the bottom are same catchy phrases that often muddle the public's understanding of the real issues. A more nuanced debate and more imaginative solutions are badly needed.

In his book in defense of Globalization Prof. Jagdish Bhagawat writes:

Refuted the claim that globalization is the root cause of many of the social evils and in fact, the various social causes that we all espouses such as advancement of gender equality and reduction of poverty are advanced and not get back by globalization. He rejected the arguments put forward by a prominent women is group who expressed their fears concerning the impact of globalization on their agendas and interests involving global case chains, unpaid house work, intra - family decision making, and WTO rulings the IMF and World Bank conditionality which are part of structural advanced programmes and their impact upon women, tourism induced prostitution and trafficking of women. (qtd. in *Diplomatic Dealings* 240-1)

Though globalization has increased living standard of people of some developing countries, they are becoming more and more dependent on developed countries and their multinational companies. Globalization is helping promote neocolonialism and dependency. Perhaps the most baffling of antiglobalization arguments is that trade and foreign investment are inexorably leading to excess capacity on a global scale. This is Grelder's key argument and ultimately the main reason why he believes the system will self - destruct. Considering his discussion of Boeing's out sourcing of some of its components to the Xian Aircraft Company in China. He writes:

When new production work was moved to Xian from places like the United States, the global system was, in effect, swapping highly paid industrial workers for very cheap ones. To put the point more crudely, Boeing was exchanging a \$50,000 American machinist for a Chinese machinist who earned \$600 or \$700 a year. Which one could buy the world's goods? Thus, even though incomes and purchasing power were expanding robustly among the new consumers of China, the overall effect was an erosion of the world's potential purchasing power. If one multiplied the Xian example across many factories and industrial sectors, as well as other aspiring countries, one could begin to visualize why global consumption was unable to keep up with global production. (qtd. in Dani 32)

Globalization is thus, a heavily contested concept. It has attracted theorists from many different disciplines. It is no wonder that using the term globalization often adds more to its confusion than to its clarification. But while people may

disagree on the precise meaning of globalization, few doubt its existence. The drastic change in information and communication in modern world has been furthering the terrorist's activities. The globalized system has boosted the activities of terrorists with modern equipments. Conflicts like Hindu and Muslim, between Tamil and Sinhalese, clashes between the Islamic nations and the USA are some important citation to germinate the terrorism. Moreover, the strong competition in making the nuclear arms and ammunition between Russia and USA, between India and Pakistan as well as others have devaluated the very spirit of peaceful coexistence and cooperation in the world.

Desai's Expression for Postcoloniality

This thesis has analyzed Desai's novel from the perspective of postcolonialism to observe how she has captured the postcolonial Indian culture, and got colonial neurosis with the process of globalization. There are still western cultures' germs left to be infected and cause diseases.

Postcolonial theory is also built around the concept of resistance, of resistance as subversion, or opposition, or mimicry. But it is with the haunting problem that resistance always inscribes the resisted into the texture of the resisting; it is a two edged sword. As well, the concept of resistance carries with it or can carry with it the ideas about human freedom, liberty, identity, individuality etc. which ideas may not have been hold in the colonized culture's view of humankind.

For the betterment, the option is, if not to entirely embrace the neo-colonial capitalist globalization, it is useful to sieve out the edifying and leave out the debilitating impacts of the colonial / postcolonial debates. As Loomba argues, in an age where there are enthusiastic theories about global village, universal citizenship

and hybridity and impurity, it may not be much useful to stick to the divide of colonialism and postcolonialism. Even then, as the Caribbean novelist George Lamming put it, "the colonial experience is a live experience in the consciousness of those people. [...] The experience is a continuing psychic experience that has to be dealt with and will have to be dealt with long after the actual colonial situation formally ends" (qtd. in Loomba, 155). So, the relevance of postcolonial studies cannot be undermined.

Desai expresses her postcolonial thought observed in Sai's behavior:

She who could not eat with her hands; could not squat down on the ground on her haunches to wait for a bus; who had never seen to a temple but for architectural interest; never chewed a paan and had not tried most sweets in the mithai shop for they made her retch; she who left a Bollywood film so exhausted from emotional wear and tear that she walked home like a sick person and lay in pieces on the sofa; she who thought it vulgar to put oil in your hair and used paper to clean her bottom; felt happier with so called English vegetables, snappeas, French beans spring onions, and feared - feared - loki, tinda, kathal, kaddu, patrel, and the local saag in the market. (194)

The colonizers justify their act of colonizing by grabbing other's territory as a course to take up their burden to civilize the other and to teach the natives the decent way of life of government or religion. And in doing so, the colonizer had to become rude even, at times of course, colonial discourse never questions the motives behind colonial expansion; to gain control over the global market. Indeed, it was their policy to prevail the illusionary assumption. For this M.H. Abrams views: "A major element

in the post colonial agenda is to disestablish Europe centric norms of literary and artistic values and to expand the literary canon to include colonial and postcolonial writers” (237). Both human and natural were exploited to the extent irrevocable by the colonizing powers is never mentioned in colonial discourse.

People in post colonial era feel odd because of gathering different racial people and the mixing cultures. It is reflected in the novel:

When Sai went to visit Darjeeling Gymkhana, the daughters of Mrs. Thondup, who attended learn to convent were supported to make friends with Sai - once, long ago, so the adults has conspired - but they did not want to be her friends. They had friends already. All full up. No room for oddness. (212)

People of one community get disturbed with the sudden overflow of another distinct group either rich or poor. The effects or neurosis of colonial period is still pervasive in the livelihoods of some Indian people. When the dog Mutt was reported as missing then the Cook asks for forgiveness saying: "Sahib, beat me ... I'm a wicked man, a weak man. I'd be better dead than alive. Then the cook fell at his feet, clasping one of them and weeping for mercy. I'm a bad man, forgive me, forgive me ..." (352).

The judge posits the dominant role in treating to the poor cook:

The judge was beating down with all the force of his sagging, puckering flesh, flecks of saliva flying from his slack muscled mouth and his chin wobbled uncontrollably. Yet that arm, from which the

flesh hung already dead, came down, bringing the Slipper upon the cook's head. (353)

For that maltreatment the cook responds “that is right: it's your duty to discipline me. It's as it should be” (352). Laura Albritton critically analyzes the judge's psychology:

The judge's tortured marriage, his repressed sexuality, his alienation, and finally, the way he turns on the cook, all contribute to making his a character whose purpose is more than simply didactic. The more we learn of him the more we realize that he is a complicated, monstrous human being, capable of affection (toward a dog) and enormous sadism. (171)

Kiran Desai opens with the long led colonialism that has let sprung the seeds of revolution, the anachronism in postcolonial India, where long suppressed people have begun to awake to outrage their anger and despair for their decade's long dissatisfaction. The Gorkhas Nationalist Movement hovers around the people in a land of mixed ethnicity and historical injustice. They are trying to assert out their own identity. This revolution is the consequence of injustice practiced in India at the race of colonialism and aftermath it. Achootan, a fellow dishwasher and Biju are comparing between the USA and England for their degree of humanity on charity works: “These white people! shit! But at least this country is better than England. There they shout at you openly on the street, go back to where you came from” (150). For this bitter and cruel behavior beyond the ground of humanitarian law Biju thought as he would have defended by shouting this line: “Your father came to my country and took my bread and now I have come to your country to get my bread back” (150).

But the novelist derogatively and negatively presents the minorities like Gyan, the cook, Biju. She is unaware of their pathos of daily lives and alienation from the majority wealthy Indians and from the central government of India itself. The references of Kathmandu black markets and rampant deception there shows her negative attitude towards Indian and Nepalese as well as south eastern people. Desai clothes the western dress and puts the western mask to delineate the Eastern places and people. The anti Nepali vehemence of Desai is beyond the comprehension of any sensible reader. The misrepresentation stems from the fact that she did not inhabit in India so she collects knowledge about this from her relation with the neighboring countries. But when the long down trodden people organize some rebellion, it is downright condemned as mere rebellion negating these factual, concrete bases of realities.

The goodbye, passing away of colonial domination, is observed slightly. It is shown in a symbolic way when the heavy rain swayed different things at Cho Oyu:

All night it would rain. It would continue, off and on, on and off, with a savagery matched only by the ferocity with which the earth responded to the onslaught. Uncivilized voluptuous green would be unleashed; the town would slide down the hill. Slowly, painstakingly, like ants, men would make their paths and civilization and their wars once again, only to have it wash away again ... (355)

The opposition and unacceptance of colonial power is also the facet of postcolonial study. So Desai writes:

BUY BRITISH - Jemubhai had seen the posters the day of his arrival in England, and it had struck him that if he'd yelled BOY INDIAN in

the streets of India, he would be clapped into Jail. And all the way back in 1930, when Jemubhai was still a child, Gandhi had marched from Sabarmati ashram to Dandi where, at the ocean's maw, he had preformed the subversive activity of harvesting salt. (123)

Tom Wilhelmus remarks for India:

Caught between Muslim Pakistan and Hindu India, Kashmir is turned into a wasteland.' In Rushdie's novel *Shalimar's Clown*, one local pandit quotes Keats when he dies, 'Now more than even seems it rich to die, to cease upon the midnight with no pain.' His generation knows that 'The story of the world he had known all his life was coming to an end, and that what followed ... would unquestionably be less graceful, less courteous and less civilized than what had gone before.' (347)

The absurdity lies when the people of a nation are unaware of other people in the same nation. Postcoloniality is a study about colonial history as well as acute consciousness to learn and love all minorities residing in the nation. Desai details about this:

When Sai was unknown, nothing of the people who had belonged in Darjeeling first. Through the book *My vanishing Tribe*, she come to know the Lepchas, the Rongpa, people of the ravine who followed Bon and believed the original Lepchas, Fodongthing, and Nuzongyue were created from sacred Kanchenjunga snow. (218)

It illuminates the extinct of minorities and recapturing them in the books kept in the library. The postcolonial people of India no more welcome the colonial exercise

so they utterly protest. It is found to the station and had to park for a way, for thousands of people had gathered to scream and demonstrate: “British raj murdabad!” (332).

This novel addresses some of the complexities of the postcolonial situation, in terms of the writing and reading situation of the colonized, and the colonizing people. The panic situation of colonized countries and people is shown throughout the world. The white people's master venture in running world organization is reflected in this novel. People of former colonized countries are viewed critically for such long and beastly captivating. In the morning the owners, Odessa and Baz drank tea and diligently they read the *New York Times* together, including the international news:

Colonial India, free India. Former slaves and natives. Eskimos and Hiroshima people, Amazonian Indians and Chiapas Indians and Chilean Indians and American Indians and Indian Indians. Australian aborigines, Guatemalans and Colombians and Brazilians and Argentineans, Nigerians, Laotians, and Zaireans coming at you screaming colonialism, screaming slavery, screaming mining companies screaming banana companies oil companies screaming CIA spy among the missionaries screaming it was Kissinger who killed their father and why don't you forgive third - world debt, World Bank, UN, IMF, everything run by white people. (149)

Postcolonial study deals with the past and future literature either previously or currently colonized countries, or literature written in colonization. To understand the significance and need of postcolonial criticism in its full import, one may refer to Chinua Achebe's much debated, appreciated and talked of essay ‘Colonialist

Criticism' (1975). As Achebe has shown in this provocative analysis, what the west conceives and proclaims as universal is merely Eurocentric and ethnocentric, and nothing more therefore quite unacceptable to other cultures:

Does it ever occur to these universalists to try out their game of changing names of characters and place in an American novel, say, a Philip Roth or an Updike, and Slotting in African names just to see how it works? But of course it would not occur to them. [...] I should like to see the word "universal" banned altogether from discussions of African literature until such a time as people cease to use it as a synonym for the narrow, self serving parochialism of Europe, until their horizon extends to include the entire world. (1193-4)

In general, strong countries dominate weaker ones to promote their own national self-interest, out of economic, religious, and cultural on other reasons. Postcolonialism raises the voice against colonialism and it wants to express the pain and suffering of colonized during or after the colonial period. Desai's accumulation of different viewpoints tries to stimulate discussion and enrich her own neutral opinion for the postcolonial India. One character Bose in this novel reacts bitterly about the colonial practices in India:

Bastards! What bastards they were! Goras - get away with everything don't they? Bloody white people. They're responsible for all the crimes of the century! 'Well', one thing we're lucky for, *baapre*, is that they did not stay, thank God. At least they left... Not like in Africa ___ still making trouble over there ... well, I suppose it doesn't matter too

much ____ now they can just do their dirty work from far away

(225-6)

In it, there is almost abhorrence in the relationship of colonizer and colonized. Its major subject matter is how the colonized people were suppressed and oppressed by the colonizer. In other words, postcolonial critics explore to imitate the suffering, pain, suffocation, alienation, marginalization, identity crisis, mimicry of the colonized people.

CHAPTER THREE

The Unveiled Impacts on Culture

Cultural Dislocation and Cultural Hybridity

The originality and Indian primitiveness have swayed with the sudden flow of westerners. Though they claim for the remedy and cultivating the Easterners, they are centered to succumb the patterned Indian way of life. So, this novel is really with more speculative and far reaching interests about cultural dislocation and consequently the cultural hybridity. The self glorification and presumption of the scholar now stands everywhere in full bloom and in its finest springtime. The title itself is clearly enumerative for what exactly mean by the loss? So far she explores the multifaceted aspects of loss. Desai asks, "Could fulfillment ever be felt as deeply as loss?" However, the sour of tragic past and every sort of loss experienced in the past is never stoppable and curable in the succeeding path of life.

One of the famous critics Mandira Sen in *Women's Review of Books*, reports the slum hypocrisy of two (Lola and Noni) sisters are in mimicry of the western traits:

The two elderly women who take up Sai - Lola, a widow and her sister Noni, who tutors Sai - live such a life. Their little rose - covered cottage is called Mon Ami, and its extensive land house perhaps the country is first broccoli patch. At night, they listen to the BBC on the radio, drinking smuggled cherry brandy. They are conscious of their class; their superiority to Mrs. Sen, their Anglophile neighbor, who is not quite as genteel as they are; their fellowship with Father Booty of the Swiss dairy, which makes real cheese, not the processed version

that most Indians eat; and their relationship to Uncle Potty, a wealthy old Indian who is living off his inheritance. (27)

This novel itself is the result of the writer's hybrid situatedness in literary and practical life. Historical experience, in particular the experience of dislocation, exile, migration, and empire, therefore open both of these approaches to the invigorating presence of a banished or forgotten reality. Regarding this a critic Ramesh Subedi says about that westerner's attitude behind any infrastructure in his thesis entitled *Colonial Vestiges in Kiran Desai's Novel*:

But what about the fact the establishment of transport system, even education in India was primarily intended not at uplifting the life standards of the natives but for expanding the colonial trade and producing the required work force for the maintenance of this enterprise in such a vast subcontinent. (36)

Globalization broke the geographical territory so people of one country can have access to go across the boarder in search of different things either money or comfort of optimum amount. Hence people don't have deeply seated passion for nationalism; they are merely guided by material earnings and comfort in higher degree while nationalism is a necessary spur to revolt against the colonizer, national consciousness must be immediately transformed into the social consciousness, just as soon as the withdrawal of the colonizer has been accomplished. Edward Said remarks for this "A disastrous process, whether for post colonials, forced to exist in a marginal and dependent place totally outside the circuits of world power, or for powerful societies, whose triumphalism and imperious willfulness have done so much to devastate and destabilize the world" (*Reflections* 379).

Kiran Desai herself is tempted by physical comfort of the USA. She moves there due to the liberal tendency to visit from one corner of the world to others. She dare to criticize and humiliate those poorly living Indians and Nepalese as much as she got and felt secure without living in her own country. If she had not been there, she would not have dared to do so. In this 21st century no one is ready to accept the fatalism and act like Robinson Crusoe to live alone for 27 years in such a desperately chaotic and solitude island.

Desai captures the desperation of the illegal immigrants from Latin America, Africa, and Asia ___ all suspicious of one other. All characters are stranger from each other. Lack of faith in India is something the majority of the poor share with their 'betters.' Patel's cook struggles to send his son, Biju, to America. The local doctor, whose son, like Biju, is going to America. The cook's shared experience with a member of the elite fills him with pride, creates a fake record of Biju's inoculations. Biju was of course stuffed with a small portion of the dilemma: "Biju had thought the men from his village was claiming that India was so far advanced that black men learned to dress and eat when they arrived, but what he had meant was that black men ran about attempting to impregnate every Indian girl they saw" (85).

Almost all of Desai's characters have been stunted by their encounters with the west. As a student, isolated in racist England, the future Judge feels barely human at all and leaps when touched on the arm as if from an unbearable intimacy. Yet on his return to India, he finds himself despising his apparently backward Indian wife. He hates his wife's Indianness, "An Indian girl could never be as beautiful as an English one" (185). What binds there seemly desperate characters is a share historical legacy and a common experience of impotence and humiliation. But the beginnings of an

apparently leveled field in a late - 21st century global economy serve merely to scratch those wounds rather than to heal them.

The desires for the west's consumer - driving multiculturalism is noted on the 'sanitized elegance' of Lola's daughter's British accented voice, which is 'triumphant over any horrors the world might thrust upon others.' At some moments, Desai's fiction takes a generally optimistic view of what Salman Rushdie has called hybridity, impurity, intermingling, and the transformation that comes of new and unexpected combinations of human beings, cultures, ideas, politics, movies, songs.

Tom Wilhelmus finds nostalgic feelings in Desai's novel that goes here:

All this is the substrate of Kiran Desai's novel *The Inheritance of Loss* which documents the collapse of one kind of civility based nostalgically on English life, and the emergence of another rash, uncivil, chaotic, and violent at large in India today. In the wake of 9/11, it is an attempt to grapple with the human dimension of our current dilemmas by doing what novels have always done best, delineate the lives of a small cast of characters in reaction to the historic forces around them. Moving swiftly between New York, Europe, and India during the Indian-Nepali insurgency of twenty years ago, the novel is alive and luminous, compelling, and gorgeously written despite the ideological shrillness of our times. Her characters are quirky and privately motivated, and her prose is lush, playful, and occasionally too self - consciously crafted for the business at hand. Her roots, like those of her colorful and anachronistic characters, lie in the English Comic novel and therefore project an attitude that might

appear mannered and complacent in a world that gnashes its teeth over past humiliations and present day wrongs. (345)

Desai's characters are from different ethnic background which also means different religions and different languages. The people who live in the same household have to resort to pidgin versions of their languages to be able to communicate with each other. Confusion is rampant among the characters either of linguistic or cultural dislocation. The author writes further about Harish Harry who blames his daughter for being American and scolds her: "The girl was become American. Nose ring she found compatible with combat boots and clothes in camouflage print from the army - navy surplus. 'You Go, Gurllll!!!!'" (165).

Salman Rushdie in his novel *Shalimar the Clown* presents Kashmir as an idealized place, valued not so much for its beauty or its cultural uniformity but rather for the manner in which it symbolizes how ethnically diverse societies can create a legacy of tolerance and civilization. Religiously and ethnically mixed, it proclaims, "we are all brothers and sisters here ... There is no Hindu - Muslim issue." The culture, in other words, is everything Rushdie admires: evolved, pragmatic, culturally rich and diverse, and beguiling. Some characters are exotic for western readers, they are stocked with English books, novels, accented voices, exactly what the Europeans do. The showy and hyperbolic statements noted on the upper class Indians such as the Judge's neighbours Lolita and Nonita their washing line sagged under a load of marks and Spencer panties. Lola mentions her own daughter, news reader for BBC radio, who "doesn't have a chip on her shoulder." Lola thought it would continue, a hundred years like the one past. Lola and Noni themselves are admiring English culture and manners.

The title of the book is also very appropriate as the writer brings here the message on numerous occasions that our experience of loss is reflected as an individual. The Judge Jemubhai Popatlal Patel is caught in his dilemma of being an Indian Gentleman. Desai has faltered to the portrayal of Sai's grandfather, judge Patel, who comes to perilously close to being a literary type, specifically, that type of anglophile found in a number of postcolonial novels. Laura Albritton reads as, "These characters, who have embraced the education, manners, and values of Britain (or more recently, the United States), embody the type of westernized 'native' that Lord Macaulay advocated in his infamous "Minute on Indian Education" in 1835, (170).

In connection with this, H. Hardless in *The Indian Gentle Man's Guide to Etiquette*, voices for identification:

The Indian gentleman, with all self respect to himself, should not enter into a compartment reserved for Europeans, any more than he should enter a carriage set apart for ladies. Although you may have acquired the habits and manners of the European, have the courage to show that you are not ashamed of being an Indian, and in all such cases, identify yourself with the race to which you belong. (qtd. in Desai 218)

The Judge rose high above his lower caste rural community by becoming an ICS (Indian Civil Service) officer, a rare incidence during British rule. He drifted apart from his wife, family and background in the process but was unable to become part of the society whose teachings he followed. Therefore, he hung suspended in the middle not quite sure of where to place himself. Hence he kept to himself, a somber soul imparting an air of dignity to the untrained eyes. So, the judge observed in Sai: "There was something familiar about her; she had the same accent and manners. She

was a westernized Indian brought up by English nuns, an estranged Indian living in India” (230). The only entity he bestowed his unpretentious and unconditional love upon was Mutt the dog.

The cook's son, Biju felt a similar confusion many years later in America. He grew up knowing that people belonged in certain groups, for examples Black people are thieves; Muslims are violent and bad people in general etc. During his increasingly frustrating job hunt and attempts to survive in a foreign land, he found himself questioning their values of a life time. In America, Desai presents Biju's dilemmas for what to do? In a confused and dislocated state Biju is presented here, “This habit of hate had accompanied Biju, and he found that he possessed an awe of white people, who arguably had done Indian great harm, and a lack of generosity regarding almost everyone else, who had never done a single harmful thing to India” (86).

Kiran Desai's account of the Holy Cow and Unholy Cow is hilariously accurate. She also points out the paradoxical nature of our inclinations. Biju returns not as a hero but as someone who has been robbed of all he had, down to the clothes on his back but who feels whole and restored. The gap between loss and fulfillment is closed.

Globalization pushed people to feel the sorrow of exiles; restless, turbulent, unceasingly various, energetic, unsettling, resistant and absorptive. So, many individuals have experienced the uprooting and dislocations that have made them expatriates and exiles.

Exiles as an Outcome of Globalization

Exiles are cut off from their roots, their lands, and their past. Unlike nationalism, exile is fundamentally a discontinuous state of being. Nationalisms are about groups, but in a very acute sense exile is solitude experienced outside the group: the deprivations felt at not being with others in the communal habitation. How, then, does one surmount the loneliness of exile without falling into the encompassing and thumping language of national pride, collective sentiments, and group passions?

Globalization is a process which makes scattering of individuals from one place to other. The free flow of migration, capital goods, services, brain and information is likely to happen with this process. It is nothing than the process of converting the world into a global family. In modern time exiles are in some cases the voluntary choice unlike banishment in past. Desai herself is like in exile, so she expresses her desperate solitude feelings through the characters like Sai. Sai is living with her grand pa Judge's Cook who complains Sai for her late coming and flattering the cook's love for her. He shouts, "From childhood I have brought you up! with so much love! Is this any way to talk? Soon I'll die and then who will you turn to? Yes, yes, soon I'll be dead. May be then you'll be happy. Here I am, so worried, and there you are having fun, don't care ..." (160).

But she paints negatively back her own nation (India) as remarked by Aijaj Ahamad in third world literature. Ahamad has stated so succinctly, the self exiled intellectuals, the experts on the east, from the east who are now safely stationed in the westerns metropolis and academic, have no justifiable ground to claim the position of minority and the subsequent privilege appertaining there unto writer and of history of the natives back at home.

Nationalism is an assertion of belonging in and to a place, a people, a heritage. It affirms the home created by a community of language, culture and customs, and by so doing, it fends off exile, fights to prevent its ravages. Edward Said remarks here with acute observation:

Exile is strangely compelling to think about but terrible to experience. It is the unbearable rift forced between a human being and a native place, between the self and its true home; its essential sadness can never be surmounted. And while it is true that literature and history contain heroic, romantic, glorious, even triumphant episodes in an exiles life, these are no more than efforts meant to overcome the crippling sorrow of estrangement. The achievements of exiles are permanently undermined by the loss of something left behind forever.

(173)

Exile is another way of saying that a life of exile moves according to a different calendar, and is less seasonal and settled than life at home. Exile is life led outside habitual order. It is nomadic, decentered, contrapuntal; but no sooner does one get accustomed to its unsettling forces erupt a new. For an exile, habits of life, expression, or activity in the new environment inevitably occur against the memory of those things in another environment. Thus, both the new and the old environments are vivid, actual, occurring together contrapuntally. In connection with this, Said expresses his statement:

In a place like New York, but surely also in other western metropolis like London, Paris, Stockholm, and Berlin, all these things are reflected immediately in the changes that transform neighborhoods, professions,

cultural production, and topography on an almost hour - by - hour basis. Exiles, émigrés, refugees and expatriates uprooted from their lands must make do in new surroundings, and the creativity as well as the sadness that can be seen in what they do is one of the experiences. (*Reflections XIV*)

Desai puts forth the difficulty of existence of exiles that are living and working illegally in the USA; there is no birds' eye to depict the psychological conflicts, in the narrative voice to emphasize the horror of alienation and express its results. Although *The Inheritance of Loss* was warmly awarded the prestigious Booker prize, and was well known in the west, where Desai lives and for whom she primarily writes, it fails to show affection to those victims of discrimination, issues from racism, poverty, in search of identity, nationalism, and ethnic minorities. Identity is the issue of questioning for those exiles, the assumption whether identity is something we possess or a fixed thing to be found. Identities are discursive constructions, which change the meanings according to time, place and usage. For this Barker opines "Identity is best understood not as a fixed entity but as an emotionally charged descriptions of ourselves" (166).

The vast human migration attendant upon war, colonialism and decolonization, economic, and political revolution, and such devastating occurrences as famine, ethnic cleansing, and great power machinations. Desai writes, "The streets were empty but for the homeless man who stood working at an invisible watch on his wrist while talking into a dead pay phone" (59).

Desai is at her best attempt when showing how even globalization cannot solve the trappings of class. The gap in the literature on globalization has largely

ignored migrants and their networks to the extent that migrants have been considered they are conceptualized primarily as workers, rather than as complex, political subjects. The relationships between “globalized” capital and “localized” labor and people as subjects are absent from globalization research, including the critiques. A character in the book, Sai paints the act of immigrations as an act of cowardice:

Immigration, so often presented as a heroic act, could just as easily be the opposite that it was cowardice that cools many of America: fear marked the journey, not bravery: a cockroachy desire to scuttle to where you never saw poverty, not really, never had to suffer a tug to our conscience: where you never heard the demands of servants, beggars, bankrupt relatives, and where your generosity would never be openly claimed: where by merely looking after your own's wife-child-dog yard you could feel virtuous. Experience the relief of being an unknown transplant to the locals and hide the perspective granted by journey. (299)

One of the major characters, Sai, upon whom the story of novel renders throughout this novel, herself is the representative of exiles as she remembers her childhood, bored at her loneliness. She is jealous of the cook's love for the son. She is hungry for getting warm affection. It is reflected when she realizes the reality, “This the cook had done for Biju, but also for himself, since the cook's desire was for modernity” (62).

Expatriates voluntarily live in an alien country, usually for personal or social reasons. Expatriates may share in the solitude and estrangement of exile, but they do not suffer under its rigid proscriptions. *Émigrés* enjoy an ambiguous status.

Technically an émigré is anyone who emigrates to a new country. Choice in the matter is certainly a possibility. Colonial officials, missionaries, technical experts, mercenaries and military advisers on loan may in a sense live in exile, but they have not been banished. White settlers in Africa, parts of Asia and Australia, may once have been exiles, but as pioneers and nation builders, they lost the label 'exile'. WB, IMF, WTO are the actors of economic globalization, these institutions are the ones with power over the global economy, as it bears witness in Greider's proposition in characterization of four competing power blocks:

The biggest, most obvious loser ... is labor ... National governments, likewise, have lost ground ... most governments have become mere salesmen ... multinational corporations are, collectively, the muscle and brains of this new system, the engineers who are designing the brilliant networks of new relationships ... [The] principles [of finance capital] are transparent and pure: maximizing return on capital without regard to national identity or political and social consequences. (qtd. in Nagar 268)

Globalization led to constitute as powerful actors viewed markets and workers as objects to be controlled. Moreover this novel illuminates on the cook's son Biju's restless, poorly and lonely roaming in New York City with a pathetic scene: "standing at that threshold, Biju felt a mixture of emotions; hunger, respect, is loathing" (57). Desai elaborates minutely Biju's deteriorating condition due to the underestimating work in the USA:

At the Gandhi Café, amid oversized pots and sawdusty sacks of masalas, Biju set up his new existence. The men washed their faces

and rinsed their mouths over the kitchen sink, combed their hair in the postage stamp mirror tacked above, hung their trousers on a rope strung across the room, along with the dishtowels. (163)

Exiles often pushed their life with certain inspiration and urge. So Biju here has undergone such pathetic life internalizing his father's (cook) frequent urge to remain in USA until to have received the green card and somewhat dodging the life in vain with the flash memory of his uncle. Desai voices for this:

Inspired by the memory of an uncle who used to go out to the fields in winter with his lunch time *parathas* down his vest. But even this did not seem to help, and once, on this bicycle, he began to weep from the cold, and the weeping unpicked a deeper vein of grief such a terrible groan issued from between the whimpers that he was shocked this sadness was so profound. (57)

To attach oneself with something is only a matter of mental speculation. Regarding the condition of postcolonial writers caused by the globalization process, Salman Rushdie further writes:

It may be that writers in my position, exiles or immigrants of expatriates are haunted by some sense of loss, some urge to reclaim, to look back, []. But if we do look back, we must also do so in the knowledge which gives rise to profound uncertainties that our physical alienation from Indian almost inevitably means that we will not be capable of reclaiming precisely the thing that was lost; that we will, in short, create fictions, not actual cities or villages, but invisible ones, imaginary homelands, Indian as of the mind. (10)

Globalization attracts people towards money. It leads them to be over ambitious to fulfill the deeply seated ambitions of postcolonial Indian people that they even can put their body in mortgage. The cook forces his son to stay there, “Biju Beta, You have been fortunate enough to get there; please do something for the others” (104). Biju is confused and has obligation so he is self pettied, “Biju could not help but feel a flash of anger at his father for sending him alone to this country, but he knew he wouldn’t have forgiven his father for not trying to send him, either” (91).

Haunted by the problems of belonging and association and label of identification, Naipaul creates a journey of making identity, through his fictions. This process of making identity has proven to be a never ending one creating himself an illusion. In this process he deliberately alienates himself by not confining either to a Trinidadian, or Indian, or a British identity. Another character Saeed expresses his experience to Biju, “No jobs here anymore, if I were a young man I would go back to India, more opportunities there now, too late for me to make a change, but you should listen to what I’m saying. Everyone says you have to stay this is where you’ll make a good life, but much better for you to go back” (108).

People in America from other countries are dying for green card. For such green card, “Man could fit in enough to set up an entire life in another country’ then, of course, there were those who lived and died illegal in America and never saw there families, not for ten years, twenty, thirty, never again” (109).

Foucault voked critically for making the strict paradigm to allow the people of one country's entry into others. This is the game of power circuit. It has been taken that the lucky one can get visa of western nations particularly of USA. It is the superhumanly challenging to get lottery and stamped visa of USA. So Biju here

wishes for the green Card “The green card the green card the ... without it he couldn't leave. To leave he wanted a Green Card. This was the absurdity. How he desired the triumphant After The Green Card Return Home, thirsted for it” (108).

This is how the study of identity is constrained to the cultural identity constrained to the cultural entities as it plays greater role in shaping and molding one's identity and existence. It has brought attention to observe the status of exiles minutely and overview the impacts of globalization over it. In fact, culture and the city's inhabitant were being provided with a glimpse of something for and forlorn that they might use to consider their own loneliness. For them, the culture is the spinal curd to hold one's identity. Desai whizzingly documents here the prevailing conditions of exiles. The crisis seen over the cultural identity due to globalization is a viable issue among the postcolonial sub continental people.

CHAPTER FOUR

Desai on Globalization

Desai on Globalization

This thesis is an attempt to approach the possible ways of analysis about globalization applying in Desai's novel *The Inheritance of Loss*. Her conscious and unconscious depiction of the postcolonial anachronism of India and her true Self has been presented through fictitious characters in her novel. It focuses on the impacts of globalization that pressurize vulnerable native people to move without direction. This is a continuation of the counterculture movement of the colonial era that made to realize as a loss for aboriginal people. Almost all characters in the novel are engaged in some way by the influence of ever spreading globalization leaving some characters in a mess of either to indulge or to withdraw the opportunities and challenges of globalization. It is often controversial on the relationship of nationalism and globalism. Though here nationalist movement is gaining momentum in the northern Indian states, globalization is more vigorously spreading overall parts of the world overlapping the nationalist echoes of native people. It is widely accepted that globalization has had the effect of accentuating inequalities among people, societies, nations and regions. The factors to lead globalization are the issues of racism, nationalism, dislocation, assimilation, and multiculturalism. Simultaneously they are the central subject of questioning in this novel.

Globalization is a whirlwind of relentless and disruptive changes that has permeated various layers of life through the reshaping of competition globally as a result of technological revolutions such as in micro-electronics, leaving other thing helpless, arising cultural environmental problems in its wake. It affects some

societies, states and regions more than others, threaten the states autonomy to some extent but policy making process may not be prevented. It contributes to fragmentation and conflict as well as unity and cooperation. Globalization has political, social, cultural, economic, and environmental, climate, and military dimensions. It has helped many countries to develop at a rapid pace though it may have hit the local enterprises hard.

From the experiences of the 1980s and 1990s it is increasingly clear that liberalization and globalization have been unable to solve the fundamental problems of developing countries. That includes the problems of massive and chronic poverty, wide spread and multidimensional human deprivation, unemployment, lack of social and economic overheads, hunger and social tensions, increasing inequality, dislocation of millions of people, environmental degradation and cultural erosion. In addition, globalization is creating new threats and dangers in the form of financial viability and economic insecurity, job and income insecurity due to dislocation from economic and corporate restructuring and presence of global competition. Further due to over consumption by rich countries and increasing deprivations of poor people are putting massive pressure on natural resources.

Globalization must be wisely regulated to ensure its benevolent effects and it must have a human face. There must have certain reforms like the need for reforms in international public institutions, such as the WTO, the IMF and the World Bank. It would make globalization fairer and more effective in raising living standards, especially of the poor. The need of the hour is not just institutional changes but changing the mindset about globalization. The global corporations of today conduct their operations in worldwide if the entire world were a single entity. If we are to

address the legitimate concerns of those who have expressed a discontent with globalization and to make it for billions of people, it must have a human face.

Grown up in the USA, Desai tries to penetrate into the lives of exiles. She is there due to the liberalized process of globalization. People of globalized world especially in this novel conferring to India and Nepal are by hook and crook like to settle and do any job in western cities. Desai exactly portrays here the same patterns; the life of Biju, the son of Sai's grandfather's cook, who belongs to the 'shadow class' of illegal immigrants in New York and spends much of his time dodging the authorities, moving from one ill-paid job to another. Still he is desirous of green card of USA. Biju's story outlines the pains and gains of exiles about what it was like to be an illegal immigrant in New City struggling to make it through.

The proponents of globalization are of the opinion that globalization typically associated with the American style and developing countries must accept it if they want to grow and fight poverty effectively. Globalization is not occurring in a vacuum. It is part of broader trend we may call marketization. Receding government, deregulation, and the shrinking of social obligations are the domestic counterparts of the intertwining of national economies. Globalization could not have advanced this far without these complementary forces at work. The broader challenge for the 21st century is to garner a new balance between the market and society, one that will continue to unleash the creative energies of private entrepreneurship without eroding the social bases of cooperation.

In other views, globalization is an example of neo-colonialism because it adheres to the colonialism in other ways. It is a way of dominating one country through different sorts of coercions rather than physically controlling that country.

Such coercions are resorted to economic or commercial purposes. Globalization is, therefore, nothing but threatening and evil to the poor and peripheral nations of the world. In the context of a globalized world there have increasing competencies from agriculture to culture to climate change. The need to create balance governments are obliged to function under a frame work of broad based relationships, co-operative networks, and government and non-government actors, the private sector, civil society and people to people level contacts.

Globalization has made national boundaries more porous. Most importantly geography is becoming less relevant and globalization has come to signify deterritorialization. Some skeptics regard the deepening of gap between the rich and the poor countries and their contention that the geographical distinction such as the North - South divide is disappearing in favor of a single global village. But Dani Rodrik views different that is the more serious danger. The accumulation of globalization's side effects could lead to a new set of class divisions "between those who prosper in the globalized economy and those who do not; between those who shares its values and those who would rather not; and between those who can diversify away its risks and those who cannot" (35). This is not a pleasing prospect even for individuals on the winning side of the globalization divide.

Globalization has been growing as a cross-disciplinary enterprise for analyzing the conditions that effect the production, reception, and cultural significance of all types of institutions, practices, and products. It dissipates the old structure in order to re-create a form of its own. Yet all events struggle to idealize and unify. As a consequence of the forces unleashed by globalization, developing countries will not have the choice of staying aloof, which will be detrimental to their

national interests. States will find it necessary to interact even more vigorously among them, if only to thwart the adverse impacts of the multitude of global processes.

Is globalization good? The answer to this question is mixed. To some people, globalization is a brave new world with no barriers, while to others it spells doom and disaster. A certainty is that no country can choose to remain aloof from this bandwagon of change and flux. And this is what we can preserve our self identity in a global world. It can be done by respecting human rights, international law, diversity of cultures, ethnicity and religiosity, by safeguarding and enjoying our culture and heritage, by protecting and caring for our environment, by recognizing our obligations to future generation, and finally by taking pride of our country and its uniqueness. At the same, we should not be carried away and victimized by globalization and its utter consumerism.

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