

Chapter I: Introduction

Born in India in 1971, Kiran Desai an expatriate Indian author received the prestigious Booker Prize for this novel in 2006. Her fame lies on the portrayal of Indian life and its cultural heritages. Specifically, it studies promises and predicaments and dreams and disillusionment of characters in postcolonial and transnational subjectivity. The dichotomies of the colonized and colonizer, the west and east and the oppression and resistance etc. have been indistinct as well as debatable in the heuristic of postcolonial discourse since internal marginalization and transnational experiences have questioned the discourse of postcolonial theory. This study focuses on Kiran Desai's postcolonial novel *The Inheritance of Loss* (2006). The dreams and disillusionments of characters in term of global and local context remains primary concern of the researcher. The motivation of Indian character even marginalized one like Biju has dream to fulfill his economic prosperity and pride in international market particularly in the USA as an immigrant worker remains futile. Similarly, the fatal armed struggle for identity and equality of Indo-Nepalese community turns out to stick in limbo. Dream of leading ideal and luxurious life pattern of westernized type of Jemubhai Patel and others gets into entire remorse. These contradictions in characters will be analyzed by applying postcolonial theory but it has got its own limitations so I have my explanations beyond the theory- dynamics of local and global so as to interpret the text.

1.1. Textual Analysis

This study basically examines three different types of characters who are victimized by the dreams either of local or global. Due to global phenomenon Biju gets attracted by the international market of immigration whereas the Indo-Nepalese community are motivated by the discourse of mere localism where they could attain autonomous states with identity and equality

of all kinds. They are also instigated by the discourse of globalization that encourages seeking rights of marginalized communities. These contradictions have been pertinent in the text. The first type of character is Biju, the only son of Pannalal - the cook, to an Indian retired judge whose mother died falling off a tree while collecting fodders for the cattle so he has been brought up with love, care and dream by his father. The poor and rich, educated and illiterate, skilled and unskilled Indians are encouraged to cross the national border particularly to the USA for financial and social prosperity and pride in no time. Biju, therefore, dreams to go to the USA even though he would have sure to do manual jobs of low status since he has been an illiterate and unskilled labour there. He is completely disillusioned by the transnational experiences due to his illegal status of immigrant who finds him to be exploited and humiliated even by Indians in their small-scale business houses there. He also cannot negotiate his cultural beliefs in the USA. He remains in the crossroad, inbetweenness since his dreams of better life and commitment to his Indian identity fail. He neither can achieve economic success nor admit cultural assimilation so he is in the state of displacement and unhomeliness, conceiving diaspora identity. At last, he goes home “without name or knowledge of the American president [...] without even hearing about [...] the Statue of Liberty” (314).

Another type of character is Jemubhai Patel, an Anglicized retired judge and the owner of Cho Oyu in Kalingpong, India who is haunted by the ghost of colonial ideology of the past. He is fascinated by the promises of western education and cultural practices as well as by the idea of securing future in Civil Service. He turns out to be completely Anglicized and Anglophile to the extent of appearing alien when he comes back to India. He remains the parody of Englishman in thought and practice so he becomes alienated and stranger to himself in his own native culture. He cannot incorporate his personal life with his wife and family, seeking ideal patterns in others’

culture but hatred roots thoroughly, “rage with enough muscle [...] for entire nations” (173). His dream of leading an ideal life of Englishness fails who, therefore, realizes the disillusionment of his desire or dream.

Another strand of the text is its enactment of a version of nationalism that is the postcolonial aspiration of indigenous people to create an independent political structure, having particular territory. The Indo-Nepalese community has been influenced by this discourse of globalization demanding their independent and autonomous political structures, “to fight to the death for [...] Gorkhaland” (126) so that they could fulfill their promises of Gorkha identity, freedom and autonomy. The dream of ethnic community, too, gets failed at the end as irrelevant derivatives of western influence. The study elaborates these three folding of the novel in the chapters below incorporating to the discourse of postcolonial studies and beyond it.

1.2. Analyzing the Discourse of Localization and Globalization

The novel dramatizes pain of exile, economic inequality, Anglophile temperament, terrorist violence etc. The postcolonial studies endeavor to explain the cultural issues of marginalization, oppressions, exploitation, resistance etc. The study seeks to explain these textual issues incorporating with discourse of global and local posited by Homi K Bhabha, Arif Dirlik and Arun Appadurai. Hence, it studies postcolonial subjectivity where ambivalence of appropriation and rejection plays prominent role. This study also attempts to analyze the postcolonial contradictions-promises and predicaments and dreams and disillusionment. In such context, the contention of the researcher is related to the question of inevitable global influences and fascination to locals since they have been marginalized by the discourse of modernity and progress. Though there is no single universally accepted definition of globalization, many authors and institutions have attempted to define it as per the interests and experiences of them.

The advent of twenty-first century has transformed this world into a single village without power to reject globalization. Thomas W. Zeiler has attempted to define globalization as very boon-aspiring vision (as advocated by big corporate agencies) in Encyclopedia of American Foreign Policy, 2002 as follows:

Consequently, a more sophisticated definition might emphasize that contemporary globalization is a complex, controversial, and synergistic process in which improvements in technology (especially in communications and transportation) combine with the deregulation of markets and open borders to bring about vastly expanded flows of people, money, goods, services, and information. This process integrates people, businesses, nongovernmental organizations, and nations into larger networks. Globalization promotes convergence, harmonization, efficiency, growth, and, perhaps, democratization and homogenization. (Zeiler)

He argues that globalization is cultural condition, “a complex, controversial, and synergistic process” that results “flows of people, money, goods, services, and information” (Zeiler). This is a promising condition, according to him, because it, “integrates people, businesses, nongovernmental organizations, and nations into larger networks” (Zeiler). He concludes that it obviously promotes the present world into “convergence, harmonization, efficiency, growth, and, perhaps, democratization and homogenization” (Zeiler). It is not merely the individual opinion of particular author or thinker rather it is the foreign policy of America which has been acknowledged in the world. His primary thesis shows only positive assertion of globalization which promotes all sectors of human relations, emphasizing homogenization. It also accepts the idea of flows of various kinds as the character of this world as advocated by Arjun Apadurai. This process has obviously ignored the importance of local cultures and ethnicities, putting them

to margin as if they are fundamentally barrier to modernity and progress. Many immigrants have got tremendous economic success leading secured and happy life in the flows. One of them is Saeed Saeed, a Muslim immigrant, becoming successful in the USA on whom Biju has faith and love there. But globalization has got bleak side, too, which has invited many unprecedented problems and evils. Zeiler does not posit only a single positive feature of globalization but he has also unfolded the contrary side. According to him the dark side of globalization is:

Globalization also has a dark side. It produces economic and social dislocations and arouses public concerns over job security; the distribution of economic gains; and the impact of volatility on families, communities, and nations. Many also worry about a growing concentration of economic power; harm to the environment; danger to public health and safety; the disintegration of indigenous cultures; and the loss of sovereignty, accountability, and transparency in government. (Zeiler)

His crucial idea for cultural criticism is the notion of social and economic dislocations that have been invited by the condition of globalization. Similarly, it disintegrates indigenous cultures, intrudes sovereignty of weak or poor nations, and expands economic wings of multinationals and corporate agencies by exploiting resources, including human resource. He also critiques upon the deteriorating effects to environment, public health etc. Biju can be characterized as the victim of globalized conditions who can never negotiate with his native culture abroad. The immigrant and hybrid consequences have not accessed prosperity and state of negotiation as advocated by promising current of globalization. He achieves only dislocations, unhomeliness and oppressions as a result he seeks resolution in coming back to native land. Neither globalization remains promising nor does hybridity turn out to be binding force for him. I do not have primary job to reflect upon the advantages and disadvantages of globalization in my research but I would inhere

concept of glocalization. The term glocalization explains the new human condition developed by the process of globalization. It is Joseph Roman who defines this term in his article, “The Three Uses of Glocalization,” in the lines below:

In a very general sense, “glocalization” has come to suggest the interplay between the global and the local to produce very different kinds of political, social, and economic relations [...] The global was scripted as being homogenizing because of the economic and cultural flows associated with it (proactive) and the local being a site of heterogeneity fighting to keep out globalization (reactive). (1-2)

The expression above shows the dynamic relationship between global and local. The local aims “to keep out globalization” so as to inherit heterogeneity because it has been “scripted as being homogenizing” process due to economic, cultural and other flows. The primary contrast lies to the battle of saving and loosing local heterogeneous cultures in the era of global homogenization process. This study relates the idea of interrelationships in order to discuss the various layers of the novel particularly selected incidents and characters.

In order to elaborate the nature of this complex phenomenon, Homi K Bhabha coins the term ‘Hybridity’ and explains it to some extent. In his book *The Location of Culture*, he attempts to explain the heterogeneous result of cultural traffic. He posits the idea of flows of people, ideas and cultures as hybrid reality in which, according to him the identity is never lost, “This interstitial passage between fixed identification opens up the possibility of a cultural encounter that entertains difference without and or imposed hierarchy”(4). The fixed, purely rooted originality of culture has remained unattainable aspiration due to flows and encounter of different cultures but they would appear in distinct form without merging to larger one. He also

points out that there is no any hierarchy of high or low, pristine or marginal, national or local as such. Bhabha argues that the cultural encounter doesn't create rootlessness for people and loss of particular cultures but the situation results flourishing possibility by inventing new and creative co-existence of all the cultures "without and or imposed hierarchy"(4).

What he basically endeavors to explain is the co-existence of various identities into hybrid condition where there would not be any hierarchy of center and margins, modern and traditional, global and local etc. His position seems to be that of a cosmopolitan in surface but being positive to the flows and encounters of various identities he does not postulate himself to be the agent of rigorous globalization which claims purely homogenized identity in the world. It does not mean that all marginal or local and traditional cultures should merge into the powerful national or global culture and identity. They can exist in a distinct way even though they do not remain aloof from the essential characters of each others. My study seeks to employ his idea of cultural co-existence in the global village but I also drag the limitations and contradictions of his idea in the text.

Bhabha depicts the era, "For the demography of the new internationalism is the history of postcolonial migration, the narratives of cultural and political diaspora, the major social displacements of peasant and aboriginal communities, the poetics of exile, the grim prose of political and economic refugee"(5). He offers that the concepts of homogenous national cultures, linear historical traditions and organic ethnic communities are to be redefined in this new internationalism since displacements, migration, exile, refugee etc. have compelled us to resituate our own position. He does not merely intend to create bleak picture of globalization but he particularly aims to redefine the relationships between global influences and local identities. He explains his purpose in the following lines:

...that the very idea of a pure, 'ethnically cleansed' national identity can only be achieved through the death, literal and figurative, of the complex interweaving of history, and the culturally contingent borderlines of modern nationhood. This side of the psychosis of the patriotic fervour, I like to thin, there is overwhelming evidence of a more transnational and translational sense of hybridity imagined communities.

(5)

The homogenized and pure cultural and national identity ultimately remains unattainable reality for him. It might invite destructive consequence when one seeks idea of purity in terms of culture and nationality. He has been critical to the discourse of globalization who neither admits it as promises nor as predicaments. He, on the contrary, opines global flows as neutral phenomenon. He opines this era as contra-modern where contingency as well as discontinuous features simultaneously work. The resistant to oppressions have become common politics of the marginalized people in the world. However, culture can never be a marginalized identity for Bhabha who admits culture as 'hybridity' that constitutes borderline conditions in the society. Bhabha, therefore, says that it requires for us to reinscribe social imagery.

Bhabha defines hybridity as opposite to cultural purity in hierarchy where contradictions and ambivalence would exist, establishing co-existence among cultures. He illustrates the uncertainty and ambivalence of culture, "In that uncertainty lurks the white-masked black man; and from such ambivalent identification- black skin, white masks – it is possible, I believe, to redeem the pathos of cultural confusion into a strategy of political subversion" (62). Though we attempt to form our own distinct 'Self,' distinguishing it from 'Others', we simultaneously appropriate them in desire but in disguise forms. It would invite confusions or ambivalence

position though politics of resistance would remain strategy of the marginalized people, culture etc.

Cultural confusion is always the case which is eminent in the novel of Kiran Desai, too. Jambhubhai Patel has been imprisoned by ambivalent identification so he can't adjust his being in his native cultural context. Bhabha, however, does not aspire to introduce third perspective that comes out as resolving option in this age of mobility. In other words, no third distinct culture can be reformulated out of tension between two or among many cultures. The negotiation prevails where essentially deserving features of both or all cultures exist. Jemubhai Patel, Biju and Indo-Nepalese community, however, could neither negotiate with cultural encounter nor turn out to be blissful in merging with powerful one. They remain in crossroad and confusions, reaching nowhere but always in search either purity or appropriation.

Another tool to apply is the insightful theoretical notion developed by Arif Dirlik in his essay "The Global in the Local" published in *Cultural Production and Transnational Imagery*, a book edited by Rob Wilson and Wimal Dissanayake. He argues local as a site of promise because it can resist the rampant global intervention and liberate the oppressed and marginal. He writes dynamic relationship as follows:

My primary concern is with the local as a site of promise and the social and ideological changes globally that have dynamized a radical rethinking of the local over the last decade. I am interested especially in the relationship between the emergences of a global capitalism and the emergence of concern with local as a site of resistance and liberation. Consideration of this relationship is crucial; it seems to

me, in distinguishing a ‘critical localism’ from localism as an ideological articulation of capitalism in its current phase. (22)

Dirlik has defended the idea of local as a “site of promise” which, for him, is not a regressive traditionalism so as to invite genocidal result but he aspires to develop the notion of ‘critical localism’ that would emerge as “a site of resistance and liberation (62).” He has endeavored to reinscribe the creed of localism as “a dynamized radical rethinking (62)” so that it can perform as a site of resistance to and liberation from oppression. However, if one becomes critical to the dynamics s/he would not admit localism as redemptive angel from all sorts of oppressions as to sort out riddles of deterritorialization and transnationalism. Then, what is localism? What role does it deserve in this complicated era? How should researchers calculate it to explain postcolonial identity? Does it really work as testing hypothesis for the study of postcolonial texts? Though it might be a working hypothesis, “Critical localism as the site of resistance and liberation from all sorts of confusions and oppressions” (22) for Dirlik which would not be resolution to crisis of displacement, exile, immigration and confusions because discourse and existence of global flow is quite indispensable force. Hence, this study attempts not to seek local as only determining force to resolve the ambivalent and contradictory elements but it drags the insightful connections and interrelationships between these two complimentary forces. Dirlik puts his anger against modernist ideologies that suppress local as contra modern rout in the passage below:

Localism as an orientation in either a ‘traditional’ or a modern sense has never disappeared, but rather has been suppressed or, at best, marginalized in various ideologies of modernity [...] what makes it seem so it is historical consciousness that

identify civilization and progress with political, social, and cultural homogenization and justifies the suppression of the local in the name of general and universal. (23)

Localism, according to him, has been ‘suppressed’ and ‘marginalized’ as an undesirable practice, considering it not an ideology at all whereas discourse of globalization is highlighted as progressive form of civilization. Local, on the contrary, is suppressed in the title of traditionalism, considering it as hindrance to flourish universal consciousness. For him, local would not be an anti-modernist path for inviting conflict and status quo but it could integrate people emerging as a source of national identity. In evaluating the fall of socialist states of USSR and other countries, he opines that “local solutions to problems (23)” are must as to root and flourish any kinds of social or political systems. Hence, localism has got multidimensional application in various sectors –class, culture, gender, ethnicity etc. so as to resolve contradictions locally so that nationalism can be strengthened.

He is critical to the modern definition of nationalism, “Also questioned in this view are the claims of nationalism which, a product itself of modernization, has sought to homogenize the societies it has claimed for itself, suppressing further such local encounters, and ‘heterogeneity’ they imply” (25). According to him, nationalism, the product of modernization has emphasized the homogenize societies that naturally aim to suppress local heterogeneous elements. The consciousness is also articulated by new power holders especially by global capitalist in this era, aiming to formulate homogenous society, denouncing local not as consciousness at all. Dirlik attempts to gloss the interrelationship of local and global in the following way:

Ideologues of global capital have described this condition as “global regionalism” or “global localism,” adding quickly, however, that “global localism” is 70 percent

global and 30 percent local. They have also appropriated for capital the radical ecological slogan, “Think globally and act locally.” The term captures cogently the simultaneous homogenization and fragmentation that is at work in the world economy. (31)

Citing ideologues, Dirlik analyzes the dynamics as ‘global regionalism’ or ‘global localism’ for which the statistical equation is 70 percent global and 30 percent local for him. Though social, cultural and ideological factors cannot be statistically measured, the equation of them is to rethink or make evaluation of discourse of globalization. Hence “think globally and act locally (31)” can capture the essence of this era so that co-existence of them might function. Dirlik exposes the deviant form of capitalism, a condition of globalization, “ From the perspective of capitalism, the local is a site not of liberation but manipulation; stated differently, it is a site the inhabitants of which must be liberated from themselves to be homogenized into the global culture of capital” (35). Transnationality in ideology and economy has resulted manipulation and exploitation even intruding into national sovereignty and natural resources of weak nations and beings again to formulate homogenization.

He rightly views the asymmetrical consequence of globalization, “I suggested that the postmodern repudiation of Enlightenment metanarratives and teleology of modernity has allowed the reemergence of the local as a site of resistance and the struggle for historical and political presence of groups suppressed or marginalized by modernization” (35). Despite “suppression and marginalization (35)” by “Enlightenment metanarrative and teleology of modernity (35),” local has reemerged as a “site of resistance and the struggle for liberation (35)”. In other words, enlightenment project has attempted to marginalize the local as irrelevant and outdated site however Dirlik and other critics argue that local can play vital role to resist global oppression

and marginalization to it. But the politics of difference would also come down to the local sites, too, as authentic and unauthentic locals as an infinite chain of hierarchy. Postcolonial narratives, too, attempt to liberate marginalized nations from the ideological, political and economic domination of the First World, Euro-centrism. However they forget to liberate internal marginalization by resisting the enemy across the border. Thus local marginalization particularly has remained critical queries to the critics and researchers as to study it in terms of global discourse. In Desai's novel the ethnic struggle to establish autonomy and identity is the local site for resisting global discourse of nationality and homogeneity. Dirlik explains the dynamics as negotiation between these two contrary but complimentary sites below:

The local is valuable as a site for resistance to the global, but only to the extent that it also serves as the site of negotiation to abolish inequality and oppression inherited from the past, which is a condition of any promise it may have for the future. It is neither possible nor desirable to dismiss the awareness that is the product of modernity as just another trick of Eurocentrism. (38)

His essential insight is much more rational and practical than postcolonial theorists because he does not only endeavor to resist discourse of globalization as an ultimate evil but he proposes local as “the site of negotiation to abolish inequality and oppression inherited from the past”(38). He does not attempt to dismantle the hierarchy so as to empower the opposite one, the local since modernization and globalization process cannot be wholly resisted for reviving traditional localism. Hence, it needs negotiation between local and global that is the central concern of the researcher, too, in the study. In the text, revolutionary endeavor of ethnic community is exposed as unsuccessful effort because it aims to establish local as ultimate goal, avoiding global flows.

Consequently, he suggests that the originality and purity of local cultures cannot be configured so experiment should account with global compass. Local cultures are disorganized by so called authentic global forces so they should be protected not by avoiding global encounters but it should be observed in global experimentation. This is the idea similar to the idea of 'hybridity' advocated by Homi K. Bhabha. To launch successful resistance, the consciousness of translocal activity is must so that local consciousness would be strengthened.

Cultural transactions in the past were restricted due to nature of time and technologies however it gradually geared pace due to warfare, religious conversion, print capitalism and globalization etc. Arjun Apadurai in his book *Modernity at Large* discusses about new consequences of globalized condition. "Disjuncture and Difference" is the essay in the book in which he attempts to explain the global flows or unprecedented mobility that has invited complicated and problematic consequences. He argues, "The world we live in now seems rhizomic even schizophrenic, calling for theories of rootlessness, alienation, and psychological distance between individuals and groups on the one hand, and fantasies (or nightmare) of electronic propinquity on the other" (29). The ambivalent condition has occurred due to the character of modernity, inviting really very unique features. The global flows are indispensable phenomenon but it has endorsed ambivalence of appropriation, "bottomless appetite for things Western (35)" and resistance, "...if a global cultural system is emerging, it is filled with ironies and resistances" (29). In other words, the desire to possess modern goods is so rooted that it shows global fascination but at the same time it endeavors to resist globalization process as oppressive force to local heterogeneity.

Apadurai discusses concepts of mechanically produced images developed by Frankfurt School and Jean Bualdrillard, the imagined community of Benedict Anderson and the collective

representations of Emile Durkheim who primarily highlights the role of imagination as the key component of new global order, “the imagination as a social practice... now central to all forms of agency” (31). Globalization and capitalism endeavour to configure homogenized world by “cultural absorption by politics of larger scale” (31). Apadurai further manages to show the contradiction, “The central problem of today’s global interactions is the tension between cultural homogenization and cultural heterogenization [...] for polities of smaller scale, there is always a fear of cultural absorption by politics of larger scale, especially those that are nearby. One man’s imagined community is another man’s political prison” (32). Due to global interactions and flows, it invites “the tension between cultural homogenization and cultural heterogenization” (32). Britianization (Englishness, in the past), Americanization, Commoditization etc. remain the process with which homogenization has been spread. However, heterogenization continues as the never ending reality at local levels despite the fact that politics of larger scale attempts to absorb smaller ones. The fear of cultural absorption lies to ethnic minorities so they sometime forge violent terrorist struggle as to protect their cultural identity. The struggle of Nepalese Indian for cultural identity is one of the issues in this study which incorporates the above ideology. This is the era of disorganized capitalism that has led to disjuncture between economy and other factors especially cultural one. Apadurai’s framework of five dimensional flows that are primarily central concern for the study can be observed in the lines below:

I propose an elementary framework for exploring such disjuncture is to look at the relationship among five dimensions of global cultural flows that can be termed (a) ethnoscapes, (b) mediascapes, (c) technoscapes, (d) financescapes, and (e) ideoscapes. The suffix- scape allows us to the point to the fluid, irregular shapes of these landscapes, shapes that characterize international clothing styles. (33)

The flows has obviously inhered disjuncture since they are no longer objectively reiterating the parameter of sharing and enhancing human betterment. Because of cultural flows and disorganized capitalism, disjunctures of five dimensions have been proposed by him, explaining the intended meanings of 'scapes' that is "fluid, irregular shape (33)". He further elaborates the 'suffixes' as "perspective constructs, inflected by the historical, linguistic and political situatedness of sorts of actors; nation-state, multinationals, diasporas communities as well as sub-national groupings and movements" (33). Among these landscapes, "ethnoscapes" is central actor as to constitute larger formations of other landscapes. They are, of course, building blocks of imagined multiple worlds. He garners the rubric of 'ethnoscapes' as follows:

By ethnoscape, I mean, the landscape of persons who constitute the shifting world in which we live: tourists, immigrants, refugees, exiles, guest workers, and other moving groups and individuals constitute an essential feature of the world and appear to affect the politics of (and between) nation to a hitherto unprecedented degree. (33)

The flows of people does not constitute pristine valorisation of human beings but it construes painstakingly unprecedented degree of problems as to espouse free and independent beings with their identity. On the contrary, it constitutes condition of exiles, refugees and illegal immigrants and so on. In Desai's novel the problems of illegal immigrants has been highlighted. Biju, one of the principal characters, has been exploited due to his illegal status of immigrant even though many other Indians have admitted it as the ocean of opportunity there. Apadurai lights upon the susceptible proliferation of global culture in his article below:

First, people, machinery, money, images, and ideas now follow increasingly non isomorphic paths, of course, at all periods in human history, there have been some disjuncture in the flows of these things, but the sheer speed, scale, and volume of each of these flows are now so great that the disjuncture have been central to the politics of global culture. (37)

His central premise is to reinforce the ruptures that have been vicariously discerned due to flows of these landscapes around the world as an indispensable threshold. As to seek identity within the particular nation or community where there would be deterritorialized consequence, ‘mediascapes’ and ‘ideoscapes’ would play vital role, “Naturally, these invented homelands, which constitute the ‘mediascapes’ of deterritorialized groups, can often become sufficiently fantastic and one-sided that they provide the material for new ideoscapes in which ethnic conflicts can begin to erupt” (38). The result of it obviously would lead to ethnic conflicts as to resist the marginalization within. It is less observed by counter-grand narrative of postcolonial theory to decipher hierarchy within the territory. In Kiran Desai’s novel eruption of ethnic conflict results due to deterritorialized condition of Indo-Nepalese ethnic community within India which I will later elaborate the case applying this insights of Apadurai.

Dirlik’s theoretical framework of dynamic between local and global would be guiding tool to make thorough research of the novel. The homogenous narrative of postmodern discourse has postulated global culture as the single site where all other local marginal cultures are set to merge with it. It obviously discards the crucial value of local cultures as to bind people in harmonious ways. Similarly, Apadurai’s concept of human flows and its impacts in terms of identity has been relevant issue of this era. Biju’s condition of identity crisis and exploitation has

been examined applying theoretical modality of Apadurai. Jemubhai Patel's anglophile condition can be examined with critical concept of Homi K Bhabha and Apadurai.

Postcolonial studies has attempted to resist the domination, oppression and misrepresentation by marginalizing as 'Other' but this discursive practice has ignored issues of marginalization within. Transnationalism or discourse of globalization has highlighted homogenized identity and culture, enforcing to avoid heterogeneous ethnic and cultural identity of the local. This contradictory situation is pertinent in Desai's novel, too. Anglophile Englishness has been adapted with ideological appropriation to the West by middle class Indians who ultimately remain fragmented and alienated in native setting. Why does Jemubhai Patel get stranger to himself and his culture, parodying Anglophile Englishness? Why does Biju, becoming failure, have to come back to India from America even though it is supposed to be ambition of him and other majority of his nationalities to attain prosperity there? Why does ethnic community have to forge violent armed struggle for identity in India? Whether these cases of failure are individual ones or the types have remained crucial questions in the text. These baffling and provoking issues have not been addressed by postcolonial theorists so I would drag the dynamics of global and local, illustrating particular characters and events of the text as mentioned earlier to dig the issues dream and disillusionment of modern people.

1.4 Significance of the Study.

The primary objective of the study is to bring postcolonial discourse of glocalization in conversation. Through critical analysis of characters of three different types, this research aims at resituating the frame of postcolonial theory applying some of the relevant concepts and contesting others. It does not limit to the dichotomies of the colonizers and colonized the west and east, resistance and oppression, homogenization and hybridity. This study analyses the issues

of glocalization, as conceptualized by Bhabha, Dirlik and Apadurai as the primary tools of analysis. Given the nature of research, available time and resources, this study does not offer an analysis of new imperialism resulted by globalization.

This study makes significant contribution, basically in three areas of concern. First, it helps study novels of postcolonial themes in particular. Second, this research makes a significant theoretical discussion to the relevancy and limitations of postcolonial studies, connecting it to South Asian Studies. And, finally, the study shows the relevant eco-political context of the third world countries where multi-ethnic and multi-cultural condition is present that helps identify our own Nepalese situation.

1.5 Literature Review

Although political and psychological domination of the west have been discussed by critics and creative authors, they relegate the marginalised issues of caste, class, cultures etc. This research, therefore, attempts to relate these issues in connections to globalization. Among the critics, Mandira Sen highlights these contradictions in her essay, “Strangers to Themselves” who states that:

Shifting back and forth between Kalimpong, in the northeastern Himalayas, and the desperate world of the illegal, nonwhite immigrants in the grubby basement kitchens of New York’s restaurants, Desai points to the complexities of race and ethnicity in both places, with undercurrents of antagonism and incomprehension.

(27)

Desai, therefore, seems to be more interested in the global flows that has invited problems of immigrants as well as it leads to the loss of local cultures or modes of traditional life-patterns. It

would not have integration among people because it results “antagonism and incomprehension.” The class and ethnicity within have been ignored by the postcolonial scholars and Desai illustrates such crucial issues in her text. Sen has highlighted the ambivalent positions of Indians in assimilating and resisting the Western model of thought and attitudes. However, the uncritical adaptation of Western mode of life has led Indians to alienated and dejected consequences as argued by Sen, “but Patel had come to see Indian relationships, culture, and dark skin as inferior: Jemubhai's mind had begun to warp, he grew stranger to himself than he was to those around him [...] alienated to himself, he learned to take refuge in the third person to keep everyone at bay, to keep even himself away from himself” (27). This review shows the futile attempts of Biju as to get prosperity in approaching to the United State as an immigrant, “He 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” (28). Even losing everything he earns in foreign land, Biju becomes quite whole and restored that exposes the site of negotiation in the age of complexities. Sen primarily studies this text as postcolonial novel, having influences of globalized discourse.

Laura Albritton in *Harvard Review* observes the text as, “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 nightmare”(169). She exposes the contradictory dimensions such as independence and conflict of identity, lure and nightmare resulted by globalized condition, sense of nationhood and aspirations for foreign cultural modes of life. Albritton argues the loss of culture as, “We see this character in novels ranging from Arundhati Roy's *God of Small Things* to Andrea Levy's *Small Island*; usually, the non-Anglicized characters loathe and resent the anglophile for betraying his or her roots or authentic self” (170-

171). Anglophile self is considered to be unauthentic one in the local site, considering it to be loss of culture as to abound integrity and harmony in the society. This is more powerful means of resistance adapted in theory and creative writing against the West for spiritual domination. Christianity is a global phenomenon however it must be negotiated with local site as to culminate the hostility.

Merritt Moseley in his article “Tidy and Untidy Novels The Booker Prizes 2006–2007” raises another contradictory issue for undermining the sensitivity of one of the Indian communities who are struggling for identity against the marginalization within the nation. He asserts it saying as, “One group very unhappy about *The Inheritance of Loss* was the Indo-Nepalese population of Kilampong, and where it is set [...] Book burnings were threatened. Some objected that “Indians of Nepalese descent are projected as petty criminals” (296). The issue of undermining to one of the communities as stupid labourers and petty criminals by the state or even authors can be obviously strategy of misrepresentation. At the cost of identity politics in global level, the local ethnicity, crucially essential issue, has been relegated to homogenization.

Margaret Scanlan has studied this novel in the title of, “Migrating from Terror: The Postcolonial Novel after September 11” who observes the assimilation of the Indians to the ideology of the west, “Indeed, the novel is haunted by the ghosts of past ideological certainty, by “the absent structure” of the nation-state” (271). The absent structure, the colonial presence of Britain in the past, has got influence at present, too. On the other hand, it studies the postcolonial desire of politically independent structures of indigenous culture, “Yet another version of nationalism also haunts the novel, the postcolonial desire to create an independent political structure coterminous with the boundaries of an authentic indigenous culture” (271). Scanlan

points out the western influence for provoking ethnic community to seek their autonomous rights by any means, “ But she portrays the GNLF as irrelevant to ethnic Nepalese, a danger to other Indians, and every bit as derivative of western influence as the Judge’s jam rolypolies” (271). He also notices the failure of both dreams- revolution of the local and the promising site of global flows, “...we are not going to find it in *The Inheritance of Loss*, where revolutionary and migrant dreams fail, where neither the local nor the global offers a “productive space for political engagement” (272).

David Wallace Spielman finds contradictions between solid knowledge and firsthand experiences in his research article “Solid Knowledge” and Contradictions in Kiran Desai’s *The Inheritance of Loss*. He observes the contradictions as fatal one, “She shows that the real issue facing postcolonial and immigrant people is not whether they should assimilate but how clinging to cultural certitude leads to disaster” (88). For him seeking solid knowledge is no more deserving than the self-delusion, “She sees both assimilation and determination to preserve cultural authenticity as attempts to produce solid knowledge and hence ultimately as exercises in self-delusion” (89). Hence he emphasizes on the cultural contradictions as comfortable practice, “The characters who cling to “solid knowledge” come to bad ends, while those more comfortable with cultural contradictions tend to fare better” (74) whereas solid knowledge leads to fatal consequences on the characters.

These studies have highlighted various aspects of the novel but the dynamic relationships have not been examined. The condition of globalization has developed the discourse about it that are contradictory to local sites in many illustrations. Hence, the influences of globalization and its consequences on characters at actual course of life will be discussed in this study. The above criticism have postulated mostly anglophile, ambivalent and discriminated ethnic conditions of

Indian. However, internal marginalization and dynamic relations between global and local have not been discussed by these critics, too. Hence it is the primary departure of this research work.

Chapter II. Biju's Journey: Dream, Disillusionment and Negotiation

Biju, son of Pannalal working as the cook in the house of a retired judge, was only five years old when his mother died falling off a tree as she was trying to collect fodder for the cattle. When the story begins he was twenty two years old brought up with all the care, love and dream by his father. They are marginalized beings dwelling in the hill town of Kalimpong, a naturally scenic zone with rural fascination in India. Biju has dream to immigrate the USA so that he could not only acquire economic prosperity but also he could be a pride to his father and the society since it was his father's dream, too. This isn't individual dream of Biju to be an immigrant but it is the age of mobility resulted by globalized condition. But Biju gets completely disillusioned since he could neither get economic prosperity nor negotiate with cultural encounter. Thus he comes back home, giving up the dream he has had in order to obtain cultural identity. Upon having stolen everything he had saved in his native town, too, he does not feel looser but finds himself to be full and contended. He seeks promises at local sites, his own native place of India whatever the consequences that he has to bear there.

Pannalal remembers fanciful childhood activities of his son, "... but when Biju went by no animal would attack him. And no snake would bite him when he'd go out to cut grass for the cow. He has that personality," the cook said, brimming with pride. "He is not scared of anything at all [...] Biju in his picture did not look fearless but appeared frozen, like his parents" (16). He praises his son for being brave and hypnotic in attitudes even though the narrator has sarcastic remark on his fearless actions. One's parents, no doubt, have fanciful memory about the childhood activities that is flashbacked in the remark above. The reality of globalization has compelled people to get immigrated for many reasons whatever the national politics of resistance

is. Biju makes second attempt to apply for the visa to the USA with dream and fascination which is illustrated in the lines below:

His second attempt at America was a simple, straightforward application for a tourist visa. A man from his village had made fifteen and recently, on the sixteenth, he got the visa [...] Outside, crowd of shabby people had been camping, it appeared, for days on end [...] Once you got inside, it was air-conditioned and you could wait in rows of orange bucker chairs that shook if anyone along the length began to bop their knees up and down. (199-200)

It shows tireless efforts of jobless, marginalized individuals from rural zones who aspire to fulfill their ambition of fame and economic prosperity, approaching the foreign land as an immigrant. It is not the case of poor Indians but it is universal practice resulted by the flow of humans. But it does not mean that the marginalized jobless people only have fancy to lead a life of immigrants but even privileged ones have same sort of inclination, “And those who waited for the visas who had spacious homes, ease-filled lives, jeans, driver-driven cars waiting outside to convey them back to shady streets, and cooks missing their naps to wait late with lunch, all this time they had been trying to separate themselves from the vast shabby crowds” (203).

Though the elites try to get separated from the shabby crowd in behaviours, they are much more influenced by the alluring passion to immigrate to the West particularly to the USA. The globalized phenomenon, of course, has got impact on rich and poor, nationalist and communist as to admit flows of people besides other flows as elaborated by Arjun Apadurai. Fortunately Biju gets tourist visa for the USA that is supposed to be the landmark of success, “Were you successful, Biju? Biju, were you successful? *Biju? Biju!*” In that passionate peacock

cry, Biju felt this man was willing to die for him, but his desperation was himself, of course.”“Yes, I was successful.” “You are the luckiest boy in the whole world,” the man said (204).

The term “willing to die for him” and “his desperation for himself” (204) have hinted the aspiration of people to immigrate, the ideology of globalization, from where the psychological and physical attitudes of them is exposed. Similarly, Biju’s instant remarks and Sai’s exclamatory expression of happiness are illustrated below, “The next day, he sent a telegram to his father, “the luckiest boy in the whole world,’ and when it arrived he knew his father would be the happiest father in the world [...] “Yipeee,” Sai had shouted when she heard of his visa. “Hip hip hooray” (205). Biju has boundless joy who thinks himself to be the ‘luckiest’ person and his father to be the ‘happiest’ being in the whole world, “bottomless appetite for things Western” (Apadurai, 35). It shows the feature of this world as to allure people for immigration so is the case of Biju.

After reaching to New York, Biju writes back to his father, “Respected *Pitaji*, no need to worry. Everything is fine. The manager has offered me a full-time waiter position. Uniform and food will be given by them. *Angrezi khana*, no Indian food, and the owner is not from India. He is from America itself” (16). He does not only assert his wellbeing and chance of getting a suitable job there but also he acknowledges his submissive ideology ‘Angrezi khana’ and the American owner of the restaurant. His father, too, conveys the ideology of appropriation, “He works for the American” (16) to everyone whoever he meets in the marketplaces. Being a father, the cook tries to teach a moral lesson to his son in the lines below:

Just make sure you are saving money. Do not lend to anyone and be careful who you talk to. There are many people out there who will say one thing and do another. Liars and cheats. Remember also to take rest. Make sure you eat enough. Health is Wealth. Before you make any decision talk them over with Nandu.”

Nandu was another man from their village in the same city. (20)

It is, of course, the agony in the form of advice that has been delivered by Pannalal in being separated with his only dearest son across the border. It might also be appropriate time to study human relations and psychology in terms of separation created by mobility ‘ethnoscapes’ even though it was remained from distance past. The mobility does not only provide opportunities of various kinds, it has also resulted more complicated consequences. For this situation Apadurai opines, “The world we live in now seems rhizomic even schizophrenic, calling for theories of rootlessness, alienation, and psychological distance” (29). Primarily, rootlessness and alienation have led to psychological distance among people of this age. Moreover, solely appropriation is illustrated for showing glory and pride of Pannalal for being his son in America in the following lines:

My son works in New York,” the cook boasted to everyone he met. “He is the manager of a restaurant business. New York. Very big city,” he explained. “The cars and buildings are nothing like here. In that country, there is enough food for everybody.” “When are you going, *Babaji*?” “One day,” he laughed. “One day soon my son will take me. (93-94)

The cook has been very happy and peaceful, proud and hopeful for attaining newness and luxury in future since his son has achieved summit of success not only having mostly expected

opportunity of going to the USA but also being “the manager of a restaurant business” (93) in New York. It indicates not only the passion of individual beings but it unfolds the ambivalent position of them. He further attempts to share the scientific and developmental advancement of America, “the cars and building are nothing like here” (94) as if he has real witness of them. He talks about the socio-economic systems and status of America, “enough food for everybody” (93).

It is the ideological attitudes of people living in the so called Third world countries like India and Nepal who entirely attempt to send their dearest children to the most developed and modern continent like America and so on as to achieve ultimate economic progress and pride in no time. However, the consequences are vice versa in the real practical reality. Biju has been dejected in New York from the socio-economic status and particularly by his illegal status so he has only desire of getting back to his “homey manner in the dirt” (91) where he was fortunate enough to live with identity even though he was son of a cook there. His predicaments of staying in the foreign land as illegal immigrant as well as nostalgic feeling of his homeland and desire of getting back are illustrated as follows:

Biju was so restless sometime; he could barely stand in his skin. After works, he crossed to the river, not to the part where the dogs played madly in hanky-sized squares, with their owners in the fracas picking up feces, but to where, after singles night at the synagogue, long-skirted-and-sleeved girls walked in an old-fashioned manner with old-fashioned-looking men wearing black suits and hats as if they had to keep their past with them at all times so as not to lose it [...] A homeless chicken also lived in the park. Every now and then Biju saw it scratching in a homey manner in the dirt and felt a pang for village life. (91)

Why ‘ethnoscape,’ flows of people in the world, has been more frequent and dense is the critical question in this post-capitalist society. The people from India and Nepal mostly or from the Third world nations want to lead a luxurious life abroad as (il)legal immigrants even though they might go only for particular purpose of study, job, visit and so on. They want to get green card in America or anywhere else they immigrate as their only dream. The predicaments of being an illegal immigrant is the consequence of Biju, too, whose thrust of getting green card is narrated below:

The green card...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 [...] He watched the legalized foreigners with envy [...]Then, of course, there were those who lived and died illegal in America and never saw their families, not for ten years, twenty, thirty, never again [...] But how to get their papers? Would any viewer out there wish to marry him? Even a disabled or mentally retarded green card holder would be fine. (109-110)

Biju has only aim, endeavour and motive, “After The Green Card Return Home” who even observes “legalized foreigners with envy” (109) the way they buy goods and the life they lead. But it is a quite absurd reality since there were so many Indians “who lived and died illegal in America and never saw their families” (110). Biju, too, has got similar condition so he gets ready to get married with “even a disabled or mentally retarded green card holder” (110) for time being so that he could get papers for his further settlement. This is not an individual case of Biju to lead a futile and pathetic life of an illegal immigrant and aspiration of getting legal status rather it is the common situation faced by many people in the foreign lands. They are always nostalgic to

their loss as not to live in one's own nation with their families and homey activities no matter how difficult the course of life and systems that they have to come across in nativity.

Biju reminds his rustic setting and behaviours, "How peaceful our village is. How good the roti tastes there! It is because the *atta* is ground by hand, not by machine [...] and because it is made on a *choolah*, better than anything cooked on a gas or a kerosene stove [...] Fresh roti, fresh butter, fresh milk still warm from the buffalo..." (113). The village, roti made on a *choolah* and fresh milk of buffalo that he remembers forever as the nostalgia even though he has still plan of getting green card by any means. This ambivalence- love and hate of leading a life abroad is, of course, prevailing in this era. His frustration has been observed by Pankaj Mishra in one of his articles, "For him, the city's endless possibilities for self-invention become a source of pain. Though "another part of him had expanded: his self-consciousness, his self-pity," this awareness only makes him long to fade into insignificance, to return "to where he might relinquish this overrated control over his own destiny." (Mishra)

Because of the painful self-pity in living as an illegal and exile being, Biju examines his own destiny so that he gives priority to getting back to his homeland than to negotiate with others' culture, "It was horrible what happened to Indians abroad and nobody new but other Indians abroad. It was a dirty little rodent secret. But, no, Biju wasn't done. His country called him again. He smelled his fate" (154). He knows the real absurdity and insignificant livelihood of Indians abroad who mostly aspire to deserve the fame and economic gain by getting legal status there but it imparts quite futile result in many cases so that they are compelled to lead dejected and suffocated ways of life as that of Biju in the novel. The particular situation of miserable and slum life condition is stated below:

It had been Malini who had suggested the staff live down below in the kitchen. “Free housing,” Harish-Harry told Biju. By offering a reprieve from NYC rents, they could cut the pay to a quarter of minimum wage, reclaim the tips for the establishment, keep an eye on the workers, and drive them to work fifteen - ,sixteen -, -seventeen-hour donkey days. Saran, Jeev, Rishi, Mr. Lalkaka, and now Biju. All illegal. (154)

Similar remarks have been made by Madhav Desai in the review published in ‘The Grove Press,’ as follows:

Cook’s son Biju, an illegal immigrant in America leads a miserable life, exploited by employers of grimy kitchens and cheap restaurants in New York. He lives with other exiles from third world, who want to but fail to belong. Initially, poor and lonely Biju tries to connect but realizes the futility of it. The shadow class was condemned to movement. (Madhav Desai)

Both the textual and review citations have illustrated the miserable condition of illegal immigrants who are extremely exploited, compelling to work hard for many hours a day. This makes not only rootlessness and alienation but also futile results to Biju so he ponders for escaping away to safety, his homeland India. Biju, perceiving his impotence and humiliation, happens to be bold enough as to ask the owner for the support to have sponsorship for his papers and legalized status in the following expressing:

“Without us living like pigs,” said Biju, “What business would you have? This is how you make your money, paying us nothing because you know we cannot do anything, making us work day and night because we are illegal. Why don’t you

sponsor us our green cards? [...] If you are not happy, then go right now. Go find someone to sponsor you. Know how easily I can replace you? *Know how lucky you are!!!* You think there are not thousands of people in this city looking for a job? I can replace you like this,” he snapped his fingers, “I’ll snap my fingers and in one second hundreds of people will appear. *Get out of my face!* (206)

Harish-Harry, on the contrary, threatens him to leave the job since he could find such workers in no time, replacing them all at once. The language and gestures of Harish-Harry is no different than that of a feudal master of 17th or 18th century even in this postmodern American societies where human rights and individual freedom are without exception be practised.

The curse of globalization – unique division of labour and harsh forms of exploitation, has led to new dimension of class consciousness and unity as to dismantle oppressions. Due to various obligations, the exile workers are compelled to admit humiliation and exploitation, “But it *WAS* so hard and *YET* there were so many here. It was terribly, terribly hard. Million risked death, were humiliated, hated, lost their families- *YET* there were so many here” (207).

Globalization is itself ambivalent phenomenon because the merits of it can never be discarded but the pathetic consequences in terms of division and exploitation of immigrants and unhomeliness of them might be one of the losses the author, Kiran Desai intends to share in this novel. Mandira Sen, in her review article, “Stranger to Themselves” has stated the mental reflections of Biju below:

Biju, convinced that his father needs him, returns to Kalimpong when he hears of the political disturbances. He 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: He had shed the unbearable arrogance and shame of the immigrant [...] For the first time God knows how long, his vision unblurred and he found he could see clearly. The gap between loss and fulfillment is closed. (28)

Biju, then, calculates not monetary values and social recognition but he seeks inner insights and judgements to lead his life with true dignity-identity and freedom. He, therefore, feels “whole and restored” with the idea of living at home rather than to have “shame of the immigrant” (28). He ultimately arrives at the conclusion that he does not have to seek any material as well as social arrogance at all, “The gap between loss and fulfillment is closed” (28) having no sense of loss or gain. His thought-process further flows this way:

Biju walked back to the Gandhi Cafe, thinking he was emptying out. Year by year, his life was not amounting to anything at all; in a space that should have include family, friends, he was the only one displacing the air. And yet, another part of him had expanded: his self- consciousness, his self-pity – oh! The tediousness of it. Clumsy in America, a giant – sized midget, a big fat- sized helping of small [...] Should not he return to a life where he might slice his own importance, to where he might relinquish this overrated control over his own destiny and perhaps be subtracted from its determination altogether? He might even experience that greatest luxury of not noticing himself at all. (293)

He is completely tired of earning name and fame, staying in the prosperous nation because he evaluates him, “...he was emptying out. Year by year, his life was not amounting to anything at all” (293) to be in depth of predicaments and a complete failure to his mission or dream. Hence, he has begun to idealize his own homecoming, “Should not he return to a life where he might

slice his own importance, to where he might relinquish this overrated control over his own destiny..." (293) so that he can deserve his importance of human dignity. However, his friend has contrary opinions who attempt to persuade him not to go back home since he would have many more expectations to fulfill in the native land in the piece of advice below:

"Going back?" he continued, "Do not be completely crazy – all those relatives asking for money! Even strangers are asking for money – maybe they just try, you know, maybe you shit and dollars come out. I'm telling you, my friend, they will get you; if they won't, the robbers will; if not the heat, those mad Sardarjis will bring down your plane before you even arrive. (294)

As a common experience of an immigrant at his homecoming, he has to fulfill expectations of relatives and friends, "– all those relatives asking for money! [...] I'm telling you, my friend, they will get you" (294) so his friend advises him not to go home without economic achievement to fulfill requirements to some extent. He further advises him that America is/will be everywhere they go and they cannot avoid the expansion of globalization so they are obliged to work for American companies even in India because as the richest nation it is about to buy the whole world which is narrated as follows:

Then he grew more thoughtful. "You know," he said, "America is in the process of buying up the world. Go back, you'll find they own the business. One day, you'll be working for an American company there or here. Think your children. If you stay here, your son will earn a hundred thousand dollars for the same company he could be working for in Indian but making one thousand dollars. How, then, can you send your children to the best international college? You are

making a big mistake. Still a world, my friend, where one side travels to be a servant and the other side travels to be treated like a king. You want your son to be on this side or that side? (295)

He argues that whether Biju would work in America or India he might have to work in American companies because multinational companies are everywhere almost buying the whole world. He would not really get dignity of nationality even in his own homeland. In order to convince him, he further argues that his children would find many opportunities in America than in India and they would get better educational institutions of international standard so it must be his foolish whims to quit the ocean of opportunities. On the contrary, he must struggle there no matter how long the time and effort it requires.

It is not Biju's friend who tries to give individual advice but it is the general ideology of the contemporary world so that one would attempt to reach to a prosperous nation to provide better education and career opportunity for their children besides the alluring luxury of modernity there. This is the ambivalence- pros and cons of globalization in which some of the people and nations have benefitted tremendously whereas others have gravely affected, losing their identity and dignity.

Desai perhaps has intention not to show localism as the solution of rootlessness and alienation as if illustrated by coming back one's own home discarding futility abroad. Forgetting all the probable prosperity and luxuries as well as children's probable bright career in future, Biju has been on his way home even despite his friends' advice in the lines below:

In the mirror of this bathroom, Biju saluted himself. Here he was, on his way home, without name or knowledge of the American president, without the name

of the river on whose bank he had lingered, without even, hearing about any of tourist sites – no Statue of Liberty, Macy's, Little Italy, Brooklyn Bridge, Museum of Immigration. (314)

In his arrival he has no basic information about America and no wide experiences there besides entire struggles for existence and career opportunities. Ultimately, Biju 'stepped out of the airport into the Calcutta night' who has got unbelievable feelings of intimacy and attachment with place as if "a baby on his mother's lap" (329), "Biju stepped out of the airport into the Calcutta night, warm, mammalian. His feet sank into dust winnowed to softness at his feet, and he felt an unbearable feeling, sad and tender, old and sweet like the memory of falling asleep, a baby on his mother's lap" (329). What we consider resolution of complications itself remains contradictory. Biju has restless passion to land in the hometown but he finds many hurdles on his way back since within the nation ethnic people are trying to seek identity and rights forging violent armed struggle. So he gets difficulty in reaching to his particular village due to long strike made by the ethnic Indo-Nepalese community. Hence local is not a cure to the problems and futility of globalization. This is the era, we cannot suppose one of the dynamics either local or global as the curse whereas the other to be boon so that it resolves all the mired situations as such. The tensed reality in Kalimpong shows the struggle of locals to posit the local as the only site of promise. The following conversation exposes the movement of ethnic community:

"But: No vehicles going to Kalimpong. Things are very tense, *bhai*. There was shouting there. Everyone has gone crazy." Biju became insistent. "I have to go. My father is there...." "Cannot go. There is no way. There is an emergency situation and they have put up roadblocks, spread Mobil oil and nails all over the streets – roads are completely closed. (340)

The political movement and the mind of Biju is elaborated in the dialogue above so he has strong desire to meet his father as soon as possible for whom, as one of the reasons, he left the ideal place because the diasporas conditions of the exile workers have psychological anxiety of unhomeliness ever rooted, “This way of living your family for work had condemned them over several generations to have their hearts always in other places, their mind thinking about people elsewhere; they could never be in a single existence at one time. How wonderful it was going to be to have things otherwise” (342). The separation of many generations from the native congenial environment is pathetic because their feeling and attachment is away, “to have their hearts always in other places” (342) from the work that they would have to do. At last he makes special request by offering large sum of money to armed guerrilla to go Kalimpong in a jeep:

He paid some more, they piled his cases into the roof and banded them with rope, and they left, riding high on the thin road above the flooded fields, through the incandescence of young rice banana, through a wildlife sanctuary with giant signs, “DO NOT DISTURB THE WILD ANIMALS,” hammered into the trees. He felt so light-hearted to be back; even his journey with these men did not unsettle him. He poked his head out and looked at his bags to make sure they were still properly fastened. (341)

He has been quite fascinated by the scenic beauty of his birthplace and his exalted feeling, “He felt so light-hearted to be back” (341) but he is more conscious about the possessions on the roof of the vehicle time and again whatever the ideal notion that Biju conceives beyond any material achievement as an enlightened soul. He has love for his luggage to get protection because he is not great superhuman being like Gautam Buddha or Jesus Christ. On his way home, he finds discrepant behaviours of the travel officers who gives special attention to the passengers who

hold American and British passports but Indian passengers have not been paid required respect, “American, British, and Indian passports were all navy-blue, and the NRIs tried to make sure the right sides were turned up, so airline officials could see the name of the country and know right away whom to treat with respect” (328). There are no equal attitudes in terms of nationalities even in the airbus, trains or public buses because the citizens of rich and powerful nations have special privileges.

Biju ultimately gets robbed on the way as a nightmare since all the possessions even his clothes that he wears have been taken away giving him the night dress of a woman. The warriors are exposed as criminals by the author because GNLFF men have robbed as the tricky and wicked dacoits, accounting him humane offer. They behave as a wicked witch of the fairy tales. The scene below is very humorous as well as painful situation:

“This is as far as we are going. You can walk up to Kalimpong by yourself,” they said and pointed at a path through the trees. “Shortcut.”

Panic lurched in him. “How will I take my things?”

“Leave them here. Safekeeping.” They laughed. “We’ll send them to you later.”

“No,” and Biju, terrified by the realization that he was being robbed.

“Go!” They pointed. (348)

Because of their behaviours he realizes the situation of terror, “Biju, terrified by the realization that he was being robbed” (348) but they further threat him to run away, giving all the possessions to them. They ask for wallet, shoes where he had kept all the cash as a safe zone,

belt, jacket, T-shirt and all the clothes he puts on. The scene is quite devilish and barbaric attitudes of them in the following lines:

“Go, will you?! *Bhago*,” a man said, pointing now with his rifle.

Biju turned.

“But give us your wallet and remove your shoes before you go.”

He turned around again.

“His belt is also nice,” said another of the men, eyeing the leather. “Such nice clothes you get in America. The quality is very good.”

Biju handed over his wallet. He took off his belt.

“You’re forgetting your shoes.”

He took them off. Under fake soles were his savings.

“Your jacket” And when his denim jacket was off, they decided even his jeans and T-shirt were underpants. (348)

They ask for wallet, shoes where he had kept all the cash as a safe zone, belt, jacket, T-shirt and all the clothes he puts on, “Your jacket” And when his denim jacket was off, they decided even his jeans and T-shirt were underpants” even threatening, “Go, will you?! *Bhago*,” a man said, pointing now with his rifle” (348). After losing everything, he remains empty minded, “Darkness fell and he sat right in the middle of the path – without his luggage, without his savings, worst of all, without his pride. Back from America with far less than he’d ever had” (349). However he still has to accomplish his mission of uniting with his father so he reaches to the house of the

judge where his father works. The novel has ending with no any particular resolution what would occur after Biju's arrival at his own place. The exciting scene of their unity is explained as follows:

"Pitaji? Said the figure, all ruffles and colors.

Kanchenjunga appeared above the painting clouds, as it did only very early in the morning during this season.

Biju? wishpered the cook -

"Biju! he yelled, demented –

Sai looked out and saw two figures leaping at each other as the gate swung open.

The five peaks of Kanchenjunga turned golden, with the kind of luminous light that made you feel, if briefly, that truth was apparent.

All you needed to do was to reach out and puck it. (357)

They meet, "two figures leaping at each other" (357), having boundless pleasure which is narrated in a very poetic expression, "The five peaks of Kanchenjunga turned golden, with the kind of luminous light that made you feel, if briefly, that truth was apparent" (357). In other words, Biju's arrival might be fruitful and perfect within the native land but he must have unpredictable burdens since he has got no educational and technical potentiality and his father is cook who could not support to lead a life of dignity and luxury. There is no likely situation that Biju can lead a life of a glorified citizen in India in the present conditions so the abrupt and ideal notion of leaving America might be more pathetic here. Being merely emotional and ideal, one cannot be blissful and successful so might be Biju's experience in his nation/home.

I do not mean that Biju had to live in America in the very conditions of exploitations, unhomliness and futility. If we incorporate the textual events and the real global phenomenon, we cannot assert any particular direction as a resolution to the contemporary complications. But it is quite rational to identify the character of the real world and complicated and ambivalent conditions of human life. Neither globalization nor localization imparts the alternative resolution to the unique complications of uprootedness and oppressions. As suggested by Arif Dirlik, “The local, I would like to suggest here, is the site for such experimentation. The “experimentation,” however has to be global in compass” (40). Since ‘local’ can never be only weapon and strategy as the site of liberation but in many situations, it has turned out to be more suicidal in result. What particular culture or form of locals are authentic remains to be difficult one to resolve.

It is much common practice to have unhomliness and oppression within national border as to invite marginalization. Why do a poor man, the cook and the Indo-Nepalese community have to forge violent movement for identity and equality within? In this situation, how does Biju get meaningful identity, coming back to his local site as liberated one? We find majority of proletariat people in the world are compelled to accept various forms of socio-economic exploitations. In India, too, the conditions of marginalized employers have got very miserable condition. Does Biju’s arrival resolve his predicaments and the people like him? Do all the exile workers have similar complications as Biju’s, an unskilled and uneducated worker has to bear? Do they experience ever uprooted or exploited condition in the foreign lands? Are there no exile workers who find themselves to be blissful with complete rights with their own family in America or any foreign countries? Do we completely avoid transnational flows of people for jobs, education or immigrant-workers? Is it not individual case and trait of Biju who decides to

come back to his home for being a grumpy individual? Does it not an exaggerated scene of being robbed in his own hometown by revolutionary cadres of GNLF?

Homi K Bhabha, in this context, states the ambivalent condition, “It is only when we understand that all cultural statements and systems are constructed in this contradictory and ambivalent space of enunciation, that we begin to understand why hierarchical claims to the inherent originality or ‘purity’ of cultures are untenable, even before we resort to empirical historical instances that demonstrate their hybridity” (37). Hence, purely local site “the inherent originality or ‘purity’ of cultures are untenable” (37) can, therefore, never be attainable. These complications should be studied in terms of dynamic between local and global for the identification of the era only then creation of literary texts and interpretations of them can be reliable and applicable. Bill Ashcroft in his theory book *Post-Colonial Transformation* tries to explain the dynamics that must identify national interest, “...let us settle on a definition of the ‘local’ as a *sub-national* community of consumers. When we speak of the local we speak of a community which operates transversely to, or below the level of, those state apparatuses which organize representation in the interests of national identification” (215). The local also must represent national interest otherwise it might disintegrate, inviting chaos or conflict within.

Kiran Desai shows the marginalization and heterogeneity within so that mere discourse of resistance against the West for being superior, oppressor and dominant force would be futile. Merritt Moseley has rightly evaluated the character of Biju in relation to the other events in his article, “Tidy and Untidy Novels The Booker Prizes 2006–2007” below:

And there is the alternating story of Biju, the cook’s son, who has gone to America to make his fortune. There he immediately sinks into a subculture of dark-skinned illegal immigrants working in the restaurants of New York. He is

baffled at nearly every turn, unable to master the sharp skills that have enabled other immigrants to get rich. When at last he flies home bearing the fruits of his labor—cashews, electronics, aftershave, baseball caps—he arrives in the middle of a Nepalese uprising, the dissidents steal everything he has and send him walking home in a woman’s dress. The overall arc of the novel is gloomy—almost every Indian or Nepalese character in the cast would probably agree that things are getting worse. (295)

The failure of Biju in America in being a bona fide and creatively adjustable person leads to the dark and illusory promise of emigration so he tries to get meaning in his own marginalized identity in India. Still in a melodramatic scene he would be robbed and sent back home in woman’s dress which has but we can observe ironic consequence of Biju or the ideology of localism. It would also impart a burden of sorrow in actual practical reality although localism like the ideal step of Biju is not supposed to be beyond contradictions. Hence balanced relationship between globalism and localism is must in this technological global village so the idea of glocalism and hybridity can be appropriate identification.

Chapter III: Ethnic Uprising: Marginalization and Identity Politics

Biju has represented postcolonial ideology by denouncing the fascination to the West and by highlighting the localism and heterogeneous identity in the fictional guise. His native, national and non-western oriented thought and attitudes have approved local as the site of promises for liberation, discriminations and the question of identity. However, within the local site, Indo-Nepalese community is compelled to fight against discriminations and marginalization so as to seek their own identity and equal rights in India. It, of course, has been an ambivalent modality of postcolonial theory. On the one hand, postcolonial studies attempt to sort out the domination and stereotyping of the third world nations as inferior, uncivilized, undemocratic and so on framing various forms of resistance, including literary one. Their entire discourse is to resist the ideology of the West so that distinct identity and heterogeneity of the third world nations would be strengthened in all the sectors. On the other hand, the counter- grand narrative of post colonial discourse again undermines internal marginalization and discriminations, seeking only international dignity and identity through resistance in theory and practices.

Desai might have noticed this contradictory play of discourse so she has invented fictional plot to illustrate new dimension of post colonial discourse so that it would recapture the zone of internal marginalization. Otherwise, the theory itself gets incapable in deserving the potentiality of resistance to oppressions and misrepresentation. India or Indian politics attempts to erase the wounds of colonial past and oppressive present of the so called First World nations but there are many forms of marginalization within. Among them, one of the crucial issues presented in the text is conditions and struggle of Indo-Nepalese community for equality and identity. Desai describes the issue in her novel as follows:

It was the Indian-Nepalese this time, fed up with being treated like the minority in a place where they were the majority. They wanted their own country, or at least their own state, in which to manage their own affairs. Here, where India blurred into Bhutan and Sikkim, and the army did pull-ups and push-ups, maintaining their tanks with khaki paint in case the Chinese grew hungry for more territory than Tibet, it had always been a messy map. (10)

The Indo-Nepalese community wants their own identity and equal status by forming their own state if not to have their own autonomous federal state because they are treated as minority without deserving freedom and identity as well as basic rights of inclusiveness. But in most cases she has represented the revolutionary efforts of Indo-Nepalese community in a distorted and evil way. On the one hand, she has perceived the issue of internal marginalization to incorporate with post colonial discourse but, on the other hand, she has again reflected India's official doctrine to misrepresent the particular acts of the revolution. This unveils the double standard of the author because as a creative author she strives to unfold the internal marginalization in the text due to the guided dogma of theory but she does not virtually illuminate the actions of revolutionary at practical ground.

At first, they are exposed in the house of a retired judge in order to rob the guns that they require for the armed struggle. The actions and language of them is narrated as if they were no longer revolutionary cadres with very strong iron-disciplined attitudes to apply in real ground. This might be parody for the revolutionary spirit of political cadres in tone and actions as follows:

They laughed a movie laugh, and then, also as if in a movie, the boy with the rifle pointed his gun at Mutt. “Go on, get them, or we will kill the dog first and you second, cook third, ladies last,” he said, smiling at Sai. “I’ll get them,” she said in terror and overturned the tea tray as she went.

“*Chtch*, all rusted. Why do not you take care of them?” But they were pleased and their bravado bloomed. (5)

They threaten the judge and all the family members as if they are criminals for only asking the guns they have at home. Being terrified with the threat all the guns are handed to the guerrilla immediately. Desai does not show the powerful persuading quality and manners of the cadres who could be shown as more convincing to fulfill their goals. If the judge remains stubborn enough to grant their demand then the threat and terrific attitudes of them might be justifiable which is not narrated accordingly. The principle that they carry should make them ideal and dear.

Desai, however, has presented the ideological position of Indo-Nepalese fighter who aspires to form their own state ‘Gorkhaland’ so as to establish rights and identity that is illustrated in the slogans they try to teach the members in the house of the judge as follows:

“Say, ‘*Jai Gorkha*,’ ” they said to the judge. “Gorkhaland for Gorkhas.”

“*Jai Gorkha*.” “Say, ‘I am a fool.’ ” “I am a fool.”

“Loudly. Can’t hear you, *huzoor*. Say it louder.” He said it in the same empty voice.

“*Jai Gorkha*,” said the cook and “Gorkhaland for Gorkhas,” said Sai, they had not been asked to say anything. (8)

They, in this context also, compel to say their slogans to the judge but being frightened the cook and Sai, too, recite the slogans even though they aren't ordered to do so. The revolutionary could even persuade the people with proper hypnotic elegance with their ideological maturity. It is the state, the superior beings as well as creative authors who have the kinds of prejudices and contradictions within even though they perceive misrepresentations of other kinds. Desai, too, has perceived the sort of marginalization of that particular community as internal marginalisation and misrepresentation. However she misrepresents the various deeds and acts of the movement of the marginalized community due to ideology of 'Self'. Their movement do not limit to rob the guns and collect money by intimidating the common mass that is usual strategy of the guerrilla warfare. But they notify their demands and enforce the official authority by forging "a series of strikes and processions" (116) as the powerful means of democratic movement.

They manage to close and open the roads and offices as per their interest. They seem very successful in leading the movement to gain power in politics. The strategy as follows shows their tactful actions:

Recently a series of strikes and processions had indicated growing political discontent. And now a three-day strike and a *raasta roko*, roadblock endeavour were postponed because of the weather. What was the point of preventing rations from getting through if they weren't getting through anyway? How to force offices to close when they were going to remain closed? How to shut down streets when the streets had gone? Even the main road in Kalimpong from the Teesta Bazaar had simply slipped off the incline and lay in pieces down in the gorge below. (116)

Due to their tactful attitudes they know when, where and how to enforce their actions so that they would influence the mass and force the authority to pay attention to their voice. They, at first, try to establish rights and opportunity through democratic movement by highlighting their ideology of marginalization and statelessness. It has been general consciousness of them to realize their inferior conditions constructed by ideology and policy of the state. They are also influenced by the discourse of globalization which usually advocates the rights and empowerment of marginalized and backward communities and nations in global arena. The true reasons to lead the movement is narrated in the form of slogans they display on the walls and papers on the way to Teesta below:

“We are stateless,” they read. “It is better to die than live as slaves,” “We are constitutionally tortured. Return our land from Bengal.” Down the other way, the slogan persisted and multiplied along the landside reinforcements, jostled for place between the “Better late than never” slogans, “if married don’t flirt with speed,” “Drinking whisky is risky,” that flashed by as you drove toward the Teesta. (138)

The slogans above unfold the condition of the community and their obligation to be united and bold for the actions. Their movement doesn’t limit to democratic practice of moral pressure of strikes since the concerned authority does not pay attention to their genuine demands so they declare their radical actions motivated with violent strategy by forming liberation army: “But then one day fifty boys, members from the youth wing of the GNLF, gathered to swear an oath at Mahakaldara to fight to the death for the formation of a homeland, Gorkhaland. Then they marched down the streets of Darjeeling, took a turn around the market and the mall. “Gorkhaland for Gorkhas. We are the liberation army” (139-40). It is obvious that the discriminations and

rootlessness of a particular mass would be really much more sensible for inviting any kind of actions even fatal and suicidal one so it is more devastating than economic exploitation and class oppressions.

The war forged in the novel is not against the West or foreign enemies but it is against nation state, Indian official authority by Indian marginalized people. It definitely exposes the problem of postcolonial narrative for only seeking enemy beyond national border. Desai has narrated the genuine efforts of the marginalized community by creating the sort of plot and characters in the novel though there might be some prejudices in narration so far.

The discriminatory use of language and political domination to the community is exposed through characterization, “Nonsense.” Lola waved her sister’s opinion away. “Those Neps will after all outsiders now, but specially us Bongs. They’ve been plotting this a long while. Dream comes true. All kind of atrocities will go on – then they can skip merrily over the border to hide in Nepal. Very convenient” (141). The words ‘Nonsense, Neps, Outsiders’ are really too condemning linguistic discrimination. Ram Chandra Paudel has made research of this text in terms of language discriminations for Indo-Nepali community in his article, “Discriminatory Representation in Fiction: A Critical Discourse Analysis of Kiran Desai’s *The Inheritance of Loss*.” He mentions:

The conclusion, readers can draw, is that all Nepalis are criminals (*criminalization*); so is Budhoo (meaning mentally dull and stupid, a form of *pathologization*)... My contention, however, is that some of the participants are asymmetrically, unfairly, and discriminatorily attributed positive values; while others, in the same manner, are associated with negative ones. My second

contention is that such discriminations, which are often tacit, are kept “invisible” as most writers/critics stated earlier, seem to overlook the discriminatory function of language in the narrative genre. (189-191)

Paudel has illustrated various instances in which the Indo-Nepalese characters have been discriminated by discriminatory function of language. Desai as a creative writer may not have her prejudices to set language discrimination but she might be representing the real situations where non- Indo-Nepalese character like Lola or any other characters treat Indo-Nepalese community. Lola even accuses Nehru for giving rights to the various communities as the landmark of further demands of states according to their interests. It is the voice similar to that of national authority not to provide rights and identity to local minor community. So she believes natural rights of Indo-Nepalese local community as the petty interest of dividing the nation into fragmentation and hatred. Lola’s biased expression is conveyed below:

“This state-making,” Lola continued, “biggest mistake that fool Nehru made. Under his rules any group of idiots can stand up demanding a new state and get it, too. How many new ones keep appearing? From fifteen we went to sixteen, sixteen to seventeen, seventeen to twenty-two”[...] “And here, if you ask me,” she said, ‘it all started with Sikkim. The Neps played such a dirty trick and began to get grand ideas – now they think they can do the same thing again – you know, Sai?’” (142)

She opines the state-formation process will always be going on without limitation because ‘any group of idiots’ can demand their own states standing up with politics of separation. She thinks it to be ‘a dirty trick’ as most of the power-holders and superior groups would have similar notion

as a result rootlessness and oppressions are always the case in such multi-cultural and multi-ethnic communities. Desai also attempts to convey another voice that contradicts to Lola which acknowledges the identity of Nepali community in India. However, Noni, sister of Lola, has positive discrimination about them who opines:

“But you have to take it from their point of view,” said Noni. “First the Neps were thrown out of Assam and then Meghalaya, then there’s the king of Bhutan growling against –“Illegal immigration,” said Lola. She reached for the cream horn. “Naughty girl,” she said to herself, her voice replete with gloating. “Obviously the Nepalis are worried,” said Noni. “They’ve been here, most of them, several generations. Why shouldn’t Nepali be taught in schools?”

The extremist thought of Lola ‘illegal immigration’ the misrepresentation to the mass, no doubt, increases the conflicts lacking belief to one-another. But Noni’s sincere expression helps decrease doubt and conflicts in the society. Her attitudes should be incorporated in the national policy-formation level so that violent armed struggles would not be launching. But mostly Lola’s attitudes are catered by the state in policy and actual behaviours so that level of conflicts is ever increasing in the kind of societies - India, Nepal and so on. In ignoring the genuine identity and demands of marginal community, the state and the privileges community would further dominate and oppress them which are considered to be the prime case of conflicts and civil warfare within. This ‘within marginalization’ is the primary question in the genre of postcolonial theory. The negative portrayal can be further observed in the expression of Lola:

“Because on that basis they can start statehood demands. Separatist movement here, separatist movement there, terrorist, guerrillas, insurgent, rebels, agitators,

instigators, and they all learn from one another, of course – the Neps have been encouraged by the Sikhs and their Khalistan, by ULFA, NEFA, PLA; Jharkhand, Bodoland, Gorkhaland, Tirpura, Mizoram, Manipur, Kashmir, Punjab, Assam....”
(142-43)

Her belief ‘the Neps have been encouraged by the Sikhs....’ is, of course, the prime belief system of the official stake holders, leading to further domination and oppression so that the dissidents gradually turn into violent agitations, too. This national and local dynamics can be similar to the discourse of postcolonial studies which try to seek the sort of dynamics between the West and the East, the oppressor and the oppressed, the colonizer and the colonized and so on. The basic reasons of Indo- Nepalese community as to start even violent armed struggle is narrated by Desai below:

“Except us. EXCEPT US. The Nepalis of India. At that time, in April of 1947, the Communist Party of India demanded a Gorkhasthan, but the request was ignored.... We are labours on the tea plantations, coolies dragging heavy loads, soldiers. And we are allowed to become doctors and government workers, owners of the tea plantations? No! We are kept at the level of servants. We fought on the behalf of the British for two hundred years. We fought in the World War One. We went to East Asia, to Egypt, to the Persian Gulf. We were moved from here to there as it suited them. We fought in World War Two. In Europe, Syria, Persia, Malaya, and Burma. Where would they be without the courage of our people? We are still fighting for them. When the regiments were divided at independence, some to go to England, some to stay, those of us who remained here fighting in the same way for India. (174-75)

For the first time the rights of Indo-Nepalese was demanded by Communist Party of India in 1947 A.D. who had demand of Gorkhasthan but it was readily ignored during independent period. They have really been living for many generations and they have been serving as brave Indian in the warfare against foreign enemies. But they are compelled to work merely as manual workers in tea plantations, coolies and soldiers who “are kept at the level of servants” (174). The irony is that the brave community has been forced to lead a war against their brothers and sisters in their motherland. Besides the burdens and oppressions to them, the natural resources of their areas have been carried away to the cities but they remain only “labours working barefoot” (175) without any rights to education, health, jobs and so on whereas the rich Indians have all the rights and privileges even “their chairs are fat” (176) so they want to make their children- sons and daughters to be educated and dignified with suitable jobs by forming their own homeland that is Gorkhaland:

In our country, the country we fight for, we are treated like slaves. Every day the lorries leave bearing away our forests, sold by foreigners to fill the pockets of foreigners. Every day our stones are carried from the riverbed of the Teesta to build their houses and cities. We are labours working barefoot in all the weather, thin as sticks, as they sit fat in managers’ houses with their fat wives, with their fat bank accounts and their fat children going abroad. Even their chairs are fat. We must fight, brothers and sisters, to manage our own affairs. We must unite under the banner of the GNLF, Gorkha National Liberation Front. We will build hospitals and schools. We will provide jobs for our sons. We will give dignity to our daughters carrying heavy loads, breaking stone on the roads. We will defend our own homeland. This is where we were born, where our parents were born,

where our grandparents were born. We will run our own affairs in our own language. If necessary, we will wash our bloody kukris in the mother waters of the Teesta. *Jai Gorkha.*” (175-76)

They become so outrageous due to long course of domination that they are even ready to sacrifice their blood in order to enjoy their own local culture, language, socio-political representation and Indo- Nepalese identity. Kiran Desai has strong belief that identity is most essential and preferable to those who are prevented from basic political rights lacking identity in a particular place. Hence she has illustrated the dynamics between love and identity by craving the love story of Gyan, an educated tutor who teaches science to Sai, who falls in love with Sai. They seem to be faithful lovers but Gyan prefers identity to love and involves in the political movement of GNLF that puzzles Sai:

What would he be doing in Darjeeling! Why would he be at a GNLF rally rallying on behalf of independence for Nepali- Indians?

She opened her mouth to shout to him, but at that moment he caught sight of her, too, and the dismay on his face was followed by a slight ferocious gesture of his head and a cold narrow look in his eye that was a warning not to approach. She shut her mouth like a fish, and astonishment flooded over her gills. (235)

Gyan joins in the political procession of GNLF even leaving his responsibility of tutorship and his dearest beloved. Sai wants to meet him as to talk for his cruel attitudes of deserting her but she finds unusual gestures of him so she personally does not want to interfere his choice though she urgently wants to be united in love. The separation in love makes Sai to be aching in heart and mind as the unexpected attitudes of Gyan leads to separation though they don't have any

complication in love besides his priority on the search of identity. She thinks it to be great loss that is invited by the commencement of 'gun robbery' that mean Gyan must be indirectly involved in the robbery. It leads everything into wrong direction:

Sai thought how it had been unclear to her what exactly she longed for in the early days at Cho Oyu, that only the longing itself found its echo in her aching-soul.

The longing was gone now, she thought, and the aches seemed to have found its substance. Her mind returned to the day of the gun robbery at Cho Oyu - the start of everything going wrong. (245)

Only by political involvement of Gyan, Sai does not want to break the relationship even though she notices that Gyan should have informed about the guns in her grandfather's house. She gets desperate and completely lonely being separated with him. She reflects, "Gyan? She thought with a burst of hope. A message: I will love you after all," (356) hoping to reunite with him. This shows that not only peaceful co-existence among people might be disturbed by political upheaval but instinctual relationships, too, can be withered. As a researcher, I want to relate the love between Sai and Gyan in order to incorporate with identity politics. Identity remains dearest and intimate thing in human life without which human beings always fail to lead a normal life maintaining other crucial relations i.e. love, too. Nation, therefore, seeks sovereignty rights and independent existence in the world aspiring not to have any negative stereotyping and ideological domination in international arena by foreign nations. In order to portrait the international politics of marginalized nations, postcolonial theory works as healing therapy. But same politics of resistance again disregards internal marginalization as mentioned in the text above. Thus local but crucial issues must simultaneously go in hands with international issues since dynamics of them can foster the interrelationships so as to prevail ultimate peace and

prosperity in the world. Otherwise human would be so blind like Gyan to sacrifice even love for the sake of identity. Similarly, people like Indo-Nepalese community have been ready to fight with or kill other Indian people for the sake of their identity and rights.

The common people feel inconvenience to lead a normal life due to frequent and long strikes so they remark negatively, “Much worse, *bhai*, not only strikes, the whole hillside is shut down.”... “They should kick the bastards back to Nepal,” continued Mr. Iype. “Bangladeshi to Bangladesh, Afghans to Afghanistan, all Muslims to Pakistan, Tibetans, Bhutanese, why are they sitting in our country? (250-51). The strikes and any extreme forms of demonstration would make people quite difficult in the ordinary course of life so even common mass might take it as useless and foolish task of revolutionary cadres to provide them inconveniences. But the way Mr. Iype or any other Indian comments on the activities is quite questionable because he accuses them as ‘troublesome people’ and argues “kick the bastards back to Nepal” (251) might be again official ideology about the community living in India. This hurts them hard to start as violent activities as possible so that they will be able to live as nationalities of that country with ownership and intimacy. Until and unless the internal ownerships and dignity is provided to the various communities of marginalization within, the fight and resistance against the West for misrepresentation and domination to India is contradictory and ironic.

Even to settle the issue of internal genuine demands of the local people the authority remains quite indifferent to it. So the optimum force of violence has been applied by GNLF men to create terror on the public to notify their demands who compel “to buy speeches cassette tapes and Gorkhaland calendars” (259). The terrific situation is narrated below:

Finally, the shops and offices did not open at all – the Snow Line Travel Agency and the STD booth, the shawl shop, the deaf tailors, Kanshi Nath and Sons Newsagents – everyone terrorized to keep their shutters down and not even poke their noses out of the windows. Roadblocks stopped traffic, prevented timber and stone trucks from leaving, halted tea from being transported. Nails were scattered on the road, Mobil oil spilled all about. The GNLFF boys charged large sums of money if they let you through at all and coerced you to buy GNLFF speeches on cassette tapes and Gorkhaland calendars. (259)

The radical movement sometimes turns into terrorist one to intimidate and humiliate the modest people living there. The minority attempts to raise the voice of discrimination and humiliation on to them but they being powerful through threat start humiliating and mistreating common powerless people. One of the scenes has been crafted by Desai in the novel that the revolutionary cadres are wicked terrorists to encroach others' property and humiliate women or other modest people living in decent way:

“In fact,” he said, “as you can see,” he gestured out, “I the raja of Kalimpong. A raja must have many queens.” He jerked his head back to the sounds of the kitchen that came through the curtained door. “I have four, but would you,” he looked Lola up and down, tipped his chair back, head at a comical angle, a coy naughty expression catching his face, “dear Aunty, would you like to be the fifth?” (268)

The Indo-Nepalese community again dominate other powerless members in the local site as enemy or ‘Other’ which is quite ironic. India as nation tries to resist the oppression and

misrepresentation of the West and the Indo-Nepalese community tries to resist Indian authority's oppression and domination against them but they again dominate and oppress the common people i.e. Lola. Hence the power has always nature of domination to less powerful in individual and political domain. In order to file a complaint about encroachment of her property, Lola visits to the influential leader of GNLF, Mr. Pradhan but he behaves as a villain in the novel to humiliate her individual dignity and rights. Mr Pradhan claims he is "a raja of Kalimpong. A raja must have many queens" (268) instead of making proper judgement to the modest people. But we do not expect the kind of petty and wicked attitudes and behaviours of GNLF leaders as described by the author so we doubt whether it is misrepresentation of radical spirit and behaviours of the revolutionary. On the one hand, the official voices want to ignore the genuine demand of marginalized groups and on the other hand, they distort their true direction and actions. If there is the very critical national issue, the writers must not be the chief speakers of the official authority which increases conflicts and violence. As a creative author, one must not disregard the sensitive issue of the groups due to personal interests and whims. This increases the trauma of the groups to lead further devastating consequence than to gradual healing.

As chaos prevails whether with genuine interest or not, it turns out to be destructive one where wild atrocities and inhuman activities remain common. The demonstrators being aggressive attack the police and butcher them beyond human sensitivity below:

At this point, some of those running away turned back and re-launched themselves at the police, screaming vengeance. They pulled the guns from their hands, and the police, finding themselves suddenly, drastically outnumbered, began to plead and whimper. One *jawan* was knifed to death, the arms of another were chopped off, a third was stabbed, and the heads of policeman came up on

stakes before the station across from the bench under the plum tree, where the townspeople had rested themselves in more peaceful times and the cook sometimes read his letters. A beheaded body ran briefly down the street, blood of fountain from the neck, and they all saw the truth about living creatures – that after death, in final humiliation, the body defecates on itself. (303)

During the period of riot, the persons involving in it go beyond rational and humane consciousness but they act very destructive and terrific behaviours having faith that they can do anything to amplify their demand to the concerned authority.

In the war/conflict, two opposite forces encounter and remain permanent enemy to enforce any means of power to let other down and kill but in such situation the third group fall into cross fire to be victimized by one or other group, “If you were a Nepali reluctant to join in, it was bad. The MetalBox watchman had been beaten, forced to repeat “Jai Gorkha,” and dragged to Mahakala Temple to swear oath of loyalty to the cause” (307). The poor watchman is accused for being ‘reluctant to join in’ gets punished as a scapegoat. Extreme result of conflict is illustrated below:

In fact, the forest inspection bungalows all over the district were burning, upon whose verandas generations of ICOSA men had stood and admired the serenity, the hovering, angelic peace of dawn and dusk in the mountains...Women rushed by on the roads. The men trembled at home for fear of being picked up, bearing tortured on any kind of flimsy excuse, the GNLF accusing them of being police informers, the police accusing them for being militants. (309)

The common people are accused by both authority and revolutionary as the agents of other so that they are mostly put in crossfire so is the case in the text. In our own context, during insurgency period led by CPN (Maoists), similar destiny had to face by many people in the villages. In accusing from this or that group many innocent individuals had been killed.

India as a free and sovereign nation attempts to create independent identity resisting all sorts of misrepresentation and ideological stereotyping. The postcolonial theory has realized the oppressive strategy of the powerful Western nations that they stereotype the poor nations as third world, conceiving them to be inferior and undemocratic in thought and practices. Though this nation India is fighting against the misrepresenting and oppression made by the West, it does not regard and pay attention to the justifiable and genuine voice of internal marginalization. Thus they are compelled to fight against the misrepresentation and oppression of the state within. If freedom, equality and identity would be given to all the community with legal rights to basic needs, the marginalization would not be the result. When the welfare social practices would at least fulfill the needs and rights of citizens, the trauma and oppression would not be faced even in multicultural nations. But some of the communities get privileges whereas the others are at margin without basic rights and recognition. The question of identity will always be much sensible and traumatic if it is compelled to forget within ones' nation. It, therefore, seeks outlets sooner or later.

The Indo-Nepalese community has been living for generations as the faithful citizens with required contribution even fighting against British or other domination to protect the territory and dignity of India but they are treated as second-class nationalities. This should be the case in Nepal, too, where many ethnic communities have been demanding identity and socio-economic rights so as to live as equal citizens having inclusion and identity in the national

stream. In course of constitution drafting process and formation of federal states they are strongly demanding identity. This should be recognized at an appropriate time not to invite further devastating consequences. This research might be thematically incorporative to our own Nepali context, too, as to identify the internal marginalization before it would be fatal.

In the text the author acknowledges the internal marginalization of Indo-Nepalese community so she has illustrated the complications of the prosperous nation, India. This contradiction in postcolonial theory has created the interrogation to the theory itself. Whether it seeks all sorts of oppressions and marginalization within or not is the primary question. Hence the insurgency crafted in the text must be raising the pragmatic application of postcolonial theory in illustrating the fictional plot.

The globalization has always efforts as to elaborate the idea of single village and homogenous culture of materialism in the world. However, it does not acknowledge the heterogeneous reality ever existing in many societies or nations. Globalized reality has ignored the humane and inner psyche of the communities even though it has many more empirical advantages so as to share knowledge, technology, money and human resources for speedy betterment. But homogenization of global phenomenon would compel to formulate singular and originally authentic culture as such. Biju's experience is the genuine problematic of the contemporary globalised world whereas the struggle of Indo-Nepalese community for identity sets the importance of localism, digging question of internal marginalization. Neither only globalization nor localization will be fruitful promise for liberation but relative co-existence of these two important issues might lead to ideal societies that have been envisioned since Plato

Chapter IV: Anglophile Englishness: Ideology, Appropriation and Fragmentation

If globalization would be only promises of this era, Biju, as a representative agent, didn't have to be dejected with exploitation, oppression and futility of being in America. If there would be ownership, equality and co-existence in the local sites, the Indo-Nepalese community didn't have to forge a violent armed struggle against their own brothers and sisters within for identity and equality. Coming back to India, Biju aspires to lead an ideal life in his own nation with identity and dignity but he gets humiliated before approaching his home by native citizens. His own homeland is full of problems where a large mass of citizens are in search of identity and justice within. These contradictions must be acknowledged so that the other relationships of human can be identified for betterment. The appropriate identification and character of age can help human to act in rational manners for peace, co-existence and prosperity.

Just contrary to the character and experience of Biju, the retired judge, Jemubhai Patel, has been in the state of futility and dilemma due to his anglophile temperaments, "The judge could live here, in this shell, this skull, with the solace of being a foreigner in his own country, for this time he would not learn the language. He never went back to court" (32). He finds himself 'a foreigner in his own country' not because he has been prevented from civilian rights and privileges like Indo-Nepalese community but he has been influenced by the ideology of the West, appropriating foreign ways of life. Jemubhai conceives the West as ideal model of life as to apply in practice which seems to be unadoptable in his real ground so he is quite embittered and alienated. Mandira Sen in her article, "Strangers to Themselves," portrays the character of Jemubhai Patel in the following lines:

The judge is an embittered, angry old man with a terrifying past of destroyed relationships. He treated his wife with unusual cruelty and violence, and

abandoned his daughter to a convent boarding school, eventually cutting her off completely when she married a Parsi. Even earlier, he had broken his ties with his parents, extended family, and the community of Patels who had seen him off on his voyage to Cambridge University with great fanfare and hopes of general betterment. (27)

One would be proud of one's nationality, race and culture so they try to preserve them, getting united and sometimes fighting against other's domination. So is the case in the novel where Indo-Nepalese community gets ready to wash their blood for the sake of identity and culture of their own within. But Jemubhai Patel has deep hatred to his own nationality, race, and life pattern. Thus he becomes stranger to his own local site in seeking foreign ways of life. He mistreats and sends his wife away to her parents' house, breaks the ties with his family, abandons his daughter and senses himself to be inferior in color and culture of his own. So he gets completely alienated being stranger to himself.

The Anglicized mimicry and appropriation to the West not only leads to loss in one's precious heritages of cultures but it sets individual entanglements to cope and adjust the ordinary course of life, too. Jemubhai, therefore, has been strange to himself lacking adjustment in local site because of his mimicry to the ideology of the West. The following narration of the text manifests his temperaments:

Thus Jemubhai's mind had begun to warp; he grew stranger to himself he was to those around him, found his own skin odd-colored, his own accent peculiar. He forgot how to laugh, could barely manage to lift his lips in a smile, and if he ever did, he held his hand over his mouth, because he couldn't bear anyone to see his gums, his teeth [...] He saw nothing of the English countryside, missed the beauty

of carved colleges and churches painted with gold leaf and angels, didn't hear the choir boys with the voices of girls, and didn't see the green river trembling with replications of the gardens that segued one into the other or the swans that sailed butterflies to their reflections.(45-46)

The inferiority complex of being dark in colour, lacking standard and correct English accent makes him always incomplete who entirely endeavors to copy the exact patterns of Westernized forms of life in foods, dresses, culture etc. Therefore he can't be contended with whatever promises he deserves in his local sites. The extreme scenic natural beauty does not allure and pacify him at all to be smiling and recreating because he "saw nothing of the English countryside" (45) in his own natural existence. He also does not like the building and structures of temples and other religious sites as they are not similar, "missed the beauty of carved colleges and churches" (46) to the British architectures. He has such hatred and dejection to life and place, "didn't hear the choir boys with the voices of girls" (46) that he even finds natural phenomenon different and inferior to the West. The natural objects and creatures such as butterflies and innocent babies, arts and architectures, language and culture that are all impure lacking originality since every object and thought must be original somewhere in the West for him. This blind appropriation and mimicry is not an idiosyncratic example of Jemubhai Patel, Lola, Noni and other characters but it remains rooted in the third world nations as the ambivalent reality of this postcolonial era even though the common efforts of resistance against misrepresentation and domination at national or regional scale has been advocated.

It is so pathetic and unnatural attitudes of Jemubhai that he is even distracted with opposite sex, "Eventually he felt barely human at all, leaped when touched on the arm as if from an unbearable intimacy, dreaded and agonized over even a "How-do-you-do-lovely-day" with

the fat woman dressed in friendly pinks who ran the corner store” (46). He seems psychologically an abnormal being to have queer sexual experience despite the fact that he should be an embittered and futile being for most of the critics. He gets distracted, “with the fat woman dressed in friendly pinks” (46) because she would not be like the girl/woman in the west with physical structure and colour of the dresses. The uncritical mimicry of the West can be observed in naming as well, “And finally there was Noni (Nonita), who lived with her sister Lola (Lalita) in a rose-covered cottage named Mon Ami” (47). The native names Nonita and Lolita have been changed into Westernized names as one of the methods of mimicry so as to be proud of being influenced from. Not only names but also Noni and Lola want to lead a luxurious life influenced by the ways of European life, keeping maid, sweeper, watchman and gardener though they have to live only on the pension of Lola’s husband. It leads them to be in financial problems due to, “the price of everything rising in the bazaar” (47) as a result they encounter complication in the usual course of life being unpractical by copying other’s culture, “They lived on his pension, but still they needed more money, what with endless repairs being done to the house, the price of everything rising in the bazaar, and the wages of their maid, sweeper, watchman, and gardener” (47).

It, however, does not mean that Indian wouldn’t have luxurious life having servants at home and the financial crisis to them for particular reasons. But the way they attempt to forget the ordinary path of life, aspiring more goods and foods like that of westerners which are described in the following way:

“Super play, and oh, the strawberries and cream [...] Her suitcases were stuffed with Marmite, Oxo bouillon cubes, Knorr soup packets, After Eights, daffodil bulbs, and renewed supplies of Boots cucumber lotion and Marks and Spencer

underwear—the essence, quintessence, of Englishness as she understood it.(52-53)

Lola wants to be distinct individual coming back from England who does not let others to speak particularly describing goods she brings from abroad, “the strawberries and cream, Marmite, Oxo bouillon cubes, Knorr soup packets, After Eights, daffodil bulbs, Marks and Spencer underwear” (53). Hence Lola wants to possess goods and the other behaviors, gestures and belief as to constitute her Anglophile character. There seems ambivalent situation of love and hate towards the life and culture of the West but these textual illustrations of Anglophile characters show their rigid appropriation and mimicry.

The anglophile personality offers misery and rootlessness to the kinds of people who do not find promises of identity and ownership in the local sites. Lola remains further excited to receive the exact and standard British accent of her daughter Pixie in BBC even if she would convey any terrific and destructive type of news, “Disease. War. Famine. Noni exclaimed and was outraged, but Lola purred with pride and heard nothing but the sanitized elegance of her daughter’s voice, triumphant over any horrors the world might thrust upon others” (53). Being elated, she acknowledges her daughter’s voice in BBC as a great achievement no matter how tragic and terrific information she delivers, “over any horrors the world might thrust upon others” (53). But Noni is critical and sensible in the issue like that.

Jemubhai had rural upbringing in the small town of Piphit in the family of the peasant, “Jemubhai Popatlal Patel had, in fact, been born to a family of the peasant caste, in a tentative structure under a palm roof scuffling with rats, at the outskirts of Piphit where the town took on the aspect of a village again” (64). He had all the experiences of remote village and lack of sophistication in his childhood period but he had his mental potentiality so he deserves

opportunity to go to England for further study. He has his unique course of life who gets sufficient dowry as to go abroad for his further study as a result he deserves the status of educated man with secured position with the job he intends. However, he forgets the rural upbringing as well as the love and aspiration of his parents and in-laws. The financial support obtained from dowry for his further study is demanded by his family as the business affair in India that is narrated below:

The Patels had been dreaming of sending their son to England, but there wasn't enough money no matter how much Jemu's father worked, so they visited the moneylenders, who surveyed father and son with the sleepiness of crocodiles and then pounced with an offer of ten thousand rupees. At 22 percent interest.

There still wasn't enough, though, and they began to search for a bride.

Jemu would be the first boy of their community to go to an English university.

The dowry bids poured in and his father began an exhilarated weighing and tallying: ugly face—a little more gold, a pale skin—a little less. A dark and ugly daughter of a rich man seemed their best bet. (98)

They take some loan at high interest but it would not fulfill their demand of sending their son abroad which is the most expected dream of Patels' family or the people in the Third World nations. It has passion of the Indian poor, middle class and elite to send their children to the USA, Britain or the other European countries for study and job. It is the influence of globalization that is highlighted as the matter of pride- love for immigration. Jemubhai's father hopes to obtain large sum of money from the bride's family even choosing an ugly daughter of a rich family, "A dark and ugly daughter of a rich man seemed their best bet" (98) that is one of the social evils of India Desai probably intends to highlight. The internal evils would not be

attempted to erase for the betterment of local community whereas the discourse of postcolonial study only seeks enemy abroad undermining internal evils and contradictions.

As per the choice of Patels family the matrimonial ceremony happens to be really grand with all the expensive goods to the bridegroom is stated as follows:

The bride was a polished light-reflecting hillock of jewels, barely able to walk under the gem and metal weight she carried. The dowry included cash, gold, emeralds from Venezuela, rubies from Burma, uncut *kundun* diamonds, a watch on a watch chain, lengths of woolen cloth for her new husband to make into suits in which to travel to England, and in a crisp envelope, a ticket for passage on the *SS Strathnaver* from Bombay to Liverpool. When she married, her name was changed into the one chosen by Jemubhai's family, and in a few hours, Bela became Nimi Patel. (100)

On the one hand, all the goods- cash, gold, emeralds, diamonds, clothes, even ticket for Jemubhai to Liverpool have been given as dowry as per the demands of Patels' family. On the other hand, the bride's name is changed from Bela to Nimi in no time to acknowledge pride by adapting Western names.

Similarly, the fascination to changing the local names into foreign ones indicates ideological influence to the native people to be like foreigners in thought and behaviors. Hence, it notifies that all the evils and human hurdles would not be invited by mimicry to the others' cultures but one's own native cultures, too, compel to bind into entanglements. But the irony immediately results in the life of the married couple when Jemubhai comes back from his study abroad being an Indian officer in the court, "He did not 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 turns to water, but now it seemed beside the point. An Indian girl could never be as beautiful as an English one” (185). He begins to dislike his wife not merely because of her physical structure, dress-ups and cultural behaviours but due to not being like an English better half for him. The passion to observe everything English not only turns him to be submissive to the English ideology but it leads to misery and futility to their matrimonial bond. So mere copy to others’ pattern of life turns native beings into alienated and pessimistic course. So is the case for Nimi to be lonely and pathetic condition that is noticed in the following lines:

Nimi was left to sit alone in Bonda; three weeks out of four, she paced the house, the garden. She had spent nineteen years within the confines of her father’s compound and she was still unable to contemplate the idea of walking through the gate. The way it stood open for her to come and go—the sight filled her with loneliness. She was uncared for, her freedom useless; her husband disregarded his duty [...]” (188)

It does not represent the individual problems of Nimi as the victim of foreign influence on her husband to seek Englishness in her beauty and behaviours but the lack of freedom and patriarchal domination is rooted in the native culture, Indian culture so that Nimi as the dear daughter, too, has to be confined within the limitation of family and domestic imprisonment.

This ambivalence is the question of feministic search of freedom that has made them successful by appropriating foreign standard of women or the influence of the West. Hence the appropriation to the West is not always negative and destructive to the native community to enhance their life. Unlike postcolonial dictation to resist the influence of the west to protect native culture, the mimicry in many instances might be useful in local site i.e. women position might be uplifted due to mimicry of the west. Thus globalization has promoted so many

universal practices of human rights and women's rights that are always matter of appropriation and application. But Jemubhai's mimicry is uncritical and destructive but knowledge of the west and appropriation to them can be fruitful to create them equal with required rights.

Jemubhai further humiliates and mistreats Nimi for being like Indian in dress and other native usual practices which can be observed in the following narrative:

“Why do you have to dress in such a gaudy manner? Yellow and pink? Are you mad? “ He threw the hair oil bottles away and her long hairs escaped no matter how tidily she made her bun [...] One day he found footprints on the toilet seat— *she was squatting on it, she was squatting on it!*—he could barely contain his outrage, took her head and pushed it into the toilet bowl, and after a point, Nimi, made invalid by her misery, grew very dull, began to fall asleep in heliographic sunshine and wake in the middle of the night. She peered out at the world but could not focus on it, never went to the mirror, because she couldn't see herself in it, and anyway she couldn't bear to spend a moment in dressing and combing, activities that were only for the happy and the loved. (189)

Jemubhai not only humiliates and mistreats her but he even gives physical punishments, “took her head and pushed it into the toilet bowl” (189) as a harsh domestic violence that turns her psychologically tortured as well as disturbed. He reacts so because she cannot behave like an English wife in the domestic affairs despite her ugly physical appearance. Desai does not want to illustrate the idiosyncratic individual attitudes of Jemubhai but she probably attempts to note how the impact of the Western ideology and its blind mimicry lead to tragic consequences as the loss of local inheritances. It was sure to break the relationships of them which might be the

primary goal of Desai to endorse in the fictional plot so the extreme actions have been endowed to Jemubhai in the narration below:

“Don’t show your face outside,” he said to her. “People might run from you screaming.” By year’s end the dread they had for each other was so severe it was as if they had tapped into a limitless bitterness carrying them beyond the parameters of what any individual is normally capable of feeling. They belonged to this emotion more than to themselves, experienced rage with enough muscle in it for entire nations coupled in hate. (189-90)

The relationship turns into, “a limitless bitterness carrying them beyond the parameters” (189) such hatred that they are about to get separated, “He could bear her face no longer, bought her a ticket, and returned her to Gujarat” (335). He compels her to leave the house since he has optimum hatred as to have quite matchless spouse in life. It also does not mean that all the matrimonial relations in India bound to be inseparable and happy but Desai’s position might be that the traditionally sacred notion of various relationships including matrimonial bondage should not be fallen into the victim of the influence of the West. It is the inherited property of local site followed from generations. This property has helped establishing peace and co-existence though it has mostly been supposed to be traditional and outdated by modifying them all into modern ones. Desai opines this attitude of Indian people as the great loss of inherited asset.

Despite Nimi’s refusal to leave her home, “I can’t go,” Nimi said, waking from her stupor” (335). Though she has often misery and hatred to live with her husband, she wants to accomplish her traditional role of virtuous Hindu wife but still she is forced to leave the place. She has no dare to lead an independent and free life as the advocacy a radical feminist i.e. nor of

“*The Doll’s House.*” Women, in the country like India or Nepal, are helpless and hopeless to lead a free and independent life at parents’ house and husband’s company. Eventually, Jemubhai threatens Nimi to go to her parents’ house, “If I don’t send you back,” he had said to her at this point, in a tone almost kind, ‘I will kill you. And I don’t want to be blamed for such a crime, so you have to go,’ (335-36). He argues that he would have social and legal status and power even to kill her, if she does not immediately his house. This sort of male domination does not limit to fictional characters in India but it is harsh reality so their postcolonial illusion of seeking enemy abroad alone should be modified. This internal marginalization has been undermined by the grand narrative of postcolonial theory besides other marginalization of class and ethnicity. Does globalization resolve these kinds of local complications? Does the theory of oppressed, Post colonialism, resolve domination and oppressions of local in the case of class, gender, ethnicity and so on? Does localism fulfill the needs in the era of ‘ethnoscapes’ in this global village? What theory do we need to employ so as to resolve the contradictory problems of this era? To answer such complicated questions, the post colonial study should incorporate the dynamic relationship between local and global in a subtle manner.

Jemubhai not only mistreats his wife as a savage man of abnormal attitudes but also he behaves as irrational and wild member of family with his own father. The conversation below presents the strange and wild attitudes of Jemubhai:

“Why are you talking like this?” he said to his father. “You’re following the script of a village idiot. She is unsuitable to be my wife.”

“It was a mistake to send you away. You have become like a stranger to us.”

“You are the one who sent me and now you come and say it was a mistake! A fine thing.” He had been recruited to bring his countrymen into the modern age, but he

could only make it himself by cutting them off entirely, or they would show up reproachful, pointing out to him the lie he had become.” (337)

He has completely forgotten the values of his cultural sites in the title of being modern and westernized who conceives his father, “script of a village idiot” (337) as the idiot being dwelling in the village where he got his life and lively experiences there. His father, too, being reproachful admits, “It was a mistake to send you away” (337) as the error in life to have entire fascination to send his son abroad as to make him great, potential and successful in life. But, on the contrary, he loses the traditional heritages of cultural values, breaking the ties with his family, the family ties usually binds individuals into unity and peace. Desai probably endeavors to illustrate the above situation as the loss of heritages that are still more valuable at local site. She conceives that we are being empty and futile in copying others culture like Jemubhai Patel in the text. Do we remain complete and successful by following modern cultures in our individual reality? It again does not mean that only by copying others’ cultural behavior one would remain aloof, breaking even virtuous ties of various relationships like Jemubhai. There might be many more instances where following traditional cultural heritages, too, the relations get into trouble like him. But her arguments might be that the ties have been very weak these days due to rampant application of modernized and western patterns of life.

Because of his anglophile nature Jemubhai Patel has humiliation of being Indian but his frustration misguides him into complete misanthrope whose hatred to be Indian has also despise to British, “He envied the English. He loathed Indians. He worked at being English with the passion of hatred and for what he would become; he would be despised by absolutely everyone, English and Indians, both” (131). He becomes quite a pessimistic being unadjusted to his native land particularly due to his anglophile thought and practices. He is so fascinated by other’s

cultural pattern that he puts on formal dress and tie even in the camping site in the forest, “The tents were very grand, Kashmiri carpets, silver dishes, and your grandfather dressed for dinner even in the jungle, in black dinner jacket and bow tie” (68). This blind copy of the Englishness has not endowed any positive impact on Jemubhai in practical reality even though he has pride of mimicry in individual instance. It goes quite ironical condition of the Judge who is ashamed and dislikes his heritage, culture and even the color of his skin not being white as that of the west. He conceives the sense of rejection to family and culture in his soul in his whole life. Eventually, he has been defeated with the course of life that he has been allured for, “Yet he thought of his family that he had abandoned. He thought of his father, whose strength and hope and love he had fed on, only to turn around to spit in his face. Then he thought of how he had returned his wife, Nimi” (332). Only too late he regrets ‘spit in his face’ for the loss-his wife and the family as such. It is primary assertion of the novelist that she has made Jemubhai a defeated being for undermining his own heritages. So might the consequence for those who have blind mimicry of the other’s culture in ignoring one’s own completely.

The traditional behaviours that are very lovely and rooted in native activities contradict in Sai because she is anglophile like other characters that I mentioned earlier. The expression below illustrates the strange behaviours of the Indian citizens due to mimicry and influences of the West:

She who could speak no language but English and pidgin Hindi, she who could not converse with anyone outside her tiny social stratum. 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 been to a temple but for architectural interest; never chewed a *paan* and had not tried most sweets in the *mithaishop*, 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, snap peas, French beans, spring onions, and feared—*feared*—*loki, tinda, kathal, kaddu, patrel*, and the local *saag* in the market. (193)

The pious and common cultural activities of native Indians are related to language but Sai cannot speak Hindi; it is associated with foods but she does not eat Indian foods with her hands; it is linked with religious heritages but she never visits to temples; she never chews *paan* and buys *mithais*; she does not put oil in her hair and use hands to clean her bottom. Sai's character, therefore, is uprooted to the nativity and heritages which leads to rootlessness and misery. However, the attitudes are not individual traits of Sai in the fictional plot that Desai wants to illustrate but it is being most common and usual activities of the young generation which is considered to be loss of heritages to her.

The narrator presents very hilarious but at the same time serious reality—the fashions that has been put on by Indian women being impressed by the westerner, “You saw women everywhere in nighties, daughters, wives, grandmothers, nieces, walking to the shops, collecting water in broad daylight as if on their way to bed, long hair, ruffly garments, making a beautiful dream scene in daylight” (95). The dress, too, is very important as to preserve one's culture but the patterns of westernized costumes have been fascinated by the native ones that might lead to rootlessness and confusions to the people though they consider themselves to be modern. The very hilarious mental reflection of the cook who could not approve the fashion of the young generation remarks the dress of the local shop owner as vulgar, “She was a lovely girl, small and

plump, a glimpse through the nightie placket of breasts so buttery that even women who saw them were captivated. And she seemed sensible in the shop” (95). Glamour can be vulgar and pornography to the society where it is not usually practiced so is the case in the narration that the cook is fascinated by the pornographic image of the girl. The novelist believes that the dress is quite sensitive issue that is so vital to invite incorporation to daily part of life even though it is not supposed so serious matter to put on dress as per the interest of individual in the globalized context. Many people conceive that everything is being travelled so the sharing of dress pattern should not be considered as fatal to one’s culture.

Not only the educated people like Jemubhai Patel, Noni, Lola and the young girl Sai have been fascinated by the luxurious and modern forms of western ideology but the cook, Pannalal, too, wants to be a true servant of the white people since they would give English name and recognition to them, “The cook had been disappointed to be working for Jemubhai. A severe comedown, he thought, from his father, who had served white men only... “They liked him so much, you see,” said the cook’s father, “that they gave him a name of their own people. Out of love they called him Thomas” (71). This kind of submission to the culture of the west by all walks of life shows the loss of native culture but the appropriation and mimicry has not resulted happy consequences to any characters. They are all victim of loss and loneliness in the novel. The cook has been disappointed to work at the house of Indian not because he has got less facilities and money but because his pride would be heightened in working as servant in the white man’s dwelling. The idea to go abroad and work to or with the white is the real dream of the Indian middle and upper class citizens. But the shadow class people are also attracted by the culture of the white people. The native and local belief has been advocated by Gyan in reaction to the Western cultural thought and practices of Sai in the following conversation:

“I am not interested in Christmas!” he shouted. “Why do you celebrate Christmas? You’re Hindus and you don’t celebrate Id or Guru Nanak’s birthday or even Durga Puja or Dussehra or Tibetan New Year.”... “You are like slaves, that’s what you are, running after the West, embarrassing yourself. It’s because of people like you we never get anywhere.” ... “All right, I will. You’re right. What *is* the point of teaching you? It’s clear all you want to do is copy. Can’t think for yourself. *Copycat, copycat*. Don’t you know these people you copy like a copycat, **THEY DON’T WANT YOU!!!!** ” (179-80)

He blames Sai for being ‘*copycat*’ of the west in celebrating festivals and all the activities of them. He also claims that the ‘*copycat*’ Indian would never learn the values of native culture because they are submissive and blind to the cultural practices of the West. Sai particularly gets accustomed to the culture of the west because, “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). She is ‘an estranged Indian’ so she cannot wholly follow the native cultural practices. But there are so many others who have Indian cultural upbringing and faith but they still prefer entertaining Anglophile course.

This is, no doubt, the era associated with transnational experiences where flows of people, money, ideas (knowledge), media and technologies as explained by Arjun Appadurai have modified the life-patterns into unpredictable ways. One of the influences is associated with Anglophile character of local community where they gradually admit the cultural products of the Western world, applying it in every walks of life but it cannot tie and harmonize the life in local site because locally product ideology and culture can be rooted with all the behaviours and actions of people as per their thought and practices resulting harmony and peace in the real

existence. They are exposed as alienated and uprooted beings due to mimicry of the foreign cultures in the novel that is the primary loss for Desai. Hence, the local people might enjoy the indispensable influence in the area of economic, technological borderless world but if the cultural appropriation and mimicry of it is adopted, it leads to misery, rootlessness and alienation as suggested in the novel. Arif Dirlik in this response has hypothesized the dynamics as to resolve the contradictory features of globalization. His theoretical ground, 'Think globally and act locally' and '75 percent global and 25 percent local' posit crucial reformulation to the dynamics that can be the guideline to identify this era and later on to suggest one of the suitable remedy. The anglophile attitudes of the fictional characters have led them to fragmentation than to peace and unity. Hence the message of the author is that the mimicry of the Indian or any citizens of the third world nations would result fragmentary consequences without rendering modernist and updated configurations to them. Thus they must be critical to the influences of globalization because globalization is not itself a cure to them.

Chapter V: Conclusion

The three folding –Biju’s experiences of exploitation, identity-crisis and unhomeliness in globalized phenomenon as an immigrant in the USA; the Indo-Nepalese struggle for identity and equality within national border; Anglophile temperaments and behaviours of characters such as Jamubhai Patel, Lola, Noni and Sai for appropriation and mimicry to the ideology of the West have remained particular concentration of this research, dragging the postcolonial theoretical frameworks and its contradictions. Due to limitation to the research work, the theoretical concept of Arif Dirlik, Homi K Bhabha and Arjun Appadurai have been applied so as to incorporate the dynamics between global and local. The concept of ‘glocalization’ has been, therefore, applied in order to elaborate the dynamics besides the other terms- hybridity, ethnoscaapes etc. resulted due to global flows.

Postcolonial scholarship primarily endeavours to dig out the ideological and socio-economic oppressions and misrepresentations of the West, creating the world as the first and third ones. This worlding phenomenon has validated the first world as valorizing ‘Self’ and the third world to be nefarious ‘Other’. The first world nations attempt to create the kind of hierarchies as colonizer and colonized, superior and inferior, civilized and superstitious or barbaric, privileges and marginalized and so on as to dominate, exploit and misrepresent even in the genres of literature as well as discourse. Thus the marginalized nations have endorsed the idea of strong resistance against the westernized ideological oppressions in the rubric of postcolonial theory.

The cultural resistance in response to colonial subjugation has sought to understand ideological oppression as the strategic strive of postcolonial scholarship. The colonizers ideologically press the colonized to internalize their values and culture, legitimizing Englishness

in education, writing, and cultural customs. However, the hierarchies have been gradually ruptured, constituting no such obvious distinctions of the past in terms of subjugations, and subalterns. The colonial relations have been ensued within the nations, resulting internal marginalization so that resistance has begun much stronger in the local sites. The national elites lead the cultural resistance of the subjugation, misrepresentation or negative stereotyping even at local level. Thus it is time to rethink about the discourse and theory since the colonized nations of the past have been colonizer now and internal marginalization has become the centre of discourse these days.

The discourse of globalization has been admitted not only as promising experiences in various walks of life but it has inserted bleak pictures in the domain of socio-economic structures. It has encouraged travelling of ideas as well as beings for further sharing and betterment. However, it has simultaneously invited many more entanglements at individual and cultural spheres. People are encouraged to attain material prosperity in global markets as immigrants but due to the provision of law and other practices many people are being extremely oppressed and exploited as marginalized one, even having unhomeliness and Diasporas. Similarly, internal marginalization to certain communities has invited oppressions and lack of ownership as the citizen of a particular nation. Who is responsible to the discriminated conditions of these people like Biju and ethnic communities in the text? How does he get rights and privileges with certainty of identity? Does the discourse of postcolonial study attempt to seek these oppressed conditions of people? How can this new phenomenon be addressed as to enhance human conditions? How do we seek ideally equal status of people even in globalized phenomenon? How does the discourse of postcolonial studies get modified as to capture the complicated phenomenon than to have traditional narratives?

It is quite difficult to endorse immediate resolutions to such complicated situations. Kiran Desai, too, cannot impart any particular resolution. Biju, the central character, has been victimized by the promises of global discourse. His dream of prosperity and pride has been turned into disillusionment abroad. However, he even does not acquire further resolution when he comes back to local site, India from the USA, as to entertain complete Indian identity and privileges. Who can address this kind of complication of immigrants which is indispensable reality of this global village?

There are different international organizations such as the United Nation, IMF, World Bank and so on to perform international activities of various concerns but they have not addressed the issues of immigrations in the completely resolving consequence even though UNHCR and WFP, sister organizations of UNO have attempted to support the immigrants at policy and practical level. Biju is only representative persona of this era. His are the problems and entanglements common to the complications of immigrants of this era. The oppressions and identity crisis that they have encountered remain primary concern of the novelist. His further search of identity and ownership in his native land has been obviously problematic. The native minorities have to face similar problems of identity and ownership within the nation due to domination and exploitation of authority or regime. Their genuine efforts of establishing rights would have been ignored by the concern authority as a result they would be compelled to lead even a violent movement. The struggle of minorities sometime gets instigated by the discourse of globalization that is the idea of ethnic autonomous states for freedom, equality and identity. The kind of discourse encourages people to fight against the domination of the ruling elites since the minorities would have been kept at margins. Hence it has inspired them to demand autonomous state of ethnics and minorities so that they can attain real identity and empowerment. Otherwise

they believe they remain forever at the margins with severe oppressions since the ruling elites would not provide rights and opportunity to ethnic, disabled, woman and other minorities by their own responsible ethics.

The Indo-Nepalese community would be more destructive as to gain identity and freedom from domination for long despite their brave and continuous efforts in nation building. However, the ways the revolutionary cadres become violent and destructive as well as their modification into superior dictator to dominate the weak local people remains quite ironic. They get ready to humiliate the common people dwelling in their community by attaining undemocratic power from the movement. It shows that it is easier to demand rights when one gets marginalized due to any reason i.e. ethnicity, gender, remoteness or minorities and so on but it is quite tough to provide rights to others when even the minority turns out to be power holder in a particular space. Hence power has got vertical feature to ascend at the top as to dominate and exploit people at the bottom unless the mass from the bottom actively demand and exercise power.

Jemubhai Patel finds his parents, his wife and whole community as well as culture to be outdated and traditional as the barrier to modernity. Thus he not only mistreats and humiliates his wife sending her back her maternal home but also he breaks the pious ties with his parents, community and culture. Hence he seeks dignity as to fulfill his dream of living a westernized course of life with complete individual and luxurious fascination. However, he achieves complete failure as to attain his dream so he ultimately becomes stranger to himself finding no meaning at all in his life. The anglophile Englishness of Jemubhai Patel not only unfolds strange identity of an Indian, having complete disillusionment of him/them to attain modern as well as ideal form of sophistication but also it shows the ambivalent position of people of the third world, even educated ones, who are fascinated by the life patterns of so-called first world nations

even though the resistance to the domination, oppression and misrepresentation remains prominent to them. He entirely endeavours to adapt the British ways of life, forgetting his national identity and patterns of Indian life. Thus his dream has been totally turned into disillusionment. This journey from dream to disillusionment has formulated the character of Jemubhai Patel which does not limit to individual character of him rather it happens to be the common characteristics of globalized phenomenon. The hierarchies between 'Self' and 'Other' has been discussed in great deal in the discourse of postcolonial studies but the ambivalent currents have been still rooted there due to the global flows of various types as discussed earlier.

This has been crucial dynamics for Arif Dirlik because only fascination to the West does not give meaning and identity to the people. The culture of native and local site remains very prominent so as to employ meaningful life. Thus local is to apply in certain degree instead of merely having anglophile fascination. Unless one can maintain this dynamics having only global site as the entire promise, than one has to be entangled with the character of inbetweenness, lacking identity and freedom. As per the idea of Arjun Appadurai the global flows are the unavoidable currents of this world but it invites disruptors since the equation has been set to imbalance. The situation of Jemubhai Patel and characters such as Lola, Noni and so on has been ruptured due to blind appropriation of westernized patterns of life. Homi K Bhabha has elaborated the concept of hybridity as to address the kind of complicated identity. His notion is that the encounter of various cultures is indispensable in this age of globalization but the flows would not weaken any particular culture or beings whereas it helps strengthen even culture of minorities because it would create hybridity so that positive transformations occur to modify any culture.

Kiran Desai has invented the anglophile characters with their failing consequences because she must have message to convey that total mimicry to the West would not impart any fulfilling result to the people of the third world nations because they have their own local cultural practices and patterns of life that are advantageous and crucial to lead ideal and prosperous life with identity and adaptability. Otherwise misery and fragmentations like Jemubhai Patel's would be the forthcoming consequences for them. Hence even theorists, intellectuals, writers and policy makers must be rational in welcoming global village as the indispensable reality in all the walks of life particularly to cultural modes. She has similarly dug the issue of ultra-nationalist movement of Indo-Nepalese community who are guided by the discourse of globalization so as to establish autonomous ethnic states in such multicultural and multiracial nation which might result further chaos and instability even having racial conflicts. Thus the rights and privileges should be given to any community who are marginalized whatsoever reasons behind because freedom, equality and ownership are essential human rights.

Similarly, Biju's dream and disillusionment is another scheme of Kiran Desai who probably wants to denounce the promises of human flows because it has invited exploitations, lack of identity and division of labour letting no chance of unity and proletariat politics for the betterment and rights of them. She is also critical to the idea of complete localism because she has not shown Biju as the successful protagonist with heroic personality in coming back to his native land. The author has carved mostly the unfortunate and fragmented characters instead of presenting ideal and heroic ones because her mission must be showing complicated situations of human beings in this globalized context. The slight hope of Biju indicates local as the site of negotiation for identity and ownership though it should not misunderstand as traditional localism.

Desai has obviously exposed the contradictory features of postcolonial discourse creating the kinds of characters. Her position is that postcolonial discourse attempts to dig out the oppressions and misrepresentation of the first world nations so that resistance to marginalization remains only tool at international level through various strategic plans and actions. However, they do not try to acknowledge internal marginalization of various types. It happens to be great irony for the scholars who advocate active resistance against all sorts of oppressions. Though there is no clear distinction between local and global as to disseminate obvious mathematical calculation in terms of cultural, economic and other factors, it requires certain degree of dynamic relations so that domination and rigorous application of single site can be critically questioned. No single site primarily local alone would be applied in this present context of globalized reality ignoring the other one.

Thus dynamics of local and global as the discourse of 'glocalization' has been essential as to identify the real character of this age so that other remaining socio-economic structures might be perceived appropriately. The creative writing and criticism would be relevant only after perceiving the character of the time and its complicated consequences. This research might be rationale because it attempts to dig out the entire relations of the characters in terms of local and global domain so that the discourse of postcolonial studies gets relevant modifications so as to remain the doctrine of the marginalized ones with plea of freedom and equality in all the walks of life.

The interpretive methods must have been relevant to the new researchers as to link the text with trends of criticism. There are many Indian authors like Kiran Desai who have been the scholars of the third world nations at the Universities of first world to have entire depth of knowledge about the trends of theories so that they mould the undercurrents of theories in their

texts. This text, therefore, has been rationale as to discuss the dynamics of local and global because the author must have this notion to disseminate. When the researchers would seek ideological link of the text, they need to examine the pertinent illustrations within the text so that the linkage might be approved.

This research, I hope, can have deserving linkage with the ideological context that is the dynamics between global and local with pertinent illustrations. The dreams of the principal characters have turned into disillusionments, resulting further complications to them. The entire journey of the characters, therefore, unfolds confusing and ambivalent as well as neither tragic nor integrated situations, having no escape of further resolutions to the entanglements. However, the author has not unfolded the degree of misanthropic note; it has imparted perpetual resolutions in figurative level that is the formulaic dynamics between local and global. The crucial area of my study is to inhere the futile journey of three types of characters who have three distinct theoretical modules for the researcher. The journey of them provides clue to enter into the domain of postcolonial studies in which the issues of marginalization and oppression would have been discussed. It has also delineated the blind appropriations to the West by the people of third world nations as an ambivalent consequence. And it has directed extreme politics of minorities/ethnics group for establishing autonomous state as ultimate goal.

The first type of character- Biju's illustration has been associated with the exploitation and lack of identity or unhomeliness of immigrants in this globalized context. Similarly, the ethnic uprising and their search of identity and freedom has been particularly the pertinent question to the discourse of postcolonial studies. And the blind appropriation of Jemubhai Patel to the cultural patterns of the West has set the ambivalent positions of people in the third world nations.

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