

## **I: Introduction to Rushdie's *East, West* and the concept of the 'Self'**

The project entitled "An Exploration of Identity: Quest for the Self in Salman Rushdie's *East, West*", explores the identities of characters belonging to different class, caste, religion, nationality, gender etc. The book contains three categories of stories in this anthology: East, East and west, and West. Although, Rushdie's anthology consists of nine stories each section containing three stories, this project is only based on two sections: East and West, where the identity of each protagonist is acutely studied. This project maintains that each individual from wherever they are, whoever they are, have their own unique potential to establish themselves in the society. This project ruptures the difference between the people from different class, nation, and gender and from many inequalities of society.

Though there are many philosophers who have studied under the topic of identity, the self, this project mainly focuses on Peter J. Burke's identity theory, Sheldon Stryker's identity theory, and George Herbert Mead's theory of self. This is mainly a socio-psychological project that focuses on the individual's identity. The self-identity as Oxford Dictionary defines: "The recognition of one's potential and unique qualities as an individual, especially in relation to social context".

Rushdie's *East, West* is a literary magic, which portrays the character from the lower ground and their self-consciousness about their own identity, self-respect, and self-esteem; in general Rushdie tries to explore the self-identity of different people depicting them from various background: mostly he picks his characters from the eastern background largely based on the social and ethical happenings that has its impact to the identity of the characters in the long run. His stories depict minor characters from a minor 'radio' to 'slipper' and 'the harmony of spheres' the religious

concept. He creates the space for the clash of ideas and mannerisms depicting varying social and cultural milieu of the people from the varying parts of world- east and west for the exploration of self, a self-identity. Dror Wahrman citing the quotation of Raymod Marin and John Barressi say that there is revolution in personal identity theory. They put the self as:

The self as a immaterial soul was replaced with the self as a mind. This replacement involved movement away from substance accounts of personal identity, according to which the self is a simple persisting thing, toward relational accounts of personal identity, according to which self consists essentially of physical and psychological relation among different temporal stage of organism or person. (191)

Self-identity plays a large and significant role in shaping each of individual's life.

Self-identity is defined in many ways and with many theories. Self-identity emerged from the realization of multiple identities of individual. However, individual is free to live his life in accordance with his will and volition, without any boundaries of societal norms and values. Simon Blackburn in *Dictionary of Philosophy* defines human life' existence as, "the so called rational understanding of the universe, invited by various philosophies, which has marred humans' want for free and independent life" (130). Human life is actually free from various philosophic notions and is an attempt to create free and independent notion towards life and living.

Individual's identity is also defined as the subjective notion by Edmund Husserl, the phenomenologist. He emphasizes in self or subjectivism with the consciousness of individual. He talks about phenomenology in this way:

"Phenomenology itself learns its proper function of transparently human living from

an entire relationship with 'self'. Phenomenology is no less than man's whole occupation with himself in the service of universal reason" (15).

Although, it sounds like a simple question, individual finds it hard to choose words to ascribe individuals' personality. Self-identity is very much complex idea. So complex indeed that even those who actively work on understanding themselves and their self-identity still have great difficulty. Some aspects of self-identity can be identified and described by defining individual self; do individuals use words that describe their jobs, hobbies, family ties, nationalities, religious beliefs and group affiliation? But what about what individuals think? Individuals' own morals and values cannot truly be known by anybody else, nobody else can hear his\her thoughts. Simply distinguishing individual from other people makes defining their identity a social comparison. Society plays a huge role in defining what acceptable identity is. Clearly, society plays an essential role in how individual evaluate and define their self-identity. Individuals cannot define their self-identity without the context of individuals' society.

Some theorists theorize that one of the difficulties that individual have answering the question 'who am I?', has to do with society and also when individual has not yet settled his place in weird society, he finds himself totally different than how he finds him in his own perspectives and among his personal relations.

Psychologist continually refines their theories of self; sociologists also continue to refine social-identity theory. Social identity theory explains that individuals can define themselves by the social categories individuals feel they belong to, such as nationalities, religious or political associations, gender roles, families and etc. Social identity enrolls the membership of social groups and perceptions and

behaviors associated with those groups. When an individual goes through the history, many political, religious and cultural groups have gone to war to preserve the ideals of their groups.

There is both internal and external component of self-identity. What makes self-identity so tricky is that individual evaluates themselves as human based on how they are supposed to feel and they are supposed to act according to the society. Sometimes they evaluate themselves critically and negatively. Such critical thought can affect their self-esteem, how they think about themselves. Self-esteem is directly connected to concept of self-identity. A person who can believe in his self-esteem can only identify his self. Self-esteem is defined how an individual evaluate his general worth. A person with low self-esteem may not be able to define their personal characteristics in an objective manner. The reverse is also true. A person with unjustifiably high self-esteem may define their personality in an exaggerated manner.

Every person approaches their self-identity differently. Some people may not think consciously about their self-identity. And others may consciously think about their own thoughts and feelings and reflect on their actions.

In this project, “The Exploration of Identity: Quest for the Self”, I have tried to study minutely about the self-identity of people from different class, gender, nation, religion and so on. Though, Rushdie has been known for the postcolonial writings, I have tried to study his work from sociological point of view. Among his nine stories compiled in *East, West* I have selected only six stories from East and West section omitting East, West section. In these six stories, Rushdie has drawn the characters from the lower ground of the society and first he has shown loopholes within the

characters about their consciousness or identity and then enhances them to fight for their self-respect, self-esteem and self-identity as a whole.

### **Review of literature**

Rushdie, being a diasporic writer mostly writes on the postcolonial issues, but Rushdie being himself in 'inbetweenness' his works also reflect the quest for identity in the core of it. Rushdie, being himself victim of loss of self-identity; picks his characters largely from the background of eastern soil based on social and ethical happenings that has global impact in the life of the characters in general. Rushdie now a British novelist is of Indian lineage. He was born on August 14, 1947 on the independence of India. Because of his double identity: being Indian by birth and being British because of his expatriate condition, he always has a loss of self-identity.

Rushdie's collection of stories *East, West* made significant effort to throw light on the identity of the people or individual, in fact self-identity of the individual. In these stories Rushdie looks at the forces that pull his characters first in one direction, then the other. Collision of fantasy and realism have made his stories extraordinarily powerful to portrait the identity; self-identity of each protagonist throughout each story.

Salman Rushdie uses a vast array of simple narrative technique to clarify his views of identity and its apparent stronghold on the individual's life. It is mostly magnificent. His style varies from story to story, demonstrating his erudition and imaginative capabilities. Even though these are geographically separated stories, the foremost attention is paid to identity of individual.

Salman Rushdie being a diasporic writer leaves palimpsest of identity in his each and every work. He himself being a victim of self-identity, he considers that identity of individual is a primary thing to survive in this world. Rushdie is at once critic and creative writer. The subjects that trigger his imagination are very imperative and vital belonging to individual psyche. He creates opulent gallery of characters, though dominated by female. His protagonists are hyper sensitive. Each is presented as an inscrutable individual, enigmatic and eccentric. Neither is they chosen from the common rung from the society nor their problem related to food, clothing and shelter. They are rebels and eccentric and their rebellion is not as so much as directed to society as against individual. Their problems are neither physical nor social: Rushdie concerns himself with the consciousness of individual or psychic reality of characters. Being a postcolonial writer he has limited subjects, yet his works has intensity though not variety. In dealing with the problems of alienated self, he has adopted a realistic mode of writing. His protagonists' quest for identity is different than others.

The assault of identity of the individual is the outcome of the society in which norms and values have been degenerated. His protagonist, for example Rehana is a socio-psychic rebel, recalcitrant self, who finds it difficult to conform to the obsolete social ethics. There is perpetual and persistent struggle between the physical and psychical world, leading to the triumph of latter over the former. The permanent establishment of self-identity amidst other issues is the crux of Rushdie's writing. The flux of recollection and rumination that perpetually keep haunting the psyche of the characters, is an aspect of individual self which is at the loggerheads with the socio-psychic reality. Rushdie reflects the mythic reality of our life through the complex reality of self and society.

*East, West* entailing all the writing features of Rushdie, prefers the characters that are peculiar and eccentric arisen through general public. The main preoccupation of Rushdie is the exploration or quest for self. Though he is postcolonial novelist mainly, in *East, West* one can find an individual against himself and against society. He has double function: to make individual conscious of his own identity, self and explore individual's personal self-identity. The notion of gauging the unexplored recesses of individual's mind, of transcending the narrow and shallow conscription of physical self makes Rushdie's writing outlandish. Rushdie becomes succeed to transform alienation of the characters in the monument of art of living; that is the strength of exploring self-identity. It is neither the concern of existentialist nor the absurdist but simple, homely rendering of emotion of individual who face abnormal situation in living whether that may be in their own country or outside. Rushdie has built his stories round the struggle within self-identity, the dismal and morbid moods of men and women. He explores the depth of human psyche against the muddling social backdrop, discovering the self-identity unraveling the hidden truth of life. Most of the characters are the seekers and the questers of identity. Rushdie bring forth the exploration or search for identity through self-discovery and self-identification. Characters alienation from the society and their inability to confirm to ethics and values of society, they feel to lose their vital self in their journey towards life and this leads to the foraging of self-identity and new vision about the responsibility towards self.

Rushdie alienates his protagonists; differentiates from common characters in order to involve them in a fanatic quest for their self-identity. This involves the psycho emotionally oriented self-identity crisis. Rushdie's each works talks about identity of individual, since he has been moving through self-exploration and self-

questioning towards self -assertion and redefinitions, a huge general shift in perception and in consciousness about identity brought dramatic changes.

Through his writing he has become succeed to circulate the message that, this world has become like a small corner, and every individual from every corner of the globe have their own individual self-identity. They can only accomplish other responsibilities, only if they can accomplish their duty towards self, then only they can respect other. Commenting on the modern insecurity, Rushdie writes:

We live in a world without the hiding places, the missiles have made sure of that. However much we may wish to return to the womb, we cannot be unborn. So we are left with fairly straightforward choice. Either we agree to delude ourselves in the fantasy of the great fish, for which a second metaphor is that of Pan gloss's garden; or we can do what all human beings do instinctively when they realize that the womb has been lost forever-that is, we can make the very devil of a racket where Orwell wished quietism, let there be Rowdyism. (99)

It is obvious to find glimpse of identity portrait into Rushdie's literature thereby giving his writings and issues a global status.

M. Madhusudan Rao, one of the contemporary critics of Rushdie, is of the opinion that Rushdie's writing is of global importance. He maintains:

There is nothing like a consistent theme in *East, West*. There is a sign, however, certain key ideas shaping up, of a perspective developing in his writing, which ultimately collects for a larger whole. However, Rushdie revives the Indian tradition of story writings, as in *The*



*Mahabharata, The Panchatantra* and thereby claims the coming of Indian form of writings in the western world. (31)

The rhetoric of Rushdie covers the larger feature of South Asian nationalities reviving the ways storytelling like that of ancient Hindu epic. His writings cover the global issues at large. Commenting further in the anthology Rao feels that time is an important factor in the anthology of Rushdie. He writes, “The narrative in the collection move from victimizing history to painful anonymity and disintegration, and finally silence” (23). Rao is justifiable in saying so, since Rushdie presents all the major events related to the rise of conflict in communal to global agenda from pre-independence to post-independence and in chronological manner.

This stories collection has received a lot of critical appreciation and critical analysis. Rocio G. Davis analyzes this book as an intersected point of fact and fiction as well as east and west, “*East, West*, collection of stories published in 1994, is another example of the engendering of palimpsest. Here, Rushdie pursues individuals with the reagent of the interaction of generally opposed poles on the one hand the world of east and of the west and on the hand the world of the fiction and reality” (83) . Davis views that Rushdie’s treatment of the characters and subject matter is so realistic that the demarcation between fiction and reality is blurred.

Gary Paul, on the other hand, views the collection of stories as, “quick, penetrating and often amusing glimpses of the immigrant expenses in London” (95). Paul celebrates the experience of immigrants as amusing.

On the contrary Merle Rubin comments *East, West* a book where the confusion of inhabiting between two worlds is shown. He writes:

Some stories in Rushdie's *East, West* reflects albeit indirectly the tension of life overshadowed by the conflicting demands of notoriety and secrecy. Almost all the stories deal with the people who are in one way or other caught up in the conflicts and confluences of inhabiting the boarder land between two worlds. (2)

Hence for him character's double identities in the stories bring a tension and frustration.

John Bemorse asserts that the collection has playful surface and beneath this surface, there is a picture of immigrants which is very realistic; "The stories in the *East, West* have the careful precision of ivory miniatures. And all of them, beneath their inflectionally playful surfaces, ponder the imponderable of human fate" (2). In same way, Sarah Crichan Laiuse views *East, West* as a panorama of hybridity and multiculturalism. She says:

*East, West* his major work since *The Satanic Verses*, is an imaginative stew of nine stories. They are clearly divided into three sections: East, West and East-West, but all take place on the charged middle ground where the tectonic plates of culture grind and merged. Rushdie himself hands in the balance there, too. (95)

This perspective of Laiuse attempts to assert that *East, West* very beautifully presents the picture where different culture, class merge.

Rushdie's own background and history may have instilled in him values and world view that can never be called traditional, religious, however, the quality of his characters possess that appears to be infinite as their alienation and delusion is their

continual optimism and boundless hope. He defends art as a free domain.

Commenting on the social and political fusion in *East, West* Dougary Ginny writes:

Regardless of the proliferation of news reports, or even because of it. *East, West* has a role to play in enlarging our awareness of suffering and its causes. Specially, in providing a counterbalancing account of the activities of the political structures. Rushdie's literature has commendable status that penetrates into the east and the west and into people's slow but steady sufferings. (27)

*East, West* is one of the finest collection of the novel ideas and stories. It clearly shows Rushdie's explicit attitude towards self-identity.

### **Point of Departure**

Various critics have analyzed and approached this collection of stories: *East, West* from various perspectives. Some of them have found the realistic portrayal of the post-colonial society including the issue of hybridity, diaspora. Some of them interpreted *East, West* as a multicultural text. However this dissertation attempts to explore how Salman Rushdie raises the issue of individual's self-identity. This research has been done only in six stories of *East, West* out of nine stories, depicting the social and ethical happening in post-colonial Indian society, in which people have the feeling of the identity crisis, especially their self-identity on behalf of different class, caste, religion, race, nationality etc.

### **General Introduction to Identity Theory**

An individual's life is always in danger of being submerged in the world of object, ordinary routine and conventional shallow behavior of crowd and of losing

touch with his or her own choosing entity. This feeling of being in danger brings other individual out to the state of losing the 'self': the identity. Identity is human capacity rooted in language to know 'who's who'. Charles Taylor in his book *The Source of the Self* says that:

So we have come to think that we "have" selves as we have heads. But the very idea that we have or are 'a self', that human agency is essentially defined as the self, is a linguistic reflection of our modern understanding and the radical reflexivity it involves. Being deeply embedded in this understanding, we cannot but reach for this language . . . . (368)

Every individual has self as they are the particular individual human being. And this identity embedded in the language they speak, according to Taylor.

Identity theory traces its roots of the writing of George Herbert Mead, whose writing present the framework underwriting analysis of a host of sociological and socio-psychological issues. Identity theory began by attempting to specify and render researchable concepts of society and the self in Mead's frame and organized these specified behaviors. In social-psychological perspective self is emerged out of mind, the mind developing and arising out of the social interaction and a patterned social interaction as forming the basis of social structure. As Mead contends, "it is by means of self- reflexivity the turning back of the individual upon himself, that the whole social process is thus brought into the experience of the individuals involved in it" (131) . Mead maintains that self is engaged in continually evolving process in which individual's self is defined as the product of the social interaction. According to Mead the self is something which has development; it is instinctive but it should be develop

over a time. He asserts: “It is not something which has a development; it is initially there at birth, but arises in the process of social experience and activity that is develop in the given individual as a result of his relations to that process as a whole and to other individual within that process” (135) . This means human being develop an understanding of who and what they are, through interaction with others. He also says that language plays an important role in the development of self.

Another identity theorist, Sheldon Stryker views human social behavior is organized by symbolic designations of all aspects environment, both physical and social. All these aspects are associated with the position that the people occupy in social structure. These positions carry with them shared expectations about how people are to enact roles and, in general, to comfort themselves in relation to others. As individual designates their own positions, they forth in themselves in expectation about how they are to behave, and they designate the positions of others, they become cognizant of the expectations guiding the role behaviors of these others. Individual designate themselves as objects in relation to their location in structural position and their perceptions of broader definition of the situation.

Stryker reasoned that identities are parts of larger sense of self, and as such they are internalized self-designations associated with positions that individual occupy within various social contexts. Identity is thus critical link between the individual and social structure because identities are designations that people make about themselves in relation to their location in social structures. Stryker also introduced the idea of the commitment as a means of conceptualizing the link between social structure and self. Having an identity that is based on the views of other, as well as on broader social definitions, will tend to produce behavior that confirm to these views and definition. According to Stryker when people reveal such

commitment to identity in a situation, their sense of self-esteem becomes on the successful execution of their identity. Stryker in his combined work with Serpe, claimed that, “we become objects to ourselves to our symbols that emerge from our interaction. Moreover, the self is reflective of other symbols and the self-symbols have implication” (202).

Moreover, when an identity is established by reference to norms, values, and other symbols of the broader society, esteem is even more dependent on successful implementation of an identity. In this way, cultural definition and expectations, social structural location, identity, and esteem associated with that identity all become interwoven. And in this process, social structure contains people’s behavior and perception of themselves and others. External events can however erode the commitments to identity. When this occurs, people are more likely to adopt novel identities. As individual begin to seek new identity, change is likely to move in the direction of these identities that reflect their values. In this context, Nelson Foote argues:

When enters in a new situation, [one] attempts to relate it to old ones by familiar signs and [one’s] response may be automatic or the preponderance of new elements may make the situation too problematic for a habitual response to be appropriate. For its definition, nonetheless, [one] must approach it from some fixed point of reference. [One] must start from what is most definite and some given element in it. (18)

This means that self is comprised of discrete identities. Stryker possessed that emotions also play an important roles in which they receive positive reinforcement

and emotion also inform individual about their self. Emotion thus drives individual to play roles in ways that are consistent with normative expectations, definition of situation, cultural values, and highly feeling about self.

George J. McCall and J.L Simmons's theory of identity is more structural where culture and social structure designate many of the identities hold by individuals. These theorists emphasized that roles are typically improvised as individual seek to realize their various plans and goals. A role identity is, therefore, "the character and role that an individual devises for himself (herself as well) as an occupant of a particular social position" (67). Role identities constitute an imaginative view of oneself in a position, often a rather idealized view of oneself. Each role identities thus have a conventional portion linked to a position in social structure as well as idiosyncratic portion constructed in individual's imagination. According to them role identity become a part of individuals' plans and goals because legitimating one's identity in eyes of other is always a driving force of human behavior. As McCall and Simmons emphasized, the most important role for performances are individual themselves who assess their performances with respect to their own idealized view of their role identity. Much of a role identity is rather an idealized view in individual's mind. For McCall and Simmons, the most distinctive emotion among human is the drive to acquire support for (their) idealized conceptions of (themselves).

Peter J. Burke, who worked with various colleagues, also developed another variant of identity theory in collaboration with Jan E. Sets. For Burke, individuals carry general views of themselves to all situations, or an idealized self, but it is the working self or self-image that guides moment to moment interaction. According to Peter J. Burke, the idealized self may, of course, influence just how individuals see

themselves in a situation, but the key dynamics of self revolve around trying to verify this working self- self image in a situations as individual play roles. As Burke views, at the more abstract level, is a principle of self in which cultural standards contained in broader values and beliefs become part of how individuals see themselves. For Burke, self is an occupant of a role in a situation. They opine:

“...in society people derive their identities and a sense of self largely from the social categories to which they belong. Each person, however, over the course of his or her personal history is a member of unique combination of social categories: therefore the set of social identities making that person’s self-concept is unique”. (225)

Individual’s place themselves are parts of structured society and exist only in relation to the contrasting categories: each has more or less power, prestige, status and so on.

Michel Foucault defines self in terms of power. He says, “The individual is not vis-s-vis of power; it is, I believe, one of its prime effects” (214). For Foucault is direct consequence of power and can only be apprehended in terms of historically specific system of discourse. For him power brings self in existence.

This dissertation has been divided into three parts. First part is an introduction section with a short introduction of issue, objective of thesis, and Salman Rushdie. Besides, second part contains detailed theoretical textual assimilation, entailing two subchapters with textual evidences to support the thesis statement. Finally, third section sums of the main ideas of this project concluding the research.



## **II. Identity Crisis, Quest for Identity and Identity Formation in Rushdie's *East, West***

This research on Salman Rushdie's an anthology of stories, tries to throw light on the exploration of unique self of an individual. Rushdie being a post-colonial writer, his most of works illustrate post-colonial issues like diaspora, hybridity, multiculturalism etc. But, this project aims to establish different issues of identity in Rushdie's *East West*. People throughout the world in twenty first century, are becoming very conscious about their individual identity, a particular self. Every individual has his/her own identity and identity of the individual is not achieved by birth, it is something which is acquired by individual using his own instinct, intelligence and in all his personal volition. It is a personal choice of a person, how people would like to know him/her. In other words, the individual gives certain name to his/her life to be known by people that name is not literally a calling name. Actually, that is the meaning of his/her life. That identity actually defines his/her life. So, it depends upon the individual to give what identity to his/her life. Whether, to make his life meaningful or just let be in the vein. People are searching their own self in contradiction to what society wants them to confirm i.e. what others in society think about human life in general.

This anthology – a collection of various stories published mostly western based newspapers, cover stories from the rural backdrops of India, as far as to Ontario, Canada to London, and back to suburbs of Indian cosmopolitan cities; in a way explores multiple identities of different people pertaining to different places, which shows that no matters where the person lives, his personal identity, self-esteem comes first. They can cross every limit to maintain self-dignity.

In Salman Rushdie's *East West*, "Good Advice Is Rarer Than Rubies", "The free Radio", "The Prophet's Hair", "At The Auction of the Ruby suppers", "Chekov and Zulu", and "The Courter", in a way and other deals with the quest of the identity of the characters. In this project, "Good Advice is Rarer than Rubies" is studied through female perspective. "The free Radio" is story in which main character Ramani is in search of his own identity throughout his whole journey of life. Similarly, in remaining three stories, "The Prophet's Hair", "The Harmony of Spheres", "Chekove and Zulu", and "The Courter", all protagonists are haunted by their identity crisis which then manipulates them to search their own identity.

Self-identity is nothing but man's view of who s\he is. It also incorporates what others in society think about man in general, which further either boosts his morale or diminishes his sense of self. Whatever the situation, for the complete development and well-being to exist for a man as a constant, he must work towards gaining healthy self-esteem. The result of unbalanced self-identity can range from negative aspects like anger, depression, and increase anxiety level, physical abuse inflicted on others, suicide or other such outcomes. Therefore, it is important for individual to realize their role in society, work to recognize their spark of divinity, and make an effort to ignite it for their goods as well as the greater good of all around him. This is the only to develop an enthusiastic approach to dealing with the world living in and ensure healthy adjustment to and in society.

Scientists, sociologists and psychologists believe that each individual has three distinctive sides to the personality: an outer self that is projected to the world, an inner self that is hidden deep inside the person and a perceived self (how person believes himself/herself to be). When there is a conflict of realities between these three core aspects of a person, there is a sense of loss and confusion in an identity of a person.

As a consequent persons path of self-development is temporarily blocked, temporarily because the person also has the ability within himself to re-invent and recreate himself after internalizing strength and weaknesses, working towards building healthy sense of self-esteem with this sense of awareness, the individual can hope to find a better balance within himself.

In this project, different characters from different stories tried to balance their identity. Miss Rehana from, “Good advice is rarer than Rubies” explores her own self. Despite being a female, she is independent, confident enough to take her own decision. Sometimes, she is intimidated by the male dominated society, in story represented by Mohammad Ali. But, finally she establish her own identity, maintained her own self-esteem in spite of difficulties. Likewise, in other five stories also characters are haunted by the sense of self and they fight to restore their identity.

#### **i. Identity Crisis in Salman Rushdie’s *East, West***

Identity crisis is a state in which a person experience uncertainty about who the really are and their proper role in life. Every individual stretch out and explore their own horizon. Individual’s self is reflexive of multiple identities according to role they play in every situations and circumstances. Among multiple identities individual’s realization of idiosyncratic identity of himself or herself leads to the creation of self-identity. When individual finds his self being lost somewhere while fulfilling other role identities then this situation leads to identity crisis.

Derek Layder in his book, *Social and Personal Identity: Understanding Yourself*, contend that each individual has his own unique identity: the self. As individual tries to cope him up with societal norms and values and pretend to be

unconscious towards his own qualities then they feel lost, and cannot move in their life. In this context, Layder says,

Although each of us is profoundly influenced by our surrounding society and social relationships, we are also unique individual. We respond to life's problem and circumstances quite differently from anyone else. This capacity is a reflection of our personal identity and allows us to experience life in a way that is distinct from others. It enables us to have our own unique 'take' in the world. (1)

According to Layder, individual has his own unique, outlandish individual self-qualities and characteristics because of which each individual react eclectically to every situation and circumstances. Generally, self and identity are the social products: people do not create themselves from the air rather, what is possible, what is important, what needs to be explained all come from social context—from what matters to others. This means that people are likely to define themselves in terms of what is relevant in their time and place: whether they may belong to any class, caste, gender, nationality, religion etc. But the individual realizes loss of his unique quality when they cannot confirm to societal norms and values, this situation creates the adversities between individual's self-identity and societal norms and ethics.

Regarding the situation Layder further says:

However, the conflict between having to confirm with what is expected of us, but also wanting to do this in our own way often makes us feel at odds with ourselves, with other people . . . personal identity is always caught up in, and constantly emerges from, this tension between fitting in with society and other people (especially those with

whom we are intimate) and wanting to follow our own desire, hopes and wishes. (2)

Since individual identifies himself within the boundary of societal relationships, he has multiple identities. Having unique dream that society cannot digest that makes an individual stranger to the society who cannot fulfill the expectation of society due to unique tastes and characteristics of his self. Individual's identity is always bound up in a crisis because he does not find his self fit within societal expectation. And for the same reason individual stands against the society.

Similar kind of expression can be found of Robert Ezra Park where Park says the conception about individuals' self, a mask. Among the multiple identities of individual his self-identity is his own choices that what kind of individual he wants to be with his eccentric character. As Park contends:

In a sense and in so far as this mask represents the concepts we have formed of ourselves – the role we are striving to live up to- this mask is our true self, self we would like to be. In the end, our conception of our role becomes second nature and integral part of our personality. We come into the world as individuals achieve character and become persons. (250)

According to Park, individual has multiple identities as a mask, as individual has formed out of themselves. In individual concept individual's role identity become vital part of individual's personality. Individual acquire his identity.

In this project, each protagonist from the selected six stories of Rushdie's *East, West* are found to be in a situation in which they all the time feel the crisis of the

sense of self. Though the having the multiple identities according to the role they play in every situation and circumstances, they have their sacred duty towards self. In this context, Robert Ezra Park says that, “Everyone is always and everywhere, more or less consciously, playing role . . . It is in these roles that we know each other, it is in these roles that we know ourselves” (249). Robert avers that individual everywhere and always has a certain identity: self-according to the role he plays and with the same execution of role relation and identity individual knows other people’s selves as well as same action lead him towards understanding of his own self.

Women from the ancient time have been treated as lover beings. It is the fact that every individual has right to live his/her life with his/her own volition. But, it is the society that creates different environment for women to identify her along with male. It is the society that compels women to confirm to so call blind rules and rituals of society. Though there is not any physical and psychological reason why women should be inferior to men yet throughout the history and across culture, women had and have always been second to men. Women are never adored as rational individuals. Women are always abused and denigrated. But, now women have become more aware about their own identity, their personal selves. Different theorist and philosophers have been talking about female identity apart from the identity given to her by males; but female in turn are seeking their individual identity that is their personal self, being as individual as men do, instead of seeking female identity in general. Women being human being: an individual in general has not been treated as individual. Though she is equal to men, she has not her own identity of self since she has not her own history, past, and anything that can identify herself.

Societal norms and values shaped by the male members always limit the women in the domestic roles. Even if she needs to introduce herself in the public, she

should take name of the main male members of family. Even, if there is not elder male member, in that case also younger male members comes at the power. For example: if mother is widow, she has to introduce or take help of her son in public. No one knows that he is the son of widow; the case is just opposite everyone will recognize her as the widow mother of her son. From this case, individual can analyses what society has given to women. Where is her identity, her personal self? When can she freely, proudly identify herself with her own name?

Moreover, it is also said that women's duty is only to be beautiful, attentive to their looks, caring, nurturing, submissive, and be responsible towards the family affairs because men will do everything for her. He will earn for her, do everything that she needs to do in public and also creates her identity next to him. That means he creates her identity along with his, which always reminds woman that whatever she has even her identity, is only because of him.

Right from the early childhood, a girl is taught to obey males without any objection. Women are not free, whereas freedom and responsibility of each person is essential to create him or herself as self-governing individual. Every conscious person always struggle for their own recognition; their own identity and self. This is how one achieves a sense of identity.

Different feminists as well as male philosophers have advocated about the self-identity of female. Female should be known through her own name, she should possess her own identity, her personal self. Female is also a vital part of life as male are. So, they also must have their own life, their own identity.

*East, West* is a literary in which Rushdie brings forth the issue of identity. In the first there are three stories. Those stories deal with the exploration of self of Indian

women, in which Rushdie has presented them on the behalf of human being in general. The first story in the collection, "Good Advice Is Rarer than Rubies" explores how a female struggle in male dominated society for her self-discovery, search for identity.

The society where the males are the leader and the males are law makers, they want women to take her identity from men as granted. But, Rushdie portraying Miss Rehana, the main character of the story in a contrast to what males of society want female to be, conveys that identity of person is something which is acquired by individual person, is not taken for granted by others. In most of Rushdie's work protagonists are male figure but in the story by presenting female, Miss Rehana as a protagonist, he maintains that the price of womanhood is self. So, to be master of own, one must identify one's personal self. In the story Miss Rehana, is shown on her way to get a permission to go to Great Britain. When she arrives at consulate office she finds many women. Some women veiled, very few barefaced like her. She sees they all look frightened and leaned on the arms of uncles and brothers and also they are trying to look confident. But, in contrast to these females who are dependent on males, Rushdie present Miss Rehana confident, independent and bold ; "But Miss Rehana had come on her own, and did not seem at all alarmed" (6) .

Mohammad Ali an expert advisor has been presenting male dominated society who thinks women as weak, irrational, dependent and coward. As his perception about female is shaped by those misconceptions, his treatment to Miss Rehana is not new. He thinks he can make her fool easily. So, he asks her to allow him to give her advice costing little. Actually, he is not an advisor. He is a dalal, a fraud. His job is to cheat and simple, honest women are his victim.



Ali asks her, "Please, you allow me to give some advice small cost only . . ."

(6). As opposite to Ali's conception Rushdie's presents Rehana as confident in her own. 'Miss Rehana's eyes were large and black bright enough not to need the help (not to get help) of antimony" (5). By describing this, Rushdie tries to show her as a self-determined, honest, self-content and dignified woman. As a response to Ali she replies, "Good advice is rarer than Rubies". Proving Ali's perception that women are fool and coward, Rehana proves herself to be wise and clever enough. She said, "But I cannot pay. I am an orphan, not one of your wealthy ladies" (6). Defending herself from cheating, she says good advice should be paid properly. Then she advises him back that he should rather go to other women who are with their family members, earning good wages. Since, his all tricks become failure to prove himself as a messenger to provide her visa; he became ready to give her free advice. Because he thinks without his help she cannot get visa. So, relating his meeting with Rehana with fate. He says, "I am going crazy . . . Miss I have been drawn to you by fate what to do? Our meeting was written. I am also a poor man only but for you my advice comes" (7).

Mohammad Ali is willing to give his advice free since Rehana rejects to pay for his advice. He feels insulted because he being a male could not bear that a woman rejects to listen his advice. By giving his advice for free he wanted to prove that woman is nothing without man. They are weak and immanent. This portrays the superficiality and hypocrisy of man and nature of man that they can go to any level to prove them superior. Man treats only as beautiful object and thinks that she is foolish and does not know anything else.

Mohammad Ali does his level best to intimidate Miss Rehana. So that, Rehana being helpless will asks favor from him. He keeps the difficulties of getting coveted

visa and the bad nature of counsellors of Embassy. He says “England is a nation full of the coldest fish in the world” (8). He tells Rehana that she is entering “a worse place than police station” (8). As she is no longer interested in him and his advice, he pokes his anger against her, which shows that the males of society cannot tolerate rejection from female; this will hurt their male ego. He tells Miss Rehana that what perspective holds the officer of consulate about the women who come for visa. He tells her that: “The sahibs thought that all the women who came on Tuesday, claiming to be dependents of bus drivers in Luton or chartered accountants. Manchester was crooks, liars and cheats” (9). This shows that women not only in their native countries are humiliated, but also they are humiliated, intimidated and thought to be weak and coward all around the globe. All thinks that women can do nothing without men. Even they wish to go to abroad it is because of males. The worst type of female humiliation can be seen when Ali describes her, what type of question consulate officers would ask her. He explains: “They would ask her question, personal questions; questions such as a lady’s own brother would be too shy to ask. They would ask if she was virgin and if not what her fiancé’s love-making habits were, and what secret nick names they had invented for one another” (9). This shows that how females are humiliated, how they are made ashamed of own self. Rehana feels the loss of her-self, since she finds attitude of Ali towards her as domicile female instead of an individual who has her identity of her own. In this way, Ali becomes a bit success in his mission to frighten Miss Rehana. He becomes able to show his supremacy over her. He shows that he knows everything. He further says, “She was a sparrow ... and they were men with hooded eyes like hawks” (9).

Mohammad Ali describes the evilness, corruption and exploitation that the women have to bear through his own voice. Ali being a male himself, a representative

of male dominated society describes about female exploitation unknowingly. Though females are clever enough, independent and perseverant it is the males who make them dull, dependent and passive with their male ego and attitudes. Society does not want females to go a step ahead from male. This is the tendency running from antiquity. Males try to keep females back by hook or by crook. Here also when Miss Rehana is not interested in Ali's advice. He pokes his anger over her and became a bit able to catch her eyes. Women are inculcated to remain at back, to take support of male, to be dependent, if she tried to overwhelmed this tendencies she is thought to be of not being a female rather something else whom society have negative attitude.

Mohammad Ali though seems supportive towards women. He is a cheater, a fraud. Actually, he wants to take advantages of innocence of women. Being a male, he wants to prove that he is right by any means. He is advocating male dominating society, where women are suppressed. Women are thought that they do not have any idea about outer world besides the boundary of home walls. They should only know how to keep their family and husband happy. But, Miss Rehana representative all female proves these all factors wrong. This shows that women are actually not women instead they are made women by the society. Women have also same quality, capability and same genuiness as men have by birth. But, it is the society that kills the genuine quality of women. Society inculcate women to be women, otherwise she will be outcaste.

Rehana is very rare person, so he became ready for her to help her out. But actually in his platitude remarks for every woman who come for visa permission, nothing was new and genuine. Surprisingly, Rehana does not accept his proposal and calls it a crime. She says that she does not want to go to England by committing a crime. Finally when Ali becomes fail to instigate her, he starts to persuade her

explaining about her beauty. “Bibi, I am a poor fellow, and I have offered this prize because you are so beautiful. So do not spite on my generosity” (12).

“The Free Radio” is another story compiled in *East, West*. Ramani, a rickshaw wallah, the protagonist of the story, is always can be find in search of his self. He does the different attempts to establish his identity in the society, where he can have a seize of relief and can say this is me Ramani. In the story his search for his self-identity has been made difficult by another major character, Thief’s widow, who herself has been lost in somewhere, where she does not have any identity in the society. Despite being a member of the living world, she is being treated as a toy; despite the fact that she might have her own name. But as story presents, she is known by her dead husband’s deed not by his name. Does not she have right to be known by her own name? Or does not she possess her own name? Perhaps the tendency of the society has made her identity latent. Both major characters have become pendulum between the society and self, in search of their own identity.

Society, in which Ramani and a Thief’s widow live, has created such situation that they are not being able to recognize their unique identity they have besides identities the society has given them. So their attitudes and actions also lead their identity vanishes with their own behaviors. They ruin their own self with their own attitudes. According to Martin Sokefeld, “Action requires a self that reflexively monitors the conditions, course, and outcome of actions” (430). Individual’s each and every actions he performs should represent his self, which can then bring all the circumstances and situation in track. But Ramani and Thief’s widow, without thinking of their own identity show action. Because of this reason their comes the question mark in their identity.

Actually in this story identity of every character is stuck to another character. Ramani's life changes completely after getting married to thief's widow. Eventually Ramani's quest for self gets hardened. Thief's widow's identity is stuck to her former husband, even her marriage to Ramani: but interesting thing is that Thief also has not given any name. Characters in the story seem to be inbetweeness of their identity. No matter whatever person do in his life, it is his own self-identity, what gives him seize of relief. After achieving his identity, his self-respect back, Ramani becomes happy at last.

According to the narrator of the story the widow is good for nothing. The narrator in the story represents the whole male figure of society, where women are treated as the second class citizen. It carries an ideology that women should be limited within the four walls of the house. This protocol is for the ordinary women, on the top of it the women like widow has more restriction and the society is crueller to them. The life of women like widow has been made harder in our society where the rules and regulation are made for the convenience of male. Widow in a sense is always in search of her identity. She is always panic. It is in her psyche that how society will treat her. Along with being the mother of the five children and of two ghost children, she is always in frustration and emotional tension of her life.

Ramani at last becomes successful to establish his identity as a movie star, after many unfortunate attempts. On the one hand, Ramani seems struggling for his own identity, on the other Thief's widow's identity is always stuck to him. We also find that thief's widow is also fighting to get her identity and her self-respect.

Women in a society fight to secure a complete equality of women with men for the enjoyment of all human rights- moral, religious, political, educational, legal,

and economic and so on. Though they give women same rights as men, in practice it has become a joke. The crux of the problem is that men-women relationship have, on the whole, evolved through centuries, on a set pattern i.e. man to rule and women to obey: man the master and the women the slave: man the god and women the devout, and so on. This century's old mutually followed relationship is now challenged for the individual personal self. Though, Ramani and Thief's widow are seen together, they both have their own business to handle; that is to construct their own identity.

Although, it is easy to tell that the title of the story is the theme; it is not as simple to put down all the problems of identity on such smaller theme, which exists within the bigger and important headlines. It is a theme containing many complex problems that is shown in this short story. The story gives a look into the problems of identity and in specialty how they are seen through the general people. The problem of identity in the story gets its genesis from the interpretation of the narrator, who actually affects the whole story and also facilitates to understand the complexities of the identity. For example he does not tell the name of the Thief's widow and he keeps calling her such an unpleasant name.

Literally, society wants its people to live his/her life in an identity given by society itself. Every individual has to conform to the society otherwise s/he will be shunned. But in the story, characters that are in the exploration of the self, challenges the ethics of society; Ramani decides to marry a woman even though during that time in India, it was frowned upon. Ramani then has to live the decision he made for standing in what he believes. On the other, Thief's widow has a low status, but she does not undermine herself because of the illogical norms of the society. The society gives her low status but she does not give herself one. She is independent and she it can be claimed that she in a way acts as she has the mentality of the modern women,

who wants to live her life on her own, with her own individual self-respect and self-identity. All this is what makes the narrator hate her, since he is narrating the whole story on the behalf of the male advantages. He thinks that she is ruining Ramani's life and also that she does not understand her place- not in a society and also not in her relationship with men. She has too much power and he thinks that she is controlling Ramani, as he is hypnotised by her. So he says to thief's widow, "... and you must find some person of your own age, or, better still, go to the widow's ashram in Banaras and spend the rest of the life in holy prayer, thanking god that widow burning is now illegal" (23). This shows that how society thinks about women. Society has the misconception that women are nothing without men. Even women does not have right to live a respectable life, the life of identity after her husband's life. But Thief's widow proves her to be other than what society wants her to be.

Ramani makes an unwise decision in society's eyes, both in the woman he chooses to be with and what he does with that woman. Ramani holds a job of a rickshaw wala, this is considered to be a lower class job. Ramani could have done something to change his place, his identity in the society, but he gets mixed in with a wrong people. Ramani lets his friends flatters him at. In a sense we can say that, he has kept his identity, his whole life on the hands of his fraud friend's hands to be laughed at. Ramani never knows why his armband groups are flattering him. Such a handsome chap, they tell him, "compared to you Sashi Kapoor and Amitabh Bachchan are like a lepers only, you should go to Bombay and be put in the motion pictures" (22). They flatter him with the dream because they know they can take money from him at cards and he will buy them drinks when they do it. But this flirtation of his friends has made serious mental impacts in the mind of Ramani. "So now Ramani's head becomes filled with these movie dreams" (22).

Eventually, Ramani suddenly begins to talk about his new fantasy, telling everyone he finds that very shortly he is to receive a highly special and personalised gift from the Central Government in Delhi, itself and this gift is to be a brand-new-first-class battery operated transistor radio. He mimics as, “This is All India Radio. Here is the news. A government spokesman today announced that Ramani, rickshaw wallah’s radio was on the way and would be delivered at any moment. And now some playback music” (27).

Ramani is shown to be victimised by the government sterilisation program. He marries to a widow with five children. And the dream of the radio is the outcome of his marriage to widow by the means of which he expects to get a radio from the government. He had heard that the people who do vicinity would get a free radio from the government. Ramani tries to establish his identity in society in accordance with the society’s ethics and aesthetics. He now hands over his place, position and identity in the hand of the Thief’s widow, who herself is suffering from the identity crisis. Ramani’s fantasy of getting free radio is obviously his search for his identity which he expects from the society. In an expectation of getting a radio, which stands as the symbol of identity here, Ramani loses his manhood, his identity of being a man.

His act of telling the fantasy of getting the radio, actually a free radio to whoever he meets, indicates that he screams, he unknowingly telling everyone that he is a man and he can live his life as he wants to live. But people hardly believe in his talks. Since he marries to widow and had his operation not to have children for national interest. People have started to doubt in his manhood, his identity of self. Time passes; Ramani continues to carry an invisible radio. The respect and identity which Ramani expects from the society is blurring, being invisible. What he has is only the hope of getting it one day. But he never knows that, that day will never come



because it is only his fantasy. He never realises that it is upto him what he gets in his life and how people will know him. He has also the fear of not getting it, but still he has hope. As narrator describes,

There is new thing in his face, a strained thing, as if he were having to make a phenomenal effort, which was much more tiring than driving a rickshaw, more tiring even than pulling a rickshaw containing a thief's widow, her five living children and the ghost of the two dead ones, as if all the energy of the young body was being poured in that fictional space between his ear and hand, and he was trying to bring the radio into existence by a mighty, and possibly fatal act of will. (28)

Ramani gets married to Thief's widow in an expectation of getting the radio for free. As his fantasy is in the verge of destruction, he is struggling hard to bring that in existence. In fact, he has to struggle hard to establish his identity after getting married to thief's widow along with the burden of her children to her former husband. It is not as easy as Ramani has thought. Anyway, he is fighting to establish himself, to explore his individual identity.

Similarly, "The Prophets's Hair" is another story to the collection of East section where a prophet's hair in a silver vial brings about the stunning reversals of two unsuspecting Indian families. People always try to merge himself or herself to the society, religion and ethics in order to live happy life and to get respect in the society, but as they do not realize that ethics of society and religion had been long ago established by the same human being for the systematic and organized regulation of the society and it should be changed with respect to time because different era necessitates the variation in ethics of religion and society for the betterment of human

being. If individual cannot identify what is right or wrong, s\he will loses herself\himself in the mist of society and religion. According to Steven Hilton, identity serves as anchors for behavior and understanding in the ongoing flow of interaction. He maintains:

Our values, then, cause us to possess a sense of a unified, transsituational personal identity. These values in turn are enacted and articulated situationally through the intermediate development of various role-, groups-, and value identities. Of course the behaviors we enact as a result of our identities can cause us to reflect on our values and, over time, to find different values most compelling. Personal identity shapes but also is shaped by- our other identities and behaviors. (122)

This extract explains that individual confirms to the society's values to maintain his identity in the society. Values of the society should be modified and corrected according to the appropriation of individual, because the values are made by the individuals of the society for the moral and smooth articulation. Individual should possess the power to change the values for the development and maintain the identity of individual, according to the demand of the time. If he cannot do so, his life will be spoiled.

The third story of East section is, "The Prophet's Hair", where the protagonist, of the story, Hashim, misuses religion, as a result everything is messed up, ruined and destroyed. In this grown up fairy tale, tragedy becomes blessing where blessing are hexes in disguise. Hashim, without understanding the worth of obeying the religious ethics, falls in the trap of it. Simultaneously, he loses everything and every loving

member of his sweet and happy family. He can afford to stand on his own decision for the self-respect and identity. The whole story revolves around the sacred hair and it becomes responsible for all the loss since individuals surrender themselves to religion instead of understanding its real importance. The hair which “sits to his days in a closely guarded vault by the shores of loveliest of lakes in the heart of valley which was once closer than any place on the earth to heaven” (57), provokes tragedies as its possession forces those who retain it to comfort hidden truths. The attempt to escape from the tragedies led to the further trauma. Huma’s encounter with the thief, for instance, is a reliving of her childhood nightmare:

She saw facing grey-haired giant down whose left cheek ran the most sinister of scars, a cicatrice in the shape of the letter sin in the Nastaliq script. She was gripped by the insupportably nostalgic notion that the bogeyman of her childhood nursery had risen up to the comfort her, because her ayah had always forestalled any incipient act of disobedience by threatening Huma and Atta: ‘you don’t watch out and I’ll send one to steal you away-that Sikh Sin, the Thief of Thieves!(40).

The Thief of Thieves’ turns out to be an old man who, “ with a parent’s absolute love, had made sure that (his four sons) were all provided with a lifelong source of high income by crippling them at birth, so that, as they dragged themselves around the city, they earned excellent money in the begging business” (53). When, by miracle of having been in the same house as the hair for a few minutes, they discover they can walk, the son were “very properly furious” (57), because they have lost the manner of making a living.

Whoever comes into contact with this relic face miraculous and disastrous events. Hashim, the protagonist of the story comes upon this stolen hair accidentally. As greed consumes Hashim he does not return the relic. He justifies his acts as a community service basing it on the Islamic view of deity. Suddenly Hashim turns into controlling and arrogant rich man from a wonderful and kind person. Hashim's son Atta knowing the truth about the hair steals it from his father and tries to return to the mosque, but fails. Atta's sister seeing that her dad keeps the hair with him all the time decides the sacred relic has to be stolen. She hires a thief to this job hoping that they will be relieved from the curse once the hair is removed and returned. Thief steals the hair but the things escalate drastically and Hashim kills his own daughter accidentally and the thief runs away with the hair. The thief is haunted down and shot down by the police and the hair is returned safely to the mosque. But the thief's blind wife and four crippled son have been miraculously cured due to their short contact with the relic.

When the person forgetting about the worth of any ethics, devote himself\herself to the religion, the very decision brings catastrophe in the whole life which also affects the life of the surrounding. Moreover, everyone should be conscious of self-identity and self-respect while assimilating values and ethics. Individual's self-identity and self-respect always comes first. Here also in the beginning, everything is cool and smooth. Hashim is living honorably in the world. He appears to be the wealthy money lender with morale. He and his wife seek to inculcate the virtues of thrift, plain dealing and healthy independence of spirit in their children, Huma and Atta. But unfortunately all this composure shrinks to violent trauma since Hashim finds famous relic of Prophet Mohammad.

Since Hashim cannot cope him and his ethics up with the values of the society, his own action leads him towards the loss of his self-identity. On the other side his

actions puts his children's and wife's identity into a crape. With the sense of loss of identity crisis they take a malice step, which then destroy everything.

Another story "The Harmony of Spheres" explores Eliot Crane's struggle to be a writer. He is befriended by Khan, a sceptical Indian in 1960s Cambridge who is "suffering from disharmony of personal spheres and beyond it number of difficult question about home and identity" (139). Individuals' identity is at once plural and partial. Sometimes individuals feel that they straddle between two cultures, at the other time that they fall between two stools. But, however ambiguous and shifting this ground may be it is not an infertile territory to discover. The history of self-identity formation has evolved from the concept of continuous, holistic and essential self-identity into a discontinuous, fragmented and social discursive formation one.

As an immigrant Khan suffers existential as well as cultural identity. Thus, he feels alienated and dominated in the alien world. By depicting the lingering state of self, this is better reality of life: Rushdie shows the importance of self-identity. The line from the text supports the points:

But in Eliot's enormous generously shared mental storehouse of the varieties of 'forbidden knowledge' I thought I'd found another way of making a bridge between here and there, between my two otherness, my double unbalancing. In that world of magic and power there seemed to exist the kind of fusion of world views, European Amerindian Levantine, in which I desperately wanted to believe. (141)

Rushdie ruptures the notion of national identity and bring forth the vision of self.

Rushdie presents the identity of Khan by crossing the border of nationality. Thus,

identity is not the constant thing; it keeps on shifting due to the changing locality. But identity being an individual's choice, the self-identity should have the same status.

The narrator is suffering from the identity crisis because he is not in India; he is suffering from sense of losing self-respect and self-esteem. He never can raise his head and tell that "this is me". He cannot identify himself with the soil in which he is living in and with the soil he originally belongs to. Being far from his root he is suffering from the memory and desire for his homeland, which instigate his sense of self crisis.

"Chekov and Julu" is another brilliant story which opens in London in 4 November 1948 few days after the assassination of Indira Gandhi in New Delhi. This story exposes to prevalent prejudices in the society in terms of religion. Indian nationalism is generally identified as Hindu nationalism. Therefore, the religious group outside Hinduism is simply called as anti-nationalist; this situation has created the feeling of identity crisis among the people of other religious group. So the clearly excluded group from Hinduism like Christianity, Islam, Sikh and other are deprived of state policy and have to bear the domination of the Hindus. Rushdie through this story criticizes such tendency of excluding minority's identities. This research portrays the role of religion in identity formation through the main character Chekov and Zulu. Society's surrounding plays a vital role in individual's life. McCall and Simmons discusses how the other role identities have an impact in self of the individual, "the self typically has multiple role identities, the prominence of an identity depends upon the degree to which one 1) gets support from other form an identity, 2) is committed to the identity and, 3) receives extrinsic and intrinsic reward from the role identity" (74). The self, according to McCall and Simmons has multiple role identities in society where an individual is tied up with various social, religious and ethical cross

currents. But if the individual's identity is underestimated depending upon the religion and culture they embrace, the individual lose the self-identity.

Chekov and Zulu, the two principal characters, both Indian, are introduced to the readers by their code name because they are the representative from the minority group of the society. Society where the privileged minority people are always suppressed dominated and ruled by so called few majority groups. People from majority groups are not supposed to have their own self-identity. They are othered in the society. Moreover, even they have got their own self-respect; their self-esteem is murdered by the so called majority groups. In the current story, both Chekov and Zulu are working for their nation. They are far away from their nation and their near and dear one's, but they always keep their contact with their homeland they love most. Though they are in foreign country, they are always haunted by the love of their country. They feel like they have lost their identity, their self. So sometimes they become overwhelmed and feel shattered. But they console, restore their courage and march towards for the work for the nation. They keep their own leader and nation's picture on the wall and praise them. They become very sad when they hear about the news about the assassination of Indira Gandhi on T.V. the following lines supporting the point.

On the wall behind the T.V was framed photograph of Indira Gandhi, with garland around it. She had been dead since Wednesday; picture of her cremation had been on the T.V for hours. The flowers, petals, the garish, unbearable flames. Hard to believe it, Indira Ji! Words fail one. She was our mother, Hai, Hai cut down on her prime. (151)

This extract describes about love and sympathy of Indian people towards Nation and leaders. Every single person loves their nation because nation is basis of their identity, people's identity remains only if their country's name remains. So, people do not care about their life to protect their nation's virginity. But the question is that, does nation also cares about people living there. Here the nation means people who are running the nation, who are in power position. But these authoritative people always try to dominate the lower class people and their identity has always been exclamation mark, like character Chekov and Zulu.

The political leaders use other minorities especially for their narrow political designs. Indian nationalists, not surprisingly share the similar assumption regarding minorities. They, therefore, are excluded from the state policy and must accept the leadership of majority. Here, this story also discusses about the religious identity; India becomes the true motherland of only those who belongs to Hindu Jati. The Muslims, Sikhs and Christians are taken as their foster child. Therefore, not only religious people but also the secular politicians blame the whole Sikh race for the assassination of Indira Gandhi on the fundamentalist bases of the nationalist feeling and resentment against other religion. This point is bolstered by the following lines, "And on radio, T.V, such-such stories are coming about Delhi. So many killings, DiptySahib, so many of our decent Sikh people done to death as if all were guilty, for the crimes of one-two bad mouth gunda" (152).

The Sikh communities have done great contribution for the liberation of India from the colonial grip. They are always denigrated, though they are loyal to the nation and are ready to give their lives for the nation. But for complicity of few people the identity of whole Sikh community is under question mark.



The government never respects the identity of Sikh people. Instead it blames the whole Sikh community for the assassination of Indira Gandhi and provokes the feeling of condemnation among the people towards this jati by charging them as anti-nationalist, and many Sikh people were killed by charging them as criminal. Chekov, one of the major characters of the story, firmly criticizes such undemocratic, irrational and exploitative act of government. He says: “The Sikh community has always thought loyal to the nation. Backbone of army to say nothing of the Delhi taxi service. Super citizens, one might say, seemingly wedded to the national idea. But such ideas as being questioned now” (152).

Chekov and Zulu, the two principal characters, both Indian have been assigned to spy on UK based pro-khalistani militants. Therefore, they are away from their home country, doing their duty honestly putting their life on the razor of sword, for nation. Their language, religion and their jati is totally distinct to one another, one is Sikh and the other is Muslim, they have a feeling of blood relation who fights for the nation and identity.

In comparison, Chekov is more revolutionary than Zulu. He has more nationalistic feeling than Zulu, therefore, he gives comment frequently that the British are: “... thieves, every last one. I look at my one home, and see that it has been plundered by burglars. Their museums are full of treasures, I meant. Their fortunes and cities, built on the loot they took. So on, so forth, one forgives, of course; that is our national nature” (155). Zulu does not agree with Chekov completely for charging all the British people for the looting of Indian treasures. Zulu asks Chekov whether the poor tramp lying on the bench nearly is also a guilty. Chekov reports, “Never forget that British working class collaborated for its own gain in the colonial project. Manchester cotton workers, for instance, supported the destruction of our cotton

industry. As diplomats we must never draw to attention to such facts: but facts; nevertheless they remain” (156). Zulu says that the fact is fact; no one can deny the truth. According to Zulu, not only the people who are dominating and suppressing are responsible but individuals, who never protest against such action; who never become conscious of their own identity are also the part of such complicity.

Zulu admonishes that colonial period is a close chapter that is why he denies with Chekov to charge the British people for hampering others national affairs; he thinks they somehow are responsible because they let them to ruin their nation and let them rule. But Chekov has a great hatred against British people. He says, “With my natural radicalism, I should have been a terrorist” (157). It is the tendency of human when individuals feel identity crisis, loss self-respect, one blame other, but individuals never realize that first and foremost who have to be blame first are they, themselves. Because we never realize our own importance until the situation get worst. Zulu mused shedding genuine tears: “But then we should, have been evenings on opposite sites, and suddenly there were real tears in his eyes, “do you care nothing for our friendship?” for my responsibilities in life” (157). When people face the identity crisis, one become critical and analyses the situation negatively, which also diminishes the self-esteem of ones’.

Though Zulu accomplished his responsibilities in life, he has been suspected for the assassination of Indira Gandhi for being Sikh. His only crime is that he is Sikh by religion, no one count his dedication and his devotion towards his nation. Here the identity of the whole Sikh people is in crisis: Zulu has been blamed for the complicity only because he is Sikh, though he has been loyal and honest throughout his life.

“The Courter”, the last story of the stories collection *East, West* appears to be the most autobiographical story. The principal and the most vital characters are Indian who have migrated to England and have faced many difficulties over there regarding their identity, they lose self-respect, self-esteem. The main male protagonist is a boy, unnamed, goes through a number of tough experiences that made western environment a nightmare. His family gets laugh for the eastern habitual actions. They also become victim of violent attacks. Therefore, the family is trying out to find out their identity by involving themselves in the game of chess in England which is very symbolic. It represents the happiness of the family that requires the wit and skill. The family enjoys the game because there is not a feeling discrimination. By playing the game they are creating and exploring their own identity. But that is just a make believe world, when they come out of that world they experience sufferings. Therefore the narrator expresses his painful experience by saying “my enforce exile from my beloved country of my birth” (178). This line shows the association of his identity and his selfhood.

Similarly, Mary another character of the story has more feeling of loss of her identity, the self, while living outside of her country. She has faced the linguistic and cultural problem and cannot cope up with the new one, which further escalates the problem of her identity in her life. Various people belonging to different nation have their own national and cultural identity enhancing the individual identity belongs to them. People having different identity find their identity fluctuating in a world of different identity and culture:

English was hard for certainly-Mary, and this was a part of what drew damage\d old mixed-up towards her. The letter p was a particular problem, often turning into f or c, when she preceded the lobby with

wheeled wicker shopping basket, she would say, going shocking, and when, on her return she offered to help lift the basket up the front ghosts, she would answer, 'yes, fleas'. As the elevator lifted her away she called through the grille, oe, Courter; thank you courter. (176)

There are certain peculiar characteristics in the individual of every nation that distinguishes them through the disguises of language and other norms and culture. Mary also finds her as separate and lost because she cannot speak and understand English language properly. For the same reason she never can identify herself with English, this scaffolds her feeling of loss of identity.

Mary is an Indian character who has migrated to England. She has difficult life over there. She has language and culture problem, but on the top of it, it is a problem of identity: she feels that she has lost her identity, her self-coming to England, an alien world:

She got her sari stuck in the jaws of the machine, and as elevator pulled at the garment it began to unwind. She was forced to spin round and round like a top, and screamed at the top of her voice, 'O BAAP! BAAPU-RE! BAAP-RE-BAAP-RE-BAAP!' It was Mixes-up who saved her by pushing the emergency button before the sari was completely unwound and she was exposed in her petticoat for the entire world to see. (186)

The loss of identity becomes the psychological problem for Mary, which came in form of physical problem as mysterious thing doctors cannot find out the root cause of her problem:

Mary's heart trouble turned out to be mystery, unpredictable, it come and went. She was subject to all sorts of tests during next six months, but each time doctors ended up by shaking their heads; they could not find anything wrong with her. Physically, she was right as rain, except that these those periods when her heart kicked and bucked in her chest, like wild horses in 'The Misfits', the one whose roping and typing made Marilyn Monroe so mad. (208)

Mary's mental stress of losing her country which is the root of her identity, her self-respect, disguises in the form of physical problem. Her illness is not physical but psychological. She is ill because she is not in India. Consciousness of losing her identity and self-respect is breaking her heart. She is inbetween state of her mind: neither she can forget nor she can create a new one, in a new and alien world.

Mary's dream about England and its lifestyle suddenly trampled like a fragile glass. Because one's identity and self-respect comes first no matter wherever they are. Then she maintains, "God knows for what all we came over to this country. But I can no longer stay" (209). Then she returns to India, the land of her root. After her return to Bombay, she never has a day's heart trouble again: and as the letter from Stella confirms, at ninety one she is still going strong. After her return she raises her own self-esteem, and also she finds her being able to look into a mirror with self-confidence. Mary's heart trouble is symbolic manifestation of her desire to loss of her self-identity, self-respect.

Language is generally symbolic significance of identity. When someone is dissociated from language then one is obvious to lose the identity. Language also is

very imperative in shaping of identity. Here in the story the narrator's father also becomes victim of losing self- respect because of the linguistic difference:

I did nothing he said, standing there in the hall with pharmacy bag in other hand and a face as pink as Mecir's rubber gloves. I just went in with your list. The girl seemed very helpful. I asked for a baby compound, Johnson's powder, teething jelly, and she brought them out. Then I asked did she have any nipples, and she slapped my face . . . Here they call the teats. (83)

Here because of linguistic difference the narrator's father cannot raise himself above his eyes because he does not know the meaning of the word what he is speaking is erotic, so the girl slapped him. Because of linguistic varieties he speaks the wrong word and gets beaten. Every single character is stuck to their previous identity and since they cannot get the same respectful life as before, they feel like lost.

The story of Chandani is identical to other. She too, is victim of the double identity. She cannot cope with present or past:

Chandani was eighteen month older than me, and so sexy it made you sick. She was train to be an Indian classical dancer 'Odissi' and 'Natyam' but in meantime she dressed in tight black jeans and clinging black polo-neck jumper and took me, now and then, to hangout of Bunjie's where she knew most of folk music crowd that frequented the place and where she answer to the name of moonlight, which is what Chandani means. (188)

Chandani the cousin of the narrator is an Indian girl of eighteen, living in England. Through this character also Rushdie brings forth his identity agenda. Being an Indian she is interested to Indian classical dance 'Odossi' and 'Natyam', in which she tries to search reason to be an Indian.

Identity of the people is such a thing that can boost people up in every situation no matter wherever they are. Having one's own respect towards own self can only raise himself or herself in others eyes. Because of identity crisis, loss of self-respect Mary suffers from an unidentified illness and Chandani also suffers from her hybrid identity because she cannot identify herself with the one. They cannot choose between past and present. The question of choice is one of the irrevocable one but the narrator faces with the choices rebels. To choose seems tantamount to losing something, because until he chooses, he may remain in the comfortable limbo of oblivion, "But I too have ropes around my neck , I have them to this day, pulling me this way and that, East and West, the nooses are tightening and commanding, choose, choose . . . I refuse to choose " (211).

The narrator after twenty years of his life in England, is unable to identify himself as the British though he has citizenship. Eventually, he learns to withdraw to keep things to himself, to be aloof that exacerbates his loneliness which ultimately make his quest for identity and attempt to give meaning to his meaningless life:

I became British citizen that year I was one of the lazy ones, I guess, because in spite of that chess game I had Dodo on my side. And passport did in many ways set me free. It allowed me to come and go to choices that were not at once my father would have wished. But I too have ropes around my neck, I have them to this day, pulling me

this way and that, East and West, the nooses are tightening,  
commanding, choose, choose. (211)

Immigrants are always treated as a soother and inferior, no matter how long they spent their life in alien world. For the same reason they have lost their self-respect, self-esteem and self-identity. Though the narrator got British citizenship, he never can be sure of his own identity and self-respect. Thus he becomes confuse either to choose his past or present.

## **ii. Quest for Identity and Identity Formation**

Salman Rushdie's *East, West*, studying through the perspective of exploration of identity, shows that protagonists are always in tension of identity crisis and with the consciousness of their self-identity; they always make an effort for the formation of identity which clearly shows their quest for their identity. An identity is not biologically pre-given to a person, instead, he or she occupies it and most importantly this occupation may include different and multiple identities at different time, situation and circumstances, but most of all identities individual enjoys his self-identity most.

Individual have ability to reflect back upon themselves. They are able to regard and evaluate themselves to take an account of themselves and plan accordingly to bring about states to be self aware or achieve consciousness with respect to their self-identity. Self-identity characterize person as they are themselves or in combination, unique to a person of distinguish the person from others. Cahill, in his Social Theory put eccentricity of individual as: "the public person is not made in the image of unique self; rather, an interpretive picture of unique self is made in the image of public person" (131). This suggests that a full understanding of self-



meaning, self-concept, and self-images requires a broad conceptualization of context one that extends beyond the definition of situation include the historical setting where unarticulated nature of person have their own origin.

Charles Taylor opines about construction about identity, identity arose because a “wide range of practices – religious, political, economic, familial, intellectual, artistic- converged and reinforced each other to produce it” (206). As Taylor avers that identity is constructed because of the social, religious, economic, political, familial and such many factors of the society, which reinforces the person for the quest for identity. As Rushdie in his *East, West* shows his protagonists bound within the religious, social, ethical, class, caste etc. and other social boundary, being conscious about their uniqueness among the other in and around the contexts, are always in conflict to establish their self-identity. In “Good Advice Is Rarer than Rubies” Miss Rahana who is shown in a conflict to male dominated society to prove that she is a general individual more than a female. As she fights with Ali for her self-identity, she ultimately becomes able to maintain her self-esteem by defending her self-identity. Nothing and no tricks of Ali can move Rehana, as she is bold and confident enough on her own. She walks towards the gate of consulate office to get visa. But when she comes, she comes blushing. Ali assumes that she definitely got visa. But Ali becomes again wrong, because Rehana does not get visa. She is happy because she has the reason to live her own life, in her own country, according to her own choices. In conversation with Ali, Rehana says that she needed to get visa because she had an arranged marriage to an old man who lives in England. She further says:

I was nine years old when my parents fixed my marriage. Mustafa Dar was already thirty at that time, but my parents wanted me to someone

who could look after me as he had done himself and Mustafa was a man known to daddy ji as a solid type. Then my parents died and Mustafa went to England and said he would send for me. That was many years ago. I have his photo, but he is like a stranger to. Even his voice, I do not recognize it on phone. (14)

Patriarchal society has not only excluded women from every inevitable that she needs to live her life, to make herself, but it has also deprived women from choosing their life partner. Rehana when she was nine she had an arrange marriage with a person of thirty whom she could call daddy. But she could not protest against that. Every time women have become a scapegoat in the male dominated society and herself and her self-identity has been questioned. Opposite to society's expectation that women should confirm to the protocols of society and put herself inside the boundary of protocol, Rehana who believes in the self-respect, self-identity, and self-esteem, wants to live her life according to her own will, live her life for herself, not for society. When Ali thinks that Rehana got visa to go to England, he is in illusion. Actually she does not got visa, she is not rejected; she makes herself rejected by answering all the queries wrong. She explains, "I got all their queries wrong. Distinguishing marks I put on the wrong cheeks, bathroom décor I completely redecorated, all absolutely topsy-turvy, you see" (15).

Despite being rejected for visa Rehana is very happy Ali thinks that it is a tragedy but it is not because Rehana herself makes it rejected. So that she can live her life according to her own volition with her own identity as an ayah. This shows that whatever happens in life, individual's self-respect, self-identity, the personal self comes first. Rehana, in the story, has the good opportunity to go to abroad and live her further life with her husband, but she knows that when she will go to England she

will lose her identity, she will lose herself. She has to sacrifice her self-identity in shadow of her husband. She is happy with what she has now. She wants to be known with her own name not by her husband. In this way how identity, the self-matters in one's life can be seen easily.

Actually identity is constructed with the fundamental transition in values, society, nation, politics etc. Ramani, the protagonist from another story "The Free Radio" of *East, West* being hypnotized by Thief's widow in an expectation of getting free radio finds that what he does for free radio is all in vain. He realizes that he deserves something better. So he decides to leave the place and go somewhere he can have a fresh start.

Some days after incidents in the caravan I saw Ramani selling his rickshaw to an old Muslim crook that runs the bicycle repair shop, When he says "... goodbye teacher sahib, I am off to Bombay where I will become a bigger film star than Sashi Kapoor and Amitabh Bachchan even" (30).

Ramani decides to have a journey of his new identity, to explore his selfhood. After sometimes the narrator receives a letter from Ramani describing about his new career full of enthusiasm and excitement. The narrator also notices that the letter is not written by him but he has paid a professional letter writer which must have cost him many rupees. He says his letter describes, "... how he'd been discovered at once, a big studio had given him a test, now they are grooming him for stardom, he spent his days at the Sun 'n' Sand Hotel at Juhu beach in the company of top lady artists, he was buying a big house at Pali Hill, no-questions-asked alcohol" (31).

Identity serves as a source of meaning and experience for the self-construction of the individual's self-identity. Self-identity is realized or constructed within the

representation and difference which can either be constructed negatively or positively.

In “The Prophet’s Hair” the protagonists Huma and Atta, who feels loss of their identity because of the arrogant nature of their father Hashim, take a wrong path for their quest for their identity, which ultimately ruins everything. What could possibly be the reason that could lead a respectable and beautiful girl to take such action?

Obviously it’s the self-respect and identity of a person which induces her to take such an action. Also, protagonist Hashim faces internal man versus himself conflict, he faces with internal dilemma and he makes his choices and justifies himself: “...the prophet would have disapproved mightily of this relic worship. I see it purely as a secular object of great rarity and blinding beauty” (44). Which also shows the reason behind the action of Huma and Atta. Morley and Robins referring to virtuality and hyper-reality put it, “What is being created is new electronic cultural space, a world of instantaneous and depthless communication, that is profoundly transforming our apprehension of world: it is provoking a new sense of placed and placeless identity and a challenge of elaborating a new self-interpretation” (112). Individual with the shifting in understanding of their self-identity is provoking towards new self-interpretation. Atta and Huma with the understanding of their present condition also forth their step for their self-interpretation of situation, but their interpretation goes wrong for they negatively try holding their self-identity.

Similarly, in “The Harmony of Spheres”, first story of West section, Khan, protagonist is also in his quest for his identity. Being himself is far away from his home country, he feels the loss of his identity. So, he tries to identify himself in his imagination with his own nationality. He therefore says, “I had found my rock. And the warm dark tides of the Indian Ocean rose nightly in the veins, when he meets the girl of Indian origin” (140). Since he identifies his national identity this leads to his

individual identity construction, which helps him for surviving raising his head high and with self-respect.

Self-construction is conceptually diverse and includes cultural narrative, national identity, political ideologies and class structure etc. In “Chekov and Zulu”, two protagonists serving for their nation, are in identity crisis only because they are Sikh. Though they fight for their nation without any hesitation, the political leaders for their interests make them a sacrifice in their political mission. They are treated as animal having no life and no meaning. Their identity is always been questioned because of their religion. They are not judged from the work they have done but from the religion they belong to. They lost their national identity and the top of it, identity of being individual. Chekov informs Zulu’s wife that the intelligence chief, alarmed by Zulux AWUL, now openly suspected Zulu to have joined UK based pro- khalistani militants whom he has been assigned to spy on; but in reality he has not contacted the intelligence headquarters in order to accomplish his mission secretly. After accomplishing his mission he comes in a contact with his friend Chekov who has suspected on him. Zulu says, “Mission accomplished patting his breast pocket. All present are correct” (167). Zulu is much distressed by the death of innocent Sikh people on the charge of assassination of Indira Gandhi. Therefore he quits the job, Chekov suspects on him and asks, “Did those extremist manage to turn your head or what?” (168). Zulu responds: “Chekov Ji, don’t be fool. Who needs extremists when they are killing in Delhi? Hundreds may be thousands. Sikh men scalped and burned alive in front of their families. Boy, children too. There are eye witnesses and photographs” (168). Rushdie strongly criticizes the Indian government that runs over the certain Jati and community. Such tendency not only weakens national unity and solidarity but also people lose self-respect and self-esteem. One person may make the

mistake but his/her wrong doing must not be generalized for all the communities s\he belongs to. Some Sikh people might be responsible for the assassination of Indira Gandhi but Indian government charged whole Sikh community and killed thousands of innocent people, even child in name of protecting nationality.

People's identity is rooted in their identifications; in what they associate themselves with, what person associates himself or herself with is ultimately who that person is; person's self-identity. In the story "The Courter" also Mary has lost her association to identify herself since she has come to England. That's why her frustration of not being in India appears to be physical, technically it is psychological problem. When she returns to India her problem vanishes, she finds herself once again energetic because she finds her association to identify herself, "After she returned to Bombay, she never had a day heart trouble again; and as the letter from her niece Stella confirmed, at ninety one she was still going strong" (210).

N. Wiley in his book *The Semiotic of Self* says about the construction of the self: "The self is constituted in a cognitively reflexively manner, not in addition it is powered by emotion, itself also reflexive" (114). Self is reflexive, which is constituted with the power of emotion and sentiment of individual which makes the realization of self. In this context Wiley opines: "the politics of identity is major producer of uncongenial identities and correspondingly self-destructive self-concept, e.g. in the areas of ethnicity, social class, religion, gender, disability, sexual orientation, etc." (36). This implication is that, it is not something about particular identity that makes it uncongenial to individual self, but the process by which identity is produced.

This research thoroughly examines the self-identity of the protagonists of the selected six stories of Salman Rushdie's *East, West*, using identity theory as a tool of

analysis. Protagonists of the each story have been shown in the midst of identity crisis, there by eventually being conscious about their self-identity, where surrounding society, situation, and circumstance provokes their desire for self-identity. They march towards the acquisition of their self-identity: the characteristic of being distinct from other individual.

### **III. Conclusion: Quest for the Self**

This study on Salman Rushdie's *East, West*, the collection of stories explores the identity of individual belonging to various class, caste, religion, gender, nationality etc. This research concludes that, every individual is primarily a human being who has his\her own self-identity, self-respect and self-esteem, then only comes their belongings. The self is cognitive and emerge out of the emotion of pain and pleasure. Every individual is different from each other, so they respond to the life's problems and circumstances distinctively. Social structure also plays a vital role in development of self-identity.

Rushdie's collection comes at the very sensitive issue of identity: identity crisis, quest for identity and identity formation. Self is the reflection to individuals' personal identity which allows individual to experience life in a way that is distinct from others. It enables individuals to have their unique take in the world. This research proves that there is a persistent conflict between societies and individual, society always wants individual to confirm to the social norms and values, but individual instead being conscious wants to establish his unique self-identity. Self is multifaceted, made up of interdependent and independent, mutually reinforcing and conflicting parts. And also society is seen as the mosaic of patterned interaction and relationship, differentiated yet organized. This feature of society enable individual to ponder about his eccentricity.

The issue of identity has become very imperative in today's context of the world. Rushdie shows that individual have ability to reflect back upon themselves. They ensure their self-identity because of the social norms and values which do not suit to their outlandish character. Each individual has his\her own way of living their



life from different perspectives, being conscious of their self-identity. The notion of self-identity varies from individual to individual as they belong to different social context and structure.

This research has shown sense of identity crisis, quest for identity and identity formation through the study of the different protagonists, for instance Miss Rehana, Ramani, Mr. Khan, Huma and Atta, Chekov and Zulu, Courter, Mary and all other have been shown as having distinct notion of self-identity in accordance with their context and situation. Because of their eccentricity they cannot compromise with the social, political, religious, racial and many other boundaries made by the society. Each holds unique self, compare to other. They face difficulties in their journey to their self-identity, inured to the situation. Since they are conscious of their self – identity, they fight hard to acquire their identity. Eventually, they succeed.

Personal identity is never static. It is dynamic but it does not mean that one is constantly revising who he\she is according to how he\she feels. This is completely outer changes and only reflects other aspects of individual rather than truly indicate the developments of the self-identity of individual. In this sense changing of personal identities is obvious for the development of self.

Thus, this dissertation concludes that it is up to the individual and individual alone for what kind of person they are, the way they live their life no matter with which class, caste, nationality, gender, and etc. they belong to. No one else can take their self-identity and no one else lives their life.

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