

## **I. Introduction: Empire and Ambivalence Identity Formation**

*The Remains of the Day* is one of the important novels written by the Booker Prize winner Kazuo Ishiguro. This novel is remarkable in the scholarly study because of the cultural product of colonial era and reflects the great age of imperialism. The age of imperialism is chiefly marked as the immigrant's sense of self. However colonialism is understood as the political effects of empire in extending and expanding its power as the name of modernizing beyond the colonial boundaries. It operates in cultural, social, and economic forms of exploitation within the colonizing country and some places into their home. This study clearly questions over the dedicated to the cause of spreading the light of their so called "superior civilization" among the "backward peoples and third world" of the world. This mission has resulted to the homeless, displaced and unstable sense of self broached in the novel *The Remains of the Day*.

As Kazuo Ishiguro has turned out to be a remarkably prolific writer, he has produced so many fictional and non-fictional works. Ishiguro himself experienced and repeatedly describes in this fiction, this particularly urge. He always thought his family would soon return to Nagasaki and his home but as time went by, the Ishiguro's decided to stay in England. Throughout his life he has desired a place to identify with, being Japanese by ancestry, and the Englishman by education, Ishiguro possessed a multicultural background. As a colonial he has always needed to locate his place in the world through writing. Through his prolific fiction and non-fiction, he presents his colonial anxieties in his quest for self identity too. In this way in *The Remains of the Day*, the protagonist Stevens tends to search for his self and construct his own subjectivity in the world via travelling. Therefore, as Randall Bass points out, "Ishiguro grew up straddling two societies, the Japan of his parents and his adopted England" (12). As a result, he has a unique perspective of the world, which in turn is explored in his work.

*The Remains of the Day* opens up the condition of the migrated people in search of their self identity in the colonial time that clearly reflects through the protagonist Stevens. The story of the novels moves around tussle created by the empire that is imposed over the colonized people. In this way, Mr. Stevens, an English butler migrated from the Japan a decade after the end of the Second World War. Having dedicated most of his life to the loyal service of the now deceased Lord Darlington at Darlington Hall, Mr. Stevens is now working for Mr. Faraday, a wealthy American man, whom represents the colonial empire. After almost four decades of living and working solidly at Darlington Hall for Lord Darlington, he has desired to visit the different places. Stevens desired to visit is the sole cause of his inherent loss of self identity. At the same time, Stevens eventually got plenty of encouragement to embark on his first holiday. However, the main purpose for Mr. Stevens' road trip to the West Country is to visit Miss Kenton, a former housekeeper at Darlington Hall, who left the Darlington Hall in order to create self identity. He is hoping that she will consider returning to work. While driving through the English countryside in Mr. Faraday's Ford, Mr. Stevens looks back over his life, especially between the First and Second World Wars and how he has lived it and how . He reflects on his loyalty to Lord Darlington and on the meaning of the term 'dignity.' Looking back over his life, Mr. Stevens also ponders his relationship with his own late father as well as his romantic feelings for Miss Kenton. At the end, Mr. Stevens realizes his life has suffered because of his loyal service to Lord Darlington. In this way, a postcolonial analysis of the novels also inquires into postcolonial representation of diasporic identity and the subjectivity into the dominant discourse of colonialism.

The novel also provides the impetus for this research is the questions of how people of the migrated and displaced races and cultures interact in the spaces of the other locations and construct their sense of self. In this way Ronald Bass writes: "Ishiguro's focuses on the closeness in temperament between the British and Japanese - the suppressed emotions, the

unwillingness to be explicit, the almost ritualistic politeness, and, at least where servants are concerned, the high personal and emotional cost of unstinting loyalty to one's employer" (24).

Ishiguro's unique perspective of the world has led to many different opinions on his work. Some critics consider him postcolonial and immigrant, while others think of him as universal. The main reason for this, amongst many others is Ishiguro's Japanese face and Japanese name. However, despite that, Ishiguro himself wishes to be an international author, in this way Amit Marcus stated the opinions of Ishiguro:

'I am a writer who wishes to write international novels. What is an 'international' novel? I believe it to be one, quite simply, that contains a vision of life that is of importance to people of varied backgrounds around the world. It may concern characters who jet across continents, but may just as easily be set firmly in one small locality.' (Quoted in Ishiguro's autobiography)

. Therefore, Mr. Stevens, the butler in *The Remains of the Day*, can be seen as a metaphor for everyday ordinary people: furthermore Hunwell writes about the Ishiguro that:

[S]omeone who leaves the big political decisions to somebody else. He says, I'm just going to do my best to serve this person, and by proxy I'll be contributing to society, but I myself will not make the big decisions. Many of us are in that position, whether we live in democracies or not. Most of us aren't where the big decisions are made. We do our jobs, and we take pride in them, and we hope that our little contribution is going to be used well. (50)

Basically I have studied the dominant discourse of diasporic double consciousness of colonialism and the space for the formation of immigrant's identity as its subjects and the tool which someone to dominate to control and rule. The grounds for cultural colonization were prepared through the propagation of myths about the colonized masses that projected them in the most unfavorable light. These myths instilled a feeling of inferiority in the minds

of the colonized and psychologically conditioned them. The concept of hegemony clearly shows that the colonizer maintained their cultural dominance over the peripheries not only by force but also by creating willing victims through the medium of ideology

Contemporary discussion on diaspora speculates on some theoretical relation between the concept of diaspora and double consciousness. The debates about the multiculturalism and transnationalism demand rethinking of diaspora. This debate finds a resonance in resurgent multicultural debates. In this regard, Dayal in "Diaspora and Double Consciousness" quotes : "we are seeing the emergence of new maps ; broad land cultural areas, populated by strong, diasporic ethnicities assimilated to dominant nation states" (46). Dayal sees a strategic value in cultivating a diasporic double consciousness. Furthermore he adds:

"double consciousness affords an interstitial perspectives on what it means to say, 'British' or 'American' - a perspectives that allows for the emergence of excessive and differential meaning of belonging, as well as parasitic location, where double consciousness is not synthetically and dialectically resolved. But rather enables and internal critique while suspending the mundane question of assimilation. Thus 'double consciousness as bearing the strategic value of cultivation. (47)

Indeed, postcolonial study explores the uncertainty and the ambivalence pervasive of the migrant's experiences and the postcolonial struggle with his existence and locality in a world that is disjunctive. Like Stevens , protagonist and other characters in *The Remains of the Day* exhibits a deep unease with dislocation and cultural alienations that constitute the shape of life and influences the form his narratives. In Homi, K. Bhabha introduce to Frantz Fanon's *Black Skin White Mask* , he writes:

The struggle against colonial oppression changes not only the direction of western history, but challenges its historicist's idea, of time as a progressive ordered whole. The analysis of colonial depersonalization only alienates not enlighten of idea of a man, but challenges the transparency of social reality as a pre-given images of human knowledge. If the order of western historicism is distributed in the colonial state of emergency even more deeply. (xi)

This observation provides the conceptual framework for reading *The Remains of the Day* as a narrative that similarly seems to problematise and essential zed construct of the subject and the impact in the human psyche.

Thought the narrator Stevens in *The Remains of the Day* is often losing his identity in the text as well as others are equally important for the representation of their identity and subjectivity and dignity in colonial subjects. In this connection, Michel Terestchenko highlights in his essay "Servility and Destructiveness in Kazuo Ishiguro's *The Remains of the Day*" stating that Ishiguro has endowed Stevens and Miss Kenton have been deceiving themselves in the name of professionalism and ethics of obedience to set up the ideal of dignity but returning to themselves to their past only vary late in life. They uncover their deception and their illusion it has fostered. The initial alienating split between the human being and his function is ultimately followed by the liberating split in the narrator, who suddenly becomes aware that their life have been a failure" (79). Similarly Linda Belau and Ed Cameron assert in their essay "Kazuo Ishiguro's *The Remains of the Day* and the uncanny dialect of the Diasporic writer" stated that: "Ishiguro's work explores the facets of national identification as well as the legacy and consequences of imperialistic colonialism which displaces and exiles the marginalized subjects leading to migratory and identities and diasporic subjectivities" (68). This means that Stevens feels himself as an limit of both Japanese and British subjectivity.

Stevens's narrative in the remains of the day tells a story of a clutched of a displaced people which adventures and challenged by shifting tribal and political upheavals. The feeling of displacement is caused by the colonial domination. In this way, Stevens challenges the rootedness of his self identity and the creation of the diasporic identity in the Britain. The up rootedness of his identity made him aware about his quest of the self identity. His present unstable identity does not provide him such a nationalistic feelings. Similarly, John , J.Su asserts in his essay: “ *The Remains of the Day* articulates a vision of nation couched in terms of restoration through imagery and ultimately depend upon constructing an essentialist conception of national identity”(555). According to Su, Stevens recalls his past through his imagery which helps to make consciousness about his search of identity and subjectivity. Similarly, Monique Johansson writes “ I trusted in his lordship's wisdom. All those years I served him, I trusted that I was doing something worthwhile. I can't even say I made my own mistakes. Really – one has to ask oneself – what dignity is there in that?” (134). For Stevens ultimate confessions of his mistakes establish his identity and this is done through his return to the past with his memory. This also shows that the improbability and the social memory are the part of getting national consciousness. Similarly Stevens's journey to meet Miss Kenton shows the consciousness of self identity and subjectivity in the novel.

This research projects considers Ishiguro as a postcolonial writer who talks about both the identity formation and national consciousness. As the dissertation explores this valence of postcoloniality in *The Remains of the Day*, this methodological chapter broaches upon such key ideas in postcolonial theory as relevant to the analysis of the text under consideration, particularly the notion of hybridity.

Hybridity is a concept that makes a departure from the Edward Said's notion of orientalism. The orientalism which overtly corresponds to what the west delights in defining the east by associating with primitive, uncultivated, irrational over the colonial thoughts of its

civilized, rational, superiority. These demarcations are based on the linguistic, cultural, ethnic and political control over inferior group of people who are living in the colonized land. The “inferior” and “superior” hierarchies are the construction of empire so that colonial hegemony may be extended and expanded. This colonial hegemony led to the superimposition of a new identity on the natives and created a new kind of discourses to represent them.

In the contemporary theory of postcolonialism, representation is concerned to the Foucauldian concept of discourse as representation. According to Foucault “we can find a chain or network of power in discourse is power, every discourse based on certain knowledge which helps to form power, the discourse by west about east based on the knowledge they have gained about east during the period of colonization” (102). Said shares similar attitudes in relation with the Foucault and he writes: “Orientalism is the generic term that I have been employing to describes the western approach to the orient; orientalism is a discipline by which the orient was (and is) approached systematical as a topic of learning, discovery and practice” (71). Here, Said acknowledges Foucauldian concept and argues that western discourse always appears as an image and stereotypes about the east and aim at ruling and dominating the orient. Orientalism is also meant the similar kind of discourse which attempts to represent the orient from western perspectives. It always creates the hierarchy of superior and inferior or the creator and created. The non-westerners get their identities only by the mercy of their creators i.e. westerners. The easterners are not what they are but what the westerners represent them. Said in his theory of orientalism also explores how the east –the orient is created through western discursive practice, which can, however, be known by the dominant discourse of the west and thus assimilated in practice pronounce as inferior or ‘the other’ as it doesn’t come up to representation.

Self-conscious engagements with history in order to offset the effects of colonial representation are essential for the third world people. Here we need to consider with Edward Said's discussion of representation in orientalism. According to colonizers, the orient has always been defined as 'other' which supposedly corresponds as Edward Said argues in the orientalism that west: "imaginatively construct and represent based on seemingly factual description in order to impose the common culture of ruling over the complicit inferior group of people" (210). Said refers to overt binaries prevailing in the western scholarship regarding the relationship between west and east:

The inferiority that orientals attribute to the east simultaneously serves to construct the west's superiority. The sensuality, irrationality, primitiveness and despotism of the east construct the west as a rational, democratic, progressive. The west always functions as the 'center' and the east is marginal 'other' that simply thought its existence confirms the west's centrality and superiority. Not surprisingly perhaps, the oppression that between the west discourse about the east self-up makes use of another basic opposition, that between the masculine and the feminine. Naturally the west functions as the masculine pole - enlightened, rational, disciplined, while the east is its feminine opposition - irrational, passive, undisciplined, and sensual". (205)

As we see, orientalism is a discourse that defines people of living in identically distinct geographical territories with psychological, political, physical social and cultural characteristics. These territories function as powerful and weak forces within the same culture, history, politics society, class, culture and gender and race within the home. Said says further:

What gave the oriental world its intelligibility and identity was not the result of his own effort but rather the whole complex series of knowledgeable



manipulation by which the orient was identified by west. Thus the two features of cultural relationship that I have been discussing come together. Knowledge of the orient, because generated out of strength in a sense creates the orient, the oriental, and his world. (40)

In the above remark about the orientalism, what we can observe is that orientalism differs from earlier critiques of imperialism because it attends to the lines of thought that made the non-European world available for explanation and objective description as a problem in its own right. . In the remains of the day the characters role captures with the oriental images in relation to the place people, and attitudes which seemingly ensure west to be culturally superior. Lord Darlington and Mr. Faraday are used to dominate the third world people and show them are superior. For the colonized people Stevens, Miss Kenton, Lisa, Stevens's father and others have no simple repudiation of the lies of the colonizer. In thus in *The Remains of the Day*, Stevens uneven struggle in order to quest the identity has been produced in the text.

In the postcolonial world, the concept of identity is linked to the sense of place and identity formation which shift as an account of the effect of colonization and globalization. Identity politics is the condition of possibility of agency in postcolonial society which presents us with the formation of identities and declaration of solidarity that take place in different situations. It is necessary to discuss Homi, K. Bhabha, Stuart Hall, Edward Said, Frantz Fanon and others in relation to the exploration of the language of identity formation in. A great bit of postcolonial discourse is about the location of culture and identity. This aspect of postcoloniality is mainly related to the idea of home, particularly for those who had been forced to migrate to different colonial locations as migrant workers. This search of home brings awareness to those diasporic people about their complicated identity. In this way Andrew Gurr observes that “deracination, exile, alienation, homeless are varying forms of the

conditions of the existence for the people. The basic responses, to such condition are search for identity and quest for home through self-discovery and self-realization (14). However the problem of these discourses is to relocate the identity and authenticity in the postcolonial era. The selfhood of the postcolonial subjects is located in a long historical past on fragile memory and its reconstruction in the present.

*The Remains of the Day* captures the theme of the ambivalences of the colonized migrants and their condition and reveal a sensibility that is fed from a number of cultural traditions, giving rise to Homi K. Bhabha's 'third space' which is based on his concept of hybridity that "reverses the effects of the colonial disavowal, so that other 'denied' knowledge enter upon the dominant discourse and estrange the basic of its authority" ("Location" 156). This concept of hybridity as marked by contradiction and contestation is predicated upon resistance and subversiveness. For Bhabha, the hybrid position is resistance not because it provides a revolutionary doctrine that opposes the hegemonic colonial power but because it reauthorizes the authority of the dominant discourse of colonialism even as it functions as "the most common and effective forms of subversive opposition" (9). For Bhabha, hybridity transforms itself into "an active moment of challenge and resistance against a dominant cultural power" (20).

Bhabha employs the concept of 'the third space' to explicate the concept and the goal of hybridity. From the colonial perspective, he elaborates 'the third space' as an strategy for opening up the oppressive space of cultural discourse by transgressing cultural hegemony and crossing over its historical boundaries. He tries to look for the productive space of the "construction of cultures as diffusive in spite of altering or others to show that different cultures have their own unique characters and that they are incommensurable" (109). This so-called third space is thus produced in the forms of aggressive subversion and aggression through which a new site is established. Identity can be produced as a new site through the

process of hybridization. Bhabha insists that “a cultural and political identity is constructed through a process of othering” (27). Bhabha also claims that the colonial is neither “the colonialist self nor the colonized other but distributing distances in between that constitutes the formation of colonial others” (*The Location of Culture* 45). Thus, his theory of in-between borderlines challenges the construction of place.

Indeed, the nationalist discourses and nationalism under colonial rules are important aspects to study. These discourses are related to the production of “the idea of the nation as a continuous narrative of national progress” ( Bhabha, “Nation and Narration” 1). For colonizers the desire (power/autonomy) itself is mimetic as it seeks models for itself. In the postcolonial discourses the liminal position reveals the anxious control of a subject. This liminal identity positions to fit disjunctively within the nationalist discourses.

Ashcroft *et al*, underscore the importance of the concept of place and displacement in relation to the question of identity. This identity is related to the loss of nationalism because of the displacement. This displacement is another type up rootedness of identity in the colonial era. He argues that:

A valid and active sense of self may have been eroded by dislocation, resulting from migration, the experience of enslavement, transportation or voluntary removal for the indentured labor. Or it may have been destroyed by cultural denigration, the conscious and unconscious oppression of the indigenous personality and culture by a supposedly superior racial or cultural model. The dialectic of place and displacement is always a feature of postcolonial societies whether these have been created by a process of settlement. Beyond this historical and cultural difference, places, and displacement and a pervasive concern with the myths of identity and authenticity are featuring common to all postcolonial discourses. (76)

According to the above quotation, what we can understand is that the displaced and dislocated position enables to the third world people to enter into the colonial discourse from the estranged position in order to question the fixed identity through the different narratives. This type of distancing presents a kind of privileged observation of a radical cultural displacement and captured the similar kind condition of third world. Moreover, displacement become the modes of thought which accesses the contemporary of the modern period without the sentimental or nostalgic longing for the past dislocated from the particularly of geographical places. The dialect of place and displacement is always features of post-colonial societies whether these have been created by process of settlement, intervention or mixture of two. Beyond their historical and cultural differences, place, displacement and a pervasive concern with the myths of identity and authenticity are features common to all postcolonial literatures in English.

Stuart Hall attempts to theorize the identity and nature of first space in an introduction to his book cultural identity and diaspora by questioning the emergence if identity. Hall asks “in relation to what set of problems does the irreducibility of the concept, identity and emerge?” (1). Indeed the supplementary title of the introduction to the book is itself a question “who needs identity?” so hall immediately answers back, “I think the answer here lies in its centrality to the question of agency and politics” (1). Furthermore Hall elaborates the role of agency and the politics as following:

By politics, I mean both the significance in modern forms of political movement of the signifier ‘identity’, its pivotal relationship to politics of location-but also the manifest difficulties and instabilities which have characteristically affected all contemporary forms of identity politics. By agency I express no desire whatsoever to return to an unmediated and transparent notion of the subject or identity as the centered author of social

practice or reduce an approach which places its own point of view at the origin off all historicity. (1).

Modern form of political movement in the first space, that is home play the significant role in shaping one's cultural identity. Hall here hints to the process of organized political movements against the backdrop of colonization.

Furthermore, in so far as colonialism is concerned, the empire on the one hand and the colony on the other can be said to be distinct discourse communities. This discourse of colonialism revolves around the production of forms of knowledge designed to advance the interest of the empire beyond its borders within the context of international capitalism. He says "the programme of independence and the nation building or question of identity, for the part, center of knowledge intended to recuperate the humanity of the colonized person as the foundation for his social, economic, and political development" (123). The imperial power and imperial center plays the key role to dominate the colonized people. In such a way he observes that:

It can be argued that the study of English and growth of empire proceeded from a single ideological climate and that the development of the one is intrinsically bound up with the other, but at the level of simple utility (as propaganda for instance) and at the unconscious level where it leads to the naturalizing of constructed values (e.g. civilization, humanity, etc) which conversely establish 'savagery', 'native', 'primitive' as their antithesis and as an objects of a reforming. (11)

According to the above remark made here is highly significant for the study of a postcolonial discourses. The word uses in this remarks of 'civilization' and 'humanity' are constructed values and that are used as propaganda to justify the colonization of a country in order to reform the 'savage', native, and primitive in the inhibit of third world.

In postcolonial studies, the relationship between the colonizer and the native is given a great deal of attention. The colonizers are represented as the embodiment of the values of the empire and think to have responsibility for the invention of the colony. They perform the role by masking as the supporter of the common people but that is only the strategies of imperial ruler. This act of masking reveals the colonial thought in other dominates the third world people for their own benefit. Similarly, the native is represented as the physical and the psychological manifestation of the scars inflicted on the colony by the empire. What the psychological torture means is that they are searching their own nationalism which is related with the question of identity. Postcolonial discourses give rise to the awareness of the marginalized people about their culture, history and about the way in which they were represented by the colonizers. Natives were not only neglected but also they faced the domination of westerner.

In postcolonial studies, the process of the cultural colonization is one of the prominent aspects which are affected in a planned and systematic manner. This planned and systematic manner is employed through the different institutions such as the school, church etc. These institutions play a dominant role in the suffusion of the western cultural values into the fabric of existing traditional cultures. To buttress the cultural values of the colonizers they introduced the curriculum of European enlightenment which is completely Europeanized.

Mbembe encourages a reading and understanding of the postcoloniality through the awareness of its hybrid nature. In "On the Postcolony" he claims that postcolonial African regimes have not "invented what they know of government from scratch" (24). It clarifies that third world are fed from a number different sources, overlapping temporalities, cultures and traditions which become "entangled over time to the point where something has the look of custom without being reducible to it and part of 'modernity' without wholly being included in it" (68). It offers a representation of the cultural struggling with the diverse

values and with a breakdown of established traditions in attempts of modernity. Moreover he adds that “the traditional image of third world in European literature as the negation of European civilization, the site of the reversion to savagery, African astaticism and the rawness of human brutality. With Europe treats, lost the ideal of order has left the country with the imperial power” (173). As Dipesh Chakrabarty so eloquently argues in his seminal book, *Provincilizing Europe*, the colonial and postcolonial history disrupts the longstanding enlightenment and subsequent models of historicism in which she writes “we must see[anything in the world] as an historically developing entity as some kind of unity at least in potential and second , as something that develops over time”(23). The ambivalence of the colonial subjects affecting the characters consciousness and it is as prevalent in the colonial subject in Asia and third world who is similar positioned. They are attempting to achieve a balance between their total identification with ‘traditional’ (authentic) life and merging with subsequent loss in ‘modernity’ (alienation). This opens up the split and fragmented nature of third world which carries them as empirical objects and as a site of contestation. To conclude, this chapter has brought the discourse of the racist ideology of imperialism in conversation with the formation of identity. This imperial discourse helps to bring the quest of identity in regard to the redemption from making the sense of alienation into their land. The hybrid identity is a kind of resistance against the representation of the colonized people by the erstwhile colonizers. As the following chapters shows Kazuo Ishiguro dramatize the resistance of the hybrid postcolonial subjects.

In *The Remains of the Day*, Ishiguro presents the Japanese diaspora which seems to possess the diasporic sensibility into Stevens and other characters. Their sensibility of the identity seems as the metaphorical and that is not stable. In this way Dayal quotes regarding to diasporic double consciousness:

Doubleness is more productively conceived as the interstitiality of entering (leaving) or destabilizing the border zones of cultures, as fracturing of the subject that resist falsely comforting identification and reification. Its negative value is that it denies the subjects sovereignty and stresses the performativity of the subject. For this doubleness there could hardly be richer figure than “diaspora.” (48)

Dayal tries to take the benefits from cultivating diasporic double consciousness in logical manner to displays an internal hybridity. In this connection, in the remains of the day Ishiguro points the double hesitation about the belongings to the ancestral home or the host country .

I have divided my research into three tentative chapters. The first chapter’s delves into the general idea about my research in which carries the issues and synopsis of the theory also. In this way I have mentioned some challenges of migrated and displaced people in order to establish the identity from one country to another country. This issue appears in the remains of the day, through the characters Stevens and others that help to dig out the problem in to my research.

Moreover, my research brings into the conversation the most contested terms in postcolonial literary debate of the diasporic double consciousness in order to establish the self identity and subjectivity discussed by the indebted to body of foundational arguments posited by the postcolonial theorists such as Homi, K Bhabha, Edward Said, and Frantz Fanon as well as the subsequent elaborations of these arguments by writers such as, Achille Mbembe , Paul Gilroy and other literary figures in postcolonial discourse . These critics contested the relationship between colonizers and colonized in the form of colonial desire. So I have used the sub division of the postcolonial issues which helps to understand the core issues of



postcolonial debate while analyzing the any literary text from these perspectives. In this way I have applied this methodological framework into my research text *The Remains of the Day*.

The chapter second interrogates the evidences of colonial domination over the displaced and migrated people and third word people in different shorts in the remains of the day. In such a way I have mentioned how the voices of the characters express the serious concern for forming stable sense of identity and subjectivity from the freedom of paradox, slavery, myths are considered in the novel. Stevens, miss Kenton, and other characters are living into the injustice of colonial domination also portrays into this section in the literary text *The Remains of the Day*.

## Chapter II

### **Restraint and Struggles for the Immigrants Stable Identity in *The Remains of the Day***

In this chapter I analyze the novel in which how Steven, the protagonist as well as other characters in *the Remains of the Day*, resist the ideology of imperialism in their constant identity for the affirmation of the self and freedom. Ishiguro dramatizes the quest in regard to redemption from making the sense of alienation which has been reinforced by the politics of slavery. My attempt is to analyze critically how Steven subtly defies the colonial axiomatic thinking through a movement of freedom which is a part of their sense of self in the text.

In *The Remains of the Day*, Ishiguro depicts the society of a Japanese people who have been dispersed from his or her homeland and marked by the shared experiences and the movement for freedom. Ishiguro portrays the first person retrospective narrative as Stevens travels west through the English countryside and he presents directly the past experiences along with the present reflection. In fact Stevens often directly refers to his present situation and experiences during his road trip to Cornwall.

In the novel Ishiguro describes the second generations live better than the parents whose roots still do not allow them to embrace the foreign land but their identity always reflects their parents past migrant history. In this connection, Stevens father who was a army general and who fought for the British campaign in south Africa. When Stevens's older brother died he was more serious in his family. Despite the pain it caused him and did his duty so well that the general never had a clue of sad feelings. Finally, Stevens's fathers left the job and join an employer as a butler at England. There he lost his identity as an army man and struggle for the search of identity. But he has created the identity as a butler which is the part of the displacement into another county. In the novel, it has fore grounded the mundane activities and the unsettling images of Steven's strained relationship with his father, whom he

can only bring himself to address in the third person. At the same time, he insists that the highest respect to be accorded Stevens who is capable of working only under the butler at Darlington Hall.

In this way, the survival is an important object for the fragment of a people from homeland, where immigrants want to stick on to. In the novel, Stevens and Miss Kenton are searching the suitable job for them. Eventually they were able to get the job and began to work at the Darlington Hall. This Darlington Hall is existed as the means of the colonial domination where the British dreams loom in front of their eyes and they want to exploits the situations well as derive the maximum benefits for themselves. But they are searching their own traditional cultural role at home. These immigrants keep searching for their homelands through different levels of existence, physical as well as materials. For Miss Kenton, the dreams of getting better job forced to think the past painful memory of being dominated and exploited class. At the same time she remembered her past and says: “if this is a painful memory, forgive me. But I will ne ver forget that time we both watched your father walking back and front of the summerhouse, looking down at the ground though he hoped to find precious jewel he had dropped there” (54).

Even though, the representatives of the first generation immigrants are the nevertheless cultural hybrids. They know their roots, but they also know that to achieve success. They need to adapt to new cultural codes, which they inevitably do, because of the contact with another culture. To use Homi K Bhabha terms they live in the sense of flux which is characterized as in-between position: “there is no exact point of identity applies to them because entering another culture they are neither the one... nor the other... but something else besides which contents the terms and territories of both” (41). Having the direct entrance and the experiences of the two worlds they are aware of what they leave behind in their homeland and what opportunities are offered in the new country. Thus they

find easier to define their new path of life and identify the goals of their colonial dream. Although they are positioned as the hybrid identity, their life as an inevitable progression towards assimilation, however fluid and unstable it may be. Because of the newcomers, they have only possible to the transformation to acquire elements of the hybrid culture.

In this connection, Stevens and Miss Kenton is able to identify neither with their homeland nor with the Britain. They suffer from double displacement. In this connection James Clifford express: “diasporas usually presuppose longer distances and separation more like exile: a constitutive taboo on return or its postponement to remote future” (246). It informs the lack of belongings which is emphasized in the narrative by this movement. This position of in-between is uncomfortable and confusing for him. In this connection in *The Remains of the Day* Miss Kenton talks with Stevens about the role in that place. She discussed about the home and she says: “you probably have no idea, Mr. Stevens,” she said eventually, “how seriously I really thought of leaving this house. I felt so strongly about what happened. Had I been anyone worthy of any respect at all, I dare to say I would have left Darlington Hall long ago” (150). Here she expressed her nostalgic feeling regarding the work at Darlington Hall with some sort of depressed emotion. Furthermore she adds:

I turned my gaze back out of the poplar trees down in the distance. Then she continued in a tired voice; ‘it was cowardice, Mr Stevens, simple cowardice. Where could have I gone? I have no family. Only my aunt. I love her dearly. But can’t live with her for a day without feeling my whole life is wasting away I did tell myself, of course, I would soon find some new situation. But I was also frightened whenever I thought leaving, I just saw myself going out there and find nobody who knew or cared about me. There, that’s all my high principles amount to. I feel so ashamed of myself. But I just couldn’t leave Mr Stevens. I just couldn’t bring myself to leave. (151)

A major theme of the diasporic discourse is supposed with its complexities and ambivalences due to the tension between localities and spatio-temporal dualities. For large group of people around the world, the concept of identity is precariously lodged within the episteme of the real or immigrant displacement and the self-imposed sense of exile. The diasporic communities are said to occupy a border zone there the most vibrant kinds of interaction takes place and where ethnicity and the nation are kept separate. In this argument, diasporas are fluid and category of the social and politically differ. There is a common shifting and unfinished history of diasporic displacement and settling. Ishiguro *The Remains of the Day* is viewed as a reproach against the identity crisis of the emigrants in accustomed world by most of the observer. In this connection, Stevens arrives at the dusk town of the Tavistock. He travels further and further to the remote periphery that signifies his otherness so that he loses his own direction. He struggles to find the place that will give him some sense of bearings. So he says: “yet it was not happy feeling to be up there on a lonely hill, looking over a gate at the lights coming on in a distant village, the day light all but faded, and the mist growing ever thicker” (162).

*The Remains of the Day* presents the decline of Darlington Hall and the setting of the novel coincides with the Suez Crisis. Even though the war is absent in these novels, it moves around the narratives of the protagonists. The protagonist Stevens private memories reflect the history of the nation and the path they had taken in their attempt to contributing to their country. But after the war, their social identities are defined only negatively by the public and are marginalized. As result, the past is necessary for the Stevens and the other characters in order to reconstruct their identity as well as the self and to understand their present life.

In the novel, the effects of history on the lives of the individuals is clearly noticeable in the novels where the narrators attempt to come with his past value and identities from the memories against the background of historical change. Stevens feels unable to express

himself. Due to the simultaneous existence of the past and present memory of Japan and his current life in Britain, Stevens forced to view from the perspective of Englishness. In this way Stevens's attitude to history is more important which helps to forward his inner position in his life. In this way Stevens said: "What I started to do was to use history ... I would look for a moment in history that would best serve my purpose, or what I wanted to write about" (5).

In *The Remains of the Day*, Ishiguro introduce the Stevens existence as the two opposite poles: as the Japanese people and now as an employer who served with unquestioning loyalty to Mr. Lord Darlington at Darlington Hall who arranged informal meetings between British government officials. Here, Stevens sees the collaboration of the imperial ruler for conspiracy in order to dominate the colonized people. In this situation, Stevens is caught between the two cultures of the east and west past and present, old and new in an alien world. Stevens loyalty shows the devotion over the colonizer. In his job, Stevens is able to make happy because the colonized people can't raise the voices against them. Stevens lost his old identities in one way and tries to struggle to find the determined way to survive in an alien background which consists the blind submission to Lord Darlington at Darlington Hall. Throughout the novel, Stevens struggles to reconcile his own private memories of Lord Darlington with the subsequent public criticism of Darlington after the war. As the narrator seeks to reconstruct, through private memories, a public historical context which they have experienced, they do so at least in part, in order to excuse their own behavior in that public context. Ron Eyerman states:

Theories of identity – formation or socialization tend to conceptualize memory as part of the development of the self or personality and to locate that process within an individual, with the aim of understanding human actions and their emotional basis. In such accounts, the past becomes present through the

embodied reactions of individuals as they carry out their lives. In this way, memory helps to account for human behavior. (8)

Similarly, Ishiguro concept of violent personal transcultural transformation is different from the attempts to total erasure practiced by the colonizing powers on their conquest. It deploys memory as an essential element in the formation of a self identity. In this connection, Stevens individual or collective memory has bridged the gap between the past and the present sense of the self identity. This type of consciousness helps to make it possible to be familiarizing how an individual or groups come to realize the past when they are in the present time. To establish the person's self, memory and identity are flexible that change over time and they are not fixed things. In this connection, Ishiguro's characters find themselves displaced, inhabiting a space between two cultures and generations, suspended between remaining tradition and uncertain change. Their social identities can be defined only negatively and they fail to meet their self determination in another country. Stevens and the Miss Kenton are unable to adapt to that changes in their surrounding landscapes so that they lost their sense of the self and feel alienation . In order to come to establish own identity, they return to their past with their memories which is often in tension with public history. Ishiguro denotes:

I'm interested in people who, in all sincerity, work very hard and perhaps courageously in their lifetimes toward something, fully believing that they're contributing to something good, only to find that the social climate has done a topsy-turvy on them by the time they have reached the end of their lives. The very things they thought they could be proud of have now become the things they have to be ashamed of. (10)

Here, Ishiguro characterizes the tension between the past and the present diasporic identity of characters which helps to capture the sentiments of different social background. In this way,

the colonized people and their existence are crushed by the imperial stupidity of their nation. The colonizer exposes personal anguish that is too often quiet by the official rhetoric of patriotism, and divulges to the other people.

Significantly, Stevens's narratives consist of his attempt to recreate his self identity at Darlington Hall from the margins of the power. It is not possible to reconstruct his self between Lord Darlington and Mr. Faraday due to his ill-fated decisions. In this way, the novel describes the tussle between the master and the slave. Stevens encounters with his past memory. In such away Stevens says:

A great deal of nonsense has been spoken and written in recent years concerning his lordship and the prominent role he came to play in great affairs, and some utterly ignorant reports have had it that he was motivated by egotism or else arrogance. Let me say here that nothing could be further from the truth. It was completely contrary to Lord Darlington's natural tendencies to take such public stances as he came to do and I can say with conviction that his lordship was persuaded to overcome his more retiring side only through a deep sense of moral duty ... he was a truly good man at heart, a gentleman through and through. (60)

Therefore, in *The Remains of the Day*, Ishiguro s reveals Stevens's perception of the self identity is more important. Although Stevens remembers with pride his years of service to Lord Darlington, his memory also evokes incidents that demonstrate layers of guilt, hidden regrets and a capacity for self-questioning. His vain attempts to justify his actions resound with feelings: "There was surely nothing to indicate at the time that such ... incidents would render whole dreams irredeemable" (64).

In the novel *The Remains of the Day*, Ishiguro has presented Stevens narration in relation with the past identity which helps to remember and relation to his self in the present



time. Ishiguro is highlighted the lack of autonomy of his protagonist's past and present consciousness of self identity. The characters are presented as the representative of the diasporic voice and rhetoric in storyline. In this connection Stevens has always presumed the wonder of England existed within the boundaries of the dwelling places. In this way Stevens says:

“But eventually the surroundings grew unrecognizable and I knew I had gone before all boundaries. I have heard people describes the moment, when setting sail in a ship, when one finally loses sight of land. I imagine the experiences of unease mixed with exhilaration often described in connection with this moment is very similar to what I felt in the ford as the surroundings grew strange around me... the feeling swept over me that I had truly left Darlington Hall behind and I must confess I did feel a slight sense of alarm –a sense aggravated by the feeling that I was perhaps not on the correct road at all, but speeding off in totally the wrong direction into a wilderness” (16).

According to the Stevens, he is managed to deal with his subjectivity into his voyage where he remembered his past and the present sense of self identity.

Travel and displacement become the modes of thought which access the contemporaneity of the modern world and the colonized people without a sentimental or nostalgic longing for a past, dislocated from the particularity of geographical place. In this connection, during the first night of Stevens trip, he is settled in a comfortable guesthouse in Salisbury. There he began to ponder the essence of Englishness and forget his past. At the same time Stevens remembered:

the English landscape at its finest- such as I saw it this morning –possesses a quality that landscapes of others nations, however more superficially dramatic,

inevitably fail to possess ...for it is true, when I stood on that high ledge this morning and viewed the land before me, I distinctly felt that rare, yet unmistakable feeling-the feeling that one is in the presence of greatness. (16)

In the given expression, the word the English landscape and the presence of greatness stand as descriptive objectives of a colonial people and the culture itself. It is used to manipulate the colonized people through the symbol of English landscape so that they can easily be hegemonized by the norms of colonial imperialism. At last Stevens eventually sees him as foreigners.

In the Darlington Hall, Stevens establishes the greatness of the British character so that he forgets his self of his past identity. He is able to associate his second class self as well as his profession with the notion of greatness. This greatness made him an illusion in the colonial discourse. In this way, the greatness is used as a tool created by the imperial to dominate and rule over the third world people. So he puts:

It is sometimes said that butlers only exist in England. Other countries whatever title is actually used, have only menservants. I tend to believe this is true. Continentals are unable to be butlers because they are a breed incapable of the emotional restraint which only the English races are capable of. Continentals-and by and large the Celts as you will no doubt agree- are as a rule unable to control themselves in moments of strong emotion and are thus unable to maintain a professional demeanor other than in the least challenging of situations over foreigners in this respect and it is for this reason that when you think of a great butler. He is bound, almost by definition, to be an Englishman." (26)

Here, Stevens moves further out of his ground position and presents himself as dwelling place. He began to confront his own otherness and realize how it has always been a part of himself. Stevens journey further and further places him in the liminal position of the intimate knowledge of otherness. He presents his position as the colonial people too.

In the novel, Stevens tries to juxtapose the memory of monologue with a confessional manner. He remembered his past memory of self identity and thinks the temporal sequences of his diasporic identity. His past events succumb to the present sense of self in the recollection. Stevens's remembrances help him to associate the way of events that occur during the present situation. Stevens's inability to think and reconstruct the continuous linear past figures the growing sense of exile from his past and shatters his sense of belongings in the present. In this connection, Stevens journey in order to meet the Miss Kenton, a former staffs in the Darlington Hall whom worked together. Stevens wanted to recapture the relationship with the Miss Kenton avoid the feelings of alienation. Here, Stevens and Miss Kenton's exile from the Darlington Hall actually evokes the sense of the uncertainty. This uncertainty leads them to the realization that their past always contains something other. In this connection, the otherness which became the intimate relation with the Steven's subjectivity as it marks his past as foreigner, stranger and the improper in the Darlington Hall. In the Dalington Dall, Stevens already finds himself as the displaced from its center. This displacement shows the position of the colonized people in their existence. Again, he remembered his memory that the greatness at his work as butler but his identity gives way to strange and unfamiliar. His realization of repressed otherness leads him to the strange in another place. In this way Stevens says: "I see I have become somewhat lost in these old memories. This has never been my intention" (159).

In the postcolonial study, the relationship between the colonizer and colonized is given as great deal of attention. The colonizers are represented as the embodiment of the

values of the empire and think to have responsibility for the invention of the colony. In this context, in *The Remains of the Day*, Mr. Lord Darlington and Mr. Faraday reveal the intention of the colonizers. They performed the role by masking as the supporter of the common people but that is only the strategy of the imperial ruler. This act of masking the reveals the colonial thought in order to dominate and captures the self of the colonized people for their own benefits. In the novel Stevens is presented as the colonized person by the Lord Darlington and imperialized by the Mr. Faraday. Stevens is affected by the British colonialism and feels the uncomfortable and awkward by the bantering exchange of the light and playful teasing remarks by the colonizer. However he is neglected by the colonizers, he does his outmost in order to serve his master. Stevens is afraid of coming professionalism and says that: "I could never be sure exactly what was required of me on these occasions" (16). Here Stevens likes to do anything in order to please his self identity. Furthermore he adds: "perhaps I was expected to laugh hearty; or indeed reciprocate with some remarks of my own (16). From this remarks expressed by the Stevens he is eager to expose his self very politely but he could not get any chances. When they are examined within the context of prevailing postcolonial framework, they are viewed inferior and the colonizers performed their racial attributes and economic power.

In the novel, Stevens is obsessed with the dignity for the self which reveals him as ideal colonial subjects. He thought that a great butler must act as professional no matter what the circumstances. Similarly Mr. Faraday has created the domain for experimentation with the modernity that is represented as biased notion an unpleasant gesture of colonized people. This domain filled with the modernity which is also the means of legitimating based on destructive function of colonial mission. In *The Remains of the Day*, these circumstances help to destroy the self of a colonized people and their self. In such a way Stevens is considered as intrinsically inferior. Bearing this is in mind Stevens expresses that:

Let us establish this quite clearly; a butler's duty is to provide good service. It is not to meddle in the great affairs of the nation. The fact is, such great affairs will always be beyond the understanding of those such as you and I, and those of us who wish to make our mark must realize that we best do so by concentrating on what is within our realm; that is to say, by devoting our attention to providing the best possible services to those gentle men in whose hands the destiny of civilization truly lies" (209).

According to above given remarks what we understand that, after decades of working as a butler Stevens believes in the masters hegemony.

In the novel, there is the contradiction between the displaced people for their identity. The debate between Stevens and the Miss Kenton reveals the lack of uniformity among them in order to establish their self into the foreign land. They recount their particular errors which concerning to the quest of the self identity. Their identity is known as diasporic identity. In this way Stevens adds:

In fact, now that I come to think of it, I have a feeling it may have been Lord Darlington himself who made that particular remark to me that time he called me into His study some two months after that exchange with Miss Kenton outside the billiard Room. By that time, the situation as regards my father had changed significantly following his fall. (63)

Here, from this utterance, Stevens establishes the relationship with his master unwillingly because he wanted to know the masters mistake. The fact is not a conscious choice that makes it all the more significant. He further emphasizes that: "we are not surprised to see that it is hard for the butler to admit how important Lord Darlington's mistakes are to him"( 65). Here masters refer to the colonizer whom played the dominant role in order to suppress their ancestral identity. To achieve this Stevens would find another man's errors

which will play the crucial for the migrated peoples own existence. In this connection, Stevens says:

Since my new employer Mr Farraday arrived, I've tried very hard, very hard indeed, to provide the sort of service I would like him to have. I've tried and tried, but whatever do I find I am far from reaching the standards I once set myself. More and more errors are appearing in my work. Quite trivial in themselves – at least so far. But they're of the sort I would never have made before, and I know what they signify. Goodness knows, I've tried and tried, but it's no use. I've given what I had to give. I gave it all to Lord Darlington. (255)

According to the above remarks mentioned by the Stevens, what we understand that there is some sort of relationship between the colonizer and the colonized people in order to establish the identity. But this type of identity cannot be stable for the colonized people. They always feel inferior however they put the close affinity with the colonial imperial.

Furthermore Stevens says:

Clearly the story meant much to him. My father's generation was not one accustomed to discussing and analyzing in the way ours is and I believe the telling and retelling of this story was as close as my father ever came to reflecting critically on the profession he practiced. You see, I *trusted*. I trusted in his lordship's wisdom. All those years served him, I trusted I was doing something worthwhile. I can't even say I made my own mistakes. Really – one has to ask oneself – what dignity is there in that? (36)

In *The Remains of the Day*, Stevens is presented as part of a worker in the Darlington Hall. He has upbrought under the colonial hegemony and does his best in his role as butler to allow his master to be a "great gentleman." However he is one of the employees, it is difficult for him to find the particular identity as well as difficult to achieve the sense of self. He is

forced to live under that imbalance between consideration and the illusion of absence. His sense of the gentleman helps him to forget his past identity. At the same time he imagined:

On that occasion, much of the room was in darkness, and the two gentlemen were sitting side by side midway down the table. . . . I decided to minimize my presence by standing in the shadows much further away from the table than I might have usually done. Of course, this strategy had a distinct disadvantage in that each time I moved towards the light to serve the gentlemen, my advancing footsteps would echo long and loud before I reached the table, drawing attention to my impending arrival . . . but it did have the great merit of making my person only partially visible. (72-73)

From the Stevens imagination and the illusion of absence illustrates the dehumanizing effect of his diasporic consciousness. This dehumanizing is one of the important tools to dominate the colonized people by the colonizers. The process of dehumanization over the diasporic people made them inferior so that they develop the self consciousness. When the colonized people are dehumanized, then they began to think to resist against the colonizer in order to search their identity.

In the novel, the complexity of the Stevens dual identity, shifting between Japanese and British, is presented and at times richly contradictory theme in his life story. This is considered as the Homi Bhabha's concept of cultural hybridity or the condition of the in-between-ness: "Hybrid identities open ups a third space for the oppositional critique, challenging the monolithic opposites which structure so much of our thinking, such as black and white, good and bad, male and female" (86). In *The Remains of the Day* there are sufficient stances of hybridity in the Stevens life, where he appears neither Japanese nor British. Some of these moments occur shortly after Stevens' arrival in Britain , as alienated

and lonely. He seeks acceptances into his new environment. Bhabha seeks assistance from Edward said to formulate his thesis on the nature of mimicry: “Said describes as the tension between the synchronic panoptical vision of domination—the demand for identity stasis and the counter-measures of the diachronic of history—changes differences—mimicry represents as ironic compromise” (Bhabha 87). Moreover, Ishiguro’s narratives capture the humanity of the ordinary people, struggling with traditions and the rootedness of the self identity helping the destitute. His characters take diasporic leaps to create new lives even as they keep hold on the small details of their culture.

In the novel, Mr. Faraday's words equate Stevens with the house, as part of the package in a manner of speaking. In front of the Mr. Faraday, Stevens is presented as the commodification so that they can easily put under them. This comodification of the Stevens role seems painfully apparent. In this way, Mr. Faraday says:

"Mrs. Wakefield turned back to the arch and putting her hand to it, said: 'So we don't know for certain then. Still, it looks to me like it's mock. Very skilful, but mock.'"

"'You know, Stevens, Mrs Wakefield wasn't as impressed with this house as I believe she ought to have been.'

' Is that so, sir?'

'In fact, she seemed to think I was exaggerating the pedigree of this place. That I was making it up about all these features going back centuries. She kept asserting everything was "mock" this and "mock" that. She even thought you were "mock", Stevens.'



'I mean to say, Stevens, this is a genuine grand old English house, isn't it?  
That's what I paid for. And you're a genuine old-fashioned English butler, not  
just some waiter pretending to be one. You're the real thing, aren't you?'" [124]

From the above expression by Mr. Faraday, we can understand that the Stevens's position under dehumanizing and the fall into a genuine old-fashioned English butler. Stevens denies the very characteristics that give him so-called value in the eyes of Faraday and Wakefield. This kind of resistance is forced to think the position of Stevens. Thus, he finds devaluated of his self. In this connection, Stevens says:

And I don't to remind anyone here, there's no dignity to be had in being a  
slave. . . .And it's one of the privileges of being born English that no matter  
who you are, no matter if you're rich or poor, you're born free and you're born  
so that you can express your opinion freely . . .That's what dignity's really  
about, if you'll excuse me, sir. (186)

Here, Stevens reveals his anger against the masters and knew the position of him. However, if a butler is to be of any worth to anything or anybody in life, there must surely come a time when he ceases his searching; a time when he must say to himself: "This employer embodies all that I find noble and admirable. I will hereafter devote myself to serving him.' This is loyalty intelligently bestowed. What is there 'undignified' in this?" (201).

In the novel, Stevens wanted to show different from the other characters so that he tried to expose publicly in his travelling. Here, Stevens desires to expose among the people reveals the intensity means he wanted to show the difference than other colonized people. When Stevens meets with Taylor who is crossing a field and says he has needed a search for help. At the same time Stevens reveals his ancestral history and says his family are rooming in to the foreign land and shows as foreigner. Stevens shows his position between the public.

The locals, gathered around the table meeting with Stevens as an outsider. They approach him with a self-conscious people at that place. Meanwhile Stevens remembered himself as a stranger and he says:

That's true what Harry says. You can tell a true gentleman from a false one that's just dressed in finery. Take yourself, sir it's not just cut of your clatters, nor is it even the fine way you have got of speaking. There is something else that makes you out as a gentleman. Hard to put your finger on it, but it's plain for all to see that's got eyes. (184)

According to the above remark given is highly significant because Stevens becomes the other in that place. He saw himself as the foreigner and the diasporic into his dressing too. His activities show as an outsider in this place. Furthermore he emphasized:

It's just that I seem to remember a Mr. Stevens who was a member of parliament a year or two ago. Heard him on the wireless once or twice. Had some very sensible things to say about housing. But that wouldn't be yourself, sir?" "Oh no," I said with a laugh. Now I am not at all sure what made me utter my next statement; all I can say is that it seemed somehow called for in the circumstances in which I found myself. For I then said: "In fact, I tended to concern myself with international affairs more than domestic ones. Foreign policy, that is to say." 187)

The expression given by the Stevens as the butler, he has something quite other which shows the liminal position in his self-identity. He remembered as the foreigner and sometime outsider himself reveals his doubleness in his life. The circumstances made him inferior and

moves from one place to another places in the same country. Moving from one place to another is the reputed cause of the sense of inferiority and other.

Moreover in the novel, during the course of the journey that Stevens makes in an attempt to solve the staffing crisis at Darlington Hall. The car runs out of petrol and he is forced to stop at a pub in Moscombe, where the local inhabitants mistake him for a gentleman. As the evening progresses, the local people become interested in whether Stevens – “as the gentleman- was ever involved in ‘great affairs’ (197). He answered in the positive. Meanwhile Stevens is able to think his identity as a gentle man. But in fact this kind of gentle man does not represent his own identity. Stevens is confined with the embodiment of dignity. This dignity is linked with the gentleman. This gentleman makes him loyal to the colonizers mission; unquestioning obedience to one’s superiors and the perfect fulfillment of one’s duties comes into direct confrontation with the opinions of Harry Smith, a working classman. After the confrontation with the Stevens, Harry Smith says:

It’s one of the privileges of being born English that no matter who you are, no matter if you’re rich or poor, you’re born free and you’re born so that you can express your opinion freely, and vote in your member of parliament or vote him out. That’s what dignities really about, if you’ll excuse me sir.’(196)

In this short excerpt, what we understand that the position of Stevens on the borders between two conflicting value systems, which infuse the same words with diametrically opposed meanings. Thus Stevens and Harry Smith can barely realize the fact that they do not understand one another’s perspective because both of them are hegemonized under the colonial mission.

Stevens’s journey outside the homelands plays the significant role in *The Remains of the Day*. His position of the proper dwelling places is paralleling the inward journey of self identity and the outward journey of the diasporic identity. This kind of self reveals by

Ishiguro through the protagonist Stevens uncanny dimension in his journey. Throughout the whole journey of Stevens shows that he finds stranger to himself and there is no constant identity into his life. His sense of self is in changeable which made him to double consciousness. At the end of the novel Stevens finally arrives at a certain realization concerning his self identity and the alienated sovereignty. In this connection, in the first part of the novel, Mr. Faraday's bantering recalls him exactly. Stevens meeting with the Mr. Faraday initially appeared as the strange for him. But at this moment Stevens perspectives has changed. In this way Stevens recalled his past memory:

There is a group of six or seven people gathered just a little way behind me who have aroused my curiosity a little. I naturally assumed at first that they were a group of friends out together for the evening. But as I listened to their exchanges, it became apparent they were strangers who had just happened upon one another here on this spot behind me . . . It is curious how people can build such warmth among themselves so swiftly . . . but, then, I rather fancy it has more to do with this skill of bantering. Listening to them now, I can hear them exchanging one bantering remark after another.(245)

Stevens here begins to valorize the internal otherness and the necessity of the self identity rather than the others identity into the life.

While reading the text, *The Remains of the Day*, what we can simply imagine that the similar kind of situation appears between the Stevens and the writer himself. In fact Ishiguro's own challenge and the ambivalent stance on the domains are clearly be traced in the novel. So that he says: "we get so many like them from the Britain and united states. A colonized person who comes here to converts the self identity. They are likely everybody else who comes to that. They bring their psychic sickness. They should come to converted by the

natives” (244). Stevens does not possess this insight and instead resents the opportunity provided by the colonizers as if they were being granted privileges like others.

To sum up, Ishiguro raises the voices of resistance for the quest of self identity of a immigrants and displaced people oppressed by the colonial ideology through the characters Stevens and other characters. Ishiguro comprehensively presents the people in order to search the stable identity and the subjectivity through the resistance against the thoughts of the colonialist ideology and empire. Their struggle and the search of self authentic hood encourage them against the rhetoric of the colonial mission. In such a way, Stevens, Miss Kenton and others become able to speak the voices of the marginalized people and their search of self for their affirmation of identity.

## Conclusion

This research explores the issues of quest of stable self identity, homelessness and displacement of a group of immigrants people especially the third world through the characters in the text *The Remains of the Day*. This issue appears in the novel which subverts the motives of subordinating group of people who are defined as other into different ways to affirm the self identity and subjectivity. In terms of searching their identity and self authentic hood in the novel, the characters play the important role against the colonizers which create the boundary between colonizers and colonized. This research shows the functioning of the ideological markers of postcolonial thoughts or discourses such as dislocated, homelessness and alienation positions of third world people. To substantiate this argument it makes an analysis of primarily the conditions of the colonizers power and agony. For the search of authentic self hood of the people it is necessary to have interpersonal the relationship between the characters.

In the novel, Stevens, Miss Kenton and other characters soon find themselves stifled by the inertia of this home for it was completely isolated from everything in Britain. Considering it to be a stasis in their progression towards a new life, they try to separate themselves from all that in Japanese and forget their past completely. They proceed with their migration at the different places of Britain, for example. With the British people they create yet another identity upon a new perception of themselves. But though these characters in the novel create a new identity for every new situation, their former identities are never completely erased. They emerged in specific moments in the text and exacerbate the tension, thereby causing them to create another more dominant identity, different from all those that came before. The protagonist in the remains of the day, imply these words and move forward, which symbolically represents the uncertainty of what the future will bring but nevertheless confident in their decision to leave. This sense of movement further reinforces the notion that

their identity is forever evolving. They cannot remain in a stable life because disruption and change are the means of their survival. The surrounding movement influences the formation of their identities and they navigate between temporal and spatial locations. Their perception of themselves change. Thereby resulting in a multiplicity of consciousness. Thereby we see them reinvent their identity completely in the textual analysis section of this research work.

In *The Remains of the Day*, Lord Darlington and the Mr. Faraday represent the colonial agency equipped with the modernity. As a result of this domain, Stevens and Miss Kenton and other characters appear as colonized figures who suffer from loneliness, contempt, inferiority and displacement into their psyche. Contrary to this psychological fear, they developed their serious concern over their nationalism collectively. Stevens developed his self-tolerance and aggressive psyche which is obsessed with a sense of cultural and gender superiority. Therefore this research helps to look at identity in the post-colonial era. The main thrust of this study is to explore how colonial norms (displacement, exile, diasporas, liminality and migration) operate in home and foreign land, how do the novels interrogate these operations and how the characters subvert this colonial othering in terms of their questing for authentic selfhood and identity. Instead, the author carried the colonial discourses for the affirmation of the identity to furnish the social mission and latent role has played their characters in the novel.

This research of this novel answers some of the unanswered questions in the scholarly field that the postcolonial discourses operate not only in political and geographical territories but also the psychological aspect of being superior. It also helps in changing the trend of research in such a way that the texts and author are considered more responsible to establish the work. The presence of the landscape characters in the texts provides the insightful significance in social, cultural and ideological levels.

To warm up, the novel *The Remains of the Day* engages on the subject of search for identity which deconstruct the role of the colonizer and colonized delightfully. Through deconstructing, Ishiguro is able to give the voice of the marginal characters in order to quest of their authentic selfhood and nationalism however they lived and migrated. It is really important for Stevens and other characters consciousness over the colonial domination which has subverted the identity within the home and exile.



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