

I. The Image of Nationalism in Anita Desai's *Bye Bye Blackbird*

In Desai's novel, *Bye-Bye, Blackbird*, the action takes place among the Indians living in England. The characters are haunted by their home country. All of these immigrants have come to England for good opportunity of job and education. These immigrants establish the Indian Club. Dev, fan of Indian life style, tends to hate European life style and advocates his own Indian culture. Adit, on the other hand, hates Indian life style and Indian system of society, but all the time unknowingly follows the pattern of Indian way of life even in foreign land. Despite their different characteristics and nature, they unite to collect defense fund while India is engaged in war with Pakistan but it is Adit who actively participates to collect the defensive fund. And ultimately the war between India and Pakistan becomes the cause for Adit and Sarah to return India. This clearly suggests that they have nationalistic ethos tying in one knot. The love, hatred, longing for food, cloths, and festivals within these immigrant are guided by the inherent but hidden love for their native country or because of the India they have been carrying with them in foreign location.

The novel has a three-tier structure: "Arrival," "Discovery and Recognition," and "Departure." The three main characters are Dev, who has recently arrived in London when the novel begins, his friend Adit, with whom he is staying, and Adit's British wife, Sarah. All three characters are in conflict with their environment. Sarah is an unstable wife who finds herself playing two roles, that of an Indian at home and that of a Britisher outside; all the while, she questions who she really is. Dev and Adit are childhood friends. Dev is more cynical and aggressive of the two, while Adit, though essentially the same is muted at the beginning. The novel follows a pattern like that of Henry James's *The Ambassadors* (1903): Adit, who thought he had felt at home in England, returns to India, while Dev, the militant cynic who has reviled Adit

for staying, takes Adit's place by accepting a job in Adit's firm and moving to his apartment after his departure.

In *Bye-Bye, Blackbird* Desai builds inevitability into the narrative; characters are subordinated to pattern and rhythm. Dev's and Adit's decisions, hence, do not have to be fully explained. Their conflicts are not resolved so much as exchanged; the pleasure at the end is as much formal as it is emotional. *Bye, Bye Blackbird* by Anita Desai is a psychological analysis of the immigrants who suffer mixed feelings of love and hate towards the country of their adoption.

Though the setting, the characters, the ethos, and the atmosphere of her novels are generally Indian, she successfully transcends the constraints of her contemporary social and political reality by using stylistic devices such as stream of consciousness, the interior monologue, flashback, pattern and rhythm, fantasy, and symbolism. She frequently uses remembrance as a narrative technique to probe the characters' buried selves, as well as to further the plot. Her novels show the influence of many English and European writers, including Henry James, E. M. Forster, James Joyce, D. H. Lawrence, Virginia Woolf, Marcel Proust, Rainer Maria Rilke, Arthur Rimbaud, Anton Chekhov, and Fyodor Dostoevsky. In her later novels, Desai has experimented with describing India through the eyes of Europeans, or having an Indian character look at America with the eyes of a foreigner. With *The Zigzag Way*, Desai moved completely away from India, yet her trademark psychological introspection into her characters and her fascination with revealing the past through a series of flashbacks and stories links this novel to her previous ones with Indian themes.

Desai is the first Indian English novelist to be primarily concerned with the inner life of her characters—their fleeting moods, wisps of memory, subtle celebrations. In her novels, Desai succeeds in capturing these evanescent moments of

consciousness, preserving them from oblivion and investing them with the permanence of art. The result is that Desai not only creates something of value for herself out of the endless flux of her own psyche, but also provides for her reader an opportunity to share Anita Desai is a consummate artist among the Indian writers of English fiction. Though she has been criticized by Indian critics for using a foreign medium of expression, the English language, she has defended herself, like other writers of postcolonial India, by calling for linguistic freedom in a multilingual country. Clearly she has established herself as a major voice in twentieth century Indian literature by exploring, in her fiction, the oppressive condition of the Indian woman as well as the changing face of contemporary Indian society.

She published her first novel *Cry, the Peacock* at her early age. This novel brought her into fame. In *Cry, the Peacock*, she explores the mind of a hypersensitive young urban wife, Maya, who finds herself coupled with the ascetic Gautama, a man given to abstraction and philosophy. Discovering that the poetic, creative, and romantic side of her own personality is easily rejected by the patriarchal society of which her husband is an emblem, the disturbed young woman quickly slips into insanity. Applying tripartite structure and stream of consciousness technique, Desai has achieved the perfection in the novel. Desai's instinctive perception of the female psyche characterizes many of her novels and establishes her as a writer with an unusual feminine sensibility.

Her next novel, *Voices in the City*, set in the city of Calcutta, also has three sections. The central characters, again displaced figures, find their own complexities reflected in the chaotic waters of urban Calcutta.

Then, moving away from the locale of the Indian city to the English world, the author found new inspiration in the conflicts generated by racial tensions between the

Indian immigrants and the postcolonial white population of England. In *Bye-Bye Blackbird*, Desai captures the immigrant's dilemma on strange, new soil in the image of the blackbird. Nostalgia and alienation, rejection and acceptance of the colonizer's identity, are dualities deftly braided together in this work of East-West tensions and oppositions.

The analysis of her works covers vast subject-matters. In *Bye-Bye Blackbird* too, multiple issues have been discussed by the critics. They argue that in her novel *Bye-Bye Blackbird*, Desai has attempted to deal with multiple issues and the problems faced by minorities, women, immigrants. Nationalism, hybridity, diaspora, colonial consciousness and racial conflict, existential dimension, psychology of immigrants and other postcolonial issues etcetera are some of the issues Anita Desai has been dealing with in her novel *Bye-Bye Blackbird*. Anita Desai's existential concern in immigrants is very much lively. Her characters are lining in duality. They have no single and fixed identity because they are expatriates. And as immigrants they have to practice the foreign culture, which does not bear their identity.

Dr. Sumitra Kukreti sees *Bye-Bye Blackbird* as a novel about the love-hate relationship of the expatriates. She says, regarding this novel, though the expatriates love foreign land, their language and culture but in depth of their heart there is tremendous love for their own country. "Despite his love and admiration for England," the protagonist Adit "feels himself as an alien and stranger and at the moments his heart full with nostalgic reveries of his native land" (47). Therefore, according to Sumitra Kukreti, Anita Desai has gone depth of the human psyche and flowed it in her novel.

Anyway, nationalism in her novel is more vividly presented. The present researcher will dig out the nationalistic ethos embedded in her novel *Bye-Bye*

Blackbird with which all the Indian immigrants living in London come to be united in the name of their nationality.

II. Nationalistic Ethos

A nation is in general sense a community of people who share a common ethnic origin, culture, historical tradition, and, frequently, language, whether or not they live together in one territory or have their own government. And nationalism is characterized principally by a feeling of community among the people of a nation, based on common descent, language, and religion. Many modern nations have developed gradually on the basis of common ties of descent, religion, and language with some exceptions.

A nation is a group of people with common historical background, cultural assumptions, linguistic practice and geographical location. A nation is the group of people of who have developed a sense of fraternity among the members as a common identity of all the people belonging to that nation. Nation-hood is the consciousness of belonging to a larger community of people. The Concise English Dictionary defines nation as “a large body of people united by common decent, custom, culture or language, inhabiting a particular state or territory.”

The entire human population on the globe is divided into several thousand national subgroups, who speak the same language or dialect and share common customs, as well as a common history. Sometimes, these national groups share a common racial identity, and sometimes they share a common religious background. What defines a nation, even more that these shared characteristics, is that the individuals who comprise it feel that they are one people.

Nationalism refers to an ideology, a sentiment, and a form of culture or a social movement that focuses on the nation. Nationalism is a political doctrine which views the nation as the principal unit of political organization. Underlying this is the assumption that human beings hold the characteristic of nationality, with which they

identity culturally, economically, and politically. Nationalism is thus a strong liking to one's own national group. It is associated with attempts by national grouping to secure independence from dominance by other nation-states and to maintain that position against threats to it. It is often associated with the struggle against colonization.

The Cambridge Encyclopedia defines nationalism as general political stance which should be to serve the national interest as opposed that of a particular class, or grouping. As a rule, nationalism develops among a people who are under the rule of another country. Nationalism also develops in areas where people who differ in race, language or religion live together. In such areas, nationalists work for political independence. They believe that they can preserve their own language and culture only by setting up their own government.

Nationalists use various means to achieve their aims. They try to make their people proud of their cultures and traditions. Some nationalists try to achieve their aims by peaceful means. They may press their claim for independence through political institutions such as parliament or they may organize a campaign of resistance such as against British rule in India in the early 1920. Sometimes nationalists organized armed rebellion in order to achieve their aims.

Nationalism may cause misunderstanding and even hatred between people. Colonial governments suspect nationalists of trying to disrupt law and order on the other hand, nationalists of discriminating against them. In countries where several people live together, minority groups may suffer as a result of nationalism. In national struggle, colonized people try to reform the economic and social efforts. Frantz Fanon describes nationalism in *The Postcolonial Studies Reader* as:

[I]n the first phase of national struggle colonialism tries to disarm national demands by putting forward economic doctrines... nationalism pretends to consider them, recognizing with ostentatious humility that the territory is suffering from serious under-development which necessitates a great economic and social effort... that certain spectacular measures delay the crystallization of national consciousness for few years. But sooner or later, colonialism sees that it is not within its powers of economic and social reforms which will satisfy the aspirations of the colonized people. (“On National Culture” 153)

In nationalistic phase, people are colonized. The colonizers try to control by putting forward economic and social reforms and try to satisfy to colonized people but colonized people present that colonizers are inherently incapable.

Origin and Development of Nationalism

Human history witnesses three major waves of nationalism throughout the world—during Reformation and Renaissance, during inter-war periods, and during the collapse of Russian empire. Early wave of nationalism remade the map of European nation-states. After the world wars, many Asian and African national groupings got independence. Many central Asian peoples created nation-states of their own after the collapse of USSR such as Slovenes, Belarusians, etc.

The beginnings of modern nationalism may be traced back to the disintegration, at the end of the Middle Ages, of the social order in Europe and of the cultural unity of the various European states. The cultural life of Europe was based on a common inheritance of ideas and attitudes transmitted in the West through Latin, the language of the educated class. All adhered to a common religion, Roman Catholic. The breakup of feudalism, the prevailing social and economic system, was

accompanied by the development of larger communities, wider social interrelations, and dynasties that fostered feelings of nationality in order to win support for their rule.

The apparent view of nationalism was developed in Europe after the French Revolution. The theory developed from the ideas of German thinker Johann Gottfried Herder who coined the term nationalism during the late 1770s. But nationalism has been one of the most significant political and social forces in history of human civilization since time immemorial. Herder believed that what is most important about the people in various countries is not the qualities they have in common but the ways in which they differ from one another. He believed that it is the duty of a people to preserve the qualities that distinguish them from other people.

Another German philosopher Johann Fichte (1762-1814) developed these ideas in his *Address to the German Nation*. He said that most important fact about a nation is not only a means of communication with other people, but also a record of a nation's characteristics and history. He said that each nation should have its own government in order to preserve its own language and culture.

The origin of nationalism is difficult to determine precisely. Explaining its origin *The Columbia Encyclopedia* (5th ed.) under the entry nationalism writes:

The first root of nationalism are probably to be found in the ancient Hebrews, who conceived of themselves as both a chosen people, that is, the people as a whole superior to all other peoples, and a people with a common cultural history. (550)

Like Hebrews the ancient Greeks also felt superior to all other peoples and moreover felt a sense of great loyalty to the political community. Their feelings of cultural superiority gave way to much more universal identification under the Roman Empire

and with the Christian church through its teachings of Oneness of humanity. But as strong centralized states as regional languages and art forms were evolved and also local economies widened, popular identifications with these developments became increasingly strong. In areas, such as Italy, which were not yet single nations, recurring invasions lead such thinkers as Niccolo Machiavelli to advocate national political federation. The religious wars of Reformation set against nation, though the strongest loyalty, continued to adhere to the sovereignty of the nation.

The theorist of French Revolution held that people should establish governments of equality and liberty of everyone. To them, the nation was inseparable from the people and for the first time in history men could create a government in accordance with its general will. Although their aims were universal, they glorified the nation that would establish their aims and nationalism found its first political expression.

The underlying purpose of nationalist effort is to have an independent state by a national group. The motive lies behind the need of human beings to belong to something larger than themselves, to be part of community—of language, customs, tradition, and history—that gives a purpose to their strivings as individuals. Belonging to a nation gives human beings a sense of being safe, of being understood, and of being free to create their futures as they see fit.

Nation

A nation can in general be defined as a community of people, who share a common ethnic origin, culture, historical tradition, and, frequently, language, whether or not they live together in one territory or have their own government

During the nineteenth century, especially the later part, many politicians, writers and scholars sought to define what the word nation really did or should stand

for. In general the meaning given to nation and nationality refers to a stable, historically developed community of people with a territory, economic life, distinctive culture, and language in common. One might characterize a nation as sharing the following cluster of features: ethnic similarity, language, political organization, religion, geographical location. A nation can be referred to as a myth of common ancestry, shared historical memories with a sense of solidarity. According to a young English novelist and politician Benjamin Disraeli, a nation is a kind of work of art and time gradually created by a variety of influences—the influence of original organization, of climate, soil, religion, laws, customs, manners, extraordinary accidents and incidents in their history, and the individual character of their illustrious citizens. For an Italian professor at Turin in 1851, Pasuede Mancini, a nation was a natural society of men, united by territory, origin, custom, language conforming to the community of life and the social conscience. Ernest Renan in 1882 gave more satisfactory definition about a nation as follows:

A nation is a soul, a spiritual principle. Two things, which in truth are but one, constitute this soul or spiritual principle. One lies in the past, one in the present. One is the possession in common of a rich legacy of memories; the other is present-day consent, the desire to live together, the will to perpetuate the value of the heritage that one has received in an undivided form. (19)

The spirit of a nation is thus guided by a past history. People agree to continue the legacy of heritage from the history with their solidarity. He further says that a nation is the culmination of long past of endeavours, sacrifice, and devotion. The cult of ancestors, heroic past, great historical men, and glory of the past is the assets of a society upon which one bases a national idea according to him.

Brennan says that the ‘nation’ is both historically determined and general. According to him, nation as a term “refers both to the modern nation-state and to something more ancient and nebulous – the ‘*natio*’ – a local community, domicile, family, condition of belonging” (45). The historical signification of nation is connected with the native. Also, geographical place settles the relationship among its inhabitants.

Benedict Anderson in the introduction of *Imagined Community* defines a nation in an anthropological spirit as “an imagined political community and imagined at both inherently limited and sovereign” (5-6). The words “imagined”, “limited”, “sovereign” and “community” in the definition are justified further. The reason for it to be an imagined is that “the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion” (6). A nation is imagined also as limited and sovereign. In the justification a nation to be imagined community as limited, sovereign Anderson writes:

The nation is imagined as *limited* because even the largest of them, encompassing perhaps a billion living human beings, has finite, if elastic, boundaries, beyond which lie other nation. No nation imagines itself coterminous with mankind...It is imagined as sovereign because the concept was born in an age in which Enlightenment and Revolution were destroying the legitimacy of the divinely-ordained, hierarchical dynastic realm...Finally, it is imagined as a *community*, because, regardless of the actual inequality and exploration that may prevail in each, the nation is always conceived as a deep, horizontal comradeship. (7)

Anderson's view that a nation is an imagined community differs slightly from the modern day concept of nation-state. The attributes of a nation are perceived in the image of a communion with qualities of sovereignty and fraternity to differ from one nation to another nation. The fellow members of a nation might not know each other. But they are influenced by the image of their communion. The nation is limited because it is bounded within a location beyond which lie other similar nations. Each nation has freedom from other nations.

Types of Nationalism

Nationalism may manifest itself as part of political state ideology or as a popular movement and may be expressed along civic, ethnic, cultural, religious or ideological lines. These self-definitions of the nation are used to classify types of nationalism. However, such categories are not mutually exclusive and many nationalists movement combine some or all of these elements to varying degrees. Nationalist movement can also be classified by other criteria, such as scale and location.

Some political theorists make the case that any distinction between forms of nationalism is false. In all forms of nationalism, the populations believe that they share some kind of common culture. A main reason why such typology can be considered false is that it attempts to bend the fairly concept of nationalism to explain its many manifestations or interpretation. Arguably, all types of nationalism is merely refer to different ways academics throughout the years have tried to define nationalism. This school of thought accepts to self-determine.

Civic Nationalism

Civic nationalism defines the nation as association of rights, and allegiance to similar political procedures. According to the principles of civic nationalism, the

nation is not based on common ethnic ancestry, but is a political entity, whose core is not ethnicity. This civic concept of nationalism is exemplified by Ernest Renan in his lecture in 1882 “Where is the nation?” where he defined the nation as a “daily plebiscite dependent on the will of its people to continue living together” (19).

Cultural and Ethnic Nationalism

Ethnic Nationalism is based on the hereditary connections of people. Ethnic Nationalism specially seeks to unite all people of a certain ethnicity heritage together. Ethnic Nationalism does not seek to include people of other ethnicities.

Ethnicity is associated with the culture of the people. Members of a society who share culture often also share some feelings of ethnocentrism, the notion that one’s culture is more sensible than or superior to that of other societies.

Ethnocentrism contributes to the integrity of culture because it affirms people’s shared beliefs and values in the face of other, often contradictory, beliefs and values held by people of other cultural backgrounds. But the rigid form of it is the fascism. At its worst, ethnocentrism has led people to commit ethnocide, the destruction of cultures, and genocide, the destruction of entire populations. This happened, for example to Jews living in Nazi Germany.

Irredentalism

Irredentalism is a form of nationalism promoting the annexation of territories, which have or previously had members of nation residing within them, to a state which comprises most or all of the nation’s members. An irredentist is somebody supporting recovery of former territory. He is the member of a group of people who supports the return to their country of territories that used to belong to it but are now under foreign rule.

Irredentism was a movement in the past for the inclusion within their national boundaries of areas of which those countries had been previously deprived. This term was originally applied to a polity advocated in Italy in the 19th century for the acquisition of foreign territories claimed as Italian because of previous Italian sovereignty over them or of ethnic affinity. The Italian irredentist movement originated about 1878 and was essentially a manifestation of the intensely nationalist movement that had succeeded in 1871, after decades of struggle, in creating a united Italian nation.

Expansionist Nationalism

Expansionist nationalist promoted spreading the nation's members to new territories; usually on the claimed basis that existing territory which the nation has resided in is too small or is not able to physically or economically sustain the nation's population.

The twentieth century has been a century of war and revolution, of bright dream and shattering hate, of heroic valour and wretched squalor. The wars were in part produced by nationalism and they in turn accentuated it. The revolutions, principally, were for socialism and nationalism, and of two "isms" the second proved the stronger. Regardless of political ideology, nationalism continued to be the principal sentiment of unity and division among peoples, and socialism where attempted was less international than national. Nehru once remarked that any political activity seeking to function successfully must define itself in terms of nationalism.

After the world war, the invention of the powerful weapons helped some countries like Russia and USA to be the superpowers in the world. The weapons strengthened the nationalistic movements in many parts of the world. There was also

the fear that smaller nations could disappear in the expansionistic movement of powerful nations.

Perhaps the most striking political events of the twentieth century world have been the emergence of new nation, like Indonesia and Nigeria, and the rejuvenation of old people like the Chinese, who in revolution against European colonial powers became new nations. Few expectant people in the so-called third world did not experience revolution of one kind or another. Whether democratic or authoritarian, populist, socialist or communist, these revolutions like those of Europe were primarily revolutions of leaders and peoples to throw off alien rule and influence in the brave hope of attaining free, richer, happier lives.

In basic ways, the nationalism all kind seemed quite similar. Through it, individuals obtained a sense of belonging and significance, a means of meeting personal wants and of group protection against enemies, and a vision of a hopeful future. Yet the new nationalism arose in cultural contexts different from those of the West and usually came into being and evolved much later in time—much later, that is, in the developing cultures of the world.

During the twentieth century in Asia and Africa, as during the nineteenth century in Europe and the Americas, two aims were common and universal. Leaders of the peoples and many, though certainly not all, peoples—or even in many cases the majority of any people—aspired (1) to regeneration of new societies through their nations, and therefore (2) to self-determination, self-government, independence, and the establishment of nation-states.

The content of nationalism varies with the locale, with the people, and with time. Desire for political independence is the motive of nationalism during colonial rule and for the colonized people. But patriotic nationalism is seen in post-colonial

period. As we know, excessive love and loyalty to one's nation is a part of nationalistic feature, loyalty to Africa and African people is called African nationalism; but in addition to an African, say a Kenyan, may be loyal to his particular state, Kenya, and be called a Kenyan nationalist, and may also be loyal to his tribe, the kikuyu, in a way (tribalism) that is scarcely if at all distinguishable from nationalism. In north Africa, Arabs may be loyal to a unique nation—Egypt—and be called Egyptian nationalist; to the more comprehensive if less definite idea of Arabism and their fellow Arabs, and be called Arab nationalist; and also to a still larger but more tenuous concept of Islamic unity to which non-Arab Muslim people in Pakistan and Indonesia may also be loyal, and be called Muslim (or Islamic) nationalists. If there has been little or no comparable devotion to Asia as a whole. Perhaps this is true because particular Asian peoples, more often than African, have old and deep cultural traditions, because China and India are so large with people of different ethnic origin, and because Japan modernized itself comparatively early. But in any case, there has been little pan-Asian sentiment and little sentiment for Asian unity.

Third World Nationalism

Third world nationalism emerged as a reaction to colonialism and its immediate aim was to get rid the countries from the foreign rule. In this respect, third world nationalism was as Alex Thompson put it, “a classic expression of the demand for self-determination” (45).

The idea of nationalism in third world countries began seriously to challenge colonial rule in the 1950s. it emerged as a reaction to colonialism, and its immediate purpose was to get rid of the rule of colonialism. The most leaders of these liberation movements, however, only rejected imperial rule. Unlike the European nationalists

before them, as Alex views, they were not seeking to establish a new nation to house their nation. Instead they aimed to capture the existing colonial states for the Third-World people themselves to govern. Their mission was to establish new African, Asian and Caribbean nations within the prefabricated structures of the already existing colonial states.

The need for national unity was at the heart of Third World nationalism. Bhabha points out that economic and political diaspora suffered cultural displacement and social discrimination (12). This produced desire for collective effort to establish their own nation. The objective was to transform multi-ethnic, multi-cultural, multi-religious and even multi-racial societies into single unitary nations. A new nation would be built to fill the political state delineated by the borders of the already existing colonial state. In this respect, cultural pluralism was frowned upon by nationalist leaders. Alex views, “where previously the Third World people had rooted their identities in decent and electricity, rather territory, now they were called upon to join the community of nation-state” (11).

A reason for the emergence of more than one forms of nationalism in India was that the subcontinent as a whole had few, if any, of the preconditions which might bring a single nation into being. India, to be sure, had long been recognized as a distinct civilization, but that civilization was more nearly comparable to European civilization, with its varieties of national groups, than it was to any one homogeneous European nation. In the absence of conditions obviously conducive to the development of a sense of national unity—for example, commonly held ideas and symbols, a common culture which permitted easy intercommunication and self-conscious participation in mutually held aims—Indian nationalists could and did conceive of a national identity which was sometimes more nearly the product of their

own preferences than it was an enunciation of social realities. In those cases in which nationalists sought to build their movements on social realities and root their ideas of the nation in the soil living myths and symbols, the sentiments thereby aroused turned out to be meaningful only to those who shared common religious, linguistic, or geographical identifications. Bengali nationalism could produce a popular response that all-India nationalism would not produce; Hindu Bengali nationalism evoked more intensely unifying sentiments than did conceptions of the Bengal nation as a whole.

Despite its emancipator politics, nationalism is not without problems. The ideology of nationalism serves the interest of the core-group and the idea of “core group” leaves the majority of the people in the margin.

Historians accept that nationalism has been the integral part of the story of liberty. Partha Chatterjee in “Nationalism as a Problem in the History of Political Ideas” says that “nationalism represents the attempt to actualize in political terms the universal urge for liberty and progress” (4). Despite focusing upon the liberty and progress among the people of a nation, Chatterjee sees many negative aspects. He is conscious about the unwanted activities like tyranny, chauvinism, discrimination etc. that may take place in nationalistic movement. He further puts:

The evidence was undeniable that it could also give rise to mindless chauvinism and xenophobia and serve as the justification for organized violence and tyranny. Seen as part of the story of liberty nationalism could be defined as a rational ideological framework for the realization of rational, and highly laudable, political ends but that was not how nationalism has made its presence felt in much of recent history. (2)

Nationalism is the universal urge for liberty and progress of the people. Therefore, nationalism is supposed to be defined as a rational ideological framework for the

realization of rational and highly deserving praise of political end but the problem is that it developed in extreme notorious form of nationalism in recent history. It has been the cause of most destructive wars ever occurred, and has justified the brutality of Fascism and Nazism, and it has become the ideology of racial hatred in the colonies and has given birth to some of the most irrational revivalist moment as well as to the most oppressive political regimes in the contemporary world as well.

Thus nationalism covers a variety of features. It also encompasses the love of compatriots living in alien land based on the common origin. Depicting the struggle of Indian immigrants in London, Desai is successful in unfolding what goes in their psyche regarding their attitude toward the land of their origin and the land of adoption in her novel *Bye-Bye Blackbird*. The discrimination of Indian people in foreign land make them feel that all the Indians are of one origin despite their varied caste and culture such as Punjabis, Muslims, Hindu, etc. Whatever class or caste they belonged to, they were discriminated as outsiders and of second class people.

Nationalistic feature refers mainly to an image of social order, which involves the people as a sovereign with the feeling and a community of equals. But the problem posed by Desai is that English people cannot take Indians on equal grounds. The Indians are pathetically marginalized and Desai wants to explore that whatever those Indian immigrants in London think of their life in London is unreal and have to be in India to lead a real life.

III. *Bye-Bye Blackbird* as an Expression of Nationalism

Bye-Bye Blackbird written by Anita Desai is a psychological analysis of the immigrants who suffer from mixed feelings of love and hate towards the country of their adoption. It portrays the encounters of East-West at nationalistic level.

“Blackbird” used in the title is none other than the immigrant, whom London says goodbye. Desai highlights the physical and psychological problems of Indian immigrants and explores the adjustment difficulties that they face in England. The author gives beautiful descriptions of the busy London and the quite retired life in countryside, which is totally opposite to one another. The characters are not so real, but their inner conflicts and crisis remain the same that every immigrant undergoes.

One of the critics of nationalism relates nationalism with the culture and religion. He is Anthony D. Smith. Smith defines nationalism on the ground of cultural identity. Culture and religion are the components of nationalism. One finds one’s root in culture and religion. He writes:

[N]ationalism demands the rediscovery and restoration of the nation’s unique cultural identity; and this means returning to one’s authentic roots in the historic culture community inhabiting its ancestral homeland. As a form of culture, the nation of the nationalists is one whose members are conscious of their cultural unity and national history, and are devoted to cultivating their national individuality in vernacular language, customs, arts and landscapes, through national education and institutions. (34)

As Anthony D. Smith says culture and religion stand for identity, the characters of this novel are time and again trying to define themselves as Indians by practicing the Indian culture and religion.

Bye-Bye Blackbird explores the lives of the outsiders seeking to forge a new identity in an alien society. Nationalistic ethos are abundant in it because it is a story of Adit and Dev's experience of everyday heroism against subtle oppression, crumbling traditions and homesickness set against England's green and grisly landscape, enigmatic and attractive to some, depressing and nauseating to others.

Adit and Dev are Indian immigrants living in England. They are haunted by their homeland. Dev and Adit, the major characters seem to differ in their attitude toward the country of adoption. At the beginning, it is Adit who prefers English way of life to Indian way of life. Dev loves Indian life style, culture and system of society. But they have the common denominator of their nationality to unite them at last. Their effort to collect defense fund while India is engaged in war with Pakistan clearly shows the nationalistic psyche. Adit and Sarah at last return to India. Dev considers the war between India and Pakistan to be the cause for them to return to India.

Adit and other immigrants' stay in London is accompanied by their longing for Indian food. They often talk about the delicateness of Indian dishes. Adit even boasts upon his wife Sarah being able to cook Indian food items properly. He says that he has taught Sarah to cook food well. He adds that Sarah can even make *charchari*. He recalls:

Oh yes. Poppyseed. I get poppyseed in that shop off Tottenham Court Road and we grind it and put that in. it makes authentic *Charchari*.

And last Christmas I told her, you can have your plum pudding but my idea of a proper party pudding is good, rich carrot *halwa*. I made five pounds of it. (17)

Adit is fond of Indian food. He even sells Indian *halwa* at Christmas. This clearly shows that his longing for Indian food is not overcome by English taste. His love for Indian food is the symptom of his nationalistic feeling.

Dev says to Adit, “You think too much of your food here” (18). This remark is the clear presentation of the nationalistic ethos in the psychology of Indian immigrants in London. Desia’s characters cook and eat different Indian food items in London which suggests that they are commonly guided by Indian nationalism.

Language they speak also reflect India they are carrying in their mind. They often mix up Hindi words with English. *Wallah, puja, paji, yar, budhi, etc.* are the terms they often use. The frequent use of *yar* among themselves shows Indian social relation. They are closer psychologically than they would be in India due to the love of India in England. India is the common denominator of all the immigrants. It is this point where all the immigrants are psychologically united. Love for one’s own country is no more than nationalistic ethos.

The detachment of immigrants from India weighs heavy on all of them. Their love of their nation clashes against the xenophobic attitudes of the English people. This clash creates an imagined India in the minds of immigrants.

The conversation between Dev and Adit is dominant in the novel. Dev all the time criticizes Adit for forgetting Indian life-style and embracing English openly. On the other hand, Adit comments upon the shortcomings of Indian way of life. They

appear opposing in their view about their home country, but Adit all the time is unknowingly guided by his love for India.

Adit's return to India at last is the result of inherent love for India. It becomes a matter of query for Dev why Adit and Sarah decide to return back to India. Adit loves English life style and England's environment. He loves English women and marries Sarah. His love toward England is evidently understood from his conversation with Dev whom he is sheltering in his home. All the time, Dev is in favour of Indian lifestyle and social value and hates English way of life. He is in England only to grab the opportunity of education and earnings. He is hoped to return India at last. Adit, well settled in England, is not expected to return to India. But it is Adit and Sarah who return to India. Dev thinks it is the war between India and Pakistan that caused them to return India. But it is the love hate relationship between the country of origin and adoption. Desai writes in her book:

Somewhere, at some point that summer, England's green and gold fingers had let go of Adit and clutched at Dev instead. England had let Adit drop and fall away as if she had done with him or realized that he had done with her, and caught and enmeshed his friend Dev. It was as though this were an arbitrary act of England's, an abstract law to which Adit and Dev had quite unwittingly succumbed. Adit had found it simpler to say it was Pakistan's attack on India that had decided him on his return. The truth was that his disenchantment with England had begun sometime before he read the news in the papers, but this he stowed away in his subconscious, and it was the myth he lived by and acted on. (223)

It was Adit who has found himself a pleasant groove to fit into, with his English wife and the education that has, he so repeatedly tells them, brings him up to love and understand England. But Dev is attracted by the subconscious love for his country of origin. His love toward England is temporary. At some point of time, the disenchantment with England grows to be strong and Adit decides to go back to India.

Adit confesses in front of Sarah that his life in London is unreal. He has been staying in London with English style just pretending all the time. He wants to go to India as he said in order to live a “real life.” He goes on saying:

I cannot live here any more. Our lives here—they’ve been so unreal, don’t you feel it? Little India in London. All our records and lamb curries and sing-songs, it’s all so unreal. It has no reality at all, we just pretend all the time. I’m twentyseven now. I’ve got to go home and start living a real life. In don’t know what real life there will mean. I can’t tell you if it won’t be war, Islam, Communism, famine, anarchy or what. Whatever it is it will be Indian, it will be natural condition, my true circumstance. I must go and face all that now. It’s been wonderful here. Sarah, you know I’ve loved England more than you, I’ve often felt myself half-English, but it was only a pretence, Sally. Now it has to be the real thing. I must go. (198)

Adit feels at last that the life he is leading in London is unreal because he has to pretend all the time. He loves England so much that he thinks it is his homeland. But India which he is carrying in his mind is never forgotten despite England’s lovely environment. Whatever he will face in India is his true condition, his “true circumstance.” What real life means in India is not clear for him, but to be in India is

real condition. He wants to face his real condition. So, he decides to return back to India.

Adit has been aware of the discrimination done to Indian people in England. Indians were treated as secondary people. Despite this, Audit behaves in a special way to be accepted well in English society due to his extreme love for England. The discrimination between English people and non-English people is apparent. Indians are humiliated in England in the name of skin colour and the label of “immigrants.” Dr. Kanhaiya Jee Jha also sees the case of discrimination based on skin colour to be the cause of their hate against their host country. He writes:

The discrimination against the immigrants began to be exercised on racial basis in many ways. Hostility and rejection in the most country produced in immigrants a deeper consciousness compelled them to make a frantic search for their roots and identity. The situation resulted in various psycho-sociological problems such as nostalgia, rootlessness, alienation schizophrenia and others in them. (59)

The immigrants never get prestigious and dignified life in foreign country. They are treated as the second class citizens. The humiliation, injustice and discrimination lead them to think of their identity and root. In *Bye-Bye Blackbird*, similar cases are abundant. The Indian immigrants living in London do get different treatment in the name of their skin colour and this leads them into alienation, nostalgia and rootlessness. One of the incidents detailed in the book exemplifies the mistreatment of Indians by the English people. In a hot discussion, Bella gets angrier and starts shouting at Indian attendants in a wedding ceremony saying “but you’re Indians, you’re foreigners, you’ve got to be that careful, you do, and what’s a joke to you

would have looked like a dirty Asian's cheek to the bobbies, and how would you feel then?" (182). Adit got bored by this. His amusement is over and headache starts. He immediately wants to leave the place. Desai details:

He simply could not take another minute of it—the falsehood, the fakery, the unnatural strain of it all. He simply wanted to take Sarah by the arm and get out, get away from Bella and her shrill rage at the complication of her once happily ordinary life, from Samar and his offended-monkey look he wanted to get away from the album of wedding photographs, the empty brown ale bottles lying under the brass table, the clutter of greeting cards and ivory elephants on the mantelpiece, the odours of greasy leavings in the timey kitchen. (183-4)

It is such events that Adit feels differently being Indian immigrant living in England. Adit is fed up by the way he is leading his life in England. He is reminded of his being Indian all the time. He is different from the normal English people. Adit hates being discriminated by English people. Indian people in London are living with "all wearing the label *Indian Immigrant*" (183). Indians are humiliated in the name of their skin color.

The conversation between Dev and Adit are abundant throughout the book. We can overhear their discussion and understand that Dev all the time talks about India and Indian people and Indian way of life. But Adit on the other hand loves England. He says that he is different. He goes on to say "I'm different. I love them [English people]. I love England. I admire England. I can appreciate her history and her poetry as much as any Englishman. I feel a thrill about Nelson's battles, about

Waterloo, about Churchill—“ (160). He even goes to show the problems with the Orientals. He says to Dev:

You must admit that [keeping time] is the trouble with Orientals—we don't really believe in watches and clocks. We are romantics. We want time to fit in with our moods. It should be drinking time when we feel like a drink, and sleeping time when we fell like sleeping. How is the Englishman to understand that? He's been a clock watcher since the day he was born. Do you know, English mothers even feed their babies and put them to bed according to the *clock*? (158)

He really seems to be enchanted by the English value of time and money. He all the time appreciates the English way of doing things. The landscapes of England are also things of attraction for him. He has a strong love of “England's green and grisly land,” and sees many things to enjoy in England (159). On the other hand, Dev hates all those mentioned and criticizes Adit for his strong love for England. Dev complains that England is not for those who are not English:

But it happens all the time, everywhere. Everything tells you you're an outsider and not entitled to the country just because you happen to have read and enjoyed its literature, or because you belong to something called the Commonwealth. You can't see into the fields for the hedges of nettles and brambles. You can't fish in the trout stream without a license. You can't shoot a pheasant without one. Dammit, you can't walk down a country lane without a goose staring at you and

hissing “Hey, you stranger, what do you think you’re doing in my lane”? (159)

For Dev, England is a land of complexities. He has an inherent love for his country of origin. He feels alien and outsider in England. He is a stranger. And even a goose hates him as an outsider in England. Indians are addressed as “Wog.” Dev is aware of the negative attitude English men have about the Indians. The negative attitude is so apparent that Dev feels English men take Indians as outsider intruding their land and spoiling their soil and grass.

Adit thinks he belongs to a class of English people. In his loneliness, he is pleased to think of England’s glory and grace. He thinks what elements have attracted him to England. He replies himself:

It was magic of England—her grace, her peace, her abundance, and the embroidery of her history and tradition.—and the susceptibility of the Indian mind to these elements, trained and prepared as it was since its schooldays to receive, to understand and appreciate these very qualities. It was because of the whole heroic and remarkable history of the Elizabethan ships setting sail for the coral stands of an unknown land... (153)

It is from India that he has carried the love of England, her dignified history and literature. He knows about England from his early days in school. And he is easily influenced by such very qualities of England as grace, peace and abundance. The magical power of England has been strong in his life.

The condition of Indians in England is reflected in Mrs. Roscommon-James', Sarah's mother, belief about the Indians and their negative qualities. She calls the house with Indian a "pigsty." She doesn't like the Asians; she has heard about the filthy ways of the Asian immigrants and she finds it to be correct in front of her.

Sarah's mother seems all the time uncomfortable with the Indians. She does not like the way Indian women cook *pakor*s. For her, the Indians living in London are "the dark waves of immigrants" (136). She thinks Indians are "introvert," "moody and self-conscious" (137). The "dark women" of Indian origin are impractical in the eyes of her. She finds Indian belief system to be dramatic.

Dev feels trapped and suffocated in the environs of London. He is amazed at the Adit's liking of England. His own attires seem to suffocate him. By the time he is in England, Dev misses many things he used to have and enjoy in his home. He thinks of the "cup of tea that would have been brought to him if he were at home in India now, by a mother fresh from her morning prayers, or a servant boy scorched and sooty from a newly made fire" (8). He hates the way his host and compatriot, Adit, forgetting the Indian life style and deliberately embracing the English one. He scolds Adit for doing "*puja* to the rising sun on the banks of the Thames" (9). Whatever he sees, does, or eats in London reminds him of India and feels being in India. He finds the echoes of Indian landscapes in his sight over the England's soil.

Dev is aware of the insult made over the Indians by the English people. English people use to call Indians by saying "wog." He even complains about it to Adit but Adit suggests that "It is best to ignore those who don't deserve one's notice" (18). Dev does not like it at all and expresses his wish "I wouldn't live in a country

where I was insulted and unwanted” (19). His only compulsion in coming to England is to have a better education.

On the other hand, Adit’s love for England is strong in the early days. He goes on saying that he loves England and wants to stay on. He says that he likes the English way of doing thing. He loves English girls and pubs; he likes freedom a man can have in England. He says that he loves golden colour of England and English people and criticizes Dev that he thinks only “black by habit” (21). He compares the beauty of England to that of India and always finds the first most attractive. He remarks that if anybody travels from the ends of north to south or east to west of Indian land, they could not “find two consecutives miles as rich and even as all the land here” (127). India is not as beautiful as England. He further says:

Nothing ever goes right at home—there is famine or flood, there is drought or epidemic, always. Here the rain falls so softly and evenly, never too much and never too short. The sun is mild. The earth is fertile. The rivers are full. The birds are plump. The beasts are fat. Everything so wealthy, so luxuriant—*so fortunate*. (127)

Why he loves the England’s landscape and atmosphere is the result of his hankering after money and luxury that money can buy. He all the time explains and justifies his liking of English soil. At last he appears to be the hater of English people and land to be “real” in life. He is in essence an Indian by origin and as he says his love for England and English people have been only pretence.

Dev finds the neighbourhood-gap in the English society. He finds the life in England monotonous. In India, he used to be in contact with his neighbours. People

had interest in the matter of their neighbour not in the form of intrusion. But people in England do not care whatever happens in their surroundings, and neighbourhood. Dev thinks as he looks around his dwelling place in London:

I would by now have known all my neighbours—even if I had never spoken to them. I'd know their taste in music by the sound of their radios. I'd know the age of their child by the sound of its howling. I'd know if the older children were studying for exams by the sounds of lessons being recited. I'd know what food they ate by the smells of their cooking. I'd know which men quarreled with their wife, which mothers-in-law beat their daughters-in-law—everything. If I lived on a road like this in Calcutta, I would be aware—as aware as can be—of everyone around me. But not here. Here everyone is a stranger and lives in hiding. They live silently and invisible. It would happen nowhere in India. (2)

People in India have interest in the matters and issues of their neighbours. Their concern and readiness to help their neighbours in need is the most important social value taught and practiced in India. But Dev finds that system totally lacking in English society. People are indifferent to whatever goes in their surroundings.

Depicting the struggle of Indian immigrants in London, Desai is successful in unfolding what goes in their psyche regarding their attitude toward the land of their origin and the land of adoption. They love Indian food items and clothes. They gather and prepare Indian food. The discrimination of Indian people in foreign land makes them feel that all the Indians are of one origin despite their varied caste and culture such as Punjabis, Muslims, Hindu, etc. Whatever class or caste they belong to, they

are discriminated as outsiders and of second class people, which has helped them to create them an imagined India in England.

All the Indians are “wogs” in England. They are treated as unwanted due to their skin colour. They have been referred to as black waves of immigrants. They are supposed to be treated equally but the social discrimination debar them from the status. The ethos of nationalistic feeling make them aware of their collective marginalization.

Nationalistic feature refers mainly to an image of social order, which involves the people as a sovereign with the feeling and a community of equals. But the problem is that English people cannot take Indians on equal grounds. The Indians are pathetically marginalized and Desai wants to explore that whatever those Indian immigrants in London think of their life in London is unreal and have to be in India to lead a real life.

Adit's love for England is shown in an exaggerated way. Despite his strong love for England and English people, he is accustomed to eat Indian food and hear Indian music. Adit's sudden change in his attitude about England is vividly portrayed in the last part of the book. Adit starts growing a sense of hatred toward England when he happens to realize who he really is where he is from. We find a sharp change from his habits, behaviours and talks that he doesn't like England at all. He starts hearing music, “Indian music” to please his mood. Once he stands in the middle of Oxford Street, watching the traffic that keeps him trapped on an island. What goes inside his mind is explored in this way by Desai:

Bus, taxi, car swept by—bus, taxi, car with a monotony, a predictability that made him burn with longing to see one bullock-cart wander into the fray, only to make an alteration in the single, swift tempo of the London traffic. A slowly meandering, creaking bullock-cart, he prayed, or a monkey *wallah* with his frocked and capped monkeys jingling the bells on their delicate ankles, or a marriage procession preceded by a brass band, decked in marigolds and tinsel—anything, he prayed, anything different in colour, tempo, sound, flavor; anything individual and eccentric, unruly and unplanned, anything Indian at all. (187)

From the core of his heart he wants to see Indian bullock-carts instead of buses and taxis moving swiftly in front of him. He does not like the London busy traffic. He wishes he could see either of Indian marriage processions with brass bands or monkey-man making his monkey show tricks. He doesnot like being in England. Therefore:

He spent half of a wet Sunday in the Indian miniatures section of the Victoria and Albert Museum, lingering over those minute, wispy figures robed in gold-embroidered gowns who sported on rose-bordered lawns beside fountain, on balconies, amidst peacocks and parrots, sipping wine, strumming lutes or fondling lovers, while other sat upright on horsed, brandishing swords, riding through densely strewn battlefields. (187)

He stays there for a long time, till the Museum shuts. He wants in his memory to be occupied with the idea of being an Indian. He strays amongst them, distracted, the fantasy of the picture world mingling with that of his memory to whirl him about dizzily. After the closure of the Museum, he goes to a store straightly. Entering the store, “he felt he could not bear to see one paler, expressionless British face” (187). He thought, “If one more were to approach him, he would hit it, hit it” (187). He could not bear looking at the faces of English people, let alone like and love them. His desire to be like an English man and love and live in England is overcome by his own true nationality. This is what Desai wants to show in her book *Bye-Bye Blackbird*.

Adit determines to celebrate his wedding anniversary of this year at Veerasyamy’s instead of having a dinner at an expensive and glamorous restaurant. Veerasyamy’s is the usual place for Indians in London to choose for any major celebration. But formerly Adit had roved happily amidst a more liberal choice of eating places. Now he does not even ask for Sarah’s suggestion for the locale of their dinner on the occasion. He even forces her to wear sari despite her desire to wear the other dress than sari. He wants her to wear a gold necklace around her neck. When Sarah comments herself in her sari and gold necklace as Christmas tree, Adit gets furious and says:

You feel like a Christmas tree! I suppose all Indian women look like Christmas trees to you or perhaps like clown, because they wear saris and jewellery. You—you—English people and your xenophobia! You’ll never accept anything but your own drab, dingy standards and your own dull, boring ways. Anything else looks clownish to you, laughable. (188)

Adit becomes angrier at Sarah's mild rejection to wear sari and necklace. She wishes the rain might ruin the hem of the sari. Above all, she is not well accustomed to wear sari. And she does not feel comfortable to wear on her wedding anniversary. But Adit wants her to look like an Indian woman. His anger is more directed to the xenophobic nature of the English people rather than Sarah's rejection. Sarah above all is a British woman.

From the radio and newspapers he frequently hears the news about the war between India and Pakistan. He becomes unrest with the news. He remembers his childhood days in Calcutta. He recalls the incidences of Hindu-Muslim clash in 1947:

[A] memory of Calcutta in 1947 when Muslims and Hindus who had learnt through the reign of the Moghuls, to regard each other as one people, now learnt at the end of the British reign to slaughter each other, burn each other's houses, rape each other's wives and toss the children aside like the broken twigs. (192).

Adit's hate toward British people stems from his inside due to many reasons. He feels alienated in London's busy society. Beside this, he thinks that it is the result of British regime in India that Hindus and Muslims started fighting against each other with a purpose of one to eliminate other. The Britisher taught them to fight against each other. So, Adit has a sense of hatred against English people.

England which appears enigmatic and attractive to Adit in the beginning becomes nauseating at last. He finds England to be a place which attracts first by its beautiful landscape and history, then humiliates and stigmatizes by its xenophobic and discriminatory attitudes. All the Indian immigrants living in London are haunted by

homesickness. Desai has shown only Adit returning back to India. And it is only Adit who strongly likes England and criticized Indian system beforehand. To collect Defense Fund for India, Adit most actively works in London with other compatriots. The war between Pakistan and India is over now but Adit is determined that he will fight for his country if necessary in future.

Adit's return to India is to be accompanied by Sarah. Sarah seems somehow afraid to go to India. Just before their departure, they start to have the fragrance of India in their room. This shows Adit's excitement to return to his own country and leave England, which once he loved more than any English people, far behind him. Desai writes that:

Silent, frozen on the divan, Sarah and Adit held hands like a pair of children, feeling India sweep into their room like a flooded river, drowning all that had been English in it, all that had been theirs, friendly and private and comfortable, drowning it all replacing it with the emptiness and sorrow, the despair and rage, the flat grey melancholy and the black glamour of India. They themselves were tossed about by the flood like flotsam and then became a part of it, the black flood. (218)

Sarah and Adit watch an Indian movie. They see the scenes typical of Indian territory and society. Now they find their rooms of London being replaced by the air of India. Desai compares the couple with a pair of children.

From the various illustrations made so far, the conclusion can be deduced that the culmination of feeling and attitudes of people toward the country of adoption is overshadowed by the love to one's own nation.

IV. Conclusion

The novel *Bye-Bye Blackbird* by Anita Desai reflects the effects of the diaspora from the Indian subcontinent living presently in London, usually motivated by the hope of a better life but often resulting in a profound sense of alienation. Exile and alienation occurs in the characters of the novel. They all travel to England for the betterment of their life. But they are looked down upon by any Britisher. They suffer homesickness because they lacked their status and dignity they deserved in their home.

The setting of the novel is London while the characters are Indians. The action of the novel is largely psychological than physical. Desai delves into the minds of the characters and tries to overhear what they think. She is obviously aware of the ambience the characters are dwelling. The place and people around those characters, though enigmatic in the beginning, appear hostile at the last. Against such a backdrop, Desai's protagonists struggle to come to terms with their lives. They are usually in a state of conflict, either with themselves or with their environment. One of the most in-depth explorations of cultural exile and quest for the self is presented in *Bye-Bye Blackbird*. The characters dilemma is well presented by the writer.

Despite Adit's strong love for England from the time he was a high school student, the characters are carrying India in their psyche while being in London. Dev felt trapped and suffocated in the environs of London. He is amazed at the Adit's liking of England. His own attires seemed to suffocate him. By the time he is in England, Dev missed many things he used to have and enjoy in his home. He thought of the cup of tea that would have been brought to him if her were at home in India now, b a mother fresh from her morning prayers, or a servant boy scorched and sooty from a newly made fire. He hates the way his host and compatriot, Adit, forgetting the

Indian life style and deliberately embracing the English one. Whatever he sees, does, or eats in London, he is reminded of India and being in India. He finds the echoes of Indian landscapes in his sight over the England's soil.

Anyway, love for one's own country is nationalism. Nationalistic attitude and xenophobic attitude is in clash in the novel. Xenophobic attitude gives birth to stronger feeling of nationalism in the minds of Indians living among the English people.

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