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Suppression of native Indians in Indra Sinha's *Animal's People*

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By

Deepak Bhandari

University Campus

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Central Department of English

Letter of Recommendation

Mr. Deepak Bhandari has completed his thesis entitled "Suppression of native Indians in Indra Sinha's *Animal's People*" under my supervision. He carried out his research from March 2008 to December 2008. I hereby recommend his thesis be submitted for viva voce.

Dr. Rebati Neupane

Supervisor

Date: December 2008

TRIBHUVAN UNIVERSITY
Faculty of Humanities and Social Sciences
Central Department of English

Letter of Approval

This thesis entitled "Suppression of native Indians in Indra Sinha's *Animal's People*", submitted to the Central Department of English, Tribhuvan University, by Deepak Bhandari has been approved by the undersigned members of the Research Committee.

Members of the Research Committee

Internal Examiner

External Examiner

Head

Central Department of English

Date: _____

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Deepak Bhandari

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Abstract

Indra Sinha's, *Animal's People*, portrays the negative impacts of globalization in the twenty first century. It explores how the superpowers like USA are trying to have its hegemony over the poor and underdeveloped countries. The characters of this novel along with Animal, all are mentally and physically tortured by the accident which happened because of the indifference of American owned company. It shows how these Americans are indifferent towards the pain and suffering of the poor people of underdeveloped countries, in the age of globalization. This novel shows how the Americans as a neo-colonial power are taking the place of the colonial powers. The medium of having hegemony over the infrastructure, politics and economy of other countries are the multinational companies and the media. In this way Indra Sinha in this novel is protesting the suppression and domination of USA over the native people through corporation in the name of globalization. He actually in this novel is describing these activities as the corporate terrorism in the name of globalization through multinational companies in the twenty first century.

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I: Introduction: Indra Sinha as an Emerging Literary figure

Indra Sinha is an effervescent emerging literary figure. Born in 1950, Indra Sinha, attended schools in England and India before moving to Britain with his family in 1967. He was educated at Mayo College, Ajmer Rajasthan in India, where he studied Hindi and Sanskrit. And in Oakham School, Rutland England and Pembroke College, Cambridge in England he studied English literature. After having failed to persuade the BBC to let him make documentaries, he became an advertising copy writer in London, notably with Collett Dickenson Pearce. He was voted by his peers one of the top ten British copywriters of all time. While working in advertising he translated Vatsyayan's *Kama Sutra* into English, the first new translation published in the west since Sir Richard Burton's. This was followed by a monograph of the origins of tantrism.

In 1995 he left advertising to become a full-time writer, producing a non-fiction memoir of the pre-internet generation, *The Cybergypsies*(1999). His first novel, *The Death of Mr Love* (2002), is set in Bombay and weaves a fictional story around the notorious Nanavati murder case which led to the abolition of the jury system in India.

Indra Sinha has campaigned and fundraised for the poisoned citizens of Bhopal since 1993. He co-founded the Bhopal Medical Appeal, which offers free medical care to people affected by the gas and water poisoning. His most recent novel, *Animal's People* (2007), is set in the Indian town of Khaufpur, and is based on the Bhopal disaster. *Animal's People* was short listed for the 2007 Man Booker Prize for fiction and won the 2008 commonwealth writers prize (Eurasia Region, Best Book).

Suppression of Native Indians in Animal's People

Indra Sinha's *Animal's People* is the touching tale of human oppression which happens because of the US hegemony in the era of globalization, in the name and through the motto of globalization. This novel actually shows the suppression of native Indians because of the American owned company in the name of trade and corporation in the age of globalization. The writer seems to be watching and analyzing the negative impacts of globalization on the poor and undeveloped countries. He is trying to show how the development of globalization is endangering the sovereignty of the powerless countries. The powerful and rich countries are trying to rule and control over the people and the leadership of the poor and the underdeveloped countries. Sinha is trying to show the US hegemony and its terrorism over the other nations in the name of corporation and its development through globalization. He is trying to show the motto of globalization as the motto of colonization. So, in this novel through pain, frustration, and suffering, Sinha shows the suffering of poor countries owned by the rich and powerful countries. He is trying to show the corporate terrorism of USA to the native Indians in the name of globalization. This novel doles out a fair share of tragedy. Set in the Slums of a re-imagined and renamed Bhopal, India, site of the daily Union Carbide gas leak, the novel promises to level a damning indictment against corporate greed and indifference to human suffering. The story of this novel is set in 'Khaufpur', which is fictional place for the Bhopal, a place of terror and dread. Nearly 20 years ago, Khaufpur was devastated by a chemical leak at a factory owned by an American firm referred to by Khaufpuris as the 'the kampani'. Thousands died during what has come to be known as 'That Night', including Animal's (narrator's) parents. Two decades on, women still carry the toxins in their milk, and Animal is condemned to walk on all

fours after the poisons attacked his body and froze his spine. Physically deformed he may be, and the butt of much peer contempt, but he is still human- a sentiment he strenuously denies until the book's close.

In some sense, *Animal's People* is a parable about the human condition. It shows how American civilization has brought misery to the local people of India, how the leakage in an American owned company causes disaster in the life of native Indians of 'Khaufpur'. After the disaster the natives do not get any compensation and justice from the government of India and the American owned company (kampani), which causes both mental and physical trauma to the native Indians. The novel shows the indifference of company towards the suffering and life of the native Indians, which shows the colonial attitude and corporate terrorism of (powerful and rich country) America in the age of globalization.

Animal's People by Indra Sinha is set among survivors of the 1984 Union Carbide gas disaster in Bhopal. It is a story about poor people coping with tragedy and injustice. One of the worst industrial accidents in history; the gas leak from a Union Carbide Chemical plant caused the death of thousands of people and sickened hundreds of thousands more. This is a book about cynical exploitation by big business of the situation in less affluent countries. It is about the corruption that hampers the fight for justice and compensation for the victims and it is about the lack of any true understanding by outsiders of the real plight of those who live in the kingdom of the poor. It is also a book which brings all this alive in a very visceral way. The emotion in the story is raw, the story honest and the language simply that of people and their suffering and oppression. Animal, the narrator of this story, is the damage the gas left in its wake. His life is the embodiment of the destruction. The people around him are a direct result of what happens when despair drags the soul

into a dark and bottomless pit. And yet because they are humans there is hope- and that hope gives strength to the determination to fight for good. *Animal's People*, part vicious critique of corporate terrorism- is a bold and punchy tale. Sinha delves into the deepest recesses of human consciousness, exploring both the strength and the frailty of humanity. In a world where corporate businesses are increasingly being attacked for their ethical, moral and social failings, Sinha's inquiry into the blind hubris and greed of modern man is particularly poignant. Inspired by the true case of the Bhopal chemical disaster, he offers a subtle critique of modern day justice. Bound by bureaucracy, the Indian justice system is unable to coerce the 'kampani' into providing compensation claims. Thus Sinha suggests that modern justice fails to recognize the plight of the individual citizens and equally, to take radical action on their behalf. This in turn, leads us to contemplate the fate of humanity, made all the more ominous by the discord, danger and furore of the novel's furious finale.

Telling the story of the aftermath of a large- scale industrial catastrophe based on the Bhopal disaster of 1984, *Animal's People* is a vivid portrayal of life at gutter level among the dirt- poor of the fictional city of Khaufpur. Sinha depicts a claustrophobic world of sickness, filth, scamming, surviving on four rupees a day, and above all, the ongoing suffering of those afflicted by an explosion at the local chemical plant on what is always referred to simply as 'that night'. In poverty stricken community where Animal lives, everyone has been affected by the negligence of the 'kampani', and the main reason for living is to see it brought to justice, to see compensation paid to all affected. Of course, life here is unstructured, politicians are corrupt- the same old sorry story drags from one day to the next. And then, into the community comes Elli Barber, an 'American doctresses', who opens a clinic offering free healthcare to all who need it. But the people are suspicious, for she may just be

working for the 'kampani', here to prove that they are not to blame. *Animal's People* focuses on issues such as poverty, religion, and corruption. But, more importantly than literature, its content can bring about an awareness of the real disaster in 1984, the effects of which are still felt today. There might not be so many questions about the long term implications of the explosion if Union Carbide's head office in the United States would admit that their product had anything to do with people's problems in the post-explosion world. Instead, they have fled the country and tried their best to provide as little compensation as possible to the people of Bhopal. The officials at Union Carbide had hoped the problem would just go away if they hid out in the States and refused to show up in court or obey court orders in India. Through the twisted lens of the eyes of his lead character, Animal, we get to know some of the people of the small town of Khaufpur and learn about how the disaster affected each of them. There's also more than the disease eating away at the people; there's loss of faith in just about everything; and deep-seated despair caused by the certainty that nobody gives a damn about them. This novel shows that how the American company and the Indian government are unaware towards the suffering and the pain of the native Indians of Khaufpur.

This book is a remarkable job of engaging personally with a public injustice—the American company, whose fatal gas killed 8000 Indians, failed to recompense the victims. This story is based on his friend Sunil, the inspiration of this book's narrator. In Indra's book, Animal hears voices. Sunil, on whom Animal is based, also heard voices. The unawareness of Indian government and the indifference of American company made Sunil to take his own life.

Regarding this loss of human life, one of the critics Boyd Tonkin, comments it as the real story of corporate terrorism and human sentiments. He says: "*Animal's*

People mingles sentiment with its savagery [...] should spur a new generation to find out about the foulest act of corporate homicide in modern history."(64)

Another critic Soumya Bhattacharya says that this novel explores the big issues like justice, equality and the nature of humanity. He says: "Compelling, heart-wrenching and laced with redemptive hope[...] it explores the really big issues... justice, equality, the nature of humanity and does not once flinch from what it discovers."(56)

The story is too raw, too depressing, even suffocating. The people are sickened for years after the poisonous gas leakage in an American owned factory of their town. The ill-fated people wage war against the Company but almost lost it against the American giants. The foreign factory has promised to grant them ample employment and opportunity, but it instead released its toxins and fled from the place leaving them to suffer alone. It is the story of a dominant few oppressing and suppressing the ignorant mass; the power politics; the scams and foul plays. The villagers fight relentlessly and often without hope for their right to good health and happiness, which has been snatched away by the American factory.

Sinha's narrator is a 19-year-old orphan, born a few days before the disaster, whose spine has 'twisted like a hairpin', become so curved that he must walk on all fours. Known to everyone simply as Animal, he rejects sympathy, spouts profanity. Animal is the most suffered character in this novel. Other characters like, Somraj, Zafar, Aliya, Ma Franci, Nisha, all are badly suppressed by the American company. They all are the prey of the American indifference. Through the suppression of characters, the writer is trying to show the suppression of the native Indians by the American company (kampani) in this novel. The narrator in Indra Sinha's *Animal's people* is Animal who speaks to a tape 'mashin' but addresses the Eye who reads his

words. He determines the pace, the content and the context according to his will. 'I used to be human once. So I'm told. I don't remember it myself, but people knew me when I was small say I walked on two feet just like a human being'(1), says he in his introduction. But at the age of six, he wakes up to a fever that bends his spine of the crotch. The cause: the poison that leaked into Khaufpur 'that night'. Animal is the most suppressed character of this novel. The disastrous accident in the factory shows the frustration in the mind of the characters. Animal embraces his cruel nickname, claiming he has 'no wish' to be a human being. Although he says grimly, 'I don't know what name you could give to the things I have done'. The protagonist of this novel, Animal is physically and mentally suppressed by the chemical factory incident. He treats himself as an 'Animal' who doesn't have any feelings and emotions. Animal as a protagonist represents the whole suppressed native Indians. In his frustration he used to sing a song- 'I may be just a twisted runt, But I can sniff your mother's cunt' (5). Animal uses so many slang words because of his frustration. Animal lives in the abandoned factory house where nobody goes, where there is only he, his dog Zara and Ma Franci. At night, Animal retreats to his improvised home in the abandoned factory. 'Listen, how quiet, it's. No bird song. No hopper in the grass. No bee hum. Insects can't survive here.' The company made 'wonderful poisons [...] so good it's impossible to get rid of them, after all these years they are still doing their work' (29). It shows the devastation caused by the American owned company in the life of native Indians. The leakage in the company ravished the happiness and peace of the people. The company's unawareness makes the people feel lonely and frustrated. Animal is the representative of all the native people. Animal sneers at a journalist, accusing him of coming to Khaufpur to suck their stories from them, so that the strangers in far-off countries can marvel there's so much pain in the world. Animal is accusing the

international media. He is fed up with giving the interviews to the media because they do not represent their pain and disaster but they only represent their poverty and hunger. The media persons under the influence of American hegemony do not represent the real story of 'Khaufpur' but they represent the story only from the surface level, only for the story to show that there's much pain in the world. He accuses the Austrian Journalist saying that many books have been written about this place but no one has changed anything for the better so, how will his be different. He will also bleat like all the rest. He will talk of rights, law, and justice. The journalist, script writers they all come only for their own credit but they do not do anything better on behalf of the oppressed or the suffering people of Khaufpur. They do not talk of rights, law, and justice of the native Indians. So Indra Sinha through the protagonist, Animal, tries to show or disclose the continuation of colonial domination of USA in the Post- Colonial era in the name of globalization and try to depict the emergence of neo- colonial powers. Animal's twisted body is the satire to the American Hegemony. It shows that how the suppression of the America twisted the poor and the underdeveloped countries.

Other character like Ma Franci is the victim of the American domination through the company (kampani). Ma Franci is a social worker; she is a nun and has come from France to help the street and poor children of India. She rears Animal and other children of his age. But after the disastrous accident she became mad and forgets all the things. She even forgets Hindi language after the chemical factory accident. She can speak and understand only the French language. The devastating accident made a bad influence, mentally in her. She is the example of American indifference towards the sick, poor and helpless people. She lives with Animal in the lonely and haunting place of abandoned factory. Another character, Somraj, father of

Nisha used to be a prominent singer before the factory accident. His lungs were damaged by the poisonous gas. He can't sing because he has the problem in his lungs. He is also frustrated by this event and tries to take part and help in the protest of Zafar against the company. Somraj is also the example of suppression of US indifference. Aliya is Animal's playmate; she is badly affected by the company leakage accident. She died because of the lack of treatment and poverty. Aliya's father doesn't have enough money to treat and the government has also not given any compensation of medical treatment to those who suffered. So because of the lack of treatment, Aliya, dies. Her death shows the pain and the suffering of the natives because of the indifference of the government and company.

Zafar, in this novel, leads the protest of the native people of Khaufpur against the company and the government of India. Indra Sinha through Zafar tries to show strongest contempt for Indian Politicians, who donot give a damn for the poor. He tries to aware the politicians to realize their primary responsibility is not to foreign corporations but to the poisoned and brave native people. Zafar is the main voice of Indra Sinha. Sinha through Zafar tries to show the anger and wrath against the corporate terrorism of USA. He through Zafar protests against the colonial attitude of America in the post- colonial era. Zafar along with his girlfriend Nisha, Farouq, and other native people tries to protest against the company in the Supreme Court and fights for the right of the people. He organizes so many protest rallies, seminars against the company. He along with other people organizes the hunger strike for the justice of people for so many days. But at last he dies fighting for the rights of people. He demands the compensation to the people of Khaufpur, free medical care to those who suffered, strong law against the guilty people. But none of his demand is given importance by the politicians who are sold in the hands of the company owner living

in USA. Zafar dies because of the unawareness of the politicians towards his protest and demands. Sinha through Zafar tries to protest against the corporate terrorism and colonial domination of USA. Zafar's death in the story shows the victory of neo-colonial power or the colonial domination towards the poor and underdeveloped countries.

Indra Sinha here not only shows the problem of native Indians in the story but he through the demands of Zafar tries to give resolution to the problems of the people of Khaufpur. If each and every person of the country raises the voice against the injustice of the government and the corrupt politicians, the government is enforced to take action against the corrupt and the guilty people and the politicians. Zafar through his protest demands strong step against the chemical factory owner who is guilty. He also demands compensation to the suffered people, free medical treatment, education, pure drinking water or the purification of the poisoned water in the Khaufpur. Zafar, along with Animal, Nisha, Somraj fight for the justice and right for the people. Sinha through Zafar tries to wake up all the Indians and the Indian politicians against the colonial attitude of USA in the name of globalization. Zafar opposes Elli Barber's free clinic, where she claims to treat the sick people without any fee. But Zafar's opposition to Elli Barber shows the opposition towards the claims of USA. Sinha tries to show that if like Zafar each and every Indian opposes the American corporation company they can not be overruled and suppressed by them through corporation power. By opposing them they can get rid of the US hegemony.

Indra Sinha's *Animal's People* is based on the real event of disaster and devastation. It is a protest against the US hegemony. He fictionalizes the event and the characters in his novel. He shows the frustration, pain and suffering of the poor countries and their people against the powerful and rich countries, through his novel

and its characters. Sinha in his novel shows the negative impacts of the globalization in the world. How in the name of globalization the rich and powerful countries like USA colonize and suppress the people of poor and the underdeveloped countries like India. He through different events and through the voices of the characters tries to highlight the destruction caused by the powerful countries. He in this novel is explaining the corporate terrorism or homicide of USA in India in the name of globalization. He is highlighting the colonial attitude of USA to the poor countries. He is trying to show how the motto of globalization is actually benefiting the rich and the powerful countries and badly affecting the sovereignty, peace, law, justice, life and liberty of the poor countries and its people. He through this novel is trying to raise the voice against the US hegemony and its colonial attitude and domination towards the poor countries and its people.

II: Globalization: A Theoretical Modality

Globalization is a process of world becoming single place. This process is a combination of economic, technological, socio-cultural and political forces. Roland Robertson describes, 'Globalization is the compression of the world and the intensification of consciousness of the world as a whole' (477). Consciousness or compression of the world as a whole involves the linking of localities which shows things are getting faster and distances are shrinking dramatically. Globalization is very often used to refer to economic globalization that is integration of national economies into the international economy through trade, foreign direct investment, capital flows, migration, and the spread of technology. According to the *Oxford Advanced Learner's Dictionary*, the meaning of globalization is:

The fact that different cultures and economic systems around the world are becoming connected and similar to each other because of the influence of large MULTINATIONAL companies and improved communications. (503)

The word globalization has been used by economists since the 1980s however its concepts did not become popular until the later half of the 1980s and 1990s. The earliest written theoretical concepts of globalization were penned by an American entrepreneur- turned- minister Charles Taze Russel who coined the term 'Corporate giants'(6) in 1987.

Globalization in its largest extent began a bit before the turn of the sixteenth century, in Portugal. In the nineteenth century it was sometimes called 'The first Era of Globalization' (10) a period characterized by rapid growth in international trade and investment, between the European imperial powers, their colonies, and, later, the

United States. Politically, the United States has enjoyed a position of power among the world powers; in part because of its shape and wealthy economy.

Globalization refers to a multidimensional set of social process. It can be defined as the intensification of worldwide social relations. But we have to use the term globality to signify social conditions. It makes the currently existing borders and boundaries irrelevant because it is characterized by the existence of global economic, political, cultural and environmental interconnections. Globality here does not mean to be a determinate of static development and change but it is rather a dynamic change which helps to get a new and qualitative change and development. According to Manfred B. Stagner:

Yet, we should not assume that globality refers to a determinate endpoint that precludes any further development. Rather this concept points to a particular social condition that, like all condition, is destined to give way to new, qualitatively distinct constellations.(7)

Globalization is described as a process, a condition, a system, a force, and an age. But it represents the different meanings about globalization. Despite these strong differences of meaning and opinion we can analyse or find some distinct qualities or characteristics in this phenomenon. Stagner defines globalization in many ways such as, 'Globalization involves the creation of new and the multiplication of existing social networks and activities that increasingly overcome traditional political, economic, cultural and geographical boundaries' (9).

He is defining globalization as the process of new creation which helps to overcome the traditional political, economic, cultural, and geographical boundaries. It is a process which helps to create new things because of the compression of the world

and which helps in the multiplication of corporation, technological innovations, media and others.

He again defines globalization as, 'Globalization is reflected in the expansion and the stretching of social relations, activities, and interdependencies' (10). The development of the financial market, consumer, and the expansion of economy (market), the development in technology helps in the expansion of social relations, activities and interdependencies. So the globalization can be seen in the expansion of social relation and economy and stretching in the space, time, borders and distances.

Third, He defines globalization as, 'Globalization involves the intensification and acceleration of social exchange and activities' (11). The invention of the internet and the satellites relays distant information in mere seconds and provide the real-time picture of remote events. So globalization is providing worldwide social relations between different people and countries.

Ronald Robertson defines globalization as not only the social process, compression of time and space, intensification, and acceleration of social exchange. But he also adds human consciousness in the process of globalization. He tries to refer to people becoming increasingly conscious of growing manifestations of social interdependence and the enormous acceleration of social interactions. He says that, 'Globalization process also involves the subjective plane of human consciousness' (12). Now identifying the essential qualities of globalization Stagner tries to define globalization as:

Globalization refers to a multidimensional set of social process that create, multiply, stretch, and intensify worldwide social interdependencies and exchange while at the same time fostering in

people a growing awareness of deepening connections between the local and the distant. (13)

Here he is trying to involve all the essential qualities of globalization in his definition. Globalization is not only for the single purpose but it is for the multidimensional social purpose that creates new technologies, new things, multiply the economic, social, technological order, stretch the borders and the boundaries. While at the same time it helps to develop the worldwide social interdependencies and helps in the connection between the local and the distant.

Globalization is the process that operates worldwide economic and cultural changes which affect the individual lives and local communities. It is a process of world shrinking and becoming a single place. Globalism is the perception of the world as a function or result of the processes of globalization upon local communities. The term globalization has had a successful rise since the mid 1980s up until which time words such as 'international' and 'international relations' were preferred. As a result or an effect of global perspective of European imperialism, it gives rise of the word 'international' in eighteenth century which indicated the growing importance of territorial stages in organizing social relations. Globalization and its increasing interest reflect the influence of changing organization of worldwide social relation, culture, economic realities which bypass the boundaries of the state of nation. Globalism is a term for values, which treat global issues as a matter of personal and collective responsibility.

Although globalization is as an uneven process which affected the people living in various part of the world by this gigantic transformation of social structures and cultural zones. Many critics and scholars have defined globalization in many ways but there are various controversies over the various dimensions of globalization.

Some argues that economic processes lie at the core of globalization. Others privilege political, cultural or ideological aspects. Some others point it to environmental processes as the essence of globalization. But it would be a grave mistake to cling to a one sided understanding of globalization because it contains multifaceted and differentiated processes. We can say that virtually no areas of social life escape its reach through globalization. Finally Stagner defines globalization in this way, 'Globalization is not a single process but a set of processes that operates simultaneously and unevenly on several levels and in various dimensions' (36).

Globalization and its process have been taken in both negative and positive way by the critics and the scholars. Some believe it as the process for the good and developing mission, which helps in the economic, political, social, cultural, technological development, interconnections and independencies of the world. But the other critics defined it as the exercise of the ' Classical imperialism' in a modern way. Globalization is the mission or strategy of the rich and powerful country to rule or have supremacy over the underdeveloped and poor countries. Through corporation and industries in the name of multinational company, media the powerful countries try to empower not only over the economy of other countries but also try to empower the sovereignty of poor and underdeveloped countries.

Many critics or scholars define globalization as the positive process of a changing world in which there is the access to technology, information, economy, services and markets for the benefit of the local communities. Through the globalization process the local community will get the peace, prosperity and freedom from the social forms of social organization. Bill Ashcroft, Helen Tiffin and Gareth Griffiths defines globalization in this way:

Some always embrace it enthusiastically as a positive feature of a changing world in which access to technology, information, services and markets will be of benefit to local communities, where dominant forms of social organization will lead to universal prosperity, peace and freedom, and in which a perception of global environment will lead to global ecological concern. (103)

They, here tries to appreciate the process of globalization as the process which not only lead towards the development of technology, information, environmental, social concerns but also helps local communities to get up to date towards these changes in the world. Simon Gikandi describes globalization as, 'Globalization brings the universal and the local together in a moment of conceptual renewal and momentum of newness' (473). He tries to say that globalization not only brings the global and local together but also helps to exchange the social and cultural aspects with the new concept and the newness of the momentum. He explains globalization as the process which provides new concept to bring universal and the local together. It helps in the homogenization of local and universal but in a new way.

Despite the balance between good and bad effects, identified by critical globalists, globalization has not been a politically or economically a neutral activity. Globalization process in the name of creating new commodity and homogenization is the process or strategy of proceeding imperialism by the powerful countries. According to Timonthy Brennan, 'Globalization appears merely to euphemize corporation and imperial expansion' (160). In the name of industrial revolution or multinational companies the powerful countries try to practice or operate imperialism in the name of globalization. He again criticizes the process of globalization as the American mission to impose their supremacy over other countries. He says, '

Globalization are American, and they are coercively imposed on others as a universal norm' (160). In the name of universalization of culture, economy, technology, media America tries to impose their control over others. He again says, ' Globalization is a fictive enterprise, either cynical or guilty of wishful thinking. Here, globalization is seen as a threat' (166). Here he is trying to define or explain globalization as a threat to the other nation because he explains globalization as the fictive enterprises created by USA, to continue the European imperialism. In, some respect globalization, in the period of rapid decolonization after the World war II, demonstrate the transmutation of imperialism into the Supranational operations of economic, communications and culture.

Other critics claim globalization as the domination of the first world countries, like USA, European countries to the underdeveloped and poor Third world countries. According to Timonthy Brennan,' Globalization is used as a form of domination by first world countries over Third world countries' (166). By the influence of globalization the local of the poor and underdeveloped countries try to accept or go around the created fictive wishes or world of rich and powerful countries. The Third world tries to take the culture of the developed countries and try to omit the original culture and values of one's own. But indirectly or unknowingly the Third world people are dominated by the first world and its fictive dreams and wishes.

Globalization is said to be the universalization of the world. It is the homogenization of the culture, tradition of all the people. It is said to be the representation of all the people, poor and the local people. But according to Featherstone, 'Globalization is the self representation of the dominant particular' (355). The powerful and rich countries pretend to represent the poor and the local people but actually represent the voices of these people according to their own will.

They represent themselves only because of their supremacy over the media. They pretend to represent the dominated particular but instead represent themselves.

So, in this way globalization include industrial, financial, political, informational, cultural, ecological, social, technical, legal dimensional development of the world. These characteristic shows the positive aspects of globalization. But the strategy of the powerful country in the name of globalization try to continue the imperialism and try to have the supremacy over the economy, politics of the other country. These characteristic signifies or shows the negative aspects of globalization. But in brief globalization is the process which helps in the homogenization of the culture, information and technology of the world. Despite the negative impacts in globalization, it is process by which external and internal forces interact to produce, reproduce and disseminate global culture with in local communities.

Imperialism

Imperialism is to overcome or to gain control over something or somebody. It is the rendering of people which is to say placing them in a situation where their freedom is contingent upon the will of the dominant group. Timonthy Brennan explains imperialism in this way, ' Imperialism entails the subjugation of one people by another' (165). Imperialism means to have control over someone or something by force by another. He defines subjugation as a forcible, often violent control over others by someone. In its most general sense, imperialism refers to the formation of an empire, and, as such has been an aspect of all periods of history in which one nation has extended its domination over one or several neighboring nations. Edward Said uses imperialism in this general sense to mean, ' The practice, theory, and the attitudes of a dominating metropolitan center ruling distant territory' (8). He defines imperialism as the practice or process of metropolitan center to rule over the distant

territory. Imperialism is the practice of the powerful countries to have supremacy or domination over other nations or poor nations.

There is general agreement that the word imperialism, as a conscious and openly advocated policy of acquiring colonies for economic, strategic and political advantage, did not emerge until around 1880. Before that date, the term 'empire' (particularly the British variety) conjured up an apparently benevolent process of European expansion whereby colonies accrued rather than were acquired. Around the mid- nineteenth century, the term 'imperialism' was used to describe the government and policies of Napoleon III, self styled 'emperor', and by 1870 was used disparagingly in disputes between the political parties in Britain. But from the 1880s imperialism became a dominant and more transparently aggressive policy amongst European states for a variety of political, cultural and economic reasons.

The expansionist policies pursued by the modern industrial powers from 1880 have been described as 'Classical Imperialism'(5). The year, when the Berlin Congo conference ended and the 'scramble for Africa' (5) got underway has been regarded as the beginning of 'classical imperialism'. But the scramble itself really began earlier in 1879, when the rivalry, between Britain and France became intense in West Africa, and intensifies further in 1882, and American commentators enthusiastically advocated a policy of imperialism, because the idea of expansion could be seen, and was presented, in terms of the improvement of the lot of the 'barbaric notions' (6).

In twenty first century, in the age of globalization, the powerful and rich countries in the name of corporation, international relation, multi- national company try to have supremacy over the economy and politics of other countries. This shows the continuation of imperialism in the name of globalization. By appropriating strategies or representation, organization and social change through access to global

systems, local communities and marginal interest groups are empowered and influenced by the powerful countries, which shows the continuation of imperialism.

Gareth Griffith and Helen Tiffin describe globalization as:

It is a new form of control exercised by international capital, suggest a continuity of oppression. They focus specifically on the role of these global institutions promoted by the United States as it emerged as the sole world power in the period after the collapse of the Soviet Union. (462)

They are trying to show the imperial attitude of USA towards the other countries through their global institutions in the age of globalization. United States after II world war emerged as the sole power and tried to have their supremacy over other countries through their global institutions after the collapse of Soviet Union.

But, today in the twenty first century, in the age of globalization, imperialism is a more systematic, comprehensive strategy. The poor, the subservient, or the discriminated unwillingly support the imperialism because in that relationship they are considered members of the superior group. The dominated are not forced or subjugated to support imperialism but they are made to support it because of the fictive wish the powerful country showed to them. In the ancient age Persians, Mugals, Romans, Mongols all had extensive empires. According to Timonthy Brennan:

Coined in the late nineteenth century by critics of empire who saw global as an organic outgrowth of capitalistic expansion, the term imperialism in practice refers to the French, Dutch, Spanish, Portuguese, and especially British empires, but also to the US Empires, which after the II world war inherited the systems these European countries created. (160)

So, in this way, through globalization USA or the other powerful countries are continuing or has inherited the characteristics of the ancient empires. In other words Globalization is a continuation of imperialism for the self profit of the developed or the powerful country especially the USA

Neo- Colonialism and Global Localization

Neo- Colonialism the term was coined by the first president of independent Ghana, and the leading exponent of Pan- Africanism, Kwame Nkrumah in his *Neo-Colonialism: The Last Stage of Imperialism* (1965). In this book he argues Neo-Colonialism as:

Although countries like Ghana had achieved technical independence, the ex- colonial powers and the newly emerging superpowers such as the United States continued to play a decisive role through international monetary bodies, through the fixing of prices on world markets, multinational corporations and cartels and a variety of educational and cultural institutions. (75)

Kwane Nkrumah describes US as the neo- colonial power which through multinational corporations, educational and cultural institutions try to have supremacy over the poor and underdeveloped countries. He is trying to define neo- colonial powers as the new form colonial powers. In fact, Nkrumah argued that neo- colonialism was more insidious and more difficult to detect and resist than the older colonialism. Recently the term has been associated less with the role of the new superpowers, especially the United States, whose colonial past, it has been argued, has been replaced by its own dominant neo- colonialist role in establishing a global capitalist economy.

Global Localization is a marketing strategy implemented by the transnational corporations under the supremacy of powerful countries like USA to get over the national boundaries to have hegemony over other countries through the corporations or the company in the international level. Rob Wilson and Wimal Dissanayake say it as:

Global Localization is a marketing strategy implemented by transnational corporations like Sony and Coca-Cola in the late 1970s and throughout the 1980s to bypass national borders and infiltrate transnational corporations (TNCS) as regionally adept and flexibly situated insiders, the rise of critical regionalism as an aesthetic [. . .] against global technologies of modernization or images of the postmodern. (4)

They describe Global Localization as the market strategy of multinational corporations to bypass the national boundaries of other countries. The multinational companies claim themselves as multi-local as a market strategy: 'we are not a multinational, we are a multi-local' (2). Powerful countries like USA claim these strategies as the mission of localizing the global and globalizing the local through globalization. 'All that was local becomes increasingly globalized, all that is global becomes increasingly localized' (2).

Actually, 'Akio Morita after the transnational purchase of Columbia Picture in 1989 by Sony' (3), told the *Newsweek* that 'Globalization Localization' is synonymous to multinational to bypass the international boundaries. He claims that:

I don't like the word 'multinational': I don't know what it means: I created a new term: 'Global Localization'. This is our slogan.

Transnationalization of corporate identity, thus, implies a process of

global localization: crossing borders and segmenting markets via flexible production. (5)

So, in this way, in the name of globalization or the global Localization or by the motto of globalizing the local and localizing the global, there we can see the emergence of neo-colonial powers like USA and the other European countries. In the name of multinational companies by giving different names or motto the neo-colonial (imperial) powers are trying to rule or have supremacy over other countries. So we can see the emergence of neo-colonial' powers in the twenty first century.

US Hegemony in the age of Globalization

Hegemony, initially a term referring to the dominance of one state within a confederation, is now generally understood to mean domination by consent.

Fundamentally, hegemony is the power of ruling class to convince other classes that their interests are the interests of all. Domination is thus exerted not by force, not even necessarily by active persuasion, but by a more subtle and inclusive power over the economy and over state apparatuses such as education and the media. Through which, the ruling class's interest is presented as the common interest and thus comes to be taken for granted.

Gramscian term hegemony is thought to be necessary for studying and analyzing colonial discourse. Gramsci studied and investigated how the ruling class maintains its power in society by winning the consent of the ruled. His most widely accepted concept hegemony described how cultural and ideological domination of the majority and minority functions, and how that domination is accepted by both groups. In other words, a social class achieves predominant influence and power within the society, and that the subordinated classes unwittingly accept and participate in their own oppression. Hegemony is not a general domination of one by another. That is to

say it is not a domination by force rather domination by consent. For example, Post colonial critic Bill Ashcroft, Gareth Griffiths, and Helen Tiffin define Gramscian notion of hegemony in the following words by describing it as:

Fundamentally, hegemony is the power of the ruling classes to convince other classes that their interests are the interests of all.

Domination is thus exerted not by force, nor even necessarily by active persuasion but by a more subtle and inclusive force, apparatuses such as education and media, by which ruling class's interest is presented as the common interest and thus comes to be taken for granted. (116)

The dominant class, through hegemony, creates an imperative upon the consciousness or the whole way of social life, value systems, beliefs, and attitudes. By doing so, it gets the ink to write those values as general common and indispensable social values, which are constructed by power holder's discursive ethos and incentives.

The term hegemony is significant for describing the success of imperial power over a colonial people because colonial regimes achieved domination through manufacturing consent of the colonized. Hegemony is important because the capacity to influence the thought of the colonized is by far the most sustained and potent operation of imperial power in colonized regions.

But today in the twenty first century US is trying to have the hegemonic control over other countries through the multinational companies, corporations, media, film etc. It is a striking fact that at the start of the twenty first century the nature of the world order-in-terms of the way that global power is exercised- is essentially the same as it was at the beginning of the last century. That is to say is under the effective hegemony of the industrialized nations of North America and Europe (with Japan also having an associate role), which also broadly represent the

interests of the world's most powerful private corporate entities, financial, commercial and industrial. Harry Shutt says that, ' United States has replaced Great Britain as the pre-eminent world power-and indeed is, at least superficially, in a far more unchallenged position of supremacy than Britain was in 1900' (6). He is trying to say that Great Britain before 1900 ruled over the world because of its strength, army, by force but in this twenty first century USA is ruling over the world or having supremacy over the world because of the multinational corporation and the media. He again claims that, 'It was impossible to disguise the fact that the US was acting more in the manner of an Old-fashioned imperial power rather than as the guardian of the 'free world' (13)'. US claim itself as the guardian of the 'free world' market but actually in the name of guardianship, in the name of globalization, US is continuing or acting more in the manner of an old-fashioned imperial power. Its image is as the 'Great Satan' in the eyes of the other countries especially the Gulf countries. The image of United States is as the 'Great Satan' because of its hegemonic control over the other countries.

United States strives to develop a more enlightened strategy towards the world such as to reader its hegemony is more acceptable and effective. After the world war II and after the end of Cold war USA emerges as the neo-colonial or neo-imperial power. It tries to have supremacy or hegemony over the other countries through different mission or through hypocrisy to dominate the globe. According to Harry Shutt:

The ability of the US (with the connivance of its allies) to perpetuate a contradictory juxtaposition of neo-imperialism and promotion of liberal democracy in the Post-World war II era was, as suggested earlier, only made possible by the cold war. (22)

United States through multinational companies, education, technology, media, films try to empower its supremacy over the other countries and the world. According to Ella Shohat and Robert Stam:

The dominant European\ American form of cinema not only inherited and disseminated a hegemonic colonial discourse, but also created a powerful hegemony of its own through monopolistic control of film distribution and exhibition in much Asia, Africa, and the Americas. (155)

The American not only through the corporation, technology but through cinema or film or the media not only inherited and disseminated a hegemonic colonial discourse but also created the hegemony of its own through the distribution of film over the film markets of Asia, Africa and the Americans. So here hegemony is created in the age of globalization through the motto of globalization of inter-connecting the world, as a process of making world as a single place or the one village by USA.

As the global economy establishes its grip over Eastern Europe the direct influence of globalization on art, culture and literature emerges more clearly. After the World war II we can see the impact of globalization in world literature. As globalization is not only the economic phenomenon, but the other dimensions of globalization are social, political and cultural. Through globalization there is the informational, cultural and social exchange. Increase of information technology, increased availability of internet, satellites, and media makes the availability of literature in all the corners of the world. Spreading of multiculturalism, cultural diversity through Hollywood, Hollywood movies, immigration, media, and all the factors of globalization have influence in the field of literature. These factors show the entrance of globalization in literature.

The process of cultural globalization increasingly allow us to consider the world as a single place, a sphere where images, ideas, commodities, capital and people flow across borders increasing spread. There is the interplay between the emergent global culture and literature, which engage a variety of genres: novels, poetry, plays, short stories, films and essays. The texts highlighting the transnational cultural exchange might be considered as literature of globalization. Personal and cultural hybridity in literature can be seen as both a threatening and a liberating result of globalization. The themes, such as the effects of colonial domination, the influence of language and translation on cultural identity, and the resistance to homogenizing cultural forces in the film and the literature, is the result of globalization.

Policy decisions driven by the economic and societal forces of globalization have the potential to shape and change the lives of every citizen, visitor, and business in any country in the world today, so its influence is on the literature, too. Most of the novels, poetry, art, films are based upon the cultural diversity, westernization, colonial domination, and so on. The literature today shows the globalization and society and the people interact and each from the other in significant ways. As well, the study of political culture, oppressed society or the people in a particular country or region is critical to accurately access the function and effect of globalization.

III: Suppression of native Indians in the age of Globalization

Indra Sinha's, *Animal's People* depicts the emergence of neo-colonial power (USA) in the post-colonial era. Indra Sinha in this novel is trying to explore the colonial attitude of USA through corporation or the multinational companies in the name of globalization. He is trying to show USA as the neo-colonial power. He is exploring the dominance of USA to the poor and underdeveloped countries and its people. American hegemony in the name of corporation and multinational companies is portrayed in this novel. 'I know he is thinking of the Kampani and its friends who rule countries who have guns and soldiers and bombs and all the money in all the banks of the world' (Sinha 205).

Indra Sinha, through pain, suffering, anger, frustration, wrath, disaster, destruction is trying to show the imperial or colonial attitude of USA in this novel. He is trying to show how USA, in the name of globalization and interconnection of the world is trying to have their supremacy over the world, especially the powerless, poor and underdeveloped countries. He is highlighting the suppression, suffering, pain, frustrations; disaster of the poor native Indians because of the indifference of the US owned Pesticide chemical company in India. The characters in this novel are not only mentally suppressed or suffered but they are suppressed physically, too. These characters are the prey of strategy of US hegemony over the economy, politics of other countries. The characters in this novel are suppressed physically and mentally because of the attitude of USA as the neo-colonial power and its corporate greed and indifference towards the hungry and poor people of underdeveloped countries.

Animal, the protagonist of this novel is not only the representation of the poor suppressed and suffered native Indians by the American owned company but also his twisted spine is also a great satire on the American colonial attitude. Animal, in this

novel, is not only frustrated towards his life but also owing to his physical appearance is frustrated towards the whole world. He even does not accept himself as a human but he calls himself an animal. 'I used to be human once. So I'm told. I don't remember it myself, but People who knew when I was small say I walked on two feet just like a human being' (1).

Animal says that he used to be human once. This means that at this time he does not accept himself as a human but he thinks himself as an animal. This shows his frustration towards the life after the disaster caused by the chemical factory accident which is owned by the Americans. He does not like to be called human by others but he thinks himself as an animal, which shows his frustration towards the life.

How many times did I tell Ma Franci, 'I no longer want to be human, never did it sink in to that fucked up brain of hers, or may be she just didn't believe, which you can understand, seeing it used to be when I caught sight of myself-mirrors I avoid but there's such a thing as casting a shadow- I'd feel raw disgust. In my mad times when the voice were shouting inside my head I'd be filled with rage against all things that go or even stand on two leg'. (2)

It shows that how he is frustrated towards his life because of his twisted hairpin like spine. He has to walk on his all fours just like the animal which makes him feel the sense of inferiority. He feels himself inferior and different from others. He sings this song to get rid of his frustration.

*I'm an Animal fierce and free
in all the world is none like me
crooked I'm, nightmare child
fed on hunger, running wild*

*no love and cuddles for this boy
live without hope, laugh without joy
but if you dare to pity me
i'll shit in your shoe and piss in your tea. (172)*

These lines portray his feelings about of being different and inferior from others. His confidence because of his physical appearance after the accident is very low. He can't imagine himself as a human being but would like to call himself an animal because it makes him feel free from the restrictions and the moral of the world. He is panicked, suppressed and depressed owing to the company's disaster and its indifference.

'Kampani's' indifference means the indifference of USA towards the suffering of the poor and hungry people. The colonial attitude and the domination of USA can be seen through the eyes of Animal.

Animal here is talking about the disaster that happened after the chemical leakage in 'that night'. He talks about the disaster, calamity and the feeling of loneliness after, 'that night'. He describes 'that night', as the night of fear, darkness, death and disaster.

On that night I was found lying in a doorway, child of a few days,
wrapped in a shawl. Whose was I? Nobody knew mother, father,
neighbors, all must have died for no living soul came to claim me, who
was coughing, where my eyes had screwed themselves against the
burning fog were white slits bleached on the eyeballs. I was brought to
the hospital [. . .]. I'm not a Hindu, I'm not a Muslim, I'm not an Isayi,
I'm an animal, I'd be lying if I said religion meant a damn thing to me.
Where was god the cunt when we needed him. (14)

The disastrous night after the accident made Animal alone and indifferent from the others. He even does not know his name, his parents, and his religion. He is totally unaware of his identity. Only frustration and the feeling of burden towards the life remain in him. The feeling of anxiety and frustration can be seen in the eyes of Animal. He even scold god and uses slang words for being absent in the time of need. So, through Animal, Indra Sinha, is trying to represent the whole native Indians who are suffered and suppressed owing to the disastrous night after the accident. The accident happened because of the unawareness and indifference of the company owners towards the maintenance of the company. But after the accident the company owners are totally unaware towards the suffering and the pain of the native Indians, which give birth to the frustrated and depressed human like Animal who thinks himself an animal.

Animal's People, is not only the story of Animal but it is the tragic description of all the native Indians suffered and suppressed by the colonial attitude and the dominating nature of USA. It is the touching tale of human suppression by the neo-colonial power, USA. Animal leads the disaster. Their hope, happiness, life, liberty is snatched away by the American factory owner. They only have pain and suffering. Animal represents a claustrophobic world of sickness, filth, scamming, surviving on four rupees a day, suffering afflicted by an explosion at the local chemical plant after the accident. Sinha's *Animal's People* is vivid portrayal of industrial catastrophe, which affected the poor and hungry but happy people, not only physically but mentally, too. He through protagonist of the novel, Animal, shows the frustration towards the American factory owner. The protagonist of this story Animal is shattered not only mentally because of the influence of the disaster but his view towards the life and towards the future has totally changed. He is so much hopeless and depressed

after the accident. He does not like pity and care from others. He feels himself lonely and indifferent. After the disaster he lost his parents, and shows his anger towards the American company.

I've said I admire the kampani but thinking of what those people have done, how they hideously took my parents' lives and left me in this world alone, I'm filled with such hatred, I think m [. . .] last night in the gardens of Jehannum? An animal isn't subject to the laws of men, I will slit their eyeballs, I will rip out their tongues with red hot pliers, I will shit in their mouths. Blood's shaking my heart, I'm giddy with rage. Then it's just as quickly gone, leaving me limp, body's like a goatskin filled with grief. (283)

Here, Animal shows his miseries and pain which he gets from the company. He lost his parents and is alone in this world. He shows his anger against the American company for being so rude and disastrous to them. He feels himself as an animal and is angry with all the people in the world.

Animal, after the death of his friend Zafar, the leader of the protest against the company ('kampani') become so frustrated towards his life. He knows that all the politicians are bribed by the American owners. So it is impossible to get an ample compensation and justice. So after the failure of demonstration and miserable death of Zafar, Farouq and his other friends he tries to suicide:

I was right to eat the pills, I deserve to die, I should have done it sooner, made an end to myself, all of these things might have been avoided, yes it's good to be dying for at last I shall be free of myself, of grief, pain, horror, despair, self-loathing there will be an end, and

whether there is resurrection or reincarnation, whatever plans angels, devils or gods may have in store, I am never coming back. (338)

He is very much depressed by the law, justice and the belatedness of the Indian government, the bribed politicians who work under the American owner. He is depressed because he and his people are unable to get any treatment, compensation, law and justice. He is depressed owing to the colonial attitude and the dominating attitude of USA. He is depressed because of the indifference of American owner towards their pain, grief and disaster. So, he is trying to suicide because he thinks he deserves to die. He wants to get rid of his pain, grief, horror, despair, self-loathing. He never wants to take birth in this place again because he is very much afraid of his place where he is born. He gets so much pain and grief in this place from his infancy. This extract shows how these native people are suppressed mentally and physically by the dominance of neo-colonial powers, like America. Here, Sinha is showing the colonial attitude of USA in the name of globalization through the pain and grief of the poor native people.

Animal again, here is cursing the 'kampani', imagining his parents. He is showing his anger towards the company and its evil mission. He is cursing the 'kampani' for ruining his life and the life of all the people:

A man and a woman dressed in Khaufpuri fashion appears among the trees, they approach me, smile kindly and say, ' Poor child, you have had a horrible life. Curse the day that kampani left us dead in the road drowned in our own blood, we are your parents, we have come to take you home'. (267)

Here, Sinha is trying to show the disaster the 'kampani' brought to the life of Khaufpuris. Everyone lost their loved ones. Children lost their parents, a husband lost

her wife, a friend lost his\her friend. So many people died, so many people are sick because of the chemical leakage. Sinha here is trying to show how American civilization has brought misery in the life of local people of India. The native people here are cursing the day the 'kampani' came and the disaster they bring to these native local people.

Not only Animal but all the characters of this novel are very much affected by the chemical leakage of the company. All the characters of this novel are suffering from the pain and the sickness the company bring to their health and life. All these characters are the prey of the dominating attitude of USA. All these people are deprived by the strategies of USA in the name of globalizing mission. USA in the name of globalizing the local and localizing the global or in the name of interconnection of the world is actually colonizing and dominating the poor and underdeveloped countries and its people. The characters in this novel such as, Aliya, Nisha, ZAFar, Ma Franci, Somraj all are badly influenced by the disastrous accident.

Aliya, is Animal's little friend of eight years. Her lungs are badly affected by the poison of the company. She died in her little age because she can not get any treatment and medicine from the doctors. There is no clinic in that place for the treatment of sick people affected by the poison. Her friend Aliya's lungs are badly affected by the poison. 'I'm worried about Aliya's cough' (142).

So, in this way, not only the children, the young ones, the old, men, women all are badly affected by the poison made by the company because of their carelessness. Somraj in his early life was called as 'Awaz-E-Khaufpur', but after the chemical leakage, his lungs are badly affected by the poison of 'that night'. He lost his breath and is unable to sing:

Nisha told me that in his younger days her dad was always singing on the radio plus he gave concerts and the like, until that night took away his wife and baby son and fucked up his lungs. Nisha never knew her mother or brother, she says that when the kampani stole away her father's breath it also stole his life, because breath is the life of a singer. (33)

We can see that not only poor person like Animal, Aliya are badly ruined or affected by the chemical leakage but a big and renowned person like Somraj is also badly affected by that leakage. He lost his wife, lost his breath owing to which he can't sing. His career is ruined, his family life is disturbed. He became solemn and private man, a man who used to give concerts for the pleasure of the people. Here, Sinha through Somraj is showing the hatred of the native Indians towards the company. Sinha through his suffering and grief is trying to highlight the indifference and domination of USA. The suppression of USA towards the native Indians is portrayed here through the suffering of Somraj. Sinha here is depicting the anger of native Indians toward the activities of American owner:

Like every Khaufpuri, Somraj hated the 'kampani', he ran a poison-relief committee which did what it could for the locals who were still coughing their lungs up so many years after 'that night'. The people he helped were among the poorest in the city, which is why no politicians gave a shit about them and hardly a lawyer would take up their claims for compensation. (33)

Sinha is trying to portray the unawareness of the Indian politicians and the Indian government bribed by the American owner. He is depicting the disaster caused by the leakage to the health and life of native Indian people. The locals are totally frustrated

towards their life. Somraj try to run a poison- relief committee for the help of poor locals and is stepping forward to fight for the compensation from the company to the injured, death and badly influenced people. So Sinha here through Somraj is depicting or explaining the anger, wrath and protest of locals against the American domination and its hegemonic attitude in the name of globalization.

The Khaufpuris were demanding that the kampani must pay proper compensation to those whose loved ones it killed, whose health it ruined, plus it should clean the factory and compensate the people who had been drinking its poison. Trouble was that the kampani bosses were far away in Amrika, they refused to come to the khaufpur court and no one could make them. (33-34)

Sinha is raising the voice of the poor and the affected people who are badly influenced in the accident for the compensation they should get from the company owner, the Americans. But he also shows that how the American owners are safe in their country and the Indian law and government is how helpless and miserable before them. It is because of the power of USA over other countries. It shows the imperial power of USA, but in the new form as neo-colonial power. The main guilty are safe because they are the citizens of the powerful country 'Amrika'. But the pain and grief is to be tolerated by the poor and the local of Khaufpur.

Sinha in this novel shows how the indifference of company owner towards the maintenance of factory caused the disaster. The American owners were not interested in the maintenance of the company because it was not going to risk the life of their country's people but it was going to risk the life of the locals of Khaufpur, who are poor and innocent.

Pearched like a monkey on top of this poison-khana I'd watch the moon making shadows, and the stars cutting their circles, and I would look at the lights of the city and wonder if this pipe had been mended, that wheel tightened, I might have had mother and father, I might still be a human being. (32)

This extract depicts how the company owners were careless and indifferent towards the maintenance of the company. It shows how they had taken lightly the risk that caused terrible and horrible disaster by killing, sickening and suffering the people in thousands. This shows that how the powerful countries like USA take lightly to the life, liberty and happiness of other country's citizen. This shows their colonial and hegemonic attitudes in the post-colonial era.

All the characters in this novel are the victims of the indifference of the company owner which caused disaster in their life. Animal's friend Faqri lost his parents and his siblings in the accident. 'My friend Faqri, he lost his mum and dad and five brothers and sisters in those lanes' (31).

Colonial attitude and dominating nature of USA which caused disaster in the life of poor native can be seen through these lines. The cruel and most devastating right is explained here:

On that night it was a river of people, some in their underwear, others in nothing at all, they were staggering like it was the end of some big race, falling down not getting up again, at Rani Hira Pati Ka Mahal, the road was covered with dead bodies. (32)

Sinha here is explaining the disaster caused by the indifference of American owners towards the maintenance of the company, which caused the leakage. After the leakage the people run through the small alleys to get rid of the poison. Their bodies scattered

in the street. The Road of Rani Hira Patika Mahal was covered with dead bodies and the wounded people. These lines portrays the disastrous night in a very painful way. But despite of giving compensation and treatment to these affected, sick and dead people, American company owner ran and hide in their powerful country America. From there they tried to misinterpret the accident and its influence in their own way.

The accident in the factory through leakage not only affected the health of the native People but also ruined the career and the future of so many talented native people, like Zafar. They spend their whole life in futile fighting for the poor against the American owned company. Nisha in one place says:

He could have been anything, but when he got news of that night, he straight away quit his college and came to khaufpur to organize the fight against the kampani, which has been doing ever since who do you suppose has kept the case against. (27)

Zafar's whole life is gone fighting against the company for the welfare and justice of poor native people. He ruined his career for the poor people. He even lost his life in futile fighting for the compensation for the people from the company. He died fighting for the life, liberty and happiness of the people but all his trial becomes worthless and futile. Zafar not only ruined his career but he ruined his life, too.

Zafar fought for the poor against the company throughout his whole life. He is the leader of the poor who lead the protest and demonstration against the company. He is the one who give hope in the mind of the frustrated poor and the sick people. He by doing everything tries to unmask the wrong and evil deeds of the company.

One day comes Zafar with a small book he has printed. 'It's about that night, says he all proud, 'it shows what was wrong in the factory that

caused the poison to leak. There are pictures so children can read and understand.' (36)

Zafar prints a book and tries to describe the main reason that caused the accident (leakage) in the chemical factory. He prints the pictures and explains in simple way so that even the children could understand the main reason of leakage in the factory. He through the photograph tries to unmask the reality of the factory owner who are disguising the reality of accident in the media. The factory owners having their hegemony over media try to interpret the reason of the accident in their own way. But Zafar by printing the book tries to give the main reason of factory leakage. So, here, Sinha through Zafar is raising voice or protesting against the hegemony of America. He through Zafar is protesting the colonial domination of USA as an emerging neo-colonial power.

So, in this way, through the characters of this novel along with Animal, Indra Sinha is trying to explore the suppression and suffering of the local of India by the Americans in the name of corporation or multinational company in the age of globalization. He is trying to depict that how in the name of internationalization, interconnection, compression of the world, development of technology, powerful countries like USA are having supremacy over the powerless and underdeveloped countries. He, by showing the suppression of native Indians is trying to show the colonial attitude of USA in the post-colonial era.

Colonial attitude and Hegemony in the name of Globalization

Indra Sinha, in *Animal's People*, is depicting the supremacy of USA not only on other country's economy and politics but it is domination over other countries by having hegemony over world media. They interpret the incident in their own way. The hegemony of USA over media of the world is the main reason which is helping

them to have supremacy over other countries. These media analyse or tell the story in the way the American wants. In *Animal's People*, Indra Sinha is protesting the world media especially the foreign media for interpreting the story or the incident in their own way but not in a real way. He through his protagonist Animal is scolding the foreign media. 'I'm not clever like you. I can't make fancy rissoles of each [. . .] my story, you will have to put up with how I tell it' (2).

He is scolding the foreign media through the protagonist, Animal in the first chapter of this novel. He tells the foreigner that he will only tell him his story only if he presents the story in the real way, whatever he says. Animal is doubtful about the foreign media person because so many other foreigners have also broken their promises of representing the story in real way. 'I said, many books have been written about this place, not one has changed anything for the better, how will yours be different? You will bleat like all the rest you'll talk of rights, law, justice' (3).

Here, in this extract Sinha protagonist Animal is exploring the reality of the foreign media who come to them for the storyline for the newspaper and promise them to do or raise voice for them for the rights, justice and law but in the end they never do anything for them. Animal here is suspecting the Australian Journalist (Jarnalis), too. He says, 'On that night it was poison, now its words that are choking us' (3). He says that, 'That night' brought disaster, pain, grief and suffering to their lives and today different questions, curiosity, promises of different journalists that are making them feel suffer.

Your tape crawled. Then you were happy, this is what you had come for. You were like all the others, come to suck our stories from us, so strangers in far off countries can marvel there's so much pain in the world. Like vultures are you jarnalis. Somewhere a bad thing happens,

tears like rain in the wind, and look, here you come, drawn by the smell of blood. You have turned us khaufpuris into storytellers, but always of the same story. Ous raaat, cette nuit, that night always that fucking night. (5)

Animal, here is scolding the journalist for coming there to suck their stories of pain, grief, disaster and misery but only as the means of entertainment and the story line of the books and newspapers. These journalists are like the vultures. They don't take their pain and suffering seriously but take it only as the matter of entertainment. Indra Sinha is trying to show the selfishness of the media towards the poor people. They work only for their profession and only for the business matter and the profit, they do not work for the welfare of poor and the helpless people. He is criticizing the hegemony or supremacy of USA in the world media.

People bend to touch his feet, sir, please sir, your help sir, sir my son, sir my wife, sir my wretched life. Oh how the prick loves this! Sultan among slaves he's, listens with what lofty pity, pretends to give a fuck but the truth is he'll go away and forget there, every last one. For his sort we are not really people. We don't have names. We flit in crowds at the corner of his eye. Extras we're, in his movie. Well bollocks to that. Tell mister cunt big shot that this is my movie he's in and in my movie there is only one star and it's me. (9)

In this extract the protagonist of this novel Animal is cursing and accusing the journalist as a colonizer. These journalists go there, suck their stories and forget them. They play with their emotions for their own profit. They think themselves as the Sultan of the slaves. The poor and helpless people think that these journalists will listen to their stories and will help them to get rid out of their problems but that is not

true. Animal here is challenging the journalist to represent the real picture of the pain, suppression in their movie or news about their grief. He is challenging these journalists, who work under the hegemony of USA, not to misinterpret their real and disastrous story falsely.

Indra Sinha not only depicts the unfair and bias nature of journalists in this novel who works under the US hegemony but he shows how the US media and multinational companies or corporations have hegemony over the whole world. 'Farooq goes to see dirty flicks in the dive underneath Laxmi Talkies, made-in-USA movies screened by the Happiness Association' (44). Here, it shows the effect of globalization. How globalization is making the world near and near. But in the name of globalization US is colonizing, dominating all the areas or fields of the world.

Films, media, corporation, politics, all these areas are dominated by the USA. Through these mediums USA is ruling over the world easily, it is ruling over the psyche of the other people. 'There is a smart coffee house in the garden and big saying Coca Cola, I can't read the sign but I know what it says' (18). So, here we can see that how through the multinational corporation, USA is ruling over the psyche of the people of other countries. In the name of multinational company USA is expanding its field of economy and having supremacy over other countries' economy and their people's psyche. People of other countries feel supreme by adding the logo of Coca Cola or by drinking it. Animal in the initial phase of this novel is illiterate but he is able to read the word Coca Cola. It shows the hegemony and the impression of the USA over the psyche of the people of other country. It shows how through glamour and advertisement USA is ruling in the mind of the locals of poor country.

USA only highlights the problems and accident of their country fairly in the media. It tries to go to the root of the case and its reason but in case of poor and

underdeveloped countries it shows its indifference towards their problems. 'The big thing that happened in Amrika, when it I saw it on the tele do you know what I did? I clapped! This plane comes out of nowhere, flies badom! into this building. Paw! Blam! flowers of flame!' (60).

Animal in this extract is talking about September 11's disastrous terrorist attack in the World Trade Center, which was telecast in the media all over the world. This terrorist attack was and is criticized everywhere by the media and the whole world. So, by taking the example of this incident Sinha here is trying to highlight that how USA highlights their pain and suffering, all over the world in the media but in the case of other countries they show their indifference and try to hide or misinterpret the real reason of the accident or incident. Actually, the 1984 Bhopal chemical leakage was not highlighted by the foreign media. So, here he is trying to point out the biasness of media especially the foreign media and the hegemony or supremacy or USA over it.

Indra Sinha explores the colonial attitude of USA and its hegemony over the media, politics, economy of other countries, its suppression to the native and poor people of other countries in the age of globalization. In the name of multinational companies, interconnection, multidimensional development of the world US is trying to develop its hegemony over the world. US is expanding corporate terrorism through the multinational company, knowingly or unknowingly. They are suppressing not only the poor but they are suppressing the desires, emotions and their future. Sinha in this novel is trying to show how the US hegemony is in all the fields, all the areas and all the places of the world. They can do anything by hook and by crook.

On the step of the court Zafar makes a speech. He says, 'Friends, the kampani sitting in Amrika has everything on its side, money, powerful

friends in the government and military, expensive lawyers, political masseurs, public relation men. We people have nothing, many of us haven't an untorn shirt to wear, many of us go hungry, we have no money for lawyer and PR, we have no influential friends. (54)

The power of USA is explained here in this extract. USA is very much powerful and emerging as a neo-colonial power because of its grip over all the area of the world. America has everything on its side, Zafar says in this extract. It has money, powerful friends, military, government of other countries, lawyers, politician, PR agencies to misinterpret the incidents in the way the American wants. So Sinha's character Zafar is trying to show the power of USA.

USA through its power stopped the compensation and the treatment given by the Indian government to the poor and sick people of Khaufpur. The Indian doctors were unable to treat the sick people. They can't treat the sick because of the pressure and hegemony created by US to the Indian politicians by bribing them. 'Haven't the politicians been in the kampani's pocket from the beginning?' (112). The Indian politicians are bribed and the Chief Minister does what the kampani wants. 'The CM does what the kampani wants' (112). So owing to the selfishness of the Indian politicians USA very swiftly and easily is colonizing and having its hegemony over the world through which they suppress the emotions and desires of poor people.

This thighs-of-fate was a medicine which was helping people get relief. News quickly spread, from all over the city people came to wait in line for injections, but suddenly the treatment was stopped. Some bigwig let slip that the kampani bosses from Amrika had rung up their best friend the Chief Minister and told him to stop the thighs-of-fate. There was a huge raw. Some doctors moved into a shack near the

factory and began giving the injections. The police came, wrenched the shack, be [. . .] and many were lost who could have been saved. (112)

The American kampani owner, in this way, is trying to hide their crime and the real reason for the disaster to the poor native of khaufpur because of the accident. The thighs-of-fate is a medicine which helped the sick people to get relief, but it was not getting to the nerve of the American owner because it may outlet the main reason of the accident, which may endanger the prestige of the 'kampani' owned by the Americans. The Americans by hook and by crook stopped the treatment by bribing the Indian politicians, and the CM. Sinha, here, depicts the colonial domination of USA in the post-colonial era.

The miserable condition of Indian government and the Indian Jurisdiction in front of US hegemony is very clearly presented here. The sick and poor are unable to get the justice because of the delay by the Indian government. 'New Judge', sighs Nisha. 'I was four years old when this case began, now it's had thirteen judges' (52). So many judges are changed during the case but the native people are unaware and deprived of the justice. Sinha, in this way, depicts the hegemony of USA not only on the politicians but also on the Indian Jurisdiction in the post-colonial era.

First there are the local accused, employers of the kampani, their personal defense lawyers and here before you. Then there are the Amrikan accused, ergo the kampani itself plus the big bosses who took the crucial decisions. For the past eighteen years thes [. . .] have not even bothered to send lawyers. They sit in Amrika claiming this court has no Jurisdiction on over them, yet nothing can be achieved without them being here, thus these proceedings drag on and on, for the people of this city justice continues to be delayed and denied. (52)

The colonial attitude of USA by denying or by disobeying the order of Indian Jurisdiction is portrayed here in this extract. The helplessness of Indian government towards the US hegemony is also depicted here. The Indian government or the Jurisdiction is unable to give justice to the sick and suffered native Indians against the American company owner. It shows the domination and hegemony of USA over not only to the infrastructure of poor country but also to the economy, politics of the poor country. US is continuing the colonial domination not by power but by corporation or multinational companies in the name of globalization.

'My point, sir, is that thousands in this city have died since that night for them was no justice. The factory is abandoned full of chemicals which as we speak are poisoning the water of thousands more. Must all perish before these Amrikan defendants appear? Speaking plainly, with no disrespect to you, I think in no other country would the law be allowed to become such a farce, if the will existed to resolve this matter, it could have been done long ago'. (53)

This explores the miserable condition of Indian Jurisdiction which is unable to give justice to the sick native khaufpuris. It explains the helplessness of Indian government against the US hegemony to punish the 'kampani' owners who are American.

'Sir', says Zafar, ' the kampani chooses to ignore your court, but this same kampani has many off shoots and subsidiaries trading in India. Our prayer is for you to issue a summons to the kampani and its named bosses in Amrika, requiring them to submit themselves for trial before this court. If still they do not appear then in accordance with the due provisions of the law, let all the kampani's assets in India be attached.' (54)

Zafar here is challenging the judge to take action against the company. He is opposing the multinational companies and its branches in India through which USA is having its supremacy and hegemony over India and other poor countries. He is actually opposing the globalizing mission of USA by which it is suppressing the poor country and its people.

Indra Sinha in this novel attacked the negative impacts of globalization and the colonizing mission of USA in the name of globalization. After the accident US company owner only paid so little in name of compensation. 'Just think, Papa,' wheedles Nisha, 'what the kampani has paid till now is so small, hardly does it amount to the price of one cup of daal a day' (26). This shows the colonial attitude and domination of USA in the name of globalization. The US company owners don't respect the Indian Jurisdiction and the international rules and regulations. Sinha here depicts the cruelty of USA to the poor and sick people of India. 'That kampani is the very devil' (147). The people of kahaufpur think the 'kampani' and its American owner as devil because they have given them so much pain, suffering and grief that they can never forget them. So, in the twenty first century the powerful country can also colonize, dominate and suppress the people of poor country. Sinha, here is trying to show USA as an emerging neo-colonial power. He, in this novel is showing the anger, wrath and frustration of native people towards the Americans because of the suffering they get from them.

I will not swear at you, as you have at me, but let me tell you that if you collected every word in every language, every filthy term of abuse, melted them together to make one word so hateful, so utterly revolting, so devoid of goodness that its mere utterance would create

horror and loathing and hatred, that word would be [. . .]"Amrikan?"

[. . .]. No, it would be the name of that kampani. (154)

Sinha here is trying to present the hatred of the native people towards the American owned 'kampani' and the American owners. They think America as the most hatred word and the American owned 'kampani' as the most hatred company because of the pain and suffering they get from that company. Sinha here is trying to show the frustration and hatred of the locals towards the Americans who pretend to globalize the locals in the age of globalization. 'Americans don't have good reputation in this town' (152).

Sinha, in this novel scolds the Americans for becoming so cruel to the poor people. He scolds them for becoming wicked, for being indifferent to the pain and suffering of the poor. He scolds the 'kampani' owner for the injustice they did to the native people.

FUCK YOU WICKED CUNTS I HOPE YOU DIE PAINFULLY
FOR THE HORRIBLE THINGS YOU DID TO US THE
ARROGANT FUCKING CRUELTY YOU'VE DISPLAYED EVER
SINCE. (177)

Zafar the hero of the demonstration and the protest against the company is a very good human but in frustration he scolds the American by writing the slang slogans. Sinha here is exploring the reality of twenty first century that how the people of other countries are against the domination of Americans. He scolds the wrong and evil deeds of Americans through Zafar. He is trying to make people aware of the American hegemony and its domination in the age of globalization. 'The poison in khaufpur's not only in the soil and water, it's in the people's hearts' (196). The poison here defines the anger and wrath of the native Indians against the American owned

company. So, Sinha here tries to show that the native people hate the American by heart because of their domination and suppression.

Sinha not only talks about the colonial domination in the age of globalization, he, too is showing the corporate terrorism of USA in the name of multinational companies.

'Elli, you can't go, it's impossible'. She's a foreigner plus she's Amrikan, how should she go to a masjid at this holy time, when her country is bombing Afghanistan which is right next door to the Yar-Yilaqi home. (211)

Sinha presents the anger of the Muslims towards the Americans because of their terrorist acts to the Muslim countries in the name of controlling the terrorism. He is trying to depict the terrorism created by American in the name of controlling the terrorism. He is exploring the corporate terrorism that USA is making through the multinational companies.

He then relates how the kampani in Amrika had staged a mock attack on one of its own factories. 'It was a drill. Police, FBI, fire services, all were involved. The kampani invited the newspapers to watch and said, look, this is how we'll deal with terrorists. Can you guess who these 'terrorists' were? In the story given out by the kampani they were khaufpuri protestors. In the kampani's fantasy the kahufpuri took hostages and the coffee was not to their liking.' (233)

The terrorism of USA in the name of corporation and multinational companies is clearly depicted here. It shows how USA dominates the working class people for the small things. But in media they are the heroes because of their hegemony over it, not only in USA but all over the world because of the globalization. Their terrorist

activities are praised in media. Poor, working class and sick people are dominated. Sinha here is depicting or trying to pull out the mask of USA and trying to show the truth.

What is terror? The dictionary says it's extreme fear, violent dread, plus what causes it. On that night our people knew terror beyond what a dictionary can define. Who caused it? Our people continue to feel extreme fear, violent dread, because they don't know what horrors might yet emerge in their bodies. Who [. . .] innocent lives, who don't respect law. The only terrorists in this case are those who run the kampani. "It's a strange world,' says one , ' where a kampani does acts of terror and then calls us, its victims, terrorists.' (283)

Sinha here is exploring the terror and the terrorist activities of USA in the name of multinational companies and corporations, in the age of globalization. US supremacy or hegemony and its dominance over the poor country and its people are presented here.

USA does the terrorist activities by creating fear, violent, dread in the mind of people but because of its hegemony over media of all over the world, its hegemony over PR agencies accuse others as the terrorists. In this way they are taking the advantage of globalization in negative way.

We are the ones who are asking for justice, let's not ourselves break the law. Friends, the kampani media, or some of them, may be sympathetic to us, but in the world the kampani is powerful. The kampani has armies of lobbyists, PR agencies, hired editoriolists. We must be impeccable, or else we make it easy for them to say,' these people are

extremists', from there it's a short step to 'these khaufpuris are terrorists... ' (282)

The hegemony of USA over the international media, PR agencies is the main reason of misinterpretation of any incidents in the way US wants. They represent the incidents in the way US wants. They accuse or make them terrorist whom they don't like even if they are innocent and poor people. Sinha in this way is representing the marginalized and oppressed people and trying to unmask the reality of US domination in the age of globalization. He here is protesting the colonial attitude of USA. 'We are flames not flowers. With our brooms, we will beat the kampani, we will sweep them out from khaufpur. Out of India we will sweep them. Out of all existence' (311).

The characters in this novel try to revolt against the 'kampani' for the ample compensation and for the justice. They call themselves as flames but not a flower. They try to sweep the American owner out of India but in vain. Sinha, here shows the anger and wrath of people against the company owner. He tries to show the revolution of people against the globalizing mission of USA through corporation and multinational company.

The poor people of khaufpur try to revolt and fight against the 'kampani'. The 'kampani' owner having their hegemony over the politics, media, economy of India make their protest all in vain. It takes the life of so many people. But the poor people are unable to get justice. 'I think thousands and thousands dead in the last moments of khaufpur. Our whole lives were lived in the dark' (352). In the last moment of the demonstration against the company, so many people are wounded, so many died and so many people get frustration towards the life. Sinha in this extract shows how because of the suppression of the US owned company the native people of khaufpur are living the life in the darkness. In this way Sinha is highlighting the negative

impacts of globalization here in this extract. He is exploring the colonial domination of USA to the native of Khaufpur in the post-colonial era.

Indra Sinha claims that if the step against the colonial attitude of USA is not taken seriously, which it is operating in the name of globalization, then it will create supremacy or hegemony of USA over the poor and underdeveloped countries. He through his characters is exploring the pain, suffering of the poor and innocent local people. 'Eyes I'm done. Khuda hafez. Go well. Remember me. All things pass, but the poor remain. We are the people of the Apokalis. Tomorrow there will be more of us' (166). It shows the frustration of the protagonist, Animal, because their protest against the company failed, which they were fighting, for the compensation and for the justice. He is uncertain and depressed because of the colonial attitude, domination and US hegemony over their economy, politics and infrastructure, which is going to make their future uncertain. So, Indra Sinha, through Animal in the end of this novel is making aware to the people of US domination in the age of globalization.

Here he is showing that how USA is making the globalization as the colonizing mission through which they are emerging as neo-colonial power and trying to have its hegemony over the world. For their colonizing mission they are making multinational companies, media, and film industry as their medium.

So, in this way, Indra Sinha, in *Animal's People*, is depicting the frustration, depression, pain, suffering, suppression of people in the age of globalization because of the domination of USA in the name of globalization. He tries to highlight the negative impacts of globalization through which there is danger of emergence of neo-colonial powers, like USA. These neo-colonial powers rule over the poor countries and try to have hegemony over them through the multinational companies and media. In this novel he is bewaring the world of negative impacts of globalization through

which the powerful countries are taking advantage and dominating and suppressing the poor countries.

IV: Conclusion

Indra Sinha's *Animal's People*, highlights the evil mission of colonization of USA in the name of globalization. He protests the colonizing mission of US in the twenty first century. It reveals the real intention of USA to the poor and underdeveloped countries in the age of globalization. He shows that how USA in the name of globalization is colonizing and suppressing the poor countries and emerging as a neo-colonial power. Despite many multidimensional advantages of globalization to the whole world, Indra Sinha, in *Animal's People*, tries to show the negative impacts of globalization in the twenty first century.

Sinha explores human oppression, suffering, and pain after the chemical leakage which happens because of the indifference of the American owner to the life of native Indians. The people of Khaufpur along with Animal are full of terror and frustration towards their life and future as a result of chemical leakage. But despite giving compensation, relief and treatment the American owners are not only indifferent to the suffering but they try to suppress them and their revolt by hook and crook.

Animal's People, is the protest against the American hegemony and its colonial domination to the poor and the underdeveloped countries in the twenty first century. Animal, the protagonist of this novel, is the representation of American domination and suppression of the native people. He loses everything. Not only him but all the characters of this novel in one way or the other are mentally and physically affected by the chemical leakage in the American owned company. All these characters along with Animal are the mouthpiece of Indra Sinha, from which he is protesting the colonizing mission of USA in the age of globalization.

Sinha claims that the colonial powers have not ended, yet they are still emerging as a neo-colonial power through different means and mediums, in the new form. The multinational companies, media, films are the mediums of these neo-colonial powers to emerge in the post-colonial era. The neo-colonial powers like USA through the multinational Corporation and media in the name of globalization tries to have supremacy over the economy, politics and infrastructure of the poor countries and then they try to colonize the poor people not only physically but mentally, too. *Animal's People* by Sinha explores the colonizing mission of USA through the motto of globalization and interconnection of the world in the twenty first century.

In this novel, Sinha, not only depicts the colonizing mission of the USA but he also explores the terrorism of the USA through multinational corporation and media. The pain, grief, suffering and suppression given to the native Indians by the American owned company and its indifference shows the corporate terrorism of USA and misrepresentation of media.

So, in this way, Indra Sinha, in this novel, *Animal's People* depicts the negative impacts of globalization. He shows the domination of neo-colonial powers to poor and underdeveloped countries. He shows that the motto of globalization is becoming the reason for the emergence of neo-colonial powers in the post-colonial era.

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