

**TRIBHUVAN UNIVERSITY**

**Tension between Global and Local in Yann Martel's *Life of Pi***

**A Thesis Submitted to the Central Department of English  
in Partial Fulfillment of the Requirements for the Degree of  
Master of Arts in English**

**By**

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**March 2009**

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**Letter of Recommendation**

Mrs. Somu Maya Rana has completed her thesis entitled "Tension between Global and Local in Yann Martle's *Life of Pi*" under my supervision. She carried out her research from 27<sup>th</sup> June, 2008 to 24<sup>th</sup> March, 2009 AD. I hereby recommend her thesis be submitted for viva voce.

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## **Acknowledgements**

I have no words to convey my feelings of gratitude to my supervisor Mr. Rajendra Kumar Panthee of the Central Department of English, Tribhuvan University, for providing me scholarly and valuable suggestions as well as good guidance. Without his proper guidance, this work would never be completed. I am deeply indebted to him. Any attempt to express my gratitude to him in words becomes inadequate.

I am extremely grateful and indebted to Dr. Krishna Chandra Sharma, Head of the Department for his suggestions with smiling face and I want to thank my respected guru Mr. Pam Bdr. Gurung, Mr. Sadan Adhakari for providing me necessary suggestion during my research work. I would like to express my special thanks to my guardian as well as encouraging me by my husband Mohan Bdr. Rana (Manoj), my school teachers Mr. Madhu Sudan Acharya, Purna Bdr. Thapa, Indra Kumari Thapa, Tilak Thapa, Dil Kumar Thapa Vasker sir and my brother Mr. Bem Bdr. Rana for their support and cooperative help to complete this contention.

Finally, I am grateful to my loving father Mr. Nar Bdr. Rana, mother Mrs. Tej Kumari Rana and father-in-law Mr. Bom Bdr. Rana, without their incessant sacrifice, support, encouragement and economic support my dream to achieve Master's Degree would remain unfulfilled. I also like to express my gratitude to all the friends who were directly or indirectly helping me to get this contention in its present form.

Somu Maya Rana

March 2009

## **Abstract**

Yann Martel's *Life of Pi* typically deals with the theme of glocalism, which deals the study of Global and the study of Local. Martel debunks the tension between global and local in the novel, through different arena of cultural, economical, geopolitical, ideological and religious. Here, Global adverts to the Western and Local to the Eastern, which is not homogeneous as think by some global thinker rather it always remains in hierarchy. The novel emanates the resistance and protest of local towards the global but it becomes nugatory due to the victory of global over local. Pi Patel, the main character and narrator of the novel, who is Hindu by birth but follows Christian religion, arouses the tension between global and local because powerless local religion Hindu is on the verge of marginalization due to the power of global religion. In the context of culture too, Pi, marries in Canada not following the culture or rituals of global country rather according to the Hindu ritual or culture debunks the rebel of local against global. In the novel *Life of Pi*, Martel not only emanates the tension between West and East, but he also shows the tension within the East likely in global and local.

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## **I. Basic Assumption of thesis and Martel's Introduction**

This research work is an analytical inquiry to the novel *Life of Pi* by Yann Martel, who is one of the winners of the Booker Prize 2002. To explore this novel he projects the Indian culture and people as local and Western culture and people as global which are in tension. And shows, how the relation between the West and East is not homogenous rather powerless local is always on the verge of marginalization and destruction due to the power of global. Not only, that Martel creates a tension between global and local in the different arena of cultural, economical, geographical as well as political and so on.

Martel's fiction begins with a very tricky 'author's note' which describes how he came to write *Life of Pi*. Martel is the man who visits most of the place or country in the world. As he mentioned in his author's note, after devastating news about his previously failed novel, which was described as 'emotionally dead' and "soul destroying." Martel meets a fictional man from a place which is South India Pondicherry. For Pondicherry was once the capital of that colonial empire, French India. What would be the place we learn Pi, the leading main character (narrator too) is also from Pondicherry. During their encounter the man tells Martel; "I have a story for you that will make you belief in god" (x) .Suspicious about his religious intensions, Martel decides to peruse Pi Patel, who is now in Canada. Pi tells his unbelievable survival story to the author, which speaks in epic proportions of how sixteen years old boy lost his family in the ship wreck and ended upon lifeboat with a hyena, an orangutan, a zebra and a 450 pound Royal Bengal tiger.

The *Life of Pi* is a whimsical adventure story told from the point of view of a sixteen year-old Indian boy with a philosophical disposition. At first, the author's note is in the author's voice, but this voice becomes a fictional narrator's as the story

progresses. So, right from the beginning, Martel casts doubt whether this story is fictional or factual. It begins as a simple memoir of a child shipwreck survival, Patel from childhood in Pondicherry amongst the zoo animals then it turns in to a rousing adventure of survival on the high seas. However, Pi's later adventures begin to test the limit of our credulity that calls very things we have read into question. To play with the reader's sense of reality, Martel even mentions and thanks his own two fictional characters; Japanese officials who provided Martel some fictional documents about the shipwreck on Pacific Ocean, where main character Pi was trapped in life boat for 277 days along with Royal Bengal tiger.

At the end of the story, we are left confused about the statues of truth in the story, because the main character Pi proves himself to be a liar. Actually the ship which sinks in the sea was from Japan. After the sinking of the ship two officious Japanese investigators interrogate Pi to know the facts of the wreck and unusual story of his survival. Along with the event Pi describes about the story of his incident. The story with the animal became difficult to understand by the investigators so, Pi decided to tell them another story substituting the animals with human characters and which is neither miraculous nor magical but a tale about brutal human savagery. After telling the story Pi even asks "which story do you prefer?" when both say the story with animal is better he replies "thank you and so it is with god" (317).

*Life of Pi* by Martel is a novel mostly related to religion and culture. The statement "thank you and so it is with god" proves that Pi is a religious man and he belongs to India. By birth he is Hindu but he follows Christian religion. From here Martel argues that, Christianity is globalizing in comparison to Hindu religion. Pi a Hindu or a local man follows Christian religion because powerless local religion Hindu is on the verge of marginalization due to the power of global. Religion became



a kind of tension in Pi's life. Since Pi rejects the major religion like Christian, yet accepts them all, this is the resistance of Local against Global.

In accordance with the economical tension between global and local, Capitalism is also at the crossroad of all kinds of formations. By supporting this point, this novel is also set against the tumultuous period of Indian history known as the Emergency. In 1975, Prime Minister Indira Gandhi was found guilty of charges related to her 1971 election campaign and was ordered to resign. Instead, Emergency lasted for Eighteen months and was officially ended in March 1977 when Gandhi called for a new round of election. The historical legacy of the Emergency has been highly controversial; while civil liberties in this emerging democracy were severely curtailed and Gandhi's political opponents found themselves jailed, abused and tortured, India's economy experienced a much-needed stabilization and growth. Due to capitalism poor countries are suppressed by the powerful and rich one. In *Life of Pi* Piscine (Pi) Molitor Patel's father, a zookeeper in Pondicherry, India, grows nervous about the current political situation. Speculating that, Gandhi might try to take over his zoo and faced economic condition; Pi's father decided to sell off his zoo animals and moved his family to Canada. Finally, the departure of Pi's father from India to Canada for the betterment of the family and economic background can also be call geographically as well as economically global and local tension or victory of the globalization over local.

In the manner, in the next story about brutal human savagery Martel shows the suppression of global towards the local through the human characters. The characters were Chinese boy (zebra or sailor), French man (hyena or cook), Mother (orangutan) and I (Pi). In this story a Sailor is wounded and has a broken leg. In order to save his life, the French man gave an idea to amputate his leg. French man's idea proves to be

wrong and the sailor dies with-in a few days. After his death the cook started to take a piece and bait it. “He kept chewing. In fact, he lifted his head up and quite openly put the rest of the strip in his mouth ‘Tastes like pork’, he muttered” (308). Through this point of view Martel presents the domination of Western to the Eastern. The Western man (French man) Cook butchered one local man Sailor (Chinese boy) and eats his flesh like the way, one human butchered and eat the meat of animal , means suppression of human to animal.

### **Yann Martel and His Writing:**

Yann Martel was born on June 25, 1963, in Salamanca, Spain, to Canadian parents. His parents, both civil servant, came from French Canadian descent, and Martel spent his childhood living in several different countries through out the world, including Alaska, France, Costa Rica, Ontario, India, Iran, Mexico, Turkey, Canada, and the Unit Canada, taking residence in Montreal, Quebec. Martel’s father was a poet as well as a diplomat, once receiving Canada’s Governor General’s Award for poetry. Martel attended Trent University during the 1980s and graduated with a B.A. from Concordia University in 1985. After college, he worked at a variety of odd jobs, including librarian, tree planter, dishwasher, security guard, and parking lot attendant. During the academic year of 2002 through 2003, Martel served as the Samuel Fischer Professor of Literature in the Department of Comparative Literature at the Free University of Berlin, Germany, where he taught a course in “Meeting the Other: The Animal in Western Literature”.

Martel first published volume of fiction; *The Facts Behind the Helsinki Roccamatios and Other stories* (1993) is a collection of four short stories. The title story concerns the friendship between two young men, one of whom is dying due to

the AIDS virus. To fend off their illness and impending death, the friends share a series of connected stories about a fictional Italian-Finnish family—the Roccamatios—which they set in the context of real historical events of the twentieth century. While the dying man’s stories become increasingly morbid, the stories told by his friend become increasingly optimistic. In “The Time I Heard the private Donald J. Rankin String Concerto with One Discordant Violin, by American Composer John Morton,” a young man touring Washington. Stumbles into a concert performance given by the Maryland Vietnam War Veterans Chamber Ensemble. “Manners of Dying” is written as a series of letters from a prison warden to the mother of a hanged man, recounting the final hours before his death. *Self* (1996), is a Martel’s first novel which is fictional autobiography covering the first thirty years of the narrator’s life. The narrator begins his life as a boy and wakes up one morning at the age of eighteen to find that he has inexplicably changed into a girl. S/he eventually becomes a man again around the age of thirty. The narrator experiences two extremely traumatic experienced during his/her life—the death of his/her parents in a plane crash and a brutal rape by a neighbor. *Self* explores themes of connection, isolation, selfhood and otherness, as reflected in the narrator’s maturing sense of self as he/she develops into a young adult and aspiring writer.

### **Literature Review**

Martel’s, *Life of Pi* has received various responses and criticisms from various perspectives. Some critics relate *Life of Pi* with Defoe’s *Robinson Crusoe*. Some critics interpret it as religious book where some totally deny that *Life of Pi* as a religious book. Other some take it as animal book, a part from that for some it becomes a story of marginal expelled and subaltern.

Critic Linda M. Morra compares *Life of Pi* with *Robinson Crusoe* and she takes narrative as means of survival in the face of cruelties she finds Martel's novel as a kind of fictional biography, and she also states that the book also seems facet of Defoe's book, derives its moral orientation from puritan moral tracts. The autonomy and economic rewards that Crusoe and Upwardly middle class enjoyed many have been result of solid work ethic, but they were also the product of imperial exploitation. Linda M. Morra opines:

Martel's choice of an Indian for his protagonist seems implicitly to make this point about Crusoe position in the world. Moreover, if Crusoe himself discovers religious belief and experiences a convention because of his hardships, Pi demonstrates a kind of spiritual precocity since he has explored even, celebrated three major religious belief systems in advance of his ordeal at sea. [ . . . ] Pi's life conveyed to the Japanese investigators at the end indicated that narrative like religion renders the cruelties of the survival more tolerable. (164)

For, Linda M. Morra, narrative is means of sheltering in the fact of cruelties. And for her there are similarities between shipwrecks survived Robinson Crusoe and Pi Patel because both of them take shelter of faith in god in the face of cruelties.

Among the various, M. K. Dollar is one among positive critics who considers the text as religious one for his Martel's novel is that offers a fascinating insight of all major religions "The plot has more to do with perception than with answer, explores themes like trust unfettered imagination our animal instincts, nature of animal and offers a fascinating insights into Hinduism, Islam, and Christian" (40).

Another critic William Skidessy analyses the novel *Life of Pi* as a riotous imaginative excursion, and infused with such child like exuberance. He opines:

Naturally, it is an entirely improbable scenario, but this does not matter, because the telling is so compelling. Unlike Thubron and Mosden, Martel has allowed his imagination free rein. Who, offer all, needs plausibility when you've got close-quarter descriptions of ferocious animals tearing into one another ("The Zebra was being eaten alive from inside"? "There was a noise of organic crunching as windpipe and spinal cord was crushed")? (8)

By this analytical passage, William Skidesly offers reader to know that ferocious animals tear one another and at last powerful destroys the powerless.

As a liberal critic of Martel, Phoebe Kate Foster sees the prospects of multilayer of understanding of *Life of Pi*. He paves the way for postmodernist interpretation as he finds this fiction as a time less and not easily falling in any category or in any topic. As he argues:

Pi is timeless book not falling into easy categories of allegory or parable but paradoxical and gently challenging ambitious in its scope and utterly unique in the current literary scene. Its style is elegant but readers, friendly and highly informative on such vast numbers of topics that rather boggles the mind. It offers so many levels of understandings that one can easily pick and choose which floor to get off on. All of them are equally satisfactory. (65)

Foster's analysis paves and opens the ways for postmodernist interpretation where multi-possibilities and multi-understandings of a single text have always been promoted.

Similarly another critic Wynne-Jones, Tim, analyzes Martel novel *Life of Pi* and gives the heading “Kids love Pi too?” where children mostly enjoyed it as a children book. Here he opines:

There’s a picture of a boy smiling as he reads *Life of Pi*, Yann Martel’s novel. There are endorsements from three young readers. “Richard Parker is my favorite character”, says a twelve-year-old. “*Life of Pi* is the first book I’ve ever read through twice”, claims a fifteen-year-old. Winston Rosser, age thirteen, says: “This is a terrific book in which Pi wrestles with religion as much as with a 450-pound Royal Bengal tiger. It is eye-opening original and fun”. (4)

Knowing the children psyche Tim Jones Wynne analyze Martel’s novel as a kids book, where children mostly enjoy with Pi and Richard Parker a Royal Bengal tiger.

Further, examining the novel critically, D.George views the novel as cultural study, interprets *Life of Pi*, as a story of expelled and of subaltern. For George’s, Pi is subaltern and his story is the story of loss and trauma, he takes Pi’s story to be unheard truth, he picks up some instances of Pi’s telling his story and evaluates Pi to be marginalized and subaltern and he further paves through the following passage::

Narrative and art are significant resources for those who are interested in learning how to hear the expelled voice of woman, queers, trans sexual subjects and the subaltern because unlike dominant histories which peruse importantly narrated stories of struggle and loss on privileged perception. In so doing they sustain tension between fact and fantasy. *Life of Pi* expresses this tension directly because the reader is uncertain if Martel’s story is history or fantasy. Martel

perhaps suggesting that if we are interested in the emotional reality of an event [...]. (169)

Such a way, as a critic from cultural studies, D. George's regards *Life of Pi* as the voice of the expelled and subaltern. For him, Pi's story is history of marginal.

The literature review above debunks that, *Life of Pi* has received criticism from various perspectives. All of these critics have their monotype and one sided interpretation of the text, which is not complete understanding of the book.

Approaching the text through same perspectives and assuming to get final and complete understanding of book is traditional approach. None of the above cited critics have touched the issue of glocalism (study of Global and study of Local) where Martel's fiction demands a genuine research in this field. The researcher therefore, wants to approach Martel's fiction through a glocalism look.

## **II. Tradition and Movement of Global and Local (Globalization)**

The term Globalization is one of today's cliché. This is the term which is most used and abused in language. The term has been a cliché and uneven process because defining the term precisely is hardly possible because most of the writers reject the possibility of clear definition of this term. Nevertheless, a consensus among the authors is that, globalization is a wide ranging of economical, geopolitical, cultural and as well as ideological movement which makes the world smaller and interconnected that in effect, it has become one place. Globalization, thus, can be defined as the intensification of world-wide social relations, reflects the sense of an immense enlargement of world communication as well as of the horizon of a world market and the compression of the world and the intensification of consciousness of the world as a whole.

Of course, not everyone is affected by or conscious of this globalization process. Because along with the process and like the manner, emerged marginal group searching the location of its placeness. The Local suggests the third world, where people are feeling alliances and nostalgic even in their own (place) homeland. Such a way it could be argued that this is one of the problems in attempting to formulate a theory of globalization that the theories often adopt a totalizing logic and assume some master process of global integration which it is assumed is making the world more unified and homogeneous.

The term "Globalization", directly or indirectly emerged from the very early human civilization to the contemporary period in different ways. So that, it is also said to be globalization is an uneven process. By the process there came different types of consciences and development in human civilization like the ways, in the pre-historical period which is earliest phase of globalization. At that time, too, there was geographically globalization because hunters and gatherers reached the Southern tip of South America.



But later this process also changed dramatically when humans took the crucial step of producing their own food.

Similarly, in the pre-modern period came the concept of empires. Along with this invented the writing in Mesopotamia, Egypt and central China. Marking the close of the pre-historic period, these monumental inventions amounted to one of those technological and social boosts that moved globalization to a new level, such as the concept of economic, cultural and religious globalization emerged.

In the early modern period which is associated with 18<sup>th</sup> century European Enlightenment project of developing objective, science, achieving a universal form of morality and law. During these periods Europe and its social practices served as the primary catalyst for globalization. Like the manner, the rise of European metropolitan centers and their affiliated merchant classes represented another importantly factor responsible for strengthening globalization tendencies during this period.

In the modern period, Australia and the Pacific islands were slowly incorporated into the European-dominated network of political, economic and cultural exchange. Most European nation-states subjected large portions of the global south to direct colonial rule. Economic sector is guided by the activities of multinational banks, capital and goods flowed across the borders relatively freely as the sterling- based gold standard made possible the worldwide circulation of leading national currencies like the British pound and the Dutch gilder. There became a globalization in important commodities like grains, cotton, and various metals as well as goods like coca-cola drinks.

### **Contemporary Globalization in different Dimension (1970s)**

It is the phase of meteoric rise (since the 1970s) of the globalization. But from this phase onwards many analysts put their ideas from different points of views. Some favor but

others reject it as a form of domination by First World countries over Third World, which individual distinctions of culture and society become erased by an increasingly homogeneous global culture and local economics are more firmly incorporated into a system of global capital. Though in this phase we will identify, explore and assess patterns of globalization in each domain while keeping in mind its operation as an interacting whole, although we will study the various dimensions of globalization in isolation very shortly.

Economic globalization refers to the intensification and stretching of economic interrelations across the globe. Gigantic flows of capital and technology have stimulated trade in goods and services. Markets have extended their reach around the world in the process of creating new linkages among national economics. Huge transnational corporation's powerful international economic institutions and large regional trading systems have emerged as the major building blocs of the 21<sup>st</sup> century's global economic order.

Political globalization means to the intensification and expansion of political interrelations across the globe. Political globalization is most visible in the rise of supra territorial institutions and associations held together by common norms and interests. In this early phase there structures resemble an eclectic network of interrelated power centers, such as municipal and provincial authorities, regional blocs, international organizations and national and international private-sector associations.

By the way, cultural globalization is intensification and expansion of cultural flows across the globe. In discussion on the subject of cultural globalization there raised a question: Does globalization make people around the world more alike or more different? To answer this question a group of commentators or pessimistic hyperglobalizers argue in favors of the former. They suggest that we are not moving towards a cultural rainbow that

reflects the diversity of the world's existing cultures. Rather, we are witnessing the rise of an increasingly homogenized popular culture underwritten by a western 'culture industry' based in New York, Hollywood, London, and Milan. Although, there have been serious attempts by some countries to resist these forces of 'cultural imperialism' - for example, a ban on satellite dishes in Iran, and the French imposition of tariffs and quotas on imported film and television-the spread of American popular culture seems to be unstoppable.

(Globalization 70-71)

Before talking about ideological globalization, it is necessary to be clear on what is an ideology. It is defined as a system of widely shared ideas, patterned beliefs, guiding norms and values and ideals accepted as truth by a particular group of people. Ideologies offer individuals a more or less coherent picture of the world not only as it is, but also as it ought to be. Mark Rupert in his *Ideologies of Globalization* (2000), writes that the heated public debate over whether globalization represents a 'good' or a 'bad' thing occurs in the arena of ideology. Hence, before exploring the ideological dimension of globalization, we should make an important analytical distinction between globalization- social process of intensifying global interdependence that have been described like Thomas Frank's *One Market under God* (2000) in different, often contradictory ways-and globalism an ideology that endows the concept of globalization with neoliberal and meanings. Up to now, however, the ideals expressed by these groups have not been able to dislodge the dominant neoliberal discourse of globalism.

A critical examination of the file central claims of globalism suggests that the neoliberal language about globalization is ideological in the sense that, it is politically motivated and contributes towards the construction of particular meanings of globalization that preserve and stabilize existing asymmetrical power relations. But the ideological reach of globalism goes far beyond the task of providing the public with a

narrow explanation of the meaning of globalization. Yet as both massive antiglobalist protests from Seattle to Genoa and the AlQuaeda terrorist attacks of 11 September 2001 have shown the expansion of this globalist ideology has encountered considerable résistance.

### **Emergence and Movement of Local**

The term 'local' specially refers to the "Third World," constructed by the West in the process of Globalization. So the word local, created by the West is not universal because East is not like that of what they thought under developed, inferior, uneducated and so many named by Western hegemonization. Such a way the term 'local' emerged and began from the process of the globalization. So, whenever human civilization started and progressed, along with it developed the concept of local. In the historical period local people and countries were totally hegemonies being inferior and powerless, and controlled by the West. But in present situation people of the local as well as countries are conscious about the suppression. Of course, not everyone is affected by or conscious of this globalization process to the same extent. It could be argued that this is one of the problems in attempting to formulate a theory of globalization which it is assumed in making the world more unified and homogeneous. From this perspective the universalizing process of the new communications technology that aggravates the power of the flows of finance and commodities means that local cultures inevitably give way. Localism and a sense of place give way to the anonymity of no place spaces or simulated environments in which we are unable to feel totally at home. Now in the contemporary period people of local are fully conscious about the oppression of the west, so local people are now coming in the form of resistance against western hegemonization.

Though the demarcation created by European as West and East, powerful and powerless, rich and poor, civilized and barbarous, global and local, do not assemble in every situation, because there are many examples against the view constructed by the Europe as like, even in East there are many such developed rich and powerful countries as well as globalize.

In such a way, different writers and authors give the meaning and tradition of what local movement and local is. Though we can't get the similar definition within themselves, in different contexts is highly uncertain. Leaving earlier definition here in contemporary period we can give the brief explanation about it.

As in the book, *Global/Local*, Arif Dirlik, local means as the site of resistance to capital, and the location for imagining alternative possibilities for the future. It would seem by the early nineties that local movements to save and reconstruct local societies have emerged as the primary expressions of resistance to domination of Global hegemonization. He further elaborates;

Chipko movement in Northern India to the women workers of the maquiladora industries of the United States-Mexican border, from indigenous peoples' movements seeking secession from colonialist states to the Western Kansas countries that wish to secede from Kansas and United States because they feel abused by their governments.... (22-23)

So, local movements have emerged as a pervasive phenomenon of the contemporary world. These movements find resonance in radical social theory in the increasing frequency with which the term 'local' appears in considerations of the present and future of society globally.

For Dirlik, the 'local' also means as a site both of promise and predicament. Although there is oppression and marginalization towards the local from the very

beginning phase, he shows local as a site for hope (promise) in the future. He further says, local as a site of predicament which suggests the restriction and a difficult situation or unpleasant situation in the globalized world. So, for this, oppression needs resistance and hope to the local sight against the global. The latter, too, must surely enter any consideration of the local as a site of resistance to and liberation from oppression.

Within the sociological tradition, the term local and its derivatives, locality and localism have generally been associated with the notion of a particular bounded space with its set of close-knit social relationships based upon strong kinship ties and length of residence. Mike Featherstone further elucidates:

[. . .].The latter terms, drawn from the ideal type delineated in Tonnies's influential *Gemeinschaft* and *Gesellschaft*, have been used to emphasize the historical and spatial continuum between small relatively isolated integrated communities based upon primary relationships and strong association of the modern metropolis. The second assumption, taken from anthropology, emphasized the need to provide ethnographically rich descriptions of the particularity of relatively isolated small towns or village. (*Global/local* 47-48)

Here, local is not only in the concept of third world and Eastern, the meaning of local is multiple. Except the third world as a local, some where creates the local within their own developed countries like, Europe and America. The condition and situation of the local people in global countries are same like of the third world constructed by the west. As an instance he writes:

[. . .], we get a strong sense of a distinctive working class way of life with its occupations, homogeneity, strictly segregated gender role with male group ties and the "mateship" code of loyalty dominant both in work and

leisure (drinking, gambling, and sport). Women were largely confined to the separate home sphere.[...] A has been pointed out there is a danger of taking this picture of working class life as the definitive one, the real working-class community, and missing it's particular location in time and space- the northern working-class town of the 1930s. (48-49)

In such a way, the condition of the local in every place is very much pathetic and miserable. The above discussion about women domination even in local community is the example of the situation of local. When we speak of a locality, then, we should be careful not to presume an integrated community. There are problems with establishing the extent to which localities were integrated in the past. And have to aware of the location in time-space and social space of those who make such pronouncements and that they might be painting a nostalgic and over unified picture.

To sum up, though, the seemingly globalization suppressed and marginalized the Third World; globalizing theories are produced by local theorist themselves. What does seem clear is that it is not helpful to regard the global and local as dichotomies separated in space or time; rather, it would seem that the process of globalization and localization are inextricably bound together in the current phase.

### **Global and Local Tension**

The word 'tension' here refers to the counter argument or verbal as well as behavioral struggle between two groups of countries. As an instance, the tension between local countries and global countries caused by capital or economy, which plays the role of crossroads of all kinds of formations, where, that capital constructed such hierarchy (between countries) this country is rich, powerful and should follow the ideology and order made by such countries and in the next side that country is poor and weak so, that

weak one should follow the further. It is not only the case of Western where there are the settlements of different ethnic group's class and races. The behavior there, too, is same like of the Western and Eastern. Always powerful and main stream of the people suppress and oppress to the weak and creates the hierarchy that marginal as local and center as global. In such situation, for their survival and for their identity local counter act and show the resistance in differently against the global. Women and ethnic groups' people are the victim of this situation, so these local people within local are the best example of that problem on Eastern case.

In such a situation local people always show resistance and anger against those global, but, in this struggle of tension, global always becomes victorious over local using the power. At last the local continuously run after the global. Although local show their anger against them, never able to come in their destination and feel themselves homelessness within their own country or homeland.

The very term 'tension' between countries and within country is not a congested but of the broad term. Because, the scope is generalized in different sectors as like; in geopolitical, cultural, economical, and ideological as well as in different genres, too. In such field both of them have their own vision to make the rigidity in their notion. Although, globalization is the process of development and example of modernity, it has its own fault in the way of its succession, which is of the oppression to other. Similarly, local always tries to preserve the culture, and lights in every field should share by all levels and should not dominate other in the name of development. But, whatever the argument brought by local is unheard by those so-called global and puts them always in the margin.

Examining, history from the perspective of personal commitment to resistance, Said's "*Orientalism*" in 1974 dramatically heightened the consciousness of power and



culture relations, vitally affecting segments of disciplines in the humanities. The history of decolonization and the memory of administrative and occupational colonialism, dangerously verging on nostalgia at times, form the base on which colonial and minority discourses have been built in recent years. However the circumstances surrounding this process of “liberation” and “independence”, have no widely accepted. Because now even in post colonial period, too, such colonized are not enjoying the freedom and displacement.

After the World War II, independence appeared to have ended the humiliating and exploitive colonial domination that had lasted anywhere covering at least 89 percent of the earth’s land surface. And yet freedom and self-rule for which the colonized had bitterly struggled often at the cost of immense sacrifice were unexpectedly elusive. Decolonization neither, effected emancipations and equality nor provided new wealth for peace. Instead, suffering and misery continued nearly everywhere. The welfare of the general population worsened in many old colonies with the possible exceptions of the East Newly Industrialized Economies and the Association of South East Asian Nations. The “Postcolonial” deterioration that Basil Davidson recently called “the black man’s burden” was a result of double processes of colonization and decolonization, which were inextricably intermeshed.

On the one hand, effect of the globalization, local people are struggling for their identity even after the II world war, but on the other, Western industrialized nations had the luxury of several centuries. However, bloody- to resolve civil strife’s, religious wars, and rural/urban or agricultural/industrial contradictious. Former colonies had far less time to work them out, and they had been under the domination of colonizers-global (alien powers). Thus, most former colonies (local) have yet to agree on the logic and objective

of a geographic and demographic unit. Masao Miyoshi, in his book: *Borderless World?*

Further elaborates:

One can not forget that there were countless cases of overt and covert interventions by the United States and other global or colonial powers through economic, political, and military means. Peaceful progress has been structurally denied to the local. Alliances among Third World state against First World domination such as the Bandung Conference (1955), the Organization of petroleum Exporting Countries (OPEC, 1960), UN Conference on Trade and Development (UNCTAD, 1964), and the New International Economic Order (NIEO, 1974). (*Global/Local* 81)

But all performed poorly, ultimately surrendering to the Breton Woods system, which the victorious West established in 1944 for the post war management of the suited world with the World Bank, International Monetary Fund (IME), and General Agreement on Tariffs and Trade (GATT) as the three central economic instruments.

Moreover, from the tension between global and local emerged the cultural and geographical disorder in the world. Though the global hegemonization created the chaos situation to the marginal countries and groups, it is ongoing process and forces that are disrupting local communities, nations and regions into something else, whether nightmarish, hybrid or neo sublime. For such tension between global/local, and victory of global Dirlik notes:

In the movie "*Local Hero*" in United States, [. . .].The Corporation seeks to bargain the town people out of their property-since, we are told, and they are not mere Third World people who may simply be pushed out of the way. The locals, though excited by the promise of unimagined wealth [...] The film ends with the CEO scrapping the planned oil complex in

favor of building a research laboratory where refineries and docks were to have been, and the jungle of urban life and global corporate operations, with only memories of what might have been. (*Global/Local* 21)

What seemed most remarkable about it at the time was its romantic nostalgia for the concretely (and therefore humanly) local against the abstractly (and therefore, dehumanizingly) Global. In hindsight it seems romantic still, but some what less nostalgic. We know that the humanization of one corporate CEO does not add up to the humanization of capital, and we are even more aware than before that the salvaging of one local community from the ravages of capital does not stop the onslaught of capital on community.

Similarly, the world is becoming smaller and interconnected, in effect, it has become one place. So the Third World and people are feeling divorced from the physical locations in which we live and work. In which local people are unable to feel totally at home. At the same time there is also the sense that such monological accounts which equate the success of the globalization process with the extension of modernity, that miss the cultural variability of non-western, nations-state and civilization. In the work, “Localism, Globalism and Cultural Identity”, Mike Featherstone further notes:

Of course, not everyone is affected by, or conscious of, these globalization processes to the same extent. It could be one of the problems in attempting to formulate a theory of globalization, that the theories often adopt a totalizing logic and assume master process of global integration which it is assumed is making the worked more unified and homogeneous, means that local cultures inevitably give way. (*Global/local* 46-47)

So, in this tension, locals are showing their resistance towards the global of homogenization. Because of this conflict and increased complexity and sensitivity to

change the capacity to transmit information about shifts in fortune is more difficult to retain lasting and over simplified images of others. It can be argued that the difficulty of handling increasing levels of cultural complexity and the doubts and anxieties they often engender, are reason why “localism”, as the desire to return home.

Global and Local tension from the view point of ideology is also one remarkable issue, where modernist technology has gone the farthest of all in stamping upon the local its derogatory image: as enclaves of backwardness left out of progress, as the realm of rural stagnation against the dynamism of the urban, industrial civilization of capitalism, as the realm of particularistic culture against Universal Scientific rationality, and, perhaps most importantly, as the obstacle to full realization of that political form of modernity, the nation-state. The teleology has been resisted not only in the name to “traditional localism that sought to preserve received forms of local society, but by radical critics of modernity as well. Anti-modernism rendered the local into a refuge from the ravage of modernity [...] Peter Kropotkin’s plans for “Industrial Village” as the foundation for anarchist society. Karl Marx and Friedrich Engel, who rejected the “Utopian” in favor of “scientific” socialism, nevertheless saw in “abolishing the contrast between town and country”. (*Global/Local* 23-24)

In global capitalism or late capitalism, it is increasingly difficult to point any nation or region as the center or global capitalism. More than one analyst has found an analogue to the emerging organization of production in the northern European “Hanseatic League” of the early modern period. With power lodged in transnational corporations, which by definition transcend nations in organization, the power of the nation-state to regulate the economy internally is constricted, while global regulation of the economic order emerges as a major task. This is manifested not only in the proliferation of global organizations, but also in efforts to

organize extra national regional organizations to give coherence to the functioning of the economy.

Among the tensions, economy, tension created by the globalization is remarkable. The trans-nationalization of production is the source of once unprecedented unity globally and fragmentation. The homogenization of the globe economically is such that Marx's prediction of the nineteenth century premature for his time, finally seem to be on the point of vindications. At the same time, however, there is a parallel process of fragmentation of work; globally in the disappearing of the centre to capitalism and locality in the fragmentation of the production process into sub-national regions and localities:

The fragmentation of space and its consequences for Eurocentric, also imply a fragmentation of the temporality of capitalism: the challenge to Euro centrism, in other words, it is possible to conceive of the future in ways other than those of Euro American political and social models. Here, once again, it is difficult to distinguish historical reality from ideological illusion, but the complexity is undeniable. (Dirlik 30-31)

From the perspective of global capitalism, the local is a site not of liberation by manipulations stated differently, it is a site the inhabitants of which must be liberated from them to be homogenized in to the global culture of capital their identities reconstructed accordingly.

The global and local tension in the space of culture within the global is also one most important point to discuss. There is usually the assumption of a stable homogeneous and integrated cultural identity that is both enduring and unique. In this sense it was often assumed that members of locality formed a distinctive community with its own local culture-something which turns the locations of their day-to day interactions from physical space in to a "place". For example:

Studies of small rural communities in the west of Ireland or North Wales yet here and in other community studies soon became preoccupied with the problems of delineating the boundaries of the locality. It soon became clear that the most isolated community in Britain or the United States was firmly plugged into a national society. [...] influential studies such as *Middle town and Yankee city*, was to examine the ways in which local communities were being transformed by the process of industrialization, urbanization and bureaucratization. (Featherstone 47-48)

This way, the tension between global and local in the situation of west, where the local inhabits, there is also the tension within the local. It is prevailing in especially in the working class people. Male are represented as powerful and women as inferior and marginalized. So, men as global and women as a local, where theory of Foucault is plausible. Unlike in the context of West and East, the situation of the entire margin becomes similar in local within of the local.

In different communities, local are in a situation, in which they possess sufficient power resources to be able to manipulate the boundary of their community to their own advantage and maintain their sense of cultural identity. But the presence of global tourism the existence of local reaches in the verge of the decline. For example:

Ainu, who were a “hunter and gatherer” people inhabiting the northern Japanese Island of Hokkaido, which only became officially integrated into Japan after the Meiji Restoration. During the 1970s an Ainu cultural movement developed which not only established schools for the teaching of their language and traditions, but also in certain areas established traditional village. Tourism (global people), then, has been consciously

manipulated for the purposes of the reconstruction of Ainu cultural identity. (68-69)

Though other cultural movements like tourism cease to be seen as a resource, but in many cases it identified, as a major element in the process which is destroying localism and ethnic identities. Not only that the tourist industry the dominant force since the decline of the plantation economy, because identified with the taking of land and the co-modification and trivialization of culture as exotica.

The entanglement of the global and the local and problematic position of nation-states in globalization must not be examined only as political questions; they are first questions of image and technologies of representation. The development of technologies in the global space, rituality of the local is transformed in different unmatched and unreal. Yoshimoto further gives the movement of these transformation and representation:

The first moment is vanishing point in perspective art (global) during Renaissance. In such painting image as a sign effaces it self. It creates illusion of pure (local) physical reality. The second is the invention of photography and film which gave rise to the illusion of the object's unmediated physical presence in real time. The latest phase of development of representational technologies has been brought by a digital image, which unlike earlier images does not require any preexisting object. The quality of which progressively deteriorates as they are further removed from the original source. (109-10)

Global media environment and access to multiple channels and types of transnational media is problematizing our received notions of, and demanding new approaches to, questions of national cultures, identities, national cinemas and genres,

which direct us to critical and global cultural process. But, by focusing to the problem of local Hamid Naficy further writes in the perspective of local, as a resistance:

Indeed foreigners dominated the modern English literature, studio system and the master genres of Hollywood cinema. However, little attention has been paid to theorizing the expatriate of exile genre, particularly on cinema. [. . .]. Such a way for the identities of local, they are bringing the genres like cinemas opposing and showing resistance to the global. [...] Global suppression over local became bitter to the local. As a result local film makers also began to make film focusing only about their culture, nation, tradition, ethnic, residence and origin. (Hamid Naficy 119-20)

With reference to the matters of tension, West being a powerful creates identity to the East, which suggests the global oppression and representation to the local. Karen Kelsky further writes:

Since the late 1980s, a small population of young Japanese women has become the subject at intense controversy within Japan and abroad for its allegedly aggressive sexual pursuit of white, black, Balinese and other non-Japanese males. The activities of this woman-labeled “yellow cabs”, in a racist, sexist, slur coined by their foreign male conquests and appropriate by the Japanese mass media. (173)

Such a way representing to East as a “Yellow cabs”, West is becoming superior and behaving like a racist. Next, it is the global and local tension within local (Japan) between male and female. As a result local (women) are showing resistance to global (male). Such a tension is world wide, where local are continuously expressing their anger over global, but, whatever they show the anger it is meaningless. It means powerful always suppress to the powerless or local to global.



It is the example of, how the West persuade to East for its benefit and suppress to local by global deceiving to East. Although, Japan is powerful country becomes local in front of global America. Interestingly US vice-president Quayle's own comments at the ceremony suggest that the official view does not simply see the initiative as a way of forming bonds but as a practical decision as to comparative advantage and means of trading off competencies in a global situation:

No doubt both Japan and United States will continue to be technological leaders. Both of our countries have strong economies thanks to hard work and creative ability of our people. We each have unique strengths. [...]  
Japanese people and industry have long understood the impotence of learning about foreign technology; you have come to the United States and attend our business, invested in our economy. We have and will continue to welcome you to our country. It is the time that we in the United States do more here in Japan. (265-266)

It is the conjure nature of the West, because, US persuades Japanese companies to invest economy in America. The last sentence is interesting in its ambiguities: the suggestion is simultaneously that the US and Japan work together but that the particular advantage in the hierarchy should be to the United States.

To sum up, that globalizing theories are self-representations of the dominant particulars or it is produced theorist themselves. Globalization can be defined as the intensification of world wide social relation and it enlarge the world communication and world market of the world as a whole. Hence, the West was able to impose its particular vision of the "exotic order" on distant part of the world.

### III. Justification to the Tension between Global and Local

Yann Martel's, *Life of Pi* is very much self conscious novel, having narrative strategies often associated with glocalism. Though his novel is based on an old fashioned allegorical tale, he baits his readers with serious themes and trawls them into a sea of questions and confusion. Even in the deeper level, he also creates the tension between Western and Eastern through their culture as well as people. Martel shows different aspects of tension in different fields like, in economy, culture, political, ideology as well as in religion. Not only that, his novel also proves how such local exposes their resistance towards, those so called global. His novel in the way to presenting the tension between Western and Eastern also presents the tension within Eastern or within local. Because, according to Foucault's idea; powerful always creates truths and identity over powerless. Similarly, the novel explores like above situation in marginal group or local within the Global.

Seemingly the plot of the novel, is similar to the ancient sea voyage, caste way themes of classics like Defoe's *Robinson Crusoe*, Swift's *Gulliver's Travel's*, Coleridge's *The Rime of Ancient mariner*. Such novels itself suggest the theme of colonization, which is the earlier phase of the contemporary globalization to the local. The same like theme also has brought by this novel and written in the basis of colonization. So, we come to know that, certainly inside the novel too, has the abundance instance of global and local tension. The cause by the plot setting of the novel similar to Defoe's *Robinson Crusoe* suggests the novel is based on with the earlier phase of direct colonization for different objectives like to spread religion and to exaggerate the colony. The history of the colonization is obvious that, many European and American had departed to the next nation from their own nation for the enlargement of the spaces of their colony. Similarly, in the novel *Life of Pi*, Martel

has made the plot of the story with the journey of sea voyage from India to Canada. Albeit, he has used the character like Piscine Patel, one Indian man, is his conjure nature to deceive the East. Even the sea voyage from India to Canada also is the same. It also proves the Westerner delusive demeanor towards the local. We can easily say that, Martel as an author and narrator from the West (Canada) indirectly, trying to colonize the local.

For the intensification and justification to the point, novel as an earlier phase of colonization, Martel, the narrator of the novel seems to intensify the Western religion or Christian religion to the East. Because, in the previous phase of globalization too, European or Westerner used to come in the East spread their religion and used to colonize them from different objectives. Impact of Christian religion to the Eastern man Piscine Patel (Pi), one main character of the novel who is Hindu by birth proves globalization of local religion. Pi Patel, Indian man, inherently Hindu at first but later he also adopts Christian religion. At the same time appears tension between global and local as well as Piscine's acceptance of Christian religion instead Hindu clarifies the celebration of win of the global over local. To clarify the point, Martel further writes, "There is no mistake," said the priest. "I know this boy. He is piscine Moliter Patel and he's a Christian" (66). Piscine Patel, who is religious man, follows multiple religions. So, *Life of Pi* is a novel where Martel periodically offers us to believe in God through his fiction. But his objective is different, that is spreading the Christian religion all over the world comprising all people in one religion. That is why the argument above mentioned supports the aim of Martel and Westerner to control every one through the religion, which is also becomes the supporting notion of early phase of globalization.

But the point here is that, all of the countries and people are not agreeing to this idea whole heartedly. Then in the process to include all in one religion becomes one problem of tension that is compelled to follow the Christian religion. As a result those, who are made marginal must face many problems and emanate the resistance over such oppression and suppression of the so-called global or Western countries. Country or the people, who are hegemonies by such power then begins to rebel though s/he should feel the tragedy of being a loser. In this novel too, Martel, author as well as narrator, who is Westerner or he is from Canada has laden the power over one weak country people of India Piscine Patel to follow the Christian religion. This is the tension to Piscine Patel to follow other religion because at that situation he falls in dilemma, which he must have to follow. In the one hand, he is Hindu by birth and on the other Christianity is truth created by powerful Western. So in his dual situation he believes both. "The pandit spoke. He's a good Hindu boy" (66). By this statement and belief, Patel as an Indian he is Hindu. But the next statement Patel himself whispered, "There is salvation only in Jesus" (67) points out Patel as a believer of Christianity. He can't disregard both of the religion. It is also can say that, though the compulsion and truth is in Christianity created by the global, he, easily can say, he is a Hindu boy. That is somehow represents the resistance of local. Not only that, through the description inside of his house in Canada, related material about Hindu religion suggest how he resists against the global:

His house is a temple. In the entrance hall hangs a framed picture of Ganesha, he of the elephant head. He sits facing out-rose-colored, pot-bellied, crowned and smiling three hands holding various objects, the fourth held palm out in blessing and in greeting. He is the lord over comer of obstacles the god of good luck, the god of wisdom, the patron

of learning. Simpatico in the highest. He brings a smile to my lips. At his feet is an attentive rat. His vehicle. Because when lord Ganesha travels, he travels atop a rat. (45)

The picture of Ganesha has hanged in the wall, is the symbol of Hindu God. All Hindu people believe him as a God of good luck and wisdom. Whatever the good deed are going to do, before that, Hindu people worship at first the God Ganesha. So, the picture of Ganesha hanging in Patel house symbolizes the resistance and anger of local. Albeit, Pi makes happy to global man Martel, along with, also debunks his rebel over the suppression even in the Canada. The sentence, “His house is a temple” means, Pi’s believe in Hindu religion and the picture of Ganesha is hanged in the very entrances hall of the home represents his more devotion to the local religion rather than global. Other local Gods inside the house of Pi in Canada intensify the resistance of the local.

The condition of the local, in the situation of struggle with global is that, whatever they expose the anger, it becomes nugatory. At last, the entire local have to kneel down in front of the global. Here, in this novel too, Pi Patel at first seems protesting the hegemonization but at last, he becomes looser and follows the Christianity. “The book on the bedside table is a Bible” (46) suggests he follows the Christianity. Pi being a Hindu, compelled to believe in Christianity, is the example or tension between global and local. The sentence told by priest, Pi is a good Christian boy.” Proves that, really, how he is adopting the Christian religion.

According to the setting of the novel, that insight, the novel also has been brought the theme of initial phase of globalization. Spreading the colony by adding more nations was the motif of the colonizers. That is why; the existence of geo-political tension is obvious between colonizers and colonized. The narrator of the

novel Martel himself claims that, I have visited many places, and countries of the world suggests, he as a colonizer. Supporting this point, in his real experience he has visited to India. So, he writes this novel in the setting of Pondicherry and also visits India in his fictional world too. That's why; Martel is the representation of global man in his whole story of this novel, which creates the tension from different ways.

According to geopolitical tension, his frequent visits suggest that, it is the politics of Westerner how to rule over local. Such a way, when one independent country becomes the victim of next or powerful one, then begins the struggle and raises the tension. The above mention issue is the tension prevails as a whole between West and the East in the sector of geopolitical level, but such tension is immanent within the local countries too. Same type of tension we can find through out the novel in the setting of India, Pondicherry. Because of the political disorder in India local people within local like Piscine Patel's family become marginalized by the global people of India. The global people of India mean these politician and wealthy person are all over the India. In 1975, Prime Minister Indira Gandhi was found guilty of charges related to her 1971 election campaign and was ordered to resign. Instead, Emergency lasted for 18<sup>th</sup> months and was officially ended in March 1973, when Indira Gandhi called for a new round of election, civil liberties in this emerging democracy ere severely curtailed and Gandhi's political opponents found themselves jailed, abused and tortured. That political disorder also affects to the Pi's family. Moliter Patel, father of Piscine Patel, a zookeeper in Pondicherry becomes nervous by this situation. Speculating that Gandhi might try to take over his zoo, the whole family set to plan for Canada. This way, such marginal groups feel unsafe even in their own country inasmuch of global, they feel homelessness even in their house then compel to be a marginalized and suppressed.

Martel begins his novel with a conjure author's note, which is very chilling and perhaps the key to understand the whole novel. This note of author also supports for the exploration of economical tension between West and East. At first, as expected, the author's note is in the author's voice, but this voice becomes a fictional narrator as the story progress. So, *Life of Pi* begins with a tricky authors note with some seemingly autobiographical information explaining Martel's trip to India and his restlessness as he searches for story and even the information that how he came to write this fiction. He was living such a monotonous life and feeling restless and he had a little money then, he flows to India (Bombay), thinking that , "a little money can go a long way there" (vii). This statement proves how Westerner humiliates to the East. From the very beginning of human civilization West has created the hierarchy, as they are powerful in every field. Moreover, as they themselves proves rich and civilized, as a result, made their currency bigger than Eastern as a whole. Here in his author's note too, we can see the proud of Martel (global man) as a superior. Being a Canadian person thinks, though he has little dollar, that is enough to India and can visit many places there. Such a way, from his author's note, debunks the economic tension prevailing between West and East.

It is not only the tension of West and East, the novel also presents the economic tension within the East. India as the Eastern country, we can see the struggle of local people created by the economy. It is obvious that within the East there are also two groups of people global and local. Global means that, politicians, educated and rich and locals are those marginal groups; women, poor and uneducated. Inside the East such marginal groups are suppressed by those mainstream groups. Similarly, in the novel too, the political disorder and economic crisis created by Prime Minister Indira Gandhi makes the marginal class family of Moliter Patel to leave their

own homeland. By the fear of capturing his zoo, by Gandhi he is compelled to leave his country (India) with his family and departure to Canada in sea voyage. It is evidence, caused by those so-called globalize group of people in the same country.

Taking the same issue, migration of Pi's family from India to Canada, here we can describe it as a tension between West and East caused by political disorder, as well as the nostalgia of the local. When Pi's entire family get ready for the exodus to Canada, day before their departure Pi's mother wants to buy an itinerant Cigarette vendor and earnestly asked, "should we get a pack or two?" (91). Pi's father replied they will get tobacco in Canada and they don't smoke. For this Pi's mother says:

Yes, they have tobacco in Canada but do they have Gold Flake Cigarettes? Do they have Arun ice-cream/ Are the bicycles Heroes? Are the television Onidas? Are the cars Ambassadors? Are the book Higginbothams? Such, I suspect, were the questions that swirl in mother's mind as she contemplated buying Cigarettes. (91)

This above mentioned passage suggest the love of own homeland and goods, instead of the foreign things, or fascination of their own local goods and country than the Western. Buying and taking such Indian goods by Pi's mother before departing Canada indicates the resistance of local to global. Her wish to take such local goods to Canada is to make herself away from nostalgic feelings. So this is the tension of local people, because they leave their home country and can settle in foreign country but they never can able to forget their culture and behavior. That is the cause where, Pi's mother, is taking local goods for the remembrance, though these things are temporary and momentum. But in the next side whatever, they show their resistance, at last they must become the victim of the globalization.



In accordance the issue of culture, in the novel, we can see the struggle between global and local. When, we go through the novel we easily can define such tension. As Pi's family reach to Canada, Martel deals with his main character Pi, as if, he was with his family members. They meet frequently, any time and place. While Martel visits Pi Patel, he himself cooks Indian dishes and serves to Martel. For its elaboration:

He's a sweet man. Every time I visit, he prepares a south Indian vegetarian feast. I told him I like spicy food. I don't know why I said such a stupid thing. It's a complete lie. I add dollop of yogurt after dollop of yogurt. Nothing doing. Each time it's the same: my taste buds shrivel up and die, my skin goes belt red, my eyes well up with tears, my head feels like a house on fire, and my digestive tract starts to twist and groan in agony like a boa constrictor that has swallowed a lawn mower. (43)

Every time preparing South Indian vegetarian feast by Pi and wish of spicy food by Martel is the tension between Global and Local people. Because, Pi, as an Indian serves his style of cultural flavor and Martel as Canadian searches accordingly with his culture and flavor. Such a way, mixing and intermingling two types of culture produces the tension between them. Here is the double meaning, on the one hand Martel shows his proud and superiority to Pi, disliking the local dishes, where he thinks, local habits and things are lower and it's not good. Further, global takes to local as mean or they take local as uncivilized, that is why, dishes made by local are not with quality. But on the other, it is the resistance of the local against the global, because, although Martel dislikes spicy food Pi serves the local flavors. But, when the

time passes, local man Pi seems to be guided by Canadian people. From here it becomes justifiable that, the incessant hegemonization of global over local.

Similarly, Martel visits next time to Pi's house where Pi shows his family memorabilia to him. He also shows his wedding photos, that ceremony was held in Canada, according to the culture, rituals, customs, norms and value of Hindu, rather than, according to Canadian, though, they have been living in Canada from the long period. It is the best example of tension between global and local, because, Martel being a Canadian citizen, he thinks, marriage and any activities of migrant must according to the Canadian, but happened with their own culture. And Indian like, Pi also could not forget his culture and celebrated accordingly with his own culture. It is the cause of preoccupied nature of global and local simultaneously.

In this way, Pi, the main character of the novel who had come from India to Canada, resists to the global, for his survival. In the struggle between them, it is clear, global always becomes victory and local never frighten to rebel against the behavior of the global. The marriage ceremony of Pi has happened following the Hindu culture itself is the example of resistance of the local. But, at last, the newly married Pi and his wife Meena go Nigeria to celebrate their honeymoon. "They went to Nigeria Falls for their honeymoon" (86) is the instance of the victory of the global. As is much, they could not celebrate their honeymoon without following the culture of the West. They certainly could celebrate as like of Hindu, but at last they advocate the culture of so called global too.

The eating habit of Indian and Westerner are different. Indian uses their hand to eat, where as Westerner use different tools, like, spoon and so many others. It represents the culture of both, but here, it also creates the tension. "The first time I went to an Indian restaurant in Canada I used my fingers" (7). The statement has the

double tension, i.e., in the one hand, the Indian restaurant in Canada is the effect of globalization. And on the other, though Pi, is living in Canada from a long period, he uses his fingers to eat. Pi, using his hand to eat in Canada shows the rebellious nature against the power of the global and he is the protector of his cultures and habits. Likewise, the surprising and critical look of the Indian waiter, while, Pi was using his finger, to eat, also projects the impact of globalization to the local. But, if we look to those waiters' activities very deeply, they also have nostalgic feeling and diasporic condition in some point.

But in some situation, Pi Patel can not sustain and keep safe his position then, he kneels down in front of globalization. Every country have their own type of dishes and different to each other, and can't make all types of dishes by everyone, but pi Patel, one Indian or local man deals equally well to make Western flavor. "We are in India. But he handles Western dishes equally well. . . . He makes me the most zesty yet subtle macaroni and cheese I've ever had. And his vegetarian tacos would be the envy of all Mexico" (25). In this way Pi, being an Indian, he is expert to make different continental dishes. For example, he can make macaroni and vegetarian tacos of Mexico. All this became possible by the effect of globalization. As well as, he is an Indian, which country was colony of British Empire had left the sign of colonization. It is also can say, Pi is a follower of the global to adjust and survive accordingly.

Moreover, in the context of explaining the tension, Mr. Satish Kumar is also an Indian, who is the teacher of Pi Patel. He believes in God and takes the name of God in his every difficulty. But, so-called global (Westerner) creates the hierarchy between East and West, where global as civilized, powerful, rich and vice-versa to local. At the same time Mr. Satish Kumar, one character of the novel suffers from disease Polio, he requests and remembers God to get ride from the illness, but God

does not come. Later, global as developed countries in every field, do not believe in such superstition like the existence of God. Such a way, his health goes becoming worse. To take medicine becomes compulsion to him. He further illustrates:

Some people say God died during the partition in 1947. He may have died in 1973 during the war. Or he may have died yesterday here in Pondicherry in an orphanage. That's what some people say Pi, when I was your age; I lived in bed, racked with Polio. I asked myself every day, 'where is God? Where is God? Where is God? God never came. It wasn't God who saved me- it was medicine. (28)

Mostly the local people are superstitious, albeit, Mr. Satish Kumar seems protesting the global thinking, remembering the God in his eleventh hour. But, likely, as the condition of local, he takes medicine and loses his protest to the Global. Because taking, the scientific invention, medicine developed by the Western thought instead, taking other herbal medicine invented by the local. Mr. Satish Kumar as a local incessantly follows the local values respecting the God to get rid from his disease but at last he could not be cured. So, he is compelled to take the medicine, is his misfortune.

The perspective of tension within local is also remarkable here. It means, within local there are still marginal groups. The process of creating hierarchy here is same like in the case of Western and Eastern, i.e., powerful always creates the truth and suppresses to the marginal group. Supporting to the point, Martel here presents the example:

I realized something else; the hyena was the reason those sailors had thrown me into the lifeboat. They weren't trying to save my life. [ . . . ] That was the last of their concerns. They were using me as fodder.

They were hoping that the hyena would attack me and that somehow I could get rid of it and make the boat safe for then, no matter if it cost me my life. (110)

The local man Pi was thrown in the lifeboat by the two global Japanese sailors before the ship get wreck. Their main objective was making the boat safe for themselves, rather than to save the Pi's life from ship wreck. It proves that, there is no contrast between Western global and Eastern global. Also, justifies, the condition of marginal or local are similar. They always become nonentity, whatever they try their best. Every activities do by global man to local is always for their own benefit and importance.

Through the view point of ideology too, we see many examples of the tension between West and East in the entire novel. Ideology is a system of widely shared ideas, patterned beliefs, guiding norms and values and ideals accepted as truth by a particular group of people. Likely in this novel *Life of Pi*, by Yann Martel and his author's note explores the tension between Western as a Canadian people and Eastern as an Indian people as a whole. The Westerner's thinking towards Indian is, they are local, uncivilized, and poor, bamboozle and speak funny English, are their ideals accepted as truth. Global, inferiorizing the local creates unnecessary truth, whether it is true or false. For example, Martel, a Canadian writer and narrator, also has visited many places of the world and he also visits India too .Before his journey to India he asks to his friends about his travel plans, at that moment his friends tell Indian are bamboozle and speak funny English. For the justification of the point he presents:

When I told a friend who knew the country well of my travel plans, he said casually, "They speak funny English in India. They like words like bamboozle." I remembered his words as my plane started its

descent towards Delhi, so the word bamboozle was any one preparation for the rich, noisy, functioning madness of India. [ . . .]. To a clerk at a train station I said. “I didn’t think the fare would be so expensive. You’re not trying to bamboozle me, are you?” He smiled and chanted, “No sir! There is no bamboozlement here. I have quoted you the correct fare.” (Vii-viii)

After his journey, Martel comes to know that Indian people are not as told by his friends. The word bamboozle is the construction of westerner power to inferiorize the Eastern. So whatever, the global think to the local is not always true. It also suggests that, their truth making is fake, it does not remain forever. Such a way, their ideology comes to fail at last. Thinking towards the local by global this passage, becomes able to break down the hierarchy or the construction of global. Still, they also come to know that Indian is not like their thinking and also proved that, they can speak English well rather than they speak funny.

The journey in a lifeboat on the Pacific Ocean, suddenly, Pi gets a survival manual. It also brings the revelation that, it was written by a British Royal Navy Commander. It contained a wealth of practical information on surviving at sea after a shipwreck. It includes the survival tips such as:

Always read instruction carefully.

Do not drink urine. Or sea water. Or bird blood.

Do not eat jellyfish. Or fish that are armed with spikes. [ . . .]

Pressing the eyes of fish will paralyze them. [ . . .].

Put up your feet at least five minutes every hour. [ . . .].

Green water is shallower than blue water. [ . . .].

Shelter yourself. Exposure can kill faster than thirst or hunger. [ . . . ].

(166-167)

Though the ship was from East (Japan), there, Pi gets survival manual written by West is the very nice example of global oppression over local in every field. And acceptance of the local, the tips as good and right is the ideology constructed by the West. Surprising thing is that, that is the ship of Japan and everything inside the ship are of Japan, only the survival manual which gives information to save the life during the wreck is from West. So, it is the hegemonization of the West. It also proves how ideology created by West is wrong. Because, local have thought the manual is good and true but at last lifeboat get destruction on the Ocean is their false ideology. Next thing, the shipwreck happens in the space of the global ( Pacific Ocean ) also clarifies that, certainly locals are not only in the verge of marginalization, but also in the mouth of destruction and eradication. Because the Eastern (Japanese) ship gets destruction in Western space.

Yann Martel, in his novel *Life of Pi*, uses the symbol is brilliant. Martel is an author and narrator of the novel, he uses character, giving him the name as Pi, which echoes the mathematical sign  $\pi$ . That is the ideology created by the mathematician, as a whole. Here, this idea of ideology can be explain from different perspectives. On the one hand, Martel as an author creates the character, naming Pi to the local (Indian) man. It is the network of the power circulation, where we can see the global oppression to the local. Here, he seems to create the truth to the Eastern man. Along with it, the entire mathematicians believe that symbol of  $\pi$  as an irrational number having no fixed value. It suggests Martel's character Pi is presented as an irrational and having no fixed value, in his characteristics, likely to the mathematical term  $\pi$ . Without, doubts we see here, in the novel, how global behave to local. On the other

hand, this term is the invention of Western, where the value of  $\pi = 3.14$  or  $22/7$ , which is related to Pi's 227 days lifeboat floating in the Pacific Ocean.  $\pi$  is the 16<sup>th</sup> alphabet of Greek number system which directly connotes Pi's age of 16 in the novel *Life of Pi*. Such a way, Martel, has chosen the character name as Pi which refers to the global invention. So, this proves the continuous hegemony of global to the local. It also can say, it is the nature of global to oppose other by constructing the truth, whether, it is true or false. Such a way, giving mathematical name to human being and creating the identity to the local, Martel shows the real nature of the global.

In this way, to explore tension, in the second story of the novel, there are four characters, sailor (Chinese boy), the cook (French man), orangutan (Mother) and Pi himself as I., there also we get many examples of the tension where, global indicates by French man who is cook and local as Chinese boy who is sailor and Pi along with the mother as such. The story begins with the suppression of global to local. "He was such a brute, ill-tempered and hypocritical" (304). This statement proves how much he was a disgusting man. The sailor was a young boy and wounded while jumping from the ship. In such a pathetic situation of sailor, cook kills him mercilessly and eats his flesh too. To intensify the tension here is:

The cook promptly butchered him. The leg had made for poor bait. [. . .]. He cut up everything, including the sailor's skin and every inch of his intestines. [. . .]. When he had finished with his torso, he moved on to his arms and shoulders and to his legs. [. . .].the cook threw himself upon the sailor's head and before our eyes scalped him and pulled off his face. [. . .]. He tried to be discreet, but she saw him bring his hand to his mouth. [. . .]. He kept chewing. In fact, he lifted his heads up



and quite openly put the rest of the strip in his mouth. 'Tastes like pork,' he muttered. (307-8)

Through this above passage Martel presents the domination of Western to the Eastern. The scene presented in the novel, eating human flesh by one human is the example of Westerner behavior and activities to the Eastern. Such domination of the global suggests the animal like behavior of the West. French man who kills one Chinese boy more cruelly than to animal is the good example of oppression of global to the local. The scene of butchering also debunks the condition of local is in margin.

The Mother and Pi both were looking over the activities done by cook and she as a mother can't tolerate the scene of butchering of the sailor. Looking sailor's pain she thinks as like her son and she goes near to the cook:

The next time the cook was close by, Mother slapped him in the face, a full hand slap that punctuated the air with a sharp crack. It was something shocking coming from my Mother. And it was heroic. It was an act of out rage and pity and grief and bravery. It was done in memory of that poor sailor. It was to salvage his dignity. 'I was stunned. So was the cook. He stood without moving or saying a word as Mother looked him straight in the face. I noticed how he did not meet her eyes. (307-8)

The event, where, Mother slaps in the face of cook is the anger or resistance of local against the behavior of the West. Giving the slap to cook, she makes aware to the global and makes cautious about such activities done by West is wrong. Martel, here showing the woman giving slap to one man suggests the slap to both global as well as global of the local. Women are as being one marginal group, Martel explores women also can rebel to man. He is also trying to show that, now in this age women are not

weak and soft hearted, in chance, they also can resist to men. As a whole presenting such brave woman like, mother, he wants to emanates and give the message to those global that, such activities to local is not good deed.

Moreover, even in the same story of brutal human savagery, Martel develops the tension between two characters Pi and the cook. After the tragic death of mother, who was killed by the cook, there begins a fierce struggle between the cook and Pi:

I stabbed him in the stomach. He grimaced but remained standing. I pulled the knife out and stabbed him again. Blood was pouring out. Still he didn't fall over. Looking me in the eyes, he lifted his head ever so slightly. Did he mean something by this? I talk it that he did. I stabbed him in the throat, next to the Adam's apple. He dropped like a stone. And died. He didn't say anything. He had no last word. He only coughed up blood. [ . . . ]. I stabbed him repeatedly. His blood soothed my chapped hands. (310)

The passage clearly depicts the tension, because, the fierce struggle between Pi and cook itself is the tension. For his own identity and survival Pi fights with cook. But, symbolically their fight or struggle is the real tension between global and local. In which global as a powerful, always tries to show his proudness, but local do not agree in the concept of the West, as a result, for his real identity s/he do not accept the hegemonization. Local becomes ready to give way his life, but don't go back. Nonetheless, s/he knows s/he can't win this game but incessantly shows anger to those oppressors. In this story the cook kills Pi's Mother (orangutan) which justifies the victory of global. But in the same story Pi kills the cook (Frenchman) is the resistance to the global.

It is the habit of Westerner, to say themselves as a superior and Easterner is inferior. Certainly such thinking is the sign of proudness. Such type of thinking arouses the tension between them. Global men don't know to surrender against the local, albeit they do mistake. They are pre-occupied by the continuous homogenization to the local. Same case happens in Martel's novel *Life of Pi* in the third part of the novel. It becomes clear through the following passage:

Then we fought and I killed him. He had no expression on his face, neither of despair nor of anger, neither of fear nor of pain. He gave up. He let himself be killed, though it was still a struggle. He knew he had gone too far, even by his bestial standards. He had gone too far and now he didn't want to go on living any more. But he never said 'I am sorry. (310)

The struggle above mentioned between the French man and Pi, clarifies the real nature of Global people. Though French man is in the mouth of his death, he never realizes his mistake. It means, they do not want any excuse in front of the local. He has done many mistakes but he doesn't say any 'sorry'. This is the boastfulness of the global.

In the way to further illustration of tension, there is an author's note in the beginning of the novel *Life of Pi*, which plays the very important role. According to this note, the main character of the novel Pi is from Pondicherry, which is once under the colonial empires of French India. "They clung to there for nearly three hundred years. They left Pondicherry in 1954, leaving behind nice white buildings, broad streets at right angles to each other. Street names such as rue de la Marine and rue saint-Louis and kepis, caps, for the policemen (Ix-x)." Although, the place Pondicherry is free from colonial empires, the impact of Westerner, we can still find

in people and their culture. It is the tension, because, now a days also, the name of the street is same which was constructed by the colonial empires. This event proves, though the administrative colonization is ended, neo-imperialism is still in existence. It is the indirect colonization of the global.

Martel in this novel is an author, but later, he enters in to the novel playing the role of narrator as well as character and starts interacts with his fictional character Pi. He meets adult Pi as well as describes Pi's house and his loving relation with his wife, son and daughter. He wants to know about the main character Pi's like and dislike, his working experience in life, Pros and cons while staying in Canada. Giving the answer of this question Pi says:

I love Canada. I miss the heat of India, the food, the house lizards on the walls, the musicals on the silver screen, the cows wandering the streets, the crows cawing, even the talk of cricket matches, but I love Canada. It is a great country much too cold for good sense, inhabited by compassionate, intelligent people with bad hairdos. Anyway I have nothing to go home to in Pondicherry. (6)

Pi, character of the Martel in his novel, whose birth place was India, but the time process and the globalization of the globe he must exile from his country and migrated to Canada with his family member. He lives in Canada and compelled to adopt the country, remembering his nation, that is his diasphoric situation, which is also the factor of tension. It is because, by the globalization process he should migrate from own homeland to host country. The passage also depicts the same situation of Pi and his whole family member. In Canada he is remembering his country differently. There, he is missing the heat of India, the food, the house lizards, the cows, music, street and so many others. It all is the impact of the globalization. That means the

tension between global and local. Pi is hybridized in Canada, inasmuch, he also loves Canada. By such group in the most countries create the hybrid culture in the host countries. Living Canada, he remembers and misses the habits and scenery of his country India. Though he is in Canada visualizes the street, walls, cow and other of the India is his nostalgia.

The idea given by Foucault here in this novel is remarkable. According to Foucault, powerful creates the truth and gives identity to those weak one. Or they are the identity maker to powerless. In the context of the novel Martel who belongs to the group of global and creates the identity to his characters as such. Moreover, the statement “He is a sweet man” (42). In this statement, he creates truth to Pi as a sweet man that is either true or false.

On the process of visiting the Pi’s house, Martel, comes to know that Pi is a married person. One day Pi makes introduction to him with his wife (Meena) who is also an Indian:

“Hello”, she says, extending her hand and smiling. “Piscine has been telling me lots about you.” I can’t say the same of her. I had no idea. She’s on her way out, so we talk only a few minutes. She’s also Indian but has a mote typically Canadian accent. She must be second generation. She’s a little younger than him, skin slightly darker, long black hair woven in a tress. [ . . . ]. When I sat, “Nice meeting you, Mrs. Patel,” she replies, “please, make it Meena.” (80)

This passage creates the tension between the Western and Eastern culture. Meena being a local woman speaks English typically in Canadian accent. It is the impact of powerful global. But her outer get-up looks like an Indian as, having a lovely black hair, slightly dark skin with bright dark eyes, which is the nature of an Indian culture.

We can say, all the activities of Meena are the effect of hybrid. Because at the same time she adopts both culture and establishes hybrid culture. Further more, all her behavior symbolizes the resistance and nature of looser of local to global. Speaking in Canadian accent proves the victory of one global, and she also protects her Indian culture using things and wearing styles proves, though she is in West follows the Indian styles, is her resistance. The event of quick kiss between their husband and wife indicates the effect of Western culture.

Such a way, Martel through his novel *Life of Pi*, explores the tension between global and local, presenting West as a global and East as a local in different dimension like; in culture, economic, religion, ideology , politic and so on . Further, his novel also presents the tension within the local as like in global and local. His novel points out that, the acts of creating truth and identity to East by West is the impact of globalization. Martel also debunks the hegemonization and suppression of Global to the Local rather than the rebel and resistance of Local towards the Global.

#### IV. Conclusion

Over all analysis of *Life of Pi*, in the previous chapter, we come to know that Martel's fiction depicts the contemporary Global and Local tension between Western and Eastern culture and people. But his novel particularly focuses the tension of culture and people between Eastern and Western countries as a whole rather than the tension emanate within global or local. So, the novel along with the tension between Western and Eastern, it also presents the tension within Global and within Local. In the novel, Martel shows these tensions in different dimension such as geopolitical, cultural, religion, ideological as well as economical.

The concept of 'Tension' is brought by the rapid development of capitalism in the Western countries. So, capitalism became the crossroad of all kinds of formation. Because of the development of economic spaces the Western countries became independent in every field like in politics, culture, religion and economy. When they could do and determined everything, they could likely to as such, they began to show their self-confidence and their power creating the truth and giving identity to those local. Though the truth and identity created by Western was wrong, local would follow them. They gave identity to local or Eastern as poor, barbarous, uncivilized, uneducated, and powerless. But at the same time, every one was not affected by their ideas of continuous hegemonies in every field. From such situation, began tension between Global and Local, then as a result Eastern or Local shows their anger and resistance to the Global or Western, though, Local have to follow the ideology created by the West.

In the way of elaborating the tension between Western and Eastern, his novel depicts the tension throughout the novel and also emanates the resistance against the global in different fields and from different view points. As, politics became the main

cause to create tension between global and local within the country India. During the regime of Prime Minister Indira Gandhi in 1975, the historical legacy of the Emergency has been highly controversial and arouse a violence between two parties. Politics was the main reason to made Pi's family departure from India to Canada.

Similarly, Martel, through his author notes, presents the economical tension between the global and local countries. The statement; "a little money can go a long way there" (vii) proves that a Canadian little money can survive a long time in India, debunks the economical domination of Western country to the Eastern country. Likewise in the context of religion, Pi Patel, the main character of the novel, who was Hindu by birth follows Christian religion, which is globalizing in contrast to Hindu religion. Being Hindu and accepting the Christian religion raises the tension between global and local. Pi adopts Christian or Western religion because powerless local religion Hindu is on the margin due to the power of global religion. Instead of it, Pi decorates his house like a 'temple' in Canada and puts the collage (picture) of lord Ganesha in the entrance hall of his house suggest the resistance of local religion in the global country.

Along, with the tension of religion, economy, and politics, Martel creates the tension in the context of culture, between Western and Eastern countries. In the novel Pi's wife 'Meena' who is an Indian "speaks English in the manner of typically Canadian accent as a second generation" (80), it emanates the impact of Western culture towards the Eastern. So, adopting Western culture by Eastern is the victory of global over local. Although Pi married in Canada, he didn't follow the culture, rituals, norms, customs of global country rather according to the Hindu ritual or culture debunks the rebel of local against global.



In the way to explore the tension of global and local, Martel illustrated the ideological principal. Through the ideological, Martel, presents his character Pi, by giving the mathematical term  $\pi=3.14$  which is global invention which has no fixed value. Such a way, Martel has presented the tension and incessant domination of Western to Eastern. Similarly, in the novel there is one event of shipwreck in Pacific Ocean of Japanese ship and there is survival manual written by British Royal Navy Commander. All this material explores the hegemony of Global over Local.

In conclusion, Martel's *Life of Pi* debunks the contemporary Global and Local tension between Western and Eastern culture and people. Through this novel, Martel shows that powerless local is always on the verge of marginalization and destruction due to the power of global. As well as the local emanates the resistance and rebel towards global but local never able to come in their destination due to the suppression of global. Such a way, only option is to do by local is to follow the global continuously. That is why, we came to know that with out glocalism look the novel of Martel, *Life of Pi* becomes nonentity and the reading through global and local is necessary.

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