

Chapter - I

Binarism of Separatism and Integratonism

Separatism or separation is the situation in which a person, individual, group, party departs from the previous position, group, membership, principle or tradition. This process takes place randomly when the influence of the situation of an acculturation or accommodation and change dominates the sub-cultural, ethnic groups. The process also stands as the resistance to the arrival of other dominant cultural values and practices. Separatism, thus, is study of the action of getting rid of the influence of the situational change and the self-imposed superiority position.

Separatism is an attempt of individuals, groups, people whose actions remain in the position of separating or parting the entire into the small entities or groups. They keep those values and practices of other cultural groups, individuals and people apart. When cultural groups, individuals and people react strongly upon other's cultural belongings, interests, they are naturally or casually making division or partition. According to Thatcher separation is “the state of division, partition; almost any manner, either thing naturally or casually joined” (765). In fact, the world is dynamic. The change often happens in human life. Nevertheless, there is the authoritative power to dominate other human life in the name of change. One cultural group controls the cultural values and practices of others and wants to exercise them. This situation gives us to the situation of resistance, division of one from another.

The Oxford Dictionary defines separatism as “[...] action of separating or parting; setting or keeping apart [...] situation of two or more objects separate or one divided from one another” (999). By extension, separation clearly refers to the condition or action that separates one's beliefs, knowledge, traditions from another. It means one also strongly accepts own cultural values and practices. Then, whatever the

means of production, language, customs and new achievements appear in the certain cultures. They keep those possessions of other cultures away. Separation, therefore, also stands as a kind of orthodox, rigidity that bring the tension and dual cultural consciousness within the self or each other.

The separation as an action occurs in different forms. There are different steps of separating, keeping the things, values, practices and tendencies away. This process of taking action may occur when there is deep-rooted sense of love, respect, interest towards the specific cultural belonging, thinking and acting. While separating, one may remain in contact with other cultures. At this moment, one stands strong to accept own cultural values and practices or tendencies. That means one resists other cultures. For example, a Muslim community wherever they go they are very restricted to follow orthodoxy. They resist the rest of the community of which cultural values and practices come in the contact. Thought, they have only numbers of individual who have migrated and immigrated to different place where they meet with other cultures, they remain completely indifference. Separation includes the action or state of being away from other cultures which is the position of being in touch with own cultural values and practices.

A separatist is one who advocates separation or one who belongs to cultural traditions, wants to keep other cultures away. One separates from Church, Temple, Gumba and Masque or from any particular cultural values and practices or tendencies. Therefore, separatist is one of any member of the sects or cultures who separates from any Church, Temple and Masque though there occurs the phenomenon of contact zone. It is the individual choice whose individual freedom that advocates separation from an established church, temple, masque and any one's cultural traditions.

Obviously, it is an attempt of a person or member of any institutions who totally rejects the changing values and practices of different levels of culture. It means they accept their own cultural values and practices or they dislike integrating other cultural tendencies. Then, the tendency of separation stereotypes the oriental values and practices. It strongly opposes the integration whole. For many instances, during the Indian Independence moment, Gandhi separates British colonial means of production. In addition, he appeals to the whole nation and its people to separate themselves away from British authorities and their way of lives. Therefore, the Gandhian way of politics, life also stands as the separatist tendency or movement. The life of Sadhu, Santa, Rhishi and Joghi resembles separatist tendencies. Wherever they go, they follow the same patterns, values and beliefs. They practice and exercise such oriental patterns, behaviors and attitudes to other people. Such tendencies also reflect the identities of own cultures which also become the reorganization of oriental cultural values and practices.

In post-colonial theories or studies, Fanon strongly stands as separatist critic. He resists the western values and practices. His books *The Black Skins and White Masks* (1952) and *The Wretched of the Earth* (1961) are the clear examples of separatist tendencies. He separately highlights the colonial domination and racial psyche, which help him to study how they are psychologically colonized and how anti-colonial sentiment encompasses the decolonization. Therefore, Gandhi and Fanon are the two distinct examples of separatist tendencies or movements of non-western societies or cultures. Their great attempts are also the true example of the non-violence movement or tendencies, which are practiced, exercised, achieved in their way of lives, politics and writings. In novel, the use of oriental language, its heritage such as Been, Cobra, Paan, Magic, Herbal Medicine etc. can be clearly observed as

the separatist tendencies. The music, animals, magician, herbs, herbal medicine exemplify the stereotype characteristics of non-western, especially, south Asian societies and its values and practices which is distinct from the western values and practices or tendencies.

By nature human being are nomadic. They visit from one place to another where they struggle hard to exist. They have made different departure concerning different phase of time. They are continuous in the process of existence, knowledge, identity and culture. Where do these belongings lead no one knows? However, we are in the complexities of present world where the concepts of global village, mass media, science and technology, directly or indirectly, affect the way of life of certain group, community, and its values and practices.

In deed, the concept of acculturation, cultural assimilation starts when there is the frequent migration and immigration of people. In the process of migration and immigration, they contact with certain group of people whose cultural values and practices meet, grapple and clash each other. That results two distinct categories. On the one hand, they try their best to separate. They tend to keep their cultural values and practices away from another which bring the division and partition. In this sense, the basic definition, explanation and elaboration of separation or separatist tendencies could not compete and be complete solution to the world and its people. On the other hand, they will integrate each cultural values and practices. It means they combine diverse parties, groups into whole or it is the process of making the parts into whole, which is discussed below.

Integrationism stands as the situation of merging different things, groups, and individuals into the well-organized system, community or society. In integration, we integrate two different systems, norms, values and practices into one pattern or well-

ordered organization. It is also an attempt to bring the equal participation of different groups, communities that advocate another form of the well-organized community or group. Therefore, integration is the situation of incorporating, acculturating the cultural values, practices of each culture in the well-organized system.

Integration shows the action or process of integrating or compositing of a whole by adding together or combing the separate parts or elements into the well-ordered system. For example, in any society, there are different people, groups and individuals. They have their distinct cultural tendencies, which are also easily distinguishable. Such cultural tendencies have not only arrangement, organization or distinguishable qualities but also have the qualities or nature of dispute or conflict. They go simultaneously. At this sense, integration tends to arrange or combine those disparate parts into the complex whole. According to *Oxford Dictionary* “combination of diverse parts into a complex whole; a complex state the parts of which are distinguishable [...], the bringing into equal membership of a common society those groups or persons previously discriminated against on racial or cultural grounds” (106). It clearly states the action or process of making the parts into the whole. The distinguishable things also give size to organize the well-formed system, community. Thus, it is the action or process of totalizing the parts into entire.

Integration, therefore, is the process, attempt of bringing the parts, entities into whole where there is incorporation, acculturation of diverse groups, individuals and institutions in which the contacts frequently occur. In this sense too, it is the sum and total of the disperse groups, community. When the process of incorporation begins, it is the first attempt of the individuals, groups who questions the identity. They are more conscious to raise the individual issues of the institutions or groups. Therefore, they frequently carry the actions, interactions that bring the positive as well as

negative reaction. In acculturation, accommodation and change play most prominent role. When there is the change or people change him/her according to time, they want to accommodate or adopt within the certain area or boundaries. In this regard, they want to take both kind of action: resistance and integration. Neither they could integrate nor do they do resistance. Nevertheless, their action, interaction and reaction linger within the boundaries of combining the separate parts, elements or making the disperse parts into entire. Therefore, integration is the process of bringing the parts into whole where there is the incorporation, acculturation of diverse groups, communities in which they consequently tend to adopt and accommodate.

Now, what we conceptualize will also result in multidimensional approach. For example, rejecting the western cultural values and practices leads to the resistance of other cultures and acceptance of own cultures. We as social being cannot remain isolated. We are always in a group or community. There will be the frequent contacts among the groups. Moreover, in this global world, we cannot be away from the interactions of one cultural group to others. As one characteristic is related to other in society, Malinowski says, “[...] of 'specific culture' not 'the culture' [...] specific culture should be studied as an 'integrated whole'. [...] integrated whole he meant that the various aspects of a culture are related to each other” (88). But Malinowski being a functional theorist also propounds the integration theory and fails to study the cultural exchange among the cultural groups.

Furthermore, Burman Hough throws light by observing the *World Scenario and Multicultures* bring the relevance conclusion on the basis of own observation based on analytical studies what Hough says, “Individuals unable to reconcile these cultural changes often experiences acculturative stress resulting in the reduced mental health outcomes among some groups” (18). This definition clearly matches with the

individual character Sonalal of my intended thesis research who seems to be unable to cope with the cultural changes that result reduced mental health but the other critics fail to find the actual problems out of Sonalal how he suffers and how he fails to negotiate with each cultural values and practices.

According to Oxford Dictionary integrationist is “an adherent or advocate of integration especially cultural, political or racial [...]” (1065). Concerning the cultural trend, integrationist tendency gives emphasis to the study of the different cultural traits into the whole or well-ordered system. The small parts of the cultural groups come into the contacts. They form into the whole. To start from the certain stand and to continue the process to see result, there must be the movement, action, interaction and reaction. In integration tendency, different parts merge into one whole but it also creates problems. The culture is in the power, authorities that certainly dominate other cultural groups. The formation of the whole will clearly result the binary between the marginalized, dominated and centered, dominant which is structuralist activities to observe the worlds, texts and cultures. That is to say, integrationist tendency is an act of incorporation, acculturation of parts into the whole, shows less possibility to bring actual well-organized system. We call the integration as a cultural whole, which part of the cultural traits should be integrated or should be separated though there are different cultural traits among the different cultural groups and community.

Furthermore, the impact of globalization differs from people to people, culture to culture. People accept and reject science and technology, migration, immigration, mass media, displacement as both compulsion and opportunity have narrowed down the world into the small village, on the one hand. The distance that is far away from the reality has become closest point through the imagination on the other hand. Then, the question is where does the human weakness stand for? What would be the balance

between what we imagine and what we see as the reality? How so far we are close and how so far we are distance. For critic Dallmayr such contacts may extend “from domestic contacts to global interactions and between hegemonic western culture and developing non-western society” (14). It is the location of cultural space, which widens from domestic contact to global interaction. It is the issues and debates in which the critics find their best and easiest way to link the different cultural poles of orient and occident. Nevertheless, their ideas, intellects completely contradict and present the ambivalent ideas. For example, the western people have achieved a lot experiences and knowledge. Scientifically and technologically, they are advance. They claim themselves as the advanced. Therefore, we as non-western people try to imitate them. However, we as non-western people are advanced in cultural heritage. They as occident show their interest to study our cultures. When there are the interactions between two cultural values and practices, there must be the certain media, which may be technical and spiritual that has to anchor the world. So anchoring the world should signify the anchoring of two tendencies into new world. We need to negotiate. Then, negotiation is discussed below.

Negotiation between Separatist and Integrationist Tendencies

Negotiation is the situation where two or more than two groups, communities and parties come to find the certain result out. It is very much goal-oriented about the people. It is also the exchange between what we gain and what we lose. While negotiating, we go compromising on the things, issues until and unless we could not reach into the result. Therefore, negotiation stands as fundamental issues, subject matters to the human lives to bring the resolution. Or it is a process of managing the conflict and dispute in which different parties, institutions, groups, individuals, organizations and nations, even inter-nations involve and attempt to discuss, directly

or indirectly on the issues that separate them and they also attempt to discuss how best to reach a joint decision on these issues.

According to Thatcher, negotiation "...to treat with another respectively, to conduct communication in general [...], negotiated, negotiation, to put into circulation; [...] act of negotiating" (562). By extension, it is an attempt to bring the dispute, conflict into the mutual agreement and resolution. It has the certain purpose, goal to table the opposite ideological forces, cultural forces and their issues to solve on going problems. This also clearly deals with the discussion of a matter with a view to settlement or compromise within issues. *Oxford Dictionary* defines negotiation "a course of treaty with another to bring about some result especially in affairs of states, politics" (1394). Concerning above dictionaries help us to know about the negotiation what actually it refers. It is the discussion, agreement, settlement made by two different opposite forces, parties, groups who are ideologically dominated, dominant. Negotiation, therefore, is the exchange of the ideas, principles, values, practices and ideologies of different group, community, parties and individuals that privilege the resolution over the problems, conflicts and disputes.

Negotiation is relevant and most prominent method, which helps us to deal with dispute and conflict and tension between and among the individuals, groups, parties' organizations, institutions, nations, states and even inter-nations. We could get the satisfactory achievements and results through dialogue or negotiation. This stands as the strong media through which we tend to reach into the issues that also demand the outcomes. Another most important thing is that the people will get the relief from the dispute, conflict of which they are victimized. For example, in the South Asian context, especially Nepal, people are suffering from the conflict and violence. The conflicts exist between the government and Maoist parties. So all the

voices demand to table for dialogue which would be the proper way to bring solution of conflict. Now, they are in process of negotiation but this process goes beyond the level of parties. They turn into the level of groups, institutions, communities, ethnicities or local politics who are also raising the voices frequently. Such minorities and their voices awaken the mainstream cultural politics, which privilege the process of negotiation over the disputes, tensions and conflicts.

Tensions, disputes and conflicts are the pervasive phenomenon but they differ according to time and space. We question, why do we need negotiation? Why do we negotiate? To whom do we negotiate? We want to get rid of the tensions, disputes and conflicts. The tension is also the cause of violent activities result out of the conflict. Every member of the society, nation directly or indirectly have become the victims of the destructing part of conflicts and violence. There are conflicts within the self, one generation to another generation. They differ partially or completely from one transitional period to another. Therefore, Negotiation thoroughly stands as fundamental issues, things and settlements to human lives to bring the outcomes though it is pervasive phenomenon.

Negotiation is the fundamental, common and reliable process of resolving, achieving and targeting the conflicts, disputes and tensions. There is cooperation, discussion, debate among parties, institutions, individuals and groups whose interest and the common interest of people almost in all case match. This is also regarded as process of evolving from foe to friendship. Though they wish to push their own interest, they engage to make joint decision and conflict resolution process. So Jacob Bercovitch assumes, negotiation is “joint decision making or conflict resolution process that involves two distinct parties (rather than three) who has a conflict of

interest over one or more issues” (409). Negotiation, therefore, is the joining process of making the decision and resolving the conflict.

Furthermore, Bercovitch talks about the nature of negotiation where he divides negotiation into two categories: competitive negotiation and integrative negotiation. Integrative negotiation deals with the process of winning negotiation. Such negotiation focuses on the joint winning efforts. It equally values each group, party or institution. It targets toward the finding solutions. They show values and interests in the identity of both parties or groups or institutions. They also search alternative solutions. They trust each other which response to positive reaction to the people. Whereas, competitive negotiations are the fixed, those existing parties attempt to secure longer scale of fixed resources. Such negotiation consists of target point upon which they are reluctant to achieve the goal; resistance point at which groups, institutions tend to disbalance the negotiation and the bargaining point in which they possibly balance between the target point and resistance point which almost all search possible outcomes. Thus, Bercovitch assumes, “the tension between co-operative or integrative and competitive tendencies defines the nature of negotiation. When this tension becomes too disruptive, a mediator may be called in to help, put the negotiations back on track” (409).

To sum up, theoretically, contextually and textually the world clearly depicts its continuous transformation, transmission, translation and progression. It may be texts, readers/audience and cultures. We cannot alienate ourselves from the world and the rest of people, groups and communities. Neither could we be the parts nor could be the parts into the whole but consciously search settlement and resolution or the emergence of the both. Reginald Martin recounts how literary theorists have evoked either the ‘separatist’ or the ‘integrationist’ contexts for interpreting the

literature. Similarly, Robert S. Burton questions the kind of academic multiculturalism that turns complex contexts into simple categories and H. W. Matalene reports on his attempt to provide contexts for a text to students in another culture. Therefore, the very beautiful lines echo the clear solution that appeals us to reduce the complex contexts into simple description: the human thinking, intellect and genuine should be beyond evocative sense of either the separatist or integrationist contexts or tendencies. Thus, it consequently demands the negotiation between separatist and integrationist tendencies.

Chapter - II

Cultural Assimilation of Opposite Forces

“What people have, what people do, and what people think as a member of society is called culture” (9). The cultural anthropologist Gray has defined what people have, explicitly denotes as the possessions and belongings of people. They are material things and objects. What people do refers to the patterns of behaviors and discipline of people. Finally, what people think indicates to the ideas, knowledge, wisdom, beliefs, systems, and customs. For Gray culture, therefore, is the possession, patterns of behavior, idea, knowledge and belief.

But for, the British cultural anthropologist E.B. Tyler, culture is “that complex whole which includes knowledge, beliefs, arts, morals, laws, customs, and any other capabilities and habits acquired by man as the member of society” (1). Basically, he throws light on the culture which contains the beliefs, behaviors, habits, creativity, discipline that are acquired by people as a member of society. He also mentions the valuable things concerning the people who grow in the specific culture or society. The prominent things in response to such people become the strong process of acquiring cultural traits rather than the biological heredity and so on.

Furthermore, Malinowski defines, “culture comprises inherent artifacts, goods, technical processes, ideas, habits, and values [...] can not be understood except as part of culture” (78). When we tend to analyze what Malinowski conceptualizes the culture contradicts with the Tyler’s definition of culture where he becomes more specific and talks cultural whole as function. For him, there should be the function of customs, institutions and beliefs that exchange certain values and practices among the cultural groups or people. Then, he jumps into the people’s biological and socio-cultural heritage that for him identifies different cultural groups and their values and

practices. So culture for Malinowski processes the different cultural traits that the culture must function. If there would be functionless, there is no cultural survival

The socio-cultural anthropological dictionary also tries to modify the definition of culture as culture generally spelled with capital 'C'; culture in general sense, as a capacity and possession shared by hominids. Culture in specific level: spelled with small 'c' any of the different and varied cultural traditions of specific societies. Culture, therefore, is distinctly human: transmitted through the learning traditions and customs they govern the behaviors and belief of people.

All people have their own different cultural values and practices. Because of different cultural values and practices that they have, encourage them to do and think. Then, the cultural anthropologists move forward to describe the different and varied cultural traditions of specific societies. People try their best to exchange their cultural values and practices being capable to do so. However, they live in the specific cultures, in which they are encultured. Since their growth, they follow certain cultural rules, beliefs, laws that transmit over the generations. They are the specific cultural tendencies or cultural constructions. They avoid the general cultural traits; vividly give rise to particularity from universality.

Culture can basically be assumed as the learning process that we happen to learn different cultural traditions, knowledge and ideas. We have aptitude to create, remember and tackle with the situations and the problems. They are possible through the culture and its exchange among the different cultural groups. We could get the meaning from the learned pattern and the symbolic use. They have no natural link to each other but we understand them arbitrarily and conventionally. Then, for Clifford Greetz says, culture are sets of "control mechanisms"- plants, recipes, rules, constructions, what computer engineers call "programs for the governing of behavior"

(44). The observations of the particular cultural traditions, situations of the specific frame of reference teach the human to learn about the patterns of behavior because of their own observations and dynamic awareness of the culture. The culture having its laws, rules, restrictions could give less opportunity to reveal the fact as it is, it should be. At the moment, we use the symbolic meaning to the things, expressions and ideas of which we frequently use in our common lives. Then, it is the culture or cultural traits used as the symbol that stands for something other. That is way, Leslie White defines culture as: “An extrasomic (nongenetic, nonbolily), temporal continuum of things and events dependent upon symbolizing [...] culture consists of tools, implements, utensils, clothing, ornaments, costumes, institutions, beliefs, rituals, works of art, language etc” (3).

The organization of human culture is also one of the clear examples of symbols. They may be the previous generation, or the present ones, they refer different symbol to address the particular thing, action, thinking and event. White further says, “freely upon a things or events, and correspondingly [...] to grasp and appreciate such meaning” (3). For instance, we assume about the water of Bagmati river and its surrounding. According to Hindu religion (religion as one of the entity of culture), we offer the water of Bagmati river to lord Pashupati. Long age, it was Holy River but now it was not so, does not mean that the devotees are indifferent towards the river. The milk, blood and other liquids are holier than water of Bagmati. Nevertheless, why do so many people offer and bath in the same river? The holy water of Bagmati River is the symbol of Hindu religion to offer lord Shiva, which stands as the holiness of water is the part of cultural system of Hindu religion. Then, the combination of a symbol (water) and what it symbolized (holiness) is arbitrary and conventional.

Edward W. Said also defines culture in terms of colonized, colonizer, orient, occident, dominant, dominated, superior, interior, high, lower and civilized, barbaric. The western hegemony constructs the binary relationship to define the culture. According to occident, they called themselves superior and civilized. They come to make orient to be more civilized because they thought that orient are barbaric, uncivilized. Then, Saidian definition of culture is “Culture with its superior position has the power to authorize, to dominate to legitimate, to devote, to intellect and to validate [...]” (9). To add something, said clearly throws light based on the construction of self-imposed sense of superiority position that exercise, practice and value the culture. So according to the superior position with power, they authorize, dominate, legitimate, devote, intellect, validate everything became the culture. For, Homi K. Bhaba writes:

Culture is a strategy of survival, both transactional and translational; it is transnational because contemporary post-colonial discourses are in specific histories of cultural displacement [...]. It is translational because such spatial histories of displacement [...] make the question of how culture signifies, or what signified by culture, rather complex issues. (438)

Bhaba searches the identity of the human lives through the culture. We are culturally surviving. Why do the post-colonial scholars and critics write? Geographically, they are dispersing because of their dislocation. They tend to locate themselves imaginatively. Then, it is their imaginative history, which states the specific history of cultural displacement. It results because of the global impact, migration western academic institutionalization, search for better opportunity, security and health facilities. People are frequently going from one notion to another notion, one state to

another state. They physically balance themselves but emotionally fail to locate. They simply mention their specific cultural heritage, despotic nature to heal their cultural wounds of what Bhaba regards as rather complex issues. Therefore, for Bhaba the culture has become the filling gap between what we have and what we lack, seems quite ambivalence concerning the definition of culture.

Stuart Hall defines, “culture here, I mean actual grounded terrain of representations, practices, languages, customs, of any specific society” (115). Hall defines the culture in terms of marginalized culture. He assumes that particularity of cultural practices, representations, languages, customs and the actual area of study of specific cultures also become the prominent issues and studies of culture. Likewise, Professor Samuel Huntington studies “civilization as the broadest cultural entity [...] villages, regions, ethnic groups, nationalities, regional groups, all have distinct cultures at different levels of cultural heterogeneity [...]” (43).

Huntington in his book *Clash of Civilizations* fundamentally purposes a hypothesis that the grounded conflict after the past-cold war world will be cultural or civilization rather than ideological or economic. The cultural identities, which at the broadest level are the civilizational identities. For him the cultural or civilizational identities part into two distinct poles which are the local cultural politics: The politics of ethnicities, and the global cultural politics: the politics of civilization. Then, when there will be the two distinct poles that privilege the disintegration and conflict. Huntington, therefore, issues new world order based on understanding among cultural identities or civilizational identities also demand the negotiation.

Huntington clearly participates to expose the prominent issues in which he fundamentally raises the balance between the local cultural politics and the global civilizations. Moreover, there is the emergence of resistance, acceptance, adaptation

among the cultural groups and cultural identities. They continue one way to another way either or both with positive and negative reaction. Nevertheless, it is the challenge of both local ethnic politics and the politics of globalization to see the world with the reconstruction of third situation, which demands the absolute output. The adaptation, as the cultural identities should represent the idea, intellect, genuine beyond the orthodox of resistance and the orthodox of integration culturally. The fundamental environment that we as human being demand to adapt should have the relevant relativity that is the demand of negotiation.

Acculturation is the modification of cultural group or individual as result of contact with a different culture. It is the process of adopting the cultural traits or social patterns of another group. Acculturation results when there is the contact of different cultures. Theo Van Goth opines acculturation is “the exchange of cultural features which result when groups come into continuous first hand contact, either or both groups of the original cultural patterns may be changed a bit, but the group remain distinct overall” (1). Here, the first condition is there must be the first hand contact among the groups. The second condition is the exchange of cultural characteristics. The third condition is dynamic change either or both groups of original cultural patterns. The fourth condition is that there will remain distinct patterns. Thus, for Goth, the acculturation is the process of cultural exchange of different cultural traits or social patterns of another group. However, while exchanging the cultural traits, there may be more possibilities of losing either or both of original cultural patterns because dynamic social, geographical and political conditions dominate each culture.

Critic Berry Chunn defines that acculturation takes departure from rest of the critics did. For him, “cotemporary conceptualizations take a multidimensional approach that place both the cultures on different continuous indicating an

individual's duality to maintain their culture of origin while adopting characteristics from other groups deemed appropriate for cultural adaptation" (2). Here, Berry broadly discusses about individual's dualistic nature how to locate, where to locate the self and the result of his/her location will predict the dual nature. For one individual or group, the adaptation of other cultural traits suit that deems the original cultural traits whereas other individual, group resist adopting of other cultural traits, also highlight the original cultural traits.

Concisely, the culture is dos, have, think of the qualities in a person or society. They arise from an interest and acquaintance with what is generally regarded as excellent in letters, arts and manners. Through the observation of several critics, scholars also clarify the definition, explanation and elaboration of cultures, cultural studies, multicultural studies or cross-cultural studies as human qualities show interest to know about the excellencies of arts, manners, behaviors, beliefs, attitudes and particular form of stage of civilizations such as Greek culture etc. Finally, culture is to cultivate the human experiences, qualities, habits, ideas, beliefs etc.

Contact Zone

Contact zone is the situation in which different cultures come into contacts. While those disparate cultural identities or multi-civilizational identities meet, interact, clash and grapple each other. They form a mixed type of cultural understanding, cooperation and interaction, often in highly asymmetrical relations of opposite power such as dominant, dominated, colonial, colonized, centered and marginalized. Thus, the contact zone is mainly meeting place of distinct cultural groups whose cultural values and practices frequently interact, clash and grapple each other. Mary Louse Pratt claims, "[...] 'Contact zone' social spaces where disparate cultures meet, clash, grapple with each other often highly asymmetrical relation of

domination and subordination like colonialism, slavery or their aftermaths as they are lived out across the globe today” (4).

Pratt critically explores the notion of 'contact zone' throughout the work *Imperial Eyes: travel writing and transculturation*. It throws light on the aspect of cultural contacts that have brought the theme of transculturation as the phenomenon of contact zone. The concept of globalization and its impact, the human mind and body have shifted from one place to another. Politically, culturally, intellectually, there is the frequent travel. This travel transforms that result into the progressive meaningful as well as painful way of writing for what Pratt identifies as the travel writing. The process of migration and immigration take place among the people as compulsion and opportunity. The human nature, mind to see the world and rest of the world is two distinct and different things. They show their deep-rooted interest to find some important reward and valuable things out. So there is the frequent longing to be researched useful thing in life. Beyond this, the transportation facilities, human research on the specific terrain, there is the easy dynamic shift, which is possible with traveling, with the help of, by means of transportation. The mass media has also anchored the world with its beauty as it is and beyond that of what we possess as the distinct cultural identities or multi-cultural identities encourage us to travel. Then, in response to the ideas that deal with the phenomenon of cultural contact or contact zone that stand as the clear example of travel writing and transculturation.

The very word contact clearly signifies the exchange of the distinct cultural value, practices or cultural tendencies about linguistic, intellectual, political, cultural contacts. Our way to analyze, understand, response completely, partially differ from one perspectives to another ones that depend on how we perceive, receive and resist the world, text, audience or reader. Beyond this, what I focus here is that there may be

private contact and public contact as a whole. Nevertheless, how do we expose, express them value the most. There is always the blend of one genre to other, one discipline to other and one text to other. Pratt assumes that she has borrowed the term 'contact' in her work from its frequent use in linguistic. In addition, the term contact language refers to the improvised languages that develop among speaker of different native languages. We need to communicate with each other consistently, usually in contact of trade such languages begin as 'pidgins' and one called 'creoles' when they come to have native speakers of their own like, the societies of contact zone, such language are commonly regarded as chaotic, barbaric and lacking in structure.

For instance, geographically and linguistically a group of people communicate within the community and group when s/he migrate into another space. The certain community, group or individual separate him/her from own community, on the one hand. But yet s/he creates contact zone with that of another individual and member of community of different space where s/he adjust to learn that of language i.e. Nepali, Maithili, Bhojpuri, Newari and Gurung, on the other hand. Likewise, in response to contact literature refer to the literatures written in Nepali, Newari, Maithili literatures from other individual or vice versa. When one cultural group, individual migrate and immigrate, culture as possessions, behaviors and beliefs carry their own cultural traits. There is the contact with that of another cultural group or individual. There is also the exchange of cultural values, practices or tendencies. There is also the process of resistance in each culture. Thus, each individual or group belongs to particular, specific cultural terrain contacts each other. They learn dual cultural consciousness, which lead to the positive, negative reaction or blend of both cultural traits, patterns.

Further, Pratt suggestively put forward an idea to travel writing where she opines “[...] the term 'contact zone' which I used to refer to the space of colonial

encounters, the space in which peoples geographically and historically separated come into contact with each other and establish ongoing relations, usually involving conditions of coercion, racial inequality, and interactive conflict” (6). Here, she reduces her whole writing in relation to colonizer, historical and geographical dispersal still encounters each other. There should be distinct and different cultural groups and peoples, separate from own cultural traits. They travel to that of another cultural space where existing different cultural traits of different people come into contact. They will create another relation but there also comes condition of dispute, question of identity, racial inequality and interracial conflict. The way, the colonized people suffer from the ideological suppression, underestimation, separation of the colonizer who suppose themselves as civilized, modern and rational master encounter each other as phenomenon of contact zone.

Furthermore, she purposes the coinage term 'contact zone' synonymous to the 'colonial frontier' now colonizers see the colonized people carry the distinct values and importance so far as they are different to treat the distinct cultural traits of colonized people. In fact, it is their prospective to see orient and their cultural possessions, behaviors and beliefs as they are barbaric, irrational and innocent. Then she adds, “Contact zone is an attempt to invoke the spatial and temporal co-presence of subjects previously separated by geographic and historic disjunctives, and whose trajectories now intersect” (7). If we want to invest certain stake for what we are with clear intention yearning to get space, we are basically, trying to anchor the space with certain 'tag'. So did the colonizers. Their colonizing mentality saw non-western societies, people 'tagged' as barbaric, uncivilized and primitive.

They also desire to extend their imperialism. They march to conquest rest of the world. So they tagged the formula as the orient is uncivilized, immature,

uneducated with the help of which they diffuse such kind of network in order to make orient civilized. In this sense, she says, “the term 'contact' I aim to foreground the interactive, improvisational dimensions of colonial encounters so easily ignored or suppressed by diffusionist accounts of conquest and domination” (7).

Then, the contact perspective stands as the situation of subject formation and relations to each colonized and colonizer. When there appears the contact and meeting of certain cultural belongings, they try to possess of their cultural values and practices. They probably suggest the separation of own cultures from other. They also understand the need and value of other cultures. So they think, should go side by side. We feel co-presence, interaction and tend to practice, value them. However, the difference is that each culture has certain power to do something. When the same power was in the superiority position, had been able to tag the different coinage terms. They are reduced into the inferiority position or vice versa. Indeed, the relations of powers alter, reduce and become less important in course of time and space that carry the theme of positive and negative result among the colonizer and colonized, travelers and travelees. Pratt, therefore, says, ‘contact zone’ treats the relations among colonizer and colonized or travelers and travelees not in terms of separateness or apartheid, but in terms of co-presence, interaction, interlocking understandings and practices, often within radically asymmetrical relations of power” (7).

Critically, Pratt analyzes the very term transculturation is a phenomenon of contact zone in two distinct cultural groups. Even though, they possess their own cultural traits, they come into frequent contact each other. That leads to the process of action, interaction and reaction among the colonizers and colonized, travelers and travelees that are conceptualized as contact zone. Obviously, contact zone refers to certain space where certain culture encounters within the certain time. And, she also

mentions what ethnographers such as Cuban sociologist Fernando Ortiz (1940) basically coined this term to describe “how subordinated or marginal groups select and invest from the material transmitted to them by a dominant or metropolitan culture or the term replace reductive concepts of acculturation and assimilation which is used to characterize cultures” (65). The dominated people seem to be misguided. They are unable to control what frequently appear from dominant culture. They are generally bound to select and invest sustainable materials transmitted by dominant or metropolitan culture. For example in our context of South Asian countries, metropolitan culture has played the dominant position. The rest of the cities, municipalities have marginalized by the mainstream political cultures because of which they are in periphery, lack of security, instability and different facilities. People have drowned their attention in the capital where different people, having distinct cultures contact each other. This kind of contact in which they are involving, interacting, merging that stand as the process of selection and invention of material life transmitted to them by a dominant or metropolitan culture.

Moreover, Pratt discusses about the term 'autoethnography' or 'autoethnographic expression' to clarify about the contact zone: she says, “[...] I believe that autoethnographic expression is a very widespread phenomenon of contact zone, and will become important to unraveling the histories of imperials subjugation and resistance as seem from the site of their occurrence” (9). What happen when the certain people come and control the indigenous people? They validate, legitimate and authorize their own cultures. They see the local minorities through their imperial eyes. However, they could not give an opportunity to see themselves and their cultures from indigenous eyes. Then, they express their autonomous feeling for what she accepts as very widespread phenomenon of the contact zone. The valuable thing is that she

addresses as that is seen from the side of the occurrence. This kind of reaction also helps us to know how the dominant cultures construct, impose the dominated culture. This is also strong reaction in response to those colonizers or metropolitan cultures.

In the context of non-western societies, especially, South Asian societies, for instance, there are indigenous, Madhishi, downtown minorities, subaltern people and women who are widely involving to ask for the rights, equal opportunity, identity with the mainstream political cultures. Therefore, this phenomenon stands as the widespread phenomenon of ethnographic expression of contact zone. The Metropolitan cultures or dominant cultures represent the metropolitan expression but the autoethnographic expression response with those metropolitan cultural representation that oppose in which they contradict, conflict and grapple each other.

Hybridity

Hybridity explicitly refers to the situation of cross-cultural exchange in which we tend to find third form of cultural space out. Hybridity can be taken as two ways learning process in which one cultural group participates, interacts, encounters with another distinct cultural group. In this sense, one cultural individual encounters with next cultural group, individual that help to understand, contribute the mutual transformation, purposeful thinking among the opposite cultural groups. Gandhi recites, “It may be useful to look at the whole phenomena as transaction [. . .] as a interactive, dialogic, two-way process rather than a single active-passive one; as a process involving complex negotiation and exchange” (125). As we refer to the process involving complex negotiation and exchange, there appear practically, theoretically two and more than two factors, belongings, doings, beliefs that they take place as a/an debate interaction, dispute which informs us to learn side by side.

According to the key concepts of post-colonial studies, hybridity has been defined as the creation of newness, output not only in the cultural aspects but also in species, politics, linguistics, races. They are the different forms of hybridization. “[. . .] hybridity commonly refers to the creation of new transcultural forms within the contact zone produced by colonization” (118). So there is the new transcultural forms as the result of contact zone produced by colonization give rise to the situation of hybridity. Nevertheless, beyond this, we could see this process technically, naturally. Further, as used in horticulture, the term refers to “the crossbreeding of two species by grafting or cross-pollination to form a third, hybrid species” (118). Clearly, it forms third ‘hybrid’ species or animal which could result the actual process to happen actual creation of hybridized plant and animal rather than what we call in distinct cultural groups and individuals because the cultural groups often possess the ambivalence attitude each other and within the self. Thus, the cross-cultural ‘exchange’ with different institutions and its privileging values and practices encounter with opposite forces such as colonizer and colonized, majorities and minorities, evil and good, love and hate, civilized and barbaric occur along the verities of ambivalent registers.

Hybridity, however, more obviously, stands as the construction of the space that is beyond the two or more than two existing cultural systems Bhaba called “third space of enunciation” (37). When we are within the contact zone, the culture simply becomes our identity. We, therefore, culturally identify and locate ourselves. Because of this cultural difference rather than the cultural diversity, we favor to identify that is process of an empowering hybridity. In addition, the cultural identity emerges in the ambivalent attitude in regard to time and space. Then, at this movement, the cultural difference for Bhaba Claims:

It is significant that the production capacities of this third space have a colonial or post-colonial provenance. For willingness to descend into alien territory [. . .] may open the way to conceptualizing an international culture, based on not an exoticism of multiculturalism or diversity of cultures, but on the inscription and articulation of culture hybridity. (38)

It is in-between space that attempt to carry the meaning of the culture and the burden of the culture as well. Therefore, it is third space enunciation or search for the new cultural space that make the notion of hybridity so important. Our great labor is to produce and construct new direction significantly stands between the space of colonial and post-colonial prominence but we must keep ourselves away from celebrating the past and homogenizing the present. Therefore, Bhaba further point strongly out, “is far too aware of the dangers of the fixity and fetishism of identities within the calcification of colonial culture to recommend that ‘roots’ be struck in the celebratory romance of the past or by homogenizing the history of the present” (9). Moreover, most importantly, Bhaba throws light on third space of enunciation that focuses on the exchange of the in-between space where he privileges the colonized to be aware of identifying the 'self' rather than fantasizing and dreaming within the colonial consciousness over the colonial psyche and sense of superiority.

Pidgin and Creole languages are the linguistic examples of hybridization. Michael Bakhtin the sociolinguist suggests the discursive, disruptive and transfiguring power of which presents the multivocal languages, multinarratives. In society, for Bakhtin, there are multivoices, multivocal narrations. His idea about carnivalesque feature is the result of the polyphony voices in society. As Holquist points out, “[. . .] boundless world of ludicrous forms and manifestations opposed the official and

serious tone of medieval ecclesiastical and feudal culture” (4). The traditional way to show seriousness in the social cultural functions, the use of language in offices of the medieval ecclesiastical and feudal culture trend to oppose with respect to the plurality, multiracial manifestations of language. This is the case and result of the hybridization in languages because of the frequent contact among the different cultural groups.

Brathwaite discusses linguistic hybridity or hybridization as creolization, also help to formulate and construct the new space to the culture. Mainly, he talks about the Jamaican society in which creolization occurred, bring the positive result in each cultural groups. There were only the black people but with the arrival of white elites and their administrative bodies, the cultural action takes place. So he claims, “[. . .] but a cultural action-material, psychological and spiritual-based on the stimulus response of individuals within the society to the environment and –as white/black, culturally discrete groups- to each other” (202). As there appeared the influence of newcomers there existed the new construct concerning the landscape and cultural strange each other where one group stands dominant and other innocently slaves or dominated. However, more positively, he recaptures this cultural action or social process with regard to context as creolization. He also mentions what Mrs. Duncker has described about white visitors and settlers:

Although, there were some people who came to the West Indies and refused to conform, the power of the society to mould newcomers was strong. However oddly constructed west India society might appear in England, for the England people coming to the West Indies it was only a short time before they were caught up in the system [. . .] .(237)

Additionally, Barthwaite suggestively says that the different forms of interaction, interrelation, intercultural practices and understanding appear among the distinct cultural groups such as White/Black where he adds,

Creolization then, was a cultural process that took place within whole society-that is within a tropical colonial plantation polity based on slavery. [. . .] period was the process of realization, which is a way of seeing the society, not in terms of white and black, master and slave, in separate nuclear whites, but as contributory parts of whole (203-4).

Summing up, for Barthwaite hybridization that linguistically denotes creolization regarded as cultural process that occur within the certain territory/space in regard to the time, should be studied as the specific separate units and contributory parts of whole rather than the sense of superiority and inferiority psyche or racial psyche.

In the context of racial sense, ‘Hybrid’ originally its credit goes to Robert Young who says, “hybridity a term of denigration; literally so: the blackening or sullyng of a thing [. . .] hybridity as concept [. . .] accounts of racial origins and racial distraction” (250). In contrarily, it is the Eurocentric colonial way to see the origins and racial distinction. It is also presented as the proponents of racial separation with disturbing scenario of racial interbreeding and intermarriage. In this sense, he strongly reacts that the hybridity regarded as the cultural process is direct hindrance and pit holes to the racial theory. So he further point out, “in the possibility of the ‘hybrid’ the categories through which racial theory conceived the world were upheld and, tantalizingly, collapsed” (250).

Young explicitly tends to draw attention of the readers to the prehistory of the term hybridity. He questions how ‘hybridity’ has slipped from being a metaphor about racial intermingling or purity to one of the cultural mixture or seperateness. However,

more positively, he writes, “hybridity shows the connections between the racial categories of the past and contemporary cultural discourse” (27). While the discourse of ‘race’ became invalid, collapsed terms, the way to think of it also shifts onto the cultural ground. There opened the desperate, ‘other’ distinct human cultural existing in the unpolluted isolation across the globe. They, therefore, established global cultures or the mixed cultures.

Andrew Smith summarizes that hybridity has become progressive term that is recaptured to disrupt the patterns of categorization and control in regard to that of familiar historical pattern in which a derogatory level, connoting regression and disintegration. He mentions, “[...] can distinguish the different ways in which the term hybridity is used contemporarily, especially in relation to question of culture. The first is every day sense of the word, the second is the way in which "hybirdity" has tended to be deployed in contemporary critical theory” (251). In normal day today life, we are shifting into multicultural societies. Open mindedness, communal, mutual organization of social system can be seen in the countries like England, Australia, America, Japan, and Canada where the hybridity implies the mingling of once separate, desperate, discrete ways of living. In the theoretical level, Smith frankly writes, “[...] hybridity as synonym of diversity or multiculturalism, continues to rely on the assumption that there were primeval. Separate and distinct cultural orders [...] beginning to meet in the context of global migration” (257). Hybridity, thus, for Andrew smith is the prominent result of the global migration of the people.

Obviously, while talking the issues of culture and the cultural hybridity, Bhaba argues that culture is never essential or innate, but is always something that is closely performed and learnt in fiction and drama, classrooms and lecture halls. Then, Nestor Gareia canclini (1995) also reviews similarly that an ideal of a fixed and pure national

culture. What he refers to as “a patrimony has to be stayed in a very selective manner in institutions such as national museums, where competing accounts of a national history appear to be unified” (251-52). Alike, Smith adds that culture is a thing learnt, created and stayed, however, then it is also profoundly susceptible to the possibility of opted, copied or appropriated that is taken as newly emerge fashion which claims that it is specific property of, unique expression of a single community. Then, culture has globally become the prominent thing to identity the self. This also carries the theme of struggles among the people of distinct cultural groups. The reason is that they migrate and immigrate whether they may be the colonized individuals or colonizing way of life of different individuals or it is the colonized upper-class identity their expatriate life in the colonies. They, therefore, adopt, adapt and remake different practices and values being colonizer accordance to their own use of name and tag. In this sense, hybridity stands as a term not only mixing of once separate and self-contained cultural traditions, tendencies but rather for the reorganization of the fact that all culture is the area of struggle. There is the claim of the minorities, others who show their consciousness that threaten to that of hegemonic account of the dominant cultural pattern and practices or tendencies.

Hybridization is commonly taken as the phenomenon produced within contact zone that can be logically, arbitrarily well accepted on the cultural process. The epistemological ideas are very much linked with the cultural diversity but cultural difference encompasses the process of enunciation of culture as knowledgeable, adoptable, which constructs the system of identification. So Bhaba further points out,

the revision of the history of critical theory rests . . . on the nation of cultural difference, not cultural diversity cultural diversity is an epistemological object culture as an object of empirical knowledge

whereas cultural difference is the process of the enunciation of culture as 'knowledgeable', authoritative, adequate to the construction of systems of cultural identification. (206)

He, therefore, privileges cultural difference over the cultural diversity- demands the well to known, knowable, knowledgeable identification of distinct cultural group, or individual of different space where they contact - to each other, also suggests for Bhaba the third space of enunciation: hybridity or hybridization.

Hybridity often takes place in the specific circumstances. While there are the contacts among the groups, individuals and community, one culture has the sense of superiority, wants to exercise the cultural values and practices toward of minority culture. In contrast, different conditions, actions also take place such as resistance, separation, integration and adaptation. It is naturally, theoretically, practically, culturally, politically these all conditions go side by side. Then, basic thing to understand equally is the context not what but how they came into the existence, how they tend to continue the existence. That is to say, it is the reorganization of the fact that by means of involving complex 'negotiation' and 'exchange' which possibly legitimate, validate, and authorize the new direction that is the new form of global culture. For examples, Reginald Martin recounts in his essay *current African American literary theory: Review and projections* how literary theorists have evoked their separatist" and "Integrationist" context for interpreting literature. For Martin by means of drawing the clear-cut situatedness, further demands the new direction in regard to contexts. So Martin writes:

It seems to me that both of these schools have been effectively temped by research outside the discipline of literary theory that they either do not know about or have effectively ignored. As a critic myself [. . .]

why such vertical movement is a fact the power of body politic of what is serialized "Theory" today (it can change again the minute a new generation of critics needs to make tenure) [. . .] ignore other important ideas, even when the empirical can documented research of other disciplines or other critics in the sphere of literary theory clearly make most of what we say at best trivial. (300)

To elaborate, Martin claims possibly that it is the prevailing tendency seems to be biased. They become totally prejudice while reading, interpreting the text because their way to provide the textual analysis as it demands the fruitful, believable, logical things, ideas and matters. They separate totally. Or they integrate what they think to include. Therefore, the originality, purity is lost to study that draws the attention of the new generation is balance, exchange and negotiation with opposite ideas, forces or principles such as separatist and integrationist tendencies.

Understanding 'other' is to understanding the 'self'. The difference is that how we understand 'other' privilege over what we understand about 'other' and the 'self' as well. Contextually, Berton in essay *Talking Across Cultures* questions the kind of academic multiculturalism turns complex contexts into simple categories. She opens the door up of the cross-cultural studies. In other words, the multicultural literature focuses on the specific studies of the 'otherness' and 'apartness' from the so-called mainstream tradition. Additionally, Berton recites what James Clifford cultural anthropologist says, "increasingly out of place" (6). Further, one feels "a pervasive condition of off-centeredness in a world of distinct meaning system" (9). The point is we are living in the world that is beyond the so-called centre. It is the contacts among the groups, people or individuals where we tend to learn tend to behave and tend to adapt different cultures. The multicultural voices echo within the certain specific

circumstances about specific time. So how much we are able to understand and keep the control over its injustice, prejudice of what we assume as the non-western and western as far as they have merge into the space. “The foreigner is within us, hence we are all foreigners”, declares Julia Kristeva (192).

Anyway, it has become the wonderful as well as painful tendencies. Moreover, we have contacts each other. Then, we need to understand the ‘other’ that possibly encourages other to understand the ‘self’. That is the exchange of each cultural values and practices or tendencies. In fact, it possibly results through the negotiation. Thus, the negotiation is the purposeful, result-oriented, message-oriented media that anchor the two opposite tendencies such as separatist and integrationist tendencies. Then, Burton sums up, “we must find better way to talk across the spaces between the texts, readers and cultures. We must find that we are not so much talking to ‘other’ as we are to parts of ourselves that have lain undiscovered and unarticulated” (309).

Ambivalence

Ambivalence is the situation of the person, individual, group or community in which they are caught in dilemma or dual nature. One encounters confusion, dilemma from which one remains in trap where to head, what to decide, how to decide, what to do and what not to do. Ambivalent condition becomes the most debatable issues in transition. The term ambivalence has very much link with the human life and their cultures. Therefore, ambivalence as the term encompasses widespread area of studies such as psychoanalysis, culture, colonial subject, mimicry, hybridity and history.

Psychoanalytically, ambivalence tends to describe a continual fluctuation between wanting one thing and wanting its opposite. Young adds, “It also refers to a simultaneous attraction toward and repulsion from an object, person or action” (67). The term ambivalence indicates a state of mind in which there is the simultaneous

existence of contradictory tendencies, attitudes, feelings concerning single object- especially the existence of two opposite ideas, concepts, beliefs, creeds, subjects and behaviors such as love hate, sacred sin, good bad, colonized colonizer and civilized uncivilized. A psychoanalyst, therefore, regards ambivalence as a psychic condition in which positive and negative components of the emotional, physical attitudes and actions are simultaneously in evidence and they are inseparable.

In this sense, psychoanalyst Eugen Bleuser at first coins the term in 1911 purposes different symptoms primarily in regard to schizophrenia. He explains:

By ambivalence is to be understood the specific schizophrenia characteristic to accompany identical ideas or concepts at the same time with the positive as well as negative feeling (effective ambivalence) to will or not to will at the same time the identical actions/ ambivalence of will), and to think the same thoughts at once negatively and positively (intellectual ambivalence). (30)

In sum, the human minds often occupy such kind of a co-existence of two opposing drives, desires, feelings or emotions towards the person, goal and object-each other.

According to the *Dictionary of Behavioral Science*, compiled and edited by Benjamin B. Wolman defines, “ambivalence on the co-existence of opposing emotions, attitudes towards another and as the state of being able to attend or new two or more aspects of an issue or to view a person in terms of more than one dimension or to view a person in terms of more than one dimension or value”(14). The point is that it is the human nature in which the opposite emotions, attitudes, traits and behaviors co-exist in a person, individual whose nature alternates rapidly from one dimension to other with respect to the time and space.

Historically, the individual, group faces different conditions. Their responses will be based on how conflicting situations rise and reflect the basic dichotomy that the mind often produces concerning dynamic age of the transition. The human life cannot be away from some certain transitional period that the history offers us. In regard to the transitional age, the traditional beliefs in which an individual is accustomed to, one almost dead and new belief is not perfectly burn. In this situation, individual is caught between the two worlds at the same time- one is traditional which is about to decay and another is the new which is not burn yet perfectly. For instance, in our context, each individual is caught between the two worlds at the same time-one is traditional system based on kingship about to decay. Some individual, person want to space either way and others are radically resist to accept in which the demand of the individual as they want is not yet burn completely. This transition leads where no individual knows but carries full of ambivalent meaning to the individual and people. Describing this transition P.K. Ranjan writes:

Ambivalence as a pattern of behavior is a characteristic expression of great ages of transition. The individual caught between a transitional ethos, which has become part of his blood and a new ethos which, perplexes him toward which he aspires, finds himself in an inescapable predicament, and he is seen wandering between two worlds, one dead and another powerful to burn. (10)

Furthermore, with respect to the situation, an individual or person is in great trap in-between the world. In addition, the forthcoming result of the third world or third space will be, no one knows but dreams of uncertainty and anxieties follow him/her. Thus, critic such as Homi K. Bhaba intellectually purposes the “third space of enunciation” (37) with extreme hope that leads to the hybridization as cultural process. Moreover,

hybridization as cultural process has become widely discussed phenomenon, has also become the cultural adaptation to each other that clearly exposes the ambivalent tendencies, attitudes and behaviors.

To clarify, the term ambivalence, I tend to describe 'Hamlet' as character stands as an ambivalent Protagonist. His attitude, behavior and decision how he wants to have is the clear example of the ambivalent attitude. He is in dilemma whether 'to be or not to be' and 'to act or not to act'. The self-questions, self-confrontations and doubts postpone him to act because he lives in his extreme dualism, dilemma and confusion. Contextually, Shakespeare depicts 'Hamlet' as ambivalent character and whose behavior, attitude is similar to ambivalent nature that might be the transitional phase of the European Renaissance, which is different from that of American Renaissance and Indian Renaissance. They possess certain transitional ages that could not be away from ambivalent attitude or nature. That is to say, in such transitional ages, dualism, dilemma and confusion, above all, ambivalence gets birth and affects the behavior of the people.

Again referring to the ideas of Bhaba in his postcolonial discourse theory adopts an ambivalent attitude. He writes, "Ambivalence describes the complex mix of attraction and repulsion, which characterizes the relationship between colonized and colonizers. The relation is ambivalent because the colonized subject is never simply and completely opposed to the colonizer" (12). Bhaba reduces his whole ideas concerning the colonized and colonizer's relation. Among them, both kinds of attitude, behavior co-exist. It is assumed that some colonized subjects are complicit and some resistant. Now, the ambivalence suggests that complicity and resistance exist in a fluctuating relation within colonized subject. Moreover, there is either the exploitation or nurturing situation to the colonized subject that characterizes ambivalent attitude.

However, more importantly ambivalence is also regarded as an unwelcome aspect of the colonial discourse for the colonizer because it violates the clear-cut authority of colonial domination, and leads to the situation of dilemma. Contrarily, it is the attitude of colonized subjects who strongly tend to resist or separate that colonizer's authority, hegemonic attitude on the one hand. They want to involve into the complicity and integration. They also reproduce assumptions, habits, values, patterns or tendencies of the colonizer that is the mimicry of the colonizer on the other hand. So, Bhaba extends the ideas- "Instead it produces ambivalent subject whose mimicry is never very far from mockery, ambivalence describes this fluctuating relationship between mimicry and mockery that is fundamentally unsettling to colonial dominance" (13).

In regard to extend what Bhaba in his colonial discourse theory says that colonial relation is always ambivalent. It generates the seeds of its own destruction that means the downfall from the hegemonic position. For example, when colonizer regards any colonized subject as uncivilized or uneducated, they want to make train to be more civilized or educated. To do so, they exercise their assumptions, beliefs, values and practices towards the colonized subjects that stand as the controversial debate or issues. Then, it implies that colonial relationship is going to be disrupted, regardless of any resistance, rebellion on the parts of colonized. Ambivalence, thus, gives rise to a controversial or dual proposition in Bhaba's theory.

According to Robert young, "The periphery, which regarded as the borderline, the marginal, the unclassifiable, the doubtful by the centre responds by constituting the centre as equivocal, indefinite, in-determine ambivalence" (167). Ambivalence decentres the hegemonic authority from its position of power. When we space the colonial context, there is the exchange. That is often influenced by contact of each cultures is very much related to hybridity. Ambivalence, therefore, is the possibility

of the formation of third space that is neither the separation, resistance, dogma nor the integration, complicity form the new direction rather the cultural adaptation, cultural process fill the gap between in-between the space. But the teleological end of the formation of the options or new direction leads to ambivalent situation because the ambivalence, in nutshell, give rise to dilemma, confusion, dualistic proportion with respect to the colonial discourse theory of Bhaba.

Chapter - III

Merger of Separatist and Integrationist Tendencies

The entire setting of the novel encompasses the Indian metropolitan cities where there is the arrival of foreign tourists, journalists, local villagers, non-residential Indians and urban dwellers. All belong to different locations and cultures. Among them, Sonalal also seats in front of Humayun' Tomb waiting for the tourists. By profession, he is in search of the audiences to whom he serves the charming dance by welcoming his tourists who has been welcoming visitors since fifteen yours. Raju also accompanies in his profession in which he entertains the visitors, tourists through the music of 'Been'.

Almost all the visitors, tourists from different parts of the world are familiar with Sonalal's profession; the Snake Raju and the musical instrument 'Been' represent the issues of the native heritage. Moreover, they stereotype the native qualities that become one of the unique parts to foreigners, tourists and journalists. Sonalal aspects more praise and amounts of money from foreign Indians to live his family on. But they watch a while and leave the spot without giving any money. It irritates and makes Sonalal feel angry.

One day, Sonalal happens to face new experience, which is quiet different from the rest of his life. It is the end parts of the performance a foreign Indian boy of ten or eleven shows his interest to watch the performance. While other foreigners give money, the boy also asks his father to give money that brings the dispute and clash between two generations that are represented by father and son on the one hand. There appears clash between two and more than two distinct cultural groups, individuals that differ from village to metropolitan culture. They clash and grapple

each other, which results out of contacts. The given lines also clarify how the situation of contact zone takes place.

But today was different. At the end of sonalal's performance, a foreign Indian boy of ten or eleven turned to his father and said in broken Hindi, "can I give some money to the charmer?" The father grudgingly landed the boy a rupee, saying, "This is nothing you see it all over India". That was too much for Sonalal. He stood up and yelled, "Keep your money! You cannot see a *tamasha* like mine anywhere in India. Now where, there is only one place in the whole world where you can see a performance of this quality, and that is right her so you're very lucky-at least if you know how to tell art from cheap tricks". The boy's father just laughed, "He's a madman", the boy's father muttered as he whisked his family away. (5-6)

The immigration and migration take place, which not only exchange the cultural values and practices but also show the clash of opposite cultural forces. The impacts of globalization and by means of different transportation, it is easy to go from one place to another place. For example, we could take breakfast in Nepal, dinner in India and go to bed in England. What is impossible that has become possible? People visit from one geographical location to others from different purpose. It may be traveling, marketing or meeting with the family. During periods, they happen to collect different unique experiences. Alike Sonalal also happens to have different experience, which are unique and irritating respectively. A migrated Indian family returns to homeland where they meet with the Snake Charmer and his performance. The boy has brought up in American remains unknown about the Indian cultures and surroundings. The boy loves to watch and praise to the charmer and his performance. Therefore, he

respects them and wants to give money. He also asks permission with his parents. However, his parents response differently about what Sonalal is unexpected to have such bitter and unique experiences at a glance. This is the clear example of clash between two generations and among the cultures, which are the result out of the contacts among people.

The 'word' 'nothing' struck into Sonalal's mind, which irritates him. It is narrated that is too much for Sonalal. He shows his deep respect towards his profession and nation. He also rejects to take the money. He utters his profession, as *tamasha* not only reveals the fact of how he is inherited to the profession but he also uses as the weapon to throw light towards his profession. He talks about it in relation to quality rather than quantity. Sonalal further says to the foreign Indian who is lucky to see and know how to tell art from cheap tricks. Then, could not we say this is the true example of the meeting point and clash of different cultural values and practices? Foreign Indian and more to his son integrate cultural tendencies whereas Sonalal resists to such tendencies though he needs some help from tourists to live on. So he waits to the tourists before Humayun's Tomb.

Furthermore, instead of sharing and consoling, the foreign Indian laughs and makes Sonalal irritate though he continues his profession from generations. On the one hand, he identifies his cultures and national property. On the other hand, he also uses rare animals to dance, which are found in specific location. This is the natural relationship, co-presence not only with human world but also with animal world. That is to say, he in fact, represents the native informant. In return, he could get nothing but laugh which make him unhappy or discourage him to continue such profession.

His face becomes twisted from the anger. Than, he bitterly replies to the foreign Indian "get back on your air-conditioned tourist bus". He further shouts, "Go

back to American or wherever you come from-traitors to your motherland” (5). An idea struck into my mind through these lines, which carry the whole theme of novel. The action begins from here not from the killing action of the Snake Raju. The dispute, conflict between Sonalal and foreign Indian stands as the part of the tension in his life. He wants to get rid of but one after another, they appear in his life. He indicates the locations such as ‘America and wherever’ clearly denote the western, American societies. He addresses to the motherland that is the India. Who are the traitors that are the non-resident Indian rather than American and European? So Sonalal gives sharp satire to the foreign Indian to return to American and European societies where he could teach European or American cultural values and practices to their young generations rather than praise to the native heritage that young child does. So killing the Snake is the continuity of the clash between Western and Non-Western especially Indian cultural values and practices. They meet, grapple and clash often highly asymmetrical relation of domination, underestimation and subordination like colonialism, subaltern or their aftermaths as they live out across the globe today. So, the author contacts different cultural groups, individuals such as Sonalal, Indian natives, foreign Indian and his family, visitors and journalists whose ideas, actions, behavior meet and clash each other.

The foreign Indian blames Sonalal as madman before he leaves the place with his family. His blame may not suit what actually he wants to say. But in another sense, Sonalal's madness towards his profession and his nation really separate rest of the world. This madness leads up to the action of killing the fellow friend, which also gives him more tension. In this way, he unknowingly involves integrating Western and American cultural tendencies about which he actually wanted to be away.

Sonalal wants to collect more amounts of money. Therefore, Sonalal being excited hits false note. The journalists could not notice the error. All the foreigners, journalists drop great amounts of money but Raju becomes passive to act dancing. He frequently insists Raju to perform who loves Raju more than his own son. Therefore, he says Raju Beta, “Don’t worry; everything will be fine we're done now. Let us just go home. The rage did not leave Raju's eyes. Sonalal began to sweat. Carefully Sonalal stepped back when Raju shot out and bit his left calf” (9). It is the action of Raju bites to his master. In response to the action, he also reacts strongly. “He felt no pity and become wild. He bent down, grabbed listless Snake by the head and tail, and stretched it to its full length” (9).

All the visitors and journalists surprise and fire the questions before Sonalal. Some one calls the taxi to take him to hospital. He confidently says “there is no need; my cobra had no poison in him” (11). This is quiet ambivalence and confusing statement. If he is sure, his snake has no poison. Why does he kill his Raju? It can be taken as predominant psyche of Sonalal results out of the clash and tension, which enforce him to kill Raju. He denies going to the hospital is clear example of separating medical treatment.

Sonalal meets with Paanwala who prepares Paan. He sees the newspaper and requests Paanwala to read the papers. He chews Paan and puffs Beedis, which are the non-western especially Indian habits. In addition, we could find them in the context of Indian societies. Sonalal says he has heard accounts of how the Snake Raju takes action and he takes action back. However, Raju seems to be absence. He says that he could not forget his beloved Raju. He suffers from the absence of Raju and he could not account the way in which they spend their fifty years. Literarily, Raju carries the thematic meaning that is the past, continuation of profession and culture. Sonalal is

unable to keep Raju in isolation, which has become the chain of relationship as whole links with cultural values and practices within the Indian societies. Foreign Indians insult on the profession, which stands as the part of culture to Sonalal. That is almost all killed. They bring those foreigners who exploit the Indian profession, domestic Industries. They can be taken as the example of exploitators because of such reason Sonalal lives tension life. It also signifies patriotic feeling that he possesses boldly. But it gives the numbers of ambivalent attitude.

Sonalal's eyes bulged as he shouted, "What is wrong with you people? I bit myself in half last night! Myself! He ripped his Kurta off, baring his slender chest. May be you can't see the wounds, but I feel it more with every passing minute. I am bleeding all over this room. And you find it amusing! What kind of person laughs at man who has lost his son? When you get home today, look in the mirror and ask yourself question!.(37-38)

In this sense, Sonalal expresses his deep concern that his cultural wounds become the issues to discuss and laugh where he is compelled to spend his passing minute with more pains and wounds. He is in his dress Kurta that belongs to own nation about what he respects more. Then, he is more faithful and patriotic to his culture. However, that gives tension through which he is unable to cope. So, he seems mentally tired-of.

Despite being deep-rooted towards his nation and its cultures, "Sonalal visits the huge Janapath bazaar which is full of material things of western culture. How a man with money to spare, he saw the material world before him in a new light. For the first time in his life, he could shop here" (42). He describes his first experiences of going to the shop where he walks into the different stall. While going to the clothes stall, Sonalal asks, "pure cotton" said the shopkeeper. "It's back in fashion" (42). He

is even unknown about the style of the fashionable clothes. He further bargains “to bring trousers with the shopkeeper who glances down at his old dhoti, and then shook his hand. The shopkeeper produced a pair of dark blue pants. These match perfectly” (43). It in fact, clarifies that the shopkeeper integrates western or American cultural values and practices who praises and says that it suits to him. He becomes different from yesterday that is how life is, “said the shopkeeper it changes just like that” (43).

Sonalal decorates him with pair of jean pants and steps back into the street. He does everything that is different from previous day. He gradually adopts the western or American trend to change his life to get rid of the tension. This is the case, which can be seen in Indian metropolitan cities where varieties of cars, vehicles, auto rickshaws move from one place to another. The department stores are open everywhere where the Indian villagers such as Sonalal can easily see. Such luxurious, plastic shining things motivate them. Such kind of material world attracts each individual who is ready to pay any cost to get such facilities. They feel young though they are old. They assume they are self-conscious like Sonalal does. “Sonalal paid for the clothes and stepped into the street. But soon, he becomes self-conscious. He felt like a middle aged charmer from the village dressed up like a college student” (43).

Sonalal gives continuity involving and practicing the cultures of western or American societies. For example, to be fashionable, extravagant, to be away from family life, he visits to the restaurants, bars and disco where he keeps relation with prostitute Reena. Sonalal starts drinking. “So how he needs more liquor”. He notices the foreign women at other tables seemed fond of colored drinks. He asks with waiter to bring the wine but he could not accurately pronounce the wine but he simply said, “I’ll have a red one and a mango colored one” (44). When Sonalal drinks such kind of drink, he feels drunk. In a short moment, he completely forgets about his family. But

he remembers Rana a prostitute. This is the life of the modern men they spend their most of the time with others. They think that they are getting happiness. The family members become less valuable but going restaurant, bar, visiting with prostitute bring them happiness. The lines also describe, “In this mood, he did not think out his usual drinking friends, and certainly not Sarita. He thought of Reena, a prostitute in old Delhi who knew exactly how to make him the happiest man in the world” (48).

Sonalal consults with Dr. Seth. “At least he decided to seek the opinion of Dr. Seth, a controversial sex therapist known all over old Delhi” (64). There, Sonalal happens to understand the psychic mentality of Dr. Seth and his assistant. He also observes the signboard, “[. . .] on the doctor’s desk said, CONSULTATION FEE OF THIRTY RUPEES MUST BE PAID IN FULL AT END OF VISIT.” In fact, Dr. Seth in Sonalal’s observation is more money minded. More than that, instead of asking and treating patient psychologically, he describes whatever he likes. He goes on saying, “I am not just any doctor. I may be known as a sex therapist, but I am really a scientist. Do you know what science is?” (65). Sonalal comes to find the proper treatment but he is asked to describe or answer about the science about which he has ever heard through his life. He goes to describe about the science where he talks about Big Bang and Big Crunch, which puzzle him more rather they help to reduce his tension. By extension, Dr. Seth further talks about universe is “mysterious, unpredictable. The mind of the creators has endless depth that can not completely fathomed even by great scientists like Darwin, Freud, Einstein and myself” (66). Just in a minute, Dr. Seth changes the topic of issue. And, he concludes Sonalal as homosexual. “Because you are a homosexual” (70).

Dr. Seth positively describes being a homosexual is positive and good. He turns his discussion with those artists, philosophers and scholars were the numbers of

the examples of homosexual elite company. He also depicts the western world which is transforming into the homosexual relations. Dr. Seth describes,

There is nothing wrong with being a homosexual, added the doctor. Many great artists have been. Da vinci, Tchaikovsky, some of the most brilliant Romans and Greeks-plato himself? You may not have heard of these people, but I assume you It's very elite company. And, of course, there's no reason why you can't love women along with men. In west that kind of thing is quite fashionable these days and also makes a certain metaphysical sense. (70-71)

In response to the ideas of Dr. Seth, Sonalal reacts bitterly and says, "Right then, Sonalal spit in the doctors face and stomped out without paying to thirty-rupees" (71). Sonalal contacts to Dr. Seth to share his problem, tension but he finds nothing from Dr. Seth. Sonalal depicts the changing fashionable world of west, which is continuous shift towards the east. Even the genuine personality such as Dr. Seth gives positive reaction but he seems to be against such practices. So he gives fierce attracts on the domination of nature in which he privileges the opposite relationship such as man-women over the man-man relationship.

Sonalal meets with Laloo who is astrologer. He happens to discuss about the word science but he finds distinct meaning. He adds, "Science. Again, that wicked word? First, Dr. Seth's science had told him he'd been making love to the wrong sex all these years. And now, according to Laloo's science, he'd wasted his whole life playing beautiful music to deaf shakes" (74). The individual ideas confuse Sonalal who learns the dual cultural consciousness. Therefore, Sonalal is in trap or ambivalent attitude which ideas to fallow or believe and which ideas are to keep away. Anyway,

he continues to search the proper medicine, suggestion, treatment so that he could be away from his tension.

On the way to his journey, Sonalal meets with Jagat old charmer who for years had kept him company between buses. Sonalal describes the way, how Jagat spends his whole life, how he suffers while catching the snakes. He claimed jagat had survived the bite of every kind of poisonous Snake in India, which certainly explained all the scares on his body. Sonalal in fact, makes us feel confident that the Snake charmers have power to kill the Snake poison. “Once Dr. Basu even sent jagat’s blood on a plane to Nepal where a rich man’s daughter was dying from the bite of a poisonous mountain shake. When the girl recovered, her father offered Jagat a large reward. Jagat refused saying that was no way to earn money” (76).

Sonalal portrays the spiritual tie in which they go exchanging their tragic situation. Jagat praises to have the spiritual, helpful and co-operative life, which consoles Sonalal to some extent because he is tired of with the material, ideological world of Dr. Seth. He claims that he knows everything but he knows nothing and goes out of context. Jagat also tries to understand the problems of Sonalal. Moreover, he ends, “what happened has happened. A moment of madness as you say when the whole world is mad, why should not you be?” (77). Further, Jagat tends to make Sonalal happy and normal. He immortalizes Raju. He praises the arts of Raju was the culture, heritage, Profession of Sonalal. Therefore, Jajat assumes, “what if Raju was one of those creatures who can never die? Some makes are like that you know. Jagat pointed to the sky Maybe Raju is up there how?” (77). However, More importantly, he gets positive interaction, which makes him feel amused.

One after another, Sonalal is in a continuous process to meet with different persons who belong to different institutions. There is also the clash between those

ideologies possess by distinct cultural institutions, groups, parties. Among them, Sonalal interacts with Dr. Basu who concludes after being observed to Sonalal as he says, “It is called guilt” (86). Dr. Basu goes on to elaborate how Sonalal’s guilt has grown one after another. He suggests having original diagnosis through which he could be cured. Then, he begins to describe about his own experience about guilt.

Dr. Basu nodded knowingly. I also thought it strange when I saw my first case of guilt after returning here from Europe. With both hands, he lifted a thick book off his desk. Scientific textbooks say nothing about guilt causing such symptoms. But the books were written by doctors from abroad, and this is India. And, there is no question the bodies of Indians work differently. In my medical experience, guilt can do all sorts of things. Yours is by far the worst case I’ve come across. (87)

When Sonalal catches the ideas as expressed by Dr. Basu who is unable to convince him, he compares the ideas of Dr. Basu with that of Dr. Seth. They assume science. Nevertheless, they fail to address the actual problem and tension of Sonalal who is in fact, caught between multiple cultures. They are the main cause to increase his tension about which Dr. Seth, Dr. Basu avoids to examine where the tension, problem lies and how they develop from one phase to other. The science for such poor Sonalal as Dr. Seth and Dr Basu know could do nothing but add more tension. So Sonalal assumes, he “needs a modern doctor unbiased by science” (37).

Up to now, Sonalal learns so many things but they unnecessarily create more problem and tension. Therefore, he simply assumes that person belongs to different institutions, professions. They disillusion him. All come with the conclusion that is about the Sonalal’s attempts to search the proper treatment to heal the wound is only guilt but Sonalal partially disagrees. They fail to play the role of mediator to anchor

the merged tendencies such as the separatist and integrationist. Let we refer the lines, which clearly echoes the grounded reality.

Disillusioned with people who called themselves doctors, over the next week he went to homeopath vides, fortune tellers, palmist, hakims, astrologers, witches, senile old people who looked wise but know almost nothing just about everyone he could think of except that crank sex therapist, Dr. Seth. They all said the something. Guilt. (88)

Sonalal gets an opportunity to meet with different institutions and its bodies. But their ideas, values, practices contradict each other. Instead of approaching out toward the output, they add tension. Neither Sonalal could forget Raju nor could he accept what all the profession holders belong to distinct cultural values and practices say about the problem and tension. At this moment, he keeps all the ideas, assumptions and beliefs away as expressed by western and non-western profession holders but he again search the new path, which could possibly reduce his tension. He elaborates;

Day by day, his gloom grew. It looked like he'd never be able to communicate with Raju. And without that, life seemed to have no purpose. Soon he was to desperate he began to succumbs to overtones from the neither world. In the middle of the night, when his anxieties knew he bounds, he negotiated with frightening demons. I'll do anything, he promised Any thing! Just give me back my music!. (131)

Thus, Sonalal negotiates with his haunted demons or ghosts. But he returns to his own profession that he demands the music back, also gives the ambivalent attitude.

Sonalal enjoys the song sang by Reena who accompanies him. He also finds her voice splendid in which he gets lost his passion and becomes romantic. It is first time he has happened to lesson such song, which goes in such way:

From which place did you come?

And to which shone do you Fly?

Where will you stop to rest?

And what are you looking for?. (191)

Such romantic expressions become the positive response to Sonalal who shares his romantic feeling in regard to the story of Kabir. On the one hand, the romantic expression identifies the individual choice to express, praise, love. These choices are universally accepted and shared. So his romantic expression links with the interest to anchor the world into the birth of new cultural values and practices that is hybridized culture. On the other hand, he refers to the story of Kabir who was saint. He was remembered and awarded by anyone about anything. Sonalal adds:

Kabir was loved by Hindus and Muslims alike. When he left this world for his Samadhi, his body still remained-covered by a shroud. His followers argued over what to do with the body. The Hindus wanted to cremate their saint, and the Muslims wanted to bury him. As usual, the two groups were on the verge of blows, when a mighty wind came from nowhere and lifted the shroud off the ground. And do you know what lay under the shroud? Sonalal shook his head. A bed of the most beautiful and fragrant flowers the world has ever known. (152-53)

In this way, Sonalal also raises the issues of Hindus and Muslims clash through the mythic character Kabir. He sees the human progression, beautiful world through the friendship between Hindus and Muslims rather than the clash. Each should be able to exchange different values and practices of each culture, which help to formulate new kind of values and practices. Through the story of Kabir, Sonalal demands the mediator who helps to link the different tendencies into new direction in which human

continue harmony, friendship and mutual understanding rather than the frequent clash, dogma, resistance and foe.

Sonalal returns to his family life with the new cobra Raju. He loves to respect his own culture and profession. There is better discussion with his wife and sons. Sarita had almost all given up Sonalal but she was still living with him. This is the Indian Societies where women are compelled to handle family though they have misunderstanding each other. When he comes in the home, she accepts well. He also sees so many difference and change in his sons: Ramesh and Neel. Not only Sonalal interest to engage into the family tradition but he also tends to keep his sons in his profession so that they do continue the profession. So Sonalal wishes, "but how the time had come to initiate them into the family tradition. He wanted them to charm-be charmers. He wished to pass his art onto the new generation. If his sons had any talent whatsoever, he'd turn them into the best charmers in all Delhi" (195).

The conflict begins within the family members. The sons could not see any future in charming whereas Sarita finds better opportunity and respect in government job. But Sonalal wishes them to make the charmers to pass his tradition. Let we further read the line, "The trouble was that the boys did not see charming in their future. For years, Sarita had been telling them there is nothing like government Job. A government clerk never gets fired. She often says, "Business men pay them lots of money just to move a file from one desk to another" (195). In this sense, there is different idea, logic and interest, which differ from father to mother and father to sons. They also clash each other. Sons favor mother rather than father and dream to be the government officer. When Sarita goes to temple, Sonalal still wants to convince them. So he says, "There is no occupation as noble as charming" (197). But they know well there is nothing except to amuse the foreigners. Meanwhile, Ramesh also

adds they are charming to the foreigners those past two hundred years, which signify to the meeting and clash with imperial hegemony of British did to India. He further claims, “Charming is great profession. For seven generations, our people have been charmers with music we have made snakes do what only gods can make them do. And how? Because we play not for foreigners or even cobras, but for the heavens” (197).

In fact, Sonalal formally intends to continue the profession. Therefore, he insists his sons to pay attention on the profession. His sons say they do charming to the foreigners whereas he claims they do such profession for the sake of arts as well as heaven's sake. This is the tendency of Indian people who believe that they do everything to the gods and heaven. If they do not charm they think that the god will be angry and punish them. So Sonalal again remembers his ancestors who continue the profession. They are such as “Sonalal, son of Chandilal, grandson of Pannalal, great grandson of Motilal, great-great grandson of Heeralal” (201). By referring the great historical transition, Sonalal tends to teach the past so that the sons keep interest to love their tradition, profession and culture. However, Sonalal seems to be more orthodox towards his belongings. When he loves only his cultures and suggests his sons to follow the same cultures without regarding the demand of time. Thus, Sonalal represents the ambivalent attitude.

Furthermore, Sonalal's return to his culture and family life implies the great transformation and accommodation. Beyond this, he also stands as the typical character, and his dogmatic nature encompasses around the separatist tendencies. For example, he visits the temple with his wife. He also suggests his sons to respect gods. It is the lines, which help us to know how Sonalal has become devoted to gods. The priest instructs Sonalal to light the pyre then began to mutter, “God is Absolute Truth, to utter the name of God is Absolute Truth” (206). Therefore, he respects the God,

really indicates his return to native land, which seems to be ambivalent. The era has brought great transition in which we want to locate ourselves in the age of science that Dr. Seth and Dr. Basu knows, on the one hand. He also believes upon the magic world through which he wants to challenge the medical world, on the other hand.

In this sense, he wants to show the failure of the medical science about the magic. Therefore, he uses herbs, herbal medicine. He seems to be right to some extent because homeopathic medicine does not cause any side effect as that of medical medicine does. He devotes toward the religion, which is also a closest entity of culture. That is why, he follows to the path of God who for Sonalal is Absolute Truth. Up to now, Sonalal does two things. One is he wants to separate him from rest of the world. And another is that he tends to remove him from tension for what he is also ready to integrate other cultural values and practices. They meet, clash each other in an asymmetrical relation of dominant and dominated, love and hate, good and evil, heaven and hell etc. Hence, Sonalal is caught between multi-cultural values and practices or separatist and integrationist tendencies.

There are many examples we could easily count how Sonalal returns to his profession and culture. He takes the new cobra. He goes to the spot of Humayun's Tomb where he performs his arts. His old age makes him feel difficult to perform but he collects strength to perform as well. He declares it may be his last performance. The lines also describe, "May be the time to retire had finally come. Yet, he decides, this was it, his last performance, the end of dynasty of charmers. But if this was going to be his last performance, he had to finish- or faint trying. He played on" (221).

It has been described as the crowd instead of saying tourists, journalist, visitors who encompass Humayun's Tomb. They are ready to watch the performance. Sonalal prepares to charm the crowd with his last performance. When Sonalal turns

his mind towards the crowd, the new cobra bites him. The crowd surprise when they watch the biting scene. Immediately, Sonalal gives cry, “I am going to -!” (222). The incomplete sentence is the clear example of ambivalent attitude of the protagonist.

Moreover, more importantly, Sonalal spends his whole life, which clearly indicates his search for solace path to be away from the tension. He is in dilemma whether to resist the cultural values and practices or integrate them. The 'word' crowd also gives ambivalent meaning to the reader or audience. In his last performance, whether there are foreign tourists, journalist, non-residential Indians watch the performance. If they are the audience of him, he completely fails to separate the western or American values and practices. If there were only the native Indians, he would not integrate western or American cultural values and practices. Then, the crowd carry the whole mass of Eastern especially Indian and western or American. If he had negotiated with multi-cultural values and practices instead of separating them, he would have not been suffered throughout the life. At last but not least, he fails to locate where he is whether he is in western, American, or Indian village or Indian metropolitan cultures. However, they clearly reflect the ambivalent attitude. Consequently, he is caught between the separatist and integrationist tendencies. Moreover, the mergers of such tendencies provide the background to the multi-cultural or multi-civilizational identities through which Sonalal ought to do negotiation. Thus, he is in confusion, dilemma and duality almost all the ambivalence gives birth and affects the behavioral attitude of Sonalal.

Ambivalence of the Symbolic Meaning of the Mango

It is fact that the whole story represents the theme of action. It is the authorial intension in which the author tends to shape the story in regard to the expression of his / her own world. Who takes the action? Who is victimized by the action? What

happen when the action takes place? In this respect, how does the action take place become more important rather than what else? He is the Raju who takes the action to Sonalal who also bites Raju back. Here, though it seems to be revenge story, it leads to the tension or it heads to the ambivalent cultural values and practices because of the phenomenon of the contact zone. The action is categorized into different sub-actions. Therefore, the author at the end paragraph of the novel narrows the categorization of action into mango. How does symbolic meaning of mango show ambivalent cultural values and practices? “It did not seem enough [...], he had caught a faint whiff of the ether that fallows through the universe. Still staring at the sky, he thought the ether must be blue, and way high up there, it smelled like a freshly cut mango” (223).

The author seems to be much specific rather than general who privileges particularity over the universality. Sonalal is caught between multi-cultures and his struggle signifies that he is the failure to exchange multi-cultural values and practices. The ether must be blue gives the symbolic meaning that should cast the sky. It means there should be the birth of new culture: globalized culture or hybridized culture. It is possible through the result of the harmony and understanding participated by two district cultural tendencies such as separatist and integrationist. Symbolically, the cover part of mango (Bokra) represents before the action. The fruit of the mango indicates in-between the action. Similarly the tough (Koya) of the mango denotes after the action. They are interrelated in each other.

Obviously, Nigam assumes that it is better to wash the mango, peel the cover part and get the taste of the mango. Then, we realize the value of mango. We could seed the Koya, which produce another plant but it will forecast the ambivalent future. Or it depends on person to person how s/he uses it. If we want to see the seed, we have to break the Koya. Anyway, we could see the seed but we could not grow plant

by breaking it. Then, this results the fruitless attempt like the critics and scholars did while analyzing the text based on after the action. They fail to observe the multi-cultural spaces, clash and its consequences in which how Sonalal is caught. When we relate the mango in the case of action to find out the actual issue, we need to go before the action “how does the action grow?” Moreover, Nigam demands the exchange of multi-cultural values and practices that result hybridized culture but the phrase “like freshly cut mango” (223) indicates the comparison of two different things, which is clearly ambivalent. When we compare tendencies in which one dominates other.

Briefly, the author links how the action happened rather than what happened or why happened. So he shows the cultural contacts from which the clash move forward in asymmetrical relation of opposite power such as dominant, dominated and centre, marginalized etc. There exist the multi-cultural values and practices. It is they who belong to each cultural group carry the ambivalent attitude. Thus, negotiation between separatist and integrationist cultural tendencies give rises to the ambivalent cultural values and practices.

Chapter - IV

Conclusion

Sanjay Nigam in his fictional creation presents the story to charm his audience or reader through the character 'Sonlal', his fellow being 'Raju' and his instrument 'Been'. It is the blend of fact and fiction in which Nigam fictionalizes the real story or news of villager and his action throughout the stereotyped character Sonlal. That is the "Snake Charmer bites Cobra back" (23).

Nigam instead of narrating the story of villager, 'Once upon a time there was villager whose Snake bites him, bits bank'. He shows the cultural contacts where different cultures such as Western cultural values and practices which are represented by foreign tourists, journalist and non-residential Indians and non-western especially traditional Indian cultural values and practices which are represented by Indian villagers and city dwellers. Sonlal seems to be quiet different within western and non-western mainly Indian metropolitan cultural tendencies. Therefore, the cultural contacts for him create the tension through which he is caught between multi-cultural tendencies.

The novel is an urbanized, hybridized and simplified example of psychological depth, where more focus is given to the action, interaction and reaction or interplay of scheme of characterization for the treatment of cultural contracts, cultural hybridity and cultural ambivalence. The focus is on the marginalized, subaltern, dominated, subordinated, the India is depicted as the merging space that carries the clash and dispute between the separatist and integrationist tendencies.

Separation is the process and action of getting rid of the dominant cultural tendencies. Each individual tries to separate the entire into the small entities, groups or parts. The characters such as Laloo, Jagat, Sonlal and Ratan represent the

separatist tendencies. Sonalal shows strong reaction towards the emerging western and American cultures that result the tension in which is thoroughly caught. There are many issues such as Cobra, Been, Paan, Beedis, herbs and herbal medicine are used, clearly depict the Indian values and practices. Though Sonalal resists other cultures, he also involves integrating those cultural tendencies.

Integration is the action and process of integrating or compositing different groups, individuals into well organized system or society. The individuals and groups integrate different cultural values and practices into one pattern or society. So the parts become the entire. Beyond this, Dr. Seth, Dr. Basu and Rena represent integrationist tendencies. The homosexuality, science, prostitute, fashionable, material and extravagant life are the example of Western tendencies, which are frequently shifting into East. They could not provide any help to Sonalal though he continuously searches the solace path to reduce the mental tension.

The impact of globalization and by means of transportation, one has reached into another place where one tries to locate culturally. But the cultural tendencies gives the mixed, double cultural consciousness. One is always in dilemma, confusion and trauma whether to acculturate and assimilate the cultural tendencies of others though there is the resistance, integration and adaptation. All happen in each human life. Likewise, Sonalal also encounters with such consequences but he could not exchange or negotiate multi- cultural tendencies. Though the action predominates him, neither could he separate nor could he integrate. However, he always stands in ambivalent attitude. If he were able to exchange and negotiate each tendency, he would not have suffered so much. That is to say, he negotiation signifies the exchange of separatist and integrationist tendencies.

Obviously, different cultural people merge. They clash each other. The solution is to negotiate to settle the dispute, which will probably forecast the third space of enunciation as Bhaba says. However, what kind of cultural hybridity will result. It will be the marginalized cultural tendencies exist or there will be the dominant of the mainstream cultures. It completely predicts the ambivalent attitudes. So happens in the life of Sonalal who fail to exchange and negotiate each cultural tendency. Therefore, the negotiation between separatist and integrationist cultural tendencies gives rise to the ambivalent cultural values and practices.

Works Cited

- Ashcroff, Bill, Gareth Griffiths, Helen Tiffin. "Hybridity." *The Post-colonial Studies Reader*. London: Routeledge, 1995. 183-209.
- - -. *Key Concepts in Post-colonial Studies*. London: Routeledge, 1995.
- Bercovitch, Jacob. "Mediation and Negotiation Techniques." *Encyclopedia of Violence, Peace and Conflict*. California and London: Academic press, 1999. 403-11.
- Bhaba, Homi K. "Cultural Diversity and Cultural Difference." *The post Colonial Studies Reader*. Ed. Bill Aschroff, Gareth Griffiths, Helen Tiffin. London: Routeledge, 1995. 206-09.
- - -. "Post Colonial Criticism." *Redrawing the boundaries: The Transformation of English and American Literary Studies*. Ed. Stephen Greenblati and Giles Gunn. New York: MLA, 1992. 437-65.
- - -. *The Location of Culture*. London and New York: Routledge, 1994.
- Brathwaite, Edward Kamau. "Kreolization in Jamaica." *The post Colonial Studies Reader*. Ed. Bill Aschroff, Gareth Griffiths, Helen Tiffin. London: Routeledge, 1995. 202-05.
- Burton, Robert S. "Talking Across Cultures." *Non-Western Studies*. Tribhuvan University: English Department, 1999. 302-9.
- Carol, Ember R. and Melrin Ember. "The Concept of Culture." *Anthropology*. New Delhi: Prentice-Hall, 1994. 157-72.
- Fanon, Frantz. *The Black and White Masks*. New York: Grove Press, 1952.
- - -. *The Wretched of the Earth*. New York: Grove Press Books, 1961.
- Gandhi, Lila. *Postcolonial Theory: A Critical Introduction*. New York: Colombia University, 1998. 122-41.

- Goth, Theo Vau. *Cultural Appropriation*. London: Fantana, 1981.
- Greertz, Clifford. *The Interpretation of Cultures*. New York: Basic Books, 1966.
- Gray, John N. *Anthropology*. New Delhi: Oxford University Press, 1995.
- Hall, Stuart. "Cultural Identity and Diaspora." *Contemporary Post-Colonial Theory*.
Ed. Padmini Mongia. Delhi: OPU, 1987. 110-21.
- Huntington, Samuel P. *The Clash of Civilizations and Remaking the World Order*.
New York: Penguin, 1996.
- Jha, Makhan. "Malinowski's Concept of Culture." *An Introduction to Anthropological
Thought*. New Delhi: Bikas Publishing House, 1994. 87-89.
- Kottak, Conrad Phillip. *Anthropology: The Exploration of Human Discovery*. Ed.
Philip A. Butcher.. New York: McGraw Hill, 2002. 268-75.
- - -. "Culture." *Cultural Anthropology*. Ed. by Philip A. Butcher. New York:
McGraw Hill, 1994. 36-41.
- Krocher, A. L. and Kluckhohn. *Culture: A Critical Review of Concepts and
Definitions*. New York: Vintage, 1963.
- Martin, Reginald. "A African and American Literary Theory." *Non-western Studies*.
Tribhuvan University: English Department, 1999.
- Nigam, Sanjay. *The Snake Charmer*. New York: Penguin, 1998.
- Pratt, Mary Louise. "Introduction: Criticism in Contact Zone". *Imperial Eyes: Travel
Writing and the Transculturation*. London: Routledge, 1992. 1-11.
- - -. "Arts of the Contact Zone." *Mass Culture And Every Day Life*. Ed. Peter Gibian.
New York: Routledge, 1997. 60-72.
- Ranjan, P. K. *Mulk Raj Anand: A Revelation*. New Delhi: Arnold Associates, 1994.
- - -. Ed *Changing Tradition in Indian English Literature*. New Delhi: creative books,
1995.

- Said, Edward W. *Culture and Imperialism*. London: Vintage, 1994.
- Said, Edward W. *Orientalism*. New York: Vintage Books, 1994.
- Sehefer, Richard T. "Culture and Society." *Sociology*. Ed. Sally Soustable. New York: University of Chicago Press, 2003. 61-4.
- Seymour-Smith, Charlotte. *Macmillan Dictionary of Anthropology*. London and Basingstoke: Macmillan Press, 1986.
- Simpson, A.J and E.S.C. Weiner. *A Supplementary to the Oxford English Dictionary: The Oxford English Dictionary*. Vol. IV(C-D). Ed. Burchfield R.W New York: Oxford University Press, 1998. 122.
- Smith, Andrew. "Mimicry, Hybridity, and Postcolonial Literary Theories." *The Cambridge Companion to Postcolonial Literary Studies*. Ed. Nail Lazarus. Cambridge: Cambridge UP, 2004.
- Thatcher, Virginia S. *The New Webster Encyclopedic Dictionary of the English Language*. Chicago: Consolidated Book Publishers, 1970. 765.
- Tyler, E.B. *Primitive Culture*. London. J. Murry, 1871.
- Wolman, B. B. *The Dictionary of Behavioral Science*. New York: OUP, 1973.
- Young, Robert. *Post-colonialism: A Historical Introduction*. Oxford: Blackwell, 2001.