Human Relationships in Select Indian English Novels of the Twenty First Century

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Sikkim University

In Partial Fulfilment of the Requirement for the

Degree of Doctor of Philosophy

By

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Date: 24/09/2019

DECLARATION

I, **Manisha Rai**, hereby declare that the research work embodies in the dissertation titled "**Human Relationships in Select Indian English Novels of the Twenty First Century**" submitted to Sikkim University for the award degree of Doctor of Philosophy, is my original work and it has not been submitted earlier to this or any other University for any degree.

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CERTIFICATE

This is to certify that Thesis titled "**Human Relationships in Select Indian English Novels of the Twenty First Century**" submitted to the Sikkim University for the partial fulfillment of the degree of Doctor of Philosophy in the Department of English, embodies the result of bonafide research work carried out by **Manisha Rai** under my guidance and supervision. No part of the Thesis has been submitted earlier to this or any other University for any degree.

All the assistance and help received during the course of investigation have been duly acknowledge by her.

I recommend this dissertation to be placed before the examiners for evaluation.

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- **Manisha Rai**

PREFACE

Human Relationships are the bonds that human shares with one another in different spheres of life. Understanding human relationships is a complicated task as human relationship itself is complex phenomenon. Various attempts have been made to study and understand human relationships through the lenses of literature, philosophy, psychology and society. And it is understood that human relationships are in constant mode of transformation, owing to the different changes in the environment/ circumstances. The ideological and social changes along with the time period have made immense transition of value and ethics which have made direct impact on human relationships.

Twenty first century is often attributed as the century of science and technology. With the advancement of science and technology various developments took place in different spheres. The easy transportation, globalization touched the zenith height making way for free flow of people. The concept of global market brought along with it the consumerism hence creating easy path the advent of capitalism. In the midst of such transformation values and ethics was also modified hence changing the concept of family, marriage and sexuality. The cultural exchanges that became the product of highly globalized world also brought in forefront the Western culture that made impact on the culture of the third world. The moment of people across the countries increased with the comfort added by various developments. But along with the development, there came complication as well. The technological advancement also created mechanization of human thought which reduced human from their true self. Human compassion and emotion in the age of technological began to lose its true essence. With such transformation in human being, violence and destruction started

spreading which gradually changed human relationships and the bond that they share with each other.

Literature has always been the witness of the changes that society has gone through in different ages. The novels chosen for study: Salman Rushdie's *Fury* (2001) and *Shalimar the Clown* (2005), Jhumpa Lahiri's *The Namesake* (2003), M. J. Akbar's *The Blood Brother- A Family Saga* (2006), Shashi Deshpande's *In the Country of Deceit* (2008), Anil Menon's *The Beast with Nine Billion Feet* (2009), Aravind Adiga's *The Last Man in Tower* (2011), Jerry Pinto's *Em and the Big Hoom* (2012), Akhil Sharma's *Family Life* (2014) and Ratika Kapur's *The Private Life Of Mrs. Sharma* (2015), in the thesis depicts such changes that human relationships encountered with the transformation and transition of society.

Chapter 1

Introduction

1.1 Understanding and Defining Human Relationships:

Human relationships are the form of behavioural practices and exchanges between or with people in different sphere and affair of human life. Many attempts have been made and various dimensions of thoughts have been exercised to understand human relationships from literal, philosophical, social and psychological positions focusing on human instincts and its multiple expressions connecting with surroundings. But it appears that human relationship is complex and complicated phenomenon. It is complicated task to define and understand human relationship because they are always in constant change according to the emerging situation and changes in the human society. The continuous societal changes going on in the society extremely influenced human relationships from various perspectives. The external fact and forces which keep on emanating due to various changes at local and global level are credited to bring changes at personal/ private and social levels in human relationships. These changes formulate social and ideological norms by which humans are subjected to accept or reject changes in accordance to their convenience. The socially, ideologically driven and explicably loaded bond that human share with other human are always in transformative mode and function as a tool to bring changes in the societal values. In order to have a clear understanding on human relationships, it is essential to consider some of the definitions related to human relations. The mediocre understanding of human relationships is understood as one person's relationship or connection with another person. It seems to suggest how an individual man or woman is related or connected to another man or woman. In general, it can be stated how

people interact and co-operate with each other when they come together in a group or family or in a larger systematic organization. In academic context human relationships examine the human behavior at a workplace and then uses systematic knowledge to analyze and suggest necessary efforts needed to maintain and enhance the performance of humans. From religious and spiritual point of view human relationship means to recognize, respect and also safeguard the dignity of every individual along with his or her sincere efforts and significant contribution made for the achievement of human goals.

These laymen's observation on human relationships leads us to have a common understanding of its ingredients which assist us to know it in a better way. From the aforesaid discussion, it is almost clear that human relationships are maintained or examined from following features:

- Our psychology and that of others with whom we interact
- Why are our belief-system, prejudices, attitudes, and behaviors, sometimes create problems in our personal, professional and social life?
- Which crucial steps we must take to mitigate and solve relationships-related problems from our life?
- How to utilize the obtained knowledge appropriately and implement the learned skill to build, improve, enhance and maintain healthy relationships with others to achieve our goals smoothly without any conflicts and hindrances.

From the nineteenth to twenty first century the concept of human relationships has undergone various changes because of many psycho-social and technological changes. These changes have shifted the attention from God to man, universal to

individual, international to national and from global to local. It is worthwhile to consider some definition stated by scholars and critics in relation with human relationships. According to Robert Owen opines 'human relationship is interaction and cooperation of people in a group'. Owen's opinion on human relationships originates from contemporary idea involving human in the world. His uses of the word 'group' seems to comprise of different institutions and organizations like family, home, business, company, government, association, university, hospital, church and trust. Another noted critic Keith Davis in his book *Human Behavior at Work- Human Relations and Organizational Behavior* (1972) says "Human relations are motivating people in organizational settings to develop team work that accomplishes the individual as well as organizations goals efficiently." (12) Keith's definition on human relation is highly globalized and is related to merely organization for catering the needs of professionals in industries and other profitable set-ups. His observation seems to suggest the lack of human composite behaviour in human relationships that is highly mechanized and professional. Saul Gellerman in his book *The Management of Human Relation* (1966) describes human relationships as, "The way in which people who comprise an organization think about each other and deal with each other." (22) From his definition the word human relation contains everything that is used how to understand, think, interact and behave in a society or in professional world. Another social thinker Andrew DuBrin states in his book *Fundamental of Organizational Behavior- An applied Perspective* (1978) "Human relationship is an art and practice of using systematic knowledge about human behavior to achieve and organizational as well as personal objectives." (08) His observation indicates contemporary form of human behaviour and relations which have been influenced by various factors and which are directly or indirectly responsible for the changes in

human interactions in the twentieth first century. These changes have largely impacted social human and have produced them as mechanized artifact.

1.2 Changing Human Relationships in Twenty First Century: Issues, Causes and Consequences

The literature of twenty first century has witnessed these ongoing changes and has captured them minutely. Human relationships in the twenty first century accounts and witnesses the drastic outcome of changes that went over the ages. The dawn of the new century commenced encountering and critiquing the various changes that human articulates in terms of their relationships. The advent of modern, postmodern and technological advancement played a vital role in shaping and changing human thoughts in contemporary time. From the first dawn of civilization till the date, human relationships have had modified and changed its outlook and content in various ways and different aspects.

The arrival of twenty first century signalled to bring chaos and confusion because of its ambivalent and topsy-turvy nature of thoughts and redundant consequences which it had upheld in its ideological content. The development in various fields and intervention of many other factors which twenty first century exposes to the society and human, directly affected and influenced human relationships extremely**.** The changes which took place because of new ideological intervention like globalization, materialism, consumerism and capitalism by which human society went through became the dominant reason for the change in human. These conflicting and turbulent ideas changed the method and mode of communication/ interaction among human that became the basis of multiple socio and psycho interchanges in human relationships in the twenty first century. The new

century created different liquid spaces of living and these new ideological conceptions greatly influenced the way of thinking and interaction in human life.

The bridging of international border owing to globalization and by the advancement of science and technology filled the gap in terms of nation versus human causing direct influences in human relationships. These forces brought changes that society encountered with the arrival of postmodern tendencies and various aspects of new thoughts became the reason for metamorphoses in human relationships. By this time human relationships have gone through a long perfecting process of change in different ages and among different cultures.

In the twenty first century there have been lots of changes that went globally and these changes in human perception is often similar in many parts of the world. The impact of machine and various form of technology, in the life of man and the place it has occupied in the everyday life of human being, is an inevitable fact that needs an undivided attention while tracing changes in human relationships. The intervention of machine in the human life drastically created distinct and different forms of changes related to human's psycho and social interaction.

Changes in human relationships have many factors behind it; the chaotic and topsy-turvy nature of development, globalization and its discontents are among many of such suggestive reasons. The globalized world as a 'small locality' was further made easily accessible by the introduction of new gadgets, introduced on daily basis in the twenty first century. The social networking sites became instrument to bridge all the distancing gaps of the world through various sites and blogs. The whole world started to fit in the pocket of an individual with the help of smart phones, tablets and other communicative devices. And this technologically driven new world brought

confusion and chaos with it. The drastic change in human relationships owes much to changes that was brought by development in science and technology. The scientific and technological development accelerated postmodernist project of fragmented and disintegrated self of human whereby they appeared to be careless about the changes happening in postmodern society and subtly influencing the subjectivity and individuality of postmodern human. These postmodernist tendencies are evidently perceptible in human expression and interaction of the twenty first century. These postmodern changes and their impact in human life have been minutely articulated by postmodern thinkers namely Hebermas, Lyotard and Baudrillard in their postmodern works. Their key concepts and contributions to postmodern thoughts have been applied as conceptual framework in the thesis wherever required.

It is worthwhile to mention here that the 'higher aspect of modernism' was shattered by the postmodernist approaches and attitudes to the arts and literature whereby the distinction between the two was blurred and appeared to be adulterated as for as its application and tendencies are concerned. And the advancements of the twenty first century accelerated postmodernist project of 'complication and confusion' with chaotic trends which reshaped and reframed human relationships of the century. The social and cultural condition of postmodern society gave rise to multiple popular culture, 'each significant in itself' with postmodernism knocking at the highest in human life. It bridged the distinction between high and low in arts and conceived it as social product. Its ingredients like consumer culture swept the world where everything became economic and market product. The market started playing a dominant role in lives of people, shaping and reshaping them constantly on constituent changes and transformation.

The changes created by the aforesaid forces are clearly visible in every sphere of life starting from the workplace to the everyday life of an individual. With the changes around the world; emotions, feelings, desires and the human bond too changed. And this not only changed the human perception and observation but also the societal norms and values. Older ethics and practices no longer could remain the same but they changed by the influences and application of these progressive thoughts. The highly globalized world gave platform to the cultural exchanges and consequently the societal values and ethics underwent extensive transformation.

The trends of consumer culture and impact of globalization changed the ideological structure of the society. The process of these changes was invisible owing to gradual application of the scientific and technological advancement but with the passage of the time their impacts and uses appears to be evidently clear in the society. The consumerism that swept whole world with it 'affected societal values' and human relationship in terms of husband and wife, parents and largely human's relationships with another human or society at large. These transformations in human affairs carried out its old age legacy of humane at the sense of loss and at those moments of celebration of loss implausibly.

The transitions from modernism to postmodernism focusing on individuality, subjectivity, self-reflexive narrative were entirely changed in their approaches and attitudes. In most of the cases concerning human affair or human relationships was apparently same, promising to be intact or solid, but their attitudes transformed subtly in multiple ways. This situation created the condition of confusion and chaotic situation leading to the conflict among human and it revived the legacy of wars between the countries for their vested interests. Consequently, the whole world got into grip of the war and the aftermath of wars was more devastating and destructing

for human faith, belief and commitment. The newly created condition not only created doubt and destruction in human but also disintegrated them from their own centre of self. The power politics for accumulating materialistic and worldly desire gave birth to the idea of 'superpower' engaging with nations and leading to the growth and development of national and multinational companies and with their assistance the process of commodifying and commercialization of knowledge started. The result of this change created confusion and frustration centering between humanism and materialism. The world created by wars and these progressive changes was different but the fear and the terror that was envisioned became part and parcel of human psychology, producing 'split self' wandering in the critical milieu of the society and the world. The basic objective of modern philosophy was to unify the scattered self/ human existence and provide order and meaning to individual in the society in order to hold human values whereas its successors believed in a postmodern philosophy which largely advocated free play of meaning and suggested to enjoy the 'decentered life' whereby they envisaged a 'de-structured' system freed from any systematic/ ideological order assigning 'free will' and 'free space' to every individual. The suggestive outcome of this postmodern philosophy emphasized on the commodification of knowledge and commercialization of human life in a market driven postmodern/ global world. The emerged social and psychological condition tend to abandon pre-existing human thoughts, neglecting efforts to restore order rather embarked on to disunity and meaninglessness of the life. The philosophy of life in the twenty first century is based on scattered elements of ideas which lacks assimilative ingredient to establish a strong unifying link to bridge the disintegrated human thoughts. This postmodern tendency democratized art and literature by unfolding restrictions thus, giving birth to high and low art whereby the definition of centre and

periphery collapsed and on that base multiple cultures came out. Postmodernism is also associated with the rejection of meta-narratives and deconstruction of meaning. In *The Postmodern Condition: A Report on Knowledge* (1984) Jean Francois Lyotard writes, "Postmodern is incredulity towards metanarratives. The incredulity is undoubtedly a product of progress in the science: but that progress in turn presupposes it." (xxiv). The ethics were challenged and values were questioned. Derrida's 'slippage of meaning' and the 'change of centre' changed the entire philosophical parameter to construct and deconstruct meaning. The shift of power from Europe to America further changed the world order, initiating the process of Americanization establishing America as the super power.

The lucrative tendencies of capitalism and consumerism brought marketing to the forefront and made it closer to the life of human being. Market became the main concern. The greatest value was given to money and money making. Lyotard further suggests, "The 'crisis' of scientific knowledge, signs of which have been accumulating since the end of the nineteenth century, is not born of a chance proliferation of sciences, itself an effect of progress in technology and the expansion of capitalism." (39) Globalization with its many impacts also introduced the idea of global market initiating free flow of goods and people, ushering easier for the flow of knowledge and ideas, formulating various new ideas, specially redefining and reshaping human relationships.

The changes that were brought by the rapid nature of globalization shaped human relationships in the twenty first century. The workplace, domestic sphere, public and private spaces were intruded and its culture were subjected to undergo numerous psycho-social transformation hugely influenced and burden by the changes of the century. This pushed in old and traditional values and introduced drastic

changes which occurred in society directly and indirectly influencing human relationships. From the everyday chore to the intellectual sphere, various changes made direct visible impact in the human relationships. The human relationship that was grounded on trust, belief and conviction was altered when the values were challenged with the arrival of postmodern cultural impacts. The alternation of value system and the confusing cultural milieu dismantled the idea of 'right and wrong' in human exchanges thus, signaling the strongest and the weakest kinship at a time. This contradiction and conflict in human relationships formed new aspects and dimensions in relationships, inspiring and supporting different kind of bonds among the new generation.

Largely, the history of change on human relationships have had been recorded as 'long and slow' with the passage of the time along with various development human relationships went through exemplary changes. This account of changes have been viewed categorically; the negative and the positive by scholars and critics of humanities. These opinions particularly originate from the field of science, technology and human philosophy. In the field of knowledge where, 'Knowledge' could not serve its basic purpose i.e., redemption/ liberation, rather it commodified and commercialized it. This new situation gives rise of myriad popular culture and human philosophy with its basic objective of 'salvation' digressed from its path of spirituality to materialistic and consumerist life.

Whereas, the development of science and technology solved many perennial and perplexing questions of human civilization by inventing alternatives for human's comfort in different aspects, it also created many enigmatic problems for posterity like the problem of unemployment, diseases and disability, environmental crisis, fear of war, and many psycho and neurological illness like neurosis, hallucination,

delusion, isolation and alienation impacting human relations seriously. The expectation of the century related with development of science of and technology should not be only examined with derogatory approaches as there came various inventions which helped human being extensively in twenty first century in various ways. The man-machine binary and man's growing dependency over machine created different kind of problems in relationship, often inculcating complexity and complication as main reason for arousal of depression, anxiety, stress, tension, bipolar disorder, schizophrenia and split personality disorder in the relationships.

The invention of different gadgets changed the mode of interaction, shifting from natural to machine-based communication that took away human concerns associated with social and individual exchanges and made it purely practical leading to pragmatic aspects of human brain rather than heart. It bridged the gap in term of contacts, shrinking the distance of the world but it reduces the magnanimity and largeness of human soul where one's self motive becomes dominant in comparison to larger human interest. The world no longer was as bigger as it used to be earlier, it collapsed boundaries and barriers but it disconnected human from human and developed self centred culture for all. The rise of machine in the twenty first appeared fascinating and got spaces in arts and literature of twenty first century abundantly. It attempts to show that man-machine relationships are complicated and are reason for various problems. Human being shares different kind of bond with machine giving different and new aspects in human relationships.

With the flow of knowledge as the courtesy of globalization there was flow of various ideas and concepts. The cultural exchange and the influences that were brought by the different culture in many cultures raised various questions. This changes the outlook on the old ethics and also questioned values and morals and

almost led to the nihilistic outlook of the society. The questioned values and the different outlook on the ethics not just changed the societal outlook but also had a direct impact on the human relationships.

The commodification of art became the outcome of consumerism which was taken to the peak with the arrival of the twenty first century. In the new century everything was commodified and materialized including human emotion and feelings. Human emotion and feeling got less important as attention of the world was shifted on market economy. Materialism reached to the pinnacle height and human relationships/ attachment with each other become redundant. As Zygmunt Bauman puts down that everything is 'liquefied' and there is nothing solid that can hold the bond. The fear of being attached horrifies in the current century as it is not considered as the appropriate trait of the human of the twenty first century. It was not just development in science or the rise of consumerism that affected human relationship. There are various factors apart from these which are held responsible such a big change in human relationship of the twenty first century. The change in human relationships was the result of the change that took place in every sphere of life. The concept of family, love, and friendship everything changed. There came different concepts and different shapes and size in relationships. The pattern that was followed in the earlier century got disrupted with the arrival of the new century. The new generation had a sharp break from the older generation. The various cultural exchanges became of the reason for such change.

1.3 Human Relationships: Globalization and Migration

Globalization and migration also had a direct impact on such drastic changes that came in the twenty first century. The influence of various cultures changed the value

and moral changing the judgment of people. The belief system also got questioned and it led to the confusion and chaos among the people. The loss of faith and trust among human being started with the wars of the earlier century. The terror that was brought by war made human paranoid. The aftermath of wars horrified human being. There had been many wars and the death in the battlefields is not new thing in human civilization. The history of human civilization is written with the violence and killing. The mass killing had been going on since the dawn of the civilization and they are responsible of shaping human relationships. It is greater known fact that there had been uncountable wars and every war brought horror to the civilization. But unlike the other wars the two wars which were fought was the world wars were whole world in one way or other was involved. And this involvement shaped human relationships all over the world. The beginning of the twenty first century saw the spread of terrorism and violence. The whole human existence became kind of hollow existence as the threat still prevails and there is no guarantee of life. The development in nuclear weapon and the threat cause by it is hard to deny. In such a situation where there is no security of life, everything goes baseless. With the threat to whole humanity, relationships are the fragile bond. The bond was lost and there came only fragments.

The rise of consumerism played an important role in shaping the human relationship of the twenty first century keeping marketing at priority. There was not a single sphere which did not get affected as whole globe was swept by the consumer culture. When the art became commodity and the distribution became the main aim and there was loss of values of art. The rise of market and the marketing became the dominant trend. The concept of family got disrupted. In the age of competition and presentation human being became more competitive and less human. Also, the rise of capitalism changed scene of twenty first century. The tide of global competition swept

the whole world. This led to the high standard of living. The international trade bloomed with the rise of capitalism. And this helped in the economic progress. But capitalism also brought with it the greed for money. It destroyed the value of society and hence built up materialistic society. Society became artificial and the bond human shared also became artificial with the coming of capitalism. This changed the societal order and societal values. Fredric Jameson in his book *Postmodernism or the Cultural Logic of Late Capitalism* (1991) writes;

> Capitalism, and the modern age, is a period in which, with the extinction of the sacred and the "spiritual" the deep underlying materiality of all things has finally risen dripping and convulsive into the light of day and it is clear that culture itself is one of this fundamental materiality is now for us not merely evident but quite inescapable. (66)

Globalization has become one of the leading reasons for the changes that erupted in human relationships. It has become major feature for the changes that occurred in social life. Globalization brought whole world together. The world became small locality with the rise of globalization. Globalization connected people from all over the world. The rise of globalization saw the massive flow of capital and labour and the domination of the multinational company. The whole globe got connected with one another and the concept of 'global village' came into the being. The international migration of people made their contribution in the global culture. The exchange of culture led to the exchange of ideas. Globalization is also associated with the consumerism, individualism and free markets around the globe. It is generally mixing of people around the globe.

Globalization is also a process of powerful social change which cannot be stopped. The cultural exchange re-defined the old ways as the new ideas and various modifications was made in various cultures. The concept of global village was taken further with the use of same product all over the world which multinational company made it easily accessible. The free markets helped consumer with the product of their choice hence, changing the life style of the individual and the society. The cultural change was slow but the tide of the global culture swept it eventually. Globalization helped in development in various sectors. The third world country was most affected by the globalization. Globalization also brought the western dominance. The Western culture became the global culture. The Western economy and interest dominated the entire globe. It was more like Westernization and the tradition died because of the western culture. This changed the social values and moral that guided many societies.

The transnational flow of labour gave opportunity to people of underdeveloped country to migrate to the developed country. Migration became the outcome of globalization as many people migrated. Migration also plays an important role in building global culture. In the earlier centuries, migration was generally done by the companies and the people to migrate were basically labours in plantations. But when this system was done away then migration became necessity for the better life style and better opportunity. It also gave rise to another problem of illegal migration to the various countries. The rise of capitalism created worldwide division of labour and market. The economic globalization has also led to the political globalization. The organizations like United Nations Organization and World Bank works beyond the border of single country and operated worldwide. Lary Ray in his book *Globalization and Everyday Life* (2007) writes;

> Globalization has deep origins in the world history and particularly in the creation of system of international organizations and regularities bodies after the Second World War – including the United Nations (UN), the General Agreement on Tariffs and Trade (now the World Trade Organization) (WTO), International Monetary Fund (IMF) and the World Bank. (3)

These international organizations also challenged the sovereignty of the nation and also checked countries in various matters. The transnational political organizations also encourage the development and are made to design the relationships and check the conflicts between the nations. This helped in maintaining the good relationships with the nations and check on the outbreak of war. With the emergence of such organization the international relation was regulated. They also aided various under developed nations. Robert J. Holton writes in his book *Globalization and Nation-State* (1998);

> In a somewhat different vein, other features of globalization associated with transnational developments such as the UN, or social movements such as Amnesty International and Greenpeace International, have become new vehicles for political and religious desires for the creation of one world free from conflict and a planet liberated from exploitation and environmental degradation. (3)

The growth of international economy was fueled by the transnational migration. The global economy transgressed the borders and frontiers. It changed the fundamental features of business. The technological advancement and the multinational enterprises changed the whole system of the business establishing global market as the ground of

competition. The multinational companies are in worldwide competition to be in the top of the global market. The standardization of the production by the multinational companies is to attract consumer to use their product. And this competition has been healthy for the consumer that they keep themselves checked. Also, the technological development has helped this company with the feedback of consumer which helps them in maintaining the quality product.

Technology helped to bridge the distance between the companies and the consumer. This shows the healthy relationships between the consumer and the distributers. The highly competitive global environment has helped in the growth of the companies and powerful brands. The multinational enterprises are the key player in the global economy. With the primary targets of reaching at the top level in the competition these organizations are in the run to top the market and conquer the globe. But with the development comes certain cons. Though these organizations are bettering themselves they are also doing social injustice to many of the underdeveloped countries. It is visible that there are rise of indebtedness and lack of economic development to the many underdeveloped countries. These countries are often serving as the base for the growth of the various corporations without gain. The corporations are not able to overcome poverty and are not able to develop them. This changed when the UN and World Health Organization (WHO) came in to check the product and manufacturing. And this led to the development of the countries as well as the growth of the quality product. The global economy played very important role in global development. The economic superiority helped powerful nation to maintain dominance over the world. With America becoming super power and dominating world economy and the process of globalization basically brought Americanization. With the dominance over information technology and popular culture American

culture became the culture of most part of the world. The Multi National Corporation (MNC) and the major brands helped in growth and scattering of Americanization. McDonalds and Coca Cola took the world market and opened franchise all over the globe. And it swept whole world with Mc culture. With such impact of the Mc culture the world almost looked like McWorld. The education system added more fuel to the Americanization. Jonathan Friedman in his essay "Being in the World: Globalization and Localization" (1990) states that "The dualist centralized world of the double east-west hegemony is fragmenting, politically, and culturally, but the homogeneity of capitalism remains as intact and as systematic as ever." (311) With the rise of media and popular culture American culture flourished around the globe. It also introduced complications and confusions in relationships. Robert J. Holton writes in his book *Globalization and Nation-State* "For some, globalization is seen negatively, and at times almost demonically, as the dominance of Western economic and cultural interests, over the rest of the world." (2).The cultural difference often led to the confusion among various other cultures of the world. The exchange of culture led to the hybridity of culture. This hybridity in culture led to the difference in values which ultimately made influence in human relationships. The cultural hybridity often led to the confusion. With the difference in culture and the cultural exchange there came a certain gap. The older generation which was accustomed to the old ways and found new culture as an alien culture whereas the younger generation easily accepted the change. And this created a gap between the generations. The generation gap also changed the relationships between older and younger generation. The western cultural hegemony loomed large in creating this distance. Globalization often confused with Westernization shaped younger generation. Robert J. Holton in his essay, "What is happening to Culture? Homogenization, Polarization or Hybridization?" (1998) states;

> A very popular version of the homogenization argument contents that Globalization means westernization, and that global processes function to impose western cultural imperialism on the non-western world. Such western traits are taken to include capitalism and the profit-centered market economy, democratic politics, secular thought embodied in scientific reason, individualism, and human rights. This ostensibly western developments have a strong normative and value-laden significance, many western commentators approving homogenization of this kind, while critics both outside and inside 'the West' regard such developments as either flawed or, at best, inadequate as a basis for the good society. (163)

Globalization brought world together with the help of science and technology. The whole world came together as one with the process of globalization. The twenty first century is highly globalized century. Globalization is also the reason behind the migration. The developed country was seen as the land of opportunity by many people. Migration that took place in the earlier century greatly influenced the migration new century. With the rise of consumer culture and the capitalism people from different countries went to developed countries for the better life style. Work opportunity attracted unemployed people of various other countries. Mostly people from Third World country migrated to the developed countries in the search of opportunity. The migrations not only displace people but it also displaced the culture and tradition. The new generation of the migrated family grew up in different culture and this led to the hybridity of culture which changed the values and morals. This change in values created gap between the parents and their children often creating conflict in their relationships. The younger generation adopted the culture of the new

country whereas their parents were still nostalgic to their homeland culture with difference. The older generation always found the culture of the country they migrated as the alien culture and could not accept it wholeheartedly as their children did. The younger generation was born and brought up in the new country which made it easier for them to co-operate with the culture.

The notion of loss of identity also came up with the migration. With the loss of culture and values the new generation of the migrated people loss their identity. Their parent's culture and the country that their parent grew up was something they could not relate to as it was different from the culture they were brought up in. This distances children from their parents resulting in the alienation and isolation. The alienation that was brought by the difference in culture not only affected in the domestic sphere but it affected in every sphere of life. The highly globalized world was different from the world that existed before. The exchange of information and the ideas changed world in the way that was beyond imagination. It not only changed the values and morals it also changed the judgment. The new society that was built on the cultural exchange and the hybrid culture was different from the other culture. This led to the individualism and created a distance between society and individual. These distancing relation affected human relationships; as it led to the value ridden society. The link between the individual and society broke even further. With the workload and the tight schedule in the long run of capitalism human already drifted from the society. This was taken further when the culture and values too changed. The individualism gave independence and self-autonomy but it also separated from the society. With the social responsibility and moral responsibility solely at the hand of an individual it acted as challenge. The individual also struggled between the livelihood and the responsibility which also led them to drift further from the society. This also

led to the narcissist approach and often made individual anti-social. The individual restraining from the society affected not only the relation with society but also with family.

1.4 Human Relationships: Family, Machine and Technology

The concept of family changed in the twenty first century. Family came up with different shapes and sizes. With the change in the concept of family individual as well as society got changed. The new world led to the different outcome. Globalization and migration changed the system and the functioning of the world by changing the society and the working of the society. Migration also changed the culture of the migrated country as well. More people migrated to the different countries they brought their culture with them hence influencing the culture of the place they migrated. The cultural exchange also affected the culture of the host countries. The host countries learned about the new countries and the culture. Migration from the different countries and the different countries brought different cultures. Hence the host countries became multi-cultural countries. And this not only affected the culture and society but also their daily life. The influence of different culture also brought of certain practices along with them. The migrated people brought new ideas with them hence changing the way of life for many people of the host countries. The marriage and the love affairs between the people of different culture further changed the relationships. The mixing of people also led to the mixing of culture. With the mingling of different cultures there came the new of life and the new way of living that changed the human relationships. Ulf Hannerz in his essay "Cosmopolitan and Locals in the World Culture" (1990) writes;

> The real significance of the growth of the transnational culture, however, is often not the new cultural experience that they themselves can offer people- for it is frequently rather it is restricted in scope and depth- but their mediating possibilities. The transnational cultures are bridgeheads for entry into other territorial culture. Instead of remaining within them, one can use the mobility connected with them to make contact with the meanings of other rounds of life, and gradually incorporate this experiences into one's personal perspective. (245)

Globalization along with the development in science and technology in the twenty first century created huge change in the world. The development in the field of science made everything easier in the twenty first century. The man and the machine shared a different kind of bond in the new century. The advancement of technology has helped human in many ways and many fields. The relationships between man and machine are inseparable in the twenty first century. Human became totally relied upon machine. Robin Godwin in *Changing Relations: Achieving Intimacy in a Time of Social Transition* (2009) writes;

> Technology helped relieve both sexes of some of this burden. For women, work outside the home also led to changes in the division of tasks. Work patterns for men and women have become increasingly similar, with men doing less paid work and more unpaid work and women having more paid work and less unemployment. (136)

This reliability on machine created different bond between man and machine. Machine became man's best friend and partner. Introduction of various machine made life easier and comfortable. Technology provided human with all the comfort. Human

reliability upon machine became another aspect of human relationships. The man machine relationships as it was predicted in the earlier century became the way of life. The introduction of various gadgets over the decade brought whole world together. Machine took very important place in the life of men. It became the part and parcel of human life. Without machine human life became impossible. Machine added comfort and made life easier. Various scientific inventions not only helped in comfort but also things that man failed doing. The inventions helped in development of nation. It also helped human to build wonders.

But along with development came the destruction as various weapons that were built for the security became the weapon of mass killing. The nuclear weapon became threat to humanity. The fear of terrorism and the insecurity of life became the common fear of everyday life of twenty first century. There were also various accidents that took away several of human life. Machine that made life easier also took lives of many people. The man-machine relationships have become something unavoidable. There are various Dystopic science fictions that depict the rise of machine and cyborg in the earlier century. The revolution of machine and robots are mentioned. And the day is not far that an artificial intelligence taking over human. Human of twenty first century have become like cyborg because they treat their gadgets as the part of them. The invention of mobile phone and tablets had taken this matter further. Gadgets are taken more care than other human. They occupy a very significant place in the life of human being.

The twenty first century can be called the century of machine because from the simple task of brewing tea to the major task are done by machine. Machine has taken over the intelligence of human although human invented them. The information technology made human mind only the storage of information without much

creativity. This often led to the manipulation of knowledge. Machine took over the civilization in such a way that human became completely relied upon machine to do even simple task. Machine coexisted with human and they became inseparable part of human life. Human life became incomplete with machine. Basically urban lives were more relied upon machine. Machine affected human lives in such a way that whole civilization became prone to machine. Technology swept the urban life in such a way that it became difficult to separate the man-machine link. Machine helped human to save time and many difficult task were done easily by machine. Scientific development various inventions helped human in such a way that without machine life became impossible. Human life on earth was aided by machine. Machine made life comfortable but it also became the main reason for environment degradation. The combustion of carbon and the consumption of energy led to the global warming. The earth became an ailing planet. Climate change greatly affected agriculture and various vegetations. The degradation of environment and global warming became the outcome of the rapid development and industrialization.

With the increase in scientific development and the spread of internet there came a vast change in relationships in first decade of twenty first century. The use of computer, laptop, mobile phone and tablets increased. And with this the internet connection also increased in the twenty first century. Smart phones and tablet led to the easy access on internet and thus, increasing the use of social networking. With the help of mobile phone and tablets people were able to connect with the world. The whole world came to fit in the pocket of every individual. Individual got connected to the world with the help of these gadgets. These gadgets became need of an every individual and often considered as a very important part of life. The social networking sites played an important role in changing the perspective of relationships. The cyber

culture and online dating gave new face to the relationships. The internet helped individual in meeting various people who had very little chance of meeting. People made thousands of friends with the help of sites like Facebook, Snapchat, Instagram and Twitter. People from various places connected each other through the social networking sites. And also started sharing the personal problem and everyday chore became the new trend. Everything goes to the Facebook wall. This made people open to the world. The boundaries and frontier was done away with. This also made an individual connected to everyone. People posted their problem and obstacle in life and get support from online friends. This way it became a platform to connect people from all across the globe in each other's need. This social networking sites connected people from all over the world. The online dating became another aspect of the internet. Through internet and social networking many people came to know each other. People also met on real life and also got many people got married with those people whom they met online.

Thus, internet also acted as a medium of matrimonial in the twenty first century. The social networking also helped in maintaining long distance relationships. Importance of internet increased in the last two decades of the twenty first century. From school going student to the president and from farmer to the industrialist everyone got connected through internet. This connection is often seen as healthy relationships. Most of the people of the world get to enjoy the comfort of the scientific development. The internet and the social networking sites also became the means of communications. With the help of social networking it became easier to communicate throughout the world. And it also helped people who live in distant to communicate with one another. The regular definition of friendship changed with the arrival of social networking. The social networking pages like Facebook, Instagram and

Snapchat helped people to make friends across the world. The online friends also share the mutual feeling of love and affection for the other online friend thus, changing the notion of friendship and relationship. The intimacy and the closeness among online friend is something that added the difference. This helped people to understand each other and exchange mutual respect for each other. Thus, internet and social networking did change the human relationships. But it also saw the rise of unwanted stalker and the people with cheap minds who used internet in inappropriate ways. The number fake accounts holder and the unwanted stalker raised in the social networking sites. There also came the insecurity of data and the information as the sites and apps could be hacked and misused.

1.5 Human Relationships: Internet and Cybersex/Sex

The concept of cybersex and other various came into existence. It was started as a help to the homosexuals to come out and express them in the less judgmental environment. But it was used in the inappropriate ways by many negative minded people. The cybersex or online sex also created negative impact among the young generation. The social networking which was meant to connect people also disconnected many people in real life. The walkways started to fill with people who bumped with each other busy looking at their mobile phones. This started less communication with the people around. People started spending most of their time in social networking sites. The distinction between real and online was smashed. More people indulged in the social networking sites more they were cut off from the immediate surroundings. Making new friends also means spending time with them which also led to poor academic performance among the students. Cybersex provided sexual possibilities and added new connection. This was the place where people were less committed and openly expressed their sexual desires. But even minor started

experimenting on which finally resulted in frustration. The misuse of social networking resulted damaging the relationships. The internet which provided information also provided the incorrect and misinformation. The internet also brought complications in human relationships.

Globalization and migration had already created much complication in relationships. With the introduction of the internet it got more complicated. The insecurities in the relationships started to loom large as the individual was capable of doing anything. There was no security in the relationships because of the individualization and self-autonomy. The individual was not answerable to anyone as the society became such that individual was free from all such kind of restraint. Social networking also became the site of rise in vulgarity in society because of misuse. This affected married life of many people. The trust issues came up among the couple worsening further and sometimes ended up with divorce. The online dating also paced up in breaking people apart which often led to frustration and often death. The more People indulged in social networking more, became disconnected with friends and family. The time that family and friends were supposed to get went on social networking making an individual disconnected from friends. This led to the isolation from family and friends. This isolation also resulted in isolation from the society. And hence, the social bond of an individual with society too changed. The isolated individual from the society indulged in the social networking also became delusional. There also came the various challenging games like ‘blue whale challenge’ which targeted such people and convincing them to kill themselves. The negative impact of internet affected human kind in the way which was not imaginable. Internet helped human in so many ways, it made everything easier and whole world accessible. But the misuse of internet came along side.

Adult site became another such misuse. Pornography is condemned in various countries yet somehow it found its way. There came various online porn sites. Pornography became a business. The demands increased and in the same way of marketing of any other commodity the supply also increased. It became another commodity which was meant to be bought and sold. Many of the institution considered that this would bring vulgarity in society hence, many countries put a ban on online porn sites fearing the negative impact in society and among the youngsters. The younger generation easily got targeted as the teenagers were much excited about exploring sexuality. Many institutions also feared that such sexual materials would corrupt the mind of the people and destroy the values and morals of the society. With the availability of porn on the internet and various porn sites developed, it became easy to download and circulate among the peers. This became a serious threat in the society as this was seen as the loss of morality in the society.

Sex as a taboo was made business in the twenty first century. This became unwanted in the society as this was seen as moral corruption. Even though porn was banned; but they always made their way in among the teenagers. Though they were termed as an adult material which was not entertain among the minors however minor always got their hands on it. And this was seen as corruption of the young mind and the corruption of the society. Some societies take sex as very serious subject and in such society when porn became easily accessible it created disturbance and became prime concern of the people. Pornography for the other became a profession and various professional joined the porn industry. In the age of consumerism everything became a commodity. The concept of brothels was there from the very early age and sex was made commodity. With the arrival of new century it was given made more easily accessible with the help of internet. The commodification of sex also led to the

dehumanization. The sex workers were often treated like an object. In order to meet the demands the industry came up with all sorts of ideas that professionals were often made to do the things that was sadistic. People were treated in such a way that they were often seen as sex toy. They became object for the porn industry and were merely given human status. This led to the dehumanization and loss of humanity. The professional were seen as an asset. The goal of the industry was to win over the competition in the global market. The profit became the motivation and human were just like robots to win the global competition.

When sex became market commodity it created a loss of values and moral resulting into the value ridden society. This form of threat to the society came from the negative impact of porn and pornography. The commodification of sex became the problem for the societal values. The social values and the moral policing rejected this vulgarity in the society. Though many steps were taken to control this vulgarity but not much could be done. The dehumanization of porn industry largely affected human relationships. The human being became the object and this objectification created problem among the human. The society that considered sex as taboo was largely affected by the porn industry. The pornography was seen as the moral corruption. The consumer culture also brought moral corruption and vulgarity in society.

The scientific development bloomed at its peak in the twenty first century. The internet, gadgets, various appliances, etc made the strong bond became man and machine. The human became relied on machines which started the different form of relationships. Taking care of the gadgets became the primary concern. The machine which served human purpose also needed to be looked after. This amazing give and take policy started new relationship human became relied on machines which started

the different form of relationships. Taking care of the gadgets became the primary concern. The machine which served human purpose also needed to be looked after. This amazing give and take policy started new relationship with the machine. It was not reliability machine became basic need right from the birth to death. But with such kind of relation with machine, human became less human and more cyborg. The gadgets and machine served as an organ of the body. It was more like natural functioning of the body that gadgets became attached to the human being. This started complication in human life. The malfunction of machine often took life of people. Human being became too indulged in social networking that made them often sloppy on the responsibility. Spending too much time in social networking often created gap and distance from the reality. The various online gaming and introduction of Play Station made kids prone to obesity and various diseases. The old ways of playing outside with friends changed. Kids got less time to mingle with society thus it also created isolation and alienation. This process of moving away from society and peers hampered in the growth of children. As children are the future of society this kind of alienation from society damaged the link between children and society. Not only it hampered the children but it also hampered the society creating a huge gap. The gap from the society not just made child isolate from the society but also the participation of child in society became less. This became the major hurdle for child hence creating less communication of child and the society.

1.6 Human Relationships: Violence, Terrorism and Postmodern Human Psyche

Twenty first century brought terrorism with it. The threat was not just for a nation but for the whole world. And it was also threat for humanity. The attack on World Trade Center in September 11 2001 marks the rise of terrorism. The terrorism changed the face of humanity. The disregard for the human life became threat to the humanity.

Robin Godwin in *Changing Relations: Achieving Intimacy in a Time of Social Transition* (2009) writes;

> The terrorist attacks on the United States on September 11, 2001 in particular left an indelible mark on perceptions of security and threat across the world. Individuals developed new fears about their own personal safety and that of their love ones, with potentially important implications for where they located themselves and moves between locations. (92)

Terrorism became major challenge to humanity for it destroyed the essence of being human. The capability of human for mass killing of the innocent people did not just started chaos but also it challenged the definition of human. Human being who has the sense of judgment and common sense became mad like a beast and started killing civilians which marks the end of humanity. The compassion and the respect for lives have taken away by the spread of terrorism and it created chaos in human mind. It is not new thing that there was killing and loss of human life in wars. Unlike war the new form of terrorism and the terrorist attack does not declare the date of war and the battlefield. Killing of human being means nothing. The several attacks all over the world has made it clear that there is no regard for human lives. And this disregard for human lives has made terrorism the main concern. The loss of compassion and respect for human lives is the reason that dehumanizes the group or the individual who goes for such mass killing. Though they share their agenda but their way of achieving it is inhumane. This dehumanization can be seen as the outcome of long-term violence. Without moral and values human in the twenty first century turned out to be beast or the monster who started to kill people insanely. This challenge in the society came as the outcome of the violence. The history of terrorism is long and disturbing. The rise

of terrorism in the twenty first century is not a surprising action. The long struggle between the super power and the domination made it way for the rise of terrorism. The attack on World Trade Center directly affected the Middle East Muslim nation. And often they were hold responsible for the other terrorist activity. This created hatred among community and gave rise to the communal violence. Middle East countries were often doubted as harboring terrorist institution. This mostly changed the international relation and created hostility with the Middle East countries. This terrorism also gave negative look upon the Islam religion and any people went sour upon the friends who were Muslim. Hence, ignited fire of religion and difference which was an age old. People started blaming each other for the rise of terrorism. The attack on world trade centre ignited the fire of hatred for the Muslim countries. It was not just Muslim who lived in America was targeted but also the Muslims all over the world who were in minorities were targeted and abused. This started another conflict in the name of religion and ethnicity. The account of such hatred was easily visible in the society. This created distance among neighbour and coworkers. Society was divided and some people also became anti Muslim. Muslim population living in various part of the world suffered such hostility. This changed the relation that they shared engendering more hatred and revenge. *Psychology of Terrorism* (2007) by Bruce Bongar, Lisa M. Brown, Larry E. Beutler, James N. Breckenridge and Philip G. Zimbardo, states that;

> Terrorism of the religious sort still very much includes a social influence component, but because the objective of political or social change is reduced and the element of religious change (martyrdom, apocalypse) is introduced, the aspect of social influence is generally narrowed to polarization and rallying. (95)

Various terrorist organizations came up and the terrorism spread rapidly throughout the world endangering lives of all the people in the world. Society was filled with hatred and rage. The insecurity of life and the constant fear made it more badly, creating the distance among human being. This distance created difference widening the gap between human. This disconnection among human being raised more hatred. The society was more sucked into the black hole of chaos and disturbance which resulted in more killing and restless society. The relationships turned sour. The international relation as well the relationships among individual too turned in the bad terms which made ways further for the destruction and devastation of the society. Human society became the chaotic society with the relationships gone wrong and it hampered the whole globe. The whole world became the place of insecurity and these affected human relationships changing the definition of humanity. The terrorist activity and the terrorist organization increased along with it increased the violence. The violence inflicted in the society designed the new society. The society underwent through the change and this change was brought by the terror and insecurity of life. There were various majors taken to stop the terrorism but this did not become fruitful. Thousands of lives were lost because of suicide bomber and gun attack. There was no place shape on the earth as the whole planet was terrorized. The values, morals, reason and religion was challenged as the terrorist did not care about ethics.

The spread of violence not only affected the adult but it also affected the mind of children. Many children died because of plantation of bomb in school bus and schools. The terrorist basically targeted the innocent lives. The loss of lives also means loss of humanity. Every country became prone to terrorist attack. Not a single nation could get away from it. The whole world suffered because of the rise of terrorism. The individual and the society were affected in such a way that the constant

fear gave birth to the hatred. The world got divided as the outcome of the terrorism. Fighting terrorism became the main concern but this was not an easy task. With society heading towards destruction human relationships also changed. The earlier relationship of mutual understanding and respect changed. With the violence everywhere people started to despise each other and the one community despised each other. It soon started hatred among the individual and the community. Hate became the common ground. The hatred in the society spread like a wildfire and it burned down all the other feelings of respect and friendship once that was shared. More people died in the violence more the hatred spread. And the society was engulfed by the hatred. And this hatred became the way of the world in the twenty first century. Compassion, love and attachment were blown away by the hatred. The feeling of being human and humanity was burned down to ashes with the rise of terrorism.

1.7 Impact of Twenty First Century on Human Relationships:

Twenty first century also became the century of the new way of life. The globalization, scientific development, various invention changed the way of living. Life in twenty first century became complicated and chaotic. With the demand of time societal behaviour changed. And this change in society also changed the individual behaviour. With the rise of individualism the relation of society and individual changed which ultimately lead to the major changes. Various threats in the society also shaped the society in different ways. Everyday life changed the world of consumer culture and marketing change the values and morals of the society. The new century saw the rise of commodification and dehumanization. And the most affected sphere was the family life. The concept of family changed with the rise of individualization. Family came in different shapes and sizes in the twenty first century changing the regular notion of family that prevailed. The definition of family which

was followed in the earlier era was no longer relevant in the twenty first century. This also led to the various forms of family. The change in the culture and the mixing of culture became the reasons for such change. The concept of family which included mother, father and children changed in the twenty first century. With the various mingling together and the age of highly globalized world there came various forms of family. The ideal family with the father as a head of family was shattered. Patriarchy which held control over the society since the time immemorial was challenged in the twenty first century. As the concept of family changed so did the responsibility of an individual changed.

Family no longer was considered as people living together and sharing same roof. With the change in the definition of family there changed in the definition of marriage. The cultural exchange led to the various forms of marriage. And this affected human relationships immensely. Marriage once seen as the holy matrimony was disrupted in the twenty first century. Relationships were never same, as whole society was changing. The value ridden society with insecurity of life brought chaos not only in everyday life sphere but also in the relationships. The bond that parents shared with their children was rare. The individualization not only changed it but it also broke the close connection between parents and their offspring. With more indulge in works and workplace parents got too busy and children too were busy in themselves. The social networking separated parents and adolescent children. The adolescent were too much involved in social networking sites that they hardly had time for parents and their responsibility. This started a gap between parents and children which changed the definition of the family. The mutual understanding and respect were done away with and there were no time to spend with family as the age demanded all the time of the parents. Parents just became like bank from where

children withdrew money. And this shattering of bond between parents and children often led children to the isolation and alienation. This alienation in family also led them to alienation in society. The lack of participation in social activity greatly affected them.

The changes that came after the introduction of various scientific inventions changed the way of life. The changes in the way of life brought changes in the society. The highly globalized world and the culture exchange further changed the way of life. The cultural exchange helped people with new ideas and thoughts. This also helped in the better way of life. Society became tolerant and more open. The new ideas were welcomed and also they respected each other's culture. There rose a mutual understanding among people which was a sign of healthy relationships among the people. The changes in the society also changed the everyday life of the people. And these changes also affected family life. With the influence of various cultures there came many adjustments in the family life of an individual. The exchange of culture also changed the daily habit of the family. The introduction of new of living also affected the family. The concept of the family in itself changed. Family no longer held the same bond that was shared before. Family no longer was just blood related. Family came in different shapes. With the migration and people seeking for opportunity the whole process of living together changed with the advent of twenty first century. The tie that family had and the way family used to run together changed with the coming of the new century. The whole notion of father being the head of the family changed in twenty first century. It was not just because of the rise of the feminism it was rather the demand of time and the circumstance. The changes in family also changed the marital life and marital relations. The workload and also various kinds of work kept husband and wife apart in twenty first century. With both

of the husband and wife working work often demanded living away from home or home country. This was both good and bad for the relationships. Living away also gave personal space for husband and wife and made them independent. The more professional they become more they were independent and rational. The good earning also means prosperous and comfortable life. The age of competition and the individualization made an individual strong and confident. Robin Godwin in *Changing Relations: Achieving Intimacy in a Time of Social Transition* (2009) writes;

> Greater financial freedom allows for greater autonomy and power to assert themselves over their environment and from the family that relies on their income. This allows for new contacts and experiences, greater physical mobility, and new internalised models of living. But despite all this, social inequalities still exist and tend to increase during times of economic problems. (129)

1.8 Human Relationships and Twenty First Century Indian English Fiction:

Novels play an important role in depicting such changes in relationships. As novel in the twenty first century is an important tool for understanding society. The realistic novel helps in finding out the age and time. The pictures of various societies are given vividly in the novels. The changes that came with the arrival of new century affected human relationships were different. Novel is also seen as a popular literary genre that records the human and their activities. It also reflects the spirit of the ages that it depicts. The novel talks about the ordinary people and everyday life style. It gives the detail account of the activity and society. Novel also deals with the detailed account of the everyday activity and the change. Novel is also a medium of understanding the changes that society undergoes.

Human relationships in the twenty first century are complex and complicated. These complications in human relationships are depicted in various novels of the time. In the twenty first century when whole world was in transition there also came change in relationships. Novels of twenty first century depict such changes. The rapid changes in society and its affect in twenty first century are clearly mentioned in novels. Novel is a popular form that depicts the changes of society and human relationships. Human relationship in the twenty first century has become 'fluid' as said by Zygmunt Bauman. Human bond has become liquid. There is no solidity in bond. The bond that human shares do not have any solid base so there is no real commitment. The lack of commitment has made the bond fluid. It is not strong bond. There are various flaws in the bond of twenty first century. The new age that brought rapid changes also changed human relationships in the way that was hard to imagine.

Indian English novels of twenty first century deal with the social issues and the changes in society. India in the twenty first changes went through the drastic changes. Societies in India changed with the advent of twenty first century. The new century brought change in values and morals of society. The rise of consumerism and capitalism affected society greatly. It changed the way of thinking of people and also created value ridden society. Such changes are clearly mentioned in the novels. The slow process of change in society and also changes that society brought in the human relationships are shown in the novel. Novel also gives the pattern of the change in society. It helps in finding out the way society is changing and also change in human relationships. Novel also helps in understanding the various issues of society. Novel also helps in understanding individual behaviour. The change in individual that came with the advent of new century can be found in novels. With the help of novel one can understand the society and the changes. The details account of the changes is

mentioned in the novel which is helpful in understanding the changes in human relationships. Societies in India are not same. Every region differs and every society has different culture. These complexities of changes add further complication in understanding human relationships. The way people act differs from region to region and from place to place. The social activity is not same in all the regions. And these differences should also be taken care of while understanding the changes in human relationships. India is a huge nation with the diversity of culture. There are more than thousands of languages spoken in India. And in these diverse cultures nation the pattern of changes are also diverse.

Twenty first century novelists differ from their predecessors in the portrayal of human life. Till the nineteenth century, the novelists handled the technique of realism in their fictions. But the twentieth century had seen many radical changes in all spheres of life. It is due to the two great world wars. Since then the human relationships have become highly complex. No real love lasts among the people. It is due to the fact that mutual trust, loyalty, philanthropy have become questionable. The novelists of the modern day, therefore, make use of the radical narratives in their fictions. For example, the interior monologues and stream of consciousness techniques very well testify the fact that the old forms of realist techniques could not aptly describe the complex human relationships. The evolution of British and American novels from the days of Charles Dickens, George Eliot, Thackeray and Henry James to the psychological novels of James Joyce and Virginia Woolf proves that psychological novels are the successful medium to explicate the complex nature of human relationships.

In India, novel before 1960s was influenced by the Gandhian teachings and philosophies. A change in the psyche of Indian women during post-independence

India is a discernible one. The twentieth century has been rightly called 'the age of alienation.' The modern man suffers by the corrosive impact of alienation. It is explicit in the forms of the generation gap, the alienation and the absence of meaningful life. The theme of exile and alienation is common in the twentieth century. The usual consequences of being alienated are fear psychosis, paranoia, disillusionment, frustration inferiority complex, suspicion, amnesia, restlessness etc. It also results in self-hate, self-deprivation, isolation, loneliness and feeling completely disconnected from the self and from the socio-cultural world.

Writers like Anita Desai, Bharathi Mukherjee, Shashi Deshpande, Manju Kapur, R.K. Narayan and Raja Rao try to explore the reasons for the disintegration of human relationships. R.K. Narayan's heroes remain humorously alienated from the milieu. His treatment of alienation is ironic and comic. Raja Rao's protagonists experience alienation mainly on the metaphysical, occasionally on the mythical. In Mulk Raj Anand, alienation is solely limited to the socio-political milieu. These novelists focus the deeper insights on the problems of marriage, sex and the alienation of the characters. Most of R.K. Narayan's novels depict various family relationships. *The Bachelor of Arts* (1937) describes the bond between the relationship between sons and parents. In the English Teacher the union between the husband and wife, and father and daughter are depicted. *The Financial Expert* (1952) expresses the relationship between the father and the son. *Waiting for the Mahatma* (1955) explains the kinship of the grandmother and the grandson. Raja Rao's famous novel The Serpent and the Rope deals with a multiplicity of the human relations. The story tells the disintegration of the unusual marriage. Mulk Raj Anand has called himself a realist because of his involvement in social affairs. He has described human relationship in its social background. Kamala Markandaya describes the complex

human relationships in her novels. Her novels, which are characterized by the stark reality. She concentrates the gloomy aspects of Indian people's life on the surface and the deeper levels. For example, in Nectar in a Sieve, she has explained the unhappy life of Nathan and the sufferings of poor landless labourers in urban areas. In addition to their crushing poverty, the poor underwent many problems. Ira, Nathan's daughter was abandoned by her husband after five years of marriage due to childlessness. Under such pathetic condition, the novelist describes the amalgamation of family relations.

The Indian English novels of twenty first century do talk of the certain changes that came in the society with the advent of new century. With the introduction of internet and social networking the boundaries shattered. The capitalism and consumerism brought global market in India as well and hence changed the face of the nation. With the flourish in mass media and popular culture there came change in people. The internet and social networking helped country to connect with outside world and also within. The cultural exchange which was brought by globalization also helped in changing society. The process of Americanization started in India as well and many youngsters got influenced by the American culture and adopted American lifestyle. This change in lifestyle affected country's culture and values. The conflict between older generation and younger generation started. The younger generation was ready to accept the change but the older generation found it quite hard to digest. Thus creating distance in the generation. Though change is the way of life yet to accept change was not so easy. The changes that were brought by the introduction of different gadgets are also mention in novels. Indian English novel has contributed much in understanding the society of twenty first century. The change that whole globe went through also affected Indian societies and cultures. Many

novelists tried to put in the novel the changes in society and in individual. The thought system and the position of values in the life of an individual and the working of societies are clearly shown in novels. Relationships and various changes in relationships can be studied through novel. Though the character are just fictionalize yet they represent individual and mass at the same time. The representation of everyman is found in novels. Novels also show the different thoughts over same matter through different character. The conflict of opinion and the acceptance are also mentioned in novels. In the multicultural country like India it is difficult to find the common ground of representation. People of different colours and different cultures bound by single nationality are not easily represented in novel. Every region has different culture and every culture has different individual. And in the age of individualization society is something that is not considered prime anymore. Despite of such differences novelists have brought all the differences together and tried to show the changes in the relationship with the arrival of twenty first century.

The world may be same but the human relationships have changed. The same weight of values no longer prevails in the new century of rapid development. The society once guided by morals has changed with the arrival of twenty first century. The change in the society is triggered by the change in an individual. As many novelists have mentioned this changes in novels. The drastic changes brought by the consumer culture and the global market are hard to miss. The change in everyday life of human is also mentioned in novels. Twenty first century is also the century of luxury and comfort for some and for some it is the century of never fulfilling dream. The introduction of various facilities and the sophistication becomes the allure for the change in human relationships. Changes are often hard to accept but it is the way of life. There is no life without change and it is necessity. The old proverb says ‘if it

does not bend, it breaks'. It is necessary for one to change according to the demand of time. But while embracing changes there may be difficulty. And the difficulties faced are also mentioned in novels.

1.9 Chapter Plan:

The thesis consists of seven chapters including introduction and conclusion.

1.9.1 Chapter 1. Introduction

Introduction introduces with the various changes in society and it also introduces the issues that are to be dealt in the rest of the chapters. The introduction focuses on various changes and the impact on human relationships that emerged in humanities during the century. It takes into account various kinds of developments effecting the society and individual in the twenty first century. The highly globalized world and its outcome like globalization, consumerism, sexuality, capitalism, migration and liberalism and their impacts on society and human relationships have been taken into account in this chapter. The issues which are dealt in the following chapters are briefly touched upon in the introductory part. The introduction also shows the various changes that came in the society because of the various development projects and its impact on human relationships.

1.9.2 Chapter 2. Modernity, Postmodernity: Human Relationship through Lenses of Globalization, Capitalism and Consumerism

This chapter attempts to figure out the concept and practices of modernity and postmodernity looking into social and cultural nuances of postmodern India with particular attention on facts and reason responsible for changes in human outlook and its relationships. The aforesaid conception would be carried out keeping in view the

theoretical assumptions and articulation of capitalist, globalized and consumerist discourses of literary world. This chapter deals with the impact of globalization, capitalism and consumerism on human society and the transformation of society because of these forces. In order to meet the aforesaid idea this chapter takes two Indian English novels for its study i.e. Aravind Adiga's *The Last Man in Tower* (2011) and Salman Rushdie's *Fury* (2001).

1.9.3 Chapter 3. Postmodernism and Sexuality: Concept of Love, Marriage and Family

This chapter concentrates on the changing notion of sexuality in India and attempts to read and examine the notion of love, sex and marriage; and the emerging culture of postmodern India. The society ingrained with traditional practices and the difficulty that came in changed human relation, dismantling cultural fabrics of the society, are the subject of discussion in the chapter. The changing concept of love, sex, marriage and sexuality prevalent in the society is also taken into consideration. This chapter studies Shashi Deshpande's *In the Country of Deceit* (2008) and *The Private Life of Mrs Sharma* (2015) by Ratika Kapur.

1.9.4 Chapter 4. Migration: Distancing Human Relationship, Causes and Consequences

This chapter attempts to illustrate causes and consequences related to migration and different problems liken hybridity, cultural conflict, identity crisis, prostitution and child abuse with the reference to the selected fiction for this chapter. The conflict of homeland culture and host country culture along with the problem of alienation and uprootedness created confusion among the migrant. This chapter focuses on two

novels namely *The Namesake* (2003) by Jhumpa Lahiri and *Family Life* (2014) by Akhil Sharma.

1.9.5 Chapter 5. Psychology versus Technology: Dehumanization, Disease and Human Relationship

This chapter attempts to delineate and discourse human relationship from the lenses of psychoanalytical formulations and attempts to evaluate and represent human life in postmodern society. This chapter also reads and analyzes the relationship of post human with technology and machine and gradually proceeds to discuss various diseases which are the results of human being's relationship with science and technology. The selected novels for this chapter are *Em and the Big Hoom* (2012) by Jerry Pinto and *The Beast with Nine Billion Feet* (2009) by Anil Menon.

1.9.6 Chapter 6. Terrorism, Communal Disharmony and Postmodern Subjectivity

This chapter tries to understand the ideas and notions behind terrorist attack and in the process of it attempts to study and analyze its effect and consequences in human relationships. The rise of terrorist activity imposing to human and further threat of human life that came in the twenty first century is studied in the chapter. It also deals with the communal disharmony in India that ultimately led to many terrorist activities. It also looks into the connecters and subtle ideologies connecting and consequently promoting terrorism through contemporary global and capital policies with particular emphasis on India. It also looks into aftermath consequences of terrorist and riots as depicted in Indian novel. This chapter critically analyzes Salman Rushdie's *Shalimar the Clown* (2005) and M. J. Akbar's *The Blood Brother* (2006).

1.9.7 Chapter 7. Conclusion:

The conclusion sums up findings of the thesis and upholds the undergoing conflict of the human relationships in the twenty first century. It holds the view that the rise of globalization and consumerism has largely devastated human bonds and has led to the various changes at individual and social level. It also shows that postmodern cultural condition and its associates like psychology, sexuality and technology have entirely subverted the preoccupied notion of life and relationships by disintegrating of self that created various enigmatic questions and dilemma for human life as well as humanity. The conclusion takes up the issues related with declination and degradation of human emotion and sensibility causing disintegration and decentering in human relationships. The concluding part of the thesis is suggestive of current discourses from the twenty first century and its various dimensions which affects human relationships. Conclusion attempts to offer insights through literary lenses and indicates towards the possibility of new space in order to deal or revisit humane causes.

1.10 Aims and Objectives:

The aims of this research is to find out the how the change brought by postmodern era in the field of theory, philosophy, politics and the global culture affected human relationships. Through the novels selected, this research brings in the light the human relationships and the complication that came with the advent of twenty first century. The effect of globalization and its effect on human relationship are dealt in this research. The influence of Western culture in native culture and also its impact on moral values and traditional belief are taken into consideration. Migration to developed countries and its affect on the culture as well as hybridization of culture

that made huge impact on values and ethics are interrogated. Through the selected novels various changes that human relationships went through are underlined and analyzed theoretically. The changes in love relation, family, friendship, marriage, workplace, public sphere are taken into consideration. The portrayal of emotion in society and the various changes that came with the arrival of new era are dealt. The rise of capitalism and its direct effect on Indian society along with Western hegemony and manipulation of knowledge that brought changes in Indian society are focused. The threat brought by terrorism and its effect on human relationship are brought to the light. Dehumanization and Sexual Exploitation are taken to the consideration. This research also deals with various aspects of human relationships in postmodern era. It also takes into the consideration the theories that directly affect knowledge formation and thinking which affected human relationships.

1.11 Research Methodology:

The methodology for doing research is through close reading of selected novels. The readings of Indian novels are taken to examine the changes in human relationships. This reading traces the changes that took in human relationships. The emerging effect of globalization and migration are taken for study. The primary readings of the selected novels are analyzed in the light of history and in the contemporary literary theoretical discourses.

1.12 Research Problem and Significance of Study:

Human relationships in the twenty first century went through various forms of changes. With the rejection of Meta-narrative and deconstruction of meaning, postmodernism influenced human life in every aspect: starting from the field of knowledge to the everyday basis of life. The rise of globalization led to cultural

exchange and hybridization of various cultures. And these changes in discourse and knowledge formation largely affected human relationships. The commodifcation which was the direct impact of capitalism changed the human perspectives of looking at the world and also the way of looking at the fellow human being. Mechanization and dehumanization that came as the output of scientific development became threat to humanity. With the progress in science and technology religious belief and traditional values too got interrogated.

This research brings into the light the changed world and the human relationship that went through the various changes. The effect of capitalism in the human life and the various aspects of daily affairs are focused. The impact of globalization and its influences in the native culture are taken under consideration. Through the selected novels various changes brought in different spheres of life are examined. It concentrates on human relationship in twenty first century with particular critical insights into the emerging problems of human relationships, conflict of ideologies, degradation of moral values; domination and influences of Western technologies, hegemony and the manipulation of knowledge.

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Chapter 2

Modernity, Postmodernity: Human Relationship through Lenses of Globalization, Capitalism and Consumerism

2.1 Introduction:

The chapter deals with the changes in human relationships with special focus on globalization, capitalism and consumerism in the social and cultural context of twenty first century's modernity and Postmodernity, prevailing in Indian socio-cultural scenario. This chapter considers the society of twenty first century with particular attention on remains of modernism and postmodernism and their effects in connection with globalization, capitalism and consumerism. Because of these forces the social changes that twenty first century witnessed and those consequently affected human relationships is the subject of critical investigation and discussion in this chapter. The highly globalised century and the rise of market economy and its effect on human relationships is the key concern of this chapter. In order to meet aforesaid objectives, the chapter basically focuses on the two texts hailing from twenty first century which closely address the issues of changes in human relationships in the twenty first century. The select texts for study are *Fury* (2002) by Salman Rushdie and *The Last Man on Tower* (2011) by Aravind Adiga.

2.2 Human Relationships: Globalization, Capitalism and Consumerism

The changes in human relationships in the twenty first century are the legacy of its predecessor, i.e. modernism and postmodernism. The ideological and societal transformations, owing to the impact of modernist and postmodernists' outcome, made a direct impact on human relationships. With the arrival of globalization and the

acceleration of consumerist culture, the tide of development swept the whole world. In the process of development; societal values and ethics became less important and attentions were shifted to individual growth and fulfillment. In the grip of Capitalism, materialistic needs became more important than intact human relationship and emotional attachment. Fredric Jameson, one of the renowned social and literary critics has accurately represented the social and psychological condition of the age in his book *Postmodernism or the Cultural Logic of Late Capitalism* (1991) writes;

> Capitalism, and the modern age, is a period in which, with the extinction of the sacred and the "spiritual" the deep underlying materiality of all things has finally risen dripping and convulsive into the light of day and it is clear that culture itself is one of those fundamental materiality is now for us not merely evidence but quite inescapable. This has, however, also been a historical lesson: it is because culture has become material that we are now in the position to understand that it always was material; or materialistic in its structure and functions. (66)

2.3 Human Relationships and Globalization:

Twenty first century marks the beginning of an era with more complication related to human beings because of the diverse changes initiated by globalization, consumerism and capitalism. Roland Robertson in his book *Globalization: Social Theory and Global Culture* (1998) states that "Globalization as a concept refers both to the compression of the world and the intensification of consciousness of the world as a whole." (8) The process of globalization bridged the gaps of world and provided

easier access to explore the world and experiment human life by human brain, affected by numerous social and psychological metamorphoses.

Globalization made world a small locality and the concept of global village came into existence with the process of globalization which transcend the international border and connected whole globe as one, making it convenient for free flow of goods, commodities and people across the world. The establishment of global market changed the economy of the world. Roland Robertson minutely captures its effects and aftermath consequences.

> The processes and actions to which the concept to globalization now refers have been proceeding, with some interruptions, for many centuries, but the main focus of the discussion is closely linked to the contours and nature of modernity, globalization refers quite clearly to recent developments. (8)

Globalization brought various systematical and cultural changes in the world. The free flow of people and culture from various parts of the globe helped in formation of different ideas. These ideas were put forward which played vital role in the various forms of development in the field of science and technology. The highly globalized world helped in development of various nations across the globe. The free flow of goods and commodities helped various nations for development. The world as one small village; and the different countries as a locality gave way for the global development. It helped various underdeveloped nations to make their ways to the development. Globalization also made easier for the nations to end enmity and extend their hands towards friendship and development. Globalization helped whole globe to progress and prosper. It helped in ending various conflicts and make way towards the

progress. Globalization mainly focuses on the global development and helped in various ways to achieve it. The connection of various nations led the world towards the positive development in the whole world.

With the emergence of global markets various international enterprises came into existence. The flow of these goods and commodities to the various countries assisted in booming of the business. The Multinational Enterprises (MNEs) were established to meet the rapidly growing necessities of the people. The establishment of Multinational Enterprises changed the whole scenario of the market economy. The economic globalization helped in flow of economy and the labours across the globe. Globalization also helped in creation of various opportunities. The establishment of the MNE also created job opportunity for the aspirants who wished to work in different parts of the world. These global markets created a kind of global competition among the developing countries starting job opportunities which led to the free flow of people to the various countries. This new form of globalization also supported the migration of people to the various countries. It also helped in mixing of various people in different countries.

Robin Godwin in *Changing Relations: Achieving Intimacy in a Time of Social Transition* (2009) writes, "Such globalization is now associated with free markets, consumerism, and individualism, as well as shifts in the movement from rural to urban and an increased "mixing" of peoples." (35). Nature of global market raised the standard of the production which also made way for the increase of labour and the production.

With the advent of such competition, capitalism started mobilizing and centering its capitalist motives. The development of mass production and the increase

in labour made way for the rise of capitalism. The individualization and the increase in the market economy contributed in formation of capitalism. Capitalism focused more on capital than values thus, changing the order of the world.

Globalization created way to the age of demand and supply. These form of competition at global level required larger production to meet the demand of people globally. The rise in demand also led to the enhancement in prices of various commodities. The only language that started to be spoken and understood in the capitalist society was of money. The important place that money occupied led to money minded society. Profit became the primary objectives of various MNEs. The whole globe was influenced by the ambition of money making. Capitalism led to the global competition and it also led to the rise in standard of living. With the introduction of various products in the market its consumer got an option to choose the quality product. The highly globalized world also became the world of many comforts. The global competition helped in the standardization of the production adding to the comfort of the consumer. This standardization also led to the economic progress which is considered to be the positive aspect of rise of the capitalism. Globalization helped in development of the world in many ways. The globalized world also made way for urbanism.

Globalization also assisted to bridge the gap and create platform for the people to come and interact on a platform around the world. This nature of the whole world emphasized on the growing demands of the people, thus inspiring them to decide for moving to another land in search of livelihood and better perspectives of life. The global allurement and desire for the better life allures many people began to seek job outside the homeland and started migrating to the different countries. The MNEs offered opportunities for people to look for job in global context. These movements

and mobilization acted as instrumental weapon for spreading of ideas and cultures creating new space for revisiting and redefining human understanding in new hybrid or mixed form of expression. This entire ups and downs and overlooking of human composition, global capitalism desire for power and motive to hold other as inferior infused with the sense of superiority in the mind of nation and this trend of globalization also led to the spread of westernization in many cultures. The MNEs were owned and controlled by western nation and the products they supplied also were the western product. These ownership and domination led to the cultural hegemony of the West.

Globalization changed the culture of various countries with the dominance of Western culture. When the market was swept by the Western product consumer too learned to get accustomed with the use of the product. The consumer around the globe started to use the Western product. And it changed the player from the native culture to the Western culture. The Western culture mainly American culture became the foremost player with the advent of globalization. Various enterprises were established by the American MNEs in various parts of the globe. The cultural hegemony of America became one of the outcomes of globalization. With the rise in popular culture and the various American shows broadcasts in television the ways of people in different countries changed. This changed the way of living of people.

Globalization was often mistaken with Americanization or Westernization of the culture. Cultural hegemony along with the rise as super power after the end of the cold war, America dominated whole globe. America became the place of wish fulfillment and also place of job opportunity. The phrase ‘American dream’ became popular on many under developed and developing country. People went to America seeking for job and opportunity. America also became the place where various

cultural mixing took place and started different culture. The impact of cultural exchange not only created different culture but it also changed the view of whole globe. Americanization of culture also led to the capitalism. Since money was the prime concern so people around the globe became money minded and it hampered the values and ethics of the society. Globalization also brought the concept that it is 'money that gets everything done'. And with this concept and in order to raise the standard of living people all over the globe started to run behind money. The competition in the global level boosts people in the work place. The new craze for money started in society. People were in search of different ways of earning money. As every individual wanted to raise their standard of living, earning money became the greatest concern for every individual. And they were ready to go to any extend in order to earn money and raise the standard of living.

In the age of such highly globalized world where there were various changes going on in the society and the everyday life of human relationships too was changing. With the advent of globalization there was mixing of culture. The globalization for many countries in the east was also the spreading of Western culture. The Western cultural hegemony came into existence with the globalization. The MNEs that were established in the different countries also dominated the market and economy. The native culture suffered because of the arrival of new western culture. The life style changed and along with it changed the societal values. The food habit, clothing and also the way of living changed slowly. This changes affected the relationships that human shared with the fellow human.

2.4 Human Relationships: Individualization and Alienation

The age of individualization often led to the alienation. The older ethics were not given much importance as the society was changing and so were values. With the change in societal values the bond that human shared too changed. The rise of capitalism also made human occupied and busy in work place. This separation from each other also led to alienation. The world became more complex and human relationships more complicated. The value that once used to check human centric ethics was no longer capable to hold its own content. The chaotic situation that prevailed in world also entered in human relationships. The individualization and separation that came along with individual freedom changed the society as well as the relationships among human.

The old ethics died a slow death with the arrival of new era. It changed the whole process of thinking. The invention of internet and various gadgets also helped human in creating different kind of relationships. The new form of relationship arrived with the advent of new age. Human relationships went through drastic change in the highly globalized world. With the rise of capitalism and consumerism it was further modified and changed. The older society was changing with the time. The acceptance of change was not an easier one. When the whole globe was crying out for the new ways of life with comfort and sophistication, values and morals were pushed aside. The elderly people find hard to adjust in such changed environment. It was hard to adjust in the value ridden society. The new culture and life style too was alien for elderly people to cooperate with. The younger generation was cooperative with the changes and was able to survive in the new society which granted much freedom. And these differences among the older generation and younger generation also created distance among them. It became hard to connect with each other as they became

different people. Difference in ideas and opinion created gap in the society which became the reason of distancing. This distance in society affected human relationships.

2.5 Human Relationships: Capitalism and Commodification

Capitalism also brought the concept of commodification and materialization. The profit became the sole propose for every individual. The values and moral no longer control individual. The only goal that came with capitalism was money making. Money took the central position in human life and every individual ran after making money. People worked very hard for their self-interest. The high standard of living that was shown by the capitalism became every individual's ultimate aim. And the race for earning money made people venture every odd in life. The job opportunity that was opened by MNEs was grasped by the aspirant. People travel across globe in order to achieve goal. The greed for money reached to the apex with the arrival of new age.

The technological development added new boom to this. And thus human became mechanized and was manipulated by money. The money minded individual did not care for society and societal values as the only thing that drew them were money. The money minded individual changed the face of society. Their ability to resist all the morals they learned and the resistance of conscience dehumanized them. The society was affected badly by such individual.

The rise of marketing also made people to think that everything could be commercialized. The aesthetics no longer had the values and art was commercialized. The commodification of such values led to the society where the difference between good and bad was not understood. The need and the greed increased in such a way

that there was no place for conscience to decide the vice and the virtue. There no separation of ethical and unethical. The only language that human began to speak was the language of money. The bond that was there in the earlier era shattered in the new era. The mutual respect and the understanding once shared by human were no longer there. The relationships that people shared with each other changed. The difference in opinion and ideas made people alienated and isolated from each other. The global competition that was going on within the global market also started entering the human relationships. Every individual crave for something more than the other. The neighbourhood once which shared the brotherhood no longer exists. The phantom of the dead feeling roamed the neighbourhood. The violent dead of mutual respect and understanding worsen the human relationships.

Human relationships in such situation suffered a lot. The society where individual is manipulated by money became chaotic. And in such chaos relationships were not given much importance. The impact of these global forces inflicted upon human relationships and changed the existing scenario and forced it to become hollow. With the emptiness that prevailed in society, human bond too became empty. The respect and companionships that was once the foundation of human relationships were shattered with the arrival of hollow existence.

Society without values turned out to be chaos. The world which was connected by the process of globalization was disrupted by the changes that were brought by it. The connection was somewhat ironical as it connected and disconnected at the same time. The changes that society underwent with the time and the age also changed the process of thinking. Human relationships in such time faced crisis as there was no solid ground. There was nothing that one could cling or relate to. The highly globalized era gave birth to the independent individuals who were free

from obligation/ commitment to the society. Such freedom exercised by an individual hampered society and the societal values. With the loss of values in society, the whole social system was in brink of breaking apart. Robin Goodwin in his book *Changing Relations: Achieving Intimacy in a Time of Social Transition* (2009);

> A further challenge provided by individualisation is that traditional social groupings may be less available for reliable support if failure occurs. Old communities are now more mixed, with the formerly reliable boundaries less certain. Previously established, secure social networks (strong neighbourhoods or friendship networks, long-term partnership) now seem less secure. (35)

The sense of security was done away with and there was constant fear that haunted human mind. The only thing that separate human from the animal is that human being uses their conscience and they have power of judgment. With the advent of new era the human judgment was manipulated and the conscience was also shadowed. The new world with the rise of materialization created the world which is governed by money. When people became money minded they lost the true essence of being 'human being'. People started to give more importance to money and money was considered to an entity which resides above all. Such money minded kind of cultural demand was perpetually developed by the rise of capitalism. Capitalism, along with rise in labour class, raise the standard of living also planted the evil seed of money rapaciousness. Society suffered a lot because of the money minded individual. The individual who considered money above all did not care for ethics. And this changed the society and the relationship with the society.

Changes in society also owes to the marketing that took centre stage in the present century. The advertisement showed various things and various needs that could be fulfilled by certain ways. The luxury apartment and the sophistication also became the manipulating factor for the changes that came in the society. Technology which helped in development also became the weapon for destruction of values and morals in the society. The more development it brought in society more devastation it did to human mind. Globalization that brought development also brought destruction with it. The filled in gaps of the world owes much to the globalization. It also helped in development of whole globe. But it also changed the whole world. The changes are both good and bad. The changes came with positive and negative aspect. And it swept the whole globe with it. And with this came changes in human relationships and the bond they shared among each other.

The advent of new age brought various changes in society. As for the societies in India there came various changes with globalization and rise of consumerism. Societies in India were different from the society that came up after the changes brought by globalization. The earlier societies with older ethics were done away with the advent of twenty first century. The rapid development in the major cities changed the lives of many people. With the development of technology lives became easy and comfortable. For the higher class people money was easily accessible but for the middle class and the lower class there came the greatest problem. To cope up with the time and the standard of living it became quite difficult to that class who did not have sufficient money. The global market also brought the rise in price of the commodity which directly affected the class of people who did not have abundant. The western marketing took over the local marketing. The rise in price largely affected the society with the different class. The western domination in the market also changed the lives

of people. S. Ramesh Kumar writes in his book *Consumer Behaviour: The Indian Context (Concept and Cases)* (2017);

> India is a unique example of convergence for displaying a tradition of cultural heritage and the influence of modernity and Western ideas. While lifestyle and consumer preferences seem to evolve towards Western tastes, some brands still have that adequate bandwidth to appeal to Indian consumers through various traditional ways. (2)

The crisis of tradition and West also came with the advent of Western markets. With capitalism came the rise in price of the commodity. Though it helped in the standard of living but it also brought rise in prices. Money took the central position in the new age of capitalism. And people laced up to earn money. The rise of capitalism also opened various job opportunities. However not everyone got the job so people started to look for the easy ways of earning money. Money changed the game and Capital became most important. People learned that it is only through money that things can be done. And they started race to earn money through every means. More people set their goal to earn money more they became materialistic forgetting the values and moral of society. They distance themselves from the society and they began to brood over the ways of making easy money. An old proverb says 'money is the root of all evil' and the new century proved it right. When money was seen as solution to all problems, people became much more involved in earning money. There was no more prick of conscience and the human judgment failed when it came for money. People who suffered lack of money whole life did not care if it was right or wrong. They were just too busy earning it that they did not care the evil that was taking a shape. Society and the instant neighbour were abandoned as they did not have second thought. Everything people started doing was for money and to raise the standard of

living. And this materialization of society often created chaos in society and the people who lived in the society. Society without morals and values turned out to be chaotic and dangerous. And it also became place without manner.

II

2.6 Individualization, Commercialization of Arts and Human Relationships in Salman Rushdie's *Fury*

Salman Rushdie in the novel *Fury* (2002) depicts the changes that globalized world brought in the life of an individual. The struggle of an individual in the world of consumerism, individualization and the effect of individualization, commodification of art and its effects on artist and human beings are depicted in the novel. The changes that came in world, owing to the effects of global changes, in the present century and its influences on human relationships are minutely portrayed in the novel. The new century/ world brought various complexities in human life and affected it drastically from various dimension articulating positivity and negativity. The rise in marketing changed the meaning of life on the earth by commodification, market economy, materialism which consequently transformed human situation and relationships on the planet. The abstruse nature of the world led society and its people to a space where even no simple answer for any question was addressed evidently. And in such chaotic world, relationship was not able to hold up its own codified practices and ethical signs as it held in preceding centuries. The concept of marriage and the familial ties were disintegrated socially and culturally and family no longer could sustain the same value and the attachment was broken in the new century of consumerism and capitalism. The narrator of the novel reflects on the temperament of the century as follow:

> The city boiled with money. Rents and property values had never been higher, and in the garment industry it was widely held that fashion and had never been so fashionable. New restaurants opened every hour. Stores, dealerships, galleries struggled to satisfy the skyrocketing demand for ever more recherché produce: limited-edition olive oils, three-hundred-dollar corkscrews, customized Humvees, the latest anti-virus software, escort services featuring contortionists and twins, video installation, outsider art, feather light shawls made from the chin-fluff of extinct mountain goats. (3)

Professor Malik Solanka, the protagonist of the novel also represents how human are caught up in the capitalist order of the twenty first century society. The rise of consumerism and global market not just changed life of an individual but it alienated individual from society. And such alienation is noticed in activities of Professor Malik Solanka who could not cope with the situation that arose so he fled away to America. "Nobody here was interested in his mysteries. Everyone was here to lose themselves. Such was the unarticulated magic of the masses, and these days losing himself was just about Professor Solanka's only purpose in life."(7) This escape from the problem can be one of the features of individualization that came along with the new century with the rise of capitalism and consumerism which disconnected an individual from society. As a result individuals no longer felt responsible to the system of society and family, thus this gap in the society disrupted human relationships. The ties and the bond that are shared in the family were neutralized and obligation of an individual was left aside. Though Professor Malik Solanka had his own reason yet he was the man who was not held by responsibility or love for family. Such disruption of human bonds changed the society and people living in it.

The new century which brought various developments in the field of science and technology also changed the human relationships in various ways. Globalization helped in coming together of various nations which made way for global market and global economy to bloom. This rise of marketing also started another aspect of rise of consumerism helping people in term of labour work, sophistication and better life style. But it also brought commercialization of values and commodification of arts, bringing changes in the society. With the rise of capitalism and the dominance of Western market whole globe was got into constant transition. And in this process of transition human relationships also underwent various socio-physiological turbulences. Society in transition was no longer governed and maintained by identified values and moral. These changes in society also transformed its people and their perspectives. The capitalist society did not bother much about ethics and principles. Professor Malik Solanka is a man who has seen various transition in the society that came over the decade and when he no longer could cooperate with such changes he changed the course of his life by running away from his family. The relationships no longer could hold people together in the age of transition and rise of capitalism.

And with such changes in society people too changed. The individual was no longer guided with the sense of duty and responsibility. There was no fear of being isolated as with the individualization, individual wanted to be alone and undisturbed. Individual started to alienate themselves from society and living the way that they wanted to without having to answer anyone in the society. This type of alienation created problem in society; as whole society was losing its meaning. This alienation was also creating problem in individual as they no longer could have control on themselves. And such was the case with Professor Malik Solanka who alienated

himself from society because of his own problem. The commercialization of art in the new century affected Professor Malik Solanka in such a way that he lost control over himself. He was a man of passion who gave on his post as University professor for doll making. His creation "Little Brain: first a doll, later a puppet, then an animated cartoon, and afterwards and actress, or, at various other times, a talk-show host, gymnast, ballerina or supermodel, in a Little Brain outfit." (96) The frustration that was brought upon Solanka was that his failure of his creation Little Brain, a doll which came in the late night series in BBC during 80s. His passion for doll making and the miniature world that he created stuck inside his head for long while. Little Brain was "the female time travelling doll" shown in television series who interviewed various philosophers. Inspired by science fiction; Solanka created future out of his imagination. His creation slipped out from his hand and was commodified. With each adaptation and other people's manipulation according to the need of time Little Brain was more commercialized. The rise of audience and demands form audience made Little Brain sensation of the time that became different from the one that Professor Malik Solanka created. Though he tried to talk about his creation and the way he wanted her to be but he was not listened as public demand was most important than the opinion of creator and also he was paid royalty of his art. So he has to keep quiet and let his creation get manipulated and commodified. As narrator notes:

> Royalties continues to pour into his bank account. He was compromised by greed, and the compromise sealed his lips. Contractually bound not to attack the goose that laid the golden eggs, he had to bottle up his thoughts and, in keeping his own counsel, filled up with the bitter bite of his many discontents. (100)

The commercialization of art affected Professor Malik Solanka and his creation. For him Little Brain was not just doll but his first child and when she slipped away from his hand he was not able to take the pain. But he was helpless as any other man in the commercialized society. Little Brain became market product and he was to accept that. His creation was manipulated and sold. There were various modification done to his creation and was made desirable in market. He could not relate this to his creation. His art lost its value as an art. His life work became market product that he could not relate to. Upon seeing such strong of marketing and commercialization of his art, Professor Malik Solanka could not keep himself together. He was not able to take this sort of manipulation on his own creation that was like his child. So he abandoned everything he had and left for America. He ran away from his creation and his life that was most progressive. The commercialization of his creation left a hole in his heart that was not recovered by anything. He was controlled by his rage. His anger consumed him from inside changing him to the different person.

The creation of Little Brain was not easy for Professor Malik Solanka as his first marriage succumbed because of it. His first wife Sara Lear left him because he was too much involved in his doll making. She once told him "Your trouble is… that you're really only in love with those fucking dolls. The world in inanimate miniature is just all you can handle…." (30) Professor Malik Solanka was passionate with doll making that he did not give his time to his wife and this became the reason for the end of his marital life. Marriage in the new century was not the same as it used to be. With the individualization, the commitment that was found earlier and the bond that husband and wife shared is no longer there. The new century also changed the relationships between husband and wife. The relationship which was considered as pious was no longer prevalent in the age of consumerism.

His next marriage with Eleanor Masters who gave him son Asmaan also did not work out because of him losing control over himself. When Little Brain slipped away from his hand he became furious with world. But he was helpless and cannot make much difference. He was drowned in sorrow that he could not take care of his wife and son. Though he loved his son who was just three years old but that was not enough for him to hold him back. His anger and the loss of control in himself which became the outcome of frustration and it changed him in such a way that one night he found himself with knife in his hand beside his wife and child who were sleeping peacefully. And this loss of control makes him leave his wife and child behind and go away from them. His wife Eleanor wanted another child but he was not ready, and this always created problem among them. The problem in marriage that came in life of Professor Malik Solanka was because of his extra ordinary passion. His creation of Little Brain not only doomed his first marriage but also his second marriage. It alienated him with his child and his family. The loss of control over himself made him isolated. This isolation changed his relationship with his wife and his child. He left them without any explanation. Professor Malik Solanka left his wife and son and went to America he came to become no one. He wanted to get lost among the crowd. He wanted to be someone who has no history and no back story. He wanted to get lost in the American city and just became another person from crowd. He went to America to forget himself. He wanted to be someone different from the person he used to be. But there was no escape from oneself. The city welcomed him but it also welcomed his past. Running away from one self failed as the pain he felt came along with him. He brought his history and past along with him. He could not leave behind his past like he left behind his wife and child. He wanted to get away from what he did in the past. He wanted to get away from his past but he could not. The way he left Bombay in

order to become new person; he left London for the same reason. But he could not really leave Bombay and London that was in his mind. He carried both cities in his mind and also the memories of the cities with him. And there was nothing he could do about it because it was not a possible task for him to forget the memories. He was tied with something that he did not want in his life. He was a runner, he ran away from the problem instead of facing it.

America was a space for his escape and an option of his life. As for many people in the twenty first century with the rise of globalization America became the place of opportunity. Many people went to America in the search of opportunity. And the American domination over the world also became new aspect of the twenty first century. The rise of popular culture and cultural domination of America came with the globalization. The Americanization of rest of the world became an outcome of the globalization. The cultural domination of America reached the farthest world with the help of globalization. Globalization helped to spread the domination of America to rest of the globe. Professor Malik Solanka went to America to forget the past and get lost in the city of New York.

> But New York in this time of plenty had become the object and goal of the world's concupiscence and lust, and the "insult" only made the rest of the planet more desirous than ever. On Central Park West the horse-drawn carriages moved up and down. The jingling of the bells on the harnesses sounded like cash in hand. (6)

He came to America to find peace, not from spiritual point of view as head was full of voices but from the point that he was no longer danger for his child and wife. He wanted to be lost among the crowd. He wanted America to 'devour' him and release

him away from his old identity. He wanted to be left alone in the midst of his own thought. He wanted to prove that the voices do not have anything to do with his life as he was away from his family and they can no longer put murderous idea in him anymore. He wanted America to wash away his identity and subdue the voices that spoke to him in his head which gave filthy ideas of murder. He was running away from the voices that he heard in his head. He was not a mad man but he was a man who was continuously haunted by the phantom of his own creation. He was haunted by his own imagination and the story that was created by him. Professor Solanka also knew that the world that was coming up did not care much about each other and he was happy to know that. Though he had forsaken his family but his wife and child did not give up on him. He wanted to be like Indian sages who gave up on everything and went to meditate in Himalayas but he was not a sage. He was not left alone by his past or people. He took refuge among crowd in order to avoid crowd. His own decision was ironic and confusing. He tried avoiding people by going among people. His new way of living was contradictable. He saw the rise of America and its dominance. He saw how like giant America was taking its step towards the dominance over world. And it is because of such grandeur he chose America to erase him from his old identity and make him one among many faced America. He wanted America to cleansed him from his older deeds and give him rebirth. He wanted to be reborn in America as someone who is not bothered by anyone. "Give me a name, America, make of me a Buzz or Chip or Spike. Bathe me in amnesia and clothe me in your powerful unknowing." (51) He wanted to disconnect with everyone and he wanted to start his connection only with America and its rising power. He wanted to be lost among those rise in market. For him America was solution for his entire problem in

life. And he wanted to America to embrace him in such a way that he was ready to accept any terms and conditions.

Professor Malik Solanka who thought America as an escape did not turn out to be much helpful. In the age of advance technology, he was always connected to his son through telephone. He could not get away from the 'fury'. His rage controlled him even in the new city and there was no running from his inner self. He is a man caught in the age of changes. with the failure of his creation he was frustrated and ran away from it as far as he can, but it did not help him because his past followed him everywhere he go. There was no escape for him. As Arjun Appadurai mentions about the various 'escapes' in his essay "Disjuncture and Difference in the Global Cultural Economy" (1990) how the world shrunk and various gaps were filled by these 'escapes' such as 'ethnoscapes', 'mediascapes', 'technoscapes', 'finanscapes' and 'ideoscapes'. (296) Malik Solanka in *Fury* had to be the victim of these 'escapes' as his creation that he wanted to be oblivious of escaped the boundary in the age of globalization and went global. Unlike other people who went to America to make the identity he went there to lose his identity. He wanted to lose himself in the crowd but the materialistic world did not help him. He could not escape from his own self. And when he was confronted with his link to Little Brain in new city,

> He felt the old anger surge in him as she spoke, the huge unasauaged Little Brain anger that he had remained unexpressed, inexpressible, all these years. This was the anger that had led directly to the episode of knife….He made an immense effort and forced it down. This was the first day of his new phase. Today there would be no red mist, no obscene tirade, no fury-induces memory blackout. Today he would

> face the demon and wrestle it to the mat. Breathe, he told himself. Breathe. (90)

The anger issue that made Professor Malik Solanka abandoned his family was the outcome of the commercialization that his creation went through. When he lost his creation which was like child to him, he also lost control over himself which led him to frustration and finally he lost control over himself and he was governed by his rage. The commodification of art and the rise of consumerism changed life of many individuals in twenty first century. Whenever Professor Malik Solanka confronted his past he lost control over himself. Even in the distant country he faced such violence in him. With the change in the society, individual too changed. The changed individual of the age also changed the human relationships. The concept of marriage got disrupted in the new century. With the individualization, individual failed to fulfill their responsibility as they did not feel responsible. The changes that took place in various places changed the individual and their thinking. And this change in individual directly made an impact in human relationships. There was less positive change. The changes brought negativity. The irresponsible individual hampered society. When the concept of family got disrupted, the gender role also changed. When Professor Malik Solanka left his wife and child, the child suffered emotional loss. The constant question of his return tortured child as much as it tortured father. Changes in society which became the outcome of new century are largely seen. The new age with more development also brought disturbance in individual and society. The individual faced alienation in the capitalist society. The emotionless society came up in the twenty first century as the result of capitalism where values and judgment were not entertained. This system only looked out for gain and progress. Professor

Malik Solanka too was involved in such system which made him alien himself from his family.

Losing of self-control also shows different aspect of new century. An individual in the new century are controlled by unknown fear. In the age of high competition and marketing, emotion and feelings too became the product of market. And this commodification of emotion led to the dangerous outcome in the individual. The separation from society made an individual less connected with each other. This disconnection in people created distrust and the human bond of trust changed. The relationships in the new century was manipulated and changed with the changes that went around. The changes that were brought by various developments also changed human relationships in different ways. The alienation and individualization is also an outcome of such changes.

Human relationships in the twenty first century underwent various changes with the rise of globalization and capitalism. The consumer culture which came along with the global market also made various changes in human relationships. In the age of rapid development various changes came in the relationships and bond that human shared with each other. The loss of values and ethics in the new era of development made different impact in the relationships. With the rise of individualization, commitment was no longer to be found among people. The whole concept of family and marriage changed. People became less emotional and more rational. This abandonment of emotion made human bond weak.

The disconnection among people made societal relation weak and the concept of society was disrupted. And with the rise of materialization people more materialistic. Material needs were more important human bond. The individualization

made people selfish and less caring. Their own needs were put forward than anything else. Responsibility was abandoned and people became self-centered. Such changes among people hampered human relationships. Professor Malik Solanka left his family behind in Mumbai to make his identity. He wanted to forget his horrible childhood with his step father and start something new. In London he married twice but that did not work out well so he once again abandoned his family to unmake his identity. He went America to undo all his past. This constant running away from family shows that an individual in the new century is a lost individual who does not feel connected to anyone. This isolation from family and friend shows that there no connection among human being. And the relationships are weak, the bond that kept human together no longer exist in the new age. When he goes to America he is almost friendless. He makes only one friend and spends most of the days lost within him with hatred and rage. The rage continues to control him. He meets Mila Milo, a girl in her twenties. The afternoon that they spend together sends him more towards his downwards spiral. But he is also asked to start another project of "Puppet King" which becomes a great hit. The online business goes well but the relationship with Mila Milo gets bad. This flickering change in human relationships in the new century is not a surprise as there are no securities in relationships. The hatred that Professor Malik Solanka sees in Mila Milo makes him think about the control of 'fury'. He always pictured "fury" as goddess that feeds on the anger.

> Life is fury, he'd thought. Fury – sexual, Oedipal, political, magical, brutal – derives us to our finest heights and coarsest depths. Out of *furia* comes creation, inspiration, originality, passion, but also violence, pain pure unafraid destruction, the giving and receiving of

> blows from which we never recover. The Furies pursue us; Shiva dances his furious dance to create and also to destroy. (30)

In the age of materialization Professor Malik Solanka endured the hatred and carried on with his project with Mila Milo and her crew. The online show of Puppet King went well. But his 'fury' still ruled him.

In the next phase of his struggle with his life he met Neela Mahendra. This meeting turned his life in different way. The beauty of Neela changed him. He became more refined in the company of Neela. He felt more himself and could control his rage.

> In Neela's arms Solanka felt himself begin to change, felt the inner demons he feared so much growing weaker by the day, felt unpredictable rage give way to the miraculous predictability of this new love. Pack your bags, Furies, he thought, you no longer reside at this address. (206)

This transformation in Professor Malik Solanka came after his constant struggle with his rage. But eventually it did not last long. When he was confronted with his wife and Mila, he felt that the fury that he was avoiding for so long came in the form of women. It was well known fact Professor Malik Solanka's weakness over women. He was easily drawn towards woman and that affected him. His unstable life and choices in woman also made his life struggle difficult. When he was confronted by the three women together he felt that 'fury' in their majestic form were signing his doom. The sublimation of his rage came in the form of three women with whom he shared his attachment.

> Here they were, the three Furies, the "good-tempered ones" themselves, in full possession of the physical bodies of the women to whom his life was most profoundly joined. Their external form were all too familiar, but the fire pouring out of these metamorphosed creatures' eyes proved that they were no longer the women he had known but rather vessels for the descent into the Upper West Side of the malevolent Divine. (233)

The age of globalization changed human being as well as human relationships. The new age brought complication and complexities in the society. With this complication in society human relationship too got complicated. The different aspect of marriage as shown in Professor Malik Solanka's married life and his extra marital affairs shows the changes that came in marital relationships. The bond of family shattered and the relationship between father and son also shattered. The irresponsibility of Professor Malik Solanka to towards his child and family shows the weakening of bond between father and son. The one incident of his losing self-control made him lose his family. His uncontrollable rage made him separate from his family. This alienation and distancing show the effects of the complication that came in new era.

Though Professor Malik Solanka found his lost self in the company of Neela yet he lost her. She sacrificed herself in the distance land to save professor and her crew. This constant loss in Professor Malik Solanka's life is also the depiction of the fragility of human bond in the new century of materialization. The materialized society did not have any regards for human bond and that became the reason for the doom of human emotion in the new century. The loss of emotional attachment made human a living breathing zombie that was controlled by material need. Hence, it changed the human bond and human relationships. Professor Malik Solanka's reason

for losing his self-control was an outcome of the commodification of his creation. In the world which was swept by global market, everything was commodified. But Professor Malik Solanka could not accept that his creation which was like child to him was forcefully taken away from him and it was made as market product for commercial use. Such commodification hampered him greatly and he became unattached with his family. The bond with his family was less important than his relation with his creation/ art. He was more attached to his creation than anyone. His marriage and his family were not able to console his loss. He was taken by the uncontrollable rage which doomed his family life. In the age of weakening human bond, Professor Malik Solanka was not able to hold onto the human bond. He was weak and fragile so he abandoned his family for their own safety. He moved away from them and also he moved away from his past which was not possible. The abandonment of family also shows the weakness of the human bond in twenty first century. The value and meaning of family was diminished when person left his family behind. It also shows the change in human relationship with the advent of new era.

Globalization changed world and human being in twenty first century. With the rise of capitalism and consumerism various developments took place. The science and technology flourished in the age of globalization. And with such changes in the world human relationships too changed. The bond shared by human being changed in the new century. The concept of society changed with the arrival of new world system. The rise of global market change daily life of people which also changed the human relationships. With the loss of ethics in society, new system came up in society which changed human relationships.

2.7 Globalization, Consumerism and Capitalism Affecting Human Relationships in Aravind Adiga's *The Last Man in Tower*

Aravind Adiga's *The Last Man in Tower* (2011) depicts the picture of society which is in transition and is largely influenced by the impact of globalization, consumerism and rise of capitalism. It records the affects, owing to changes, that society underwent with the emanation of new ideological orders and its aftermath effects on human relationships. Adiga has chosen a society, stricken by capitalism, from Mumbai and subtly deals with the changes that society underwent under the influence of capitalist ideologies. The class division playing vital role in bringing upcoming changes under the cover of globalization is also examined from critical perspective. Vishram society as a microcosm represents a modern and globalised space which reflects changes which human society has encountered. And this society as he writes is residency of "middle-class respectability" (3). Adiga has attempted to show how globalization changed the lives of these people and the rise of capitalism changed relationships among the people of Vishram society. Vishram society Tower A, building which was originally built for Roman Catholics later became "cosmopolitan" (5) with various religions and community mixed. The advent of new century changed the structural and codified practices in Indian society. With various influences of Western culture, Indian society which was already multi-cultural society witnessed various changes and development. The global development which was an impact of globalization influenced social and economical demands/ desire of Indian people by holding Indian society under its spells. These changes not only affected exteriority of social systems but it also extremely influenced the interiority of human psyche. The rise of consumerism and capitalism elaborated materialistic urgency and accelerated human desires to gain materialistic advancement at the pretext of moral and social

declination. Adiga writes about such changes which has dominantly taken place in the lives of the people and has brought changes in human relationship. Residents of Vishram society are the people who became the witness for the changes that took in the society with the new trend of globalization and rise of consumerism.

The redevelopment project of the city is indicative of new plan correlating with the development of new orders and ethics in human society but externally, projecting it as the outcome of the capitalist implementation with private companies which emerged with the rise of capitalism and became the main reason for the changes in Vishram society.

These developments at one hand have brought cultural and civilization declination and on another hand because of these changes liberalism and democratic principles have taken strong hold in Vishram Society. Vishram society as society of middle class people was mainly people with families except for the one tenant who was woman journalist and is an example of changes by which society has to reassert its moral and social position. The presence of this journalist shows the balance between culture of modernity and Postmodernity. These families were living together for ages and had very good relationship with each other. Though there were smaller feuds yet society survived and there was no major problem. Adiga shows Vishram society as the perfect society with no murder or much quarrel, people living in harmony. Despite of the differences in opinion there was mutual respect in the society. The picture of unadultered society is shown in the novel before redevelopment proposal. Vishram society also becomes representation of multi-cultural India and secularism in India. The relationships that people shares with each other and the bond between neighbours are depicted in the novel. “Any good Society

survives on a circulation of favours; it is like the children's game where each passes the 'touch' on to his neighbour." (34)

However, this bonds and good relationship changed when the builder Mr. Dharmen Shah made a proposal of buying the apartment from the resident of Vishram society Tower A and B. Mr. Shah offered more than market rate for the apartment. The rising competition among the builder for redevelopment made Mr. Shah's offer more than market rate as he dreamt of converting Vishram society to "new super-luxury residential project" (79). In the age of global competition Mr. Shah wanted to achieve his dream project and wanted to win over in the market, so he offered money as bait. In the new era of capitalism money played very important role. The Western dominance in the market and the higher standard of living which became an outcome of capitalism made people to worship money. Mr. Shah used higher sum of money as bait to the middle class people who were always in need of money. And this money became the reason for the downfall of Vishram society Tower A. Mr. Shah is also the representative of rising capitalism, a man who was ready to risk his life for his project/ desire. Though his doctor suggested him not to visit construction site yet he visited the sites and checked works by himself. The dream project which he named "Shanghai" and inspiration of China took Shah to the extreme edge. His negligence over his health and his craze for money shows that he is true man representing capitalist desire. Mr. Shah was careless about the disease as for him wealth came before his own health. "How can I take a holiday when J.J. Chacko doesn't? Does his doctor tell him to slow down?" (54) For him, his project was above all. His own impending death was not able to stop him from visiting the various construction sites which was making his health even worse. His development project changed the lives of many in Vishram society. The change that society underwent with the touch of

capital was beyond the imagination. The money changed the face of Vishram society and also changed the people of Vishram society. “As wealth came to some, and misery to others, stories of gold and tears reached Vishram society like echoes from a distant battlefield.” (38)

When the offer was made by builder, two groups of people emerged in Vishram society; one group comprising of people who accepted the offer and the other who refused the offer. Money divided people of Vishram society. This divide not only changed people’s opinion but also their relationships with each other. The instant neighbours who had good relationships changed when they found out that their neighbour were against their decision. The hatred worked both ways. People who accepted offer started hating the people who did not accept and vice versa. The friendship and understanding which was there among the people of Vishram society was jeopardize with the arrival of offer by the builder. People began to think as an individual not as collective. This individual thought shattered the concept of society and also created distance between individual and societal responsibility. This individualization is an outcome of capitalism.

The offer from builder is seen as the working of capitalism. Though it was the redevelopment of old building yet it was much more for the profit of Mr. Shah. Development often came with destruction and this was proven true in Vishram society. When the people of Vishram society were divided; the bitterness that they had buried under mutual respect came to the surface, hence changing the relationships among them. The residents who wanted to accept the offer had better reason to tell themselves and the residents who did not wanted to accept the offer too had better reason to tell themselves.

When the offer was made, the residents of Vishram society who were ready to accept the offer saw this as an opportunity for them to change the life style. Many of the people were not satisfied with their life style. In the era of globalization and consumer culture, there were various necessities that were unfulfilled. And the money that they were getting for their apartment was the way for them to meet the shortcomings. They saw this as a life changing event in their life. And the neighbours who were against this were seen as an obstacle in their way. And there started hatred for the neighbours who were adamant and were not ready to accept the life changing offer. The sudden changes of the people in the Vishram society also suggests the changes that society was going through in the age of capitalism and consumerism. The consumerism brought everything on market. With the commodification of love and emotion there came crisis in relationship. Relationships were commercialized and profit became the only goal. People developed relation in order to gain profit out of it. Everyone wanted to get more than other. And such commercialization often led to chaos.

The chaos in Vishram society was the outcome of the builder's offer. People became money minded and created such as chaos in the society that the societal relationships crumbled. People too were bought by money. They sold their dignity and respect to the builder. Everyone wanted to get some extra amount for the effort they put in order to convene their neighbours or to threaten them. In one instance Ibhraham Kudwa says:

> It's so obvious. But some traps work like that: you have seen them fall into them. When those people who are left behind see their neighbours getting the money, it will turn them mad with envy. I'm talking about

us. He is turning-good people into bad people. Changing our nature. (319)

Such commodification of the human emotion created chaos in the society. With the advent of consumerism there came various changes in society. New world which was an outcome of the globalization changed the culture and the way of living. This change also changed the individual of the society. The mind of people often got corrupted and it resulted in the dangerous outcome in the society. The corruption became normal thing in the new world as most of the people were corrupted.

The corruption in the mind of an individual also took hold in Vishram society. The new age brought corruption along with it. There was hardly any individual who was selfless. Everyone was in process to get the benefit. And this self-interest became the downfall of Vishram society Tower A. Mr. Shah's carefully devise his plan and it became successful when people became more inclined towards the materialistic need.

Mrs Rego's comment upon people and people's thoughtless attempt to make money depicts the how capital dominated people. "Show people a little cash, and they'll jump, dance, run naked in the streets." (39) And this statement of her came to be true. Money became weakness for the people living in Vishram society that poisoned the mind of people and ended the age old friendships. Money veiled the judgment of the people of Vishram society. Such changes among the people of Vishram society question the whole human existence. Money became evil in Vishram society and it corrupted people of Vishram society.

The change in human bond that Vishram society went through was a direct impact of Mr. Shah's offer. The divide among the people broke the bond of friendship, neighbourhood and mutual understanding. Yogesh A. Murty also known

as Masterji was the man who refused to accept the offer till the end. And this refusal to money not only ended his life but also his relation with his son. It also severed the familial ties and the bond between father and son. His refusal to the proposal of builder made him isolated from his neighbours and finally it led him to his grave. In the age of capitalism and consumerism a person who wanted nothing was succumbed to death.

The offer made by the builder made a great changes in relationships among neighbours. The neighbourhood which was helpful and caring changed. People start to plot and cheat against each other in order to receive extra from builder. When the ones who were ready to accept the offer found out about the other who did not want the money, they start to persuade them. They began to manipulate their neighbours and tried to make them reason with their reason. Mrs Puri who did not have good relation with Mrs Rego and who always used to argue with each other befriended Mrs Rego. She tried to put sense in Mrs Rego to accept the offer. Mrs Rego was called 'communist' by Mrs Puri. And the two women were always arguing with each other and sometimes even yelling at each other. But that changed when Mrs Puri extended her hand to help Mrs Rego throw away the lizard from her kitchen. Though it was for the personal gain yet the two women made peace with each other. The necessity for money brought two women in the same ground and certain understanding between them emerged. Both of them had their own story and Mrs Rego distrust with the builder was done over with when Mrs Puri assured her. In the age of capitalism and consumerism, life for the single woman with two children was not easy. And she too had many issues related to money. The transition in whole world affected her as it affected everyone. She was woman who was left by her husband and she was raising two kids on her own. And it was not so easy for her to trust builder and his offer. Yet,

she did not see any other choice, like every other people in Vishram society; she too had to bend her knee in front of money. When she compares herself with her sister Catherine, she finds herself as a looser. And the money that builder offered could make her life better. She too falls in the hand of necessity that made people bow before it. And she was finally made to accept the offer. Her agreement to accept the offer also means the victory of money over the principles. Money wins over the principles and human judgment. The manipulation of money over human mind is clear in the case of Mrs Rego.

Money played very important role in the life of middle class people. Resident of Vishram society belonging to the middle class could not resist large amount of money that Mr. Shah was offering. When Ibhram Kudwa has some doubt in accepting offer Ramesh Ajwani mentions to him clearly that it is easy way of getting rich and improving their life style. The life style that was brought by the rise of capitalism and the needs that consumerism put forwards were to be exercised fully. People began to think that only way of living is through money. For Ajwani money has always been his real destination. All his life he did so much to earn money. There was nothing more important than money for him. He is a broker who always ran after money. "Money – money had been his India" (134). He is the man who wanted to change his world with money. He is ready to go to extreme in order to get money. Such devotion towards money was seen in Ajwani. He is a man who represents middle class man whose necessity has always been beyond the reach of money that he made. He is an opportunist who grabbed opportunity whenever he got. In his business as a broker he took advantage from various female clients. He is a womanizer and unfaithful to his wife. His dreams were bigger than what he could afford. Like every middle class man he wanted to do something big but only hindrance was money. But the offer made by

Mr. Shah was an answer to everything he was looking after. And he was ready to do anything for that. Ajwani is money worshipping individual. He saw everything in commercial way. He even thought himself as a product for market. "… Ramesh Ajwani knew that his eyes were the brightest things for sale in Vakola market." (135) He even thought himself as a part of market and wanted to sell himself in order to earn extra money. He became the commercialized product produced by the marketing.

The commercialization of self also means the end of human conscience and self-respect. Money ruled the individual thought. And this led to the chaos in society. The alienation in society can become great danger in society. The individualization not only made human being selfish but also it made a human alien in his own society. The alienation from society disrupted the concept of society. The detachment from society affected badly on the societal relationship.

With the growth of market, business bloomed. The capitalism brought capital worshiping society and with the advent of consumerism everything was commodified. Everything in the society was seen as commodity which could be bought and sold. And it became quite true in the society like Vishram society. Morals and values were given away. Money was able to buy dignity of people. To meet the high standard of living people lost their sense of brotherhood and love for each other. They started changing and their want rose to the zenith height that they forgot what it is likely to be human. In the middle class society money does play an important role in shaping individual. Every individual is aware of the fact that money is an important factor that can change their lives. And all they even wanted was to change their way of living. Though they were living in the respectable society but they were not fully satisfied by the way they were living. And this dissatisfaction in their lives became the reason for the change. And it changed the relationships in the Vishram society tower A.

The novel also shows the helplessness of person in the money minded society. Masterji who refused the offer was antagonized by the society and was made an outcaste. Initially, he was against the offer because of his friends the Pintos. And also because of the memories of his dead wife and daughter that made him hold on to the old building. He wanted to save his home which had good memories of his deceased wife and daughter. His personal attachment to this society also made him determined to reject the offer. For the blind Mrs Shelly Pinto the society was familiar and settling elsewhere means complete different environment. Hence Pintos wanted to stay in Vishram society. After the death of Purnima, Masterji's friendship with Pintos became stronger and he dined with them often. And for this friendship he rejected the offer as soon as Pintos said no to the offer. But it was not easy to survive among the people who were manipulated by money. Though his loyalty with Pintos prevailed but his wife's friend Mrs Puri turned against him. She was good friend with him for many years but when she found out about the rejection she forgot the good old years and turned against him.

Masterji did every possible thing to save his home and his memories. The neighbours who were his friend started treating him like an enemy. His son Gaurav also turned against him with the manipulation of Mrs Puri. The disruption of father-son relationship because of few amount of money is clearly visible in the materialistic society of the twenty first century. When Pintos were threatened they too were coerced to accept the offer leaving Masterji only person fighting against the world. The concept of family and loyalty became secondary and necessity became the priority. The concept of family and the familial bond severed in new age of capitalism. The relation between father and son became more materialistic. The greed for money made son to abandon his father at old age. Money became reason for

destruction of relationship in Vishram society. The offer made by the builder changed the people of Vishram society. It made them do horrible things to their own neighbours. The distancing among neighbours and the loss of values became an outcome of capitalism. With the capital as the main motif; values and judgment were side lined. There was only one thing that concerned was money. Money was worshipped by all.

But Masterji had nothing to do with money. He was retired teacher who survived in pension. He was the one who wanted 'nothing' in the city of Mumbai. He was holding on to his home and the memories of his deceased wife and daughter.

> Though the men and women around him dreamed of bigger homes and cars, his joys were those of the expanding square footage of his inner life. The more he looked at his daughter's sketches, the more certain places with Vishram- the stairwell where she ran up. The garden that walked around, the gate she liked to swing on- became more beautiful and intimate. (150)

Masterji started living with the memories of his deceased wife and daughter. He was 'boycotted' by his neighbours for not accepting the offer "*Boycott*, Masterji" (210). He became outcaste and was betrayed by his own friends yet he managed to gather his courage. He was able to endure the pain of isolation and carry on with his fight for home with the builder. But in the age where money speaks louder than Masterji could not win. Laws and rules were manipulated by money. People who had money control the laws. And it became less helpful to Masterji. He was the man who fought till the end. He did not give up on his home. And that caused him his life. The development

for some became destruction for other. And for Masterji it became his doom. He wanted nothing in the city that had offered so much to everyone.

In the age of capitalism, capital became very important. Money became the most powerful weapon that controlled rule and regulation. Money was able to manipulate everything and everyone. Masterji upon knowing the danger that was lurking on him went to take help from police. But it was of no help to him as police were also forced bent before the power of money. He was threatened over phone, his neighbours played dirty trick on him. His friends betrayed him and left him all alone to fight. The bond of friendship was not strong enough to stand against the power of money. Mr. Pinto could not stay by the side of his friend as he was coward and could not fight for his wife as well. He gave up on his home and also sanctuary of Shelly Pinto. The helplessness that Mr. Pinto faced was also the helplessness that every human in the capitalism face. He was not able to fight for what is right. He was made to go deaf and blind; and was made to accept the offer made by builder without hesitation. His friendship was devoured by fear. He could not help himself as he was constantly threatened.

People had their own reason to accept the offer made by the builder. The old building could not match with the new buildings with luxury apartments. And the demand of consumer increased with the rise of consumerism. The advertisement that was put up on various places ignited the desire in the heart of middle class people. The better housing facilities with modern technology were made to lure the consumer. The various facilities and the example of better society was the strategy used by various companies to attract consumer. The development that came with capitalism was generally for the people who had capital. And money was the only thing that provided people with all the new products. This became necessity in the twenty first

century. People began to look for every opportunity in order to raise the standard of living. It became necessary aspect of an individual to earn money and get better life style. People in the capitalist society became money minded and their judgment was veiled by money. Values no longer held upper hand in society as individual did not cared much about values. The older society that was built on the ethics crumbled down in the new age of capitalism. The values and moral was no longer part of the new world that was built on the basis of money. Everything was controlled by money and world bowed in front of those who controlled money. People who controlled money controlled whole world system. World fell in the pocket of those who controlled. The rise of capitalism also started market monopoly.

Adiga has shown how relationship crumbled with the advent of capitalist society. The neighbourhood which was once respectable turned into total chaos. The neighbours who were good to each other turned against each other. Their attitude towards their neighbours changed and so did their relationships. Neighbours started plotting each other and they became rivals of each other. Though Vishram too had feuds and jealousy among each other like every neighbourhood but when Mr. Shah made an offer the jealousy among neighbours were magnified. They became hostile to each other. Money made them selfish and self-centered. The care and understanding among each other was destroyed with the offer made by Mr. Shah.

Mrs Puri and Masterji had been friends for many years and Mrs Puri always called Masterji “an English gentleman” but this good relation changed when Masterji refused the offer. Mrs Puri wanted to take money for her son Ramu who was affected with Down syndrome. And this money would have helped her and her son. But when Masterji refused the offer she turned against him. The age old friendship turned into rivalry. She boycotted Masterji and started plotting against Masterji. The

manipulation of money that worked in Vishram society gave rise to the dangerous plotting and conflict among neighbours. Mr. Shah's offer was like him that was built on lie and fraud. He had built his empire on illegal way. "In a socialist economy, the small businessman has to be a thief to prosper. Before, he was twenty he was smuggling goods from Dubai and Pakistan." (88) Treachery was in the nature of Mr. Shah and with his treachery only he was able to reach to the position that now he beholds. And it was also clear that by offering "sweetener" or extra money to some member of Vishram society he was manipulating them in order to make their fellow neighbour sign the offer. Mr. Shah's statement about Masterji clearly suggest that he was kind of man who was governed only by money. He did not have any respect towards people or their emotion. He was true product of capitalism. The only language he spoke was of money. Money was everything for Mr. Shah and he was ready to spend few more than usual builder to get more than other. Mr. Shah was champion when it came for money. He was also well known to the fact that people wanted money and he also knew how to manipulate people with money. Owing to the situation he says:

> In my experience, some older people a redevelopment project because they are frightened of any kind of change. Some just want more money. And then there is a one kind of person, the most dangerous, who says no because he is full of negative will power: because he does not enjoy life and does not want others to enjoy life. When these people speak, you must speak louder and clearer than they do. (114)

But Masterji was different person. He was man who was not afraid and was not weak as everyone thought he was, he lived by the code and held greatest regards to his friends. But things changed in Vishram society. People changed in Vishram society

and he was less aware of the capability of his neighbours. He underestimated the evil that money brought in his society. His neighbours plotted against him and threatened him. Police did not help him yet he did not lose hope. He went to lawyer but Mr. Shah bought the lawyer too with his money. And finally when he had no one left he asked help to his son but his son too betrayed him. And this betrayal from his son marked the end of familial bond in the capitalist society. The neighbours did not just stop at betrayal; they murdered Masterji in cold blood and later termed it as suicide.

Their self-interest turned them blind to everything else. Their judgment was veiled by their self-interest and all they wanted was to benefit them no matter what and how. Their greed for money made them insane about their deed. They not only turned against their neighbour but also they turned against themselves. Human nature changes according to the time and the situation. And it is necessary to accept the changes but these changes that came among the people of the Vishram society was dangerous as it turned them to do monstrous act. Vishram society also shows how the changes in the individual change the whole society. The society which was once considered to be a repeatable society became the society which was most dangerous. The respectable people were no longer respectable as they plotted and murder their own neighbour in a cold blood. This sudden change among neighbour came all because of the money. Money changed the game of the society. It devastated the good relation and made people kill one of their own. It not only shattered people but also their trust among each other as they too were unaware the capability of their own neighbour. The unknown fear was ignited among each other with such criminal mind.

Whatever may be the reason behind the crime that people of Vishram society committed it was crime nonetheless. Yet they manage to fool the police and termed as suicide. The death of Masterji also remarks the death of older relationships. It marks

death of bond and also the attachment that they shared among each other. The violence done to Masterji is also the death of conscience. When people turned back on him he became all alone. His friend Pintos too betrayed him. There was no one to support him. The neighbours did various deeds in order to break him but they failed. And their failure made them insane and finally they plotted to kill him. The old man without support from anyone could not last long in the society where he was unwanted.

The memory and nostalgia could not keep him out from the danger that was lingering over his head. He was an honest man who lived by the code of honour. His fight was not just for himself but his friends too. But the friends for whom he was fighting up were threatened and they were to betray their friend. Such betrayal shows the impotency of human being in front of money. Money was supreme power in the modern society. There is hardly any chance to get over such powerful entity of the new world. And that is why Pintos too were succumbed to it. The changes that came in Vishram society were negative. The people in Vishram society were offered huge amount of money and this money changed the entire functioning of the society. The good and respectable society died with Masterji. The society was killed along with Masterji. The violent acts of the people were beyond the imagination.

The redevelopment project not only changed Vishram society but it also changed the people. The good society with respectable people became the place of chaos and people became criminal. For few amount of money they became guilty of murder. Though they manage to get away from it yet their deed followed them everywhere. The capitalism brought development everywhere and consumerism raised the standard of living. But for the people of Vishram society, money became the reason that stripped them off their humanity. They became like an animal without

conscience. Money was able to shatter the bond among neighbours. It was able to change the age old friendship into rivalry. Money was capable of stripping off humanity from the people of Vishram society. People sold themselves in the market. The human dignity was sold in the market. Money was able to buy everything from the people of Vishram society. Money bought not only the home from the people of Vishram society but it also brought dignity of every person. Money corrupted the heart of people, and this corruption marks the death of humanity in Vishram society. The relationships lost its value and money was able to buy it easily. The familial bond was killed by money when Gaurav disowned his father. Friendship was bought by money when Pintos signed the offer. The violent death of Masterji also marks the death of feelings and emotion. It also marks the death of friendship and familial ties in the age of capitalism. Everything became market product even human feelings and human bond. The rise of marketing also led to the end of attachments.

Vishram society as a microcosm shows how capitalism worked and how human relationship was destroyed when it became market product. With the rise of globalization world was flourishing with cultural exchange. Kothari eating sandwiches and Ajwani using Johnson baby powder shows that people were adapting global change. They were adapting the changes that were brought by globalization and global market. In the age of capitalism and consumerism every individual and every culture got affected. The dominance of western market changed the native culture. For instance eating Kellogg's with warm milk this shows the different aspect. "Friday morning in 1B, Vishram Society Tower A. Kellogg's, warm milk, lots of sugar. Marmalade on toast. Wedges of Amul cheese." (165) adaptation of Western culture in Indian way; in India milk is heated before drinking. S. Ramesh Kumar writes in his book *Consumer Behaviour: The Indian Context (Concept and Cases)*

(2017) “The brands in the food department reflect the essential need for brands to be sensitive to Indian culture. Kellogg’s probably did not expect the consumer to mix warm milk with cornflakes.” (2)

Also the influences of capitalism on people are shown clearly by Adiga. And the changes that people underwent within the influence of money. People in the Vishram Society are the depiction of changes in the human nature in the twenty first century. When need become the greed people changes their colour. The age old harmony was disrupted with the arrival of the offer. The idea of easy money made people criminal. They lost their humanity and turned themselves into criminal who killed their own neighbours.

Globalization of the world introduced various new things among the people of the world. And the new things brought various changes. The rise of capitalism made world more inclined towards capita; or money. The money minded personal hardly shared any concern to the society as all they wanted was profit and benefit for themselves. And such mentality in society hampered the relations in society. The rise of individualization and self-autonomy also gave rise to the fragmentation and alienation from the society and this also became one of the causes of split in human bond and human relationships. The highly independent individual cared less about other and society as they were busy among themselves. Their only ambition was to benefit themselves. They did not get time to socialize. They were busy personals who were looking out for themselves. They distanced themselves from society and any other bond that did not suited them. They became carefree personals who did not care about morals and values of the society as they had nothing to do with society. Such individualization certainly gave freedom but it also caused split from social relationships. The social relation started to crumble because of such personal. And

society also started to crumble because of the same reason. The sense of belonging was eradicated as the individual did not belong to anyone but themselves. Society was lesser concern for them because they did not felt it necessary. Their only goal was their self-interest and nothing else. So this led to the alienation from everything. And this severed the human bond.

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Chapter 3

Postmodernism and Sexuality:

Concept of Love, Marriage and Family

3.1 Introduction:

This chapter deals with the concept of love, marriage and family in the twenty first century, critically engaging with the changes which occurred with the progress of culture and time smeared by the global and local ups and downs, effecting society and human relationships at large. It takes into account the transitional society and the various impact of the transition on human being in relation with their engagement with love, sex, marriage and family in the society. The changes in the perception about sexuality in the twenty first century have been examined from various perspectives aligning with theoretical articulations from modernity and Postmodernity. It concentrates on the changing concept of sexuality in society with the advent of twenty first century with particular contexts of marriage and love. The society ingrained with traditional practices and the difficulties that came in changed human relation, dismantling cultural fabrics of the society, are the subject of discussion in the chapter. The changing concept of love, sex, marriage and sexuality prevalent in the society is also taken into consideration. The concept of family that changed with the advent of the twenty first century is the basic argument on the entire notion of love, sex, marriage and family is based. The novels chosen for the critical deliberations according to aforesaid contentions are *In the Country of Deceit* (2008) by Shashi Deshpande and *The Private Life of Mrs Sharma* (2015) by Ratika Kapur.

3.2 Sexuality: Cultural Condition of Twenty First Century

Twenty first century is widely labelled as transformative era heralding multiple changes in various aspects of society and human concerns. The changes brought by the advancement of science and technology drastically influenced ideological structure of the society and initiated transforming moral patterns in human being. With the various changes; moral, social and individual transformation in the twenty first century, concept of love, marriage and family also started to disintegrate. The structural order of the society which was maintained from centuries started disintegrating and doubt, destruction and disbelief started emanating in structural, as well as psychological realm of people's mind. Consequently, many new concepts and ideas like individualism, self centeredness, free space and liberalism changed existing perspective in the society largely effecting human bonds. The advent of globalization and the various scientific developments transformed the way of living and perceiving lifestyle of human being. The cultural changes and exchanges became another site of conflict due to rigidity and liquidity of culture taking shapes in the life of twenty first century human beings. As a result these numerous changes formulated new discourses in pedagogy as well as in everyday life of human being. The established societal norms and older concept of perceiving/ determining things no longer hold any meaning in the new age of scientific development. Cultural exchange as the result of globalization and capitalism adulterated cultures creating the notion of cultural hybridity all over the world. The Westernization of market, the rise of popular culture and new cultural practices transformed the traditionally prevalent concept in society. On account of these transformative forces, the remains of postmodern were largely re-examined in the digital era of twenty first century. The rapid speed of development took whole globe in its hand and changed the way of life. The information technology

and various advancements changed the older ways of things by replacing them with new ideas and order, majorly influencing human life in various aspects.

3.3 Indian Society: Notion of Love, Sex, Marriage and Family

The culture of Indian society, due to aforesaid reasons, also changed in the twenty first century. The impact of Western influence on Indian culture led society towards liberal practices and as a result traditional values and ethics began to lose its meaning and hold on human society. Multi cultural and multi lingual country like India, rooted in diverse cultural and geographical denomination was also shaken by the progress of Western culture that incepted civilizational and cultural disintegration in Indian societies. This transformative period changed the way of perception and traditional practices by assimilating and imbibing new promises which Western cultural practices projected to hold. Due to scientific development and Western impact of culture the individual could no longer blindly accept the traditional way of life because these forces appeared to offer better perspectives in human life thus, making ways of Western dominance of culture in Indian society. The dominance of Western culture changed the thought of the younger people who were more lenient and tolerable to changes that came in society. But unlike West, Ira Trivedi in *India in Love: Marriage and Sexuality in the 21st Century* (2014) writes "The sexual and marriage revolutions are happening simultaneously; it is circular process rather than the linear progression of the sexual and marriage revolutions that are seen in the West." (2) The changes in the society were greatly oriented to the various changes emanating from different sphere. The global changes that were taking place in the various part of the world became a path finder that helped the society in development and progress. The openness in the society and tolerant environment made possible for various

individuals to progress. The conservative societies that existed prior to the change were also in transition with the advent of new century.

These changes in the society also changed the concept and meaning of love. The traditional concept of love associated with marriage went drastic transformation from its traditional concept and approach. The emotional attachment in twenty first century led a different kind of conceptualization of love, demand and desire in it, creating various twists and turns in the relationships. The traditional concepts of love influenced by various religious and ideological notions were modified according to demand and desire of new generation largely influenced by Western mode of perception. Along with these changes in human relationships their perspective on love, marriage and sex changed extensively. The purity and stability in love relationship could not stand longer in highly globalized and commercialized world. The concept of purity associated with the sacrosanct nature of the body was nullified on desire of obtaining materialistic and worldly achievements. Globalization, commercialization and urbanization abandoned the idea of sacredness associated with body declaring body as a separate side or medium to experiment with truth and reality which stand separately from ideological sign systems. Their assumption that body does not have any relation with the exteriority of the world reduced it merely as a tool to facilitate its internal quest; where internal and external both have lost their tools of self definition. The rapid urbanization, globalization and Western cultural dominance played very important role in bringing cultural and ideological exchange which became the reason for various ideological and social changes. Society welcomed the new thoughts and different ideas that emerged in the twenty first century.

The new generation of twenty first century easily welcomed the idea of change. The sexual repression that was followed from time immemorial became

somewhat tolerable in the twenty first century as the outcome of the changes. The concept of sexuality started to change with the arrival of the new century of change. Repressed sexuality in the twenty first century found bit of air to breathe in as the society was becoming bit open. Sexual repression which was followed for many centuries began to lose its grip in the twenty first century. The older concept of sexuality changed when people started looking at it from different perspective. The iron fist hold on repression of sexuality changed with the advent of twenty first century.

With the changes that came in the thought system and various cultural influences the concept of marriage also changed. The concept of marriage that prevailed in the society was traditional and it was followed after generations and generations. The concepts based on ancient books of religion were strictly followed in the society. The concept of arranged marriage and marriage within the caste changed in the twenty first century. Concept of love after marriage which was traditional practice also changed with the arrival of new century. The traditional practice of marriage was redefined in the new age. The prevailing practice of marriage which came along with the burden of caste and religion changed with the new age. The new generation did not follow the strict rule laid down by the older traditions as they started choosing the partner of their own. And this freedom of choice that new generation practiced became the reason for the changes that came in traditional form of marriage. The caste system that was practiced in the traditional form of marriage began to fade in the twenty first century. The cultural exchange and various migrations to the cities also helped in such changes. The dominance of Western culture also played an important role in changing the old practices. And these changes

also made change in human relationships. This also created certain gap among the older generation and the younger generation.

Many people from different cultures practice the concept of marriage that was followed by many generations that has its origin in the ancient texts. And this custom was practiced without fail and with very less modification. There have been very few changes in this practice of marriage. Arranged marriage which was followed in the traditional practice still prevails in some parts of India. The older traditional practice of custom are ingrained in the mind of some people so much that they are not ready to change easily. Not only in villages but also in cities the older custom and tradition was strictly followed. Marriage is often seen as an inevitable part of life in the various societies and communities. The custom of marrying off daughter at the appropriate age is often seen as religious duty of every parent. The marriage of daughter seen as the religious duty made every father to follow his 'dharma'. The concept of 'kanyadana' still prevails in various part of India. Marriage was often considered as an alliance between two families. And the arranged marriage not only connected husband and wife but also whole family was connected. The system of joint family that was practiced in India also became another aspect for arranged marriage. The practice of marriage in most of the communities of India strictly followed religious text. The caste system was flowed strictly in the traditional form of marriage. *The Kama Sutra of Vatsayana* (2009) translated by Sir Richard F. Burton writes;

> When a girl of the same caste, and a virgin, is married in accordance with the percepts of Holy Writ (Dharma Shastra), the result of such a union are: acquisition of Dharma and Artha, offspring, affinity, increase of friends, and untarnished love. For this reason a man should

> fix his affection upon a girl who is of good family, whose parents are alive and who is three years or more younger than himself. (135)

But the concept of such marriages changed in the twenty first century. With the advent of development in various sectors and the job opportunities that opened in various fields' people from all around the country started to migrate in city. This migration also became the downfall of old conservative tradition. With the increase of job opportunities in cities young aspirants moved to city seeking job and away from family which gave them freedom. With this independence among youth there increased the rate of love marriage denying the old tradition of arranged marriage. With these changes and the influences of western culture the concept of traditional marriage changed. The younger generation no longer believed in the traditional form of marriage and they began seeking partner for themselves. The idea of marriage with the consent of parents also got transformed. The inter caste marriage and inter community marriage also began to increase. The western cultural influences among the educated youth changed the concept of marriage within caste and community. The rise of matrimonial company also played an important in the changed concept of marriage.

Marriage of daughter was considered as the religious duty of a father. And father was supposed to get groom for his daughter without fail. The concept of finding 'suitable boy' which prevailed for many centuries changed when girl started finding partner of their choice. The concept of arranged marriage changed with the arrival of concept of love marriage. Many people find this concept as hazardous to the society as they fear the spread of vulgarity in the society.

The concept of love in the Indian context is different. According to various conservative communities love before marriage is considered undesirable and it was not entertained in the society. Love before marriage was considered to be polluting agent for the society and its denizens. And that was the reason why girls were married at early age. But this concept changed when government interfered and made minimum age for girl to get married became eighteen. Various laws were made in order to secure the future of girl child and also education for girl child was also given importance. The new age of development helped in doing away with various traditional practices in the society.

Sex had always been considered as a taboo. And sex before marriage was undesirable in society. Woman's chastity was considered as the greatest asset. And the concept of virginity was strictly followed. Girl was expected to remain virgin before marriage. Ira Tivedi in her book *India and Love: Marriage and Sexuality in the 21st Century* (2014) writes:

> Since time immemorial, cross cultures and continents, a woman's virginity has been prized, treasured and conserved. Indian tradition too has always propagated a patriarchal culture through its extremes, almost obsessive, paranoia about the virtues of female chastity. (40)

With the increase of average age of marriage among both man and woman and with the independency this custom began to fade away. The rise of feminism made it clear that woman is no longer an object. And with this came the subjectivity of woman and the independent who no longer is subjugated. With such independency and subjectivity, woman as passive receiver became woman as active participant in all the affairs, including sex. Sex which was always considered as the domain of man

changed when woman began to participate. Woman also learned 'to have fun' with the time. This changed the societal norm and concept about marriage and sex. Sex which was not spoken out loud somehow became tolerable in many societies as people learned that it was a natural instinct. The spread of awareness among the adolescence changed the way of perceiving sexuality. With the independency came the freedom of choice. With the advent of new age man and woman both the sexes became independent from the family and societal burden that was followed for many centuries. People migrated to different cities to work. And this living away from family also gave chance to choose partner of their own. Marriage which was often arranged by parents changed. With the concept of love marriage various young couple began to get married with or without the consent of their parents.

The older concepts faded away in the new age of development. When woman started working it gave security to woman and freedom of choice. Woman no longer relied on their husband for their survival. And it also gave them opportunity to express themselves. Economic freedom gave woman freedom of choice. The importance of possession of money by the woman was talked about by Virginia Woolf in her book *The Room of One's Own* (1928). The independency also increased divorce rate in twenty first century. The concept of marriage as the connection of two souls changed in the new age. The age of technology gave different meaning to the concept of marriage. The extra marital affair also increased. Affair outside marriage had been practice from the time immemorial. Yet it increased among both man and woman in the twenty first century. Financial freedom and security also gave freedom in sex and sex became casual. The invention and availability of contraceptive pills in the market also helped couple to avoid unwanted pregnancy. Though this is helpful but the moral police see it as the degradation in society and often considered as

unwanted. The education and the various cultural exchanges form across the world are helpful to younger generation in better understanding about sex.

The concept of marriage as ultimatum for girl is followed in many societies of India. Parents of a girl start to look after a partner for their daughter as soon as she reaches that age of marriage. An age old custom of marrying off daughter as the religious duty of father is followed unfailingly in many part of the country. Marriage of a daughter is a responsibility of a father. And unmarried girl in a house brings bad reputation. When girl reaches the age for marriage her parents starts looking for a groom. It is often considered that the ultimate responsibility of parents is marrying of their girl child. *The Kama Sutra of Vatsayana* (2009) translated by Sir Richard F. Burton states;

> When a girl becomes marriageable her parents should dress her smart, and should place her where she can be easily seen by all. Every afternoon, having dressed her and decorated her in a becoming manner, they should send her with her female companions to sports, sacrifices, and marriage ceremonies, and thus show her to advantage in society, because she is a kind of merchandise. (137)

It was always believed that the ultimate goal of love is to get married with the lover. And this concept is followed everywhere. Love in various societies in India was not considered as morally upright. Love before marriage was often condemned. The inter-caste marriage was not allowed. And it is still followed in some places. The concept of love was entirely different. Marriage was the social sanction of love. And the concept of lovers and keeping love partners before marriage was not socially accepted. It was often seen as moral corruption among young people. Though the

story of lovers like Krishna and Radha are celebrated yet it was not entertained when the young people get indulged in it. There had been several cases of lovers being separated and sometimes ostracized from society.

The case of honour killing also comes in the front. Many lovers were killed in the name of honour. The intolerance of the concept of love led to the death of many people. There are various incidents in many places with the problem of love before marriage. Despite of such harshness couples do fall in love. The concept of love marriage changed the society. The urbanization changed the mindset of people. The cultural exchange also played an important role in changes that came in society. Love which was considered as corruption in various societies in India underwent many complications. With the globalization and domination of western culture came the concept of Valentine's Day. The young couple inclined to Western culture began celebrating Valentine's Day but this was also seen as corruption of culture and many right winged organizations protested against such cultural practice. Love was often seen as Western cultural influence and was not accepted by such organization who strongly believed in preserving tradition and values. The definition of love and marriage became different with the advent of new era. The new age of development and marketing made everything commercialized. Love and marriage became new commodity in the market and it also started various matrimonial agencies in market governed and maintained by marriage broker.

With the various woman empowerment moments and various provisions for woman that came up in recent years, it also gave freedom to woman for living single. Marriage was not seen as an ultimatum for woman. Financially, free woman refuse to get married. With the change in older tradition woman was no longer relied upon anyone. With the right to property, woman became independent and made their

choices of living without support from man. On account of these changes related to love, sex and marriage the concept of live-in relationship emerged in the society which changed the overall view of marriage. The nuptial tie was no longer significant as meaning of the marriage lost its value and consequently, divorce rate increased becoming one of the dominant reasons for changes in marriage and relationships in the contemporary time.

In the highly globalized world, various changes affected marriage and marital life. However, in the new era certain dominant changes came up which completely changed relationship between man and woman. The gender role of man as the bread earner changed. When woman start to work outside and earn; man could no longer remain sole bread earner for family. Woman also started supporting family as man. This change in the gender role also changed the nature and concept of marriage. It became necessity for man and woman to support each other because of increasing demands in commercialized and materialistic forms. Although various instances suggest that woman were not allowed to work outside after marriage and this cultural rigidity provided space to fight back and to enable woman empowerment in fighting against the odds. Apart from these changes some expectation like duty for in-laws, care for child and husband from woman are still desired which binds them to the moral order. A woman is still desired to be religious as wife and daughter-in-law, quite prevalent among middle-class people and lower-class people. The idea of joint family is gradually disappearing yet woman is expected to serve her in-laws faithfully. At the time of marriage a list of duty is imposed on woman and they are expected to fulfil those responsibilities along with their husband. Unmarried woman are often looked down in the society. Marriage is often considered to be an ultimatum

for woman and man. Generally in older practiced only arranged marriage was the accepted in society. But with the time love marriage also made its way in the society.

Love in Indian context holds different meaning. Man and woman are supposed to fall in love with each other after marriage. Marriage was supposed to be the starting point of love. And love is to blossom after marriage. And this concept was followed for long and that was the main reason that love marriage was not accepted in many societies. Ira Tivedi's *India and Love: Marriage and Sexuality in the 21st Century* (2014) states "The age-old formula of marry first and then love will follow is bring questioned as people become keenly interested in romance, love, self-discovery and exploration." (328) With this change that came in society the old concept is slowly fading away. The change that came in the contemporary era is also helpful for many people as it changed their life. The changes that society went through also changed societal values. The ethics that governed the older society was no longer prevalent in the contemporary era. The change in the new era brought new system in the society. This change also took society in new direction.

With these changes in the traditional practices of marriage the concept of love, joint family and even nuclear family also changed. The concept of love marriage, inter-caste marriage and the old ties that bind family together went drastic changes. Migration, undertaken for job became a reason for the changing unified concept of family. The younger generation working away from family desired for extensive freedom which changed familial bond; attachment and duty disintegrating the notion of joint family. The development and influence of Western culture transformed native culture by replacing traditional ritual and custom. In the contemporary time woman are independent and do not rely on husband for survival. Woman also helped and supported family like make and also gave financial assistance. Man no longer is

owner of woman. And the older concept of woman and the role of woman in family changed. There are various instances that women were made to give up on their work for the sake of family. Robin Godwin in *Changing Relations: Achieving Intimacy in a Time of Social Transition* (2009);

> Greater financial freedom allows for greater autonomy and power to assert themselves over their environment and from the family that relies on their income. This allows for new contacts and experiences, greater physical mobility, and new internalised models of living. But despite all this, social inequalities still exist and tend to increase during times of economic problems. (129)

Financial freedom for woman has given different shaped to family. The financial freedom for woman also means freedom from subjugation. As Virginia Woolf states in *The Room of One's Own* (1928) that it is important for woman to have financial freedom to gain her subjectivity and creativity. Woman got freedom of choice when she began to earn for her family. This also brought respect and power in the hand of woman. When woman became the bread earner her status raised. And this also gave choice for woman for marriage. The marriage of working woman in the family also changed the family. The financial support for the husband also changed the role of woman in family. The role of man also changed with the marriage of working wife. Family as seen in old tradition which consists of whole lot of people changed in the contemporary age. Living under same roof was not always possible because of work. This way family in twenty first century came in different size and shapes. Family was not just confined in the blood ties or marital ties. The new form of family also consists of non blood bond relationships.

The relationships between children and parents changed in the twenty first century. With the work pressure parents were not able to give much time to their children and children were left in the hand of nanny or care taker. This distancing from children also created a gap between children and parents. With the introduction of gadgets children spent most of their times playing with it which gave parents time to rest. Also with the boarding school children were sent away from home. Family which used to be defined as people living together changed. In the contemporary time they did not get to live together because of work or education. The notion of living together was done away with various changes that came in the society.

The freedom of choice that came with the individualization not only challenged the societal norm but also it changed the way of thinking. The free individual did not only isolate them from the conventional activity but also defied the morals and belief of the society. The society governed by the old belief system and tradition was not liked by the free individual. The conventional belief of marriage and love was also done away by the individual. The western cultural influence also became the reason for changes. The age old concept of marriage and practice was not relevant in the new age. With various forms of relationships and various forms of marriage that came up in the twenty first century the old practice of marriage that was guided by religious text did not hold any meaning. The concept of love before marriage that was not accepted in the society changed with the advent of new century. And with the concept of live-in relationships and single parenting there came many changes in the society.

II

3.4 Love, Marriage and Extra-marital Affair in Shashi Deshpande's *In the Country of Deceit*

The novel *In the Country of Deceit* (2008) by Shashi Deshpande offers the different view on marriage and love. In the twenty first century the concept of love that prevailed in many parts of India changed. The influence of western culture and various reformations also helped in process of transition. Devayani Mudhol in the novel belongs to the generation of people of new thoughts. Her idea of marriage and refusal of getting married can be seen as the resistance to the society whose thought system is still ingrained in the ancient concepts. Her affair with a married man is a kind of resistance and blow to the societal norms showing a complete anti-thesis to the concept of love, marriage and family in the twenty first century. The meaning and significance of marriage for a woman and many 'do's' and 'don'ts' are challenged by new thoughts of people in the twenty first century. Her response to the question of her marriage is different. "I don't know. Sometimes it happens and sometimes it doesn't happen. It hasn't happened to me." (13)

Devayani, after the death of her parents, started to live alone in the house built by her sister demolishing the old house. Her choice of living alone was not really liked by her sister and her relatives. She was a girl of twenty seven and her sister and relatives were worried about her marriage. Marriage for woman is subject of much concern in many societies in India. Woman is to marry in the right age and unmarried till the age of twenty seven is a matter of concern for family. Devayani's refusal for marriage did not only affect her sister Savi but also her brother-in-law Shree. This concern of marriage shows the different aspect of society in twenty first century. Her

aunt Sindhu who went to America for the child birth of her daughter was also worried about her marriage. When a woman is unmarried it becomes the matter of larger concern not only to her family but also to all relatives. Unmarried woman in house is often looked down in the society. Marriage becomes such an ultimatum for woman that everyone in the society sees marriage as 'do must'. The question of getting married is constantly asked. There was always question like, "And when are you getting married?"(15) Society does not sanction woman to live alone even if she is respectable. In such situation individual freedom gets shattered. Individual freedom is limited to certain point. Devayani's decision of living alone is also limited to certain point. The pressure of marriage that Devayani faces is universal for woman. Groom hunt in society is normal thing. Sindhu's hunt for perfect groom for her niece is part of the societal activity. After the death of her brother she is the one who has taken in charge of getting Devayani married. And she does everything in her power to make sure that Devayani gets married. Even in America she is searching for suitable man for her niece as she states,

> I don't believe in getting married for the sake of being married either – and then heading for the divorce court. You have to be sure. But I can tell you this – I wouldn't have proposed this man if I hadn't felt that he and you would suit each other. Take your time and let me know. (21)

It is often considered shameful for woman to remain unmarried after certain age in many communities. Marriage for woman is often seen as an ultimatum. Once a girl reaches the age of marriage her parents and relatives starts looking husband for her. She is to be married off as soon as possible. Unmarried daughter means shame for the parents. One way or the other woman is to get married to someone. Many people go for arranged marriage with the man that their parents pick for them. In the

contemporary age people are also coping with the concept of love marriage. Devayani's refusal of getting married in the novel is not accepted by her aunt and she constantly reminds her of the importance of getting married. "I know marriage is not the final solution, or even the best. But at least once you're married you know you are not alone" (26)

The new thoughts of the century also brought complication in the relationships. The changes that human relationships were going in the new age also gave birth to the complication in the relationships. The individualization and individual freedom that was the outcome of the new century also inculcated certain complications. The obligation that society made an individual to do was no longer in practice. The urbanism and the rise of marketing often made an individual materialistic and selfish to some extent. Also an individual separated themselves from society and relatives and enjoyed their private space in solitude. This separation from the relatives and family also changed the relationships. As individual were no longer someone else's possession. They began to live their life without any ties to anyone. In such situation the concept of family got shattered. The individual freedom also gave an individual a freedom to live alone. When a person started living alone, they cut their ties with the rest of the people and also with the society. The freedom of living alone also changed their relationship with their family and their relatives. The freedom of choice in the new age also developed problem for people. When they exercise the freedom of choice they were often cut off from the family and relatives. The choice of living alone also affected the concept of family which was all about living together.

Marriage plays important role in the life of woman. It is often said that woman's life is incomplete without marriage. The concept of marriage that prevails in society still root back to the ancient time. Marriage for woman is seen as something that in unavoidable. And woman needs to get married at any cost. Devayani is a modern woman who is independent and believes in individual freedom. Her refusal to marriage shows her denial to bend to the convention. Sindhu's letter to Devayani often reveals that Sindhu and Devayani are women from two different realms. Though they are close with each other and understand each other but the way Sindhu thinks and Devayani's opinion are entirely different. Marriage according to Sindhu is for companionship. Sindhu who belongs to the older generation has her inclination towards the older ethics though she is outspoken and liberal. "…you are still young; your natural desires will be with you for many more years. Our country does not allow women to fulfill these desires without marriage." (42-43) Marriage is often considered as social sanction to fulfil the desire of body. Woman cannot indulge in sexual activity without getting married. Sex without marriage is strictly prohibited and woman who is indulged in such activity is considered as morally low. The moral policing are always active in society to check the moral behaviour of an individual. The freedom of an individual is often in stake with such control over individual life. Woman is always counselled by the mother or older woman about such restriction and is also taught to accept the fate as woman. It has been trend of an older woman to teach younger woman such practices and restriction. The acceptance of being woman in the society and also inferiority complex that woman has to accept. The death of Devayani's mother left Sindhu with such responsibility of teaching Devayani with such ethics. It became her duty to look after Devayani and make sure that she gets married. And the hunt for suitable boy for Devayani became Sindhu's responsibility.

Devayani is constantly reminded the importance of marriage for woman either by her sister her by her aunt. Even Shree in his letter reminds her about marriage. "Maybe you'll get someone with whom you'll have that kind of marriage."(54) Devayani delaying for marriage is often seen as unhealthy in the society. And that is the reason behind the pressure for marriage. Marriage for woman is considered as great honour. And if woman remain unmarried she is not considered honourable. Devayani is an independent woman and she did not consider marriage as epitome of woman's success. She believes in individual freedom and choice.

Love before marriage which was not entertained in the conservative societies started to make its way. Bollywood took this matter to another step. Various film makers took this love as a theme of movie. Love before marriage which was seen as moral degradation in society was openly shown in screen. The concept of love which prevailed in the older society was the legacy of tradition that was followed for centuries before. And this practice starts to fade away with the advent of new century. People who were in engaged in such act were often made to suffer in society. They were often punished by their family member or by the society. Devayani's friend Rani who was former actress makes it clear that it was all about love that movies were made about. "It was all about love, *Pyar*. No, it was *Pyar ki Sazaa*." (31) The Bollywood movies often portray such struggle of lover against society and convention. They show the unacceptability of love by their parents or by the society which could be fatal for lover or their love. The portrayal of lovers in Bollywood movie also gave birth to various fantasies among the young lovers. The struggle of lover in order to unite with their one true love also became major theme in various Bollywood movies of 90s. It also shows the struggle against the societal norms and the convention. The big screen also played an important role in igniting fire of love

among young heart. In the society which practice traditional form of arranged marriage, the concept of love marriage that was encouraged by Bollywood movies often became problematic. It often became difficult to accept such concept in the society. Nevertheless, Bollywood movies did their contribution in bringing the concept of love before marriage open in the society. The obsession of Rani in the novel about her film career and the story of her films make it clear that Bollywood took the theme of such love seriously when it comes in the film making.

With the increase in love affair it also increased the extra marital affair. The dissatisfaction of various married couple from arranged marriage became prone to extra marital affair. And it also made way for the love marriage. Many people who were not satisfied with their spouse started keeping marital affair. Internet and mobile phone became useful in arrangement of such relationships. With the help of gadgets people met partner. It became easier to find partner with the help of internet and mobile phone. And it became helpful in managing extra marital relationships by men and women. The technology played an important role in such affairs and it was through different gadgets couples were brought together.

Devayani's friendship with Rani who is a film star came as surprise for her relatives. Like Devayani, Rani also believes in individual freedom. She is a woman who married twice and kept several affairs. Rani sees marriage from the different point of view. Her relationship with her husband Kailash Navilur normally known as KN is not as intimate as it is with every husband and wife. Though she has two kids from him they do not share the passion. Rani is often seen as a possession of KN. Their relationship shows different angle. She calls her husband with 'KN' with his initials like everyone. The concept of marriage is different for both husband and wife.

It is only through mutual understanding that their marriage was working on. Rani was more involved in her theatre life although she was not working but she wanted a comeback. She was passionate about her dreams rather than her marriage. Marriage is viewed differently by Rani. Her marriage did not include any personal ties rather it was formal which Devayani feels, "But even here, in private, there was something formal about the way they spoke to each other." (88) The changing concept of marriage is seen in such kind of relationship. The marriage that linked two souls no longer prevail as marriage is often used for materialistic purpose. Wealth of KN matched beauty of Rani and the marriage became exchange for each other. Relationships are materialized in the contemporary age and it is becoming commodified along with the emotions. Relationships no longer hold same value as it used to hold before.

The difference of class also plays an important role in shaping relationships. KN belongs to upper class rich builder. And in such society money speaks louder than ethics. Marriage is often seen as acquiring wealth and position for many. Rani's marriage with KN is not like a conventional marriage that man and woman enters. It is more based on mutual understanding of two people who satisfy the mutual needs of each other.

> I had always thought of KN and Rani as two people who had come for mutual convenience. For her, an easy life with a wealthy man, a haven after the turbulence of her earlier life. And for him, a beautiful wife, one more possession he could be proud of. I had gone into Rani's bedroom once and see no traces of KN in her room. Obviously they occupied separate bedrooms. And yet they had two children. (158)

Such kind of relationships among married couple changed the concept of marriage in the society. The concept of wife as soul mate changed with such form of marriage. Rani has been married earlier and she has daughter, Roshni from her previous marriage. And she often talks about her daughter with Devayani. But for Rani her dreams and career seems more important than any relationships. She abandoned her first husband and her baby for her career and whenever Roshni visits her it is clearly shown in her face the wound of abandonment. The concern of mother for her children that used to be there is no longer seen in mother like Rani. Unlike other mother whose whole world revolves around her child, Rani made a different choice. Roshni always finds her way to make her realize that she was wrong doer. "But she reserved her worst punches for her mother. With her, there was none of the indulgence she showed her father." (166) In the materialistic society of the contemporary age relationships are not given much importance. Her two children from KN are also left unattended many times. Such fragmentation in family is the outcome of the fragmentation of marriage.

The bond of family shattered in the age of marketing and relationships too became the marketing commodity. Rani's dream of going back to the film industry also shows the fickleness of her character. Her affair with the producer and the way she abandoned her daughter makes it clear that she was not the woman who believes in monotonous way of living. Rani is a woman who believes in living life on her own terms and condition. She does not believe in conventional gender role and role of mother. She is a woman who believes in individual freedom and also freedom from responsibility. Unlike other mother Rani is more concerned about her film than her children. Her failure of previous marriage also roots back to her film career. Such changes are seen in the relationship of mother and children in the contemporary

society. She is careless about her children. Her visit to Devayani's home and her way she wanted children to go outside whenever she had to talk to Devayani shows that she was different kind of mother. Devayani utters, "Rani, when she came with them was content to sit with me and watch the children for a while; then she would suddenly get impatient and order them to go out and play, which they instantly did. Only after which she would begin to talk to me." (14) Career is given more importance by Rani and she wants come back in film industry. Though her husband supports her in the decision but it makes their marriage more like formal arrangement rather than emotional attachment. She has entirely different concept about marriage and children which did not match the concept that society followed.

More than emotional attachment, marriage became mutual understanding between two people who wanted to live together and the concept of family changed in such situation. Marriage became just a useful exchange for husband and wife. Family that they started was nothing more than the necessity. There was no emotional attachment neither love but understanding. Rani often left her children unattended. She often asks them to go outside and play. She defies the code of mother that society expects every woman to be. And this changed the relationship between mother and child. It brought new concept in family. Her negligence about her children shows the new ways that came in twenty first century and the changes that came in mother-child relationship. "She seemed almost uncaring, content to let her children spend most of their time with Lakshmi, an illiterate servant girl. I knew she went to Bombay at least twice a month, leaving her children with her sister-in-law, Uma." (29)

When Devayani takes step and falls in love with Ashok Chinappa who is superintendent of police and a married man she cannot justify herself and her decision

to love a married man. Society does not sanction such relationship and it is not morally accepted. This love affair between a married man and a single independent woman shows the different aspect of the society in the twenty first century. The taboo and the traditional belief are challenged by such steps of an individual. Devayani challenges not only the society but herself when she finds herself attracted to Ashok. "I cannot tell her that this time I am not frightened, not of the man, but of myself, of my desire to run, not away from him, but in his arms." (94) This relationship with a married man is not accepted by her sister and her relatives. Her attraction towards a married man makes her 'other woman' of society who is not accepted. Yet she falls in love with someone else's husband. "But we're not boy and girl. He's a man with a family, a wife and children. And I am a woman nearing thirty. No more conversations, not even monosyllabic answers. Even a 'yes' or a 'no' can give you away. Why, even silence can give you away!" (78)

Society does not entertain such love affair among woman and married man. It is often considered as morally low to that woman who has an affair with married man. Moral policing does not only work from outside but also from inside. Woman who has an affair are also made to think that they are doing something wrong and society would not be easy on them. Devayani is also victim of such thoughts. The prick of conscience is always there in the back of her mind that constantly questions her decision. She is made to question herself on the fact that she is in love with other woman's husband. The concept of mistress often comes to her mind. Though she is an independent and freedom loving woman but the moral policing and societal norms bothers her.

> Relationship? What relationship? Mistress? The other woman? The kept woman? I pushed the words away; I thought instead of love, of the endearments he had muttered as we made love, words I had never heard spoken, words I had only read in books, words which had now become real. (142)

Society often considered such woman as an adultress. And they are often looked down by people. The choice of independent individual who defies the societal norms and lives alone in a house often creates doubt in the mind of people. Devayani was well educated woman and her friendship with Rani made her rather famous in her place. Her student who came to learn English admired her. But her inner being made her feel guilty. The guilt that is an outcome of the societal construct often haunted her. Her love affair is unknown to the rest of the people but she was always afraid. "I turned my face from side to side and wondered, do I look like an adultress? Adultress. What an ugly word it was." (148) The concept of other woman which in ingrained in the mind of people and the considered ration of other woman as morally low comes to play in the mind of Devayani. Her love for Ashok is not accepted in society and this awareness of her always pricks her. The concept of other woman is not new in society. And society always sees 'other woman' as the bad woman or vulgar woman. In the society where marriage is considered as most pious wife is considered to be the soul mate of husband; the invasion of other woman is considered as unwanted and unaccepted. For Devayani it was just love. She fell in love with Ashok Chinappa. But for Ashok it was his extra marital affair. And whenever the world "adultress" (148) or "whore" (161) was used by anyone her conscience pricked her badly. She would be seen as "whore" in the society who had an affair with a man who was married and father of a child. And certain realization of her love as unaccepted in society haunts

her most of the time. Though she is woman who cannot be controlled by external force yet she is succumbed to societal norms.

> I now realized that adultery remain adultery, whoever the couple maybe. That is always riddled with guilt and fear, constantly swinging between euphoria and despair. I knew this too, that the main preoccupation of the adulterous couples is: how do we meet? And where? (149)

Her conscience burned her every time and each moment of her life. Her love for the married man made her guilt ridden but she could not stop herself from falling for him. When she visited KN's mother who was betrayed by her husband long ago, she was frightened by the kind of hatred that woman had for the other woman for whom her husband betrayed her. "She had forgotten nothing – neither her pain, nor her suffering, nor her hatred of the other woman. Her hatred frightened me." (162)

Her sister, her husband and her aunt Sindhu who were close with her did not accept her affair with Ashok once they come to know about him. It was unacceptable for them to see Devayani in such form. The mentality of society and moral policing always made people to think from the different societal norms. The extra marital affair for a man is somewhat accepted but for the woman who is indulged in such relationship are looked as morally low. Devayani transcend her boundaries and explore the field that remained so hidden. Her acceptance of the fruitless future of her love affair makes her woman of the twenty first century.

The challenges that came in the new era with and the changes in the concept and human relationships are clearly seen in Devayani and Ashoke's relationship. Shree clearly mentions in his letter of his disapproval.

> What future do you have with this man? You have two alternatives: you go on this way, continue to have a clandestine affair, and remain – what? A mistress? The other woman? Or you have the 'respectable' option – he can divorce his wife and marry you. But that means destroying a marriage, a family (I believe there is a child). (197)

The sexual repression by the society and the moral policing of society did not allow Devayani to love Ashok who belonged to someone else. Her love was not socially sanctioned as it was other's husband she fell in love with. Her sister Savi often confronted her and asked if he has planned to marry her. Marriage is often seen as ultimate goal of marriage by many people. As society does not recognize the love liaison and couple are to get married as an order from society to continue with their relationships. Their relationships question the concept of love and marriage in the twenty first century. The physical intimacy that they shared which society finds disgusting and against morality becomes different in the twenty first century.

The novel deals with the changing concept and the perception of love and marriage in the twenty first century. The changes that came in the twenty first century among individuals and society at large is shown through the character of Devayani, who is educated and independent woman and takes the step that was not socially accepted. The concept of love is taken to the different level. The sexual intimacy which is considered as something that was sanctioned only after marriage is done away by Devayani. Such changes in the twenty first century challenge the older custom and tradition.

3.5 Family, Marriage and Affairs in Ratika Kapur's *The Private Life of Mrs. Sharma*

Ratika Kapur's *The Private Life of Mrs Sharma* (2015) mentions the changes that came in the marital life and the concept of family in the twenty first century among the middle class people. Marriage is considered as holy and pious where two people become partners for life. The couples are expected to fulfil certain social responsibilities. The husband and wife are expected to be mates for life. But these concepts changed in the twenty first century. With the change in the concept of marriage and the family, individual's responsibility also changed. The morals and values that set various restrictions also changed in the contemporary society. Marital life of people changed when there came certain changes in the new age. The older concept of marriage where husband and wife were to stay together changed. This distance in husband and wife often led to extra marital affairs. The concept of open marriage came into being where husband and wife kept extra marital affair with the consent of both spouse. The sexual revolution also brought change in the outlook towards sex in the society.

Many societies in India follow the traditional concept of marriage. Though there are various changes that are going on but still there exist a society which follows old tradition strictly. And in such societies life is bit difficult for those who want to embrace changes. Changes are often considered as inevitable part of life but to accept change in the conservative society is difficult. The novel shows how middle class people got affected by the changes that came in the twenty first century. The Western cultural influence has changed many societies in India. The inclination towards western culture made ways for various cultural reforms. It did not only change the societal norms but also changed the individual's perception. The positive aspect of

these influence made various changes in society. The need for woman empowerment and the rise in the status of woman also made changes in society. The process of change is slow but it is effective. And this change is not only for individual but also the society and human relationship. The changes that came in individual and their thinking are making great impact on the society and the values and moral of society. The freedom for individual also means that individual is free from the clutch of society and family. This freedom also led to the distancing from the society and family.

The old traditions are hard to get rid of as they are engraved in the mind of an individual. And this tradition shapes people. The restriction that society made people to follow is not just an act but it is also a naturalized trait of an individual. Individual who was constantly taught about the tradition and restriction feels absorbed. It becomes their natural instinct to see things from the perspective of their family and society. Renuka Sharma in the novel hails from middle class family who has naturalized such teaching of society yet she crosses the threshold of the society. She represents the woman of transition. She is a woman who is somewhere in between the change and the old tradition. She follows all the old traditional belief and her duty towards her family. The concept of good wife is very much known to her and she fulfils her responsibility of good wife and good daughter-in-law. And she is also aware of the change that is going around her. She works as a receptionist in a clinic.

The changes in society affected individual as much as it affected society. The societal norms which were not changing very slowly also became hurdle for the individual who wanted to accept the changes. The restriction in society not only kept people in check but it also hampered individual's life in the contemporary era of change. In the age of globalization and cosmopolitanism the older ethics of society

became nothing but the hurdle for individual who wanted changes. Marriage which came with various duties and responsibilities became a problem for many free individual. Marriage also became end of career for many working women as they were asked to take care of in-laws and do domestic chores. For many man marriage often become loss of opportunity as he was to stay with his family and wife. The older concept of marriage became problematic in the new age of development. The migration to other places away from home also means staying away from family which various families do not approved. The concept of joint family also made individual deprived of their freedom. The concept of good daughter-in-law also became another reason for many women to end their working career. Living among such disapproval also changed the relationship among husband and wife and also among family members.

The role of woman has not changed much in many conservative families. Woman is expected to fulfil all their responsibilities. Renuka Sharma too fulfils her responsibility as wife, daughter-in-law and mother. Her in-laws allow her to work but she has to do her duty. This sense of duty that has ingrained in the mind of woman is another aspect of the restriction in the society. The traditional duty of a wife is taught to a daughter before she becomes wife or daughter-in-law. The duty expected from a married woman is fulfilled by her. But it is not always possible to be everywhere in a same time. The new age brought complexities and complications which affected human being in different ways. The complication of new age also affected everyday life of people and this also became reason for change. The concept of good and bad also changed in the new age. There has always been sharp distinction between good woman and bad woman. And this distinction was followed in every society. Renuka Sharma keeps on reminding "I am a respectable married lady who hails from a good

family." (10) This assertion of hers is to tell everyone that she comes under the category of good woman. Like all good woman she fulfils her responsibility. This sense of fulfiling responsibility comes from the old concept of marriage. Woman in the contemporary age is also expected to do her marital duty. And this fulfilment of duty helps woman to mould the relationships with her in-laws.

> Obviously marriage involves cooking and cleaning, looking after the house, looking after the family. that is hoe it is, that is a wife's duty and maybe, sometimes it can make you feel tired, but marriage is also about two people who like to hear each other talk, two people who enjoy going outing together, who can joke together and cry together. (36)

Renuka Sharma is aware of her duty towards her family and also knows the importance of marriage. She is a woman who has understanding of old concept of marriage and also aware of her responsibilities. Role of woman in the family and as a wife is illustrated clearly in the statement of Renuka Sharma. The age old traditional role of wife and daughter-in-law as someone to look after house and family is accepted by her. Though she works outside, she knows all her duty inside her house. There has been changes in the society with the advent of new era but the concept of wife is internalize so deeply that it has become the natural instinct of woman to look after her husband and his family. Such role of woman in the family is often considered to be natural in most of the societies.

With the advent of new century and new culture husband and wife stays away from parents but the obligation towards family is still prevalent. Looking after parents is considered as a duty of son. Even if he stays away from his parents he is expected

to do his duty as a son. This old norm rules in many societies. This concept also changed in the new age. The rise of individual freedom also made an individual free from responsibility that society made them fulfill. The older ethics that checked an individual was no longer there and this changes in ethics largely affected human relationships in the new age.

With the loss of familial ties and attachment individual also lost the sense of duty. The rise of migration and also the search for job into different countries change the relationships in the family. Staying away from family also means detachment from the familial life. The relationship between husband and family also changed with such distance. When Dheeraj Sharma went to Dubai to work, his wife Renuka Sharman felt that it was for the betterment for the family and their son. Belonging to the middle class in the contemporary age it was difficult to meet up all the needs working in India. The mutual understanding of spouses and their necessity made them part from each other. The concept of marriage where husband and wife were to stay together changed in the new age. There were needs that were to be fulfilled and dreams that were to be achieved. This need became stronger than the familial ties.

> Poverty is a type of punishment. And like so many other families, the poverty that my family suffers from is punishment for a crime that we did not commit. It is jail, a jail. Now when you are stuck in this jail, you have two choices. You can just keep sitting, quietly sitting and suffering inside the four walls of your cell, or you can stand up and try your best to break those walls down. Both choices bring their own difficulties, bring their own pain. (45)

Life is seen as constant struggle and in this struggle relationship and ties get succumbed. The struggle of middle class people and the consumerism that came in the contemporary age also became the reason for the disruption in the family. With the rise of capitalism and the constant growth of price it became difficult for people to fulfil the needs of family so people like Dheeraj Sharma started to go to foreign country to earn money and support family. Such distancing from family also led to the tension among the family and also hampered child. When the father who is considered to be the head of family is not present in house child is often left unguided. Father figure does not only represent provider but also father represents authority. When father stays away from home there is some sort of imbalance in the family. Bobby their son who is fifteen years old is more like 'papa's boy' he often tells his mother that she should have gone to Dubai. When he gets sick after drinking cheap alcohol his mother beats him but that does not make any effect on him. The child who yearns for his father's presence does not think much of his mother's effort. Renuka like every other mother does all her duty as mother and gives all her attention to her son but Bobby does not like what his mother does for him. The conflict of generation is also visible in the novel. Renuka and her husband belong to the generation where they were controlled by their parents. They belong to the generation that was strictly guided by parents. The reason for the arranged marriage is one of the aspects of such obedience. It was through arranged marriage that Renuka and Dheeraj became wife and husband. They followed the old custom of marriage and believed in old marital duties. When Dheeraj's parents came to live with Renuka and her son after Dheeraj went to Dubai, she could not deny that. She welcomed her in-laws to live with her even though that means intruding in her privacy. The concept of good daughter-in-law which Renuka internalized came in working and as good daughter-in-law she took

care of her in-laws. But Bobby belongs to the different generation. He believes in freedom and individual choice as important part of life. Though he is fifteen he wanted to be free. He did not want to be like his parents who know nothing but to work. His passion for cooking and his dream of being chef is not liked by his mother. Renuka wants her son to do MBA so that he can get good job. But Bobby does not like that whenever he is asked to dressed in suits he gets angry. Bobby does not want to be what his mother was making him. He does not want to live the life as his parents want him to live. Unlike his parents he did not follow every instruction of his mother. And this is not just the case with Bobby in the contemporary age it is very difficult to discipline children. Unlike the older times children in the new age does not want to be controlled by external force. They believe in freedom and also believe in enjoying life. The concept of 'work smart' prevails in the new age as oppose to the concept of 'work hard' of the older age. Bobby often says that he does not want to be like his parents who work all the time.

> …Look at you work, said. Day and night, at home, at clinic. Work, work, work. And Papa also. Double-shift in the hospital, hardly eating, working, working, working… What great things, Ma? Bobby said. And are your bodies supposed to pay such a great price for it? You are thirty-seven years of age now, no? And Papa is how old? Forty? Forty-one? After all the works that you both have done, do you actually think that your poor bodies will survive long enough to enjoy these great things? (87)

This sharp distinction in the new generation is also an outcome of the internet and various information technologies that is easily access. Also Bobby does not like what his parents do. He does not like the idea that his father is away from him and also he

feels deserted. He also thinks that his mother does not understand his passion for cooking. Children in their teenage often do not appreciate the advice that their parents give them and that is why there comes distance between parents and child. Even with his grandparents at home Bobby spends most of his time lying on cot. He is not active as he does not go out to play with his friends. Children in contemporary age do not like to socialize and they do not go out of home which distance not only from their friends but also from society.

When Dheeraj goes to Dubai he not only leaves Renuka with responsibility of child and his parents but he also leaves her alone to suffer the bodily desire alone. Renuka often craves for her husband body. She often wants to feel the touch of her husband. She also understands desire of her husband and his craving too. But she is also aware of what her husband does in Dubai. Long distance relationships often ignite the fire of extra marital relationships.

> Look at my husband. He happily told me about how the men he live with go to some Anglo nurse from the hospital, but that he, my sweet and innocent husband, he just thinks about his wife and masturbates. Was I born yesterday? ...I am your wife, remember? I am your wife, and a wife always knows. A wife has to understand. I see the quite in your eyes every Friday and Sunday, I see the peace in them, the types of peace that can come when the body is also at peace. You can tell me the truth. You are allowed to tell me that you also line up outside the Anglo nurse's room like those other men do. (114-115)

Extra marital affair in new century became common as people started to live away from home and their partner. Sexual abstinence often led to frustration and in order to

cope with the situation, people indulged in extra marital affair. It was known that the new century also brought sexual revolution. The lenient attitude towards sexuality also led to freedom in sex. The restriction in sex which was there in the society was slowly going away. Society was becoming open minded and with this sexual restriction was also fading from the society. There are various kinds of marriages that are coming into being in new age. the concept of "open marriage" that Ira Trivedi talks about in her book *India in Love: Marriage and Sexuality in the 21st Century* (2014) is an outcome of sexual revolution that are going in contemporary India. And this revolution brought various changes in society. Many societies in India did not approve this lenient act of sexual freedom. Woman and man were to live by the code of society. But in the new age there came various revolutions that helped in reformation of various social laws. The extra marital affair was not accepted in society. In Ratika Kapur's *The Private Life of Mrs Sharma* (2015) when Dheeraj left home Renuka was aware of what her husband was going to do in the foreign country. But she was not aware of what will happen to her and her bodily needs. As married woman she was aware of her cravings but she did not know how she will satisfy her bodily hunger. Society only talks about the man and his sexual need. Woman is left behind in the conversation as it is considered unethical for woman to have such desires. But the functioning of human body is same in man and woman when it comes for sexual pleasure. Both man and woman feel the urge and desire. But many times woman is ignored and made to act as passive receiver. Also the concept of good woman with less sexual urges prevails in the society.

Renuka miss her husband and bodily pleasure that she got from her husband. Her needs and desire as wife cannot be fulfilled because of the distance that lies between her and her husband. The unfulfilled desire of a wife also became the reason

for the change in relationships among husband and wife. The lonely night for a married woman basically reminded her of her husband.

> From time to time I miss my husband. On the night when I feel like this I miss my husband very much. I want him to be here. I want him to start the washing machine and take off his clothes quickly, then take off my clothes, then I want him to do what a husband is supposed to do, as he used to do when he was here. (104)

Renuka Sharma is a woman who is stuck between the old ethics and new situation that came with the age. Her life had been difficult as her mother died of cancer and her father also died few after year after her marriage. She had lost both of her parents and it is only her husband and son whom she can call family. She knows her duty as wife and mother very well. From her early age she has been a responsible person. She took care of her mother in her ailing health. She also took care of her father in his last days. And she takes care of husband and child. She also does her marital duty i.e. taking care of her in-laws. This continuous struggle to fulfil duty and be a good woman is ingrained in the mind of many women. The new century brought lots of complication; and for working woman it became difficult to manage time but in order to be in the good side woman does everything possible to meet up the needs. When Renuka Sharma says that she is a respectable woman constantly she also means to assert that she has done all her duty as wife and mother. Renuka is aware of her husband's affair with other woman. She knows that when a man stays away from his wife in another country it is normal thing to keep an affair. Her husband often tells her to take a break.

When she starts an affair with Vineet she simply says that she is taking break. Her fleshly desire and her needs were to be satisfied. And she chose Vineet to do that. For woman who believes in ethics and marital duty it was bold step. Extra marital affair is not accepted in the society and when it comes for woman it becomes a giant leap. When woman has an extra marital affair she is considered to be woman with low morale. The society looks down to such woman who has such affair. The constant assertion of Renuka Sharma as 'respectable woman' also is her explanation to society that she is still a respectable in society even after sleeping with other guy. She does all her duty that is assigned to her as mother and daughter-in-law.and she also determines herself that she would do her duty as wife when her husband comes back. Her affair with Vineet has changed nothing. She thinks this affair as to fulfil her physical need only. In many societies woman is supposed to be passive when it comes for sexual urges. Older ethics did not accept woman to have such desires. Sex was seen as the act for making progeny and nothing more than that. And man and woman were to be married first in order to make child. But in the new age woman freely express their sexual desire. Like man, woman also felt the bodily desire and woman also wanted to fulfil the sexual desires. By keeping affair with other man, woman fulfils the need of her body when her husband is away. Renuka too felt to satisfy the need of her body. With her husband is away from her, she chose other man to meet up her need. She is a dutiful wife and caring mother but her bodily needs were not fulfilled when her husband was away so she chooses other man to satisfy her needs.

> I had sex with Vineet. This time it was not about my family but about my body. I decided to free my body. I decided to free my body of suffering, another type of suffering, obviously, but actually it is not

> that different. It is still the type of suffering that comes from the pain of need. (115)

Extra marital affair is not entertained in many societies. It is not encouraged as it is seen as a moral corruption. And when it comes for woman she is termed as 'whore'. Renuka Sharma says frequently that she is a 'respectable woman' even after her affair with Vineet. This sense of being respectable plays on the mind of woman. Woman is looked down when she has an affair. But this affair does not seem to change anything for Renuka. Her duty towards her family is not disturbed as she fulfils all her duty. Her love for her husband is same as it was before. She did not intent to marry Vineet. Vineet for her is mere distraction from her busy life. He is some sort of momentary escape for her. "When I am with Vineet it seems that I can just forget everything, everybody, just like that."(54) The new age brought complication and difficulties in the life of people. The responsibility and the complexities in the new age of development often made people to take a 'break' from the daily life. The increasing complication and child being difficult to handle with her husband far away Renuka tried taking break from the complication that came in her life. With the restriction for woman slowly fading away in the new era woman began to explore herself. With woman empowerment self consciousness came to woman. Woman was no longer property of anyone as she was not an object anymore. This freedom also led to the freedom of choice giving liberty to choose and reject to the woman also. Renuka being the woman in the age of transition she also chooses to do what she wished. She tried to separate her marital life and life with Vineet. Like many people who distinguish their personal life and professional, Renuka also tried to differentiate between two. She was a working woman and yet she fulfilled all her domestic chores. She had both the sense of duty of the older generation and belief for freedom from the

younger generation. She is the woman of twenty first century who knows the responsibility and also knows the fun. She keeps on saying 'I was not born yesterday' and this statement means that she had seen things and known it.

Woman in the twenty first century is well informed about the world. They are no longer confined to the four walls of house. With such empowerment came changes in the role of woman in home and society. Equality for woman helped them to understand their position in society. And this understanding helped woman to progress in life. Higher education for woman also helped in nation development. Twenty first century not only changed the society but it also helped society to change its perspective on woman. Renuka Sharma is one among many women who got to work after her marriage. She was not just passive receiver but she was an active participant to support her husband and her son. She dreamt of good future for her son and she started to prepare him for that. Though her marriage was an arranged marriage and love evolved only after marriage, she is a modern woman who was ready to accept the changes that society was going through. Her affair with Vineet as she justifies is just for her physical needs when her husband was away from her. Extra marital affair has existed in many societies from time immemorial. Keeping an affair with someone else's wife is not a new thing.

The extra marital relationships increased in the new age because of the reason that husband and wife did not get to live together because of many reasons. The working wife and husband were to live separately because of their job. The rise of capitalism also became another reason for middle class couple to live separately. Vineet was not aware that Renuka was married in the beginning but later on she informs him. Though Vineet is a responsible person himself yet he wishes to marry Renuka even after knowing that she is someone else's wife and a mother of fifteen

years old son. Vineet belongs to the younger generation yet his thought and his concept about possessing woman is same. Vineet wants to marry Renuka and he is ready to go to any extreme to win over this woman with whom he had physical relationship. Sex for Renuka was just a distraction but for Vineet it was serious matter. This difference of opinion about sex depicts the changes that came in the concept of sex.

The novel *The Private Life of Mrs Sharma* shows the complication that crept in marriage life with the advent of new century. The rise of capitalism and its affect on family is also evidently represented. The changes that came in marital relationship are another outcome of the changes in society. The society in the twenty first century became open minded and with the influence of western culture the native culture also changed.

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Chapter 4

Migration: Distancing Human Relationship, Causes and Consequences

4.1 Introduction:

This chapter deals with the causes and consequences of migration highly driven by the outcome of globalization and trans-nationalism in the twenty first century and it essentially interprets on the impacts of these phenomenon on human relationships. This chapter concentrates to study and examine the effect and affect of migration on human relationships along with the changes which occurred as predicament of human condition due to forces of migration. In the process of examining human relationships and changes which transformed human perspectives, this chapter also attempts to take into consideration the cultural exchanges and the 'notion of sharp divide' between homeland and the host country which constitutes human relationships and tries to explore constant mobility and liveliness in it. In order to explore aforesaid arguments, this chapter takes into the account the theory of migration aligned with social and professional ethics and focuses to interpret two novels *The Namesake* (2003) by Jhumpa Lahiri and *Family Life* (2014) by Akhil Sharma. These two novels taken for the examination have social and cultural conditions relating to local, national and international articulation and impressions which accurately contextualize the texts in the contemporary discourse of migration theory.

4.2 Human Relationships: Migration, Causes and Consequences

With the advent of globalization and trans-nationalism the mobility of human augmented across the local, national and international border proclaiming migration

as the reality and necessity of the people in the twenty first century. The past, a few decades, had have witnessed the acceleration of migration as people started moving across the borders in larger numbers. The rapid globalization and the technological advancement improved the modes of transportation providing easy and timely movements to the people which facilitated the act of migration freely. The migration of people from various parts of the world created multiple kinds of cultural and psychological changes and transformation at individual level and polity and policies at national and international levels. The cross cultural exchanges of the people formulated hybrid and multi cultural society impacting the fundamental fabric of individual's peculiar culture thereby creating internal sense of security and identity to the native inhabitants. The international migration majorly created a distinct hybrid culture mostly disintegrating the peculiarity of one's culture and making it the phenomenon of multicultural society. The intermixing of different cultures created cosmopolitan outlook in the present hybrid culture that imposes cosmopolitan perspective on the multicultural global society which has entirely distinct cultural elements and is totally different form existing one creating the problem of multicultural dilemma. Migration not only transformed the fabric of the particular culture but it also changed the countenance of societies by intermixing of multiple cultural nuances. John Iceland in his essay "The Dynamics of Immigration Residential Incorporation in the United States: Theoretical Issues and Empirical Challenges" (2013) narrates these cultural exigencies contextualizing act of migration as follow;

> Migration is a global phenomenon, with few societies untouched by either the departure of their citizens to other nations or by the influx of newcomers. Many commentators in immigrant-receiving countries have expressed concern about whether immigration will permanently

change the character of their country or result in new social division. (15)

The cultural exchanges that became the product of the migration resulted as the reasons for the societal and relational changes that twenty first century are going through. Migration for better economic condition gave birth to the new taste and new class of people influenced by global and cosmopolitan ideological notions.

Though the movement of people across the world is not a new phenomenon but twenty first century is seminal for creating multi transitional aspects in society effecting human relationships. A larger number of people migrated to different countries for job, better opportunity, luxury, comfort for essential levels of requirements for better life and at deeper level for fulfillment of desires like political, social, religious, economic, etc. The lucrative job opportunity and the flow of the labour to the developed country attracted migrants thus, becoming one of the major reasons for migration.

Many people from India also migrated to the various developed countries in the search of their destiny. Migration for elite to the promising countries was intended for exploring luxury and comfort but for lower and middle class it was a coercive decision in search for betterment of their life and family. The class hierarchy also played vital role in the causes and consequences of migration, leaving homeland and culture with nostalgic note/ sense of loss behind. For some people having high regards for their culture and history was not easy act to abandon their own indigenous consciousness and to imbibe a new hybrid or cosmopolitan culture easily. So migrant attempted to recollect their homeland memories alive by recording and surviving them in all the possible ways. The culture played very important role in the

conceptualization of migration theory which gradually directed and shaped human relationships in host countries. The middle class with its rigid mentality found it a bit difficult to embrace the culture of host countries. These cultural conflicts developed a huge gap among the generations.

4.3 Migration: Globalization and Market Economy

Freedom of movement with the help of globalization provided opportunity to the people to understand human condition on the earth. The mobility across the border changed the cultures of the world. The hybridity and cosmopolitan aspects of cultures played transitive role in shaping human relationships in the twenty first century. The host countries' culture also changed as the migrant from different part of the world came with the baggage of their own culture. The cultural change stands as a dominant reason for the changes that human relationships went through because of migration. The danger of cultural conflict and hybridity disintegrated both homeland culture and host country's culture. Jonathan W Moses, one of the prominent critics in his book *International Migration* (2006) writes;

> …about the cultural threat of immigration, builds on two assumptions: (1) the some cultures are naturally and permanently antagonistic or alien to democratic values; and (2) that a large inflow of people from these cultures can jeopardize existing democratic cultures. (69)

4.4 Migration and Middle Class:

Middle class people who saw migration to the developed country as an opportunity for better ways of living took the step to migrate. It was under developed countries and developing countries that provided labours to the developed countries. And with

such opportunity of job many people migrated to this developed nations which led to the rise in number of migrant. People migrated to Europe, America and various parts of the world for better opportunity. Many people from India migrated to America in search of better life style and opportunity. The phrase 'American dream' became popular in past decades increasing the rise of migrant form all over the world to America. People migrated to America as the nation was seen as epitome of civilization. Many people went to America to live their 'American dream'. Leaving homeland and settling in different country was not an easy task for the migrant. The difference of region, religion and culture also created problem for migrant. Adjusting themselves in the new society itself became herculean task.

The differences of culture made the migrants feel alienated and uprooted from their culture. The alienation that was caused by the cultural difference also became reason for the change in human relationships. This difference also created distance in human relationships which was not just the geographical and cultural distancing but also the distance among human being. The emotional attachment and the bond with the homeland and hostility towards the host country also became one of the aspects of migration. For the generation who was born and brought up in homeland found the culture different and could not accept it. Hence, this created the generation gap among those who were born and brought up in the host country.

The values and culture of homeland got shattered in the new place. Along with homeland the migrant were to give up on the culture of homeland as well. Though they try to practice it but their culture faced certain hybridity and it transformed human perspective over the homeland culture changing predefined human values. The cultural values of the homeland were left behind as the host country's culture started playing important role for shaping individual. The second generations were shaped by

the culture of host country and they found themselves more relatable to the country. This difference in teaching and culture created gap between the two generations. The parents always expected their children to follow the culture of their homeland but the children could not connect with the root as their parents did. This alienation that children faced with the culture of their parents made them disconnected with their parents and their parent's homeland culture. Inclination towards the host country culture not only alienated people from the homeland culture but it also created up-rootedness. The sense of belonging got dissolve in multicultural nation. Migration to the other countries in search better life often paid off with the culture of homeland.

The second generation did not consider their parents' homeland as their own. They found a sharp break from their parents and their parents' culture. This distinction of culture led to the difference of opinion about the homeland culture. The culture that the parents tried to implement was not relatable to the children. Away from homeland they were not able to connect with anything of their parents' homeland. The vast distance from homeland not only distanced people but it also distanced people from the culture and values of the homeland. The adaptation of new culture also changed the way of looking at things. The culture of host country and the implementation of culture of homeland by parents created hybridity of culture and person. The person could not relate to either of the cultures. The person has hybrid identity which could not relate to any of the culture.

4.5 Migration and Identity Crisis:

The identity crisis among the second generation of migrant drifted them away from the culture of their parents. The idea of not belonging anywhere and the alienation from the parents' homeland culture created gap among the two generations of

migrant. The migrants expected their child to respect their homeland culture and follow it like they were doing. But the new generation who were brought up in the foreign country found it difficult to accept it. They could not relate to the homeland culture as their parents. The concept of home is different for them as they consider the host country as their home and the culture of the country as their own. But they are not easily accepted in the country as they are always looked down as a migrant form different country. Richard N. Lalonde and Ayse K. Uskul in "Openness to Inter-ethnic Relationships for Chinese and South Asian Canadians: The Role of Canadian Indentify" (2013) writes;

> Second-generation immigrants have been socialized by their family to value their heritage cultural identity by their parents and other family members, who tend to emphasize the continuation of their own heritage values and norms through their children. (143)

Migration not only changed the culture of migrant but also the relationships among the migrants. With the rise in number of migrant, the ones belonging to same community started to get together. They practiced their homeland culture in the host country. They also tried to carry on with the homeland ethics in the host country. Monisha Das Gupta in her book *Unruly Immigrant: Rights, Activism, and Transnational South Asian Politics in the United State* (2006) write;

> The South Asian mainstream's aggressive promotion of traditional families feed into the model cultural values of family solidarity, diligence, and obedience. Familial relations that romanticize the strength of kinship and the stability of marriage are filtered through notions of "family values" and the accompanying attack on public

> assistance made popular by the U.S. Right. The dovetailed culturalist argument about self-help, the sanctity of marriage, and intact families reinforce the widely held belief that for their advancement "functional" minorities depend on themselves and on each other, not the state. (60)

4.6 Migration: Homeland, Culture and Hybridity

The preservation of homeland culture was considered important by some of the migrant. The idea of practicing homeland culture was taken as positive aspect by the first generation migrant as they were able to keep their culture and tradition alive in far away land. But for the children who were born and brought up in the host country it seemed futile and something that they could not relate to. This distanced them with their parents and the culture that their parents practiced. This distancing often followed with kids moving away from their parents. Unlike the culture that their parents followed which often include living together; the younger generation did not feel the same. The attachment and the concept of family that the parents followed were not practiced by the children who were brought up among the people of the host country. The homeland culture that the parents followed was often seen as embarrassment for the children. They did not relate themselves with the country their parents came from. They considered their parents homeland as foreign and did not relate themselves with the country or culture.

The hybridity of culture which became the outcome of migration became the reason for the change in human relationships. The love and attachment which was there once faded away with the changes that came among two generations of migrant. The changes that came in relationships among people also affected people in many ways. Living in different country and coping with different culture changed the

cultural values that they carried from their homeland. With the change in cultural values the traditional values no longer were relevant in the new city. This affected the cultural practice and created distance from the younger generation brought up in the host country. Jonathan W Moses in *International Migration* (2006) writes;

> While many people are willing to embrace the economic and political gains from globalization, there is a persistent fear that globalization undermines national culture and identities. In a shrinking world, characterized by fewer and fewer international frontiers, the uniqueness of national identities appears to be challenged by the free flows of goods, services, culture, and people. (176)

The cultural difference and disassociation with the culture of parents' homeland not only disturbs the mentality of children but it also creates certain distancing from parents. The culture of host country which the children grow up in becomes part of them. They could easily relate with the culture and practice. They are more acceptable than the parents who are hostile to the culture of host country. The concept of home also differs as the parents could never accept the host country as their home. For them home is always their homeland where they were born and where they grew up. And there is always the sense of loss among the parents. But for the children who are born and brought up in the host country, the country becomes their homeland. Unlike their parents who always crave for the homely feeling in the host country the children do not feel the same way. They are not able to relate themselves with their parents' homeland as they hardly know the attachment with their parents' homeland. The detachment from the country and culture creates distance with the parents. The values and ethics that the parents follow seem bizarre for the children. The culture that they try to inculcate to their children is not much appreciated by the children. The children

relate more to the culture of host country and wanted to follow the culture that everyone else follows. It often creates misunderstanding between parents and children.

The difference of idea often separated children and parents. Parents find it difficult to accept the culture of host country so they keep following culture of their own country. But for children it seems awkward to follow certain culture which looks alien in the place they live in. The distance that was created with the difference of perception hampered the relationships between parents and children. The emotional attachment became weak and children after eighteen children started living on their own away from parents. The love and care and the emotional bond that existed in the homeland which many people wanted to establish even in the host country was savored. The cultural difference that difference of values became an issue which led to the breaking of bonds that parents and children shares.

Human relationships in the process of migration become fragile. The bond that the first generation of migrants shares with the homeland and the longing for homeland are not found in the second generation. This gap in between the two generations also creates gap in human relationships. The process of drifting away from the homeland among the second generation also suggests the drift from the parents and parents' culture. The concept of home which the first generation cherishes with them is not appreciated by the second generation. The cultural hybridity and the society of host country plays an important role is shaping the second generation. The second generation does not only abstain themselves from the culture of homeland of their parents but also they associate themselves with the culture of the host country. There is no thought of going back to their parents' homeland. The longing for homeland is absent in the second generation of migrant.

With the rise of migrant from the same country to the host country they often build the community of their own and practice their homeland culture creating microcosm of the homeland. Often parents try to implement strict homeland culture to their children which children finds difficult to cope with. The cultural difference of homeland and host country also becomes reason for changes in parent-child relationships. The drift between parents and children loosened the bond that they shared. And it often led to loneliness. The gap in the family often made children assume that their family as unsupportive which often led to depression and drugs. The cultural difference also became problem for child as their parents were not ready to accept the culture of host country. They did not recognize the culture of host country in their home. Children were expected to behave in the way that every child behaves in their homeland. This not only made children drift away but created certain hatred towards the culture of homeland. This drift from the culture created alienation among the second generation. The culture they grew up in did not considered as one of their own and the homeland culture of their parents often seemed alien to them giving the sense of identity crisis. Sort of hybridity builds up in among the second generations migrant. This hybridity build up conflict among the two generations of migrant. With the intermingling of different cultures the values and morals that were taught by the homeland culture became less useful. And the two generations started to drift away from each other. The relationships of parents and child which are different in the host country became hard for the parents to digest. Their expectation from their children to follow the culture of homeland was not accepted by the younger generation. The conflict that started between the two generations also affected the relationships. The attachment and sense of duty which were to be the part of culture got eradicated. The

detachment from parents and parents' homeland made the second generation alienated from the culture.

The concept of home and homeland is different in the mind of second generations. The longing for homeland and the establishment of homeland culture in the host country is done by the first generations. The celebration of homeland festivals and various other practices shows the longing for homeland. The attachment to the homeland and the bond with homeland are stronger among the first generations of migrant. They feel connected with homeland in every aspect of their life. By building home away from home they try to implement same cultural values to their children as well. This link with homeland remains with them with the help of memories.

The culture of homeland is held dear by the migrants and the longing for homeland is always there. Parents always try to implement the homeland culture to the children. The homeland for them is something that they left behind because of various reasons. They share special relationship with the relatives in homeland. The sense of belonging and connection they feel with the relatives in homeland is always missed in the host country. The connection they make with the people of homeland who are migrant like them shows that the sense of being related to one other. In the host country where they feel alienated the sense of connection among each other. The practice of homeland culture with the people with whom they became acquainted acts as a family away from family. The concept of family is different from the concept that is conventionally practiced. The unknown people in the homeland become family in the host country. This connection of people in the strange country develops the healthy relationships.

Migration has evolved different aspect of human relationships. With the increase of migration in the past few decades there came different types of relationships. The connection of migrant with the homeland and homeland culture makes different kind of bond. The difference between the first generation and second generation of migrants has brought up the changes in the relationships.

The cultural difference also played an important role in shaping human relationships. The intermingling of different cultures led to the hybridity of culture changes the social values which the person grew up in. these changes in values also changed the perspective on relationships. The homeland culture mixed with the culture of host country and changed the way of looking at it. People learned to accept the different values and culture along with their own. The ways of thinking changed over time. The acceptance of host country's culture was often seen as forgetting homeland culture.

The return to homeland which was always there in the mind of first generation was not there in the second generation. The second generation considered the host country as their homeland and they felt connection to the place where they were born and brought up. The fear of losing their children to the new culture often haunted parents. They tried their best to implement the teaching of homeland but in the different society it was not an easy task. The involvement in various occasion of the host country made them more fearful of losing the culture that they were brought up in. The sense of loss was always there in the mind of people.

The loss of identity became major problem for the first generation migrant. With the adaptation of the culture of the host country and also various food habits they adapted it was always feared that they might lose the culture of their homeland. It

was often feared that the homeland culture which is held dear to the first generation was being forgotten by the second generation. The connection with homeland was often considered as annoying phenomenon to the second generation. There was not attachment with homeland as for them home was the host country nit their parents' homeland. This detachment not just made them alien to the culture of their origin but also they detached themselves from the people of homeland. There was no sense of return for them as they did not want to return like their parents. Often the values and teaching of their parents were something that went over their head. They were comfortable with the culture of the host country which their parents found hostile and hard to fit in. The visit to the place of their origin was sickening to them. They felt alien in the place of their origin. The culture were unfamiliar and they always long to go back to the country they were born. Unlike the parents who befriended every other person who belong to their homeland; the second generation kept away from them. They befriended the people of different country or the people of the host country as oppose to the people of their homeland. They tried to maintain distance from the people of the same homeland. This drift from the homeland and people of homeland made the alienated from the culture and also the values of the homeland.

This disassociation from the origin also created the distance from the attachment towards the homeland. The reason behind the distancing vary among the second generation but one of the reason is that the constant reminder of being outsider and often being bullied by peer. In schools and in colleges they were often bullied because of the tag that they were migrant. The cultural practice of homeland made them feel alien in the host country. And by accepting the culture of host country they were trying to be one with the culture so that they might not be treated as an alien by the peer in the host country. The culture of the country of the origin was often seen as

burden, the identity that they had as migrant and outsider made them feel marginalized. And the second generation wanted to do away with this burden. They wanted to belong to the country that they were born and brought up. They did not want to relate themselves with the country that was far away or they have left behind. Being one with the culture of host country also means being accepted by the peer in the host country. So they felt by distancing with the culture of homeland they can start fresh.

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4.7 Cultural Conflict, Sense of Belonging and Relationships in Jhumpa Lahiri's *The Namesake*

The Namesake (2003) by Jhumpa Lahiri deals with such differences that came in the host country between two generations of migrants. The search of better opportunity and the good lifestyle often turns out to be devastating. The human relationships changed in the process of migration. The emotional attachments and love changed with the migration that became common phenomenon in the last few decades. Migration to the different parts of the world changed the perspective of relationships. The cultural difference of homeland and host country added more difficulties for migrant. The longing for homeland and the connection to the homeland is always there for the first generation migrant. The place they grew up in and the culture they are familiar with became a memory. It was not just geographic distance but it also created distance in human relationships. Often there is craving for return among the migrant. They often feel alienated in the country of different culture. The reason for migration varies for each and every person but the longing for homeland is same. In the novel, when Ashima Ganguly thinks of raising her kid in America she is terrified

with the prospect. She cannot relate with the culture of the country and she feels all alone in the strange country. She tells her husband Ashoke Ganguly to complete his degree and return home. For her home is Kolkata, place where she was born and brought up. She cannot consider America as home. She cannot think of raising her child alone and away from all the relatives. "But she is terrified to raise a child in a country where is related to no one, where she knows so little, where life seems so tentative and spare." (06) The fear of the unknown culture haunts Ashima as it haunts most of the migrant. The loss of identity in the host country and the difference of values also becomes the reason for such fear. The cultural difference and the difficulty for understanding becomes the reason for such hostility towards the host country. The host country is not always welcoming. There are many difficulties that migrant faces in the host country. The culture of host country is not easily accepted by migrant as they like to stick back to the homeland culture which they find dearer than before. The homeland culture is often imposed on the children.

Ashima moves to America after her marriage with Ashoke Ganguly. Upon arriving on States she feels disconnected with her homeland and she often wishes to go back to her homeland. This conflict in Ashima is something that every migrant feels. When she is on her own she often cries as she longs for her homeland. She misses her parents and relatives who are millions miles away from her. The attachments and the love that she feels for her homeland makes her feel alienated in host country. She finds herself in the culture that she does not understand. She often feels uprooted from her culture. Though she strictly follows homeland culture and does not address her husband with his name. The concept of marriage that existed in the homeland is ingrained in her mind and she follows it strictly. She is not affected by the host country culture.

> When she calls out to Ashoke, she doesn't say his name. Ashima never thinks of her husband's name when she thinks of her husband, even though she knows perfectly well what it is. She has adopted his surname but refuses, for propriety's sake, to utter his first. It is not the type of thing Bengali wives do. (02)

There develops special kind of relationship with the homeland culture and it becomes something cherished in the foreign land. The bond with homeland becomes stronger and homeland culture is followed as a respect to the homeland. The first generation migrant feels their strong connection with homeland. The host country is strange for them as they are brought up in homeland culture which is different from host country.

The memory of the homeland engraved in the mind of migrant plays an important role in making home away from home. The cultural difference of host country not just affects their daily life style but also the culture. When it comes for naming baby Ashima and Ashoke had to face difficulties. They were to name their baby by themselves which was generally done by grandparents in their homeland. In lack of time and as per the law of the host country they name their son Gogol Ganguly.

> The tradition doesn't exist for Bengalis, naming a son after father or grandfather, a daughter after mother or grandmother. The sign of respect in America and Europe, this symbol of heritage and lineage, would be ridiculed in India. Within Bengali families, individual names are sacred, inviolable. They are not meant to be inherited or shared. (28)

The attachment to homeland is also an attachment to their parents and their origin, the identity that they have and the identity that seems lost in the host country. With the rise of number of migrant from the homeland the first generations migrant felt it obliged to befriend them. This started small circle of their own people forming small community of their own who shared same culture. This friendship was helpful and made them connected to their homeland by practicing various occasions together. "The occasion: Gogol's annaprasan, his rice ceremony. There is no baptism for Bengali babies, no ritualistic naming in the eyes of God. Instead, the first formal ceremony of their lives centers on the consumption of solid food." (38) These people celebrated many homeland festivals together creating home away from home and keeping their culture alive in the foreign country with different culture. This connection among the people of homeland gave them new family in the foreign land. The bond of family is not by the ties of blood but by the cultural similarity and belonging to the same homeland. Different kind of relations developed in the foreign nation where they shared various meals together and helped each other in needs. Moving away from the homeland made them connect with the people of homeland in a way they could not connect back in the homeland. This connection among the people brought them together in the foreign nation. The enlargement of friend circle helped them overcome the fear of being unknown and also helped each other to maintain their identity in the host country. The concept of return to homeland that Ashima thought at the beginning slowly overrules after Ashoke gets his job as assistant professor. The means of livelihood became hindrance for return. The search for better lifestyle and opportunity makes migrant cling to the host country even if they do not want.

The relationships that first generation migrant maintained with the fellow migrant from same homeland was not followed by the second generation. Unlike their parents they maintain distance from culture of their origin. Gogol maintained distance from the culture of his origin. The name which was given by his father which has greater reason for his father was despised by Gogol. The name which he cherished in his childhood days became burden for him in his adolescence. His American classmates often make fun of his name. He is disgusted by the fact that he has to live with the name which he finds ridiculous and it does not make sense to him. The awkwardness of his name often became reason for his classmates to bully him. He often wants to change his name. He often wants to be called by different name. The weirdness of his name that he finds often makes his to drift away from his family. He often wished to be someone else than Gogol. The disgust for the name that he got from his father makes him drift away from his father hampering the relationship with father. Being abused in class by his peer and often asked about his name made him hate his name. The relationship of father and son gets disrupted with such difference in the thought.

> He hates that his name is both absurd and obscure, that it has nothing to do with who he is, that it is neither Indian nor American but of all things Russian…But Gogol sounds ludicrous to his ears, lacking dignity or gravity. What dismays him most is the irrelevance of it all." (76)

The second generation who is born and brought up in the host country does not acknowledge much to their parents' homeland. They find the culture alien and cannot relate as their parents could relate themselves with the culture. Gogol does not relate himself with the India and the culture. For him India is not home. He does not find the

culture welcoming. For him America is home and he is more comfortable in America than Kolkata which is his parents' homeland. Visit to Kolkata often upsets him. He finds climate too hot and unsuitable. Often his sister Sonia and he fall sick on their visit to Kolkata. They never feel connected with any of their relatives as their parents feels. They long to go back to America as their parents longs to come to Kolkata. This change in the concept of home among the two generations of migrant also changes their relationships. The bond with the homeland is shattered with the second generation. The concept of relations and the relatives who are held dear to their parents become unknown to their children. Such distancing from the relatives and also from country makes them hybridized. Gogol often feels that he does not belong to Bengali culture of his parents. He appreciates American culture more than the culture of his origin.

When he changes his name from Gogol to Nikhil he feels himself as different person and also feels liberated. The name that his father gave him is despised by him and finally gets rid away from it. Once he starts to live away from his parents he finds sanctuary. He feels that he is lifted from the burden of being inclined to the culture that he could not relate himself. The moving away from parents after eighteen is not in the culture of his parents. In the country like India son stays with his parents despite of the ages. The concept of joint family and living together is followed. But Gogol is more American than Indian. He distances himself from the culture of his parents and follows American culture. He does not befriend Indian as his parents do. Unlike his parents his friends are American. The choice of friendship also changes among the second generation. Not just the culture but also the people of the country of their origin are not accepted in their life.

The concept of migrant is not accepted by the second generations. They considered themselves to belong to the country they were born and brought up in. Whenever someone tries to link them with the country of their origin they get frustrated and make the sharp distinction. “But Gogol never thinks of India as desh. He thinks of it as Americans do, as India.” (118) This distancing of second generation from the country of their origin also shows their distancing from the root. They do not acknowledge the fact that they belong to the different culture. They considered themselves as one with the host country abandoning the culture of their parents and their origin. The adaptation of culture of host country makes second generation more drifted from the culture of the origin. When Gangulys started celebrating Christmas and exchanging gifts this also made their children ingrained more in the culture of host country which made their children believe that they are more connected to the culture of the host country and it made the culture of the homeland as secondary. Though they celebrated ‘pujo’ and other homeland festivals in great zeal but the children never felt such enthusiasm as their parents.

Though they cannot separate completely from the parents’ culture but they maintained distance from the culture. Gogol during his college days visited his parents every weekend. He also joined art class without telling his parents. Unlike his parents who grew up doing whatever their parents expected them to do. The concept of arranged marriage that his parents followed never struck his mind for once. He stared dating American girl though he never thought of marrying her. The concept of love was different for him. His parents who have never shown their intimacy in front of him and he have never seen them kiss each other. Though they moved to America but his mother still wears sari and never address her husband with his first name. The culture is strictly followed by the parents. But Gogol does not consider himself

belonging to the same culture as his parents. He detaches himself from the culture and the tradition of his parents. He is more attached to American culture and considers himself as American. This difference that he makes from his family also changes his outlook towards family. He appreciates his girlfriend's family more than his own.

The detachment from family and culture of the origin can also be seen as running away from the identity. The culture that second generation grows up in makes them believe that they are not connected to their homeland as their parents. The adaptation of host country culture like Christmas and Thanksgiving also becomes another reason for the drift from the culture of their origin. These changes among the second generation changed the relationship that they share with their fellow countrymen. The distance they created for themselves often makes it difficult for their parents. The concept of friendship and fellowship changed when one countryman despise the other in the foreign country. The disregard for the people of the same country in the foreign land created problem of alienation and detachment. "He avoids them, for they remind him too much of the way his parents choose to live, befriending people not so much because they like them, but because of a past they happen to share." (119) Gogol did not befriend any Indian in his school and college. Befriending fellow migrant was often means accepting themselves as an outsider. And the second generation migrant never considered as outsider. They considered themselves as American.

Gogol often compares his family with the family if his American girlfriend Maxine's family and he find his family is more involved in tradition and practices of homeland which he finds irrelevant in America. The cultural difference of America and India affects the mentality of Gogol. He finds American culture more relieving. And he is more comfortable with it then his own culture which he feels has more

coercion. He often finds his family more conservative and following homeland tradition. He finds his girlfriend's family more open and more friendly with each other.

> At the dinner table she argues with them about books and paintings and people they know in common the way one might argue with a friend. There is none of the exasperation he feels with his own parents. No sense of obligation. Unlike his parents, they pressure her to do nothing, and yet she lives faithfully, happily, at their side. (138)

The love for the homeland that his parents feel is an alien concept for Gogol as he belongs to the generation who was born away from homeland and the culture of homeland. The confusion of not belonging anywhere is also there in the back of the mind of the second generation.

The alienation is doubled in case of second generation migrant. The first generation migrant felt alienated in the host country whereas the second generation feels alienated in host country as well as in the homeland of their parents. This double alienation distanced them from the parents and the culture of their origin. The culture of their parents' homeland is not relatable to them and host country does not accept them. They often find themselves rootless and belonging nowhere. This often makes them detach themselves from everyone and everything. Unlike their parents they do not have country which they can call home so they get adapted anywhere. This adaptation separated them from their roots and also from the relationships that they had with their country of origin. The feeling of disconnection with the relatives living on homeland of their parents is one of the outcomes. The relationships that they share with the relatives become dysfunctional. They no longer shares same bond and love

for their relatives. They do not find themselves connected with their relatives who live in the homeland of their parents. The familial bond gets shatters when the parents and children do not consider themselves belonging to one another. The individualism which is ingrained in the culture of host country also becomes the reason for such distinction. Unlike the culture of homeland where families and relatives are considered as part and parcel of life, the second generation does not follow such culture. They do not associate themselves with the culture of homeland and the culture of their parents. They find it redundant in the host country.

The disliking for the culture of homeland is also because of the culture of host country and the mentalities which host country have for the migrant. The migrant is often considered to be in margin. And the second generation do not consider themselves to be outsiders in the host country as they were born and brought up in the country. Ashima always finds her homeland better in every way. She does not like the fact that her children are more inclined towards the culture of host country.

> Having being deprives of the company of her own parents upon moving to America her children's independence, their need to keep their distance from her, is something she will never understand. Still she had not argued with them. This, too she is beginning to learn. (166)

The hostility towards the culture is born from the alienation they faced in the host country. The culture of the host country is never accepted by the first generation migrant. Their nostalgia and longing for the homeland never allows them to accept the culture of the host country. The search for better life brought them to the foreign country. And they never considered themselves as one with the host country. Home for them always means their homeland. The shift from homeland to different nation

often made them homesick and longed to go back to their homeland. Ashima often wants to go back to her homeland. The visit to her homeland always makes her happy. She does not find the comfort of her homeland in the host country like her children.

The migrant had different reasons for migration to the different places. Migration has often led to various outcomes in life of many people. Staying away from the homeland often changed the cultural outlook of the individual. Often second generation finds the culture of homeland conservative. The association with the host country culture makes them alien to the concept of values of the homeland culture. Gogol's choice of the girls and his distance from the people of his homeland shows that he does not want to be associated with the homeland. He calls himself American not Indian. He does not want to follow Indian culture which his parents insist him to follow. Though he knows that his parents will never accept American girl as their daughter-in-law yet he dates American girls. The concept of dating and love was common things for American but his parents never get to experience before marriage.

The death of his father gave Gogol the sense of responsibility towards his mother and sister. He learned to be the man of the house. He also learns to appreciate the culture of his homeland only after the death of his father. The loss of his father makes him realize his fault of distancing himself from his parents. The distance that second generation migrant created in order to find their personal space also became reason for many difficulties in their life.

Individual freedom and personal space are also reasons behind distancing from the homeland culture. The cultural values which the first generation tries to implement among the second generation are considered as burden by the second generations. Freedom which is seen in the culture of host country culture attracts them

making them inclined to it. Moushumi Mazoomdar Gogol's wife from her early girlhood had despised the homeland tradition. "From earliest girlhood, she says, she had been determined not to allow her parents to have a hand in her marriage." (212-213) Marriage for woman which was often considered an ultimatum in the homeland culture could not have same impact on the second generation migrant. Unlike in homeland the arranged marriage where girls are married off by parents, the second generation migrant did not accept the concept. They wanted life of their own where they could do as they please. Sex as taboo which homeland culture did not permitted before marriage was done away with in the host country. The host country culture did not only give them personal space but also sexual freedom. Moushumi unlike girl in homeland got freedom to explore her sexuality, "With no hesitation, she had allowed men to seduce her in cafes, in parks, while she gazed at paintings in museums." (215) The drift from the culture of origin made them free from the cultural bondage. The distancing from homeland culture also made them do what they want. Sex and the sexual restriction for girl in the homeland culture were not followed by the second generation.

> She allowed men to buy her drinks, dinners, later to take her in taxis to their apartments, in neighborhoods she had not yet discovered on her own. In retrospect she saw her sudden lack of inhibition had intoxicated her more than any of the men had. Some of them had been married, far older, father to children in secondary school. The men had been French for the most part, but also German, Persian, Italian, Lebanese. There were days she slept with one man after lunch, another after dinner. (215)

The drift from parents and homeland culture seems to take different turn in the life of second generation. Despising the people of homeland and drifting away from the culture Moushumi became different person. Not just she left her culture of origin behind but also values and her upbringing. Her marriage to Gogol Ganguli became another phase of life. Moushumi refuses to take Gogol's last name.

> Only she is not Mrs. Ganguli. Moushami has kept her last name. She doesn't adopt Ganguli, not even with the hyphen. Her own last name, Mazoomdar, is already a mouthful. With a hyphenated surname, she would no longer fit into the window of the business envelope… When relatives from India continue to address letters and cards to "Mrs. Moushumi Ganguli" she will shake her head and sigh. (227)

Not just the surname but also her extramarital affair with Dimitri her acquaintance from past shows that she does not belong to the culture of her parents' homeland. Her betrayal towards her husband and her freedom of choice makes her different from the culture that was followed by her parents. Unlike her mother who relied on her husband for everything, Moushumi does not want her life to be like that. Her promiscuity and her different choice of lifestyle is a sharp contrast to the homeland culture. Second generation of migrant remains more close to the host country culture which creates distance from their parents and relatives. The concept of marriage is different for the second generations of migrant. They do not feel the same as their parents feel about marriage.

> But fortunately they have not considered it their duty to stay married as the Bengalis of Ashoke and Ashima's generation do. They were not willing to accept, to adjust, to settle for something less than their ideal

> of happiness. That pressure has given way, in the case of the subsequent generation, to American common sense. (276)

4.8 The Question of Identity and Migrants' Conflicts in Akhil Sharma's *Family Life*

Family Life (2014) by Akhil Sharma talks about the problem that migrants faces in different places after migrating. Moving away from homeland often creates the problem of identity loss. The host country is not always welcoming. So there comes the question of hostility towards migrant. The reason for migration varies from person to person. But often people migrate in search of better lifestyle. When Mishras moved to America they were not just in search of better lifestyle but also to escape from the misery of homeland. "Death, Subha, death. No matter what we do, we will all die." (2) Mr. Mishra found India as death of all hope. He also thought that there would not be any progress in India so he wanted to move to Western country which was escape for him from the misery of his homeland. Migrant often thinks that the place they plan to migrate as place of escape. People who migrate to other places in search of better life often think that the host land as the place where they can establish themselves. Same thought was with Mishras when they plan to migrate to America. He was one of such people who wanted to move to west in search for better life for himself. He was obsessed with the glamour of the Western countries. He often considered the West as futuristic and his own homeland was not progressing.

> My father had wanted to emigrate to the West ever since he was in his early twenties, ever since America liberalized its immigration policies in 1965. His wish was born out of self-loathing… Another reason he

> wanted to emigrate was that he saw the West as glamour with the excitement of science. (03)

The reason for migration for Mishras was that they wanted better lifestyle. The comfort of the West attracted Mr. Rajinder Mishra and that became the reason for them to leave homeland and settle in America. Many people migrated to America in search of better lifestyle. America is often seen as an opportunity for many people. The phrase 'American dream' which became popular attracted many people to America. For many people migration was finding better life and better way of living which was deprived in their homeland. Like Mishras many people migrated to America thinking that America will fulfill all the dreams and make their life better in every way. The increase in labour and job opportunity made America a job hub for many people across the world. Moving away from homeland in search of opportunity often created many problems for migrant.

The cultural difference not just made them home sick but also led to abuse. Many people find their job difficult. The job offered to migrant demanded excessive labour and often people suffered because of workload. For some people it was like living their dream but for many people it was not very easy. They were always treated as inferior and often they were abused. The racial difference also comes into the play in the host country. The cultural difference also created major problem for them. They often felt alienated and rootless. The first generation migrant who followed homeland culture found it difficult to adapt American culture. This difference not only affected their relationship with the host country but it also affected the relationships inside family. It often created problem between the first generation migrant and the second generation migrant. The host land culture which was ingrained in the second generation created distance in relationships.

The adaptation of host country culture changed the thoughts of second generation. The second generation was more inclined to the culture of host country as they spend most of their time in host country that they could not relate much with the homeland. Although their parents strictly practice homeland culture yet the second generation inclined themselves to host country's culture. The culture of America and the comfort that they felt made it easier for them to adapt the culture. Ajay the narrator in the novel belongs to the second generation who migrated to America at very young age with his family. Though he knows homeland culture and also he misses his homeland but he easily adapts American culture. "For me, the two best things about America were television and the library." (30)

Migrant faces different kind of difficulties in host country. Often they are alienated and rootless in the host country. The culture of host country becomes another difficulty. The adaptation of host country culture also becomes problem among family. While adult faces different kind of difficulties children too faces difficulties in the host country. Away from homeland and homeland culture they are isolated by their classmates in school and even in neighbourhood they are not accepted easily. They are often treated like an alien and are not befriended easily. In school they face many difficulties while making friend. When Ajay migrated to America he missed his homeland very much. During the festive season of homeland children found it odd to go to school and missed their homeland and the enthusiasm for festival. The culture of host country was different from the homeland culture which made them nostalgic. It often made them miss their homeland.

> On Diwali, it was odd to go to school, odd and painful to stand outside the brown brick building waiting for its doors to open. In India, everything would be closed for the festival… Now in America,

> standing on the sidewalk, I imagined India, with everyone home for the New Year. (28)

The nostalgia for homeland often made them feel lost in the strange country. The slow adaptation of the host country culture also became reason for the feeling of rootless in the host country. The homeland culture and the memories of the homeland served them with nostalgia. Though they migrated to host country for better life style but they often miss the feeling of home. The host country did not made them feel home and often they felt as unwanted in the host country. This treatment towards migrant by host country often made second generation to incline towards the culture of host country so they would be accepted in the society. They often considered themselves as one with the host country to escape the hostility. Some people from host country considered migrant as exotic. When adult faced humiliation in public sphere, children on the other hands were bullied in school. They were abused by their peers and classmates. Often they were isolated and teased. This often made children wish that they were not migrants. They despise homeland culture and tried to make themselves American in every way possible. It became very difficult for them to adjust in the new environment.

> At school I was so confused that everything felt jumbled. The school was three stories tall, with hallways that loped on themselves and stairways connecting the floors like a giant game of Snakes and Ladders. Not only could I not tell white people apart, but I often got lost trying to find my classroom. I worried how, at the end of the day, I would find the stairway to take me down to the door from which I knew was the home. (28)

Migration often confuses children. Though Ajay and his brother Birju liked America but they also had to face many problems in the new country. The new place confused Ajay and the people were also strange who were not like people of their homeland. Often children are bullied in school which makes them hate the country of their origin. “Sometimes boys surrounded me and shoved me back and forth, keeping me upright as a kind of game.” (27) They try to dissociate with the origin and homeland in order to avoid bullying from the other children of host country. Migrant often has to undergo through circumstances where they are not accepted easily in the society of host country. They often search for the familiar faces among the other migrant. The sense of isolation and loneliness always resides in the heart of migrant in the host country. The effort of keeping homeland culture also becomes another effort for migrants.

The confusion brought by migration to children is not understood by adult sometimes. When adults are busy adjusting themselves often children are ignored which makes children distance from the parents. To settle in the new environment and in new country is difficult for both parents and children. Often children find the new place difficult to adjust. The new culture becomes another difficulty. Unlike the homeland which they are used to, the new country make them feel alienated. This alienation often makes them feel unwanted. It also becomes difficult for them to find friend in the new country. After Birju’s accident which led to permanent brain damage, Ajay tried to use his brother for sympathy from his class mates. It was difficult for him to befriend as he was always the seen as a weird kid in school. He wanted to befriend American kids so that he would not be bullied by them. He wanted to kids to take pity on him and be his friend.

> I sat back in my chair. I had decided to tell Jeff because I was so unhappy, because everything was terrible, and because I had thought that if I told him about Birju, he would pity me and become my friend. Now I had the feeling that I had wasted something. (98-99)

The constant struggle for companionship in the new country also made children feel exhausted. The desperate attempt to make friend in school often made them speak many lies. "Whenever I told someone about Birju, I felt compelled to lie about his wonderfulness." (102) They often felt bad about their origin and the way that they were treated as alien often made them question their origin. They were isolated because of their origin. And this isolation also made them distance themselves from their origin. They wished to be like normal kid who is not bothered by other because of their origin.

> I preferred talking to the Jews over the Chinese or the Indians. The Jews were white, and so they seemed more valuable than these others. Also, with the Chinese and Indians, I sensed they watches me with suspicion the same way I watches them, that since they knew immigrants, they understood that I was untrustworthy, that immigrants are desperate and willing to do almost anything. (139)

After being bullied in school children often took the help of lie. When they were in school not only they faced verbal abuse but also many question about their homeland. And they started lying about their homeland to their classmates. Ajay told many lies about his homeland making stories of his own.

> One day at lunch I told Jeff and Michael Bu a fairy tale that my grandfather had told me and I claimed that it had happened to my

> uncle. I told them that one of my uncles in India could speak the language of birds. This uncle had overheard two crows discussing a murder. (105)

It is common for child to imagine some situation and make story in order to become wanted and popular. Ajay also underwent such situation when he felt that he was friendless in the new country. He often made story of his own connecting with the homeland which his classmates had not visited. It became easy for him to tell a lie because none of his classmates knew his homeland. This traumatic situation shaped his mind in such a way that he started to cook up many stories in order to get attention in his class. His brother's accident hampered him in such a way that he wanted to earn sympathy from his friends. He also connected Indian gods with American superheroes. The confused mind of child could not differentiate. For him all the meta-humans were same. He could not understand the cultural difference and the concept of religion that was different. The homeland God was compared with the American fictitious superheroes like Superman and Batman.

> To me it appears obvious that the beginnings of the heroes contained misfortune. Both God Krishna and Superman had been separated from their parents at birth. Batman, too, had been orphaned. God Ram had to spend fourteen years in the forest, and it was only then that he did things that made him famous. (55)

The cultural difference of homeland and the host country was something that was difficult for a child to understand. The concept of religion and god was also bridged in the mind of child when he moves away from his homeland. Unlike the first generation migrant who knows well about the homeland culture and the values for child it is not

easy. The new country and new culture confuses child in such a way that it often make them believe in their own fantasy. The stories that they read in comic book became their companion in their loneliness and they start to tell their imagination with their peers. The choice of friends also differs. They do not want to befriend someone from their country of origin because they do not want to look like an outsider; instead they try to be friend with the other kids of different nations just to show that they are not typical migrant.

It is well known fact that when people migrate to new place they are often made to adjust in new situation. It is also known that they had to undergo certain hardships away from home. The homeland which Mishras left in search of better lifestyle in another country suffered great loss. They lost their first son to an accident which made him permanently brain damaged. And their second son was often bullied in school. The continuous struggle in nursing home for the treatment of Birju also became another issue. They had to fight everyday with nurse or doctor for better treatment. They often felt humiliated and alienated. They were often treated as an outsider. They had to fight everyday for the treatment of their son. It became constant struggle for them to fight for the basic need of treatment for their son in the host country. And this often led to fight between Mr. and Mrs Mishra. They often fought with each other over small thing which not only changed their relationships with each other but also with their son Ajay who went through mental stress in very small age.

> If I weren't willing to fight," my mother shouted, "if I weren't willing to scream, they would put Birju on street. They would say it is time to go and here is your bill and there is the door. The only reason they haven't forced Birju out is because they are frightened because they don't want to fight with someone who's crazy. (58)

Often migration in new country became reason for distance in family. The new culture which they came in contact in a new country affected the values of homeland. The new place built a gap in the family. The relationship between husband and wife also changed in the new place. The relationship that they shared in the homeland was no longer prevalent in the new country though they try to retain the homeland culture. The relationship between parents and their children also changed in the new country as parents no longer treated the way they used to treat children in their homeland. Often children were left unattended and left free to go anywhere. They were also allowed certain freedom which they were not allowed in homeland. The cultural difference of homeland and host country often gave rise to the alien concept which they were not familiar with. The American ways of treating child differed from the Indian ways. And this was often seen as odd for children and parents as well but they practiced it.

> My father told Birju and me that he would give us fifty cents for each book we read. This bribing struck me as un-Indian and wrong. My mother told us that American were afraid of demanding things from the children. She said this was because American parents did not care about their children and were unwilling to do hard thing of disciplining them. If my father wants us to read, what he should have done was threaten to beat us. (25-26)

Though they adapted the foreign culture gradually but they often made sharp distinction between their homeland culture and the culture of host country. And they always held their homeland culture as best and often said that the American culture is inferior. They often found American culture with flaws. They considered American culture as practical and without any emotion. The migrants found that the family bond

that is found in the homeland was missing in America. When other people from India started visiting Birju they felt that the bond of their homeland stronger than American. Often people visited to see the love and care of a mother towards her child. They often visited to show their children the greatness of the culture and teach them values of homeland culture.

> My mother said, "What choice do I have?" She looked embarrassed. She knew that the visitor saw her as slightly crazy but they found what she was doing noble and very Indian, and so this made them feel good about being Indian, and so this made them feel good about being Indian themselves, about going to temple, about doing things such as scolding their children when they got bad grades. (126)

The preservation of homeland culture in the host country also brought people together in the time of need. Often people tried to teach their children by giving an example of other children who follows homeland culture and are good in studies. For the generation who wanted to break free from such coercion and follow American culture it was somewhat torture. The homeland culture which often made them feel humiliated and abused was not appreciated by the second generation. For them America means freedom and they wanted to be free. The way they were called exotic for following their homeland culture became the reason for drifting away from the homeland culture.

After being bullied in school because of the place of origin and culture that they follow it often becomes burden for children to follow the homeland culture which their parents expect them to follow. Children often try to distance themselves from the culture in order to lessen the abuse they face in school or with peer.

> I finished speaking. Jeff didn't say anything. I had been nervous and I became even more so. I put a hand on my desk and tried leaning casually against it. Jeff punched me in the middle of my chest. I felt as is a wave had gone over me. I stumbled backward and fell. (109)

The constant bullying and insult made children filled with hatred. They often created trouble and also got themselves in trouble. The tag of immigrants which they were made to carry always not just made them outsider but also badly impacted their thoughts. They were abused most of the time and most of the time they suffered in silence. The humiliation shaped them in different ways.

> Once, a boy leaned over my shoulder and demanded to know what I was eating. I said I was eating snake. The boy believed me. He began shouting, "snake." A crowd gathered around me. I felt boys pressing against my back. Other boys stood on the benches of the long tables. (135-136)

The cultural difference and alienation shaped children's mind in different ways. Unlike the adult who understood many things, for children it was just big confusion which often made them distance from their parents and culture. The constant bullying in school also made them dislike the culture which made them get bullied. The distancing not just made them isolated from the homeland culture but also from their parents.

Migration often created conflict in the mind of migrant which resulted in distancing from the land of origin along with the culture of homeland. The reason for migration differs among the migrants but the feelings and the isolation that migrant feels is same. The conflicting cultural difference and the alienation in the different land often

create difficulties for migrant. These difficulties and differences often plays vital role in shaping human relationships.

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Chapter 5

Psychology versus Technology:

Dehumanization, Disease and Human Relationship

5.1 Introduction:

This chapter deals with the advancement of technology and its affect on human psychology which ultimately happened to be major reason for various sort of subtleties and abstruse complexities in human relationships. The digital devices of the era instrumentalised human emotions and sensibilities, seemingly taking them away from the essence of human composite behaviour. The advancement and larger applicability of technology eradicated lenient/ soft aspects of human personality by inadvertent ways, leading to the dehumanization and disorders in human effecting relationships inwardly. The association of technology and psychology is deeply rooted with the progressive aspect of the human conditions connected with cultural, social and ethical nuances of social norms and ingredient of human nature. This association of machine and mind with its obsessive demands has resulted into many symptoms of mental disorders, diseases and distress largely pertaining with hallucination, delusion, obsessive syndrome, and anxiety, and neurosis, schizophrenia resulting into emotional, sexual and technological dehumanisation. This chapter concentrates to look at such employments of technology and its aftermath/ current psychological impact on human relationships. In order to achieve its objective it takes into account the binary relationships of man and machine, mental disorders, diseases and dehumanization associating them with some theoretical nuances. The chapter is divided into two parts, the first part of the chapter deals with technology and its impact on human world. The consequent changes that effected human emotion and

attachment in the age of technological era. The second part of the chapter engages with the select texts like *Beast with Nine Billion Feet* (2009) by Anil Menon and *Em and the Big Hoom* (2012) by Jerry Pinto with focus to examine mental diseases and disorders that made changes in human relationships.

5.2 Human Relationships: Psychology and Technology

Human being encounters the presence of technology in every aspect of their life. Its association with human life is very large and permanent. On the basis of human being's relationship with technology modern man is categorized as 'homo technologicus'. Human beings undergo various kind of problems everyday in this highly technological era and remedy for the emerged problem are sought from technological instruments only. Be it medical, educational and behavioral enigmas, for all kinds of complication technology are used these days as a tool to address existing problem in life of human beings. Technology has occupied the realm human's mind and its results have shown deeper impact on human relationships.

The progress of human psyche had has very deeper relationship with the mechanization and acceleration of human efforts with the help of technological equipments. From the inception of human civilization human mind has always been involved with the invention of technical tools used for reducing human labour and executing task in shorter times. It is evidently clear, looking at the progress of human civilization, that human mind/ psyche by its inherent tendencies have had been in a kind of conflict/ struggle to invent devices (technological inventions) beneficial for human's progress. The history of human race, from ancient to modern, is largely based on invention of numerous kinds of tools and intrumentalisation of these tools have been beneficial for reduction of human labour and acceleration of human efforts.

The basic understanding on the philosophy of technology and psychology shows that these scientific and technological inventions have attempted to poison the inert nature of human psyche. The modern psychology appears to state that scientific and technological advancement are the product of hatred, based on unequal relationship between man and nature or envisaging human possibilities. It can be conceived keeping aforesaid argument in account that the content or fabric of these progressive products is the result of fight, conflict and struggle, which consequently get translated in human behaviour because of its deeper association with the idea of conception to its instrumentalisation.

The foundational philosophy of technology is based on scientific definitions/ perfection and its basic ethics is to differentiate by creating parts and divisions leading to assembling of these fragments into one. The basic formation of technology is based on idea of fragmentation which takes shape of one as an assimilative force. So it can be assumed that the nature of technology to understand human life is based on categorization of everything in order to provide comforts, luxuries and facilities to human life. These very basic natures are transformed into human relationships while dealing with the instruments of such origin.

The human psychology which had gone ages of transition and transformation is drastically affected by these technological inventions. The psychological aspect of human personality still stands as dormant and hidden realm, having mysteries and incalculable capacities subject to research and interpretation. The psychological methods of introspection and inner investigation had assisted us to know about human psychology and its association with scientific and technological advancements. Human relationships seem to have become more complicated and complex due to the mysterious functioning of human brain. A lot of attempts have been put to understand

the progress of human psyche correlating with technological advancement, no better result could be obtained to understand the binary relationship between psychology and technology and its effect on human relationships. Human relationships are under ceaseless transformation and change which are commonly underlined as the ill workings of human psyche greatly driven by technological devices. Congenial and harmonious relationships are expected when peace dominates human psychology. The technological outputs do not comply with the harmonious aspect of human personality because of its inert opposite aspects.

5.3 Twenty First Century: Technology and Man-Machine Relationship

From the aforesaid discussion it is evidently clear that Twenty first century has highly progressive society and is often regarded as the age of technology. The rapid development in the field of science and advancement of technology has made it a technological era with various positive and negative outcomes. The invention of technology increased comfort to human life and helped in reducing manual workload. It has created an aura where human being has to rely on machine and technological equipments. At the one hand where it contributed a lot to provide comforts to human life, on another hand it gave birth to various challenges in terms of health and human psychology. Machines not only added comfort in human lifestyle but also it became the part and parcel of human life.

The development of technology for the benefit of human world came with higher cost. Technology which helped human being in many ways also became the reason for downfall of human and the human relationships. The emotional attachment and the human bond that was once shared among human went through major jolt in the twenty first century.

The different gadgets that were introduced in the new century assisted people in various ways making human life comfortable and easier. Life became more sophisticated and filled with comfort in the age of technological advancement. With the increase in use of machine and technology human being became intimate with machine that it became impossible for human to survive without help of machine. Human and machine in twenty first century became inseparable duo.

Various inventions of machine in twenty first century helped human being in everyday life. The labour that human used to put in everyday work was reduced with the invention of various machines. Not only in the industries but also in domestic sphere invention of machine replaced the hand labour. Form the development of nuclear weapon to the kitchen appliances, technology has made great impact in human life. Life in twenty first century is totally relied on technology. Human and machine have developed certain relationship that has become inseparable. Since most of the works are done my machine human are completely relied on machine. This reliability has created different aspect on human relationships with machine. Machine has become part and parcel of human life. The invention of computer and internet added another milestone to the advancement of technology. Man-machine relationship is another aspect of relationship that came up in the twenty first century. The easy access to world with the help of internet became the most important achievement of twenty first century.

The social networking sites which came up along with the development of different apps in twenty first century became field through which people were able to connect with friends and family across the world. The whole world became easily accessible through the gadget that was compatible in pocket. The invention of mobile phone, notepad and laptop and various other items helped human being in a way that

became very useful and efficient. With the introduction of internet and other various online sites people knew each other from all over the world. The whole world got connected with the help of internet and social networking sites. Human relationships at the age of such development went through different phases. The concept of 'online friend' and 'online date' became popular in twenty first century. The introduction of Facebook, Instagram, Whatsapp, Twitter, Snapchat and other social networking sites helped people to befriend people from all over the world. This connection helped people to know each other globally.

The global connection brought new possibilities in relationship. People came to know each other and sometimes the online dating and relationships also turned to offline relationships which also ended up in marriage. Sometimes the online sites acted as matrimonial. People sometimes fell in love with each other and got married. The wise use of internet helped people in many ways. Technology helped people to come closer in twenty first century. In the age of rapid development and hour of rush it became helpful for people to share their problem and connect with friends and family. The invention of various technologies helped people and made their life comfortable.

Human relationship with technology is entirely different in twenty first century. Kenneth E. Corey and Mark I Wilson in the book *Urban and Regional Technology Planning: Planning Practice in the Global Knowledge Economy* (2016) describe the importance of information technology;

> Information technologies, initially computers and later the Internet, were developed to improve information processing, offering new ways to collect and manage information. As information was minded for its

> value, emphasis started to shift in its economic valuation, with core information growing in value relative to the traditional product of the manufacturing era. (341)

5.4 Twenty First Century Technology and its Impacts on Human Relationships:

The misuse of technology has also created havoc in human life. The example from earlier century shows how technology destroys humanity. The two world wars from 1914 to 1918 and 1939 to 1945, fought in the earlier century are suitable example of such kind of destruction. The development of nuclear weapon and other weapon of mass destruction in twenty first century for the security purpose can be destructive. The use of technology for such purpose can be dangerous for whole planet. Technology can wipe out all the species of world if it is misused. The wise use of technology is beneficial for human kind but if the use if for destruction than it can be dangerous and harmful. The misuse internet can also be harmful. The means of connecting with people has also become means of disconnection with the instant environment. This paradoxical outcome of social networking is seen everywhere. People spent more time on internet and less time with family and friend. The use of social networking for the connection of people has disconnected people from the people around them. The use of Facebook, Twitter, Snapchat and Instagram everywhere and every time has created problem for many people. People have also developed certain kind of addiction. More time they spend on social networking site they are disconnected with the instant environment. Not only form family but the disconnection is from society as well which is seen as harmful.

Use of technology in everyday life has given different outlook of man-machine relationships. The rise of technology and various researches on artificial

intelligence is another aspect of the twenty first century. Among such development and advancement human relationships have also underwent many changes. The emotional attachment and love that was base of human relationship changed. Human relationship no longer comprise human only but with the advancement of technology man-machine relationship built up with the same vigour as with human.

The invention of ‘sex doll’ and humanoid robot took human relationships to the different level. The attachment towards such machine changed the concept of human relationships. When social humanoid robot Sophia was granted citizenship the whole concept of difference between man and machine was breached. When machine took special place in human life it became an undeniable fact that man-machine shared inseparable bond. Often it is seen in twenty first century that gadgets like mobile phone, tablet and notebook have become part of human body like a necessary organ for survival. Human are more attach to their gadgets than other human. This attachment of man and machine has developed different kind of relation. People spend their leisure time scrolling the feed on their mobile phone; the continuous availability on social media also shows another kind of trend that has swept twenty first century. The excessive use of machine in twenty first century has given rise to total reliability on machine.

There are many movies made on the theme of artificial intelligence and machine taking over human being in near future. The movies depict that the doom of humanity is in the hand of machine. The depiction of future and rise of machine is not just a fantasy but it can also be seen as warning. Mark Zuckerberg had to shut down Facebook’s Artificial Intelligence after it developed its own language unknown to human kind. The rise of machine often shown in science fiction films became

somewhat reasonable. The danger of man's reliability on machine also came up when robot starts communicating with each other.

Human relationships largely depend on the working of human psyche that always has mystery and complexities, commonly supposed to be influenced by the ideological and technical progress of the world. As far as the question of understanding human psyche and its links with technology is concerned, there is no clear cut amount of thought addressing the issue. No psychologist has completely measured or understood the various layers of the mind and its mystery. Thousands of books and theses have been written on the functioning of human psyche and its subtle dimensions. Hundreds of civilizations, technological and scientific advancements have been made possible by the progressive trends of psychology and technology combining with human brain. Human psyche tends to imagine mostly in negative and destructive way and does not process itself to tab into the positive and creative energies. As an outcome complexities represent themselves in the form of problems, which influences the peaceful life of human being. The millions of religious philosophical attempts have been put into action to balance negativity of human mind by the systematic and ideological orders. Notwithstanding that problems related with human relationships and mind to persist.

Many psychologist have propounded different theories on the minute functioning of human psychology and in response they have given a lot of suggestions to channelize the unbridled nature of psyche but this psychological suggestion have offer only a partial solution to the given problem related to human coexistence and relationships. The theories of the twenty first century appeared to be clueless to offer solution that may remove complexities of human relationships or human life. As

James Allen famous quote stands, ‘as a man thinketh in his heart, so is he…A man is literally what he thinks, his character being the complete sum of all his thoughts.’

Psychoanalysis is a set of psychological formula based on the process of psycho therapeutic theories and associated techniques created by physician Sigmund Freud. Freud and his colleagues were greatly influenced by the clinical work of Josef Brewer and others. Some of Freud colleagues and his students such as Alfred Adler and Carl Jung at the later stage of the psychological thoughts developed their own ideas independently. The psychoanalysis theory believes that a person’s growth is basically determined by the forgotten events in the early childhood rather than by inherited tendencies. It also believes in the fact that human attitude, experience, mechanism and thoughts are mostly motivated by irrational drives which emanates from unconscious realm.

The psychological interpretations suggest that the conflict between the conscious and the unconscious or repressed material can spring out in the form of mental and emotional disturbances greatly influencing human relationships. Their outcomes are understood as abnormal symptoms of human behaviour that includes anxiety, depression, neurosis, obsessive compulsive disorder and many more. These forms of abnormalities are identified as the root cause of changes and disturbances in human relationships of twenty first century. Lastly the elements of the unconscious are released and this process is obtained through bringing this material into the conscious mind.

No human being can live in isolation. Failure to live in harmony with the society is like living against nature. It is healthy to maintain the harmonious and compatible relationship with the members of the society. In the case of failure to

comply with the society, a person suffers from the intense mental agony. When he undergoes the insurmountable pain, there is an underlying cause of his suffering. When the warm love relationship is broken off between the loved ones, the psychological problems arise. In the event of discord and disharmony in the relationships, it is certain that there are some underlying and dormant causes. When one probes into the nature of the sufferings, it is easily found out that there is some mental conflict. In Freudian terms, this must be the conflict of "id", "ego" and "superego". Childhood experiences lay a strong foundation for the later day problems and also for the foundation of one's personality.

Of all the human arts and sciences, literature and psychology are interconnected. Literature is the noblest medium of expression of human psyche. A writer finds an apt and appropriate medium to express his troubled consciousness. He writes what he feels and what he sees around him. All that he writes is not completely fictitious, but it is the blend of fact and fiction. He conglomerates them to make a beautiful literary work, which contains the problems of human life. Mind works through life. If literature is the mirror of life, then psychology is the mirror of psyche. Of all the genres of literature, novel is a suitable medium to bring about the writer's view of life and its varieties. Psychological novel is a work of prose fiction which places greater emphasis on interior characterization, the motives, circumstances and internal action which spring from and develops external action. It explains the motivation of this action, character and characterization. They often delve deeper into the mind of a character than novels of other genres. The psychological novel can be called a novel of the "inner man". In some cases, the stream of consciousness techniques as well as interior monologues are employed to better illustrate the inner workings of the human mind at work.

5.5 Human Relationships and Schizophrenia:

In schizophrenia, there is an inconsistency between the behaviour and emotion of the person concerned. The persons suffering from schizophrenia are no longer motivated by real goals or facts, but by the whims of shifting fantasies. The schizophrenic reacts strongly to the hallucinations which are exciting to him. He expresses reactions to his imaginary experiences. The schizophrenic is emotionally detached from his environment. He does not care whether or not he communicates with the people around him. He talks not to converse but to express his fantasies. Their behaviour shows a virtual break with the usual human concepts of reality. Her characters live almost entirely in a fantasy world of their own.

5.6 Human Relationships and Neurosis:

Neurosis, psychosis and schizophrenia affect a person when he is in dilemma. The Freudian theory with emphasis of sex as the primary energizing force and neurosis as the result of unfulfilled sexual drives is not wholly endorsed by the modern psychologists. Karen Horney and Abraham Maslow are known as the Neo Freudians or Third Force Psychologists. They state that social and cultural conditions contribute a lot towards generating neurotic trends. Maslow says that every individual has certain basic needs. The non-fulfilment of those basic needs leads a person to self-contempt, self-hate and self-alienation. Neuroses arise out of a clash between an individual's attempt to adjust to some situations and his constitutional inability to meet the challenge. The contribution of Sigmund Freud in the field of psychology is taken as determinant factors to examine multifarious aspects of human behaviours.

Indian English novelists beginning with Bankim Chandra Chattopadhyay to contemporary novelist have delineated the complex problem of human condition in

Indian society minutely focusing on the complexity of human relationships in their fictions. These depictions range from public to personal and from inner to outer contradiction in domestic and public spheres accurate. Novelists from Bankim Chandra Chattopadhyay to Salman Rushdie, they have also depicted human relationships in their work but their representation of characters and situations are entirely based on the changes that came across in a particular kind of time and spheres. More the less this category of novelists have taken into consideration the alteration that human being and society went through with the passage of the time by natural inclination and impacts. When one looks at the novelists such as Salman Rushdie, Aravind Adiga, Ratika Kapur, Sashi Deshpande, Jhumpa Lahiri, Akhil Sharma, Anil Menon, Jerry Pinto and M.J. Akbar and their works, one finds that these novelists are heavily influenced by global forces that came into being with the emergence of globalization into the world politics. The novel of twenty first century are deeply rooted into the different dimensions of social and domestic issues, influenced from inside by various factors such as science, psyche and technology. The subject matter taken by twenty first century Indian English novelists are basically the issues of the age that has emanated by the inventions of technological devices and the questions of their adoptability by the human being. The narrative techniques used in the novel of the contemporary era has self reflexive mode and free play of unconscious role in their art of narration.

II

5.7 Delineating the Impact of Technology on Human Psyche in Anil Menon's *The Beast with Nine Billion Feet*

There are many science fictions and films which show the narration of future where everything is depicted, executed and maintained by machine. The future depicted is the posterity with machines predicting them superior than human being. Artificial intelligence with human traits is shown in various fictions and films. The depiction of future is often chaotic and with the downfall of human being. The novel *The Beast with Nine Billion Feet* (2009) by Anil Menon gives a glimpse of imagined future with advanced technology with the setting in 2040 A.D. The future which is depicted in the novel is the future of machines. The relationship that man and machine shares in the future as depicted in the novel surpasses the boundary that separates man and machine. The co-existence of man and machine in the depicted future has changed the relationship. The concept of transhuman in the future creates different aspect of human relationships.

The relation of man and machine in twenty first century is different from the earlier century. In the early century machine was seen as worker or labourer. Machine was given command to do the labour instead of man. And man was master of the machine. Machine obeyed man and it did whatever command it received from man. The concept of master and slave prevailed when it came for machine. But in the twenty first century machine was no longer slave. It became companion that guided man. Machine became helper that helped man in doing various difficult works. The concept of master slave was done away with. The advancement of technology not only liberated machine form the position of slave but it also gave the position of

companion of human being. The reliability on machine gave machine an important place in human life. Machine helped man in every field and every sphere of life. The advancement of technology improved the position of machine. The earlier relationship of master and slave turned to companionship. With the introduction of various gadgets machine was introduced to the private space of human being. Machine became more trustworthy than human and it was allowed in the private space of human. The breaching of privacy by machine also showed different picture in man-machine relationship.

The use of gadgets has taken special place in human life. They have become part of human life and shares inseparable bond with human being. Human are so much relied in these gadgets that they have made it their body part. Such bond with machine has changed the outlook of man-machine relationships. Machine is given special place in human life which not just changed the outlook on machine but also human relationships with machine. People give more time to than other people around. The use of internet which helped people in many ways also separated people from many important things. With people more engaged in social networking sites and other online things, they lost their touch with the instant environment. It separated them with the society and friends. The outcome of such relationships with machine often changed the relationship with fellow human. The advancement of science which became helpful in many ways also changed human society. The changes were both positive and negative. The social networking helped people to know people around the world. It helped them to make many online friends. People lost their touch with their own kind and enjoyed the company of machine more than their own. Such isolation form society also became harmful for society as people no longer belonged to society. They were more in social networking than actual society. People in twenty

first century became information gatherer rather than acquiring actual knowledge. The invention of various gadgets and inseparable bond with gadgets is making way for different future.

The year 2040 A.D as depicted in the novel *The Beast with Nine Billion Feet* (2009) shows the crumbling of human relationships. The concept of family, love and attachment changed and they were assigned less values. The responsibility in the family also severed in the age of highly mechanized society. Family no longer functioned like it functioned in the present. The year 2040 shows different aspect of family and familial relationship. The changes that came in relationships with the various technological developments are depicted in the novel. The love and attachment changed when the technology took the upper hand. It also became like machine operating on certain command. The familial bond which came with responsibility, devotion, loyalty and love also changed when people became more mechanized. The technological development reached its epitome and like human being machine was also given emotion. This breaching of difference between man and machine gave different outcome to human relationships. Francis in the novel states, "It's an emotional machine. You have to give positive feedback once in a while, or it'll develop all sorts of bad habits" (28) The development of emotional machine not just breached the difference but it also made machine equal to human being. In the twenty first century machine are made so powerful that human being who controls the machine often is seen as miniature. Machine is considered to be more intelligent than human being as machine does all the work that seems impossible for human to do. Not just for labour but machine has also taken its use in knowledge as well. The close relation with machine over a decade has change the outlook on machine. Man and machine in twenty first century has become inseparable

duo. Everything in twenty first century is done by machine. Human rarely use their labour or energy do any work as they leave everything upon machine. The trust that human develop over machine has created different sort of attachment with machine. The need of machine for human in daily basis has created reliability on machine to the extent that things seem impossible without machine. This reliability of human on machine in doing everything and even for survival human has created different relationship with machine. The existence of man in twenty first century seems impossible without the help of machine. The age of technological development has not only created human world sophisticated but it has also made human world totally relied upon machine.

Anil Menon has shown in his novel the development in science leading to the chaos. In such advanced society human relationship is often ignored. Relationships die slow death when technology takes hold in personal sphere of life. Tara, a girl of thirteen, lost her mother and her father too who was on hide out because of his invention. The family that is disrupted by the science is shown on the novel. Her brother Aditya or Adi along with her Aunt Sita lives together in one house. But the fragmented relationships are visible as Adi often sneaks out from house without informing anyone. Adi has no regards for his Aunt who in her seventies takes care of her brother's children. Such sacrifice is not appreciated by Adi.

> Sacrifice. Hate, hate, hate that word. As if we're charity cases. Did we ask her to sacrifice her life? She's the kind of person who's born to cope. Look at her life. Goes out of her way to pick up misery. She uses us like a beggar uses his sores: 'Help me. Please help me. Look at my poor, poor children. I'm poor. I'm so brave. Won't you please help.'

> Sacrifice, my ass. She's hooked up on coping, and you're just feeding her habit. (101)

Familial relationship is not respected in the age of advance development. The effort of Aunt Sita is not liked by Adi. After Sivan bhau left Pune for hideout because of his invention and his political involvement which was not liked by government his sister took in-charge of his house and his children. She belonged to the age where relationships mattered and where machine was not supreme to human being. Tara appreciates such thing and she often wishes to belong to normal family. Her father's exile made them targeted by government and people around. The sharp comments against her father hurt her and she often misses being the functional family. But this was not possible as the rapid development which comforted government was destroyed by her father and he was termed terrorist. That was the reason that her father had to flee.

Development in technology in order to help people is greatest achievement. But sometimes the invention often becomes dangerous for those who invent it. The death of Madame Marie Curie because of radioactive particle is one of the examples that shows science is not always kind to the people. Same thing happens to Sivan also his invention which was made to help people turned against him and made him flee away from his family and away from his country. And this not only affected him but also his family. His daughter Tara who was still kid was left friendless because of his tag as terrorist and his son Adi was often ridiculed. The distance that came in the relationships because of technology in the family changed the familial bond. The new technology that was introduced to help people severed the family and left fragmented and unattended. Tara also had to face the public humiliation of being daughter of a terrorist as Mandira states, "So it seems you're a terrorist's daughter?"

> Initially, the parents of her friends were friendly enough. But everything when they learnt who her father was. Sometimes the invitation would stop; people were nervous, even afraid, of associating with the wanted terrorist's daughter. Or the pity in their eyes would make it impossible to visit anymore; one mother had tried to stash a couple of hundred- rupee notes in her pocket. (30)

It is also well known that people do not like to associate themselves with the person who has bad reputation in the society. They isolate the person as well as his family from society which also makes difficult for their family to co-exist. This isolation breaks human bond with one another creating distance and misunderstanding with other human. Tara even as a kid understood human nature and the way they treated her.

The novel also shows various inventions like illusion pods, cars that hover and the various development in the field of biology. People in the age of such scientific development hardly had time for one another. They got busy in their own world as the world demanded more of their time and less involvement in other things. And this happened in Sivan's family also he was more involved in his work and people that he did not had enough time for his family. And when he was in his hideout his family had to undergo various difficulties. The family and relationship were not as important as it used to be in the age of technological development.

Adi's negligence towards his family and his habit of sneaking out became of distance relationship in family. His distance form family made him indifferent towards his family and his responsibility. With his father in hideout his Aunt suffered a lot but Adi was indifferent about it. He also neglected his work like his family

which often landed him in problem. It was difficult for Adi to cope up with the situation as he wanted to go away from Pune. He only dreamt about being away from the place where he lives. The familial relationship did not matter to him. Unlike his sister who tried to fix things and take care of her house and aunt Adi was not interested. He did not like to involve himself in domestic life. His interest in molecular biology and his project on sharks was appreciated by the team he was working in and very soon they promised him to take him to Imago. Adi's interest was different and far headed from the interest of his aunt that was why they often have misunderstanding. Aunt Sita belonged to different age and Adi belonged to different age.

> There was, of course, no way to convince his aunt that school was a waste of time. She had grown up in a world where success meant finishing school, then college, and them 'higher studies' (as if one ascend upwards to the cloud), and finally a steady well-paying gig where he'd steadily ignore the growing impulse to blow his unsteady brain out. That was called success. (41)

Such difference also became the reason for drift in the familial relationship. The age of technology with liquid computer and illusion pods could not keep the value of relationship in the same way as it used to be before. When car was given emotion and house itself became the manager of itself human relationship in such age is not same. The development in technology changed human relationships.

When Sivan returns home coming out from his hideout his children finds it difficult to cope with the situation. Sivan as political figure is preoccupied by his fans and followers after the party he supported came in the position. In such situation

where children were earlier isolated and very less visitor visited them but with the return of their father people came swarming in making it difficult for children. Tara tried to adjust with the situation but for Aditya who liked to be alone and undisturbed, it became difficult for him to adjust in that situation. The distance in familial relationship that was created when his father left them and started living in hideout did not change when he returned home. The technology that was believed to be helpful to people and the science that helped people to gain their right also became the reason for creating distance in the family. In the age of rapid development it was not possible for a single person to be available everywhere. The attention that family required was not possible in the age where everything needed to be monitored in a certain way. The familial bond in the age of rapid development of science and technology was weakened. The concept of family based on love and loyalty no longer worked as there were many secrets in the family. This secret kept from own family changed their relationship with one another. When Aditya stoles parrot and brought it home, he hid it from his Aunt Sita.

This secrecy in the family creates distance in the family. Aditya's desire of going away from Pune also became one of the reasons for the change in familial bond. His shark project and friendship with Vispala also known as Mandira added fuel to the fire. Aditya's inclination with the enemy of his father also shows the misunderstanding and the lack of communication among father and son. The unavailability of free time in the twenty first century is the reason for gaps and distance in the relationships. People are very busy with their work they hardly get time for their family. This negligence in the familial relationship creates gap in the family and family member becomes stranger. The lack of time for family changes the familial bond as everyone gets busy with their own life that they do not get time to

know each other and share their problem with each other. Sivan's family also goes through same problem. The father-son relationship where son sees his father as his ideal and hero is not found in the twenty first century. The distance created by the busy time schedule destroys the expectation and creates more gab in the relationships. Sivan could not bond with his son even after his return. He could not understand his son and the company he has chosen. Adi also found it strange to see his father in house.

> It has been almost three weeks since that fateful day, but with his father's arrival, all quietness had fled. It was strange. What's it like to have a long-absent father return? How does it feel to get up in the morning, stumble down the hall, find a familiar stranger shaving in the bathroom? Or to keep bumping into another man's things when you've been the only male in the house for a long time? Or to run down the stairs for dinner and find the chair you have always sat in – your chair – now belongs to someone else? Or to enter the house, and find it full of people you didn't know and hadn't invited? (128)

The environment of house disturbed Adi and made him more adamant to stick to his decision to go away to Imago with Vispala. He did not think it as an unethical to go against what his father`. The project that Vispala was offering to Adi was against his father's principle. But he did not care about his father's principle. He just wanted to go with Vispala and meet his friend who was his team in the shark project. Familial bond was weak than the temptation that technology was offering. The familial relationship and responsibility as son and brother did not have any place in the age of rapid development in science and technology.

Vispala's dangerous scheme to turn Adi against his father shows the fragility on father-son relationship. Adi is made to think that his father is against life because of Vispala. He is manipulated in such a way that he sees his father as his enemy. Relationship between father and son could not survive in the age of technology. Everyone felt that they were individual being and they also felt that they do not have to be connected if they do not want to keep. The bond of father and son did not exist any longer where technology has overtaken humanity. "My father is the City of Virtuous Deeds," thought Adi. Perhaps all fathers were cities: human-made, ancient, scarred and built on the ruins of other father-cities. (178) Adi's interest in research and Vispala's manipulation savored the bond of father and son. Vispala herself was not in good relation with her children. She was bossy woman who controlled life of many people. Her manipulation worked upon Adi but in the process she lost her children Ria and Francis who gave greater importance to relationships.

The concept of transhuman is also shown in the novel. Francis and Ria are transhuman from Nurth an artificial island. The transhuman among the world of human has given rise to different aspect of human relationships. The friendship that developed between human and transhuman transcended the boundaries of humanity. When Tara learns about her friends as transhuman she is dumbstruck but she accepts her friends for who they are and love them despite of their difference. The human made with the help of technology and that transcend the all the boundaries of being human is however befriended. Tara as a human befriends the transhumans. And they shares very special relationships. Though meeting the transhuman and befriending were part of Vispala's plot but they somehow overcome it and shares special bond with each other. This friendship between human and transhuman gives different understanding to the human relationships.

> "Transhumans think the next step in evolution is to transcend the limitation of the human body. Limitations of our senses, our thinking, our structure, everything. and we rely on technology to show us the way.
>
> … point is, we are crazy about technology. Cloning, neural implants, extra eyelids, gene therapy, quantum computing…you name it, we'll take two." (213)

Human's obsession with technology in the twenty first century has diverting human psychology in such direction that human are in process of breaching all the difference between man and machine. The advancement of technology has taken such a turn that human being is trying to go beyond the knowing. The realm of unknown wants to be explored by human being with the help of technology. Technology is used in such a way that they have become the part of human life and that cannot be separated. Human's quest for the unknown has often given birth to various difficulties. But the quest has not stopped.

5.8 Diseases, Disorders, Dehumanization and Relationships in Jerry Pinto's *Em and the Big Hoom*

The complexities and the complications that came in the age of development and advancement created various mental problems. The mental disorder became another issue of the new age. People in the twenty first century suffered from various mental problems like anxiety, bipolar disorder, depression, obsessive compulsive disorder, neurosis etc. The degradation of mental health in the twenty first century owes largely to the mental pressure that arose with the complexities of the age. The complication in the age of technology affected mental health and human relationships as well. The

advancement of psychology and technology transformed the way of life and along with it came the various changes in the society that made way for the sort of competition for an individual which also became reason for the degradation of individual's mental health. The highly accelerated development in the field of technology changed human world by creating competition/ complication and the mental stress in the age of rapid development which became the reason of the boost in mental illness in the twenty first century. The advancement of technology has changed the life style, it has added comfort and sophistication but it has also made things complicated that have made direct affect on human psychology.

Many people failed to cope up with new development in life style and the challenges that were brought in by the age and these complexities in society and human life often led to depression. Many people were unable to grasp the changes that were taking place and these inabilities became the reason for many people fall in severe depression in the twenty first century. The complication of the age also plays important role in changing human relationships. Tina Chakravarty in "Interface in Approaches to Mental Disorder in India: A Sociological Analysis" (2015) describes Mental illness as "Mental disorder/ illness is defined variously by different cultures and systems of health of mental disorders and the interface between different systems of health and healing is accordingly determined" (197)

Depression has become another major problem in twenty first century. It is often estimated that almost half of the population suffers from depression despite of age group and class. Though various medicines and medication are available and various awareness camps are held but it could not reduce the mental trauma. Development brought destruction along with; the workloads and the haste for achievement became another outcome of the age. The heavy rush in human life

largely affected human mind and often led to severe mental disease which not only changed the life of person suffering from it but also their family and human relationship. In the hour of such rush people became depressed. Though there may be various reasons for mental illness but it is often mental pressure that ultimately made its way for mental disorder. In the age of competition and progress it is often expected from an individual to acquire excellence. And this expectation created mental pressure which often became reason for the degradation of mental health of an individual. The crowd which came up in the new century only knew one thing and that is achievement. In the process of achieving something often people became anonymous. The identity is left behind and people in the crowd began to move forward without knowing each other.

The self-centered attitude of human in the century also brought forward the problematic relationships among them. Human in the twenty first century became self absorbed in the age of development. With such attitude of human being relationships among human also changed. The emotional attachment and human compassion among human lessen and people started being practical. The practicality not only changed human mind but it also affected the way of perception.

Mental illness in twenty first century boomed even after various medicines were introduced. The intake of various drugs created further complication and problems. The new century which also became epitome of development of science and technology became less help in dealing with the mental illness. Human relationships went through various challenges because of mental illness. Mental illness also became problematic and it also became the reason for the alienation in the society. Family with mentally ill patient faced many challenges. The demand of age along with the problem of mental illness in a family created difficult situation for the

family members as well as for the patient. And this challenged the definition of family and definition of familial relationships. The relationships which the ordinary family shares among each other are not found in the family of someone with mental illness. The concept of family and bond is often shattered or found lose in such family. The concept of normal is not found in such family which not only affects the relationship inside the house but also societal relationships hence changing the human relationships and the outlook on human relationships. With the change in human relationships the values of relationships also changes hence it changes society. It is often stated that people learn from their home and family but when family becomes dysfunctional and relationship among family member is ruptured it becomes difficult to expect from such people about the normality.

When family becomes dysfunctional it affects all its family members. The familial bond which is based on love often gets shattered. The belief system also changes among such family. The ordinary family which is also called normal family which functions properly often fails to understand. Mental illness often becomes curse for many families. The misunderstanding among the other people often changes the human bond. Sometimes sympathy from other people is not well received by the family which often ends in the feeling of enmity. The relation with society also changes as society often considers mental illness as unwanted. Sometimes they also receive abuse and often they are not welcomed. This hostility changes human relationships in society.

The concept of home also changed for those who lived with the patient of mental illness. Often living with mad person in a house became struggle. There was nothing like normal in their life as every moment was unpredictable. In such circumstance relationship took different turn. The concept of family and the bond that

is shared among the family members is not same as it is in other families. When life took different twist because of abnormal situation in home it became normal for people to see things differently. The concept of familial love and the familial tie lost its meaning. The complication that came with the new era of development also became another reason for the changes that came in relationships. The bond that kept people together vanished with the arrival of new system. With the new age came various technologies which often kept people busy with themselves. In such situation people hardly find time for someone who is mentally retarded. Though they try to keep things intact but they could not devote all their time as it was usually done. Often the stress from outside also came in play inside house. And when it came for someone with mental patient at home, the situation took bitter twist. With such twist and turn in the family and familial relationships, the bond that was shared by the family members crumbled and shattered.

Human relationships which came with various ties and various responsibilities changed in the new age of development. The restless world which became the outcome of technological development changed human relationships in the way that was hard to imagine.

People with mental illness are often treated as unwanted in society. Even in mental asylum they are often chained and kept like an animal. People are often forced to send the patient with mental illness to mental asylum because o their violent nature. Some families often find mental illness of their family member as burden and leave them in asylum. Such relation with the patient with mental illness not only shows the changed relationships but also the loss of compassion of human. The unavailability of time and the age of competition which became the outcome of development became the reason for such loss. It became difficult for people to manage time for family and

when it came for someone with mental illness it became more difficult so it was thought wise to leave them behind. The rapid pace of development was for those who could cope up with the development. The ones who could not cope up were left behind. Such mentality of age changed the human relationships. People with mental illness were not treated as human being in many mental asylums. When their family left them in mental asylum they did not left them in a hope of curing them. Many of the patients are chained because of their violent attitude and self harm. They are often given shock when they become violent. They were not treated as individual. They were just treated like living and breathing creature that did not have consciousness. Such in-human behaviour towards mentally ill patient shows the dehumanization of the age.

In the age where people were drifting away from each other and human bond loosing, dehumanization is not a new concept. Mentally ill people were reduced form human being to zombified being who are often seen as without hope. Families often leave them behind because they see no hope for them. The familial bond gets shattered with such disease which they think cannot be cured. Sometimes mentally ill people become burden for people around them. Whatever relationship that they share it become difficult for them to handle and often sends them away to mental asylum. Mental illness not only dehumanizes the patient suffering from it but also the family member as they are forced to give up on their emotion and attachment.

The novel *Em and the Big Hoom* (2009) by Jerry Pinto is about the family with the mentally ill patient and the hardship that family has to face because of the disease. The unconventional family and the relationships among the family members are depicted in the novel. In the age where development is in high pace and people are busy in coping up with the changes it becomes difficult to maintain balance between

family and individual life. But when it comes for mentally ill patient at home it looks next to difficult. Role of mother in a family is very important. Mother is often considered as pillar that holds house all intact. But when mother becomes dysfunctional the family has to face various difficulties. Imelda who is also known as Em gets diagnosed with maniac depression or bipolar disorder and she often tries to kill herself. Mental illness disrupts functioning of family. Mother with such mental illness affects her children and the family as whole. Mental illness of mother often changes relationship that mother and child shares. The bond of mother and child which is considered as pious and example of love is not found when mother is mentally ill. The word which a normal mother does not utter in front of her child is said easily by Em. "I thought you boys knew everything about the cock and cunt business!" (07) Her mental illness gives her license to speak her heart out. There is no limitation for Em's mentally unwell brain. Unlike other children of normal mother, Em's children understand and try to cope up with her illness. They did not get normal childhood. The illness not only affected mother but her children and also her husband. The concept of family and home became different for the family who has patient with mental illness. Augustine Em's husband who is called with various names by Em and her children like Big Hoom, Angels Ears takes in charge of everything. He acts as both mother and father for his children. The relationships in such family are often seen as awkward for outsider. Not only the familial relationships but also the relationships outside family are disrupted. People do not visit mentally ill patient as they think that they would not like it. And in the case of Em it was true. She did not want people to come to her. It was just her mother who kept visiting her. Less contact with the outside world also isolated them from the outside world. Also answering thousands of questions was not liked by children. It also becomes tiresome for

children to answer how their mother was doing. As they could not find right answer to the question. They were often been ridiculed for being children of mad woman.

Madness in society is often considered as unwanted and they are often ridiculed. There was time when mad people were sent off in an open sea never to return as they were seen as disease of the society. But when time changed various mental asylums came up and mentally ill people were sent to asylum. There were various reasons for sending mentally ill people to mental asylum. But many mental asylum treated these mentally ill people in in-human way. Often people were manacled and were given electric shock. Though people were calmed by the electric shock but it also took their existence as human. When Em was given "Electro-Convulsive Throppy… ECT, Shock Treatment" (196), she became calm but something was lost in her. This form of shock therapy helped to calm the mentally ill people in their fits but it also took away from them the real essence of being human. Em became different person after she was given shock therapy. The feeling of betrayal was visible on her face when she returned home. Sometimes help does not turn out to be helpful when it comes to the people who are mentally ill.

The pain and suffering that one member of family goes through because of mental illness also affects other family members. The bond of family which is based on loyalty and love often makes it difficult for them to think rationally. They often go through various dilemmas. Mental disease manic depression which Em got did not just affect her. It affected her husband, her children and also her mother. They were often made to live in such circumstances that they felt helpless. Her children were ridiculed by their peers and neighbours also stayed out of their house. Often in school children were mocked by their friends because of their mother's madness. They were abused and laughed at because of their mother's illness.

> One day, under the huge mango tree that stood in the schoolyard, with a bunch of schoolboys standing around me, mocking me for being son of a mad woman, I thought suddenly and automatically: ' I want to go home.' And then I thought suddenly: 'I don't want to go home.' I remembered thinking, 'if I go on like this. I will go mad.' I tried not to think too much about home as a concept after that. (148)

In such situation it becomes difficult for children to cooperate and understand. Unlike an adult who knows much more than they do, children often found it difficult and had to struggle a lot while trying to understand. The concept of home which people find as safe and secure place; a place of comfort but for those who had mentally ill patient at home it was not the same. The concept of home differed so did the concept of family. For children it became difficult to understand. When narrator says that he did not want to go home it also suggests that he did not want to live the life that way. He wanted things to go normal. He wanted his mother to be normal like any other mother. But that was not possible when he thinks about his home he remembers daily struggle and the suffering of his mother. And he wanted to escape from all this. He wanted to stay away from these struggles.

Mental illness not just shattered the normal routine of a family but it also affected the bond of family. Unlike other children who were taken care of by their mother, it was children who were often worried about mother. Em's illness did not just change the routine work but also it changed the roles in family. Augustine or Big Hoom had to take the role of mother as well. Though Em visited hospital but she was more comfortable at home. And Big Hoom made sure that she is taken care at home. The strong bond of husband and wife is seen in Em and Big Hoom's relationships. But not all the time such bond exists. In some case this relationships die violent dead.

Often the spouse with mental disorder is divorced or sometimes they go for second marriage. Mental illness also changes the love and affection spouse have for each other. When Em is diagnosed with mental illness it not just affected her family life but it also affected her sexual life with her husband. Her abstinence from sex also became problematic for her husband and for her as well. Mental illness often raises the question on sexuality. When one spouse is mentally ill it also raises the chance for the spouse to keep extra marital affair. The physical need of person often changes their relationship with their spouse. When one does not get what one want from their spouse it often leads them to extra marital affair. Hence, mental illness also becomes reason for the drift in the husband-wife relationship. But Big Hoom does not keep extra marital affair even though Em allows him to go for it.

> Though I told him once. Mad people don't want sex. They kick sex drive out of you with those pills. No, even before the pills. There's so much in your head that you can't bear any distractions, you want to pay attention, careful attention, otherwise everything is going to explode.
>
> …. Get a maid servant. One of those nice buxom girls. She might even teach your son. (53-54)

Relationships functions awkwardly because of the mental illness of one of the member in family. The husband wife relationship also is different from other husband and wife. Unlike other wife Em even in her illness she understand the need of her husband and allows him go for other option. There comes entirely different concept of relationship between husband and wife.

Mental illness of mother affects her children. Children often have to struggle for many things as their mother who was supposed to take care and be the closest contact becomes dysfunctional. They often feel difficult for children to cooperate all the time with such situation which is entirely different from the normal. The want of being normal family always lies in the head of the children. They often crave for the normal life where they do not have to worry about their mental illness. They often became annoyed with the same situation and same thing that keeps repeating. Unlike other children they are always worried and always in constant struggle. Their mind was always filed with fear. Some unknown fear hunted them all the time.

> I feared hundreds of things: the dark, the death of my father, the possibility that I might rejoice the death of my mother, sums involving vernier calipers, group of schoolboys with nothing much to do, death by drowning. But of all these, I feared most of the possibility that I might go mad too. (58)

The fear of losing their own mind over such situation also hunted them. Often mental disease is hereditary. And the prospect of getting one from their parents also scared the children. They often get sharp comment from their schoolmates and often their neighbour. They often feel that they are ostracized from the immediate environment because of the mentally ill patient at home. This also makes them want to drift away. This desire of drifting away changes the relationship that they had as a family.

Mental illness affects relationship in a way that is hard to imagine. Relationship which has its base on love and affection takes different turn when it comes for mental illness. Mental illness is not treated like other disease. When people gets other disease family and friend comes together to look after the patient but for

mental illness people likes to keep distance. This distancing from mentally ill patient also shows the changes that mental illness brings in human relationship. The disease becomes a reason for drifting away and sometimes it also becomes reason for the break in relationships. It is often seen that mentally ill people are abandoned by their family member in order to keep clean sheet for themselves.

The role reversal in family is also common phenomenon. Things that looks awkward for the normal family becomes routine for the family with mentally ill patient. Em is carefree woman who does not worry about anything not just because of her disease but she had always been such even before getting disease. Big Hoom takes charge of everything in house. Unlike normal family where woman is in-charge of household Em's disease keeps her on periphery. Her child often scolds her for doing something which they do not find appropriate. Her act of self harm and visit to hospital is counted as normal routine for her children. Em often tries to kill herself. And she is often admitted to hospital for few days. Keeping her alive becomes main agenda for her family. Such abnormalities in family affect family members differently. The state if being alert all the time and worrying about suicidal wife or mother becomes difficult task. Sometimes when patience goes out of holding they often argues. Not only husband but also the children lose their temper sometimes. Unlike other family where children fear their mother and do not raise voice it becomes difficult for children not to chide mother who is mentally ill. Children often have to remind their mother about what she is speaking of and with whom she is speaking. And sometimes when things go out of hand they often scold her. It became their daily routine to live with awkward situation. Things which look abnormal for other children and other family are normalized by the family with mentally ill patient. They are forced to accept it and deal with it in their own way.

I could not remember ever feeling so violated and hurt.

'Shut up,' I said and I could hear my voice beginning to tremble with tears. 'Shut up. You disgusting bitch.'

'Do you want a cuppa?' she asked, suddenly herself.

'Are you fucking mad?' I was almost beside myself. (138)

Mental illness not just changes the relationship in the family but it also affects people and their relationship with society. When one of the member of family is mentally ill, person belonging to that family is constantly ask the same question. And these questions sometimes offend the person which changes his attitude with the society.

Isolation from society is also one of the effects of mental illness that changes human relationship with the society. Mental illness is often considered as unwanted in society and mentally ill people are often suggested to be taken to mental asylum. But society also targets the other family members of mentally ill patient which changes their relationship. The hostility of society sometimes ends up with the break between society and social system. Mental illness in family not just savors human relationship with society but it also changes the belief system. The loss of faith becomes another aspect. When people are isolated from other human being and the human bond breaks they often seek their answer in God. When science and technology fails to explain it is often thought that only god can explain. And the faith on God becomes human's greatest weapon against the trouble that they are in. but in the case of narrator, it did not happen. His mother's illness could not be cured with prayer. It is often seen that people who are in great trouble place their faith in the hands of God but when God cannot help them they lose their faith in God.

> I lost my faith as an hourglass loses sand. There was no breaking moment but one day I found myself reading the Gospels without a twinge. T had always hated the Gospels because they had unhappy endings, all four of them. They seemed rushed stories. He's born. He grows up. He preaches. He cures. He saves. All this is in the course of ne chapters. And then that Thursday and Friday, the horror of this foreknowledge, the last desperate plea to be permitted to elude this ordeal, the abandonment by friends who cannot keep vigil with him, the humiliation of his nakedness, the pain of the scourging and the crown of thorns, the mocking crowds, the crying women, the cross, the crucifixion and even the last request – 'I thirst' – denied. I had always felt genuine distress at all this. (67)

When human is constantly tortured with same question and situation it becomes normal for the human to want for escape. Often human seeks God as escape. But when God fails to give refuge to person, it becomes difficult for the person to cooperate with the surrounding. Em's illness was something that her son the narrator could not understand. When medicine failed to do its work and Em suffered form same pain and agony, her children laid their faith in God. They placed their faith in God and prayed for her well being. But God failed to answer their prayer. Science could not help their mother and God did not help their mother. When no one and nothing came for their aid, they lost their faith in everything. Mental illness could not be explained easily. Though they try to dig out the past of their mother and find out how it happened to her but all their attempts were in vain. Em seemed to be normal in her teens and there was no trace of madness found. So when there was nothing that could be done they gave up and accepted Em's illness. There was no explanation for

Em's illness and no one could cure her illness. In such situation losing faith on everything that they placed their faith was obvious for them. The unexplained terror haunted them.

> No one could offer any explanation for the suffering I watched my mother go through. Nothing I read or heard fitted with the notion of a compassionate God, and God's compassion, one uncomplicated, unequivocal miracle of kindness, was the only thing that could have helped. The sophisticated argument of all the wise men of faith – their talk about the sins of a past life, the attachment to desire, the lack of perfect submission – only convinced me that there was something capricious about God. How could one demand perfect submission from those who are imperfect? How could one create desire and then expect everyone to pull the plug on it? And if God capricious, then God was imperfect. If God were imperfect, God was not God. (68)

Such a loss of faith in God took human relationship to the different direction. It created doubt in the belief system and changed the way of perceiving the human relationship. The illness not only created drift form human society but it also created drift from God. Such drift can also become dystopic. The human relationship took different shapes when it came for mental illness. The isolation form society and loss of faith in God made it chaotic.

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Chapter 6

Terrorism, Communal Disharmony and Postmodern Subjectivity

6.1 Introduction:

This chapter deals with the terrorism and communal disharmony leading to the condition of postmodern subjectivity in the twenty first century and its effect on human relationships. The changes that influenced human relationships with the emergence of terrorist activities across the world and imposed threat to human life influencing human relationship are the subject of interrogation and analysis in the chapter. This chapter attempts to examine and interrogate the reason of flowering terrorism in India along with the communal conflicts and violence. The communal disharmony is stated to be one of the reasons for the spread of terrorism in India. The chapter has particularly dealt with the changes that came along with the communal disharmony and affected human relationship leading towards the circumstances of postmodern social condition. The selected texts for the critical engagement and analysis are Salman Rushdie's *Shalimar the Clown* (2005) that shows how terrorism changed the face of human relationships and *Blood Brothers: A Family Saga,* (2006) by M.J. Akbar, exposes the communal disharmony and the problem that came up with the communal violence in India.

6.2 Terrorism and Twenty First Century:

Terrorism has become the major problem of the twenty first century. Though the concept of terrorism has always been there; but the start of twenty first century witnessed the havoc caused by terrorism. The increase of recent terrorist attacks has created chaos, confusion and sense of insecurity among people. The security of public

became one of the major issues in the twenty first century with the rise of terrorism that has taken to the different level with the development of various weapons. There are various established terrorist organizations which have caused global threat, creating the situation of fear and panic all around the world. The terrorist attacks happening in the every part of the world, has forced us to think on the question of retaining humanity. The advanced stage of science and technology has contributed inventing various deadly weapons imposing threats to human existence on the earth. The invention of nuclear weapon which was for the security of nation has also become a threat. Unlike the older concept of war where nation fought with each other, terrorist targets innocent civilian and kills mass for their own hidden agenda. The threat for civilian created the state of panic for civilian all over the world as there was no certainty about the next terrorist attack. This killing of innocence also became threat to the humanity. The ruthless killing of the innocence changed the concept of human relationships. The threat on humanity changed the perspective of looking at each other. It also wiped away the trust among each other and created distance from one person with the other.

6.3 Human Relationships, Communal Disharmony and Terrorism:

Human relationships under the threat of terrorism turn out to be insecure, doubtful, fragile and discriminatory. The mass killing of civilians brought insecurity and distrust among the people forming distance from one another. The concept of universal brotherhood was also questioned by the terrorist activities. The fear in human mind changed their way of looking at human relation and the world. In the book, *Explaining Terrorism: Causes, process and consequences* (2011) by Martha Crenshaw; terrorism is explained as; In 2004, the U.N. secretary-General's High-level Panel Report defined terrorism as:

> any action… that is indented to cause death or serious bodily harm to civilians or noncombatants, when the purpose of such act by its nature or context, is to intimidate a population, or to compel a Government or an international organization to do or to abstain from doing any act. (2)

Terrorism has become a major challenge for the global security. The international terrorism is spreading rapidly resulting in various terrorist attacks globally. Various terrorist organizations like ISIS, Taliban, Al- Queda and others have become the global threat. The security of every nation is at stake because of such terrorist organizations which are active globally. The state of agony prevails among the people because of the terrorist attacks. The suicide bombing, open fire on civilians, kidnapping and extortion have created chaos in the society. Human relationships in such situation have changed. There is no place for trust in the twenty first century as there is no security of life. People are not able to trust one another as the security of life is not there. The rise of terrorism has made people question the loyalty of everyone. The attack on innocent life has changed the world and the outcome of this change is devastating. The mass killing has resulted in loss of faith.

The relationships in such situation also changed as human no longer could trust one another as a result of sense of insecurity emerged after each terrorist attack. The veiled identity of terrorist and the way they act also changed people and the fear made people hardened themselves. The changes in human relationships that came as the result of insecurities provided various perspective to look at the world. The nation in the grip of terrorism failed to assure security to its citizens. People could no longer trust government as terrorist targeted civilians first and the lives of civilians seem always in danger. Terrorist attacks on various places and killing of civilians gave rise to certain terror among people. Development of various weapons and possession of

such weapon in the hands of terrorist was another problem that people feared about. H. Parameshwar Hedge in the book *India under the Shadow of Terrorism* (2005) writes, "Modern Terrorism, with sophisticated technological means at its disposal and the future possibility of access to biological and nuclear weapons, presents a clear and present danger to the very existence of civilization itself."(132)

The wake of twenty first century saw the growth of terrorism in large number. The society in twenty first century is chaotic with terrorized state of mind. People in the twenty first century finds world less secure as the rise of terrorism planted certain fear in the mind of people. Terrorist did not care for moral and values as their main motives are to terrorize people and to achieve what they want. Terrorist is often seen as man operating on certain frenzy. The conscience of terrorist is buried under their motif. There may be various reasons for the person to be the terrorist. The wars fought among the nations were horrific but the horror and the fear bought by the terrorist is worse in the twenty first century. The unannounced killing of innocent people and no regard for human life has also dehumanized human being. The instinct of terrorist to kill people and to implant fear in the mind of people often makes them like machine programmed to operate in certain command. The degradation of human into the killing machine also became new aspect of terrorism. Unlike the great warriors of the ancient time who won glory on wars by killing the enemy, terrorist is a masked person who takes lives of innocent people. The glory won by the warrior in the battle field and the terror created by the terrorist is entirely different. The way that terrorist acted like a machine without conscience itself is the proof that it is the downfall of humanity. Terrorism not only affected the progress of human kind but it also created problem on the daily sphere of life. Terrorist harbouring nations were looked down upon and this created problem for the civilians of the nations. It not just started

hostility but it also started the communal disharmony and racism. Terrorism made ways for various feuds in the neighbourhood changing the earlier relationships among the neighbours.

The spread of terrorism in the twenty first century changed the entire outlook of human perception and society. Many nations are struggling to check the terrorist activities. Terrorism is a global menace that has created chaos globally. Not just a single nation but the whole globe became the victim of terrorist attack. Terrorism has threatened every nation and created fear across the globe. Human relationships in such age of insecurity became de-centralized from within exposes narrowness in terms of relationship. The human compassion is lost in the age of terrorism. The aim of terrorist to create the fear among the people became potent. The continuous threat on global security changed the international relation. Terrorist organizations which came up to achieve certain goals of their own made people suffer. The odds with the government made people pay the price. The attempt of making their point to the government through killing of innocent people created havoc in the mind of people. The whole world faced problem in the hands of terrorist. The various terrorist attacks and the insecurity that terrorist created in the nations created chaotic situation. The hijacking of plane, kidnapping people, suicide bombing and many more terrorist activities created panic among the people. The civilians were greatly disturbed and their daily life was also disturbed. *Psychology of Terrorism* (2007) by Bruce Bongar, Lisa M. Brown, Larry E. Beutler, James N. Breckenridge and Philip G. Zimbardo, states that;

> In the Age of Terrorism, civilians are both the targets of direct violence and the intended audience for the violent outrages. The strategic intent of terrorist groups is to inflict psychological trauma on civilian

> populations and thereby undermine popular support for the current policies of democratic governments. (161)

The 9/11 attack which was seen as panic to whole world changed the face of the world. With this attack communal violence across erupted all over the world. The attack of 9 September 2001 marks the dangerous terrorist attack in the history of terrorism killing thousands of people and injuring other thousands. The attack on World Trade centre terrorized whole globe which also started communal hatred. The attack on the powerful nation like America made people come with many questions. The whole globe was in the state of shock and terror. The rise of such terrorism which shook whole world changed the perspective of terrorism. Since the terrorist were from Muslim country, Islam as the religion was considered as the most dangerous religion around the world. This terrorist attack also gave birth to 'Islamophobia' and the Muslim people in minority were ill-treated by their neighbours. The attack also changed human relationship. Dr Nazrul Islam in the book, *Islam 9/11 and Global Terrorism: A Study of Perception and Solution* (2009) writes;

> The attack on World Trade Centre and Pentagon made the Muslims, especially the developed countries like the USA, those western Europe and even elsewhere, suspect A Muslim name is sufficient to invite discriminatory checking, inquiry and interrogation in any airport and also other places. (3)

The attack of 9/11 not just triggered the terrorism but also it triggered the hatred among people. The hostility to Muslim in the Muslim minority area changed the relationship between Muslims and rest of the people. Even in the farthest corner of the world Muslim in minority were targeted and were termed as terrorist. This hostility

also gave birth to the communal hatred. As the outcome of the hatred people started killing innocent Muslim people as the revenge for those who were killed in the attack of 9/11. This process of killing and hostility changed the face of earth. The new phase of revenge came in the existence. The hatred that rose with the killing of civilians was more magnified with the time. In such age of hatred human relationships that have its base on love, compassion, trust and understanding changed. The changes among the people and the universal brotherhood were lost in the violence. The terrorist attack not just terrorized people but it also brought out the hatred among the people. People also became ruthless like terrorist. The lost of compassion in the human changed the human relationships. The instant neighbours who were once held dear became enemy because of the attack. People were looked with doubt and hatred. People from Muslim country were misunderstood. They start to face humiliation after the attack. Many people misunderstood and showed hostility. This hostility ignited another fire among those people who suffered humiliation. The older relationship of universal brotherhood did not survive the attack. While government was busy dealing with the terrorist attack, common people became harbouring the sense of enmity in their mind. The sense of enmity changed human relationships. The evil of terrorism not just grabbed terrorist to perform heinous crime but it also made common people go in same pit.

6.4 Terrorism and Question of Peace in the Twenty First Century:

Terrorism in the twenty first century became threat to the world peace. It has become a challenge to the humanity and all the belief system. The threat on the security of human life that terrorism possessed globally became challenges for authority. Various terrorist attacks all over the world made authority fear for the next attack as terrorist only target civilians. The random firing on various major capitals made it more

difficult to reason with the terrorist. The criminal activities carried out by terrorist could not be lessened even after various measures taken and people remain in constant threat. *Psychology of Terrorism* (2007) by Bruce Bongar, Lisa M. Brown, Larry E. Beutler, James N. Breckenridge and Philip G. Zimbardo writes, "Terrorism inflicts immediate damage in destroying lives and property but terrorists hope that the long-standing costs will be much greater." (22)

International terrorism became major problem in twenty first century. The global threat of terrorism made many nations to come together to address the issue. Terrorism possessed threat to the people around the globe and this threat of terrorism changed human relationships globally. The ruthless killing of people made people to question authority about their security. The brain washed terrorist slaughtered people without any regard for life. The slaughtering of people like animal gave rise to the issue of dehumanization. Terrorist became killing machine and civilians became cattle in the slaughter house. Governmental authorities were helpless as the security was breached by terrorist and people were killed. The constant terrorist attack made people lose their faith on government about their security. The way terrorist destroyed public property and took life of civilians made it difficult for people to believe that they were safe. After the attack of 9/11 communal hatred came up which not only changed the relationships but it also destroyed the trust among people. The terrorist attack triggered the hatred among people. They could no longer believe in the goodness because of their loss in the attack.

Human relationships in such age of terrorism had to go through various challenges. People were unable to trust as each other as the result of various terrorist attacks. People became hostile to each other in such a way that the concept of unity was lost. Communal hatred changed the relationships of people with one another. The

kind of misunderstanding that prevailed in the world changed the international relationship. In the name of security many countries developed nuclear weapon. Countries that were suspected of harbouring terrorist faced many problems. Powerful nation made their bases in those countries to fight against terrorism. The integrity of such nations was lost because of foreign intervention. People of such nations also faced various problems. People of such nations were often termed as terrorist and they were treated with hostility which made them changed their perspective of looking at the other countries. The terrorist attacks severed all the belief of people over government and also their fellow being. The ruthless killing of people also became problem for the world peace. Many people who worked for the promotion of world peace and universal brotherhood also faced severe problem with the terrorist attacks. The loss of compassion in human being became the major problem of twenty first century. In the age of threat people did not believe in love and compassion as solution of all problems. The ruthless killing of one another questioned humanity.

6.5 Terrorism and Hindu-Muslim Conflict:

Terrorism in India after the independence of country is largely due to the communal disharmony. In the country of vast cultural diversity and multi-culture, terrorism started with the spark of communal feeling. The violence that they face in the name of community made them raise their voice and terrorize people in order to come in the lime light. The communal disharmony led to the separatist movement which resulted in creation of various terrorist groups. The communal injustice triggered the war among the community and started the communal violence. The multi-cultural country like India with people of different castes and communities; and with the difference of belief system people cannot be brought under one umbrella. The difference often

created hatred among one another when the culture was misunderstood. Hence they started the violence upon one another.

Terrorism in India basically started with the idea of safeguarding the culture of one's community and with the superiority of one's culture. The demand for separate state for particular community made its ways to terrorism. The attack on pilgrims and the student shows that the terrorist would not stop at anything. To make their point and to come in the attention of government terrorist attacks civilians. Terrorist attacks the ethics of the society to make government morally bend over to them. Some terrorist in the name of religion kills people of other religions. Some in the conflict of the community kills the people from another community. India after independence saw the rise of terrorism in the abundant way. The divide and rule policy of British became the legacy for people to spread terrorism. People divided themselves in community and started to see other community living side by side as their rival and they started causing harm in the way that was not thought about. Different community wanted separate state and they started violence. People tried to manipulate government through the act of violence.

Hindu-Muslim rivalry that was in the pause for many years once again gained ignition after the partition. The violence done to the Muslim in Muslim minority area by the Hindus and the violence done to the Hindu in Hindu minority area by the Muslims triggered the communal dispute. People from the minority community felt insecure and they were often faced domination. This hegemony of majority over minority sparked conflict among the two communities. This communal disharmony took the shape of terrorism. The demand for separate nation or state for the particular community also became one of the reasons for the rise of terrorism. Panchanan Saha in *Hindu-Muslim Relations in a New Perspective* (2007) writes, "The religious beliefs

and social institutions of Muslims sharply contrasted with those of Hindus, which prevented the process of absorption. There was not much common ground between Hinduism and Islam." (53)

6.6 Insurgency: Violence and Terrorism

The rise of insurgencies also made way for terrorism. Various insurgent in different states made way for the rise of terrorism. Terrorist targeted common people which brought insecurity among them. The demand for separate state also became problem for national integrity. The unity of nation was in stake because of various terrorist organizations that came up. The challenge of fragmentation of the country came up with the rise of terrorism. The spark of communal violence and hostility among one another also became problem for the country. The attack on pilgrims gave rise to religious intolerance. With the rivalry in the religion and communal dispute common people suffered a lot. The wake of twenty first century in India saw the rise of terrorism. The communal dispute in various part of the country led to the formation of various terrorist organizations. The attack of 9/11 in America also added fuel to the warring community of India. The 'Islamophobia' that was sweeping whole globe also affected India. The Muslim in Muslim minority area was termed as terrorist. Muslim in minority all over the world suffered because of such misunderstanding. Ignorant people of the world considered Islam as a religion of violence and this affected all the people who followed Islam religion. People from the neighbourhood showed hostility towards their neighbour who followed Islam religion. This conception made people hate each other more. With such hostility and humiliation it changed the relationships among the people. Human relationships in such circumstances and situation changed. The age old relationship changed among the people. People who once lived in harmony and brotherhood became enemy of each other.

Terrorism became major problem in India as well. Many lives succumbed to death because of various terrorist attacks. The life of civilian became insecure with the rise of terrorism. The threat to life made people lose their faith in government. The communal violence that spread like a wildfire also created hatred among each other. Terrorist made this their advantages and took sympathy from the people of their community. This further ignited the fire of hatred among the communities. People began to see their neighbours as rival and they started to poke each other. In the name of community and religion many people joined terrorist organization as a support. Killing of people in the name of religion and community created certain kind of hatred towards the community. India being a multicultural country has many communities and various religions. And in such situation people form one community feel neglected when compare to the other. There have been various insurgencies and uprising of people demanding particular thing for the advantages of their community in the particular place. Sometimes these insurgencies make its way to form terrorist organization. It is also well known fact that terrorist inside the country gets their funds from the people who resides away from the country. People who migrated to the other parts of the world support their community by giving funds to the terrorist organization of their community. This awkward sympathy toward the terrorist increases the terrorist activities. Kidnapping, robbery and extortion became another way of raising fund. The supply of arms and ammunition is done through smuggling form other countries.

II

6.7 Changing Human Relationships: Hindu versus Muslim Conflict in Salman Rushdie's *Shalimar the Clown*

Salman Rushdie's *Shalimar the Clown* (2005) is based on the notion of changing human relationships of distinct two communities; Hindu and Muslim particularly located in the valley of Kashmir. The end of age old brotherhood and the process of making of terrorist are minutely depicted in the novel. The communal hatred that started with the interference of outsider swallowed the love and brotherhood that the two communities shared for several years. The spark of communal violence and the hatred for each other's community is stated to emerge from the outside context. People who lived in harmony and who loved their neighbours and respected each other's religion were doomed with the communal hatred that was instigated by the outsider's ideas of divide and rule. The emanation of terrorism not only terrorizes the common people but it also changed them from within. The terrorist adulterated the mind of common people with negative ethos related to community, religion and social differences either with coercion or with manipulation turning them against each other. And if the people refuse to accept or bow to them they faced the wrath of terrorist.

Terrorism did not just terrorize people's cultural and existential condition but it also made people to bend their moral. The terrorist attack on schools and pilgrims are examples of brutality that terrorism imposes. Killing of people without remorse just to make their point in front of government or higher authority changed the mindset of people. In the name of religion terrorist killed people without thinking twice. The action of terrorist shows that they do not have any regards for the human life. Terrorist uses human being as the means of gaining their goal. The brutalities

towards human changed the concept of humanity and jeopardize the human bond. They act as killing machine which was commanded by the other. This thoughtless killing of people made them less human and more like machine.

When Noman Sher Noman also known as Shalimar the clown in the novel joined terrorist organization he had only one thing in his mind and that was revenge against those who wronged him. It was the terrorist organization which he joined that taught him hatred towards the other religion and to kill the ones who were termed as 'infidels'. The organization turned Shalimar the clown to the killing machine that worked on the order of his senior/ superior and killed people remorselessly. When the personal reason gets mixed with the political issue it becomes a dangerous combination. In order to take revenge he joined terrorist organization. In the case of Shalimar the clown same thing happened, his personal enmity was manipulated by the terrorist organization and they used him for their benefit.

When the militant created communal divide in the village of Pachigam and Shrimal, people tried to resist it. The age old harmony was not so easy to disrupt as both Hindu and Muslim lived in brotherhood. But the divide was to be made in order to inflict violence on the community. The unity among people was to be destroyed so that they can inflict fear upon the community. The demand of separate nation was possible only if the people also demanded for the separation. The cunningly devised plan to turn one community against other was the basic strategy of the militant. The imposing of hatred among the community was a manipulated move of the terrorist. They imposed hatred in the community and tried to turn against each other. Shalimar the clown upon becoming the terrorist turned against the people he had known all his life. There was no human feeling in him; he was filled with hatred with killer motif. Bombur Yambarzal clearly mentions, "Tragedy has struck that man so hard it's not

surprising he looks like he would cut your throat if you snapped your fingers at the wrong time, eh Harud." … "The tragedy is a new wound, and you can see its pain, that's for sure." (314)

The changes that came in Shalimar the clown after joining terrorist organization was visible in him to the people who knew him. The hatred in him was like the fire from hell that could burn anything. Betrayal ignited hate in him and hatred made him terrorist. Such a change in human being affected his relationships. Betrayal by his wife Bhoomi who also called Boonyi destroyed the human inside of him and he became monster that everyone feared. The story of love and betrayal made people do many things but in the case of Shalimar the clown he turned into terrorist. In the valley where both the communities lived in harmony and even allowed the inter-community marriage of Hindu Boonyi with Muslim Shalimar the clown was engulfed by the violence. The difference of community did not matter much in the valley as they all used to live in harmony and brotherhood. But with the spread of communal violence form the other part and also pressure from insurgent they could not protect their neighbour who belonged to different community.

Terrorism in Kashmir started communal disharmony and violence. It turned neighbour against each other. In the name of separate nation many people from other community were asked to leave their homeland. Terrorist and insurgent made people from other communities as their target. Many Hindu-Brahmins fled from Kashmir to different part of the country. People did not find themselves safe in Kashmir any more. Kashmir which was once valley of peace and also called Paradise by the people became the valley of chaos. The communal violence made people hate each other and the terrorist activities worsen it further. The novel *Shalimar the Clown* (2005) tells the story of the change that came in the relationships of people in Kashmir.

The inhumanity that spread with terrorism is mentioned in the novel. The terrorist not only killed people but they also raped women and killed children. The insecurity among people made many people to flee to other part of the country. When harmony between Hindu and Muslim ended in Kashmir there was bloodshed everywhere. The dream of making Kashmir as a different nation made way for the communal violence.

When Boonyi and Shalimar the clown fell in love they hardly knew that their love story will spark such hatred. The marriage between the Hindu girl and Muslim boy was tolerated in Pachigam only. The difference in faith was not seen as hindrance in love and their love was accepted by their parents and villagers. There was no communal hostility, there was no discrimination people accepted them and their marriage. Both the community lived in harmony and with the code of universal brotherhood. Their love for each other was celebratory. There was no Hindu-Muslim rivalry in Pachigam. They lived in happy company of each other. They never treated each other with hostility. They followed their own religion and respected others faith as well. So the love of Hindu-Muslim was not a great deal for those people who lived in harmony. It was not so difficult for villagers to accept the love match as they were no concept of communal hatred among each other. Abdullah Noman states,

> So we have not only Kashmiriness to protect but Pachigaminess as well. We are all brothers and sisters here," said Abdullah. "There is no Hindu-Muslim issue. Two Kashmiri – two Pachigami – youngsters wishes to marry, that's all. A love match is acceptable to both families and so a marriage there will be, both Hindu and Muslim customs will be observed. (110)

But this love and harmony came to end with the rise of terrorism. The intervention of external force terrified Pachigam and the people. When Boonyi left her husband for American ambassador Maximillian Ophlus the peace in the valley of Paradise came to an end. Boonyi's betrayal became the reason for the downfall for Shalimar the clown and also the village of Pachigam. When Shalimar the clown left his village to become terrorist he had only one thing in mind and that is to take revenge for his betrayal. Boonyi's betrayal changed everything in Shalimar the clown. Unlike other terrorist who is brainwashed by their organization Shalimar the clown was aware of things around him. The terrorist organization was just a means for him to achieve his goal of revenge. But the organization added more fuel to his hatred.

Terrorism destroyed the peace of the valley that prevailed for many years. In the name of liberation and separate nation civilians suffered a lot. The innocent people who had no business with the terrorist succumbed to death penalty. People who were innocent and had no part to play also got crushed in the battlefield. The relationships that are built in the basis of trust and mutual understanding also underwent the drastic change. The neighbours turned against each other and people were divided in the name of religion/ community. The divide not just separated the communities but it also disrupted the relationships. The intolerance and the hatred for one another changed everything that they used to share with each other. In order to get political attention civilians were harmed by the terrorist, in the name of community they were seeking sympathy from the people who belonged to their community. They also created divide among their community and the other communities. The hostility towards the other community started communal violence and the divide between the communities. Terrorist also sparked the hatred among their instant neighbour which

changed the relationships among them. They terrorize people and made them surrender to their will. They also planted doubt in the mind of people.

When the terrorist tries to paralyze the government in order to fulfil their motif through targeting the civilians it also creates chaos and disturbance in the mind of people. The valley of Kashmir and the village of Pachigam as described by Salman Rushdie in the novel is the village that had no communal sensitivity before the rise of insurgent and liberal groups which ultimately joined hand with the terrorist organization and created chaos in the valley. When the violence started the rivalry among Hindu and Muslim was also implanted. Many Hindus were threatened to leave the valley and settle elsewhere as they declared that Kashmir belonged to Muslim only. Religious fanaticism also played an important role in motivating people to rise against their own neighbour. In the name of religion people were brainwashed and they were made to join terrorist organization that was supported by the foreign country. The relationship between Hindu and Muslim worsened.

> There was no trace of a Shirmal-Pachigam divide, no distinction between male and female opinion, only this deep communal rift. The Muslim majority eyed their Hindu pandit opponents with the sudden distrust that crept uncomfortably close to open hostility. Yet a few minutes earlier they had been smoking and gossiping together outside the tent. It was suddenly oppressive to be there in that ugly crowd. (147)

The rift between the two communities not only affected Kashmir but also whole country. The communal violence that was triggered after the independence engulfed whole country killing millions of people all over the country. People succumbed to

the communal violence and the terrorism that was given birth by this mass killing still prevails in India even after more than seventy years of independence. The communal violence made civilians into terrorist. People chose to join the terrorist organization to escape from the humiliation. The anti-Islam and anti-Muslim thoughts also turned many people into terrorist in Kashmir.

Terrorist activities increased in the twenty first century. The threat of nuclear terrorism and cyber terrorism also came into being in the twenty first century. The sophistication of twenty first century also made it easier for the terrorist as well. The chemical, biological and nuclear weapon that have been the gift of science has also became threat to the security of people.

The international support for the terrorist organization has also become the problem for the national security. The communal sensitivity and the distrust among the communities that lived in harmony for many years are triggered by the terrorist. The attack on the religious sentiment of the people by killing the pilgrim and destroying the place of their worship triggered the violence among the communities. Terrorist also hire foreign mercenaries in order to spread terrorism. The mercenaries share the common faith with the terrorist and in the name of religion and brotherhood they help each other. They also bring people from different countries to train the new recruits and specialize them in certain techniques. India is a secular country and people are free to choose their own faith but the fanaticism for one religion started violence. In the name of religion terrorist seeks sympathy from the people of same religion, they also motivates civilians to help them to inflict violence to the other people. In India the rise of terrorism goes to the communal sensitivity and communal violence. Many part of the country wants separate land for the people of certain community and this demand has led to many insurgencies and many organization

joined hand with the terrorist. Many people became terrorists when they were not heard by the government. The destruction of property and human life on threat became the only ways known to terrorist to achieve their goal. Many crimes were committed and people were terrorized which also changed the relationship between government and the civilians.

Terrorism that created chaos in the valley of Kashmir also brought some rules along with them. Women were asked to veil their face and follow the dress code of Islam. Women who lived in respect without covering the face were forced to live under the veil. They took strict action that did not follow the order. Women who lived freely without covering face and considered equal to men were made to bend their knee. This coercion reached Shirmal and Pachigam too. Terrorist were not just creating fear in the mind of people but they were also changing the way of living of the people in Kashmir. They were meddling with the tradition and culture.

> …the Lashkar-e-Pak or the Army of the Pure. The LeP had moral as well as political aim… Lep posters had appeared in the village ordering all the Muslim women to don the burqa and adhere to the dress and behavioural principles laid down by the Taliban in Afghanistan. (277)

The religious code was imposed on the people of Kashmir by the terrorist organization. People were made to follow the law and order made by them. In the name of religion they were to do all the things told by the terrorist organization. This code and conduct worsen the relationship between Hindu and Muslim. The village which accepted the marriage between Hindu and Muslims were told to keep distance

with each other. The rift was created among the neighbours that lived many years in harmony.

> Women teachers were doused with acid for failing to adhere to the Islamic dress code. Threats were made and deadlines issued and many Kashmiri women put on, for the first time, the shroud their mother and grandmothers had always profoundly refused. Then, in the summer of 1987, the LeP poster appeared in Shirmal. Men and women were not to sit together and watch television any more. That was a licentious and obscene practice. Hindu were not to sit among Muslims. And of course all women must instantly put on the veil. (227)

This marked the end of harmony between the two communities and also the freedom of choice. People were no longer master of their own body and women lost their identity as an individual as under the veil no one recognizes who they were. Such hostility with other community and coercion with the women ended the peace. Chaos slowly took its grip in the valley of Paradise. People were forced to follow the code of Islam that was made by the terrorist organizations. They made sharp distinction between Hindu and Muslim. They termed Hindu as 'kafir' or infidels and Muslim were not allowed to sit together with them. This hostility towards Hindu created sharp rift between the two communities. The rivalry that was created many centuries ago got its fuelled one more time and the fire of hatred spread all over the country. Terrorism not just terrorized the civilians but it also created hatred among the communities.

Pachigam a village where people lived in brotherhood and harmony without any conflict became the battlefield. People of Pachigam did not bow in front of

terrorist or any external force. They did not obey the madness of terrorist and did not trust Indian army too. They lived with pride with the code of universal brotherhood. They loved each other despite the difference in religion. They protected each other from danger. Unlike other villages Pachigam did not showed hostility towards Hindu or they did not ask them to go away. They had courage to stand in front of the terrorist with the pride. But this did not help them. When the chaos came, it engulfed Pachigam in such a way that there was no longer Pachigam. The counter attack of army in order to fight terrorist destroyed the whole village. The destruction of Pachigam is not just the chaotic situation as the result of terrorism but it also shows the brutality and the madness of human being.

> Who lit the fire? Who burned the orchard? Who shot those brothers who laughed their whole lives long? Who killed the sarpanch? Who broke his hands? Who broke his arms? ...Who burned the library? Who burned the saffron field? Who slaughtered the animals? Who burned the beehives? Who poisoned the paddies? Who killed the children? Who whipped the parents? Who raped the lazy-eyed woman? Who raped the grey-haired lazy-eyed woman as she screamed about the snake vengeance? Who raped the woman again? Who raped that woman again? Who raped that woman again? Who raped the dead woman? Who raped the dead woman again? (308)

In the battle between Indian army and the terrorist whole village of Pachigam was sacrificed. The spark of hatred burned the whole village. The damage brought by terrorism is hard to recover. Many people suffer from such damages. While fighting with terrorist many civilians lost their lives. The terrorist attack and the counter attack

by the army or special force often affect civilians. The destruction of property and also loss of human life are in immense in such attacks.

The aim of terrorist may differ but the way they choose to get to their goal is through inflicting misery on civilians. When Shalimar the clown left Pachigam to seek his vengeance he was filled with hatred. His meeting with Maximillian Ophlus and his daughter India Ophlus and also taking job as driver was a calculated move taken Shalimar the clown.

> The years passed and indeed there was plenty of work. He became a person of value and consequence, as assassins are. Also, his secret purpose was achieved. He had passports in five names and had learned good Arabic, ordinary French and bad English, and had opened routes for himself, routes in the real world, the invisible world, that would take him where he needed to go when the time for the ambassador came. (275)

The only motif of Shalimar the clown was to kill the ambassador, Boonyi and her child. In this process he became a terrorist and took many lives which were beyond count. His obsession for vengeance took life of many people. He killed people to achieve his ambition. All he cared about was his hatred and his vengeance. Human life was nothing for him. The death of his father and family did not matter to him. All he cared about was killing Boonyi and her lover. He wanted vengeance against the betrayal of his wife. Ranjit K. Pachananda in his book *Terrorism and Response to the Terrorist Threat* (2002) writes "Terrorists have been seen as action-oriented aggressive people who are stimulus-hungry and seek excitement. Many terrorist suffer from narcissist personality disorder which contributes significantly to the uniformity

of terrorist rhetorical style and their special psychology." (28-29) Shalimar the clown is a troubled person. He finds killing people as his vengeance against them for doing him wrong. He does not think straight and when he leaves Pachigam he acts like a mad person. He also acts like killing machine without conscience. Betrayal of his wife makes him lose his sense and regard for human life. When he kills Boonyi it does not end his vengeance. Shalimar the clown hunts for ambassador and kills him also. This thoughtless killing of human in the hand of Shalimar the clown shows disturbed mentality. Shalimar the clown does not stop at killing those two people who betrayed him. He also goes after India or Kashmira who is Boonyi's child. The madness in Shalimar the clown is another aspect of terrorist mentality. He does not care of society or law. He goes to kill people like it was some kind of sport for him. After killing many people year after year, Shalimar the clown feels himself empowered and he does not hesitate to kill people. The troubled mind of Shalimar the clown did not care for anything else. After escaping from prison he goes to kill India where she was ready for his arrival. The terrorists not just change themselves but they also changed the mind of civilians. After living in the continuous threat people also learn to be prepared for attack. The simple people living in peace are affected so much that they also become violent. Whatever the motif of terrorist may be they change the people who are their victim. Though Shalimar the clown feels only fair for his action he changed people around him. Fathali M. Moghaddam writes in *From the Terrorists' Point of View: What they Experience and Why they come to Destroy* (2006) "From the terrorists' point of view, it is rest of the world that is immoral and in need of reform, not terrorist group" (2)

The misconception and brainwashing of people or the members of terrorist organization has made whole world suffer. The misguided terrorist inflicts misery

upon the population which they see as the cleansing. The moral they are taught and the belief that they consider to be right has become the reason for mass killing.

The spread of communal violence in India terrorize whole country. The senseless killing of people in the name of religion and community questioned the existence of humanity. Even in the twenty first century where science and technology has taken over world and various inventions are being invented every hour people still fight in the name of religion. Religion has become sensitive issue in twenty first century. People get offended easily when it comes to the religion. Where science challenged every belief system people are trying very hard to protect their belief system. And this struggle people get easily offended when it comes to their religion or their belief system. India is a multicultural country with many religious beliefs. India being a secular country does not impose any religion to its people. People are free to follow any faith and practice any religion. Yet communal violence has become major problem in India. The communal rivalry started many centuries ago before the coming of British in India and the British added fuel to this rivalry before they left India. Even after so seven decades of independence the fuel still burns.

The partition of India based on Hindu and Muslim could not solve the problem of communalism. But it did not address the problems between two countries that emerged and the problem of communalism stayed forever. Many people were killed in the communal violence. In the name of community and religion hatred for one another took the strong grip. People became adamant about their feelings towards the other community. Religion that taught love and kindness started to preach about hate. In the multicultural country with thousands of cultures it became difficult to unite under one banner with the spread of hatred between one another. The demand for separate state and separate nation started with the communal hatred. The separatism

challenged the national integrity. The national security came in threat because of the help form the foreign country that separatist were getting. The communal violence also made its way for the rise of terrorism. People who felt deprived of their rights became a terrorist and started inflicting misery over the civilians. People who lived in harmony for many years also were made to turn against one another. The love and loyalty with one another among the people of two communities who have spent most of their life together was also made to turn against each other. The seed of hatred was sown among the people that made them doubt their own friend and turn against each other. The suspicion over one another made hostile with each other. This hostility changed the relationships that they had.

Human relationship is a fragile thing that changes over small issues. Doubt in relationships creates the great rift. And this rift pushes away people from one another. The relationships which are based on love and loyalty cannot survive when the sharp divide is made on the basis of community. Religion has always been a sensitive issue and people are more fragile when it comes for religion. This fragility of religion is used by many people use as manipulation. Many terrorist takes the religious sympathy from the people of same faith and manipulates them to turn against those from the other religion. This communal divide made it way for the rise of terrorism. The support from the common people for the terrorist activity added fuel to the communal hatred. The division on the basis of community played an important part in politics as well. The political leader uses the communal sensitivity in order to win votes from particular community and the spread of terrorism further made rift among the rival communities. The rift among the communities has changed the face of the country. The fire that was ignited many years ago still burns in the mind of the people. The communal rivalry is so strong that it has power to break years of love and good

relationships in a few second. People take community and their faith so seriously that they are ready to kill each other without second thought. The rift between Hindu and Muslim started many centuries ago. When Mughal dynasty was in power this matter was suppressed as Muslim ruler ruled he major part of country but the hatred for each other did not end.

6.8 Narrating Communal Disharmony and Human Relationships in M.J. Akbar's *Blood Brothers: A Family Saga*

The novel *Blood Brothers: A Family Saga* (2006) by M.J. Akbar describes the condition of how the Hindu-Muslim relationships in India before and after independence. The changes that came among the two major communities and its effect on common people who lived in harmony for many years are pondered upon. The spark of disharmony among the two communities and it affect on human relationship is dealt in the novel. The relationship that was built on trust and brotherhood among Hindu and Muslim who struggled hard to earn their living and establish them were uprooted because of this tension. The conflict of majority and minority also come to play in the tensed situation. The good relationship with neighbour and peace that prevailed for many years was destroyed when communal sensitivity started. The intolerance for each other and partition became another reason for the destruction of peace in the country. The feud that started seven decades with the emergence of two countries still remains the same. Million lives were lost in the clash for seven decades and yet the fight is still going on. There is no end to the fight as the new generations are also manipulated to think the same as the old generations. The communal hatred has not ended as the younger generations are also taught same text of hatred among one another. Many wars have been fought in the name of religion and many people have been killed in the name of community. People have

sacrificed their life in the name of community. The communal violence has become major problem in the country. The peace and security of nation is in stake because of the communal violence. The mob lynching on sensitive subject has grown in the recent years. The progress of nation is been hindered because of the communal violence and thoughtless killing of people in the name of religion. This communal violence has created a divide among the people. Many people who are deprived of justice often turned to be a terrorist. The violence that is inflicted upon the common people and the insecurity of human life becomes another aspect of the communal violence. The terror among the people changes people. The belief and the trust among one another gets wiped off in such situation.

M.J. Akbar in the novel gives the detail accounts of changes in relationships over the course of time. Common people who struggle hard to make place in society and who lived in harmony for generations were affected by the communal violence that went throughout the country. He describes the situation of Bengal during the British and after independence, the changes that common people had to cope up with and the rise in communal violence. Novel gives the vivid picture of the various events that affected common people. The violence in the name of religion and faith and the divide between Hindu and Muslim is shown in the novel.

The Hindu-Muslim divide is a centuries old conflict and this rivalry has lasted for long time. From the medieval time this rivalry is going on and it has not stopped till the year. Every decade repeats the same conflicts over religion. The internal conflict in the name of religion and community is hampering the development of country. India is the largest democracy in the world. Every Indian citizen is equal in the eyes of law. But the communal violence and the rise of terrorism is challenging the democracy of the nation. The fight between the communities has terrorized

people. The difference of faith has divided people. Being a multicultural country with hundreds of culture and the vast landscape it is difficult to keep everything in check. Hundreds of languages are spoken across the country and people differ from one region to the other. And in such situation the spread of terrorism makes difficult for government to hold the integrity of nation. The divide in the people of the country challenges government. The demand for separate state because of communalism has become another challenge for the government. The communal sensitivity and the rivalry with one another have raised the demand for separated states.

The partition which was done to solve Hindu-Muslim problem did not solve anything. Instead it created hostile neighbouring country and many wars have been fought with it. The communal disharmony which was started many centuries ago still prevails and the fire is yet burning with the added fuel of hatred. People in the name of religion show hostility towards the other religion. Modern education failed the bridge the distance. Dr. Nazrul Islam in his book *Islam 9/11 and Global Terrorism: A Study, Perception and Solution* writes, "This partition was beneficial neither for the Hindus nor for the Muslims. A country can never be partitioned properly on the basis of religion. Partition made the lives of the minorities on the both sides more vulnerable." (88)

Mubashshir who was misspelled Mobashar is the narrator in the novel *Blood Brothers: A Family Saga* (2006) by M.J. Akbar who covers three generations narration starting from his grandfather who was Hindu Prayag and converted to Muslim and became Rahmatullah. The setting is Telinipara in Bengal where his grandfather came from Bihar after escaping from famine where his family succumbed to famine. Prayag finds sanctuary in Muslim household and soon became son of the family. This acceptance of Hindu boy by the Muslim family shows the harmony and

brotherhood that prevailed earlier. The code of universal brotherhood was maintained and people lived in harmony as they had to work very hard to earn their living and they had no time for any other thing. People followed their own faith and did not bother about other's faith. They co-existed with one another without any dispute. Neighbours did not create any kind of dispute with their neighbours. They wanted simple life without big ambition. Whenever there was misunderstanding between the two communities, people from both the communities came up to clarify their doubts. Peace was maintained by the people of Telinipara as they were tired of hunger and poverty and they did not want fight and killing.

The Hindu-Muslim conflict which is often based on religious sentiment took lives of many people. The rule against cow slaughter and the mob lynching suspecting someone eating beef where it is prohibited are the incident that took place recently. But this incident is just a repetition of same old dispute that existed for many centuries. The fire of communal hatred spread in such a way that it engulfed whole nation. And this fire of hatred is so powerful that it still burns centuries after centuries. Government banned on cow slaughter has become havoc as many people eat beef. Muslim community who eats beef is affected by this decision of government and also people form cow protection cell are hostile towards those who eats beef. The novel also mentions such incident where the tension between Hindu and Muslim came over the slaughter of cow. The objection of Hindu over the cow slaughter as they consider cow as holy and slaughtering of the animal is offensive for Hindu. And this sensitive issue has raised violence. This kind of issues have been creating problem for many years. Narrator in the novel mentions the incident of Hindu-Muslim misunderstanding over the cow slaughter. And this started of misunderstanding between Hindu and Muslim who lived in peace and harmony for many years. The

trouble between Hindu and Muslim started over small issue and gave birth to the bigger violence. The slaughter of cow which was offensive to Hindu was sacrifice for Muslim on their festival. This difference became the reason for misunderstanding between two.

> The trouble had begun two years before, during the Bakr'Id of 1896, when some Muslims in Rishra, a jute colony some ten miles south of Telinipara, began to insist that their religion demanded cow slaughter. Hindus were equally vehement that they would protect the holy cow. On the eve of Bakr'Id police discovered a letter written by the imam of the Rishra mosque, Nazir Mian, to a Calcutta businessman, Haji Muhammad Zakaria, seeking the letter's help against "Hindu obstruction". (54)

Even century later people are still fighting over the same thing that they fought centuries ago. It looks like a repetition of same old story and same old dispute which could not be solved. The birth of terrorism in India lies in the communal violence. Communal hatred in India is a never ending process. This communal violence has led to many insurgencies. There are various incidents that show that the small issue has given way for mass killing in the name of community. Partition did not help to do away with the problem of communal hatred. Though people are educated and equipped with modern education but the communal sensitivity still prevails and people are ready to die when it comes about the community.

The communal dispute which has engulfed the nation has also given rise of terrorism making people intolerant and more violent. The enthusiasm in the name of community and religion often takes negative effect. Social media and news also plays

vital role in such communal intolerance. The spread of communalism and religious intolerance which was responsible for various mob lynching has instigated various issues relating to social media as well. Often people are seen spreading hatred for one another through the pages of social networking site. The misuse of such sites has also created problem and misunderstanding among people.

Hindu-Muslim conflict is not a new issue but in twenty first century where development is at height and science has made everything possible, it feels that fighting over religion seems childish and irrational. But the killing of people in the name of religion is a serious issue. The ruthless killing of people and the rise of terrorism is based on community and religion when it comes for India. India being the secular state is failing as people are killed in the name of religion.

Though religion never demands killing of people yet people kill each other in the name of the religion. This killing of people in the name of religion is polluting religion and people are being hostile to such religion who demands killing. The spread of Islamophobia has changed the outlook of people. People started to believe that Islam is the religion of violence. This misunderstanding is also mentioned in novel and the religious preacher tries to make people understand what religion really is. Burha Deewana in the novel says, "The Quran says that to kill one person is akin to killing the whole community, and to save one person from death is like saving the whole community." (63) It is the misinterpretation that created trouble among the people. Religion never asks for violence it is people who creates violence. The difference that people creates among god and religion is the reason for the bloodshed and the violence. The misunderstanding of people creates problem. In Telinipara the problem among the religions came out because of misunderstanding.

> The supreme God of the Vedas is Brahma. Brahma has no form; Allah also has no form. The Hindu philosophy of *mimansa* says that idols are only a means to assist the mind towards Brahma. The Hindu seeks release from life in nirvana, I seek assimilation in Allah. Both sufi and sannyasin reach God through meditation. The Hindu's *kravana* is my *sama*, we both listen; his *manana* is my *muraqaba*, we both obey; his *nididhyanasana* is my *tawajjuh*, we both contemplate. The *buddhi* of the Brahmin is my *ilm*; we both learn; his *jnana* is my *marafat*, we both seek emancipation through knowledge. What you call *maya*, illusion, I call *alam-i-khyal*, the world of fancy. (75)

The bridging the distance between Hindu and Muslim is not a simple task but Burha Deewana tries to explain people about the religion and god. He sees no difference in god and the faith. It is just the medium that differs. The hatred that has killed many people is baseless as the concept of god is same. It is just the name that differs.

Burha Deewana's effort to reason with the people of Telinipara does not go in vain. The sacrifice of cow does not happen as people understand the meaning of living in harmony with each other. Though the peace does not last long but people do believe in living together. The Hindu-Muslim conflict is something that cannot be resolved so easily. Yet people tried to co-exist and tried very hard to live in harmony. People in Telinipara did not want violence and chaos. The communal sensitivity in Telinipara is as same as it is all over the country. People often get offended in small issues. The cow slaughter and Hindu-Muslim eating together was not always accepted. Narrator mention the event where a Hindu missionary Govardhan Ahir who came to Telinapara and manipulated Hindus and asked them to turn against Muslims.

> We all live in Kalyug, the Age of Evil. That is why beef-eater, first Muslims and then Christians, have conquered our holy motherland, massacred us, molested our women. Why must Muslims kill my mother in the name of their God? Conquerors take everything. We know that. The defeated are left with only their faith. Must Muslims take away my faith as well? The first thing a Muslim does if he gets money is to go to the butcher. Meat and women are his only pleasures. Muslims even have a separate festival for eating meat. Every year, on the day of Bakr'Id, they shout the name of Allah and slit the throat of a cow. They call it *qurbani* – they kill our mother and call it a holy sacrifice! I die in shame at the impotence of Hindus each year. (115)

This sort of manipulation in the name religion is done to wage a war amongst the communities. A small fire ignited in the name of religion burns everything in its way. Govardhan Ahir was also trying to ignite same fire in the mind of Hindus and he was trying to end the harmony between Hindu and Muslim. The fire of disharmony could not be extinguished easily. And he wanted that fire to engulf Hindu and Muslim in Telinipara.

The spread of hatred by such people to trigger the war is not a new thing. The disturbance of peace is easily obtained when the trigger of hatred is pulled. The hard working people of Telinipara were also examined by such people but they refuse to break down. The Hindu missionary who came to manipulate Hindu to turn against Muslim and Muslim missionary who wanted Muslim to slaughter cow were just trying to create distance among the community for their own benefit. The hatred for the other community and misleading in the name of religion has been going on for many centuries and it is never ending process as people believe in what they are told.

People like Govardhan Ahir and Maulana Jauhar Kanpuri plays with the sentiments of people and turns them against each other in the name of religion. They plant the seed of hatred in the mind of people and manipulate their thought under the banner of religion and faith.

Communal hatred in India has affected in development of nation. People care about the religion and faith more than the development of country. The sharp division is made among the religion and people like to stay divided. Many politicians take this sensitive issue as their opportunity to come in power. This divide among the people also has changed the human relationships. The divide in the name of religion and community has created a big gap among the people and made a drift. The gap made by religion among the people was not easily bridged. The centuries old hatred changed people and their perspective at looking at their fellow human being. Just like in Telinipara where people were living in harmony other people came to turn one against other and disturb the peace. Though people were able to resist the problem once but the doubt that was planted by such people could not be easily eradicated. The seed of doubt that these people planted was strong. Though people of Telinipara tried to reason with one another but it was not as easier as it used to be before. Hatred was more powerful than thousands of love and peace that existed for long time.

The novel gives the detail picture of how the friendship and tolerance changed after the independence. It was during the time of narrator's father that the partition of country affected life in Telinipara. The age old tolerance turned sour and people came out to protest against each other. The hostility towards the narrator's family was largely because of the communal issue. The Hindu's belief that after the creation of Pakistan Muslim will go to their respective land added fuel to the communal violence. Mass killing of people was done openly and many Muslims who found it unsafe to

live in India fled to West Pakistan and East Pakistan. Narrator's father Akbar married Imtiaz girl form Punjab. After partition her family moved to Lahore in Pakistan. When the letter from Pakistan arrived, they were termed as traitor and hostility began. Many Hindus who were jealous of Rahmatullah and his progress found this opportunity as their best to chase him away from Telinipara. The murder of Syed Ashfaque because of him being a Muslim had terrorized Telinipara and there was communal dispute that started in Telinipara.

> It was only when the flares lit up, a little later, screams were heard, that the elders realized that Telinipara was out of control. Stones had been thrown at the procession, and three men stabbed. Govardhan Ahir began wailing at the top of his voice that Hindus were being killed in the land of Hindus. My grandfather felt numb and helpless. (222)

And the letter from Pakistan made Hindu to believe that narrator's family was inclined towards Pakistan. "It means that Rahmatullah's son Akbar has married a Pakistani! The first letter from Pakistan has come to his family. What does this make him? A traitor!" (219) The violence that already begun in Telinipara became worse when traitor was sighted by the Hindus in the form of letter from the Pakistan. The communal dispute that already had begun got another set of wheel to run full-fledged. The man who stood against every odd and believed in brotherhood was termed as traitor and was chased away from Telinipara to Dhaka. Though he returned later on but his friend was killed who chose to stay behind at the time. People were terrorized by such act of brutality. There was no escape for many people as they had nowhere else to go. The Hindu-Muslim hostility went on and those who chose to stay as a friend were also targeted by both the communities. Partition did not bring peace it rather added more hatred among one another. And in this fire of hatred common

people succumbed. Many people were killed trying to cross border. People acted like animal without instinct. They began hunting each other and killing whoever they hated. There came chaos in Telinipara. The effort of those who tried to maintain peace was lost in vain. People did not use their mind as their mind was corrupted by the hatred for each other.

Narrator further tells that Hindu-Muslim conflict is never ending dispute. Peace is not accepted to the people whose mind is corrupted in the name of religion. Same kind of feuds came all over again after some gap. People debated on same cause over centuries and never came to any conclusion. The fight among the two communities never came to an end. And there was no new cause or issue but the same old conflict that had been there for many centuries. And this conflict destroyed friendships and relationships of many people. It terrorizes people in such a way that they lost their faith in fellow human being. The hatred passed generation after generation and people were not able to change it. It changed their relationships and their moral but the hatred for each other remained. People turned against each other in such a way that even if they befriended in surface level the fire of hatred burned inside them. This hatred and hostility often gave birth to terrorist organization worsening the relationships more. Mass killing of people in the name of community and religion also challenged humanity. Even in twenty first century people are easily triggered when it comes for religion and some people use this to gain profit.

Narrator's family had to face the violence in every generation. From the time of his grandfather and his father and later he also had to face the communal violence. Every generation had to go through same conflict and the hatred among the community. It was like a pattern that after every generation people started conflict with each other and killed each other in the name of community and faith. The

communal violence had no ending and it became like a wheel that kept on rolling making it never ending process. No matter how hard people try to keep peace but there was always someone who destroyed it. The narration from three generations suggests that the communal violence in India is never ending process. The mass killing in the name of religion could not be stopped even after India being a secular state. Religion became a very sensitive issue and many evil evolved in the name of religion. Brotherhood that was established in many places among various communities was often shattered by the people who turned one community against another. The difference in ideology of the two religions Hindu and Islam have been misinterpreted. The age old grudge of Hindu and Muslim have affected every generations. The hatred has been a legacy that every generation carried on with them and this way it has become never ending process. Every generation saw the conflict of the two communities and they were made to live in terrorised situation. Mobashar or narrator also witnesses such horrible violence. The same old dispute of his grandfather's time is fought over again. There seems no end to this dispute. The Hindu-Muslim rivalry remained. Telinipara which was once peaceful turned out to be a violent place. The effort of his grandfather in maintaining peace was shattered and people started killing each other without any conscience. Hindu hunted Muslim and Muslim hunted Hindu. They became like an animal ready to kill a sight. Mobashar and his Hindu friend tried to stay away from such trouble. They tried hard to stick together. But they could not bring peace. Their friendship was often challenged and they also felt unsafe. People fear for their life and began to distance themselves from their neighbours with whom they have spent many years in peace and harmony.

> Hindu and Muslim in adjoining huts quietly began to distance themselves. Most said that they were going to Bihar, and many of them

> did. Others took shelters with their relatives. My father would not let the few Hindus in our neighbourhood leave, and they remained. (340)

In such tensed situation trust and loyalty became difficult to earn. People who had opened their doors to their neighbours began shutting the door for their own safety. The communal violence and brutality against one another became routine process and people killed their own neighbours. Many people whom they have known their whole life were killed. "Anonymous Hindu were searching for Muslim blood; anonymous Muslims were thirsty for Hindu blood." (342) The senseless killing of people changed their relationship with one another. People did not welcome their neighbour form other community and sharp divide was created where many people succumbed to death. The hatred burned so strong that everything changed in Telinipara. People became aggressive and killing became common act. And this way the communal violence changed people and their relationship with one another.

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Chapter 7

Conclusion

Human relationships in the twenty first century is largely based on different kind of elements concerning with globalization, capitalism, consumerism, sexuality, technology, psychology and violence that is why it is always in a constant mode of change. The ideological structures and human's commitment with them have gone through extensive transformation dismantling traditional formulation and ideological doctrines. The thesis emphasizes twenty first century as the turning point for human kinship signalling for the induction of new cultural and civilization based on endogamous combinations where peculiarity and singularity of an individual does not hold any signification. The cultural condition of twenty first century has formulated liquid and liberal spaces where the idea of fixity is challenged by narratives of global underpinnings. These liquid and liberal spaces have embraced rational and pragmatic sciences instead of traditional and stereotypical ideologies to deal with human concerns. The spread of modern education and the imitation of Western culture have been successful in establishing their supremacy as the directive principle of human posterity basically after Second World War and with the demise of colonial empire. Although, this thesis does not attempt to uphold or proclaim that modern education system or Western culture is fundamentally based on superiority complex, subject to the imitation. The arguments placed in the thesis for the examination of literary texts do point out that certain kind of disintegration occurred after aforesaid historical events which dismantled existing ideas by which entire humanity was understood as one existing force. And the singular objective was to produce knowledge which could be helpful for the liberation of human being. The advancement of human civilization

with its scientific and technological tools turned out the process of acquiring and implementing knowledge for commercialized motives. The thesis underlines this change in knowledge system as an essential point to bring changes and transformation in human civilization largely and human relationship particularly. The thesis argues that the commercial implementation of knowledge poisoned the essence of humanity which gradually got transformed into war, violence, conflict which is recorded in the history of human civilization and culture. It also views these negative forces as the fundamental reason for the gradual disintegration and degradation of human relationship. The gradual changes taking place in the society took the forms of various forces like globalization, capitalism, consumerism, sexuality, psychology and technology, migration, terrorism and violence defining and changing human relationships constantly in the twenty first century.

Indian English novelist of twenty first century particularly those who have been taken for the study have presented the complex problem of human relationships from individual to domestic levels focusing on various kind of problem which human being are going through. These novels are completely different from the novel of previous century where issues of caste, class and religion used to be dominant themes. The issues in the twenty first century are more complex and constant basically determined by global operative forces. These external operative forces disturb not the policies of the third world nations but they also disturb society and human relationships extensively. The select authors have shown minute understanding in dealing with human characters that are influenced by the global practices going on in the contemporary time. They have attempted to expose current social fabrication and ceaseless changes in human relationships in grip of the century.

The thesis studied human relationships through various lenses, and many attempts have been put to understand human relationships of twenty first century. The investigation and analyzes show that human relationships are the in the constant change owing to the changes of the surrounding and human instinct. The changes that are global and local level plays vital role in the changes that came in human relationships. With the changes in the human society and the impact of technology in the recent century, human relationships have gone through various transformation and changes.

The twenty first century came along with confusion and chaos as the consequence of the topsy-turvy nature of thoughts. Also the developments in the various fields like science and technology, economy, international developments project aided to the changes that came in human relationships. The mode of communication and interaction among human changed because of the conflicting ideas that came along with the turbulence of the century. The fragmented and disintegrated self of human which was the outcome of postmodernism was taken further by the scientific and technological advancement in the twenty first century. The twenty first century accelerated postmodernist project of complication and confusion which reshaped the human relationships in the twenty first century. The consumer culture which was the ingredient of postmodernism swept the whole world and made marketing and economy an important. With such changes, existing ethics and societal norms went under transformation. With the changes in ethics, society also underwent the transformation which made direct impact on human relationships. The transitions from modernism to postmodernism focusing on individuality, subjectivity, self-reflexive narrative were entirely changed in their approaches and attitudes.

Owing to the modernism and postmodernism, there was ideological and societal transformation in human society which made great impact on human relationships. The consumerist culture bloomed with the help of globalization. Capitalism further extended the importance of material needs in the forefront rather than emotional attachment and relationships. The changes initiated by globalization, consumerism and capitalism created complication in human relationships. The transcendent of international border due to globalization brought world together by bridging the gap. The global development was initiated by the free flow of people and goods across the countries. The global market emerged bringing various international enterprises around the world. The development of mass production and the increase in labour made way for the rise of capitalism. The individualization and the increase in the market economy helped in formation of capitalism.

Capitalism focused more on capital than values thus changing the order of the world. Along with the development project there came the Western domination in many countries. The Western cultural hegemony came into existence with aid of globalization. Capitalism also brought individualization with it. The rise of capitalism also made human occupied and busy in work place. This separation from each other also led to alienation. The world became more complex and human relationships more complicated. The value that once checked human was no longer capable. The chaotic situation that prevailed in world also entered in human relationships. The commodification and materialization became the outcome of capitalism. Capital took the centre stage and morals and values were taken to periphery. The rise of marketing gave birth to the concept of commercialization which entirely changed human understanding of ethics and values. In the age of such commercialization, the

existence of human being became hollow. With the ethics and values considered redundant, the true essence of being human was at stake.

Human relationships at such turn of the events became chaotic and complication which ultimately turned to confusion. The individualization that came in the age of development shattered the human bond, resulting into waywardness and confusion among individual with no sense of responsibility. The development which intended to create better world for human also became the reason for the destruction of true human nature. The societal change that came along with the development project changed human being which resulted in the changing human relationships. The bond that held relationship together shattered with the advent of new age of development. Human emotion and bond could not hold the weight of the changes that was brought by the globalization, capitalism and consumerism; hence, it shattered the human bond by creating unattached individual.

The age of transformation made multiple changes in the various aspects of society and human concern. The concept of love, marriage and family also changed when there came changes in moral, social and individual transformed in the twenty first century. The concept of individual, self centeredness, free space and liberalism came into existence. The Western influence in Indian culture led towards liberal practices which resulted in losing the values and ethics of the society. The traditional practice was not followed when the Western culture made an impact on the Indian society. The global changes that were taking place in the various part of the world became a path finder that helped the society in development and progress. The openness in the society and tolerant environment made possible for various individuals to progress. The traditional practice which was influenced by various religious notions was modified according to the desire of new generation with the

Western influence in the society. The older concept of marriage that was practiced in the society was also transformed with the arrival of the twenty first century.

The concept of love was also modified in the society with the advent of development in various fields. The changes in the society greatly influenced human relationships. The societal norms which was ingrained the traditional practiced went through transformation. The transformation was gradual but it tends to make an impact in the society by making it more liberal. The cultural exchange and the urbanization also acted as the supreme agents in the transformation of society. The concept of family also changed with the transformation of society. The individualization and the independency of an individual brought new ideas among people which changed the concept of living together. With the changes and transformation of society, the concept of family and marriage also changed. The traditional practice of marriage that was followed in the society got transformation changing the relationships between husband and wife. The bond among human became weak in the age of transition and transformation.

The advent of globalization and trans-nationalism cross border migration became another phenomenon of the twenty first century which also made its impact in the process of changes that came in human relationships. The improvised mode of transportation and the advancement of technology made it easier for people to migrate to different parts of the world. The migration created various cultural and psychological changes at the individual level and polity and policies at national and international levels. The cultural exchange which came as the product of migration led to the hybridity of culture, disintegrating one's culture and making it the phenomenon of multicultural society. The intermixing of cultures also created multiple cultural nuances. Migration for better economic condition gave birth to the

new taste and new class of people influenced by global and cosmopolitan ideological notions. The lucrative job opportunity and the flow of the labour to the developed country attracted migrants thus, becoming one of the major reasons for migration.

The differences of culture made the migrant feel alienated and uprooted from their culture. The alienation that was caused by the cultural difference also became reason for the change in human relationships. The cultural distancing also created distance among human being. The conflict in the ideas among the two generations of migrant came up with the migration. And this conflict resulted in fragmentation of relationship on the basis of difference of ideas and opinion. The difference of homeland culture and host country culture became the reason for the changes that came in relationship and among family. The acceptance of host country's culture by the second generation migrant and the rigidity of first generation migrant to keep their homeland culture alive, created sharp divide between them resulting in the distancing from one another. The familial bond in such situation got disrupted. The identity crisis faced by the migrant created another issue of alienation. The concept of alienation and up rootedness prevailed among the migrant which resulted further rupture of human relationships. The detachment and disconnection that migrant faced created severe crisis which hampered their relationships which consequently changed the human bond.

The advancement of science and technology in the twenty first century has created the world of technology. The advancement of technology has invented various machines and human being in the twenty first century is surrounded by machines. Human being relies completely on technology to do their task. This man's reliability upon machine has created different form of man-machine relationships in the twenty first century. The basic formation of technology is based on idea of fragmentation

which takes shape of one as an assimilative force. So it can be assumed that the nature of technology to understand human life is based on categorization of everything in order to provide comforts, luxuries and facilities to human life. But the technology which has been helpful for human being has also caused various problems among human being. The technology which simplified human labour and added comfort has ironically crated various complications as well. Human psyche tends to imagine mostly in negative and destructive way and does not process itself to tab into the positive and creative energies. As an outcome complexities represent themselves in the form of problems, which influences the peaceful life of human being. The millions of religious philosophical attempts have been put into action to balance negativity of human mind by the systematic and ideological orders. Notwithstanding that problems related with human relationships and mind to persist.

Terrorism became major problem of the twenty first century which not only disrupted people's life but also devastated human bond. The advancement of science and technology which was originally meant to help human being also became the cause of woe for human population. With the increase in terrorist attack aided by the misuse of technology, terrorism became global threat. The insecurity and distrust among people came into existence by the increasing terrorist attack. The major terrorist organizations have threatened the world peace by creating chaos around the globe. Human relationships under the threat of terrorism turn out to be insecure, doubtful, fragile and discriminatory. The act of violence and mass killing by the terrorist questioned the basic nature of being human and humanity. The thoughtless killing created panic among the people around the world challenging the human understanding. Human bond under such threat severed making ways for chaos and confusion. The relationship that one human share with the other was disrupted in the

turbulence created by the terrorist attacks. The insecurity of life made human hard hearted shattering the human compassion.

Terrorism in India after the independence of country is largely due to the communal disharmony. In the country of vast cultural diversity and multi-culture, terrorism started with the spark of communal feeling. The communal disharmony led to the separatist movement which resulted in creation of various terrorist groups. The communal injustice trigged the war among the community and started the communal violence. Terrorist targeted common people which brought insecurity among them. The demand for separate state also became problem for national integrity. The unity of nation was in stake because of various terrorist organizations that came up. The challenge of fragmentation of the country came up with the rise of terrorism.

The contemporary time appear to be in the condition of shrinking that can be connected with literal, philosophical, spiritual and psychological necessity of human being and human relationships. The thesis has underlined various concepts based on the idea of unity and fragmentation responsible for determination of human relationships in any kind of social and cultural condition. These fragmentary and assimilative elements aim to create a kind of existential urge where every individual gets himself/ herself in a stage of losing. This sense of losing is deeply rooted with human psyche and soul. In order to avoid these realizations of being lost human beings keep on recreating and reformulating their ideological and social worlds. The fear of being lost can be understood as a defining tool used by the human to hold or assert them in this materialistic world. This condition of losing and defining oneself become a celestial kind of demand smeared with social, cultural, political, economical and relational conflict. This condition is perplexed with every human being creating vibrant stimulation in their relationships which gradually results in various kinds of

enigmatic demands and complex emotions. The various foundations and numerous technological advancements indirectly, it seems, attempts to elevate human possibility into one line of thought. As for as the changes in human relationships are concerned they also appear to be acquiring the objective which correlate with progress and advancement. The thesis opens the possibilities for new research connecting its finding with the idea that hope with humanity and hope with human relationships will always stand forever.

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