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FACULTY OF LETTERS AND
LANGUAGES
DEPARTMENT OF ENGLISH
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DOMAIN: FOREIGN
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CIVILIZATION

Cosmopolitan Identity and Globalization in Kiran Desai's
The Inheritance of Loss

**Dissertation Submitted to the Department of English in Partial fulfillment of the
Requirements for Master Degree in Civilization and Literature.**

Candidates

Mrs. Dhikra BEKRI

Mrs. Manel REMDANI

Supervisor

Mrs. Khaoula REBAHI

2021-2022

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2021-2022

DEDICATION

All praises to Allah

Who has given me health and wellness to complete this work

To my Mother

My heartbeat and the symbol of sacrifice and give

To my Father

The warmth of my life

To my sisters Keltoum and Nafissa

For their support in my hard times

To all my family members

The source of my happiness

To all my beloved friends

I dedicate this work

May Allah bless and protect you

Manel REMDANI

DEDICATION

I thank God, the Almighty, first and foremost for everything.

To Mum and Dad, I could not have done it without your genetic... Love and support.

To Ahmed, the best brother that I can ask for

To my sisters, those who wanted to see their full names in this paper

To Sirine, Wail, Ikram, and Diyaa, you better be proud of your aunty.

To my soul mate that has always been there for me

*To my girls that made this journey bearable and worth bragging about for future
descendants*

To the ones that did not know that this work is dedicated to them

To all the family members and beloved friends

To them all, I dedicate this work

Dhikra BEKRI

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LIST OF ABBREVIATIONS

- **TIL:** *The Inheritance of Loss*.
- **IEL:** Indian English Literature.
- **ICS:** Indian Civil Service.

ABSTRACT

At this time of accelerating globalization, cosmopolitanism, and migration, the production of Indian English Literature reflects the expansion of these phenomena impact authors and literary texts. This dissertation, therefore, attempts to address Kiran Desai's *The Inheritance of Loss*, an award-winning novel. It deals with post-colonial issues, the spread of western culture, and the demise of local identity. Thus, the primary aim of this study is to demonstrate the enormous impact of globalization and cosmopolitan identities on the novel's main characters (the Judge, Jemubhai, his granddaughter Sai, the Cook's son, Biju, and the two sisters, Lola and Noni). This study aims to analyze Desai's work in the light of cultural and post-colonial theories to accomplish this objective. The first chapter is devoted to the socio-historical context and theoretical framework. The second chapter investigates how widely cosmopolitan identities associated with globalization, mobility, and diaspora appear in the novel.

Keywords: Post-Colonialism, Cosmopolitanism, Globalization, Cosmopolitan Identities, associated with globalization, mobility, and diaspora appear in the novel.

TABLE OF CONTENTS

Dedication	I
Acknowledgement.....	III
List of Abbreviations.....	IV
Abstract in English	V
Table of Contents	VI
General Introduction.....	01

CHAPTER ONE: Socio-historical Context and Theoretical Backdrop

Introduction	9
1. Indian English Literature: Birth of the Novel	9
1.2. Diasporic Female Indian Writers	12
2. The Historical Context of <i>The Inheritance of Loss</i>	15
3. Globalization and its Impact on Indian Literature	17
4. The Concept of Cosmopolitanism.....	23
4.1. Cosmopolitan Identity	30
5. Post-Colonial Theory	34
5.1. Edward Said's Orientalism	36
5.2. Homi Bhabha's Hybridity	39
Conclusion.....	41

TABLE OF CONTENTS

CHAPTER TWO: Cosmopolitan Identities Associated with Diaspora, Mobility, and Globalization in The Inheritance of Loss

Introduction	43
1. Jemubhai’s Cosmopolitan Way of Life.....	43
2. Biju’s attempt for adaptation in a Western Community	50
3. Globalization and Sai’s Relationship	57
4. Lola and Noni’s denial for their Indian heritage	62
Conclusion.....	66
General Conclusion	68
Works Cited.....	70
Abstract in Arabic	76

GENERAL INTRODUCTION

For more than two hundred years, the Indian Subcontinent remained under British rule, where the indigenous people were subjected to much harassment. Accordingly, The Indian writers emerged intending to highlight the unity of the Indian people and an attempt to erase the colonial beliefs. Indian writers chose English as an effective method of their writing to discuss post-colonial issues of racism and cultural identity. The theme of cosmopolitanism has appeared widely in Indian novels. After India's independence, it was necessary to discuss the mixture of local identity, colonial characteristics, and new forces of global power. The Indian post-colonial novel attempts to question how a nation is shaped while perceiving its relations to Globalization.

Kiran Desai, an award-winning Indian American author, her wonderfully written novel, *The Inheritance of Loss* (2006), became an international bestseller and won the 2006 book prize. The novel sets in the mid-1980s; the story is about a Cambridge-educated Indian judge living in Kalimpong, near the Himalayas, with his granddaughter Sai. The novel also intertwines the story of the cook's son Biju and his struggle to survive as an illegal immigrant in The United States (Luebering). Desai demonstrates the struggles of being torn between east and west, particularly the hardships of an immigrant. Furthermore, she pointedly explores the consequences of imposing western culture on non-western communities. During the British colonial rule in India. *The Inheritance of Loss* explores the loss of identity and the interconnection between post-colonial conflicts, globalization, and cosmopolitanism. It contains a massive rejection of globalization as a profound consequence of colonialism.

The novel's setting is in India, America, and sometimes Britain. It demonstrates the immigrant characters and their stories. The events revolve around migration, decolonization, and the post-colonial situation. *The Inheritance of Loss* deals with several themes related to colonialism, globalization, and their outcomes on the Indian people. Due to the post-colonial context of the novel, Cosmopolitan identities are to be discovered through grassroots characters

that aim for cosmopolitanism. Moreover, to question the roots of a nation in light of globalization and its imposed values.

Tom G. Palmer in his article “Globalization, cosmopolitanism and personal identity” states that “Globalization has been identified with the emergence of a cosmopolis, or universal civilization that destroy all local differences and robs people and persons of their distinctive identities” (1). Essentially, the struggle for Cosmopolitan identity and the impacts of Globalization in third-world countries inspired us to conduct this research. In addition, what motivates us onward is to confirm the significant effects of Globalization and colonialism on Indian immigrants and all individuals around the globe to achieve a cosmopolitan identity, even though this adaptation leads to the loss of the heritage identity.

This dissertation proposes to highlight and achieve the following objectives: The study will demonstrate how Cosmopolitanism is perceived in the Indian English novel through immigration and mobility. In addition, it attempts to analyze the theme of Globalization and its impact on Indian English literature. Therefore, this research seeks to provide the reader with a general overview of the birth of Indian English literature.

All the main characters in *The Inheritance of Loss* struggle to prevent losing their identity’s heritage. Therefore, this dissertation intends to answer the main question: How does Kiran Desai present the Cosmopolitan Identities and Globalization in *The Inheritance of Loss*? To answer this question, this research endeavors to provide answers to the following sub-questions:

- How does Desai demonstrate Cosmopolitan identity and the waves of Globalization?
- How does Globalization reflect in the cultural and social life of the characters?
- Do Diaspora and Mobility achieve Cosmopolitan identities?

Many researchers have shown interest in this topic, and Kiran Desai's literary works as the main corps of their research. Critics have praised Desai's subtle depiction of the concepts of cosmopolitan identity and globalization in her novel TIL (2006).

Among the researchers who have initiated to review Desai's intelligent treatment of Globalization and Cosmopolitanism in her novel is Dr. Shreeja Sharma. In her article "Globalization or Recycled Colonialism? The Inheritance of Loss a Case in Point". This research aims to demonstrate Globalization and Colonialism, two different concepts with similar aftermaths. This paper intended to explore the views of the judge, the cook, and Biju on western culture and its supremacy. Shreeja Sharma claims "Desai exposes how Globalization entices the third-world subjects who are caught between the allure of material culture and the desire to protect, retain, value, and assert their self-identity. Also, her work is suggestive of the feeling that Globalization, despite its merits, bottles the old wine of colonialism into a newly packaged bottle of globalization" (3). In addition, this paper addressed how Kiran Desai demonstrated the colonialism that the judge lived in, which is similar to the Globalization that Biju struggled with despite the time difference. To sum up, this study intends to depict how the concept of Globalization affected the characters throughout the novel.

Mostafa Azizpour Shoobie is another researcher who shows interest in the topic. In his dissertation "Cosmopolitanism in Indian Fiction", Shoobie discusses cosmopolitanism in the two selected novels and TIL. This latter presents micro cosmopolitanism, which in return preserves the nation as a site for social and cultural formation while recognizing the impact of globalization in various fields. After the colonies liberated themselves, the national Formations were obliged to negotiate a mixture of local identity and colonial characteristics due to globalization, which imposes on developing societies and countries economic and political values, which may be challenging to accept in such societies.

Another researcher who is interested in the topic and the themes of TIL is Elizabeth Jackson; she devoted her research titled “Globalization, Diaspora, and Cosmopolitanism in Kiran Desai’s *The Inheritance of Loss*”. This paper discusses the concepts of postcolonial conflicts, Globalization, and Cosmopolitanism as sufficient themes in the Novel. Elizabeth summarized the significant events of the Novel and demonstrated the different aspects of Cosmopolitanism through a few characters in the Novel. In addition, she addressed the various definitions provided by many critics concerning the Cosmopolitan concept. However, she started her definition of Cosmopolitanism as “an attitude of looking beyond divisions of nationality, ethnicity, religion, and other social divisions to envision the world as one community without erasing local differences”. This study shed light on the effects of Colonialism that led to Globalization, Diaspora, and Cosmopolitanism. Therefore, Elizabeth Jackson demonstrated in-depth how Kiran Desai addressed the previous concepts in her Novel.

In the same sphere, Ksenija Kondali devoted her research entitled “Migration, Globalization, And Divided Identity in Kiran Desai’s *The Inheritance Of Loss*” to study the main themes of the novel referring to Vijay Mishra and Paul Jay's studies of diaspora and globalization. Ksenija Kondali examines the impact of the English colonization in India and the U.S. capitalist empire; this research explores the fragmentation of values and collective identity and the crisis of individuals in a globalizing world. In addition, this paper states that the pressures of the global economy and colonial legacy lead the protagonists into the trap between tradition and transition: two worlds, at home and abroad, which are incompatible and irreconcilable (114).

Moreover, the researcher notes that Kiran Desai’s writing does not support the idea that the consumerist global economy of late capitalism carries the ability for possible advancement and prosperity of subalterns or other disenfranchised subjugated individuals and nations. Rather, it illustrates their understandable and compelling desire to repress the colonization memories, and

search for another mode of living with a diasporic consciousness (115). This research explores the complex interplay of postcolonial conflicts, migration, local custom, and diaspora bring together and separate seemingly disparate worlds and characters. Therefore, Ksenija Kondali concludes that Desai's strong and vivid prose is a powerful testimony of heterogeneous human loss across the globe.

In this review, it is evident that a few researchers and critics have tackled TIL from different perspectives; that majorly focused on the concepts of Colonialism, Diaspora, and Cosmopolitanism. However, this dissertation will focus on the Cosmopolitan identity and Globalization presented in the novel. Therefore, this dissertation will discuss these concepts regarding the works of Edward Said and Homi Bhabha on Postcolonial theories.

The research will evaluate, outline, and interpret Kiran Desai's depiction of the Cosmopolitan Identity through the TIL characters, and how the aspects of Globalization affected their social relationships. From the postcolonial perspective. This novel will be studied from the postcolonial perspective. Stephen Slemon views post-colonialism as "A way of ordering a critique of totalizing forms of Western historicism; as a portmanteau term for a retooled notion of 'class', as a subset of both postmodernism and post-structuralism" (16). Therefore, the postcolonial theory aims at creating an environment in which the ways the oppressed third world's rights are recovered. In addition, it intends to analyze the various strategies by which colonized societies have engaged the means of resistance in colonial discourse; moreover, it aims to study how many of those opposition strategies are shared by the third world colonized societies.

In the light of this theory, the novel will be analyzed to explore concepts such as cosmopolitanism, globalization identity, and Diaspora as the novel is full of portrayals of third-world individuals adopting cosmopolitan identities in a world that hastily moves toward globalization. This mix leads to the domination of western culture over non-Western characters

and paints an appalling picture of their inheritance of loss. In the Postcolonial Discourse, the oppressing group is referred to as “the occident” while the oppressed group is called “the orient”. Edward Said introduced these terms to clarify the distinction between the oppressor and the oppressed. In his book *Orientalism* (1978), Said’s Orientalism challenged the mistaken idea that current oriental societies could only be civilized by adopting the European way of life. Another Key concept in post-colonial theory is Hybridity; which Bill Ashcroft views as “one of the most widely employed and disputed terms in post-colonial theory” (Ashcroft 118). It depicts the in-betweenness of two binary cultures. In post-colonial studies, this term became associated with Homi K. Bhabha. Hybridity refers to the shared experience of colonized and colonizers. People who live in the middle of two cultures find it difficult to identify with either.

Undoubtedly, writers with origins from third-world countries much represent the complicated ways and experiences of the colonized in coping with global changes. For most cultural and identity subjects, the experiences of cultural domination are associated with how Globalization leads to the struggle for identity. These practices are enhanced by colonial morality. Therefore, TIL draws further attention to the issue of identity, migration, Globalization, and its direct effect on the situation of westernized individuals in India and the third world as a whole.

Migrants struggled to find a place in western societies that considered them a “shadow class”. Indians adopted the colonial morality striving for acceptance of the west and recognition as western English men. In this regard, postcolonialism is concerned with studying and defending the oppressed “Orient” in a dominating Western world. Third-world societies struggle to preserve their native heritage under the influence of the colonial culture in a Globalizing World. For this reason, the coming chapters will focus on the theories brought by Edward Said and Homi Bhabha as they are of high relevance to this topic to explore the mentioned concepts.

The research will be divided into two fundamental chapters; the first chapter is dedicated to the socio-historical context and theoretical backdrop. It starts by giving a general background of Indian English Literature, Diasporic Female Indian Writers, and the Historical Context of The Inheritance of Loss. Moreover, it shows the concept of Globalization and its impact on Indian Literature. The first chapter also outlines the Cosmopolitanism Concept and the Evolution of Cosmopolitan Identity. It approaches the novel from a post-colonial perspective of demonstrating and explaining Homi Bhabha's Hybridity and the Concept of Orientalism by Edward Said. The second chapter attempts to analyze Kiran Desai's TIL. It entails Jemubhai's Cosmopolitan Way of Life and Biju's Attempt for Adaptation in A Western Community. Furthermore, it highlights The Influence of Globalization on Sai's Relationship with Gyan and The Denial of Indian Heritage like Lola and Noni.

CHAPTER ONE:
Socio-historical Context and
Theoretical Backdrop

Introduction

"I feel that Indian-English writing has come to stay as part of the world Literature"

Mulk Raj Anand

Indian English Literature is a form of resistance and a literary reaction of the Indian people against colonialism. It emerged with the British colonial role in India in the 17th century. Recently, it faced great recognition both in India and abroad. Female Diasporic Writers mostly made significant contributions to the English novel. Despite their responsibilities as diasporic writers that need to speak for their people, they represent Indian culture at its best that it now competes with other western literature. This chapter will shed light on Indian English Literature, Indian Women as Diasporic Writers. It will explore the historical context of Kiran Desai's novel *The Inheritance of Loss*. Furthermore, this section will focus on the two fundamental concepts tackled in the Novel, Cosmopolitan Identity, and Globalization. Lastly, it will examine Postcolonial Theory, elucidating Edward Said's Orientalism and Homi Bhabha's Concept of Hybridity.

1. Historical Background

1.1. Indian English Literature: Birth of the Novel

British Colonial domination in India primarily started in late 1600, with the settlement of The British Company Rule in 1757. At that time, many revolutions, wars, and rebellions led to the collapse of Indian civilization. Therefore, British Colonialism has a massive negative impact on the country and education. The first who officially introduced the English language to India's educational system was Lord Macaulay. He came to India, as a law member of the governor general's executive council. Macaulay's hidden objective of introducing the English language into the Indian educational system is to not only use the English through books and school curricula; but also, rather achieve cultural transmission among Indians (Fidha, Anuragsheel 244). Thomas

Babington Macaulay represented his renowned minute in February 1835 to the council. He stressed the importance of introducing the English language to the Indian society and its significant role in distinguishing the educated class, he argues that:

We have to educate people who cannot at present be educated by means of their mother-tongue. We must teach them some foreign language. The claims of our own language it is hardly necessary to recapitulate. It stands pre-eminent even among the languages of the west... in India English is the language spoken by the ruling class. It is spoken by the higher class of natives at the seat of government. (Jussawalla 1)

Indian English Literature, commonly known as Indian Writing in English, is a collection of literary works by Indian writers using the English language to transmit culture and experiences. About a century and a half ago, English Literature existed in India. Sake Dean Mahomet's *The Travels of Dean Mahomed* (1794) is the first published book written by an Indian writer in English (Mahomet 138-40). Bankim Chandra Chattopadhyay's *Rajmohan's Wife* (1864) is the first published novel written in the English language. He was one of the most famous novelists of the nineteenth century in India. Before writing his English novel, Bankim wrote about fourteen Bangali novels that have been translated into several languages (Banerjee 475). Indian English writers resorted to writing in order to convey their lives and experiences after colonialism and the local culture and its blending with English culture. Many literary works that contributed to the prosperity of Anglo-Indian literature after independence spread and competed with the most important works of novelists at the international level because they conveyed the facts and perceptions of peoples who were subjected to oppression and tyranny.

IEL emerged with the impressive literary works of Michael Madhusudan Dutt pursued by R. K. Narayan, Mulk Raj Anand, and Raja Rao. These writers are considered the stanchions and most well-known writers in the history of IEL. After the independence from The British Raj, writers in India sustained the English language. Despite being the colonizer's language, English is

the most effective way to express the struggles and pain of their people. Despite the massive number of English readers, some Indian novelists were quite confident about their works; however, others were uncertain about their readers' base after the replacement of Hindi with the English language (Devaki 1-2). Indian writers were not satisfied with the Hindi language only but also wrote their artwork in the language of the colonizer, which is English, intending to spread it all over the world due to its significance as an international language that can be resorted to express their painful experiences.

Additionally, The Indian English writing in the mid-1980s led majorly to a massive literary renaissance. This era is associated with the third generation of writers such as Salman Rushdie, Vikram Seth, Vikram Chandra, Shashi Tharoor, Anitha Desai, Arundhati Roy, Shashi Desh Pande, Upamnyu Chatterjee, Gita Mehta, Bharathi Mukherjee, and Amitav Ghosh. These novelists devoted themselves to redefining English fiction with myths and humor as vast as the subcontinent. Salman Rushdie is a famous novelist of Indian English Literature during the 20th century. He is recognized mainly for his masterpiece *Midnight's Children* (1980). In addition to his vaunted imagination, Rushdie uses a sense of humor and uncontrollable love of wordplay that descends to the level of jesting and puerile puns.

Amitav Ghosh is also one of the significant and fundamental new novelists through his master literary works, *The Circle Reason* (1986) and *The Shadow Lines* (1988). Ghosh's novels have become imagery of our time and a gateway for every man to discover himself. His works reveal to the reader diverse aspects of his personal, cultural, and national identity (Yesapogu 38-39). Accordingly, most of these novelists, with their unique and different ideas and beliefs, led Indian writing to a literary renaissance. Every literary work carries different content and ideas, but the goal is the same, which is to spread the Indian culture and the suffering of the colonial peoples.

IEL developed over time and highlighted its status and identity in recent times, just like American Literature. Writing in English did not start for a short period, yet it took many years. The efforts of early writers such as Raj Reo in imparting the Indian character to the English language cannot go without recognition. Despite the difficulty of expression, Writers such as Salman Rushdie, Amitav Ghosh, and others contributed to depicting their conceptual and textual literary works that illustrated and explained the complex post-colonial situations.

1.2. Diasporic Female Indian Writers

IEL faced many changes in the paradigm of writing. Despite the difficulties women faced, they also recognized the significant role of literary works After the Unexpected literacy prevalence. The history of women's writing in India goes to 2600 years ago, which began with the portraits of women presented by Indian Man Writers. However, women struggle to address more human and cultural studies to eliminate gender discrimination. Women's Writings emerged as a reaction against Patriarchy, which insisted on preserving sexual inequality between men and women.

The literary world now is bound to accept women as writers that address significant issues of society. Recent years have witnessed the proliferation of feminist theory that Simone De Beauvoir mentioned in her book *The Second Sex* (1970), Betty Friedan in *The Feminine Mystique* (1963), and Kate Millet in *Sexual Politics* (1970). With these events, Indian Women Writers succeeded in breaking the social norms imposed in the past and applying the character's psychology in their writings (Parmar 37). It was not only men who were able to write, women's writings appeared unexpectedly and their insistence that literature is obligated to accept their literary works because it contributes to eliminating gender discrimination and breaking down social barriers prevailing in Indian society.

Latterly, IEL took the path of diasporic literature, in which the term Diaspora refers to people or ethnic populations forced to leave their homelands. India ranks second in immigration, with about 20 million people migrating in the 21st century. Due to that, Indian Diaspora Literature received a prominent position. The most significant features of Diaspora Writing involve the quest for identity, nostalgia, and multiculturalism (Sai Lakshmi, Chithara 40). The Indian diaspora returned with goodness to Indo-English literature due to immigration, as it was able to obtain a very high position in world literature because it deals with the issues of identity and multiculturalism.

The portrayal of Indian immigration in fiction written by diasporic Female Indian Writers has extremely more perspicacity and susceptibility (Hirimuthugoda 137). In her article “Debating Expatriate Woman Writing”, Latha Rengachari views that:

In their aim at self-definition and the expression of their expatriate experiences, women from 1970s onward chose to use literature. Literature became a means of establishing autonomous selfhood. Third-world women sought to find words and forms to fit their experiences and have chosen narrative strategies like the autobiography and the quest novel to do so. They use the auto-biography to give shape to an identity grounded in these diverse experiences of expatriation and self-definition. (35-36)

Female Writers of The Indian Diaspora have emerged to preserve culture and identity in their host countries. Bharati Mukherjee is an Indo American Writer mostly known for her fiction and non-fiction works and her novels and short stories. Bharati Mukherjee's *The Middleman and Other Stories* (1988) won the national book critics circle award in 1988. Through her spectacular novel *Desirable Daughters* (2002), Mukherjee reflects the portrait of traditional Indian families and contemporary American novels, of Women who are attached to their native country despite their coercion to deny their tradition in a world of multiculturalism. Mukherjee's work represents cultural clashes and the movement from expiation to Immigration. Therefore, her works are consistent with her migration from Canada to the United States. Jhumpa Lahiri is another female

writer of the Indian Diaspora; who reveals in her elegant masterpiece *The Namesake* (2003) a feminine voice attempting to undermine the repressions of race, gender, history, and culture. Jhumpa's primary aim is to build a new identity from a marginal status and picture the host culture. Another known figure is Antia Desai, an Indian Writer, and professor of humanities at Massachusetts. Desai's novel, 'Fire on The Mountain' won Sahitya Academy Award in 1978. Desai mainly focuses on the significant role of family; women matter in particular. In her other novel *Bye Bye Black Bird* (1971) she addressed the problem of adaptation. In addition to her profound Depiction of immigrants who search for identity in a foreign country (Sailakshmi, Chithara 41-42). The feminist movement, in general, has added something distinctive to literature, from a deep depiction of immigrants to an attempt to build a new identity. Each of these mentioned narrators has a primary role and goal in order to break social ties and demonstrate the importance of women in the family and society.

Kiran Desai is the daughter of Anita Desai, a renowned Writer in Diasporic Indian Literature. Desai was born on September 3rd, 1971 in Chandigarh. When she turned fourteen, she immigrated to England with her mother and later to America. Thus, her mother was her inspiration for literature. Desai's life journey and migration from one country to other made her feel derogated from her native place. Kiran Desai's second novel *The Inheritance of Loss* (2006) won the 2006 Man Booker Prize and The National Book Critics Circle Fiction Award.

What does it mean to be an immigrant? What happens when you take people from a poor society and place them in a wealthy society like America or England? Do these immigrants face an identity crisis? Does this imbalance change a person's feelings and thinking? These are the main issues focused on by Desai in the novel. In addition to this, the writer also deals with Globalization, Multiculturalism, economics, Inequality, Fundamentalism, and Terrorism. Kiran Desai reflected

her own journeys of traveling from the east to the west and the experiences she faced in her novel.

In an interview for Rediff India Abroad, Desai stressed the idea that:

The characters of my story are entirely fictional, but these journeys (of her grandparents) as well as my own provided insight into what it means to travel between East and West and it is this I wanted to capture. The fact that I live this particular life is no accident. It was my inheritance. (Kumar 17-18)

1.3. The Historical Context of the Novel

TIL coincides with two fundamental movements in India. The first movement is the British Colonial domination of India. Initially, Britain arrived in India for economic reasons. They aimed to explore the eastern side of the country for spices. The East India Company made a great success that led to the employment of twenty-four managers to meet the requirements and enormous demands for cotton and cloth in the international market. Despite the commercial purpose, that Britain came to India for, Britain could not abandon all the privileges and officially occupied India (Mastoi et al. 25). The reason for Britain's arrival in India was not limited to exploration, but for economic reasons, which controlled and monopolized the Indian companies, which achieved great success. This is what made Britain occupy India and impose its laws.

In the mid-18th century, The British Forces cooperated with Mir Jafar, The Command in Chief of The Bangali Army for the good of overthrowing The Bengal Leader and installing Jafar as the British Subservient Ruler. Therefore, The British realized their power in controlling and conquering the Indian Kingdom. In 1857, The Indian Rebellion occurred in an endeavor to withstand The Company's Control of India. The conflict ended with defeating the rebels, which led to The British Crown officially seizing India, submitting it to direct British rule and The Indian Civil Service. Even though The Indian Civil Servants' origins were British, they progressively substituted with local officials to please the public. In 1920, The Reform Movement gradually developed until it officially became The Indian Reform Movement, which Mahatma Gandhi

(1869-1948) and Indian National Congress publicized. As a result, The British formally awarded Indian Independence In 1947 with the division of British India into Pakistan and India (Emanuel).

The second political movement surrounding the novel is Gorkhaland. It is the name of a new state, which includes Kalimpong, Kurseong, and Darjeeling. It aims to create a separate state of India in The Gorkhaland of West Bengal for Nepal-speaking Gorkha people. The construction of Gorkhaland was mainly Darjeeling, Queen for Hills, it is well known for tourists and its production of tea. The objective of the political movement is to preserve the language, culture, and identity of The Nepalese minority in West Bengal. Supporters of the movement believe that after the formation of the Gorkhaland state of The West, other Indians will eventually accept it and will not consider it a foreigner. The political movement indicates a sense of belonging and the desire of its supporters not to be separated from the Indian country but rather from its parent (Khosla 2).

Subsequently, in 1986, the forced movement was foremost called The Gorkha National Literature Front (GNLF). Formed by Subhash Ghisingh in 1980 to demand a Gorkhaland State within India (Rai). British colonialism left a great impact, resulting in divisions and the marginalization of minorities such as the Nepalese minority, whose goal was to restore their status and identity, and for this reason, a political movement was formed to demand the rights of the Nepalese and to feel that they belong to this society and this country.

Although it is relatively stable as a constitutional democracy, the legacy of Colonialism has included a terrible cultural and social conflict. Therefore, Desai has discussed the issues of Colonialism through *The Inheritance of Loss*. Up to now, India is considered a mass complex of languages and religious and political beliefs. Although the English language is a significant factor and the best means of economic, however, the contradiction around The British standard has persisted for generations.

2. The Notion of Globalization and Cosmopolitanism

2.1. Globalization and Its Impact on Indian English Literature

At the beginning of the 1930s, Globalization as a concept concerned the field of education. Over a few decades, Scholars and Media occasionally began to use the term, despite the absence of a clear definition. In early 1960, The French Economist François Perroux was one of the first who employed Mondialization as a similar term to Globalization. Theodore Levitt is a German-born American economist who contributed his works to promoting and bringing Globalization into the mainstream business audience.

In spite of the fact that Globalization frames the concept of our increasingly interconnected world, there is literary no comprehensive definition and critical theory to shape its meaning, unlike other basic concepts such as Culture, Economy, or Modernity, which developed rather slowly and built upon a basic foundation (James, Steger 418-427). The use of the term globalization did not appear suddenly, but from time to time the term appears in the expressions of scientists. Globalization is closely related to modernity and development, as the world flourished and the field of technology expanded, the more globalization appeared.

Since the inception and the complexity of Globalization as a term, it has inspired several competing definitions and interpretations. As Manfred. B Steger states, "The term globalization applies to a set of social processes that appear to transform our present social condition of conventional nationality into one of globality." He continues, "After all, globalization is an uneven process, meaning that people living in various parts of the world are affected very differently by this gigantic transformation of social structures and cultural zones"(Steger 31). The writer points out that globalization, as a more complex term, is an unequal process, which means that people are greatly affected by what appears around them and what they hear about, and accordingly, this

phenomenon is a process that works to transform and move from using specific standards to the use of multiple standards and cultures.

In the same notion, Daniele Archibugi, David Held, and Martin Köhler, authors of *Re-imagining Political Community: Studies in Cosmopolitan Democracy* (1998); argue that, "Globalization is neither a singular condition nor a linear process. Rather, it is best thoughts of as a multidimensional phenomenon involving diverse domains of activity and interaction, including the economic, political, technological, military, legal, cultural and environmental."(Archibugi et al. 13). The author points out the importance of this multi-dimensional phenomenon, which has contributed significantly to the diversity of fields and activities that made the world, change its perspective.

On the other hand, Thomas L. Friedman in his book *The Lexus and the Olive Tree* (1999) attempts to depict the forces and their influences that are highly globalizing the world on environment, economy, and culture:

I define globalization this way: it is the inexorable integration of markets, nation-states, and technologies to a degree never witnessed before –in a way that is enabling individuals, corporations, and nation-states to reach around the world farther, faster, deeper, and cheaper than ever before, and in a way that is enabling the world to reach into individuals, corporations, and nation-states farther, faster, deeper than ever before. (Friedman 27)

According to Merriam-Webster Dictionary Globalization is the act or process of globalizing: The state of being globalized, especially the development of an increasingly integrated global economy marked especially by free trade, free flow of capital, and tapping of the cheaper foreign labor market (Globalization). While some scholars and intellectuals set the origin of Globalization in modern times, others discovered its history a long time before The European Epoch of discovery and journeys to the new world. At the end of the 20th century, the concept of Globalization emerged in literary studies.

Researchers explored this phenomenon and its responses and examined literary works to analyze the various themes of Globalization and its illustration. Therefore, the focus is on evoking and interpreting political, social, and cultural concepts within The Globalization field (Habib 15). Globalization as a global phenomenon has many definitions and is concerned with different aspects such as literature. The novelists resorted to mentioning it in order to discover it, as well as to show its impact on peoples in general and on the peoples of post-colonial countries in particular.

Some other scholars debate whether Globalization represents the resumption and expansion of complex processes. It started with the emergence of modernity and the capitalist world system in the 1500s. However, other scholars rejected the limitation of Globalization in a specific period measured with decades or centuries. To some extent, they estimate these operations for thousands of years. Undoubtedly, these contestant perspectives comprise solid insights. The advocates of the first approach have proposed massive evidence of their point of view. The tremendous expansion and growth of global exchange since the 1980s represents a remarkable leap in the history of Globalization. In the second place, the corroboration of the second view asserts the persuasive connection between contemporary shapes of Globalization and Technology that is known as The Industrial Revolution.

In addition, those who adopt the third point of view indicate the importance of the time-space pressure that subsisted in the 16th century, when Africa, Euro-Asia, and America became attached through continual trade. Eventually, the advocates of the fourth approach provide a reasonable argument that any inclusive account of Globalization falls short without the integration, the archaic developments, and constant dynamics of world history (Steger 37). Each of the scholars has a specific point of view on the concept of globalization, including the massive expansion and its contemporary forms. Accordingly, globalization is a multiplicity of its concepts because it includes all fields, whether economic or cultural.

Globalization as a phenomenon represents a significant function in various impacts in all areas of life. Besides, the exchange of different views and thoughts led to a radical transformation in the style and standards of people living. With the emergence of globalization in India and imparting of western character, and the decline of its custom and tradition, India has contributed to the spread of Indian culture to prove its position on a global level. Furthermore, it has positive as well as negative impacts on the world. The effects are notable in environmental challenges, cybercrime, business, and economics. Globalization and its influences did not remain limited to appointed domains, yet it affected Literature, including IEL (Sawhney, Durgesh 282). Globalization contributed to changing societies, but it negatively affected minorities, especially countries that were subjected to colonialism such as India. Therefore, Indian literature addresses the issues of societies that affected them.

Literature is the gateway to society, dealing with veritable life issues and experiences embodied in literary works such as books, novels, and poems. Despite it being American, Australian, Canadian, South African, or Indian, Modern world literature evinces a prosperous content and diversity in social problems or topics related to political and other content. Indian Post-Colonial Novels majorly reflect the consciousness of the native country, social, political, cultural, and economic changes where the writer's role is to raise the issues of modern trends in his/her writings (Sharma 20). The writer embodies the issues of society in various literary and artistic works in order to discuss the problems of cultural, and economic societies, and many other issues.

IEL in the past decades witnessed plenty of literary creations such as Aravind Adiga *Last Man in Tower* (2011), Indra Sinha's *Animal's People* (2007), and Shyam Selvadurai *the Hungry Ghosts* (2013). These novels contend to overset beyond narrow literary spheres to comprehend a new socio-cultural phenomenon. In addition, they highlight how multinational businesses have been a plague on emerging countries. Thus, these literary works view as a critique of western

colonialism in India. In her novel *Last Man in Tower*, Aravind demonstrates the high tension between individual and communal willpower in globalized India. It portrays how globalization affected people to be egocentric and love wealth over their social relationships. Indra Sinha's *Animal's People* is about the politics of oppression and exclusion that characterized Bhopal's plight. Bhopal's Gaz is a massive humanitarian Tragedy that resulted in a Gaz leak that polluted both land and water. More than 10,000 people died due to the drug's adverse effects. Therefore, the next generations will not be able to avoid the effects of transferring external risks of union carbide corporations (Velayudhan 406). The previous novels are a critique of what Western colonialism did in globalized India and how new cultural phenomena affected society and the politics of oppression.

The globalization phenomenon in India started with the emergence of a new economic policy in 1991. As an economic efficiency, that deals with other cultural aspects of society. In addition, *The White Tiger* (2008), the winner of 'the booker prize' is another book by Aravind Adiga. The novel explores the contrast between India's prosperity as an economic gain and the protagonist Balram, who comes from a poor provincial family. The changes taking place in Indian society have disturbed the lower class because of the new form of India. Despite the economic prosperity, the lives of the poor clarify the tenebrous image of the rural population. Therefore, the impact of globalization on Indian democracy is the essential focus of Adiga's novel (Habib 16-17). The emergence of globalization in India led to the establishment of new economic policies, which made the social classes, especially the lower classes, disturbed by this urgent change, which may change their lifestyle.

Chetan Bhagat is another Indian English writer whose literary works reflect the modern philosophy of modernized Indian people. Bhagat's first novel *Five Point Someone* (2004) depicts the struggles of students for admission to the institute of technology, the difficulties of young

generations, and critique of technology in India. Bhagat's *Five Point Someone* discusses the issues of India after globalization, which are multicultural, multi-linguistic, multi-ethnic, and modern society. *The Namesake* (2003) is a novel by Jhumpa Lahiri that offers the conflict and issues of an immigrant Bengali couple to the United States. Each character has a specific point of view and desire. One seeks to balance American and Indian culture, while the other character aims to become free from Indian cultural traditions and the acceptance of American society (Patil 7777-7778). The issues circulating in the Indian novel were not a figment of the imagination, but rather from the reality in which the Indian society lives, which is characterized by a plurality of cultures, languages, and ethnicities. Thus, it was difficult to accept the new changes.

Globalization is the outcome of interchanging worldly views, opinions, and diverse aspects of culture. Being global means shifting one's perspective in life, social, cultural values, and language. The impact of this phenomenon appears significantly in India through the influence of western culture through the English language due to British colonialism. Globalization has an impact in all fields and mostly in literature. Many writers have contributed their literary works to highlight the remarkable change in people's cultural and traditional lifestyles. It is difficult for societies to resist the influence of foreign culture when it comes to Globalization, and this means that there will be no country with monoculture in a decade.

2.2. The Concept of Cosmopolitanism

The beginning of the 20th century witnessed a great interest in cosmopolitanism in light of the development of globalization resulted in increasing the rates of immigrants and the End of The Cold War. Cosmopolitanism is a phenomenon with a complex and multi-level structure that characterizes various and different patterns. Many theorists expressed their concern and skepticism of the concept and to what extent they can evaluate the uniqueness of cosmopolitanism.

Theorists and philosophers believe that no ultimate definition can frame all the aspects of an ambiguous concept such as Cosmopolitanism. It is notable for those familiar with philosophy and history that this term refers to the framework of social science and political philosophy. Despite having no final definition for the concept, scholars agree that Cosmopolitanism is an explicit perception practiced by people that regard themselves as cosmopolitans or citizens of the world.

In order to discuss this broad perception, it is important to shed light first on its origins. The history of cosmopolitanism traces back to Ancient Greece and the Romans. The first component is Kosmos, which means world or order. The scientist Pythagoras applied cosmopolitanism to confirm the orderliness of creation. The second component is Polis, which relates to the city or city-state. In Ancient Greece, a Kosmopolites was a citizen of the world. The third term *Tenn* refers to a person who considers all of humanity more meaningful than his city or country (Conversi 34). The concept of cosmopolitanism is the system that gives more importance to humanity than to its region and country.

The English Culturologist R. Williams, an analyst in theoretical studies of cosmopolitanism, attempts to express his skepticism mainly to hide the image and pattern of the west. In addition, David Miller believes the comprehensive world as a kind of giant supermarket

where the place of residence depend through an accessible set of goods, jobs, the benefits of civilization, and climate to be the main characteristics of the cosmopolitan world(Gizatova et al. 26). With the spread of globalization around the world, globalization has emerged with multiple levels and patterns due to a large number of migrations, especially in third world countries towards the West, for a better life.

Cosmopolitanism is the perception that all people of different backgrounds belong to one community known as Cosmopolitan or Cosmopolite. The term is centered on the certainty and belief that all human beings can and should be "World citizens" in a "Universal Community. It includes multiple dimensions in various areas of life such as political, social, and cultural, such as promoting global moral standards, establishing globally political structures, and expressing mutual culture and tolerance (Kleingeld, Brown). Subsequently, cosmopolitanism is the perception that all people from various and different backgrounds belong to one unified community known as cosmopolitan

Commonly, the definition of cosmopolitanism begins with the Greek Etymology of citizen of the world. Paul James in his book *Globalization and Politics* (2014) stated that "Cosmopolitanism can be defined as a global politics that, firstly, projects a sociality of common political engagement among all human beings across the globe, and secondly suggests that this sociality should be either ethically or organizationally privileged over other forms of sociality"(10).

Cosmopolitanism goes back to philosophical and political debates in the ancient Greeks. In the 4th-1st century BC, the Greek language became a common language of the Hellenistic Age, a period that continued until the foundation of Roman hegemony. Greek philosophers viewed cosmopolitanism as problematic, yet, with the advance of the stoic philosophical school founded in Athens in 300 BC, this theory became a vision of the world city and typical nation. Stoic thinkers

had a major role in criticizing Greek ethnocentrism towards barbarians. This visibility was conveyed to the Roman and the demand of Christianity for universalism. The Christian church played a significant role in shaping communities through cultures and spreading the Latin language. With the establishment of modernity, cosmopolitanism was enhanced due to historical events, because it witnessed great developments such as printed books and new technology of communication (Ribeiro 20-21). Cosmopolitanism is closely related to globalization because both support change rather than being restricted to a particular style or culture. Globalization has helped to enhance the world with the spread of books and modern technology.

Early proponents of cosmopolitanism include Diogenes of Sinope, the founder of the cynic movement announced, who utilized the concept almost two and half thousand years ago. When he was asked where he came from, instead of giving the name of the country Sinope or Athens, Diogenes announced, “I am kosmopolites a citizen of the world”. A cosmopolitan city brings people together from different countries with diverse cultures and backgrounds. A Cosmopolitan person is worldly-wise and feels unrestricted to one culture. Today, the addition of an Ism draws interest to philosophy or ideology; they are using and calling themselves the adjective cosmopolitan in a new sense (Etninson 26). The phenomenon of Cosmopolitanism depends on multiple and diverse cultures that include people from different countries of the world with different backgrounds, so that it helps not to be bound and a sense of belonging to all the cultures of the world.

According to Marin Beros, Diogenes's identification was initially negative in the sense that his intention was not becoming the first citizen of the world yet to indicate his disagreement with the ancient poleis laws. Nonetheless, that original notion changed after adopting his initial idea and altering it into a positive Concept by the Stoic philosophical school (Beros, 197). The expression of Diogenes is a part of cosmopolitanism history. Generally, The Greek and Roman

Stoics extended and developed cosmopolitanism into more ethical thought. Stoic thinking characterizes universal equality in that person who has had the opportunity to live according to stoic thinking are the elites of society. Due to cosmic Sympathy and Oikeiosis appropriation, stoic thinkers realize that every person should be more aware of his relationship with other persons.

The stoic Cosmopolite is not a travel or moving from one place to another, but rather a person who takes the path of wisdom and follows the rules. Stoic thinkers such as Marcus Aurelius states: " To my own free will, the free will of my neighbor is just as indifferent as his poor breath and flesh. For though we are made especially for the sake of one another, still the ruling power of each of us has its own office, for otherwise, my neighbor's wickedness would be my harm, which God has not willed so that my unhappiness may not depend on another"(Eliopoulos 3). The Stoics contributed greatly to the development of the term, emphasis on equality and the relationships between individuals. Cosmopolitanism does not depend only on travel and moving from one place to another, but rather on the discovery of multiple cultures, horizons, and the support of individuals for each other.

Relying on Diogenes' ideas, Seneca is a stoic philosopher that progressed the image of a world citizen, in which individuals live within two communities instead of one; the local community of individual birth, and the community of human argument and inspiration. Therefore, he announced, "truly great and truly common, in which we look neither to this corner nor to that, but measure the boundaries of our nation by the sun"(Nussbaum 6).

Zeno is another stoic philosopher who believes that the concept of cosmopolis is equivalent to an exclusionary city for the wise. Although, Chrysippus considers the cosmos a system of gods and wise men. Cicero asserts that cosmopolis indicates to all men who live under the legislation of natural law. Despite the partial distinctions, stoics deduce that cosmopolitanism is an efficient process rather than a static state. All fear, desire, delight, distress, and individual interest cease to

exist. Cosmopolitanism provides a suitable environment for friendships and charitable works achieved through the presence of the human sense of society. The stoic thinkers view and defend cosmopolitanism as humanitarianism, friendships, charitable work, and inclusion. Caring for others means caring for the cosmos, as well as for the self. Thus, the systematic examination of emotions and moral pathology are fundamental for compatible coexistence between people and reciprocal attention (Eliopoulos 5). Therefore, Cosmopolitanism works on human cooperation, friendship, and mutual interest among people, as it is an effective and important process in society.

In the 18th century, cosmopolitanism was often used not as a designation for philosophical theory but rather as a sign of openness and integrity. A Cosmopolitan person does not subject to any specific religious or political authority. In line with these thoughts, Rousseau views that "boast that they love everyone [tout le monde, which also means 'the whole world to have the right to love no one'". Johann Georg Schlosser, a German historian and philosopher stated in his critical poem 'Der Kosmopolit' that "It is better to be proud of one's nation than to have none". However, proponents of cosmopolitanism relying on the stoic tradition, indicate that it is not a form of ultra-individualism but a moral ideal of society. Immanuel Kant a German philosopher and one of the central Enlightenment thinkers, views that all people belong to one single community as equal members, sharing freedom, equality, and independence that they live under their laws (Kleingeld, Brown). Since the rise of cosmopolitanism, people have become more open to the world and even more honest with other cultures, as it is in itself an ideal and moral model of society that makes one feel more independent.

As for the stoics' idea of being citizens of the world, there are two fundamental aspects of cosmopolitanism one about identity and the other about responsibility. For identity, a cosmopolitan relates to a person influenced by a variety of cultures. Cosmopolitanism is an identity thesis, belonging to a certain place is not a basic element in the formation of one's identity, as one can

choose among a wide range of cultures or deny them in a favor of other non-cultural preferences. As a thesis about responsibility, cosmopolitanism halts a requirement to realize one's membership and assume responsibilities towards in universal community. It conducts individuals apart from regional commitments and prohibit them from competing with the responsibilities of others. Cosmopolitanism has positive connotations when travel is a key for a person to discover horizons instead of being confined to the local area. However, it has also negative connotations, when groups like Jews are marginalized, stigmatized, and considered a threat to society (Brock). Despite the privileges, that Cosmopolitanism has from the opportunities to discover the world, it may negatively affect societies, especially the third-world countries, which may be exposed to racism and marginalization because the culture of the West has a high and prestigious position more than the eastern countries.

The ambiguity of cosmopolitanism led initially to the diversity of thoughts in addressing the conception among scholars and theorists. All humans in our community should be included in the dialogue and concern of such matters, therefore base the political decisions on that interlocking commonality, and allow special attention and respect to the circle that defines humanity. (Nussbaum 9) Moreover, geographical and cultural location does not define human well-being, but also they deserve equal consideration and respect. Furthermore, the ethnic, national, or gendered boundaries should not define the limits of constitutional protections or commitments for meeting basic human needs. (Held 11-12). Therefore, this variation of views on cosmopolitanism, demonstrates the significance of outlining such an ambiguous notion to better understands future issues in different fields of study.

Sharing the same ideas, Siby K. George, believes that regarding the divergence of cosmopolitanisms, it is advantageous to perceive cosmopolitanism "in the plural," as "the issue of this 'ism' is not settled yet, neither conceptually nor in practice. Despite his thoughts concerning

the ambiguity of the cosmopolitan idea, George stated that “Behind every idea of cosmopolitanism – whether it is political, economic or cultural – there lies a primarily moral idea of rising beyond one’s home and hearth, kin and kith to embrace the other or the world, in big ways and small” (George 65). This idea of cosmopolitanism is therefore conjuring from the ambition of belonging to humanity as a whole rather than being restrained by national restrictions. On a similar note, the idea of cosmopolitanism is regarded as a specific idea, represented by cosmopolitans or citizens of the world. Cosmopolitans as those who consider themselves unconstrained by the boundaries of established political communities and their loyalty are owed to the universal community of all humans rather than any particular political community. Therefore, the basic idea of cosmopolitanism lies essentially in the moral view of the individual as having allegiances to the wider world and how they have a sense of pride to announce their belonging to all humankind.

Ultimately, cosmopolitanism as a concept and social phenomenon means that all people are members of one single community. It manifested in a variety of social spheres, including moral, political, social, and cultural. The history of cosmopolitanism emerged with the classical Greeks, stoics, and the Kantian version that arose during the enlightenment. Cosmopolitans claim that national borders are artificial and unnecessary in dividing people and demonizing those on the other side. Yet, the phenomenon of cosmopolitanism has positive and negative aspects. It may be positive in discovering multiple cultures instead of being confined to a specific culture; likewise, it may be negative in marginalizing a particular community as well as losing identity.

2.3. Cosmopolitan Identity

“The cosmopolitan self has greater allegiance to international communities and organizations than to local cultures and communities”

Vince P. Marotta

Discussions regarding cosmopolitan identity have dominated research since the last century. Nonetheless, the ambiguity and double meaning of the concept led to the diversity of thoughts among researchers and scholars such as Immanuel Kant, Martha Nussbaum, Max Weber, Hannah Arendt, Giambattista Vico, and Emanuel Levinas. Additionally, these scholars and many others used the ideas of cosmopolitan social theory to assess society’s changes throughout history. Max Weber, in his book *The Methodology of the Social Sciences* (1949) stated that “we wish to understand on the one hand the relationships and the cultural significance of individual events in their contemporary manifestations and on the other the causes of their being historically so and not otherwise” (Weber 72).

Nevertheless, other thoughts on Cosmopolitanism became linked with the political designs aimed at world governance and the universalism of modern western thought. (Delanty 26). Therefore, discussions of Cosmopolitanism always refer to the ideas of Immanuel Kant as the mainstream concept. Kant’s ideas are considered the cornerstone of modern cosmopolitan thoughts. In an attempt to enhance republican political philosophy into a broader legal framework beyond the relatively restricted modern republic. That mainly led to the vision of a world political community expanding beyond the community in which one is born or lives.

Emanuel Kant addressed the idea of being both a citizen of nature and rational orders as a core issue in his *Perpetual Peace: A philosophical sketch* (1795). Kant's thoughts introduced the conception of cosmopolitan citizenship and peace in the world. In addition, his discussions of

moral obligations, duties, and rationality to oneself and others are based on the context of international law and peace, where only rational agents can establish a 'state of peace' and end what Kant calls the 'natural state,' that of war. According to Alessandra Beasley, "Kant wants neighbors to act rationally to guarantee the security among their states and to stop acting as enemies" (Beasley 135). Kant's thoughts on cosmopolitan citizenship are the mainstream of many scholars that adopted his idea in an attempt to outline the notion of cosmopolitans.

Furthermore, Beasley addressed more of Kant's thoughts of cosmopolitan identity and his belief in the possibility of rational agents being good citizens of the world, 'even if not a morally good person.' He believes that even if we cannot have a 'nation of angels,' nature helps, so even 'a race of devils, if only they are intelligent' can be organized in a state. Viewing the above thoughts support Kant's devoted vision of the necessity of being a 'citizen of the world'. Therefore, the issue is given to a multitude of rational beings who require universal laws for their survival but are secretly inclined to exempt themselves from them. Moreover, to create a constitution in such a way that, while their private intentions conflict, they check each other, resulting in their public behavior being the same as if they had no such intentions. (Beasley 136).

In line with Kant's thoughts, Siby K. George likewise believes that we need cosmopolitan political norms, cultural acceptance, affirmation, and economic hope for all global citizens in light of the cosmopolitan reason or impulse is more moral. Therefore, he views that even though being "separated by political borders – artificially or not, or cultural landscapes – essentially or not, although separated by economic inequalities – avoidably or not, we are not separated as moral beings. Our moral agency or sensibility is our hope" (George 65). Furthermore, Cosmopolitans essentially rejected the view of being divided by cultural or moral inequalities; and that individuals' only affiliation should be towards humanity and the globe as a whole.

It is possible to define Cosmopolitans as the people who feel belonging to their continent or the entire world. Therefore, they rely more on global governance than on their country's institutions. Furthermore, Norris illustrated her perception of cosmopolitan identity and stressed the probability that cosmopolitans are comfortable starting their lives in any part of the world. In addition to their language fluency, familiarity with traveling beyond their national boundaries, and a divine connection to global networks through international communications (Norris 6). This illustration of cosmopolitans further affirms the idea of their ability to live and belong to all humankind around the globe rather than their native societies. However, scholars believe that it is absurd to tackle the concept of Cosmopolitan identity without mentioning culture. In this notion, Homi Bhabha in his book *The Location of Culture* stated that:

The language metaphor raises the question of cultural difference and incommensurability, not the consensual, ethnocentric notion of the pluralistic existence of cultural diversity. It represents the temporality of cultural meaning as 'multi-accentual', 'discursively rearticulated'. It is a time of the cultural sign that unsettles the liberal ethic of tolerance and the pluralist frame work of multiculturalism. Increasingly, the issue of cultural difference emerges at points of social crises and the questions of identity that it raises are agonistic; identity is claimed either from a position of marginality or an attempt at gaining the center: in both senses, ex-centric. (177)

In line with Bhabha's thoughts, cosmopolitanism as a transformational practice considers identity and culture to be fluid concepts. Moreover, such fluidity creates the ability to transform one's relationship with oneself and others, as well as the capacity to alter change in society as a whole (Spisak 86). Therefore, it is recognizable that cosmopolitan qualities of flexibility, adaptability, and openness to distinction and risk are not simply cultural dispositions, but rather embodied achievements of fitness and fitting in. "Travelers represent cosmopolitanism. (Germann-Molz 17). Moreover, Cosmopolitans generally challenged the notion of national and ethical devotion that belonging to a particular community restricts and indicates an individual's moral

worth and the significance of their liberty. Therefore, they defended every person's moral status despite their origins and belonging to any specific part of the world.

The cosmopolitan identity is shaped through culture and the sense of belonging of individuals to wider regions than their national borders. Cosmopolitans generally are aware of their values as a citizen of the globe. According to Torill Strand's views on cosmopolitanism, this latter "Portrays the lifestyle of a globally conscious person, a cultivated citizen of the world, an individual with multiple identities or multi-national citizenships" (Strand 231).

Moreover, the educational theory and philosophy provide an elitist or romantic portrait of cosmopolitan subjectivity and identification with the estranged artist. She adds that it is an assumption that cosmopolitanism is concerned with the global, as well as the indirect expectation that this globalism leads the self beyond the locality. (Papastephanou 185). Globalization is therefore closely linked to cosmopolitanism, and its impact on various aspects of life on humans mainly led to the development of a person's views, emotions, and attitudes that surpass locally and nationally borders. Accordingly, Josna Rege a post-colonial Theorist, recognizes in her article in *The Journal of Asian Studies* that the cosmopolitan can be viewed from different perspectives:

The word cosmopolitan conjures up, from one perspective, a worldly, secular, mobile individual. From another, it suggests an elitist vagrant opportunist who has betrayed religion and homeland. The term has long contained contradictory connotations and is used in opposition to nationalism. A cosmopolitan is someone who, depending on one's perspective, is either valorized or reviled as a citizen of the world, free from any national restrictions or allegiances. (332)

Cosmopolitan subjectivity conjures up representations of citizens who are intellectually and aesthetically open to people, places, and experiences from different cultures, particularly those from various nations. The notion of cosmopolitanism typically indicates regional distance, a sphere of isolation, as well as the ability to construct and sustain communities in various places. (Vieten

267). Therefore, cosmopolitans are individuals that promote the idea of belonging to all humans and their loyalty is to global governance rather than national institutions.

3. Theoretical Framework

3.1. Post-colonial Theory

Post-colonial studies, as a field of research, is an academic discipline that primarily discusses the historical, political, economic, and social outcomes of the historical colonization of most parts of the world by the European nations in the 18th through the 20th century. Edward Said, Homi K Bhabha, and Frantz Fanon are well-known names in the field of post-colonial studies. Their literary works helped shape and construct the post-colonial theory.

Postcolonial theory is recognized as a response to the cultural heritage of both imperialism and colonialism and how it affected cultural identity, gender, nationality, race, ethnicity, subjectivity, language, and power in the previously occupied countries. Another key fact is that post-colonialism is concerned with the modes of resistance of the colonized people, both in political and literary aspects and in their lifestyle during and after colonialism. Homi Bhabha views that the colonial encounters mainly led to the development of post-colonialism.

Postcolonial perspectives emerge from the colonial testimony of Third World countries and the discourses of “minorities” within the geopolitical divisions of East and West, North and South. They intervene in those ideological discourses of modernity that attempt to give a hegemonic “normality” to the uneven development and the differential, often disadvantaged, histories of nations, races, communities, and peoples (171).

Referring to the views of Bill Ashcroft, Post-colonial studies shed light on how colonialism affected the cultural production of the societies that gained independence. Furthermore, he believes

that post-colonialism is not only conceived as a grand theory but as a methodology. To illustrate this idea, he suggests that it aims to analyze the colonized societies and the various strategies used to apply imperial discourse. Moreover, it outlines how many of those colonized societies share the same strategies and how they are “re-emerging in very different political and cultural circumstances” (Ashcroft 7).

Despite the attempts of Scholars and theorists to outline Post-colonialism as both a core of theory and an academic discipline, there is a fundamental idea that they agree on: it is absurd to learn about the world that we live in without relying on the history of colonialism and imperialism. The significant theoretical works of Postcolonial theory majorly include *Orientalism* (1978) by Edward Said, *Nation and Narration* (1990) by Homi K Bhabha, *In Other Worlds* (1987) by Gayatri Spivak, *The Empire Writes Back* (1989) by Bill Ashcroft and other authors *The Wretched of the Earth* (1961) by Franz Fanon. These fundamental works are the first footsteps that shaped the postcolonial theory. According to Fazal Rizvi's thoughts, Said, Bhabha, and the other scholars completely illustrated how colonizers did not only shape the colonized identities and culture but also shaped by a correlation of complex and impressive ways.

In line with this notion, Anne McClintock views that colonial and pre-colonial eras are the main concepts in order to outline post-colonialism. Therefore, in her *Emperial Leather* (1995) she stressed this idea by stating that:

It sets out to dismantle. Metaphorically, the term postcolonialism marks history as a series of stages along an epochal road from ‘the precolonial’, to ‘the colonial’, to ‘the post-colonial’ – an unbidden, if disavowed commitment to linear time and the idea of development. The term heralds the end of a world era but by invoking the same trope of linear progress, which animated that era. (10–11)

By any means, ‘post’ in post-colonialism does not imply that colonialism ended, even if the former colonies obtained their independence from the European colonization in the last

century. Nonetheless, many new colonial practices, political and economic, are practiced until this day. In light of this idea, Bill Ashcroft suggests that post-colonial theory, therefore, came to stand as an orientation towards the cultural and historical experience of colonized peoples; it is not concerned with the fetishization of the theory itself but with textual production (10). Therefore, this part will focus only on the works of Edward Said and Homi Bhabha concerning their significant role in fulfilling the aim of this study.

3.2. Edward Said's Orientalism

Edward Said was an influential critic in the field of culture and literature. He was considered the father of Post-colonialism a few decades ago; he is also a leading figure in the discipline of post-colonialism and critical theory. Said is recognized for his most famous work, *Orientalism* (1978). In addition to being one of the most influential books in political, social, and cultural studies, Said's *Orientalism* is a foundational work that most likely has a significant role in developing postcolonial literary theory. Hence, Said's *Orientalism* encouraged many fundamental adjustments of many disciplines.

Edward Said published his first book *Joseph Conrad and the Fiction of Autobiography* (1966), to develop his doctoral thesis. In addition, he has many other works he wrote to support the Palestinian rights and Middle Eastern causes such as *The Question of Palestine* (1979). Said's other prominent books are *The World, the Text, and the Critic* (1983), *Nationalism, Colonialism, and Literature: Yeats and Decolonization* (1988), *Culture and Imperialism* (1993) in addition to his autobiography, *Out of Place* (1999).

Orientalism interprets and evaluates Western depiction of culture and societies of the east, and that the misrepresentations of both thinking and writing through history primarily justified the western colonization. This book also brings to light the disguised intercourse of colonialism and

the European intellectual movement of the late 17th and 18th centuries. Therefore, said views orientalism as an interpretation of colonial domination of the western power.

After the celebration of the 25th anniversary of his book *Orientalism* (1978), Said stated that “What our leaders and their intellectual lackeys seem incapable of understanding is that history cannot be swept clean like a blackboard, clean so that “we” might inscribe our own future there and impose our own forms of life for these lesser people to follow.” (Goodman). Referring to the notion that Globalization is an expansion of colonialism, Said’s statement further clarifies the deep affiliation of the history and culture of nations in affecting the future of other nations despite the end of colonization in the independent countries around the world.

In his book *Orientalism*, Said clarifies that “Indeed, my real argument is that Orientalism is—and does not simply represent—a considerable dimension of modern political-intellectual culture, and as such has less to do with the Orient than it does with “our” world.” — *Orientalism* (1978). Therefore, he argues that Orientalism is a style of thought based upon ontological and epistemological distinction made between "the Orient" and "the Occident." Furthermore, said highlights that this thought is a western justification for colonizing other parts of the world

Thus, a very large mass of writers, among whom are poets, novelists, philosophers, political theorists, economists, and imperial administrators, have accepted the basic distinction between East and West as the starting point for elaborate accounts concerning the Orient, its people, customs, "mind," destiny, and so on (13).

In addition, Said emphasizes that “neither the term Orient nor the concept of the West has any ontological stability; each is made up of human effort, partly affirmation, partly identification of the other” (xii). He also represents the concept of orientalism as a field of study, which appeared after the colonial occupations of the western European power of the rest of the world. He confirms this idea in his book

The most readily accepted designation for Orientalism is an academic one, anyone who teaches, writes about, or researches the Orient –and this applies whether the person is an anthropologist, sociologist, historian, or philologist- either in its specific or in its general aspects, is an Orientalist, and what he or she does is Orientalism (2).

In his book, Said clearly noted the idea that the west will always maintain its superiority over the orient despite all circumstances. Despite the fact that the culture demonstrates the difference between societies, yet from a postcolonial perspective it works to impose domination of culture on another. Therefore, this cultural distinction lead many colonized societies to the marginalization of their cultures. In light of this idea, Said in his Orientalism views that:

Indeed, it can be argued that the major component in European culture is precisely what made that culture hegemonic both in and outside Europe: the idea of European identity as a superior one in comparison with all the non-European peoples and cultures. There is in addition the hegemony of European ideas about the Orient, themselves reiterating European superiority over Oriental backwardness, usually overriding the possibility that a more independent, or more skeptical, thinker might have had different views on the matter In a quite constant way, Orientalism depends for its strategy on this flexible positional superiority, which puts the Westerner in a whole series of possible relationships with the Orient without ever losing him the relative upper hand (7)

Identity and its profound connection with culture, it is significant to illustrate how culture have a great impact in preserving individuals' identities. The lack of this preservation will mainly lead to abandonment of their heritage and cultural identities. Therefore, these individuals may adopt other cultures in order to feel a sense of belonging. In this notion, Said believes that:

The more one is able to leave one's cultural home, the more easily is one able to judge it, and the whole world as well, with the spiritual detachment and generosity necessary for true vision. The more easily, too, does one assess oneself and alien cultures with the same combination of intimacy and distance (259)

In his Orientalism, Said also tackled several concepts including equality. Since he believes that equality among humane societies refers eventually to equal identity and that Equality can only

be based on the principle of equal identity, which itself has to have the positive content of an open tolerance of oneself and the other.

3.3. Homi Bhabha's Hybridity

Homi K. Bhabha is another leading figure in postcolonial studies. He contributed his works to cosmopolitanism and postcolonial and cultural studies. Bhabha is mostly recognized for his books *Nation and Narration* (1990), *The Location of Culture* (1994), and his concept of cultural hybridity. Bill Ashcroft views that "Hybridity is one of the most widely employed and disputed terms in postcolonial theory" (Ashcroft 118).

Historically and theoretically, Hybridity is not a modern concept or term. Bhabha concluded his idea about this concept in alliance with some previous works such as Derrida, Freud, and Jacques Lacan. Hybridity in the Oxford Reference is concerned with "the emergence of a culture in which its elements are being continually transformed or translated through irrepressible encounters." In light of this idea, Ashcroft believes that western colonial domination has a direct relation to creating hybridity among the previously colonized areas. Therefore, he emphasizes this idea in his claim:

If the effect of colonial power is seen to be the production of hybridization rather than the noisy command of colonialist authority or the silent repression of native traditions, then an essential change of perspective occurs. It reveals the ambivalence at the source of traditional discourses of authority and enables a form of subversion, founded on that uncertainty that turns the discursive conditions of dominance into the grounds of intervention (Ashcroft et al. 35).

Bhabha claims that mostly all ideas and systems based on culture are established in a space he refers to as the "Third Space of Enunciation." (37). Cultural identity has always been formed in this conflicting and ambiguous space, according to Bhabha, acknowledging this ambivalent space

may positively improve the artificiality of cultural diversity in pursuit of accepting and encouraging hybridity within which subtle diversity engages:

Significantly, the productive capacities of this Third Space have a colonial or postcolonial provenance. For a willingness to descend into that alien territory . . . may open the way to conceptualizing an international culture, based not on the exoticism of multiculturalism or the diversity of cultures, but on the inscription and articulation of culture's hybridity. (38)

In his book *the location of culture* (1994), Bhabha demonstrates the significance of culture; and that it is the mirror of an individual's identity. He views that the difference between cultures is not only about language, but also of representing the diversity of traditions and manners of each culture. In this notion, Bhabha believes that:

The work of the word impedes the question of the transparent assimilation of cross-cultural meaning in a unitary sign of human culture. In-between culture at the point of its articulation of identity or distinctiveness comes the question of signification. This is not simply a matter of language; it is the question of culture's presentations of difference manners, words, rituals, costumes, time-inscribed without a transcendent subject that knows, outside of a mimetic social memory, and across the -ouboum- kerenal of non-sense. What becomes of cultural identity, the ability to put the right wording the right place at the right time, when it crosses the colonial non-sense? (125)

Scholars and those interested in postcolonial studies viewed hybridity as a means of resistance of the colonized to the distinctions and racism practiced by the colonizer and adopting the various ways of living and culture of the colonizer. However, in his article *Hybridity in Cultural Globalization*, Marwan M. Kraidy stated that despite the huge attack pointed towards hybridity as 'neocolonial discourse' associated with 'transnational capitalism' disguised underneath cultural theory. There are still some who see it as a space of 'democratic resistance' against western domination.

On the other hand, Satoshi Mizutani in his article *Hybridity and History* argues that Bhabha outlined the intention behind the concept of hybridity, which is not serving a "moral ground for

favoring racial mixture over the imperialist ideology of racial purity. Nor is it a conceptual yardstick for probing colonial histories to discover some objective, sociological realities about miscegenation. Rather, the sense of mixture evoked by the word is to be used metaphorically” (Mizutani 30).

Referring to Bhabha's thoughts in his book *Nation and Narration* (1990), colonial domination imposed the binary logic and the idea that hybridity is a possible representation of the productive space in which two distinctive categories blend. In support of his argument, he stated that:

It is the historical certainty and settled nature of that term nationalism against which I am attempting to write of the Western nation as an obscure and ubiquitous form of living the locality of culture. . .more around temporality than about historicity: a form of living that is more complex than 'community'; more symbolic than 'society'; more connotative than 'country'; less patriotic than *Patrie*; more rhetorical than the reason of State; more mythological than ideology; less homogeneous than hegemony; less centered than the citizen. . .more hybrid in the articulation of cultural differences and identifications than can be represented in any hierarchical or binary structuring of social antagonism. (200)

Conclusion

This chapter outlined the historical and theoretical side of the research. The first section contemplated a socio-historical analysis of the novel; it highlights the history of the English colonization of India and its impact on the Indian culture. In addition, it provided a glimpse of Kiran Desai as a diasporic Indian female writer. Furthermore, the second section deals with the concept of Globalization and Cosmopolitanism as a core of this research. The third and last section explored the post-colonial theory through two lenses, Homi Bhabha's Hybridity, and Edward Said's Orientalism. In light of the ideas of this chapter, chapter two will discuss the practical side of this research.

CHAPTER TWO:

Cosmopolitan Identities Associated with Diaspora, Mobility, and Globalization in The Inheritance of Loss

Introduction

British Colonialism in India led to the Emergence of Post-Colonial Indian English Literature, where writers used literary works to express their resistance to colonialism and its aftermaths. Through her masterpiece, *The Inheritance of Loss* (2006), Kiran Desai discusses various themes such as cosmopolitanism, multiculturalism, globalization, identity, and Diaspora. These concepts led the novel's characters to adopt western culture and forget their Indian heritage. Thus, the second chapter is devoted to analyzing the essential characters in the Novel, Jemubhai, Biju, Sai, Lola, and Noni. Those characters embody the extent of Cosmopolitan Identities associated with Globalization, Mobility, and Diaspora.

1. Jemubhai's Cosmopolitan Way of Life

In *The inheritance of loss*, cosmopolitan identity and the concept of belonging beyond the nation's borders are present through the character of the judge Jemubhai. Kiran Desai successfully illustrated how he adopted the shiny lifestyle of the west in addition to his vilification of traditional Indian heritage. The judge is the grandfather of Sai, the protagonist of the novel. After his education at Cambridge University in the 1930s, Jemubhai returned to India and worked in the ICS until retirement. Therefore, he settles in Kalimpong city near Nepal's borders, in the North-eastern part of India. After his retirement, he bought Cho Oyu, a house built by a Scotsman in 1957. He lived there with his cook and dog Mutt until the arrival of his granddaughter Sai.

Jemubhai Popatlal Patel comes from a family of peasants; his father notices his intelligence at a young age. After completing his studies, his father arranged a marriage with a girl from a wealthy family named Bella (Nimi). To complete his education with a scholarship to Cambridge University, he officially married Nimi before his departure to England. Such an opportunity for education in England during the British role may increase his chances of entering the civil service under the English government.

*Chapter Two: Cosmopolitan Identities Associated with Diaspora, Mobility, and Globalization
in The Inheritance of Loss*

The experiences and ideas that the children are exposed to during their childhood are what create and define their cultural identities as future individuals. Desai demonstrates the west's acceptance in a flashback of Jemubhai's childhood; he grew up in an impoverished family during the colonial role of Britain in the first half of the 20th century. Therefore, Jemubhai gets accustomed to favorite everything English over what is Indian. Desai depicts this western acceptance in his fascination with a portrait of Queen Victoria at the school entrance.

In the entrance to the school building was a portrait of Queen Victoria in a dress like a flouncy curtain, a fringed cape, and a peculiar hat with feathery arrows shooting out. Each morning as Jemubhai passed under, he found her froggy expression compelling and felt deeply impressed that a woman so plain could also have been so powerful. The more he pondered this oddity, the more his respect for her and the English grew. It was there, under her warty presence, that he had finally risen to the promise of his gender. From their creaky Patel lineage appeared an intelligence that seemed modern in its alacrity. He could read a page, close the book, rat-a-tat it back, hold a dozen numbers in his head, work his mind like an unsnagging machine through a maze of calculations, roll forth the answer like a finished product shooting from a factory chute. (TIL 57)

This flashback mainly depicts the beginning of Jemubhai's journey in idolizing and glorifying the English colonization contrary to his people and native heritage. Through the judge's childhood, Desai highlights the significance of the values and ideas represented by children. In addition, how these experiences eventually will shape their cultural identities in their societies. Therefore, she represents the idea that the more Jemubhai viewing of the western governor as a civilized figure rather than an equal, "the more his respect for her and the English grew" (TIL 57).

However, it is clear that the western presence in Jumabhai's childhood, despite its dreadful impact as a colonizer, in his choice of following what Edward Said calls the "Occident" in an attempt to belong to the western community. Desai represents the massive cultural divergence between Jemubhai's Indian origins and the English in her use of the words, "From their creaky Patel lineage appeared an intelligence that seemed modern in its alacrity" (TIL 57).

Jemubhia's respect and acceptance for the English are in accordance with the idea of western supremacy that Edward said tackled in his Orientalism. He confirms that the European identity is "a superior one in comparison with all the non-European peoples and cultures" (Said 7).

Kiran Desai represents the concept of the cosmopolitan identity through Jemubhai's favoritism of the western culture and his familiarization and adoption of the English way of life. His manners and words mirror a western Gentleman in a non-Western country. Therefore, it affirms his ambition to be part of the globe. This idea follows Papastephanou's views on Globalization, that it "leads the self beyond locality" (Papastephanou 185).

The cuisine is the façade of cultures in any part of the world. Despite India being known for its rich flavor profiles, Jemubhai's distaste of Indian food resulted from an incident he faced in his traveling to England, when his cabin mate expressed contempt for the saturating musty smell of food ascent from Jemubhai when he arrived at the cabin. Desai succeeded in illustrating the cabin mate's revulsion when his "nose twitched at Jemu's lump of pickle wrapped in a bundle of puris; onions, green chilies, and salt in a twist of newspaper; a banana that in the course of the journey had been slain by heat" (TIL 38).

Desai further emphasized Jemubhai's aversion to his culture after the situation with his cabin-mate when he "picked up the package, fled to the deck, and threw it overboard. Didn't his mother think of the inappropriateness of her gesture? Undignified love, Indian love, stinking, unaesthetic love—the monsters of the ocean could have what she had so bravely packed getting up in that predawn mush" (TIL.38). This passage represents what Edward Said calls "the hegemony of European ideas about the Orient, themselves reiterating European superiority over Oriental backwardness" (Said 7). Therefore, it is recognizable that Jemubhai's departure to

England and the discrimination he faced in his journey played a significant role in shaping the man he became.

In addition, Jemubhai's passion for western culture is illustrated in his attempt to preserve the English lifestyle that fascinates him. Desai points out this idea through the Western meals that Jemubhai prefers, such as "Paddle-shaped mutton cutlets, water-logged green beans, and a head of cauliflower under cheese sauce that looked like a shrouded brain" (32). However, his non-Indian meals are not the only depiction of Jemubhai's cosmopolitan self. The Western table manners he learned during his years in England also support this notion of cosmopolitanism. This idea is present in the novel in this accurate description of Jemubhai's ostentatious display of his English way of eating in front of Gyan, his Granddaughter's tutor.

Throughout his discussion with Gyan about the poets he is reading for these days, the Judge "speared a bit of meat with his fork, dunked it in the gravy, piled on a bit of potato and mashed on few peas, put the whole thing into his mouth with the fork held in his left hand" (TIL 101). This line in the novel depicts Jemubhai's ostentation of his English behavior in front of an ignorant ordinary Nepali such as Gyan. This carve of proving himself as a superior comes after observing Gyan and detecting "an obvious lack of familiarity, a hesitance with the cutlery and the food" (100).

Despite Gyan's ignorance and lack of knowledge of the English table manners, the judge notices his ambition, which evoked an old emotion "a recognition of weakness that was not merely a feeling, but also a taste, like fever." (TIL 101). the ignorance of Gyan reminds Jemubhai of his ignorant youthful self and how he used to be thrilled by whatever that has English origins. Desai demonstrates his apparent obsession with the west and his ambition to be himself an English when he completed his studies and was ready to swear his oath to work as a judge in ISC.

*Chapter Two: Cosmopolitan Identities Associated with Diaspora, Mobility, and Globalization
in The Inheritance of Loss*

Moreover, Jemubhai “Envied the English. He loathed Indians. He worked at being English with the passion of hatred” (TIL 111). Therefore, his luxury and opulence display his hard work years to be an English man. In addition, it highlights the high social status western manners provide. Jemubhai attempt to prove to both Gyan and his old self that he belongs to a larger culture, superior to Gyan’s community and that he is no longer the humble Indian he once was.

Another passage illustrates how Jemubhai maintains his English lifestyle despite his residence in the far northern part of India. Therefore, she successfully represents the notion of cosmopolitanism. She also illustrates the ability of an individual to relate to other cultures despite the divergence of origins or the long distances between national borders, which leads to acquiring a cosmopolitan identity.

"Why is there nothing to eat?" the judge asked, irritated, lifting his nose from a muddle of pawns in the center of the chessboard. He looked, then, at the sugar in the pot: dirty, mica-like glinting granules. The biscuits looked like cardboard and there were dark finger marks on the white of the saucers. Never ever was the tea served the way it should be, but he demanded at least a cake or scones, macaroons or cheese straws. Something sweet and something salty. This was a travesty and it undid the very concept of teatime. "Only biscuits," said Sai to his expression. "The baker left for his daughter's wedding." "I don't want biscuits."(TIL 8)

In this passage, Desai successfully represented the English lifestyle of Jemubhai in emphasizing the importance of “teatime” to the judge. Jemubhai’s question about the absence of tea at his usual time only indicates his familiarization with the western pastries. In addition, his denial of “The biscuits (that) looked like cardboard” (TIL 8) and the insistence on his usual pastries; the Cook brought some leftover chocolate pudding. This emphasis on the English pastries resembles the profound attachment that Jemubhai has to Western culture.

Therefore, it illustrates what Edward Said calls in his *Orientalism* a “flexible positional superiority.”(TIL 15) Moreover, he criticizes that this notion of superiority is what allows the Westerner to engage in a variety of connections with the Orient while maintaining a relative

*Chapter Two: Cosmopolitan Identities Associated with Diaspora, Mobility, and Globalization
in The Inheritance of Loss*

advantage. This exact concept has an explicit presence in the novel; it appears through the experiences and acts of Jemubhai; from his childhood during the colonization of England until he retires from ICS in the mid-20th century.

From a cosmopolitan perspective, Jemubhai's acceptance of Western cultures reflects his ambition to belong not only to his national borders but also beyond the continent and the globe. This idea goes in line with Siby K. George perception on cosmopolitans; and that behind every thought of cosmopolitanism “lies a primarily moral idea of rising beyond one’s home and hearth, kin and kith to embrace the other or the world, in big ways and small” (George 65). However, when viewed from a different perspective, this fascination with the West indicates that the judge's longing for the English legacy also comes with a deep loathing for his native Indian heritage.

The concept of cosmopolitanism has another appearance in Jemubhai’s life in the open competitive examination he had in 1942. He struggled with the questions in front of twelve examiners from London University. However, when they ended the exam with a question about his favorite writer, he answered that he was fond of Sir Walter Scott and had read all his printed works. One of the examiners asked Jemubhai to recite his favorite poem, and he did despite his lack of speaking the English language that “still had the rhythm and the form of Gujerati” (TIL 105). Despite Jemubhai’s Indian origins, he is very passionate about literature and English writers, which illustrate more his preference for the west over he own heritage.

During his education in England, he met his only friend, Bose, “A look of recognition had passed between them at first sight” (TIL 110). The friends share many similarities empty rooms, poor native trunks, and inadequate clothes. However, they share a passion for literary works they also read together “A Brief History of Western Art, A Brief History of Philosophy, A Brief History of France, etc., a whole series. An essay on how a sonnet was constructed, the variations on the

form. A book on china and glass: Waterford, Salviati, Spode, Meissen, and Limoges. Crumpets they investigated and scones, jams, and preserves” (TIL 110).

After returning to India, Bose and Jemubhai maintained their friendship even after they retired from the ISC through meeting now and then. Their experiences in England are always the center of their conversations; however, a conversation about their old days in England turned to an argument about the Proceedings of the University of Cambridge and its proper order.

"Best days of my life," he said. "Remember? Punting by King's, Trinity, what a view, my God, and then what was it? Ah yes, Corpus Christi.No, I'm getting it wrong, aren't I? First Trinity, then St. John's. No. First Clare, then Trinity, then some ladies' thing, Primrose . . . Primrose?" "No, that's not the order at all," the judge heard himself saying in tight-wound offended tones like an adolescent. "It was Trinity then Clare." "No, no, what are you saying. King's, Corpus Christi, Clare, then St. John. Memory going, old chap. " "I think your memory may be failing you! " !" The judge could no longer bear it, he raised his hand into the air, counted fingers: 1. St. John's! 2. Trinity! 3. Clare! 4. King's! Bose fell silent. He seemed relieved by the challenge. "Should we order some dinner?" asked the judge. (TIL 186)

Through this passage, Desai illustrates the cosmopolitan viewpoints that both Bose and Jemubhai have. She also depicts the profound connection of their memories in England with maintaining a cultural belonging to Western society. The idea of adopting the cultures beyond the national borders is what Jemubhai mainly attempts to do. Jemubhai's cosmopolitan identity portrayed in the novel follows Beros' views on cosmopolitans. He believes that they generally “consider themselves unfettered by the boundaries of existing political communities” (Beros 198). The debate between the friends illustrates the cosmopolitan identity Jemubhai adopted after finishing his scholarship in England.

Bose and Jemubhai decide to end their dinner after the fierce debate “Good night. Good-bye. So long”—not Indian sentences, English sentences. Perhaps that's why they had been so happy to learn a new tongue in the first place: the self-consciousness of it, the effort of it, the

grammar of it, pulled you up; a new language provided distance and kept the heart intact” (TIL 188). Their usage of English farewells rather than native Indian ones goes in line with what Said consider as “The more one is able to leave one’s cultural home, the more easily is one able to judge it, and the whole world as well, with the spiritual detachment and generosity necessary for true vision. The more easily, too, does one assess oneself and alien cultures with the same combination of intimacy and distance.” (Said 259). Despite spending more years in India than in England, they both used the English expression to maintain the English Gentleman's facade they borrowed. Through this passage, Desai demonstrates how Jemubhai and his friend are still ambitious for cosmopolitanism.

2. Biju's attempt for adaptation in a Western Community

Desai's TIL depicts the interaction of many of the novel's characters with the American Dream. Eradicating poverty, developing educational curricula, and economic freedom are among the goods of the Globalization phenomenon, which characterizes several economic, technological, and human resources. The immigration of Biju is one of the most significant examples of the impact of Globalization. For Indians, working in the United States seems like a dream that many people are ambitious. Biju's Father works as a Cook for the judge Jemubhai. Therefore, he attempted to obtain his son a job abroad. He even forged a recommendation letter for him and proudly announced, "My son works in New York. He is the manager of a restaurant...Business...New York. Very big city. The cars and buildings are nothing like here. In that country there is enough food for Everybody.... One day soon, my son will take me"(TIL 117).

The Seductive false story of the American dream drives Biju to leave his village for grubby basement kitchen jobs in a New York restaurant, demonstrating how the American dream overwhelms people of different nationalities. "There was whole world basement kitchens of New York, but Biju was ill-equipped for it"(TIL 34). The displacement of Biju is a model of struggles

and hardships of the people from the third world in western societies. He immigrates to a western country in search of a better life, yet he faces many difficulties as he works multiple jobs that do not match his first enthusiasm for migration. "Biju changed jobs so often, like a fugitive on the run no papers"(TIL 10). Biju's ambition fades, and America becomes a world of disappointment and frustration for him. Biju thought that he immigrated as a mechanic yet he ends up working as a waiter in a restaurant. Concerning him being an illegal immigrant, he spent more time avoiding the authorities in New York and moving from one job to another with lower-paid due to green card inspection.

Additionally, Biju's story provides a glimpse into globalization, the other episode of colonialism. The issue of the green card and its necessity for immigrants in America causes Biju to lose his job every time. "Out of this depth, he was almost relieved when the manager of their branch received a memo instructing him to do a green card check on his employees. "Nothing I can do," just disappear quietly is my advice"(TIL 29). This incident demonstrates the amplitude of fear, terror, and torture in his life. Where the shadow class that Biju belongs to in America consists of undocumented workers and immigrants. Besides, in Pinocchio's Italian Restaurant when the wife of the owner complains about the Biju smell. The owner offers Biju use hair and body care products. However, it was not just about bringing products after a few days his wife comes back and informs Biju that she has not notice any drastic changes (TIL 71).

Moreover, the behavior of restaurant customers shows the extent to which the workers are underestimated by scolding and embarrassing them if necessary. Globalization and multiculturalism lead to an identity crisis and cultural conflict, making it difficult for future generations to assimilate the ancient culture. Biju's alienation in America portrays the immigrant's lack of experience and knowledge of the real meaning of the struggles of living in a foreign land. Rather than improving the social situation, Biju lives a slave's miserable life. Hence, he forgets that every society has vices and virtues.

Cruel exploitation at work, racism, and cultural prejudice are what the protagonist suffers from because he is one of the temporary unregistered workers whom many are subjected to dismissal at any moment. Paul Jay remarks: "One of the first things Biju learns after arriving in New York is that he belongs to a global South Asian diaspora with a long history, and this knowledge upsets everything he knows about his own identity" (Kondali, 109-110). Therefore, there is a great emphasis on mobility moving from one place to another to achieve a sense of belonging and identity. Desai demonstrates the frequent movement of people around the world due to globalization that results in different crises, and cosmopolitan personal and cultural identities. In TIL, Desai characterizes the dark side of the modern way of life in characters like Biju, who became a victim of the false ideas of the west.

The American Dream begins to fade away when Biju realizes there are some Indians ordering beef. He explains: "One should not give up one's religion, the principles of one's parents and their parents before them. No, no matter what"(TIL 192). Biju feels very afraid of white people because they have caused harm and destruction to India. Despite his presence in America other than in England, the colonizer learns that even others hold some prejudices toward Indians (TIL 109). Ultimately, Biju's way of thinking is an example of how globalization and colonialism affect people and the conviction of cultural beliefs that cause damage to them.

Biju meets the Muslim worker Saeed, as he represents an expectation of the rule in the life of an undocumented immigrant. He applies for a green card each year even though Indians are not allowed for it. This decision drives Biju's life a great tension and anxiety. At one point, he feels angry with his father for sending him to America, but at the same time, he would not forgive his father if he did not send him (TIL 116-117). The distinction between immigrant people who can or cannot apply for a green card is another expansion of despotism, racism, colonialism, and globalization. Immigration to America was supposed to be a contributing factor to Biju's exit from the cycle of poverty, yet, it caused dehumanization and lack of sense of belonging.

*Chapter Two: Cosmopolitan Identities Associated with Diaspora, Mobility, and Globalization
in The Inheritance of Loss*

Biju becomes a victim of racial discrimination he ends up the one that everybody hates, except for his Muslim friend Saeed. Once he arrives to America, Biju goes to the house of his father's friend Nadu to offer assistance. He advises him to return to India because there are many jobs there. Moreover, Nadu brings Biju to a basement, and then never met him again (TIL 137-139). It is interesting to note how the Characters push hard to move away from their homeland and choose to live in another country. Biju feels lonely and misses his country and his father. Thus, he tries to find someone to comfort and help him. Nadu's attitude indicates his unwillingness to provide even a little help.

After the Queen of Tarts Bakery closes Biju, Saeed, and other workers lose jobs. Saeed quickly finds employment at the Banana Republic, a shop whose name is synonymous with colonial exploitation and the rapacious of the third world. Biju feels frustrated because he may not see Saeed again, therefore, he decides to stop making friends because their loss drives him to feel sad and empty (TIL 144-145). The Banana Republic is an apparent symbol of colonialism converting into globalization. The American author O Henry in his book *Cabbages and Kings* (1904) coined the term in order to describe Honduras and neighboring countries under economic exploitation by U.S. corporations such as United Fruit Company of America. The oligarchs of the ruling-class dominate the economic sector such as agriculture; therefore, the use of the term has become bribes through foreign companies in the exploitation of the agricultural sector like bananas (Longley).

Afterward, Saeed informed Biju that he had left and married a woman who worked with him at the restaurant. Biju is surprised at how her parent let her marry such a person as Saeed. Genuinely, he asserts "But they LOVE me! Her mother, she LOVE me, she LOVE me."(TIL 173). Saeed's story spotlights the mythology of the American society and social mobility. Saeed's married to an American woman, only to obtain a green card. Thus, America's adorned image is

*Chapter Two: Cosmopolitan Identities Associated with Diaspora, Mobility, and Globalization
in The Inheritance of Loss*

surprisingly opposite to what people abroad think. It is not a place for equality and rights but rather a place for the upper classes and white people. The meaning of the American dream applies only to privileged people because racism dominates all areas of life.

Biju again finds work at Odessa and Baz's Restaurant Brigitte. One day, the owners sat and read the international news in New York Times. They read about third-world debits stories and the dirty dealings of companies. Odessa explains that these are the rule of nature (TIL 188-189). This comfortable conversation between the two indicates their ability to discuss comfortably political matters concerning third-world countries as simple issues. For that reason, the prevailing global system and the possibility of their advanced country dominating the world put them in a better position than others, and again not endeavor to change society. A fellow dishwasher complains, "These white people...But at least this country is better than England"(190). Moreover, Achootan seeks a green card not for the same reason as Saeed but rather for revenge. "The more you hated it sometimes, the more you wanted it "(TIL 190-191). The continuing political debate over which is a better country, America or England, is another example of the ugliness of colonialism and the emergence of globalization as a similar counterpart. While English colonialism was more ruthless and oppressive, America and its quite deceitful manner of relegating people to the shadow class might be more drastic.

In Brigitte's Restaurant, they serve steaks. Due to the significance of cows in the Hindi religion, it makes Biju feel miserable to serve. He gets more frustrated when he recognizes Indians eating beef. "They pretended they didn't know he knew. They looked away. He took on a sneering look. But they could afford not to notice" (TIL 191-192). Biju's sadness signalizes his sense of belonging, accepting traditions and beliefs of country and family. Besides, because of principals that may lead to losing his job. Baz's opinion about Biju's behavior that he missed a valuable

*Chapter Two: Cosmopolitan Identities Associated with Diaspora, Mobility, and Globalization
in The Inheritance of Loss*

opportunity; illustrates that immigrants must comply with the rules of America, even if it costs abandonment of principles and beliefs because they do not represent American society.

The biggest motivation for Biju to quit his job is when he remembers Saeed does not eat pigs. Initially, Biju sets aside his principles and beliefs for the sake of having a job, explaining how globalization and its consequences pressure racial discrimination against immigrants, which forces them to leave culture and religion aside. After a while, Biju finds a job in Gandhi Café, an Indian restaurant where the owner Harish-Harry interconnects Indian and American culture, reducing food prices to satisfy foreign customers. Harish's wife suggests that the employees may live under the kitchen. Accordingly, Biju leaves the basement in Harlem and decides to live a new life at the café (TIL 204-206).

Kiran Desai's TIL depicts the issues of multiculturalism and global society. Harish aims to balance between two cultures, and Biju realizes that food has become a way to meet the needs of American customers. Desai shows the exploitation and domination of even people of the same nationality in a western country. In addition to this, Harish and his wife highlight the strength and power of laborers. The appearance of mice again is another factor indicating the weakness and poverty of immigrants. He is not the only Indian who lives a life of two cultures. Many Indian students visit the restaurant with their American friends, as well as his American daughter who refuses to follow her parent's path. Harish becomes bleak and broken, crying on Biju's shoulder dreaming of revenge on American culture (TIL 208-210).

Desai illustrates how Globalization and American culture affect Indians who have set aside native culture because American society raises the values of western culture over eastern ones. The attempt of the Indians to abandon native culture drives Biju to be frustrated because Indian culture is still treated as a cheap commodity even by Indian Americans. The author also explains

*Chapter Two: Cosmopolitan Identities Associated with Diaspora, Mobility, and Globalization
in The Inheritance of Loss*

that, despite the cultural balance that Harish works on, his anger because of his daughter's behavior demonstrates how he maintains Indian customs and beliefs. Unlike his daughter, that represents a character influenced by Globalization. She therefore shed lights on how harmful American mythology can be. Furthermore, on his way back to the café, Biju was, " Thinking he was emptying out. Year by year, his life wasn't amounting to anything at all; in a space that should have included family, and friends, he was the only one displacing the air. And yet, another part of him has expanded: his self-consciousness, his self-pity oh the tediousness of it "(TIL 372).

Through the bitter experience in America, Biju feels he belongs to neither American society nor the Indian part of America. Desai expounds on the circumstances that drive Biju to leave New York and emphasizes the painful truth of the American dream and the failure of economic globalization. Therefore, globalization does not help expand Biju's economic activity. Instead, it gains nothing but losses. The Gult Air Flight landed in Calcutta's Dum Dum Airport. Biju was staring at people who had returned to India. "Indians who lived abroad, Indians who travelled abroad, richest and poorest, the back-and-forth ones maintaining green cards. The Indian student bringing back a bright blonde, pretending it was nothing "(TIL 207-208).

Despite Biju's return home, once again he realizes how culture has fallen into globalization and its impact. People watch an Indian student with a blonde woman show how he capitulates to western ideals of prettiness and cultural bias towards foreigners. Eventually, Biju becomes exhausted from being overworked and taken advantage of that, and then decides to return to India. As well as that, Kiran Desai tries to portray what it means to be an immigrant in a western country and globalized community like America. She detects how ethnic identity becomes a threat on the path toward globalization.

3. Globalization and Sai's Relationship

Globalization is an evident concept in the *Inheritance of Loss*, regardless of Biju; it has an apparent impact on the protagonist Sai and mainly in her relationship with her young tutor Gyan. Through the romance between Sai and Gyan, Kiran Desai highlights the negative impact of cultural classes' on relationships. Sai arrived at her Grandfather's home at the age of six; she went to St. Augustine's catholic primary school before her parents passed away in a bus accident in Russia. Her mother was a student while her father was in the Indian Air Force. Her father himself was an orphan raised in a Zoroastrian charity for orphans, which left her without relatives to take care of her. Therefore, the judge takes her in, as he is the only guardian.

Kiran Desai starts the inheritance of loss by a passage where Sai is sitting on the veranda in the company of her grandfather Jemubhai. While playing chess against himself, Sai read "an article about giant squid in an old National Geographic" (TIL 5). This passage at the start of the novel indicates the close relationship between the character of Sai and the concept of Globalization. After leaving St. Augustine's, Jemubhai decides that his granddaughter need to continue her education.

Therefore, he appointed his neighbor Nonita to be Sai's tutor. When Sai became sixteen years old, Noni could no longer tutor her physics. Accordingly, Jemubhai again went looking for someone capable of tutoring Sai. Gyan, the intelligent student in his twenties, got a recommendation to tutor the Judge's granddaughter. Despite Jemubhai's dissatisfaction with the young man, he appointed Gyan as Sai's tutor. There was a spark of interest after starting their private lessons; they begin to have other discussions that include none of the physic books.

“Do you put oil in your hair?” “No,” she said, startled. “I never do.” After a bit of silence, “Why?” she asked. Was there something wrong with her hair? “I can’t hear you—the rain is so loud,” he said, moving closer. “What?” “Why?” “It looks so shiny I thought you might.” “No.” “It looks very soft,” he observed. “Do you wash it with shampoo?” “Yes.” “What kind?” “Sunsilk.” Oh, the unbearable intimacy of brand names, the boldness of the questions. “What soap?” Lux. “Beauty bar of the film stars?” But they were too scared to laugh. More silence. “You?” “Whatever is in the house. It doesn’t matter for boys.” He couldn’t admit that his mother bought the homemade brown soap that was sold in large rectangles in the market, blocks sliced off and sold cheap. (TIL 106-107)

In this passage, Desai clearly illustrates the massive difference between Sai and Gyan and their social status. This conversation between the two serves what Homi Bhabha calls Hybridity, as he views it as a possible representation of the productive space in which two distinctive categories blend. The inequality of lux “Beauty bar of the film stars” and “the homemade brown soap” (TIL 107). In this depiction of two binary categories, Desai represents the idea of social classes in India and its close connection to the concept of globalization. This idea represents Globalization as a truly expanse of colonialism. This discussion that seems simple is the starting point of coming arguments between Sai and Gyan, as he starts to notice the massive distinction between his modest, ordinary lifestyle in comparison to Sai’s westernized luxury one.

This divergence appears once more after Sai and Gyan started a romantic relationship and expressed their adoration for each other. They went sightseeing in their town then decided to eat some mutton dough at Gompu’s. When their order came, “Gyan had used his hands without a thought and Sai ate with the only implement on the table—a tablespoon, rolling up her roti on the side and nudging the food onto the spoon with it. Noticing this difference, they had become embarrassed and put the observation aside”(TIL 127). This situation is nearly the same as the first time Gyan was at the judge’s house when he did not have Sai’s and her grandfather dining etiquette. This contrast in using tablespoon rather than hands is another portrayal of the binaries Globalization impose over individuals that share the same nationality and culture.

*Chapter Two: Cosmopolitan Identities Associated with Diaspora, Mobility, and Globalization
in The Inheritance of Loss*

Through these situations and events between Sai and Gyan, Desai displays the effectiveness of cultural diversity in personal relations. The bitter sensation of inferiority that hit Gyan after he realized Sai's westernized lifestyle; shifted the adoration he once had for her to a sense of grudge. He no longer liked her silliness but felt an annoyance and anger he had never before in her presence. With the escalation of the cause of the Ghorkha liberation army, Gyan once stumble upon protesters about the cause in the street in front of the police station, he saw some of his friends so he joined them and shouted "Jai Gorkha! Jai Gorkha! Jai Gorkha!" (TIL 145). Due to his Indian Nepali origins, Gyan felt a sense of inequality toward his people.

This injustice led him to question his miserable life, and it gave answers to many questions that he had started with "why he had no money and no real job had come his way, why he couldn't fly to college in America, why he was ashamed to let anyone see his home"(TIL 146). He also remembered why he kept Sai away from visiting his wretched home, so she cannot see the real miserable version of himself. All this realization drowned Gyan in a "moment of shame remembering his tea parties with Sai on the veranda, the cheese toast, queen cakes from the baker, and even worse, the small warm space they inhabited together, the nursery talk" (TIL 146). Gyan was not the only one who could not speak of his family. Sai did the same thing when he asked her about her parents.

Gyan asked Sai about her family, but she felt uncertain about what she should say, because she thought if she told him about the space program, he might feel inferior and ashamed. "My parents eloped and nobody spoke to them again. They died in Russia where my father was a scientist. (TIL 129)

Through this passage, Desai represents Sai's intention behind keeping the reality of her family from Gyan. As previously mentioned, Gyan felt ashamed of his poor background that he kept Sai away from visiting his home. However, this passage proves another distinction between Sai and Gyan's intentions despite the similar act of hiding the truth. However, all these thoughts

and realizations he came to face resulted in his outburst when Sai mentioned the Christmas party when he came to tutor her the next time.

In her attempt to start a conversation with Gyan out of their Physics book, Sai told him about their activities at Christmas. The celebration of a non-Indian holiday with pride made Gyan angry. "I am not interested in Christmas!" He shouted. "Why do you celebrate Christmas? You're Hindus and you don't celebrate Id or Guru Nanak's birthday or even Durga Puja or Dussehra or Tibetan New Year"(TIL 148).

Gyan was reminded once more of the western lifestyle that Sai grew in; he further shows his repugnance toward this westernization in his argument with her "You are like slaves, that's what you are, running after the West, embarrassing yourself. It's because of people like you we never get anywhere". After hearing the harsh words from the one that she loves, "Well, if you're so clever," she said, "how come you can't even find a proper job? Fail, fail, fail. Every single interview." (TIL 148). this debate between Sai and Gyan revealed their true thoughts about each other, and how they viewed the difference between their lifestyles.

Through her novel, Desai succeeded in depicting the profound divergence between the cultural classes in India because of the British colonization. She also presented how Globalization affected people in all aspects of life. This idea of Globalization goes in line with what Manfred. B Steger represented "people living in various parts of the world are affected very differently by this gigantic transformation of social structures and cultural zones"(Steger 31). This cultural inferiority caused by Globalization that Gyan felt led him to have a serious conversation with his friend of the Gorkhas liberation army.

This sense of inferiority, led Gyan to reveal the truth of his work as a tutor for the retired judge's granddaughter to earn money. Therefore, he expressed "How glad he would be if he could get a proper job and leave that fussy pair, Sai and her grandfather with the fake English

accent and the face powdered pink and white over dark brown. Everyone in the canteen laughed as he mimicked the accent: "What poets are they reading these days, young man?" And, encouraged by their "Ha ha," tongue tingling and supple with alcohol, he leaped smoothly to a description of the house, the guns on the wall, and a certificate from Cambridge that they didn't even know to be ashamed of" (TIL 158). In this passage, Desai represents the real reason behind the robbery of the judge's house in the first chapter of the novel.

Gyan started to reason his betrayal for Sai because for him she is merely Indian by name only and that her identity resembles a western one rather than Indian "Why should he not betray Sai? She who could speak no language but English and pidgin Hindi, she who could not converse with anyone outside her tiny social stratum" (TIL 158). These emotions of hatred that crashed him led to more bitter memories:

She who could not eat with her hands; could not squat down on the ground on her haunches to wait for a bus; who had never been to a temple but for architectural interest; never chewed a paan and had not tried most sweets in the mithaishop, for they made her retch; she who left a Bollywood film so exhausted from emotional wear and tear that she walked home like a sick person and lay in pieces on the sofa; she who thought it vulgar to put oil in your hair and used paper to clean her bottom; felt happier with so-called English vegetables, snap peas, French beans, spring onions, and feared—feared—loki, tinda, kathal, kaddu, patrel, and the local saag in the market. (TIL 158)

Through this passage, Desai concludes all the western lifestyle of Sai and her grandfather. Gyan remembered every detail he noticed while at the judge's house; he remembered the sense of inferiority he felt in front of her from the first time they met. Moreover, her preference for English over the Indian language, and her limited interaction with others out of her circle of westernized neighbors, Noni, Lola, Uncle Potty, and Father Booty.

Furthermore, he recalled her English table manners, which made him ashamed of eating with his own hands, and how he felt "unsettled by her finickiness and her curbed enjoyment,

and she, revolted by his energy and his fingers working the dal, his slurps and smacks. The judge ate even his chapatis, his puris and parathas, with knife and fork. Insisted that Sai, in his presence, do the same” (TIL 158). Referring to the idea that it is viewed as a cultural effect of globalization, Desai depicts Bhabha’s notion of ‘Hybridity’. “More hybrid in the articulation of cultural differences and identifications than can be represented in any hierarchical or binary structuring of social antagonism” (Bhabha, 200). He views it as a possible representation of the productive space in which two distinctive categories blend.

4. Lolita and Nonita denial for their Indian heritage

Apart from this, Kiran Desai in TIL deals with several themes; Multiculturalism, Cosmopolitan Identities as an outcomes of Globalization, and Economic Disparity. She highlights the picture across the section of the Indian community into two other main characters Nonita and her sister Lolita. Nonita is one of the Judge's neighbors and the tutor of Sai; she lives with her sister Lolita in a cottage named Mon Ami “Sister, the widow. They lived on his pension, but still they needed more money, what with endless repairs being done to the house, the price of everything rising in the bazaar, and the wages of their maid, sweeper, watchman, and gardener”(TIL 63).

The environment and neighbors Uncle Potty, and Father Booty surrounded by Noni and Lola's house, indicate their attraction and attachment to globalization. Joydeep, Lola's husband, is of western origin, and thus, both sisters adopt a different European lifestyle. It is highly of notice that the reason behind Lola's acceptance of tutoring Sai is to keep the servants in the house. This behavior elucidates the extent of preserving European customs and traditions.

After the Judge's robbery of ChoOyu, Lola feels terrified that the boys may come to Mon Ami. Although there is a guard, Lola does not trust him very much because he is Nepali (TIL 64).

*Chapter Two: Cosmopolitan Identities Associated with Diaspora, Mobility, and Globalization
in The Inheritance of Loss*

Desai represents the British Bias against Indians is racial, Lola Bias comes not because of racism but rather from a place of classism. Both characters aim to maintain privileges at the expense of poorer characters in the novel. Additionally, food stocks are empty. Lola announces " We had better run to the market...And our library book! We must change them" Lola is almost done reading *Bend in The River*, Noni demonstrates that he is one of the best writers.

However, Lola contradicts the ideas, she comments the book's author is stuck in the past; he has colonial neurosis (TIL 68). Once again, Lola's interest in books, reading, and her attempt to renovate her library, indicates the value and privilege of literature to her. Thus, books are more valuable than food. The argument between sisters over *Bend in The River* also introduces the idea of globalization as a prolongation of colonialism. Lola has a daughter named Pixie; who works as a reporter for the BBC in England; she often visits her. Lola boasts in front of people about her daughter's work, western dishes, and places there despite the laughter and mockery of others about her talks (TIL 69-70).

Lola moving travels to England and her separation from the Indians expounds the emergence of cosmopolitan identities in her personality and daily life. Lola shows that waiting for her daughter on Television to speak English is a way to enjoy and feel a sense of uniqueness and pride among Indians. Globalization varies according to the type of people who have wealth, the ability to travel freely, and those who do not. Lola's departure to England and her separation from the Indians expounds the emergence of cosmopolitan identities in her personality and daily life. Lola shows that waiting for her daughter on Television to speak English is a way to enjoy and feel a sense of uniqueness and pride among Indians. Globalization varies according to the type of people who have wealth, who can move and travel easily, and those who have nothing.

*Chapter Two: Cosmopolitan Identities Associated with Diaspora, Mobility, and Globalization
in The Inheritance of Loss*

Sai continues her visits to Lola and Noni. They ask her whether she has adapted at home with her grandfather; Sai then explains that she talks to the cook more than she talks to the judge. «Noni didn't think this was suitable information for the cook to share. It was important to draw the lines properly between classes or it harmed everyone on both side of the great divide The sisters. Lola had always professed that; servants didn't experience love in the same manner as people like themselves"(TIL 97-98).

Noni and Lola's attitude illustrates the range of the penetration of classism in Indian society and culture, which is as result of the British colonialism. The need to distinguish between different social classes because of western thoughts and globalization that spread widely after colonialism. In addition to this, Lola's thoughts indicate full support for the caste system and racial discrimination. Hence, the upper classes have more privileges than the lower classes. However, Lola has doubts about this system, in which feels insecure because she has never experienced real love with her husband Joydeep, As well as Noni who was so jealous of her maid because she had never experienced love at all.

Lola and Noni discuss political issues about the insurgency and The Nepalese. Noni thinks the insurgents have a point. However, Lola asserts; " Nonsense....Those Neps will be after all outsiders now, but especially us bangs"(TIL 179-180). The political debate between the two sisters highlights the current political issues. British colonialism drew borders in a way that left many Nepali people separated from India. Mrs.Sen comes for a visit, Noni asks about her daughter in America, but Noni wishes she had not asked because Mrs.Sen says how they keep begging her to take the green card. Both sisters look down on Mrs.Sen because her inferiority was apparent before her daughter left India. They prefer and view America as inferior to England (TIL 182-185).

*Chapter Two: Cosmopolitan Identities Associated with Diaspora, Mobility, and Globalization
in The Inheritance of Loss*

Once more, the debate over America and England reflects the issue between colonialism and globalization. Both sisters and Mrs. Sen ignore many issues immigrants like Biju face and suffer from oppression. During the Christmas holiday, Sai joins Father Booty, Uncle Potty, and Noni at Mon Ami, "Father Booty and Uncle Potty sang together...And they all joined in, drunk and wild "(TIL 212).

Additionally, the celebration of Christmas is another symbol of globalization in an oriental society like India. Despite the non-Christian religion that most of the characters follow, they celebrate the New Year's holiday and make food according to British traditions in addition to the gifts that represent the upper class. Moreover, the story that Lola and Father Booty tell demonstrates how globalization can affect negatively on society. " *In the month of March*, Father Booty, Uncle Potty, Lola, Noni, and Sai sat in the Swiss Dairy Jeep on their way to the Darjeeling Gym Khana to exchange their library books before the trouble on the hillside got any worse "(TIL 266).

At this point in the novel, Desai demonstrates how wealth and privilege become a means of exposure rather than protection. This idea appears in the two women's tolerance for Uncle Potty because he is well educated and from a good family. Although wealth is an essential factor, it is not a single standard for excellence. Desai refers to Lola and Noni for their interest in reading books and the permeation of British culture in their daily lives.

At lunchtime, during the library trip, Lola, Noni, and the others went to Glenary restaurant, which serves Indian and Chinese food. The group chose Chinese food instead of Indian one. The group's choice, including Lola and Noni of a restaurant serving western food, is conclusive evidence of Globalization and western domination over eastern culture. Lola thinks of India as a concept of hope or desire. "And how often could you attack it before it crumbled "(TIL 228). The

Nepalis could recognize and name Both Lola and Noni. However, the customs and traditions such as Trollope, BBC, and Christmas that both sisters follow may harm and put them in danger "(TIL 235-236).

It is interesting for Lola to think of India as a concept because its essence and composition are based on the British from different cosmopolitan cultures and identities. In TIL, Desai emphasizes the two sisters and their distinction that brings hatred of others. They become weak due to underestimation and distortion of Indian native culture and people. Globalization's hegemony is illustrated in the lack of acquaintance of the poor who does not belong to the upper class. Thus, it targeted and decimated so many, those who belong to the lower class, those who starving and struggling for political equality.

Conclusion

Kiran Desai's novel TIL with precise details exemplifies the inner conflict and darkness that weigh too much upon the mind and soul. Jemubhai, Biju, Sai, Lola, and Noni, are those who leave India for a new beginning and better life in America and England. Yet, they find themselves discarded at home and abroad. The mixed feelings and recurring crises of alienation occur linked to the colonial period and the impact of post-colonialism, which causes a multiplicity of cosmopolitan identities, globalization, and its effect on individuals. TIL represents cosmopolitan identities and globalization as modern fiction because it moves beyond the cultural boundaries.

GENERAL CONCLUSION

The Inheritance of Loss has progressed over a period that took many years to highlight its high position and importance in Literature. Indian Women Writers excelled in depicting and disseminating the reality of the Indian diaspora and the postcolonial dilemmas and their impacts on individuals in India.

Kiran Desai is a great writer that brilliantly succeeded in explaining the crises and issues of immigrants from multiculturalism, cosmopolitan identities, and Globalization to its consequences on individuals. *The Inheritance of Loss* portrays a globalized India and the cultural conflicts between the East and the West. It explores an understanding and insight of modern and international concepts like cosmopolitan identities and Globalization, and it sheds light on how immigration causes hybridity.

This research has discussed the theme of Globalization and Cosmopolitan Identity, which is associated with mobility and diaspora using the Post-colonial Theory, providing the concepts of Homi Bhabha's hybridity and Edward Said's orientalism. This dissertation analyzed the main characters of the *Inheritance of Loss*: Jemubhai, Biju, Sai, and the two sisters Lola and Noni. Accordingly, Globalization has a profound impact on the characters' cultural and social lives.

Jemubhai and Biju immigrated in an attempt to have a better life in different western societies. Desai illustrates the cosmopolitan identity through the character of Jemubhai. From his movement to England as a Cambridge student, to his retirement as the chief judge in Kalimpong, Jemubhai was ambitious to disavow his Indian background and to have a western lifestyle yet he faced rejection in both societies despite his fame as a chief judge. Therefore, Desai affirms that mobility and diaspora will eventually lead to a cosmopolitan identity that relates more to the globe than the native origins and national borders.

GENERAL CONCLUSION

Despite the shared experience of immigration, Biju's journey in the United States reflects the profound impact of globalization on third-world immigrants' cultural and social lives. Through the character of Biju, Desai demonstrates the illusion of the American dream that lured many people from all over the world in the last century. Therefore, Biju reflects the typical image of immigrants who abandon their poor countries in an attempt to afford a better life abroad.

Regarding that, Biju's vision of the west is the same one that the judge had half a century ago. However, the major distinction between the two characters is that after the discrimination and oppression that he suffered, Biju abandoned everything and went back to India, unlike the judge who maintained the western culture despite the years that has passed. Through immigration and mobility, Desai reflects the impact of Globalization on the cultural and social lives of the characters.

Globalization as an expanse of Colonization; led Sai, Lola, and noni to adopt the British way of life rather than their Indian heritage in the hills of the North-eastern part of India. Desai illustrates another impact of Globalization through Sai and Gyan's relationship and how their breakup affirms that social classes and culture affect the individual's social lives. This confirms that different cultures and lifestyles constitute differences between individuals on a personal and public level.

Another display of Globalization lies in the life of Lola and Noni; they share the judge the same neighborhood, the western lifestyle, the same ambition toward the west, and the profound loathing of the Indian heritage. Even though Lola and noni lived an English way of life, they faced rejection in Indian society. Therefore, through the characters of the two sisters, Desai demonstrates the impact of Globalization on individuals, and how it will lead eventually to abandoning the origins.

GENERAL CONCLUSION

At this point, the work has produced a set of major findings in outlining the ambiguous relationship between the cosmopolitan identity and Globalization. It is important to demonstrate the significant role of Globalization as a cultural phenomenon in the social and cultural lives of individuals. It became apparent that the impact of Globalization becomes bigger over the years. This study of *the Inheritance of Loss* drew the conclusion that this literary work has treated profoundly the concept of Globalization and cosmopolitan identity considering its intelligent treatment of the struggles and experiences of immigrants and third world individuals in general

The Inheritance of Loss reflects the experiences and struggles of third-world individuals and mostly immigrants during the post-colonial era. Kiran Desai succeeded in incarnating these issues through her novel in which she illustrated the implications of Globalization on individuals and how it led them to a sense of cosmopolitanism.

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ملخص

في الوقت الذي تنتشر فيه الهجرة، العولمة والكونية، يعكس إنتاج الأدب الإنجليزي الهندي الاثر البارز لتلك الظواهر على المؤلفين ونصوصهم الأدبية التي تتناول في طياتها معاناة المهاجرين. وتحاول دراستنا الحالية الوقوف على رواية كيران ديساي ميراث الخسارة الحائزة على جوائز عالمية، والتي عالجت في مضمونها قضايا ما بعد الاستعمار كهيمنة الثقافة الغربية وزوال الهوية المحلية. وعليه يهدف هذا البحث الى بيان مدى تأثير العولمة والهويات العالمية على الشخصيات الرئيسية في الرواية (القاضي وحفيده ساي وابن الطباخ بيجو والأختين لولا ونوني). ولتحقيق هذا الهدف سالف الذكر، سعينا من خلال هذه الدراسة الى تحليل رواية ديساي في ضوء نظرية ما بعد الاستعمار التي تم تطبيقها. لذا قمنا بتقسيم البحث الى فصلين، حيث تضمن الفصل الأول لمحة حول السياق التاريخي والاجتماعي. أما الفصل الثاني فقد خصص لغرض تحليل الرواية مع التركيز على موضوع الهويات العالمية الشتات، التنقل والعولمة؛ ومدى تأثيرها على الافراد.

الكلمات المفتاحية: ما بعد الاستعمار؛ الكونية؛ العولمة؛ الهويات العالمية؛ الشتات.