

Received: 5 December 2023, Accepted: 10 January 2024

DOI: <https://doi.org/10.33282/rr.vx9il.74>

The Study of Cosmopolitan Aspects in Desai's *The Inheritance of Loss*.

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Abstract

The present study interrogates cosmopolitan aspects in Desai's novel *The Inheritance of Loss*. Major characters of the novel i.e. Jemu Bhai Popatlal, Sai, Gyan and Biju, have the view that this globe is *kòsmospòlis*, God's Empire. Like Cynic, they think that this globe is their country and they are kosmopolites (a citizen of the world) but this perception leads them to suffer a lot and in many ways. The main cause of their suffering is their migration from their native countries to the developed countries of the world. Migration from India to United States of America or any other European country effects the identity of these immigrants. All the major characters of the novel face the calamity of 'othering' while they migrate from their country to the European countries, just because of their roots, skin color and accent. In order to shun all these effects off, they mimic the norms and values of the modern cultures. They even shun off and resist the values and norms of their culture but of no avail. As a result of all these efforts, they secure a de-contextualized identity. Homi K. Bhabha's theory "Of Mimicry and Man" has been utilized by the researcher to trace the cosmopolitan elements from the novel. Bhabha suggests mimicry as a symbol of "productivity of colonial powers, its shifting forces and fixities". The process of domination got reversed through denial. Mimicry reevaluates the assumption of colonial identity. This process of revaluation is done through the effects of identity which faces discrimination. All the aspects of discrimination and domination are accompanied with displacement and dissatisfaction. The research is qualitative in nature so the most suitable method that can be applied in this regard is textual analysis.

Key Terms: *Colonization, Cosmopolitanism, Cultural Hybridity, Globalization, Identity Crisis, Mimicry.*

Background of the study

Many people in 16th and 17th centuries started moving towards developed countries on their own agreement to fulfill their purposes of earning money acquire education, to avoid economic or political difficulties in their native land. Many people were migrated in the 18th and 19th century serving British Empire from all over the world. In the 20th century, many people of Sikh, Hindu, and Muslim communities were uprooted in Canada for employment. They had to work on very lower wages and discriminated by alien land's people. The protest against such discrimination by Indian diaspora united them in "Gadar Party" in Canada which became a leading force for the struggle of liberty in India. Since then, migration of people in developed countries is ongoing and increasing day by day.

Introduction

Culture is a pith of society and has affected individuals in all circumstances. In spite of the fact that culture has not its same roots in the human world, likewise it isolates individuals into various gatherings, causing irritation in human connections. Kiran Desai, through her literary creations has taken up the issue of the cultural harmony round the globe and the subsequent cosmopolitanism that is the utmost result of all these endeavors. Desai is broadly perceived as a standout amongst the most noticeable authors from South Asia. She skillfully interfaces gender to social class, nationality, religion, and community, and exhibits that these parts of social character and social structure don't only effect or reflect each other, yet additionally gets interlaced coming about into the mess of social contrasts and issues regarding identity and existence.

The etymology of cosmopolitanism can be drawn back to the primitive Greek philosophy, with the universe that represents 'world' and the polite that symbolizes 'citizen'. It talks about a single person as a 'world citizen' recognizing in a way or the other 'having no boundary' and having 'an everyday, historical vigilance, impulsive awareness of uncertainties in the areas of jumbling diversities and variations' (Beck, *Cosmopolitan Vision*, 2006). Cosmopolitanism has numerous meanings, such as a political plan, an attitude, a condition, a world-view and a practice. (Anderson, 2004). We have explored a 'world-risk-society' (Beck, 1998), the cosmopolitanism pursues to interpret the standards of particular global human community in outlining a world-wide legal and political formats. Thus, cosmopolitanism can be taken as a political scheme with its capability to locate 'universality in the heart of political hierarchy, its imagination and action.' (Beck, 1998).

Distinctive versions of cosmopolitanism imagine this state or nation in various ways, some concentrating on political establishments, others on ethical standards, and some other fellows concentrate on the types of social articulation. In many adaptations of cosmopolitanism, the allinclusive state or nation of world works as a positive perfection to be developed, yet a couple of renditions exist in which it serves basically as a ground for preventing the presence from securing unique commitments to nearby types of political associations. Forms of cosmopolitanism likewise differ contingent upon the idea of nationality they utilize, whether they utilize the thought of 'world nationality ' actually or figuratively. The logical enthusiasm for

cosmopolitanism lies in its test to regularly perceived connections to fellow natives, the nearby state, parochially shared societies, and so forth.

As far as theoretical development of hybridity is concerned, the most important text regarding hybridity is *The Location of Culture* (1994) by Homi K. Bhabha. His discussion on mimicry has prime importance in conceptual development of hybrid identity. He has focused many features of cosmopolitanism. Many other theorists like Edward Said, Stuart Hall, Paul Gilroy, Salman Rushdie and Robert Young are there to discuss theoretical development of colonialism and cosmopolitanism. Like many other aspects by Bhabha, mimicry is another key concept in post-colonial studies. When members of colonized society imitate the culture of the colonizers, mimicry appears. Homi K. Bhabha defines mimicry: “*As the desire for a reformed, recognizable “Other” as a subject of difference that is almost the same but not quite*” (Bhabha H. k., 2004).

Bhabha clearly asserts that the colonizer wants to improve the other and to make him like himself, but in a way that still shows a clear difference. In that sense, the colonized are the hollow men as they copy the colonizers. Mimicry is the outcome of imperial domination over the colonized people. The colonizers occupied the colonized physically and mentally. By controlling the colonized people through power, they started making the natives feel inferior, in-fertile, barbaric and illiterate. Kiran Desai is an Indian cosmopolitan author is the daughter of well-known writer Anita Desai. *The*

Inheritance of Loss (2006) by Kiran Desai traces its setting in Kalimpong that is located very near to Kanchenjunga Mountain. The novel features some of the extraordinary issues of modern social order, for example, globalization, minimization, demotion, financial imbalance, misappropriation, destitution, patriotism, revolt, migration, racial segregation and political brutality. Desai has experienced encounters of multi-culturalism, social conflict, uprooting what's more, disengagement, presents circumstances in which persona of the fiction find themselves in the dilemma of rootlessness and lead an existence of forlornness and isolation.

Statement of the Problem

The colonizers show the colonized as uneducated, mean, uncivilized, irrational and wild people and treat them like animals. In this way the colonized people face displaced and unfit at the new laces, they think themselves as *others*. When the colonizers make feel them inferior, they mimic the colonizers as their role model. So, the issues of othering and cosmopolitanism are the outcome of mimicry and cultural hybridity.

Research Questions

1. How has Desai portrayed the concept of *othering* in her novel *The Inheritance of Loss*?
2. Which effects of Cosmopolitan does the characters exhibit in the process of migration from India to U.S.A. as shown in the novel?

Objectives of Study

The main aims of this research study are as follows:

- To investigate the issue of *othering* in *The Inheritance of Loss* by Kiran Desai.
- To discover de-contextualized identity that is ensured by major characters of the novel.

Theoretical Framework

In order to interrogate the issue of cosmopolitanism in *The Inheritance of Loss* by Kiran Desai, the research will rely and be based on the Homi K. Bhabha's theory "*Of Mimicry and Man*". It will observe the different aspects of cosmopolitanism and its codes of living especially regarding Indian community and its Americanization. Then the text of the selected novel will be analyzed through the dialogues as uttered by different characters particularly the characters having Indian roots, in different situations created by the novelist. So textual analysis is the most suitable method that will be employed in order to weigh and judge the grounds that constitute identity crisis and are present in this novel.

Significance of Research

The present study is significant as it highlights and focuses on the issue of cosmopolitanism and mixedness of culture and its effects on the lives of migrants as described by the author in "*The Inheritance of loss*" and the difference of thought and culture of dominated West over the Subjugated East. The burning issue of today is the othering which results in mimicry of the East for the West. This study is also helpful to understand the post-colonial concept of cosmopolitanism in the modern writing. The research manipulates the analytical study method in order to highlight

Desai's use of characterization, plot and the interrelations between characters to convey the theme of mimicry and mixedness to the readers.

Literature Review

Werbner (2008) states that cosmopolitanism talks about a set of concepts and lays emphasis upon the values such as; lenience, sympathy, broad-mindedness and honor for other cultures. So, the crosscultural juncture is an essential and constituent factor of the philosophy of cosmopolitanism. Cosmopolitanism aims at creation of a world irrespective of boundaries to wade through the cultural differences by means of dialogue, artistic pleasure and mutual respect to live well-organized along with difference (Werbner, 2008). Cosmopolitanism normally outlines western liberal and elitist ideologies about the worldwide awareness. It is considered that the global citizens will surely be richer and wealthier. Cosmopolitanism holds an idea and image of humanity where the entire humanity becomes "we" without "others" and face the problems jointly and collectively (Cholte, 2005).

The various scholars have claimed and contended that cosmopolitanism sets free the western considerations whatever the international citizenship includes (gujar, 2013). It is certain and ensures the unified and peaceful monarchy of mankind, cosmopolitanism displays its ethnocentric roots but miscalculates and underrates the power of definite affections to define the ethnic, cultural, racial, religious, gender and other manifold identity (Tomlinson, 1999). The idea of worldwide awareness is simply a vision of humanity and the word 'cosmopolitan' is derivative of the Greek word 'cosmos' that means *universe* and 'polis' which means *city* (Kaur, 2011). The paradox of local and international is inborn in the term 'cosmopolitanism'.

Hannerz (2006), explains further that there are two expressions of cosmopolitanism i.e. political and cultural. Its cultural aspect is a happy one, as it mentions the aesthetics, ethics and hence the system of values. On the other side, its political aspect is sad one, as it refers to the global peace, national identity and cross-border association with dissimilar cultures and places (Hannerz, 2006). A number of post-colonial scholars challenge the ethnocentrism of cosmopolitanism and

point out the variety of 'cosmos' to have the diverse explanations of universal principles standing for in their particular settings. A multicultural and pluralist attitude towards cosmopolitanism developed the trend in the field, bringing forward vernacular cosmopolitanism (Bhabha H. , 1996), discrepant cosmopolitanism (Clifford, 1992) and demotic cosmopolitanism (Parry, 2008). The pluralist form of cosmopolitanism considers the factors like; education, class, gender, country and ethnicity (Cheah, 1998).

Mishra (2006), says that the present novel has established the main experiences of Karan Desai in the "Dissertation Fiction". It makes an effort to reach the social, religious, psychological and spiritual background of events, thrown out of the mythical art of Kiran Desai. Particularly, her revolution in the technology of magic-realism to ensure success as an outstanding writer of English fiction. Therefore; she enjoys her presence in the literary cannon at universal level. Her novels portray the theme of colonial attitude of its cultural backgrounds and look for the other civilizations to grow as a granular priest. There are the stories of exile at their home and foreign countries, the families love fixed, broken and sweet-bitter memories. (Mishra, 2006)

Asghar (2020), Desai's *Inheritance of Loss*, discusses the main issues of diasporas, their posttraumatic stress resulted by their exploration and pursuit for identity i.e. hybrid one that leads to identity-crisis and hence the idea of home with the help of Brah's perception of diaspora. The researcher concludes the entire discussion as the split identities are resulted by several socio-political, economic, ideological and multi-cultural norms through the lens of diaspora. The researcher touches the huge and complex subjects concerning hybrid identity. Thus, the prominence of detached diasporic identity has been flashed and it will also be continuous for the next age group of the researching individuals (Asghar, 2020). The impression of cosmopolitanism that denotes and mentions universal nationality and citizenship, is naturally Exclusive, Elitist and Eurocentric. Miller (1995) contends and claims that cosmopolitanism exists in this world at humanitarian level at the level of slight superficial differences. The cosmopolitan's Pakistani version is typically cantered on elitism. The marvelous phenomenon of elitism is closely related in Pakistan with westernization to embrace and accept western culture. After all, the perception of living at humanitarian level with differences stops existing in the actual and real sense. It turns out to be internationally westernized and unidirectional. Thus, the propensity of society is culturally single rather than being multiculturalist (Miller, 1995).

Rahim and Abbas (2021) state that the novel *American Dervish* sharply portrays the clashes at social, spiritual and national levels. It displays the hard conflicts among the different age groups, races, religions and cultures. Hayat does nowhere discover his identity except he is accompanied by a Jewish girl. He does mean Islam nothing. All the people, specifically the Muslims who migrate to the multinational states such as; Europe and America, most often find themselves in trouble with special reference to maintain their social, religious and national identity. The emigrants just like Naveed, make efforts to modify, regulate and adjust themselves in a new and unacquainted culture. On the other side, the immigrants such as Mina try to accept, adopt and practice the mixed cultures in their everyday social lives. Nowhere do they find satisfactory and pleasing atmosphere for them (Rahim & Abbas, 2021).

According to immigration discourse, mimic individuals tend to identify themselves with the imposed culture to reshape and arrange themselves in the cultivation of new culture or identity. This process of reshaping identities is inevitable in the process of cultural mixing. The first and

second generations of immigrants of Britain have to see their locality with mimic position. They have to come to term with their identity confusion. They have to tackle the conflicting expectations of their two worlds. The first-generation immigrants find it difficult to break their emotional attachment with their native land. On the other hand, the second generation finds less strong emotional ties with the mother country, but they are more confused regarding their identity (Upstone, 2017).

In the globalised world “double consciousness” according to W.E.B DuBois entertains the issue of hybridity in the life immigrants. They find themselves conscious for the native and adopted cultures. This confusion leads them towards mimic identity. Their mimic identities become inevitable result of their immigration. According to Ilona, they find themselves held between the two situations. 'Of mimicry and Man' starts with the attestation that imperialism brings about incongruity, mimicry and reiteration. As imperialism delivers these outcomes, mimicry “emerges as one of the most elusive and effective strategies of colonial power and knowledge” (Nayar, 2011).

Homi K. Bhabha represents the effective idea of mimicry, however abandons it vague to whom it grants authority and in doing as such recommends that the colonized people can utilize it to undermine the colonists. The fact moves toward becoming clarity when he states that when set between, “*The demand for identity, stasis*” and “*change, difference—mimicry represents an ironic compromise*” (Heffernan, 2007). Bhabha suggests mimicry as a symbol of "productivity of colonial powers, its shifting forces and fixities" (Alam, 2000) .

Data Analysis

Kiran Desai in her novel, *The Inheritance of Loss* (2006) sets Indian society in its backdrop and writes the novel based on experiences when she has travelled between diasporic identities, displacement. The novel manages living in a cosmopolitan setting or to live in oriental and European context, that are essentially contradicting universes in numerous perspectives. These impacts create a loss of others conscious emotions in human interaction. Cosmopolitanism recounts all facets of human experience from the global and universal perspective. As an exceptionally wise author and cautious onlooker of human disposition and conduct, she composes numerous shocking issues in her novel. Desai wonderfully investigates the issues of cosmopolitanism; the contention of customs and traditions furthermore, innovation between cultured and modern nations of the world and the nation that are thought to be less civilized and backward ones. She makes use of characters from various foundations that are ousted at home and in addition abroad. Globalization has crumbled the entirely drawn limits amongst countries and societies. Every character of the novel is fallen a prey of national or cosmopolitan politics. Almost all of them are caught in an indeterminate future. There is a guarantee of chances however different types of contrasts like race, nationality, class, and creed and so on administer the perch. The writer unequivocally portrayed the Judge's variations from the norm as a fellow with Indian roots and is trying to look like English fellows:

“*Jemubhai’s mind had begun to warp, he grew stranger to himself than he was to those around him, found his own skin odd-colored, his own accent peculiar. He forgot how to laugh, could barely manage to lift his lips in a smile, and if he ever did, he held his hand over his mouth, because he couldn’t bare anyone to see his gums, his teeth. They seemed too private*”. (Desai, 2006, p. 40). His thoughts of inferiority clarify his disdain against his bona fide Self which

inevitably rouses him to disconnect from his native identity. The Judge conceals himself from the European people as he feels underestimated and furthermore embarrassed about being a dark skin and an Indian person. In this manner, he stays like an outsider to the general public and furthermore to himself. Curiously, vital essentiality shows him being blocked by his own particular identity. By the Indian social chain of importance, the Judge is situated in the center classification, in this manner he is perceived as the advantaged part,

“Jemubhai Popatlal Patel had been born to a family of the peasant caste. Jemubhai’s father owned a modest business procuring false witnesses to appear in court” (p. 56).

His family innate positions him as the prevalent in the social order, subsequently he has simple access and points of interest regarding education, economic resources, societal position, legislative guides and numerous different benefits. This research features that the Judge isn't ranked as a battling part in the Indian society since he doesn't encounter concealment, minimization or segregation monetarily, theologically, communally or materially by his position. He has a place with the special class, subsequently he is regarded in the network and can request and get his needs.

Not at all like the low standing or the subalterns, has the Judge had a predominant voice in the Indian culture. Moreover, his rank in the society as a judge lifted his position significantly facilitate in the community as he holds the most noteworthy part in the lawful framework of the society. Subsequently, his native identity speaks to him as predominant, favored, respectable and well-off individual of the community.

Vital part of his existence suggests that the Judge's advantaged status does not dispense with him from misery and to be sure he encounters a much entangled and complex predicament contrasted with alternate characters who are less-favored. As a general rule, he experiences mental distress and separations himself from his own particular identity. Aside from that, his inward clashes additionally uncover his encounters of insulted sensation in the dirt of the Europeans,

“He visited twenty-two homes before he arrived at the doorstep of Mrs. Rice on Thronton Road. She didn’t want him either, but she needed the money and her house was so situated” (p. 38).

Unlike to his other class fellows, he attempted to ensure a place to remain in London and the unwelcomed feelings which have made him feel underestimated and undesirable. He ended up aware of his inferior identity, which additionally influenced him to hate his native identity and local culture.

Researcher has also noticed that the he is enduring peacefully,

“For entire days nobody spoke to him at all, his throat jammed with words unuttered, his heart and mind turned into blunt aching things” (p. 39).

Biju is the child of the local hireling of the Judge. He happens to come in USA through a visitor visa and outstays there and to exacerbate the issues, works there as an unlawful migrant. The circumstances in America absolutely deviate for him. A feeling of social intrusion destroys him. Actually, he is astonished by the wrath and disappointment which is available in the USA. Desai depicts his of agony as:

“And he eventually becomes “a man full to the brim with a wish to live within a narrow purity.” For him, the city's endless possibilities for self-invention become a source of pain.” (p. 324)

Regardless of the loss of native-self in USA, He likes to make another world with his dad's endowments in India. He figured out that he would purchase a cab, construct a home of his

own, and enjoy drinking in the jolly company of his father. Everything he could ever want came to nothing as he was ransacked by the GNLFF extremist in India. It is an occurrence of beautiful equity in incongruity that he meets his dad in young lady's clothing. In the interim, Biju's experiences Othering when he applies for a VISA at the Indian migration division. He persuades the officer that *"I'm civilized, sir, ready for the U.S., I'm civilized, 'mam. Biju noticed that his eyes, so alive to the foreigners, looked back at his own countrymen and women, immediately glazed over, and went dead"*. (p. 183)

Cosmopolitan thoughts grip his capacity to isolate himself from his native Self to a fascia which he doesn't have. His cases of being an acculturated individual to a White individual demonstrates his personality problem and mirrors his flaws under colonial dominance and his desperations for a special status. At last, his internal clashes inspire his wants for his character to be acknowledged. Significantly, his situation surrenders that his personality is composed and affected by colonial influences which directly fizzle his identity. At the end, he is obliged as a post-colonial fellow who is materially, communally and culturally subjugated.

Biju's fantasies break as he turns into an unlawful outsider and getaways from being gotten by the foreigner officers by bouncing starting with one eatery then onto the next. Most importantly, he remains unable to acclimatize with the European culture as he experiences identity crisis because of his colonial status. He is a couple of years more established than Sai and has a place with the lower class of the society. In any case, he too remains unable to grasp his character and nativity like the Popatlal. Biju's identity and way of life as a worker and colonized disorder build up his obstruction against his digestion in a Europe. For example, contrasted with the Judge, his issues of identity are dissimilar as he experiences reactions and gets abstruse opposition from the European people: *"He smells"* said the owner's wife. *I think I'm allergic to his hair oil. She had hoped for men from the poorer parts of Europe-Bulgarians perhaps or Czechoslovakians. At least they might have something in common with them like religion and skin color, grandfathers who ate cured sausages and looked like them too, but they weren't coming in numbers great enough or they weren't coming desperate enough, she wasn't sure..."* (p. 48).

The situation passes on his independence and local constitution experiencing dissent and dismissal from the European society. Because of his colonized position and inherent qualities, he is looked from a cliché and curtailed point of view. Cosmopolitanism features that he loses his employment since his local disposition is confounded in the European society. Strikingly, his roots of underdeveloped nation likewise turn into the subject which uncovered his disparities and makes his singularity to be less favored. The fact is traced and presented by Desai in these words,

"Use the time off to take a bath" said the owner. *He had been kind enough to hire Biju although he found him smelly"* (Desai, p. 23)

In cosmopolitan point of view, he is directed to cultivation by his European work and this makes him encounter opposition and dismissal. Notwithstanding, this research focuses on that the 'generosity' of the boss additionally divide him from his legacy and makes his uniqueness bewildered as the boss's powerlessness to acknowledge Biju as himself mirrors the racial and colonial gulf between their two societies, European and Indian, that individually rank them as the prevalent and substandard. Aside from that, Biju builds up an alternate type of twofold

awareness contrasted with the Judge and Sai. He is split apart between his local culture and European revelation. For example, when he came back to his homeland nearly everybody along with his father despises the Pakistanis and essentialized them under: *“Beware, beware, keep away, distrust perceptions”* (p. 23).

Thereupon, Biju's local cognizance trusts his native identity gives him a greater number of benefits than a Pakistani,

“It was a country (America) where people from everywhere journeyed to work, but oh, surely not Pakistanis! Surely, they would not be hired. Surely Indians were better liked” (Desai, 2006, p. 22) Cosmopolitan facts summons Bakha's partial identity which is involved a local cognizance which enables him to think his Indian character is better looked at than a Pakistani personality.

In any case, his presentation in a Europe makes a contention inside him where he experiences one more cognizance which understands that the Americans regard Pakistanis as equivalent to Indians. Along these lines, twofold cognizance makes lopsidedness inside him as he ends up bothered with the distinctions of two societies, local and European. On racial as well as on national grounds Indians are detested by each other country. Saeed, one of Biju's colleagues in America, got notification from different kitchenettes,

“What the world thought of Indians: In Tanzania, [in] Madagascar, [in] Nigeria, if they could, they would throw them [Indians] out. ... In China, they hate them. In Hong Kong. In Germany. In Italy. In

Japan. In Guam. In Singapore. Burma. South Africa. They don't like them.” (p. 77)

It is disputed and shaped up mentally and insightfully with an earnest valorization of India just a couple of pages later;

“In fact, dear sirs, madams, we were practicing a highly evolved form of capitalism long before America was America; yes, you may think it's your success, but all civilization comes from India, yes.” (p. 145)

Biju's companions who have established themselves in America are insulted by the Europeans with respect to immigration, and they render retribution by helpfully wedding and separating from the American better halves. In order to ensure their stay in America or for the sake of American Nationality, they merry American women and make their Indian counterparts feel other who are brutalized by their furor

“Must have got off the plane and run for an American dame so he could get his green card and didn't care if she looked like a horse or no. Which she does” (p. 318).

Women of India are underestimated by the male dominated community and culture. It is piercingly uncovered through Nimi's dilemma. Subsequent to being frightfully tormented lastly determined out

by her spouse, she goes to her uncle in order to be protected. In any case,

“The uncle turned his niece from the door. ‘you are your husband's responsibility,’ he said angrily. ‘Go back. Your father gave a dowry when you married you got your share and it is not for daughters to come claiming anything thereafter. If you have made your husband angry, go ask for forgiveness” (p. 90).

The nature of othering is appeared to work even in the mind of the youngsters. During a period of fierce bigotry, when Lola and Noni are returning from the shop of Tshering, they observe, *“Little children lined up in rows to spit at (them) as they walked by”* (p. 280).

Mutt, the Judge's uniquely reproduced bitch as she was both humiliated and appreciated by Sai who claims to her grandfather that his bitch has the appearance of an actor, too is intensely classcognizant, as she insults,

“All kinds of scurrilous loafers on the hillside, (the) wheedling strays” (p. 284).

Those are second underestimated and low ranked fellows to her regarding position and hereditary values, in spite of the fact that she plots at the passionate advances of the “gentleman dogs” (Desai, 2006, p. 284). What's more, strikingly, Mutt too is viciously treated by a few animals more groundbreaking than her, the general population who have pinched her, since she frustrates them. When they find that Mutt is just “a fancy dog”, *“They tied her to a tree, (and) kicked her...”* (p. 321). Othering is additionally shown at a cosmopolitan level, the unbalanced strategy of French Airline, that after numerous travelers find that they have lost their baggage, offers, *“Compensation to nonresident Indians and foreigners, not to Indian nationals”* (p. 298).

Despite the fact that the last are paying as much as the various travelers. This is to be sure an inquisitively offensive circumstance, which is acclaimed by an Indian traveler,

“Foreigners get more and Indians get less. Treating people from a rich country well and people from a poor country badly. It's a disgrace” (p. 298).

The novel displays the community of the underdeveloped nations as having their own particular manners of counter-othering the developed countries of the world. It is come to light through the Ohio, who had once been to the USA, and had not in the slightest degree been inspired, even by the magnificence of the home,

“What is the point? All that space lying there useless, waste of water, waste of electricity, waste of heating, air-conditioning, not very intelligent is it? And you have to drive half an hour to the market!

They call this the first world??? Ekdumbekaar!” (p. 300).

New York is portrayed as the city of clans that is why when Biju reaches there, he believes he has a place with Indian culture and he starts to question his own particular personality. In this disturbance he spoils the roots of Kalimpong and winds up associated with a gathering of Indians with whom he started sharing his encounters. All of his hopes vanished away when he attempts to

fabricate a fellowship with a Muslim person Saeed despite his scorn towards him. Each of his expectations were pulverized. He had no other path yet to come back to India. He was forced to confront another arrangement of torments in over there. The Judge Popatlal falling under mimicry as he wants to ease himself from his underestimated and subaltern Indian personality. He imitates the European culture and sets up a European attitude and way of life to feel predominant. In the end, he separates himself from being normalized to his Indian society as he trusts he is extraordinary as compared to his folks and people. In the wake of resigning from his profession, the Judge settled in a house in Kanchenjunga close to the slopes of Nepal. He purchased a palace from a Scot and lives like a nonnative in his own society and country. His conduct indicates his seclusion from his native society and his affection towards the European type of protection. Bhabha's has once said that, *“A desire that reverses in part the colonial appropriation by now producing a partial vision of the colonizer's presence; a gaze of otherness, that shares the acuity of the genealogical gaze”* (p. 126). With the help of Popatlal's wishes that this research catches that the colonizer's essence can be perceived in the nation

regardless of being truant, as the Indian people have transformed into 'European imitation' who proceed with the convention of the imperils by enslaving their own selves without drive.

The novel manages the unexpected frenzy of Indians for Europe. The judge so much awed by Queen Victoria's representation at the school that he wedded a young lady that brought him a huge treasure as a dowry so that he may be able to visit the place and country of his dreams. He disjoined his societal norms and connections promptly after leaving India for Europe. His dad had educated him to devote a coconut to the Sea God with the goal that his voyage could be sheltered and smooth, yet he did not even bother to do so be thinking these rituals have no place for modern and cultured fellow of Europe. His mom had given him sustenance box to be relished amid the excursion. He discarded it as it didn't fit in the European standards.

Biju understands the battle of the Indian people group in the United States of America. He is moved to realize that the scenario isn't as comfortable and luxurious as it seems. Same fact is revealed by

Anita Desai in these words,

"Lipping out and back on the street. It was horrible what happened to Indians abroad and nobody knew but other Indians abroad. It was a dirty little rodent secret" (p. 213).

Despite the fact that there is a mood of local speakers they are hesitant to tail them aimlessly. Despite the fact that the brains are extremely solid they are impacted by the spell that is casted on them by other culture without their cognizance. It is happened in the use of the dialect get-togethers and the theological norms and values. Unimportant contacts of the common individuals join them together with the different attributes. The term progression is generally utilized for the common purposes yet with regards to full scale economy it is utilized for the financial benefits. Along these lines, the terms 'Privatization, 'Cosmopolitanism 'and 'Progression' are connected with one another in a strong way.

Jemubhai Patel, a retired judge of India, is the major character of the novel and he is influenced by Western culture and values a lot. When he was quite young guy of twenty, he was sent to London in order to make himself well versed in Law. All through his life, he remains unbale to cast away the spell of Indians' inferiority so he presents a fact as an example

"The platform between benches labelled 'Indians Only' and 'Europeans Only'" (p. 36).

The act of perceiving people through contrasts makes the Judge trust that his Indian roots have made inferior as compared to his English fellows. He has gained an admirable and splendid status in India and is ranked in the well-off figures in Himalaya yet he thinks himself of inferior status as compared to English fellows. This outlook infers the limitations of racial gulfs which have made the Judge feels distanced in a Western nation. Thus, he creates internal clashes inside himself and makes the space of idealism which empowers him to camouflage his mediocre edifices.

The portion underneath unveils the Judge's Western impersonations which bears his internal clashes of opposition against his local identity. Now, the Judge's has a keen desire to get rid of his dark skin, he sprinkles powder a lot so that he may be able to look like his English fellows:

"A shriveled figure in some white shirt and black trousers with a buckle to the side. The clothes were frayed but clean, ironed by the cook, who still ironed everything- pyjamas, towels, socks, underwear, and handkerchiefs. His face seemed distanced by what looked like white powder over dark skin" (p. 33).

The Judge belongs to upper class of India so that he is given the benefits in the general public which concede him the entrance to schooling, money related points of interest, a regarded economic wellbeing and prevalence over other Indian people. However, his favorable circumstances as the advantaged fall flat when he comes across his English fellows. The inability of the judge to adjust in Western Culture changed him into a more interesting fellow who comes back to his local land but remains unable to adjust himself here as well. His Indian Identity is resisted by him too in order to copy Western style in every walk of life. That's why Desai has to claim that the

Judge's way of life is changed now who requests for night tea yet in a Western style,

“Never ever was the tea serving 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” (p. 119).

He never enjoys tea like an Indians rather he likes to take it as an English fellow that's why scones and cakes are demanded by him. These demands and practices bless him huge treasure of inner satisfaction and sense of superiority so he turns out to be extremely irritated and furious when he is not provided with Western food in Western way. The Judge's conduct and his relationship with European style mirror his obstruction and resistance against his local or Indian identity and his lack of engagement with his own way of life. His dedication towards the European culture radiate from his wants for a regarded and recognized character. Consequently, he includes vowed inside himself to spend his entire life in Western style and manners. This fact of life is verbalized in a basic yet significant expressing even by an ignorant Pannalal, who trusts that in the times when Kalimpong has transformed into an absolute conflagration. It also makes him claim,

“It will be all right, everything goes through a bad time, the world goes in a cycle, bad things happen, pass, and things are once again good...” (p. 281).

Popatlal is Cambridge-taught judge and the granddad of Sai. He is a retired fellow now and leading a life of loneliness and enjoying the beauty of nature. At the point when the judge used to live in England he developed a sense that Indian society and community is inferior than that of England. He is a man of strict standards and liked to live in a universe of disconnection and had no contacts with Sai till her guardians' demise. His guidelines originate from the rules and regulations of armed forces. That is the reason he is alluded to as the Napoleon Bonaparte in the book. He senses something wrong amid the political circumstance of vulnerability. His character is defined by Desai in these words,

“The judge is one of the “ridiculous Indians” in the novel who “couldn't rid themselves of what they had broken their souls to learn” and whose Anglophilia can only turn into self-hatred” (p. 205). The British has a great influence on him since he was in school. That's why he carved an outline to visit that place where there is grandness and expectation. He neglects all of his near and dear ones so as to demonstrate his intimacy with European people. In any case, soon he understood that he has no place there as he is maltreated due to color of his skin and for his Indian roots as well. As a result of it, he encases himself in the isolated pinnate of his life. He remained in Cho Oyu with a specific goal to maintain a strategic distance from open contacts. His affection for canine, which is named Mutt by him contrarily demonstrates his lack of care to

people. He accuses destitute cook for the passing of a puppy not out of persuasion rather out of distress.

People from the third world countries like Biju, have lost their visions, presented by Europe in too pleasant way. 'American Dream' is the worst of the, all which has given those persuasions that achievement can be accomplished with diligent work and perceived in a land which is obscure to him. He is inspired and loaded by his dad's recommendation,

“Stay there as long as you can, make money. Don't come back here” (Desai, 2006, p. 119).

Cosmopolitanism follows that all the world is a country for human beings but the roots of unprogressive, poor and boorish nation tease and torture the people of undeveloped nations throughout their lives. In this way, amusingly they look for circumstances in the country which once colonized and eradicated their past and predominance.

Biju, similar to the Judge creates personal identity because of his pariah status in the European community. Notwithstanding, Biju's problem influences him to understand the significance of his local roots and he winds up hopeful. More or less, cosmopolitanism shows the diverse undertones and effects the word 'pariah' and 'outcaste' imply. This research work involves that a special part also can turn into an outsider and minimized in a Western situation.

Conclusion

The Inheritance of Loss by Desai manages to live in a cosmopolitan setting or European context, which are essentially contradicting universes in numerous perspectives. Every character of current work is fallen a prey of national or cosmopolitan politics. Almost all of them are caught in an indeterminate future. There is a guarantee of chances however different types of contrasts like race, nationality, class, and creed and so on administer the perch. Women of India are underestimated by the male dominated community and culture. It is piercingly uncovered through Nimi's dilemma. Subsequent to being frightfully tormented lastly determined out by her spouse, she goes to her uncle in order to be protected. The novel is set against the background of the unsettling for Gorkhal and, near Nepali borderline. Set in 1980s, the novel gives a realistic record of a cross segment of Indian culture in characters like the judge Popatlal Patel, his young granddaughter Sai and their cook Nandu, Biju the cook Nandu's child, Gyan the tutor of Sai, Saeed, Harish-Harry and the two sisters, Lolita and Nonita. Every one of these figures inherit a great deal of loss, regarding disengagement of place, riches, change and love. Colonization, Immigration and Western presentation changed their 'local' personality into something very extraordinary. Gotten between two universes, the characters arrange another public space; got between two societies and frequently two dialects, the novelist likewise arranges another artistic space. They are altogether spooky by questions like who are they and where do they have a place? As an exceptionally wise author and cautious spectator of human disposition and conduct, she composes numerous shocking issues in her novel. Desai's novel happens in the colonial and post-colonial India, an India still attached toward the West.

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