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Tracing Colonial Cosmos in South Asian Diasporic Fiction: A Critique of Hybrid and Transnational Identities

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ABSTRACT

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The research aims at highlighting the transnational world as the cosmology of colonialism where anticolonial regimes and resistance strategies are thwarted. The fictional works of *The God of Small Things* and *The Inheritance of Loss* by South Asian Diaspora writers Arundhati Roy and Kiran Desai respectively are selected in this regard to be studied through Homi K. Bhaba's concept of hybridity complimented with Avtar Brah's 'Diaspora space. Roy has presented hybrid characters, Pappachi and Chacko, who are torn between two different cultures, hence tangled in identity crisis. Desai has portrayed Biju and Sai who are residents of foreign land and are unable to be settled in host culture. This dilemma of hybrid identities is highlighted to reveal the hazards in transnationalism where identity and resistance both are at stake but the 'diaspora spaces' can mitigate the marginalization of those who are constrained to move away in a globalized world. Moreover, in the transnational world, diaspora is entangled in the collision of social, cultural and political spaces where no-belongingness and in-betweenness are the outcomes.

Introduction

The post-colonial premise is replete with numerous methodologies which design to lay bare the obstruction and affirmation of the native character. The whole cosmos is fabricated with the lure of emancipation and resistance; thus, diaspora, hybrid and transnational characters are essentials of this venture of globalization. Hundreds of years prior, colonizers entered in the remote domains and enslaved native individuals for the sake of training and progress, yet in the contemporary world certain events fortify the authoritative designs in migrations, citizenships and cosmopolitanism. In the postcolonial sphere much work has been done to emancipate the colonized as Edward Said's *Orientalism* (1978) states about misrepresentation of Middle Eastern native identity as exotic; Frantz Fanon's *The Wretched Of the Earth* (1961) dissects the resistance strategies and struggles of survival in postcolonial world and Gayatri Spivak *Can Subaltern Speak* (2008) criticizes the vulnerability and

deformity of the subject and gives new ways to perceive colonized persona either male or female. Among the groundbreaking pioneer works the name of Homi K. Bhabha is primarily significant. His work *The Location of Culture* (1994) is critique upon the identity crisis as it gives new ways to face the hegemonic structures in anticolonial endeavors. We find in Bhabha an avenue to western world to avail multiple opportunities in the name of multiculturalism. According to Bhabha, Hybridity allows a third space of enunciation which can give an assertive position to colonized personas: "For me the importance of hybridity...is third space which enables other positions to emerge" (Bhabha, 1990, p. 211).

The present study looks into the hazards of transnationalism in the selected South Asian fictional works *God of Small Things* (1997) and *The Inheritance of Loss* (2006) by Arundhati Roy and Kiran Desai respectively which dramatize the threat imposed on the native identity. The study endeavors to trace out the limitations in diasporic and hybrid identity by analyzing fallible resistance strategies associated with the project. The life of Biju and Sai in *The Inheritance of Loss* exhibits the fragility of American dream which is propounded in the name of globalization and transnationalism. The settlement issues are already there but the discrimination on racial and ethnic grounds ruins their matrimony as well as their dwelling. Biju decides to go back to homeland to get rid of poking fingers. In this journey, he does not get his dreams materialised, however, he recognises the reality of transnational endeavor which offers a colonial cosmos abroad. Although hybridity offers a sense of superiority to those who mimic Englishness as presented in *The God of Small things* by Roy yet it is a neo-colonialism when Pappachi and Chako get influenced by foreign culture and master-slave relationship creates a colonial cosmos in their own country. Their hatred for lower class Indians and their autocratic attitude is the evidence. Also Chako couldn't hold his marriage for long as it is his dual personality and clash of culture which make his and his sister's marriage a failure. By probing both the narratives, it is necessary to interrogate, how South Asian diaspora and hybrid identities are entangled in the cosmos of colonialism in the translational world of western privilege and what are the inherent disjunctions in hybrid characters portrayed by selected South Asian diaspora writers?

The word Colonial refers to the imperialism as Edward Said says in *Culture and Imperialism* (1994) that "colonialism" is a consequence of imperialism (p. 8). The 'cosmology' literally denotes origin and evolution of the world; however, it is used here in a metaphorical sense to elaborate colonial evolution in the transnational world. The western authority prevails, endangers and threatens indigenous identity. The global cosmos filled with hegemonic snares and transnational identity is no exception. For Akira Iriye, transnationalism could be characterized as 'the investigation of developments and powers that have cut across public boundaries' (1977). It upheld the slogan of anti-essentialism in the anticolonial regime. In this regard, the nationalist projects are discarded as the unitariness in identity is a threat to pluralism. So, to promote the multicultural persona, the idea of hybrid identity emerged in the global world.

Hybridity is generally associated with the idea of mixed breed, miscegenation, mixed blood, syncretism and heterogeneity. In postcolonial premise, Bhabha is the father of the term 'hybridity'. He promotes in *The Location of Culture* (1994) the idea that hybridity dismantles authority and thus threatens colonial cosmology. In Bhabha's words, hybridity helps in "turning of boundaries ... where

cultural and political authorities are negotiated" (1990, p. 4). The in-between state which Bhabha conforms to as anticolonial practice is studied and discussed by many theorists. The study aims to analyze these approaches in a postcolonial paradigm. In the postcolonial theoretical sphere, many voices have emerged since the project has been disseminated to raise from the trauma of colonial past. Many notable scholars Frantz Fanon, Simon Gikandi, Ijaz Ahmed, Mikhael Bakhtin, Wilson Harris and many more have made significant contributions in the field. In order to frame a proper design, the research has followed the theoretical stances presented by Avtar Brah as being herself a South Asian diaspora she has got first-hand experiences on diaspora and hybridity that is why the theoretical underpinnings are also formulated upon Brah's stance which she has presented in her rigorous works *Cartographies of Diaspora* (1996) and *Hybridity And its Discontents* (2000).

Literature Review

The scholars have contributed to critical and theoretical findings in the dynamics of the selected constructs of the study. Presently transnationalism is projected as an extension of colonial cosmology and the diaspora and hybrid identities are enormously discussed in association with globalization and multiculturalism. It is necessary to look into the agentive roles of diaspora and hybrid identities to expose this cosmology of colonialism. For Stuart Hall (1993), it is a condition or process; Gilroy (1993) considers it a social construct; in Clifford (1997), we see these experiences in different roots/routes. For Brah (1996), these experiences are neither fixed nor pre-given. In his groundbreaking work *Black Atlantic: Modernity and Double Consciousness*, Gilroy (1993) advocates diaspora and transnationalism. By referring to the fusion of Caribbean, African, American and British, he proposes that Black Atlantic Culture transcends the ideologies of nationalism and ethnicity. However, he overlooks the dilemma of alienation and dislocation abounds in South Asian diaspora. Even they are mistreated and subordinated by host states and they are discriminated on racial and ethnic grounds. The scientific advancement and technological development are the reasons to promote this global affair. In *Against the Lures of Diaspora*, Rey Chow (1993) projects the reason for Chinese success in this world of transnationalism. She points out that the Chinese Diaspora does not ignore the advancement and developmental sphere of the world, so they keep on striving for material and geo-political benefits while residing in western premises. It is suggested by Cohen in *Global Diaspora* that diaspora takes an important part in "construction of these new identities and subjectivities" (1997, p. 128). He advocates syncretic approaches that give way to transnational identities.

Inevitably, diaspora and transnational identities are opposite to essentialist character. The assertion of nationalism and single identity is not possible in multiculturalism. However, earlier this approach was not acceptable in decolonizing states. The hybrid identities were considered to be sinful and discriminatory. Robert J. C. Young (1995) has narrated in *Colonial Desire Hybridity in Theory, Culture and Race* that hybridity was considered to be problematic in early centuries. He traces the term in racialized discourse in the context of evolutionism of the 19th century. In Latin roots, the word is used in derogatory terms as progeny of a "wild boar" or a tame "sow" (p. 6). However, Papastergiadis (1997) moves towards the political aspects which prove this term to be problematic in the global sphere. In *Turbulence of Migration, Globalization and Hybridity* (2000), he reveals that in "the twin processes of

migration”, the “third identity” is the ultimate consequence (p. 3). Thus, the term has become a contact point of diaspora in which diaspora meets in migration. It is worth demonstrating what Papastergiadis pointed out as the turbulent aspect of the transnational world where diversities of cultures are proved to be a cosmology of colonial adventure. In this transnational and multicultural world the assertion of self is at stake. The study focuses on South Asian diaspora and hybrid identities because we find that the South Asian culture and tradition is totally in contrast with western culture. In *Cultural Hybridity*, Burke (2000) has pointed out that the European interaction in Asia was once considered to be colonial intrudance, however, now it has been seen as negotiation. Although Burke has discussed the diverse conceptual dynamics of hybridity, he nevertheless celebrates the idea for being helpful in multicultural exchanges. It is observed that on financial and economic grounds transnational dynamics are beneficial, however, in cultural exchange there are inherent disjunctions present in the project. Babli Sinha (2012) explores the problematic binarities of center and periphery in *South Asian Transnationalism: A cultural Exchange in Twentieth century*. While discussing cultural and political exchanges between Western and South Asian intellectual scholars, Sinha has revealed the vexed experiences South Asian identity has encountered in global sphere. For her theoretical models which have been addressing the subject are proved failed to grasp the cultural exchanges and encounters in South Asian context. “One pitfall has been the tendency to situate South Asian history in opposition to the colonizer or to a global hegemonic power” (p. 2). She has located the “historical erasures” where the pitfalls of this global and transnational endeavor is ignored and similar strains have been traced in this study in analysis of the selected fictional works. The anti-colonial endeavors have failed in the global atmosphere. Particularly in exilic experiences, alienation is much more evident. In an autobiographical work *Confessions of a Native-Alien*, Ghose (1965) narrates that when he arrived in England he half arrived there as his one foot was on England land and the other one was in Asia. There he referred to himself as “oriental” and “coloured”. For his family he was “an Indo-Pakistani who had gone Anglo” (p. 156). This alienated persona is abundant in South Asian diasporic writings. In the theoretical preposition of Arif Dirlik (2002), one can find how the global world mitigated the idea of national identity. The hybridization he proposes is an ongoing process. In “Rethinking Colonialism: Globalization Postcolonialism and the Nation”, he contends that all Identities in one way or another are the result of the project of globalization. So, it is inevitable to be a part of this phenomenon. The multicultural capitalist societies are cosmology of “modern colonialism”, in Dirlik’s view capitalism has reinvented itself and “the formerly colonized ... are now participants in its global operations” (p. 439). Hence, the capitalism has replaced colonialism in this modern multicultural and transnational world and exploiters are either masters themselves or their representatives who are playing the same role of Masters.

This neo-colonialism is disguised enormously in different scholars. Ruvani Ranasinha presents the idea of emancipation in the transnational world and projects the emancipative patterns in fictional works of female diaspora fiction writers like Kiran Desai, Monica Ali, Kamila Shamsie and Tehmina Anam. She proposes that “the chosen writers decenter rather than re-inscribe the centrality of the West in their collective critiques of first-world models of feminism and emphasis on different varieties of feminism”(2016, p. 7). However, the study reveals the other side of the story. Though it seems that global world is devoid of discrimination as in Hardt and

Negri's *Empire* (2002), certain possibilities behind this project of transnationalism are revealed. They contend that postcolonial theorists are challenging, developing theories like these to "advocate" and to promote the idea of "difference". In their words: "...fluidity, hybridity... challenge the binaries and essentialisms of modern sovereignty". (p. 138). They further propose that power structures are exploiting such concepts and "This new enemy is not only resistant to the old [anti-essentialist] weapons but actually thrives on them" (p. 138). So, it is evident that postcolonial reality is deceptive and all decolonizing strategies take us back to the web of colonial expansion.

In South Asian narratives, the condition of transnational and transcultural reality is highlighted. In a research article, Supipi Anuththara analyzes hybrid identities and unveils transcultural reality in Arundhati Roy's *God of Small Things*. Anuththara states: "Roy through a fictional narrative has captured the transcultural preoccupations associated with the Indian caste system, marriage and language" (2020, p. 5). In the novel, we find that transcultural complexities are the results of the slogans of globalization and transnationalism, and this problem has not been identified yet properly. This study magnifies the gap between appearance and reality.

The colonial aspects of globalization are highlighted and revealed; even different perspectives are traced in Kiran Desai's novel. In "Solid Knowledge and Contradictions in Kiran Desai's *The Inheritance of Loss*", Spielman (2010) traced "flexibility, assimilation and multiculturalism are preferable to maintaining difference" (p. 24). Hence, the celebratory approach towards globalization and transnational reality is determined here and the similar strain is found in Homi K Bhabha and Salman Rushdie. The study entails the contrasting approach in *The Inheritance of Loss* (2006). In New York Times, Pankaj Mishra in a review states about *The Inheritance of Loss* (2006): "Desai's novel seems to argue that such multiculturalism, confined to the Western metropolis and academe, doesn't begin to address the causes of extremism and violence in the modern world" (p. 11). Although he locates the Western world's inability to address certain issues, he has not traced the fickleness of the high-fi slogans and their fragility.

It is important to note how this project of transnationalism which is neocolonial in its nature, started working. The increasing tendency towards transnationalism is somehow the result of the education system introduced by British Raj to hijack indigenous freedom of thought and mind. The emerging trend of hybridity finds its way in a concept of the modern education system. Viswanathan (1989) in *Masks of Conquest: Literary Study and British Rule in India* focuses on the evolution and development of curriculum highlighting English literary studies to such an extent that youth heralded the American dream and tended towards West. Because of this tendency, the idea of mimicry is exploited by indigenous people to be civilized, modern and advanced like the foreigners. In "Of Mimicry and Man" (1997), the concept of mimicry is presented in postcolonial premises. Bhabha promotes the idea of hybridity and projects that though mimicry is always there in a colonized persona but they do not feel it bad rather there is a feeling of ambivalence which renders this mimicry sophistication and privilege. For Bhabha, mimicry proves to be one of the "... effective strategies of colonial power and knowledge" (p. 85). The South Asian diaspora faces certain challenges in this global and transnational world.

The study significantly highlights those inherent disjunctions which leave the diaspora confused, perplexed and entangled. The selected texts unveil the colonial agenda behind this slogan of equality and equity in the multicultural transnational world. The successful scholars and writers have certain experiences in this transnational world which force them to question their own identity and idiosyncrasy. Though the study does not nullify the transnational reality; however, it endeavors to specify the contrast between the appearance and reality in the project of transnationalism. Suggestively to get assertion being hybrid is not the only choice, rather the emancipation related to hybridity is merely an illusion in this colonial cosmology.

Research Methodology

The prevalent theoretical paradigms deconstruct some of the fundamental approaches in the field to prove that colonial agenda in the transnational world is a maneuver to hijack the native authority. The theory of hybridity presented by Homi K Bhabha in the social and linguistic sphere promote hybrid and multiple identities but these theoretical approaches do not properly address the South Asian diasporic and hybrid experiences. Hybridization takes numerous forms: linguistic, cultural, ethnic, racial, and political etc. The examination of hybridity and debate of colonizer/colonized relations focuses on their reliance and the shared development of their subjectivities. Bhabha argues that every single social assertion and framework are built in a space that he calls the 'Third Space of enunciation' (1994, p. 37). The dilemma of hybrid identity and third space of enunciation is the ultimate product of Transnational and multicultural societies. The research traces colonial cosmos in western authority and ethnic superiority on racial grounds. The theory of hybridity has certain limitations which are probed to decenter the celebratory approaches regarding hybridity. Bhabha himself points out in his essay *Of Mimicry and Man* (1994) that hybrid self goes through mimicry which is the ultimate consequence of ambivalence with western self. He proposed that this ambivalence has transformed (native identity) into "an uncertainty which fixes the colonial subject as a partial presence"; for him, this uncertain subject is not complete and palpable but "incomplete and virtual" (p. 87). Although in Bhabha, hybridity is empowering, however certain flaws can be found in the subject. This hybrid self is unable to cope with the challenges of a globalized world, hence finding it difficult to survive with freedom in this colonial cosmos. It is partially because of mimicry. Hybridity is engraved in the cultural consciousness of diaspora however mimicry is an action which is the outcome of it. Hybridity endangers the purity and unitariness of privilege by promoting multiplicity. In explanation of mimicry, Bhabha explains the Macaulian concept of "reformed other". For Macaulay the colonial endeavor could not be fulfilled, until the community of "interpreters" from colonized become the part of it whose color is different from Masters but they would have similar taste. Thus Bhabha locates in mimicry an ambivalent state where the hybrid identity produces "its slippage, its excess, its difference" (2004, p. 122). The character of Biju in *The Inheritance of Loss* (2006) is suffering from the same dilemma. Although his dream came true when he arrived in America but his settlement was temporary, he felt restless and ultimately couldn't survive in western world. Similarly in *God of Small Things* (1997) Chako's character is a hybrid, although he was married to a foreign girl, but they couldn't live together. He couldn't adjust with the cultural difference between both. However, after coming back to his land, his essential patriarchal nature

is mingled with his hybridity. His dual personality led him to make an illicit relationship with ex-wife but he couldn't swallow his sister's love affair with an untouchable. The research opines that the transnational world produces hybrid individuals who are torn between two different worlds, residing in the west and belonging to the East, South Asian diaspora conflates in two different worlds. Neither of both offers them liberty to survive, so the destination is a mere catastrophe. The problem has been analyzed by Avtar Brah in *Cartographies of Diaspora* (1996), she enumerates Europe, Africa, Asia and America to explain the experiences of "uprooting and dispersal". She narrates her personal experience of residing into different continents, that is why the motif of "journey" and "space" runs rampant in the book. She evaluates that settlement lies somewhere in configurations of migrations, until a state of belonging arrives. Diasporic experiences are diversified. Brah is mindful of this fact she says: "Identity of diasporic imagined community is far from fixed or pre-given" (p. 183). She further elaborates the notion of identity in this process of migration: "Who is empowered and who is not empowered in the specific construction of "we"? How are social divisions negotiated in the social construction of "we"? (p. 184). She accepts that even in intellectual refusal of essentialism and colonial authority Asian diaspora is entangled in the collision of social, cultural and political space while naturally (origin) not belonging with space or host territory. In this scenario, "home" is just a place of dwelling; the sense of belonging is dumped in the transnational world. She questions the sense of belonging and proposes that diaspora and hybrid experiences reveal the "difference between 'feeling at home' and staking claim to a place as one's own?" (p. 193). The South Asian multicultural and transnational subjects are victims of this unbelongingness. The failed marriage of Chacko and Amu and problematic lives of Biju and Sai, everything was the result of this uprootedness. The sense of belonging is necessary for settlement which is absent and extinct. Brah points out how Jamaican women who were residing in Britain explained their inability of adjustment, for her "contemporary Britishness does not include Blackness" (p. 193). So the exclusionary practices nullify the idea of inclusiveness, which promotes ethnic conflict. In post-colonial narratives this slippage where ethnicity is the cause, mimicry and hybridity which are considered to be solution resulted into a failure in this colonial cosmos as both have proved to be the snares for native identity. Brah explores the term 'Asian' to be a racialised category. It is analyzed that hybrid identities in post-war scenarios suffer due to discursive political discourse. Consequently South Asian diaspora identity is controversial and in certain conflict. "It is within this confluence of narrativity that "diasporic community" is differently imagined under different historical circumstances. Consciously retained native identity is in collision with host culture and that creates nostalgia and remembrance of home. For the diaspora home becomes an aspiration, a desire and belonging. "'Home' is a mythical place of desire in the diasporic imagination" (p. 192). In her work *Hybridity and its Discontents* (1996), she traces certain limitations which transnational and supposedly hybrid culture still has. By examining the experiences of Diaspora and hybrid identities Brah opines that new cultural forms emerge from intersections across ethnic and cultural boundaries. She investigates contemporary experience of multiculturalism and reveals that in "uprooting and "putting roots 'elsewhere", the identity is at stake (p. 182). She further concludes, "[diasporic] groups do not feel anchored in the place of settlement" (Brah, 1996: 194). So the empowerment is commodified by the host culture, because multiple identities do not offer homogeneity which is the integral part of the resistance

process. Such communities either integrated with diaspora space or constituted of hybrid individuals do not offer emancipation from colonial cosmos.

By presenting the experiences of mixed blood children and problems of hybrids which they face in transnational global society the work will question the anticolonial agenda and will trace the colonial cosmology inherently working under the slogan of anticolonial endeavor. The paradigmatic epistemology of globalization is empirical in nature, one which turns the anticolonial project into a replication of colonial endeavor.

Discussion

The insurgencies are focused in Brah's works *Hybridity and its discontents: Cartography of Diaspora* (1996) and *The Scent of Memory* (1999) which trace out the identity crisis, sociocultural limitations and ethno-racial complexities. *The Inheritance of Loss* (2006) by Desai has propagated the same theme. The book narrates the lives of diaspora who are torn between their appearance and reality in foreign spaces.

The diasporic experiences are diverse for all these experiences refer to "multiple journeys to speak of...a certain kind of displacement... a confluence of narratives" (Brah, 1996, p. 183). Kiran Desai in *The Inheritance of the Loss* (2006) depicts the presence of diaspora in some badly designed conditions. She examines the two sorts of encounters: individual and collective as well. Some of them are firsthand encounters as a large number of the diasporic writings express the injuries which determined sharpness and misery. The novel is an account of two opposite types of diasporas – the regular workers in New York city and a maturing, elitist group of Indian experts settled after retirement in a far-off Gurkha slope station called Cho Oyu. The novel portrays the ills of globalized society and renders diasporas in migratory and exilic experiences, that eventually turn them into hybrid selves.

In this study, the character of Biju is analyzed as an illegal immigrant. He is an Indian migrant who is an illegal resident of the United States. His father works as a cook for a judge who is Sai's grandpa. She is a youngster living in rough Kalimpong along with her grandpa. A cook also lived with them and a canine which is named Mutt. The narrative portrays the life of an illicit pilgrim in the US who is endeavoring to establish himself in foreign land. The story depicts character of a retired judge who is unreasonably English and have neglected to recall the standard techniques for Indian life. However, the book orchestrates mimetic plans and presents an undeniable presence of "colonial authority in a native appropriation of its signs" (Sharpe, 1995, p. 101).

Biju's account presents globalization from the perspective of outsiders showing up in New York City. Biju gets that while unfamiliar societies and foods might be fetishized and profoundly esteemed in cosmopolitan urban areas like New York, the genuine settlers keep on being underestimated. In every one of the cafés in which Biju works, the food is valued more than the actual laborers, especially when the food is from Western nations, and individuals are from Eastern (or African) nations. Clients at the French bistro are happy with the food until they understand that it is being prepared by Algerians, Senegalese, and Moroccans. In this way, globalization can debase individuals of specific nations, especially those, it appears, that have recently been colonized. For Biju, life becomes difficult, he cannot do

anything because there are “cracks in the system” (Desai, 2006, p. 75). He is the representative of the “shadow class” (p. 102), the class which consists of illegal ‘third world’ diaspora who endeavors to transform their lives in foreign countries. This wealthy country unfortunately is unable to let people of a class/nation who earn bread with honor. Biju’s life is difficult in this transnational world; he is there to fulfill the American dream which is considered to be the tag for sophisticated life. The loneliness and panic he feels while residing in alien land is aggravated with the awe of white people which hover his life like a preoccupation. As an illegal immigrant, he is stumbling from one low-paid restaurant job to another. The ironic fate has made his life miserable as he could not find the romantic aspect of the American Dream but he is discriminated and marginalized with his diaspora self. He ultimately realized: “it’s a whole world of basement kitchens’ and in exasperation dubs it, they call this first world ??? Ekdum bekar!” (Desai, 2006, p. 300).

The destability is evident when land does not own him. Biju feels tormented by the rampant racism and exploitation. It is during the insurgency the GNLF perpetrators occupy the land of Lola and Noni “MonAmi”. “It is not your land. It is free land,” they countered, pulling down the sentence flatly and rudely” (p. 240). GNLF affected the life of Father Booty, he was forced to leave the place. His plea against this decision proved to be futile. “But I have lived here for forty -five years,” What about my home? What about my dairy, the cows?” Father Booty (p. 221). Although struggling for many years to make a ‘home’ suddenly becomes homeless. Biju himself then, at that point, started to understand the false reverence of his own behavior toward others in the two, India and America. Many individuals in India held bias against Pakistanis, and Biju came to see the incongruity of the adoration he had felt toward white individuals, despite the fact that they ostensibly had done India extraordinary damage. On the other hand, he showed bias toward numerous others in America, (for example, Mexican, Chinese, and Japanese individuals), however they had never done a solitary hurtful thing to India. Subsequently, despite the fact that these societies have a common history of persecution under pioneer rule, they hold comparable biases against one another. The ultimate fate of Biju's American dream is his return to India. This is the sad plight of the natives striving to settle their lives abroad.

The colonial cosmology conforms to the traditions of imperialism that individuals who were once its subjects frequently disguise the colonizer's disdain of non-Whites and non-Westerners in a globalized world. In *The God of Small Things* (1997), Arundhati Roy clearly shows the influence of the British Empire and Western Culture on the whole Ipe Family. Pappachi’s obsession with showing the distinction of British Culture through his behavior, lifestyle and his needs to imitate the “legitimate civilized world” is revealed by Chacko’s remarks that Pappachi “had been brought into a state which made him like the English” (p. 51). His preconceives colonizers as superior who will guide Indians to better life. Even when Ammu tells him the reason for her divorce, he still remains unable to believe “that an Englishman, any Englishman, would covet another man’s wife” (p. 42) which makes him a true Englishman. The preparations to seek approval of British Culture from Sophie Mol who came to visit the Ipe family, whether it is the Baby Kochamma’s true British accent or twins’ physical appearance or behavior when receiving Sophie Mol from the airport makes them reluctant to stick to their own roots of Indian culture.

The absurdity of the twins, Estha and Rahel, to try to meet the standards of American Society by wearing western costumes that is far away from their own reality and culture of Indian Society. Roy also makes us understand the difference between Occidental world and Indian Culture by representing the American Media as it became a standard for following the Americanized lifestyle for them. To see Baby Kochamma watch “Blondes, wars, famines, sex, music, [...] picturesque massacres and Bill Clinton” (pp. 27-28) and her physical alterations i.e, bob hairstyle, dyed hair and makeup, Rahel pictures Baby Kochamma as bizarre and her appearance satirical. Chacko, an educated Anglophile and an Oxford Misfit, appears the same as Pappachi over his obsession to blend into Britain even by marrying Margaret. He also tries to gain acceptance by ironically combining the traditional Indian culture and Western elements that portrays him as an awkward and ridiculous character in the novel as his father tried to harmonize the British faults. In the novel, Roy shows that how British helped the Indian society to develop but on the other hand how it influenced the different aspects of a character’s life which made them obsessed to follow the Western Culture but in return they lost the integrity of their own values, culture and ignored the living standards of Indian society like other colonized countries.

Attached with diaspora is the notion of ‘border’ and ‘journey’, which denote the line that is geographical, psychological, political and cultural simultaneously. The circumstances entail threat to those who are outsiders and are considered to be the Other. So, the different experiences of outside reality, sometimes of pain and pleasure at others of the terror and contentment contribute in formation of identity. The most conspicuous is, the difference of cultural practices and living experiences, for example, “a cold winter night might be differently experienced sitting by a crackling fireside in a mansion compared with standing huddled around a makeshift fire on the streets of nineteenth century England” (Brah, 1996, 192).

The selected works of South Asian diaspora writers narrate the discrepancies between global demands and South Asian limitations. The texts address diaspora and hybridity in contextualization of anticolonialism in transcultural reality. To expose the penalization of transnational South Asian persona, it is necessary to expose the reality behind this project of transnationalism. It is to be reflected that diaspora and hybrids are victims of resistance strategies. In such circumstances where hybrid identities are under the spell of colonial agenda and thus are extensions of colonial regime, it is necessary to note that in both narratives transnational identities are entangled in the dilemma of home and belongingness. Particularly the refusal of their own identity in Pappachi and denial of Western privilege in Biju’s conflicting self both refer to the cosmos of imperialistic reality that is the ultimate outcome of the project of globalization.

Conclusion

Diaspora and hybrid identities suffer enormously in transnational cosmos. Particularly it is evident in South Asian Diaspora. The selected fictional works have addressed the issue and probes the inherent insurgencies which are yet to be revealed. Diaspora is the most affected category in this global world, as they confront multiple identities and diverse cultures. The exclusion is contrived and it promotes hegemony in social, political and cultural spheres. Either Biju and Sai or Pappachi and Chako all are victims of this transnational society, where assertion is snatched away from native “self” to deprive them of their own voice. The result is a subjugated,

inspired and resigned herd which is no more an empowered community, which could be possible with unified identity and common goals. Thus it is revealed that the native persona is entangled and liberation strategies should be started from home, where belonging and assertion are possible endeavors. This study opens an avenue in this regard, other than hybridity an assertion of native identity could be more favorable to promote and project one's own "self"; this assertion can dismantle binaries and bear more possibilities for indigenous assertion in the western world.

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