

ISSN 2347 - 503X

# Research Chronicler

International Multidisciplinary Research Journal

Vol III Issue III : March - 2015

Editor-In-Chief  
Prof. K.N. Shelke

[www.research-chronicler.com](http://www.research-chronicler.com)

A detailed still-life composition featuring a quill pen as the central element. The quill is positioned diagonally, with its tip resting on a scroll of aged parchment. The scroll is tied with a red ribbon and a wax seal. In the background, a lit candle in a brass holder provides a warm, ambient light. In the foreground, a glass inkwell with a quill inside and a red wax seal are visible. The entire scene is set on a dark wooden surface.

# Research Chronicler

A Peer-Reviewed Refereed and Indexed International Multidisciplinary Research Journal

Volume III Issue III: March – 2015

## CONTENTS

Sr. No.	Author	Title of the Paper	Page No.
1	Dr. N. Kavidha & V. Sakthivel	Desexing of the Male Text With Reference to Gilman's "The Yellow Wallpaper"	1
2	Francis D'souza	Misappropriation of NCF 2005 in Distorting the Textbooks of Karnataka	10
3	V. K. Venkatalakshmi & Dr. S. Karthik Kumar	The Post-millennial Indian Aravind Adiga's <i>The White Tiger</i>	21
4	Dr. G. Mohanacharyulu & M. Praveena	Comparative Literature will study all literature from an international perspective, with a consciousness of the unity of all literary creations and experience	27
5	Sanna Usman & Mohd. Syed Lone	A Study of Language Use Patterns & Language Attitudes in Paddari Speakers of J & K	31
6	Mr. Pravin Bhagwan Bhaskar	Reflection of Migrant's voices in Kiran Desai's "The Inheritance of Loss"	39
7	Dr. Rekha & Vikaram Singh	Theoretical Issues Involved in Computer-Assisted Language Learning	45
8	Dr. S.D. Moharana	Pros and Cons of Live-In Relationship in Indian Scenario	51
9	Yuvraj Nimbaji Herode	Ideological Confrontations in Multiethnic and Multicultural American Society: a Study of Lorraine Hansberry's the Sign in Sidney Brustein's Window	57
10	Dr. Bindunath Jha & Vimal Kumar Vishwakarma	Language Attitude Research in Indian Context: An Evaluation of Research Techniques	68
11	Ms. Anviti Rawat	A Study of the Self-Actualization of B.Ed Teacher Trainees	77
12	Dr. Vitthal V. Parab	A Socio-Literary Perspective in the Novels of Jhumpa Lahiri and Bharati Mukherjee	82

**Reflection of Migrant's voices in Kiran Desai's "The Inheritance of Loss"****Mr. Pravin Bhagwan Bhaskar***JSSP'S Arts, Commerce and Science College, Goveli Tal: Kalyan Dist: Thane, (M.S.) India***Abstract**

Kiran Desai is a fervent voice of migrants. Her writings draw out the strong emerging voices of immigrants. The paper attempts to seek the issues of migration in reference to "The Inheritance of Loss". It also throws light on the pinpoint problems of immigrants during assimilation in the host country. The paper attempts to discuss migration dilemma faced by characters in Kiran Desai's "The Inheritance of Loss". This research paper makes a great impression on reader about understanding inner voices of immigrants truly. The Inheritance of Loss exhibits the dilemma of migrants.

**Key Words:** migrant, displacement, humiliation, a sense of isolation, past memory, nostalgia.

**Introduction:**

Kiran Desai is reckoned among the great diasporic writers in India even though she does not write many books. She has also awarded coveted man Booker prize for her second noted novel *The Inheritance of Loss* in 2006. She wrote two novels that acclaimed her writing globally. She is a second immigrant diasporic writer as well as a staunch diasporic novelist. She was born in India 1971 and was educated in India, England and United States. She is daughter of renowned Indian writer Anita Desai. "The Inheritance of Loss" digs out the untold grief and agony of immigrants.

**Reflection of Immigrant's voices in The Inheritance of Loss:**

The novel is set against the backdrop of the agitation for Gorkhaland in the north eastern hills of Darjeeling, close to the border land with Nepal. In this novel at

the beginning Gorkha National Liberation Front (GNLF) is rebelled against the government because of Gorkha communities are being treated like alien or outsiders in their own state as a direct result they feel a sense of alienation and think that they might have thrown out from their state.

Migrant is defined in the Oxford English dictionary as one who lives outside his or her own native country or a person who moves from place to place looking for work. (2011:892). In this context, the novel shows the miserable picture of migrants. In *The Location of Culture* Home K. Shobha discusses the detrimental effects of migration and diaspora which call for gathering in a different place, far from what immigrants continue refers to as Home. According to him, the experience of migration involves "gathering the signs of approval and acceptance, degrees, discourses, disciplines, gathering the

memories of underdevelopment, of other worlds lived retroactively; gathering the past in a ritual of revival; gathering the present "(1994) The novel, *The Inheritance of Loss* genuinely revolves around the dilemma of legal and illegal migrants are entrapped on the margin of two nations. The migrants such as Bijou, Sai, Saied - those are really tormented in host country. On the other hand they are waited to homecoming and they remember their native past memories.

Over many centuries immigrants have been dispersing across the globe. Migration is a natural process where a large scale of population dislocates or displaces at another geographical land for the sake of good educational opportunities, for economical stability and for bread and butter. Upon reaching in promising land immigrant's could encountered several problems that are very uneasy and daunting for them. Such picture is being shown in the novel *The Inheritance of Loss*. Kiran Desai discloses the pains, sorrows and exilic state of migrant's. Desai herself has said that in places it's about experiences within her family – such as the experience of immigration and going back to India. The novel not only traces the journey of legal and illegal migrants but also reveals the pathetic condition of them in America.

Biju haunts the questions Is this alien culture really favour to me?

Where are my roots?

Biju is always feeling a great respect and gratitude about his homeland. Biju lives with his past memories and his roots are strongly attached to his native country.

Meena Alexander articulates about herself:

That's all I am, a woman cracked by multiple migration. (Meena Alexander, 1993:3).

In the present context, the novel is about taking the issues of immigrants on the account of displacing at host culture. The novel talks about the bitter condition as well as plight of immigrants in host country/America. It yields a deplorable picture of the immigrants' condition.

The was a whole world in the basement kitchens of New York, Biju

Was ill-equipped for it and almost relieved when the Pakistani arrived least he knew what to do .He wrote and told his father. (Kiran Desai 2006:22)

The host country seems like a whole world of kitchen where legal and illegal migrants were came from various countries living together. It projects that migrants were homeless at alien country and Biju was among them who also victimized under the culture of alien nation. Really the universal plights of immigrants are being shown in the above lines.

Arundhati Chatterjee asserts on migrants experience as the experience of alienation, nostalgia, guilt or day dreaming are the dimensions of the migrants sensibility. (Arundhati Chatterjee 2005:111)

In the context of *The Inheritance of Loss*, it projects alienation, nagging sense of nostalgia and plight, fragmentation of dreams, adaptation of new land, victimization are taken on the account of the

indeed situation of migrants at unknown country.

The novel talks the struggle, plights and psychic exilic state of immigrants very vividly as:

Biju put a padding of newspapers down his shirt ---leftover copies from kind Mr. Iype the newsagent --and sometimes he took the scallion pancakes and inserted them below the paper, inspired by the memory of an uncle who used to go out to the fields in winter with his lunchtime *paraths* down his vest .But even this did not seem to help, and once, on his bicycle, he began from the cold, and the weeping unpicked a deeper vein of grief --such a terrible groan issued from between the whimpers that he was shocked his sadness was so profound. (Desai 2006:51)

In case of migrants, the alien atmosphere was not in favour so far. Biju is epitomized as a victim of alien culture. In fact he came to America in keeping with dreams, aspirations and faith however he met with pains and sorrows. He changes many jobs but he was not at ease with working any employer. Biju also felt a sense humiliation while working with newspaper agent. He is carried newspaper daily through bicycle in the very cold winter; he does not even woolen clothes to protect from stormy cold wind and he did not seem to help suddenly he remembers those days that he had spent with his uncle during his childhood. He deliberately distinguishes the two cultures on the account of love, affection and

belongingness. He feels a great humiliation at America. I wish to propose that the roots of migration are lastly bitter.

As the novel moves on, the psychic state of immigrants came into forefront in terms of their strong attachment with their native land.

Kiran Desai shows the feeling of immigrants about their native/home land as:

And Biju, at the Queen of Tarts Bakery, met Saeed Saeed, who

Would become the man he admired most in the United States of America.

“I am from Zanzibar ,not Tanzania,” he said, introducing himself .

Biju knew neither one nor the other.”Where is that?”

“Don’t you know??Zanzibar full of Indians, man! My grandmother – She is Indian!”

In stone Town they ate samosas and *chapattis*, *jalebis*, pilau rice ....

Saeed Saeed could sing like Amitabh Bachhan and Hema Malini. He sang

“*Mera Joota hai japani ....*” and

“Bombay se aaya mera dost --- Oi!”He could gesture with his arms out and wiggle his hips, as he could Kavafya from Kazakhstan and Omar from Malaysia, and together they assailed Biju with thrilling dance numbers. Biju felt so proud of his country’s movies he almost fainted. (Desai 2006:53)

The discussion between Biju and Saeed Saeed recalls their ancestors or descendants. Saeed is an Indian-American whose origin lies in India .He introduces himself as a representative of India. He feels very proud

on his ancestors and he could sing songs of Indian actor and actresses. He sang songs “Mera joota hai japani ....and Bombay se aaya mera dost –Oi! Actually in a true sense the songs are an epithetical that appropriately describe the striking beauty, affection and love of homeland country. Biju also feels a strong proud on Indian movies are still fainted him. It also talks that home land country is at either his heart or soul. A sense of alienation and feeling of nostalgia are strongly found in immigrants. Actually the novel highlights a plethora of sufferings of immigrants.

The novel not only takes an important subject of not only past memories of immigrants but also exhibits their sense of alienation. To quote from the novel:

He remembered bathing in the river, feeling his body against the cool Firm river muscle, and sitting on a rock with his feet in the water, gnawing On sugarcane, working out the sweetness no matter how his jaw hurt, completely Absorbed. He had paled cricket. Biju found himself smiling at the Memory of the time the whole village had watched India win a test match against Australia on a television running off a car battery because the transformer in the village had burned out. (Desai 2006:270)

Of course he didn't go over his memories of the village school, of

The schoolmaster who failed the children unless paid off by the parents. (Desai 2006:270)

Biju the alien country couldn't make him happy as he had enjoyed his childhood life under the shadow of India /native country .He keeps all sweet memories at his heart. His heart rejoices while recalling his past memories about the village and river where he had spent warmth childhood. He further says past days are unforgettable.

Kiran Desai enunciates the bruised dreams and aspirations of migrants as:

“My son works in New York,” the cook boasted to everyone he met.

“He is the manager of a restaurant business.

“New York .Very big city, “He explained.” The cars and buildings are nothing like here .In that country, there enough food for everybody. (Desai 2006:84)

The dream was actually in the eyes of Biju's father finally Biju somehow manages and he goes to alien country for the sake of bread and butter, but this is a great achievement for Biju's father. His father thinks that my dream would be fulfilled soon and Biju's father is very happy to sharing about his son job as Cook in alien country.

Finally dreams are shattered into small pieces when Biju touches down to America and he makes tirelessly efforts to acquire job at anywhere in America. It has seen in through the dilemma of Biju. He finds himself very lonely and isolated notwithstanding working in Restaurant, Newspaper agency.

Biju as an immigrant states his dilemma, agonies and loneliness as:

Biju was so restless sometimes; he could barely stand to stay in his skin. After work, he crossed to the river, not to the part where the dogs played madly in hanky-sized squares, with their owners in the fracas picking up feces, but to where, after a single night at the synagogue, long-skirted and old-fashioned sleeved girls walked in an old-fashioned manner with old-fashioned-looking men wearing black suits and hats as if they had to keep their past with them at all times so as not to lose it. He walked to the far end where the homeless man often slept in a dense chamber of green that seemed to grow not so much soil as from a fertile city curd. A homeless chicken also lived in the park. Every now and then Biju saw it searching in a homey manner in the dirt and felt a pang for village life.

“Chkchchk, He called to it, but it ran away immediately, flustered in the endearing way of a plain girl, shy and convinced of the attractions of virtue. He walked to where the green ran out into a tail of pilings and where men like himself often sat on the rocks and looked out onto a dull stretch of New Jersey. Peculiar boats went by: garbage barges, pug-nosed tug-boats with their snoots pushing big-bottomed coal carriers; others whose purpose was not obvious -- all rusty cranes, cogs, black smoke flaring out. Biju couldn't help but feel a flash of anger at his father for sending him alone to this country, but he knew he wouldn't have forgiven his father for

not trying to send him, either. (Desai 2006:81&82)

Biju spent a couple of years distancing himself from native soil and his father.

The present situation was torturing him and a direct result he feels very isolated at an unknown land/America. The dilemma of Biju is directly come out from his strong anger towards his father. He comes to America forcibly words of his father later somehow he meets his requirement in the form of lower job in the unknown world with unfamiliar people. He was very restless and felt uncomfortable at New Jersey. As he usually used to feel the dull and widened area of New Jersey. Even He was feeling disgrace and loneliness. He finds himself in the middle of two nations. He sees how dogs are madly running and playing with its owners. He further looks a picture of girls who are long-skirt those are walked in an old-fashioned manner with old-fashioned-looking men. He seems that they had maintained their past. Every time he searches congenial harmony in the womb of America culture, but he gets only miseries and he was not at ease with New Jersey. He was find unpleasantness in America. He takes responsible to his father in case of making alien to himself; even he does care and love his father. Obviously Biju becomes a victim of alien land.

Biju is very anxious in order to go to his home country. The novel ends with returning back of Biju to his home land. But the returning journey became very terrible and where he realizes that except his nation and his father he couldn't live peacefully.

Biju's impatience and strong desire shows his love towards his father.

"No bus to Kalimpong."

"Why not?"

It was in the newspaper, wasn't it? The man at the Siliguri bus station

Had been surprised at Biju's ignorance

.On TV? In every conversation?

In the air?

Then the problems were continuing?

Worsening .How could he not know?

Where had he come from?

From America .newspaper, no phone.....

He nodded, then, in sympathy.

But:"No vehicles going to Kalimpong .Things are very tense, bhai

There was shooting there .Everybody has gone crazy "

Biju became insistent."I have to go.

My father is there ....." (Desai 2006:310)

As Biju gets information about the exact situation of Kalimpong, His heart was shattered and became numb whereas he recalls his father who had everything for him and He is ready to pay for reaching at

his home country. At the end of day he comes to know that what had he has those things had lost in the bitter journey of migration. Finally all characters in this novel plague by past memories of homeland and loneliness.

#### Conclusion:

To conclude this research paper, I can say that dilemmas of migrants probably are universal in the case of roots, boundaries. The novel gives a glimpse of the adverse condition of immigrants in a true sense and absolutely The Inheritance of Loss gives a glimpse of pains, sorrows, and agonies of migrants.

The novel in true sense highlights the rift between two cultures and I wish to purpose about migrants feel that are being caught in between native land and host country that migration may be a curse for them at all. Migration that carries pain, sorrows, identity, baggage of heritage that are the centre of the novel. I wish to propose that migration may be called a curse for migrants at all levels and once a curse fallen upon them they become isolated, rootless, psychic disturb.

#### Works cited:

1. Alexander, Meena. *Fault Lines: A Memoir*. The Feminist Press, New York: 1993.
2. Bhabha, Homi. *The Location of Culture*. London and New York: Routledge, 1994.
3. Chatterjee Arundhati. *The Migrant Voice of Jhumpa Lahiri*. Aspects of Contemporary
4. Post/colonial Literature. Sarup and Sons, New Delhi: 2005.
5. Desai, Kiran. *The Inheritance of Loss*. Penguin Books, India: 2006.
6. Dhongde, Ramesh *Oxford English –Marathi Dictionary*. Oxford University Press, India: 2011.



# Dhanashree Publications

Flat No. 01, Nirman Sagar CHS,  
Thana Naka, Panvel, Raigad - 410206



[www.research-chronicler.com](http://www.research-chronicler.com)