



Characters In Amitav Ghosh's 'The Glass Palace' Face A Cross-Cultural Adaption Dilemma

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Abstract

In his books, Amitav Ghosh explores the methods of national identity and the principles that underpin intimate interactions between individuals and societies that are similar and diverse. These bonds infringe and exceed each other. Political and cultural frontiers are represented by the Glass Palace. The Glass Palace may substitute patriotism and national identity for Ghosh's most clear point. The character's personal identity is synced. The purpose of this dissertation is to demonstrate to the reader how Rajkumar and Dolly viewed an adopted nation and the cross-cultural dilemma as a sign of closeness and manifestation of the nationalist. People that live in migration are aware of their origins, modes of mobility, and affinity with what is referred to as "mother land." Their novel flirt focuses on Indians who live in various locations.

Keywords: National identity, Personal identity, Cultural borders and Patriotism.

1. Introduction

Amitav Ghosh is an essayist, journalist, writer, anthropologist, and novelist who writes in Indian English. He is the author of eight fiction books and five nonfiction books. He has received a lot of honours. In June of this year, he released "Gun Island." In 2018, he received the Jnanpith Award. Amitav Ghosh is a well-known and excellent living abroad writer who uses his works to highlight the grief and misery of dislocated people. On *The Glass Palace*, their remorse, slackening grip on life, and lives exhausted in a downhearted desire for their roots can be witnessed. "*The Glass Palace*," a historical book by Amitav Ghosh, begins with a young kid watching at the British turbulent the Burmese royal castle in 1885. Rajkumar is an orphaned eleven-year-old kid.

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2. Rajkumar an Orphan

Rajkumar is the novel's most important character. He and Dolly are united by a single desire to live despite all odds. Rajkumar, an eleven-year-old orphan, was found stranded in a port. His origins have been supplanted. Originally from Chittagong, his father relocated his family to Akyab, a vital Burmese port. "Stay alive," his mother advised him. Rajkumar, *beche thako*. "Hold on to your life, my Prince," says the narrator.

Mother's cremation has been completed. He's in a lot of pain. He presents the bangles as a token of his apprenticeship with the team. The boat owner's assessment of this tenacious young man foreshadows his future.

The Old man looked him , over. The boy was strong and willing, and what was more ,he had endure the killer fever that had evacuated so many of the towns and the villages of the coast. That alone spoke of certain useful qualities of body and spirit. He gave the boy a nod and took the bangle .Yes, stay.(The Glass Palace:14)

Rajkumar is now alone, which the author explains as

He,who had been so wealthy in family,was alone now,with a Khalasi's apprenticeship for his inheritance.But he was not afraid not for a moment His was the sadness of regret- that they had left him so soon,so early, without flavouring the luxury or the honour that he knew, with utter certainly would one day be his.(The Glass Palace:14)

3. Rajkumar is a Self-Made Man

Rajkumar, a young lad of eleven years. He is an impoverished orphan from India. He works at Lady Macho's tea stall, which is run by a matronly lady. Dolly, a lovely young steward, is introduced to Rajkumar. Dolly's face stays forever distinct in Rajkumar's thoughts among the chaos of plunder and rage. During the period when Dolly is transporting the exiled king and queen to India, Rajkumar remains in Burma, honing his skills in the timber sector. Dolly thinks the young man is extraterrestrial until they meet again in India years later.

Rajkumar spent some time in Burma wandering around aimlessly. He met Doy say, an elephant herder and senior to him, in Hyay Zedi, a settlement on the bank of the Sittang River. He is determined to become wealthy at all costs. He brings in a large number of Indian labourers to work in the British oil fields. He makes a lot of money this way. As a result, he builds a lucrative plantation company. During the construction of a new rail line to various parts of the forest, he gets a lot of money in several arbitrations. He has the support of Beni Prasad Dey's wife Uma's uncle as well. In this way, Rajkumar accumulates wealth and becomes a wealthy man in Rangoon. He wishes to travel to Ratnagiri to meet Dolly. He meets Dolly while posing as Mr Raha and pretending to be him. He attempts to recall what he knows about him.

Miss Dolly,I have no family , no brothers ,no sisters from which to cut a large cloth. People think this sad and so it is but means also that I have no option but to choose my own attachements. This is not easy, as you can see.But it is freedom of a king, and thus without value. (The Glass Palace:14)

Dolly accepts Rajkumar's affection for her as genuine. In a brief ceremony officiated by Uma's husband, the two are wedded. Supayalat, the Queen, is enraged. As a result, Dolly will never see again. Dolly has decided to leave Burma and travel to Ratnagiri, despite the fact that Burma is her most evocative preoccupation. She has a sinistral past that is eternally lost to her, dislocated from her origin roots and distressed by her own change uniqueness. When she tells Uma, the collector's wife, that she would never be able to return home. "Do you ever contemplate of going back?" Uma inquired of Dolly.

Never Dolly's voice was emphatic. If I went to Burma now I would call be a foreigner they would call me Kalaa like do Indians a trespasser an outsider from across the sea. I' had find that very hard. I think I'd never be able to rid myself of the idea that I would have to leave again one day, just as I had to before you understand .If you knew what it was like when we left.(The Glass Palace:113)

Dolly's current location is not ambiguous. She was told she was "free," because she had been a slave in the kingdom of the Baw and his queen and was no longer a prisoner. She realises that her existence is intertwined with the princesses she has been "subjugated" to care for. She embodies the Burmese royal family's saintliness and superb authority at this point, which appears to be terrorised awake by refugee. Dolly then overcomes this impulse and successfully attracts her in the man's assignment, impersonating a new family in this location.

Dolly, like any other mother with two growing sons, enjoys searching provinces for her children. Burma's condition, she believes, is in jeopardy. Dolly appears to be a place where the Indians are overly impatient. Dolly's expression is appropriate because she has already given up years of her life for the Burmese royal family. She is blind to the true reasons of the anti-Indian sentiment. It's difficult for her to consider the possibility of losing Rangoon, so she looks for another secure to investigate for herself and her family. According to Dolly.

Do you know that I spent twenty years of my life in exile, with Burma's last king.Over here you forgot all about as what little joy we had come from Indian(The Glass Palace:24)

4. Rajkumar's Dangerous life

In Rajkumar's mind, he has a different kind of conflict. As a result, he intends to sell his land and seize the proceeds. He wants to buy a lot of wood, which he plans to sell to the British and Dutch in the future. Dolly accuses him of selling everything he owns. Rajkumar developed into the ordinary time and space agony. In Dilemma, he is losing. He's in a lot of pain. Why does he have to look for a new home every time? He is dissatisfied with the current situation. His 'Karmasthali' is Burma, but his family is more important to him. He does not sell his land or flee Burma. But he has no choice but to do so because of his family. He proclaims:

I've lived here all my life; every thing I have is here, I'm not such a coward as to give up every thing I've worked for at the first sign of trouble. And anyway, what makes you think that we'll be any more welcome in India all the time than we are here? There are riots in India all the time- how do you know that the same thing would not happen to us there?(The Glass Palace:29)

5. The Author describes Rajkumar's Misery

Rajkumar smiled and allowed his head to fall back against his pillows. Once before in his life, he had known himself to be at a crossroads—that was when he was trying to get his first contract, held thought hard and come up with a plan that had worked, laying the foundation of the future success. This time too he would have to think of some thing, a plan that would work: this would be his last challenge, the last hill to cross. After that we would rest. That was no shame in growing old and seeking rest. (The Glass Palace:31)

Rajkumar and Dolly, who are both attempting to determine their rights to Indian and Burmese lands seized as "home." The life you've known at Outram House is coming to an end. Dolly, you must leave while you still have the opportunity; you alone are here of your own free decision. And where would I go if I didn't have a place to go? Dolly gave her a friendly smile. "She's the only location I've ever felt at home" (The Glass Palce:119). Dolly and Rajkumar, together with their daughter-in-law, decide to go from Burma to India after their son's hard-earned money and estate are lost. Manju with her tiny suckle baby. Disparate Dolly and others Manju is a frail individual who finds it difficult to keep up with them. Her anguish makes us feel relieved. Manju gives a bit of rice into a paste and inserts it into a nook of the child's mouth who seems to flavour the taste when she desires carrying would her infant wailing with hunger. She believes she is a 'hungry girl, gluttonous for life,' but we believe this to be true. "The child would be safe with Dolly and Rajkumar; they would see her return home" (The Glass Palace:473). When Rajkumar finally arrives at Uma's house at the end of the journey,

Rajkumar was kneeling on the pavement. He held out his arms and they saw that he was holding a child, a baby-Jaya suddenly the baby's face turned bright, dark red and she began to cry at the top her voice. At that movement the world held no more beautiful sound than this Utterance of rage: the primeval sound of life proclaiming its determination to defend itself (The Glass Palace:478)

6. Conclusion

The concept of cross-culturalism is explored in great depth at the Glass Palace. He depicts the perplexed and alien pathetic accounts of a tamely scattered through post-imperialist dislocation in various parts of the Asian continent as he charts the complex sociological and political repercussions of such disbanding through the experiences of loss, exile, and the search for a homeland through the lives of his central characters Rajkumar and Dolly.

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