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**Das, Sukanta, Bhowal, Sanatan, et al. (Ed.). (2018). *Border, Globalization and Identity*. Cambridge Scholars Publishing, UK. ISBN-13:978-1-5275-0360-1. Pages: 222, Price: £64.99**

**Reviewed by:**

**Dr. Pravat Ranjan Sethi  
Assistant Professor  
Amity University.**

The proposal for this collection of essays on Border, Globalization, and Identity arose during a seminar structured by the Department of English at P.D. Women's College, West Bengal, India in November 2015. The editors were from the similar College Sukanta Das, Sanatan Bhowal, Sisodhara Syangbo, and Abhinanda Roy in addition with various contributors, they assimilate these papers and presented this seminal works in book, it is in truth beyond belief. In this book four division and twenty-two chapters which elucidate the various information about globalised globe. Globalization as a hypothetical notion has permeated numerous subjects and impacted the way people organise their lives nowadays. It is one of the nearly all fiercely debated issues, and although there have been conflicting views as to its impact and nature; it is not easy to refute its existence or its effect. Some scholars hold it to be a new observable fact, generated by the expansion of capitalism, and not so diverse from imperialism in its operation. They hold that, like capitalism, globalization seeks to set up its pressure over other regions of the world. This interpretation sees the expansion of global capitalism as a consequence of Western market monopolisation. While capital and the market economy are the practicalities of globalizing forces, they are to a great extent facilitated by communications technology. Advances in communication and information technology contribute for the most part to the creation of a kind of homogenizing culture. Access to the Internet, and the rapid broadcasting of information, serve to create and sustain a form of common culture.

First Part illustrate Space, Border and Identity, it may be demarcated by drawing a line on a map, fencing a territory, or raising imaginary boundaries of separation. The notion of imaginary boundaries makes the border metaphorical. Border thus not only signifies tangible boundaries, dividing a place and people occupying the space, but also becomes a psychological category. As a metaphor, it may encompass a temporal boundary as well.

In the other chapter it describes the subject of Thomas L. Friedman made remarkable comments on his best seller, *The World is Flat: A Brief History of the Twenty-First Century*, the companies and individuals from any country can participate and compete in the global economy on an equal basis, appreciation to advances in information technology. The revolution ushered in the era of what Friedman calls Globalization3.0, which contributed to the flattening of the world. Friedman argues how, with globalization, the world has shifted from being constantly under the threat of

lethal wars to being the domain of peace-loving people. Communications technology, which was previously used to demonstrate aggression over the ‘hotline’ between the Kremlin and the White House, is now being used to establish ‘help lines’ that connect everyone in America to call centre’s in Bangalore. In the next globalization is the action or procedure of international integration arising from the interchange of world views, products, ideas and other aspects of culture. (Albrow and King 1990). One more chapter it explains the deeper analyses of borders may reveal that they usually go beyond their designated functions of demarcation of geographical territories and more significantly become markers of binaries or multiplicities of identities.

In the Part two opines about Bordering the Globe which border in the physical and geographical sense refers to boundary, frontiers, and limit. This paper is limited to the metaphorical level, examining the thematic resemblances between Rabindranath Tagore’s 1911 poem *Gitanjali* 35, ‘Where the mind is without fear’, Robert Frost’s 1914 poem ‘Mending Wall’, and Phillip Freneau’s 1788 poem ‘*The Indian Student or Force of nature*’. Every human being is isolated, living in his or her mental border. This border is in the mental and psychic landscape, not the physical. The greatest hindrances to enjoying a life of freedom are the multiple barriers and boundaries imposed by our castes, languages, religions, cultures, creeds, rituals, and customs. There is no way to be minimally free or borderless. We are bounded by physical maladies, economic wounds, state inheritance, state supervision, educational inertia, racial clashes, communal riots, climatic calamities, and other problems. We cannot be freed from the dehumanizing norms, laws, and practices of the land, which erect dangerous and irksome borders. We all wish for an hassle-free paradisiacal life on a bordered earth.

Although Amitav Ghosh may have been right to relegate the international borders within South Asia to mere ‘*The Shadow Lines*’ in comparison with the Americas, the existence of borders has been real and palpable. A few recent events have dragged questions of democracy, identity, and nationhood in India to public attention. Ghosh in “*The Hungry Tide*” mentions the idea of borders. He has deviated far from the traditional notion of borderlines as distinct lines of demarcation.

In this context, we may again refer to Arjun Appadurai’s book, *Modernity at Large: Cultural Dimensions of Globalization*(1996), in which, while discussing ‘ethnic implosions’, the author warns of the inadequacy of reading the nation through a primordialist perspective, especially where ethnic violence is a frequent phenomenon. He cites the example of the city of Karachi to elucidate his point.

In the Part three explain understanding border aims to explore the notion of frontiers and their conceptualization in the historical discourse. It shows the process of interaction within the Bengal frontier, by which non-brahmanical groups were assimilated into the Brahmanical fold, a

process that had clear economic consequences for the region of Bengal. In India, nationalism emerged and developed mainly as a political movement. Indian Planners and Political leaders always considered the importance of nationalism to be of vital importance for nation building. South Asian borders remained unclearly demarcated for years. Neither the British colonial administrations nor their Indian successors paid much attention to the matter. But during the last two decades; border maintenance in South Asian countries has been made much more rigid since the rise of cross-border terrorism.

The problems of migrants increase exponentially, for the linguistic and cultural baggage which they bear while crossing the political borders of nations often problematises their accommodation within the imaginative boundaries of the new political space. Borders that exist for separate nationalities are in a constant state of flux, ever changing with changes in national administrations and world politics. India is described as a land of unity in diversity, yet our nation bears a sad history of polarization and partition. The acclaimed Pakistani historian Ayesha Jalal has called Partition the central theme of the 20<sup>th</sup> Century South Asia.

In the Conclusion Part four pointed out the Locating Identity, the people of the border areas suffered many problems. In order for culture to play the important role which falls to it in the framework of the liberation movement, the movement must be able to preserve the positive cultural values of every well-defined social group, of every category. Globalization also has to depend greatly on the performative and transformative nature of translation to legitimize the dichotomies interpellated in identity formation.