

## Fragmented Subjects in Jonathan Franzen's *The Corrections*: A Critique of Globalization

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### Abstract

*This paper argues that globalization results in producing fragmented self which contradicts its original promise of bringing about happiness and coherent personality as such. In other words, the study illustrates the paradox between the integrating promises and disintegrating effects of globalization and consumer culture in post-industrial America. Analyzing Jonathan Franzen's *The Corrections*, this study explores the dissociation in the life of the characters and the society they represent. The notion of globalization and generation gap brought by this phenomenon, the illusion that the drugs can cure depression and anxiety, passion over the financial market correction, question over sexuality and gender roles are some areas causing disorder in the life of the characters. This research is based on the cultural criticism of theories on globalization. Globalization is a multi-disciplinary phenomenon. So, to support the cultural aspect of globalization, I have, on and off, brought classical theory of macroeconomics that supports promises of globalization, and the concept of 'supply chain' to explain how those promises have been shattered.*

**Keywords:** Globalization, fragmented subject, fragmented self, depression, supply chain, gender

### Introduction

Globalization results in fragmented subjects which emerge against the original promise. In the beginning of the discourse, it is asserted that the global village would have happy and coherent citizens with access to all the resources of the world. However, the dream gets shattered by the time the world witnesses the third millennia. This study examines the adverse impact on the self and family of the people linking the issue of globalization in Jonathan Franzen's *The Corrections* (2001). In this article, I argue that the phenomenon of globalization has brought anxiety, depression and dementia opposite to the promise that it would bring about stability and coherence in characters' life.

*The Corrections*, published a week ago the September 11 attack in the US challenges the unifying effect of globalization by its plot of disintegration of Lambert family till the last Christmas. This research article makes a significant contribution with its independent analysis to dig out the positive and negative aspects of globalization and consumer culture. Globalization and post-industrial consumer culture had a great influence in the last decade of the twentieth century life and letters of America. *The Corrections* presents a family drama that broadens into an ideological critique of the late twentieth century.

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Globalization is the word used to describe the growing interdependence of the world's economies, cultures, and populations brought about by cross-border trade in goods and services, technology, and flow of investment, people, and information. Globalization pervades mainly in two domains- in economy and culture. In economics, "supply chain" is the dominant idea which refers a focus on the core activities within an organization required to convert raw materials or component parts through to finished product or services. The effects of this supply chain in the characters as consumers have been analyzed in this article.

Globalization has its own defining technologies such as satellite communication, fiber optics and internet which have made easy access in the field of media and information. Flow of capital by means of this easy access can be taken under the economic domain of globalization which ultimately has dissolved Lithuania, an independent state as portrayed in the novel under this study. The major concern of this article is the cultural domain of globalization which has penetrated throughout the life of the characters. Enid's desire of material accumulation, deterioration of Alfred's mental state, Chip's failure in every field till the last of the novel, Gary's antagonistic relation with his wife Caroline, Denise's ever-disturbed marital relation are some examples away from the coherent life style and culture. This kind of fragmentation of self of the characters has, of course, affected the culture of their family, food, dress, music, mobility and as a whole their total behaviors. Although the setting of the novel is in the USA, this study will not be less relevant in our context for further study in academia and implication in the society, analyzing the further causes of fragmented subjects, further research can be built on possible solutions of the existing problems. In this sense, this study has epistemological and pragmatic significance.

### **Methodology**

This paper is a critique of globalization. A critique is also known as critical review, critical commentary, critical appraisal or critical analysis. This paper is a detailed commentary on and critical evaluation of Franzen's novel *The Corrections*. While making critical review, I have applied the theories of cultural criticism of Arjun Appadurai and James Annesley. I have borrowed the concept of globalization and its explanation from *The Lexus and the Olive Tree: Understanding Globalization*, a comprehensive book (Friedman, 2000). The concept of Self- Psychology propounded by Heinz Kohut in 1960s has been crucial to understand and analyze fragmented subjects and fragmented self. The concept of "supply chain" and the theory of comparative advantage from Economics has been an important tool while making critical evaluation of the text.

### **Findings and Discussion**

#### **Analysis: Fragmented Subjects in Global Village**

The issues of fragmentation are revealed in various forms in this novel. Some are symbols like "chair" in which Alfred sits hour after hour at the basement. The chair is a symbol

that obstructs dynamism in Alfred's life promoting stillness, agonies and depression opposite to his desire of hunting, fishing and recreation. The masculine authority and feminist protest between Alfred and Enid Lambert has never brought concord resulting a kind of rivalry in their life. Enid's desire of accumulation, a characteristic of consumer culture, is another subject of discussion and analysis. Chip Lambert, youngest son of Alfred and Enid, undergoes depression and pessimism. The three main causes of his depression have been analyzed. They are his three failures: failure in marital life—having several relations but getting married with his father's doctor at the end, failure in academic life—his dismissal from university and life-long attempt to compose screenplay with no output, and failure in his professional life—having no good income and noble job like that of his brother Gary and sister Denise. Like every member of his family he desires to correct his failure. He earns good money by making fake website as instructed by Gitanas, deputy prime minister from Lithuania, a failure nation state. Being scared of this illegitimate and transitory earning, he has to flee even up to Edinburg, England—an example of mobility without destination. Likewise, Gary's desire to be different from his father, but meeting almost the same fate and Denise's predicament of being workaholic and skepticism about her sex, sexuality and marriage are matters under this analysis. Situation of money and investment overpowering politics is another theme I have analyzed. All these analyses have been attempted through the perspective of globalization.

As I have delimited the scope of this research primarily to the cultural effects of globalization resulting to fragmented self, this textual analysis does the same. As culture itself encompasses divergent area, so does this textual analysis. I have covered the themes of marriage, family, gender, sexuality, mortality, madness, society, class, politics, technology, and modernization in this analysis.

The very first lines of the novel, before the characters are introduced, expose the scene and setting of disintegration, disorder and restlessness suggesting enough the forthcoming development of the story to be surely fragmentation: The madness of an autumn prairie cold front coming through. You could feel it: something terrible was going to happen. Gust after gust of disorder. Trees restless, temperature falling, the whole northern region of things coming to an end (Friedman, 2001, p.3). The very first phrase "the madness" is the result of disordered or fragmented state of mind. The word, here, directly implies to the very cold weather, which the anonymous third person narrator thinks, would bring "something terrible", indirectly to the life of the characters. The fragmented sentence structure, "Gust after gust of disorder", for example, without main verbs conveying images, rather than complete sense is coherent to the thematic portrayal to signify the meaning of fragmentation.

There is no coherent relation between the old couple with regard to the chair. This has built an adverse relation in between them. In response to Alfred's question "What about the chair?", Enid replies "I never liked that chair (Friedman, 2001, p.11) Franzen writes:

This was probably the most terrible thing he could have said to Alfred. The chair was the only sign he had ever given of having personal vision of the furniture. Enid's words filled him with sorrow—he felt such pity for the chair, such solidarity with it, such astonished grief at its betrayal—that he pulled off the dropcloth and sank into its arms and fell asleep (Friedman, 2001, p.11, Appadurai, 1996).

This clearly suggests that the 'chair' is something connoting 'monument', 'comfort', 'happiness', 'choice', and 'solidarity' to Alfred and that it is something just the opposite to Enid. So 'chair', a symbol of 'commodity' and 'purchase of chair', a symbol of 'consumerism' seem to have brought fragmentation within the old-aged couple in the opening of the novel. Chapter two of the novel entitled as "The Failure" can be associated with the title of the novel. Correction of the anxiety, correction of the insecurity and as a whole the correction of the market is assumed by the title of the novel, but the result of such promise and assumption is the failure. The "anxiety of bell" (Friedman, 2001, p.3) and the "anxiety of coupons" (Friedman, 2001, p.4) which Enid struck at the opening of the novel also shift to Chip in the form of insecurity and "loss of confidence" (Friedman, 2001, p.22) along with the shift of narrative to the second chapter. Chip leaves his mother in an illusion that her son works for the *Wall Street Journal*, one of the reputed papers in the country. What he actually works for was the *Warren Street Journal*, a less prestigious paper, for which he was making unpaid contribution. The following lines suggest similar idea:

Chip's problem was a loss of confidence. Except for his Manhattan apartment and his handsome girlfriend, Julia Vrais, he now had nothing to persuade himself that he was a functioning male adult, no accomplishment to compare with those of his brother Gary, who was a banker and father of three, or of his sister, Denise, who at the age of thirty-two was the executive chef at a successful new high-end restaurant in Philadelphia. (Friedman, 2001, p.22; Annesley, 2006)

Globalization is supposed to provide ample avenues for approaching problems and making progress. But the effects are contradictory as in the life of Chip, a university teacher who "had to work three fourteen-hour shifts to raise cash to pay his August rent and reassure the owner of his apartment (Chip had a sublease) about his September and October rent. This is how Chip is living his mechanized life at the age of globalization in which his intellectual pursuit of completing his screen play is still underway.

From among the fragmented subjects dealt in the novel is also the issue of "marriage" which we sense from the beginning of the novel as a force of creating tension. As Franzen narrates, "Although Enid's ostensible foe was Alfred, what made her a guerrilla was the house that occupied them both" (Friedman, 2001, p.7). This metaphor clearly defines the Lamberts' power dynamic: Enid is a "guerrilla" trying to overthrow the rightful leader, Alfred. The characters in the novel think in one direction and the realities happen to be what they do not expect. This principle applies in case of marriage

too. As Franzen tells in the story, “It occurred to her that Denise's rash act might even have been prompted, in some tiny part, by her wish to do the moral thing and please her mother” (139). Enid should have been ecstatic about this; Denise married the wrong kind of guy. As we see time and time again, she has hard time dealing when reality does not measure up with her expectations. Marriage, divorce, re-marriage and question over her sexuality have been the things which often torment her. When she had divorce with Emile, she supposes that it would have been better stay unmarried, “Having attached so much meaning to the marriage, having struggled so hard to accept it, she felt that the least Denise could have done was stay married” (Friedman, 2001, p.141; Friedman, 2000). There was no pleasant marriage relation between Gary and Caroline either. Gary accused Caroline of eavesdropping on him which Caroline rejected. Gary says that she can run but cannot hide. Caroline replies that it was his paranoia, not her eavesdropping.

Enid hopes that every family member would gather at least for the last Christmas. For this, Gary is trying to convince his wife to get to St. Jude for the Christmas. They have a dispute over this matter. Also, he mentions: He could have ended the crisis in a minute if all he'd had to do was forgive her; but to see mirrored in her eyes how repellent she found him—it made him crazy, it poisoned his hope (Friedman, 2001, p.222). Enid had learned many survival skills undergoing through the years of depression. Her mother ran a boarding house in the basin between downtown St. Jude and the university. She used to help her mother in different ways. He says, “Her mother had married a man who did not earn and died young. Avoiding such a husband was priority with Enid. She intended to be comfortable in life as well as happy” (Friedman, 2001, p.308; Singer, 2002). The childish viewpoint and context of this quote has a serious explanation to convey. It explains the depression of Enid's mother followed by the economic depression of the age. It also depicts the Enid's anxiety for comfortable and happy life. The boardinghouse, in the introduction just above this quote, was the place where Enid had met Alfred and been caught in a relation of marriage.

Melissa was Chip's student in the college where he was the only male professor teaching Theory of Feminism. Paradox to this was that he was accused by Melissa, his female student and would be fired from his professorship. Franzen narrates further: He understood how important it was for women not to equate "success" with "having a man" and "failure" with "lacking a man," but he was a lonely straight male, and a lonely straight male had no equivalently forgiving Theory of Masculinism to help him out of this bind (Friedman, 2001, p.52; Toal, 2003). In patriarchal society, women are viewed with the perception of the politics of othering. Success is taken as being man and failure is taken as lacking a man or manhood. Chip, although he is the only male professor in the college he has been teaching, was fired in a case with Melissa. In this sense he could not retain manhood or masculinity which he regrets still having male arrogance. So he had no theory of forgiving himself supposing himself subordinate to female. It illustrates his fragmented self.

Robert Owen (1771-1858) was a Welsh philanthropist, social reformer and founder of utopian socialism who advocated and campaigned for “Eight hours labor, eight hours recreation, and eight hour rest.” Denise could not enjoy this principle propounded by Owen. Denise at thirty-two was still beautiful, but long hours at stove had begun to cook her youthful skin into a kind of terra-cotta mask that made Gary, her brother a little more anxious each time he saw her. Franzen writes: “She was his baby sister, after all. Her years of fertility and marriageability were passing with a swiftness to which he was attuned and she, he suspected, was not. Her career seemed to him an evil spell under the influence of which she worked sixteen-hour days and had no social life” (Friedman, 2001, p.237; Heilgendorff, 2022). This is, of course, the anxiety to an individual and to the family, anxiety of fertility, anxiety of marriageability, and anxiety of basic human rights caused by globalization.

Chip is no more a resident of New York only. He is rather like a global citizen showing his presence in New York and Vilnius at the same time. He had once sold his important books to pay his rent of apartment in New York which he still pays, but with the earning he is making living in Vilnius, Lithuania. He is no poorer. He is affluent now. With the growth of his prosperity his consumer behaviors have also changed. He orders expensive cuisines from the top of the menu at a restaurant, readily shares his alcohol and cigarettes with less fortunate people. He does not bother looking the price tags at the groceries. He is enjoying a kind of freedom of his self. So, he is trying to relieve his distress and disappointments in the past sharing his feeling and food at present with the type of the person he was in the past. This is his attempt to fill gap of his fragmented self.

Franzen compares Chip’s academic and commercial endeavor, and leaves us for the interpretation on which of them is the source of gratification in the capitalist commercial culture geared up by globalization. He mentions:

True to Gitanas’s word, there were plenty of underage girls in heavy makeup available at the bars and pizzerias, but by leaving New York and escaping from “The Academy Purple”, Chip seemed to have lost his need to fall in love with adolescent strangers. Twice a week he and Gitanas visited the Club Metropol and, after a massage and before a sauna, had their needs efficiently gratified on the Metropol’s indifferently clean foam cushions. Most of the Metropol’s female clinicians were in their thirties and led day time lives that revolve around child care, or parent care, or the university’s International Journalism program, or the making of art in political hues that nobody would buy. (Friedman, 2001, p.507; Ladi, 2022).

This quote very clearly demonstrates several dichotomies that pervade life and culture at this age of globalization. Chip had failed in academics in New York—he failed at his professorship in his college having an illegitimate relation with Melissa,

his girl student; and he also failed in “The Academy Purple”, his academic work on screen writing. Now in Vilnius, he does not do any such work. This in a sense connotes his escapism from academics. Chip has involved him in a fraudulent commercial activity for his earnings now and seems to enjoy his life accordingly. Side by side, this quote also raises the issue of child right violation since the underage girls seem to have been exploited in bars and pizza houses. These girls and other women of their thirties have been shown to have commoditized their life, body and relationships. This quote is also a mockery of the concept of love at the age of chronic commercialization. As promised by globalization, the women working for double shifts are not perhaps happy. The most important issue which has been expressed implicitly in the quote is the relationship between art, politics and commerce at the age of globalization. Commerce and commercial actors have overruled the art and politics at this age. So politics and art do not matter much to the consumers and hence they would not buy arts drawn in political hues.

Globalization and fragmentation has a close connection. This relation between globalization and fragmentation can be observed on different layers. The primary effects of globalization are seen in economics and consumer behaviors. Ultimately the effects of globalization are seen in the life and culture of the people. In economics, it is revealed as diverse effects of supply chain in trade and commerce, production and distribution, import and export. These economic activities under the hold of globalization impact in society, family, kitchen, dress, music and in the individual character’s self.

The fragmented self in character’s life can be visualized in a state of character’s mobility as well. The characters in the novel seem to oscillate to and fro with no destination or with a destination yielding no desired result. Such movement is sometimes largely from one place to another, sometimes within a place or sometimes the oscillation is within the fragmented mind of a character. Alfred and Enid still live in the house in suburban St. Jude in which they raised their children. They are going to visit their children in few days. No children of Alfred and Enid are in their hometown St. Jude. They feel honored and privileged for their mobility towards the Eastern Coast. Enid’s attempt to unite all family members at St. Jude becomes very difficult. Her children do not show orientation to their home and home town. Their home has been simply a house.

They are moving here and there away from their original place in pursuit of establish their home. Franzen writes: What Gary hated most about the Midwest was how unpampered and unprivileged he felt in it. St. Jude in its optimistic egalitarianism consistently failed to accord him the respect to which his gifts and attainments entitled him (Friedman, 2001, p.203). This shows that Gary desperately wants to be seen as upper class moving to the East Coast, and he believes that he cannot have that experience in the egalitarian Midwest. Gary wished that all further migration to the coasts could be banned and all the Midwesterners encouraged reverting to eating pasty foods and wearing

dowdy clothes and playing board games, in order that a strategic national reserve of clueless might be maintained. This shows Gary's ambivalent or confused state of mind towards his original identity. In this global village, people's trans-border migration has been common longing for bread and butter or for further enjoyment. Although the money they earn can be measured in some terms, how about the measurement of their happiness? Franzen expresses:

From a distance of four thousand miles, everything he'd left behind in the U.S. looked manageably small – his parents, his debts, his failure, his loss of Julia. He felt so much better on the work front, and sex front and friendship front that for a while he forgot what misery tasted like. He resolved to stay in Vilnius until he had earned enough money to pay down his debts to Denise and to his credit-card issuers. He believed that as few as six months would suffice for this. (Friedman, 2001, p.509; Appadurai, 1996)

These lines mean to say that in this global village, Chip has migrated four thousand miles away from his home, and his "for a while" happiness made his previous things look smaller and less significant. His relation with his parents and his beloved look less significant, his failure while in the U.S. and his other liabilities look less significant. He forgets for a while the taste of his past miseries and his fragmented self. He hopes that he can return to normality within six months. This positive vibration of his hope could not last even for six hours when he checked his sister's email. Denise in her email had shown bossy attitude to her brother and had urged him to go to St. Jude to mark last Christmas. She had written about their father's deteriorating health condition too. These things were the matter of little attraction for Chip to go back home in December that year. She again wrote another email where she mentioned about the sum he owed her. At this moment, the misery whose taste he thought he had forgotten, the troubles that he had seemed small from a distance across the Atlantic, filled his head again.

Chip deleted the email, smoked three cigarettes trying to dissolve his anxiety in rationalization. He thought that Alfred could live with his sister until June. By then he could pay his sister the \$ 20,500 that he owed her and also he hoped that he could keep his promise of all-family reunion. Contrary to his hope, Lithuania, was heading towards anarchy due to the global financial crisis. This again added fragmentation to this character's self. Franzen writes:

In a familiar paradox depression, goods became scarce because there were no buyers. The harder it was to find aluminum foil or ground beef or motor oil, the more tempting it became to hijack truckloads of these commodities or to muscle in on their distribution. Meanwhile public servants (notably the police) continued to draw fixed salaries of irrelevant litai. The underground economy soon learned to price a precinct captain as unerringly as it priced a box of light bulbs. (510-11)

This implies that the economy of Lithuania was on the verge of anarchism. People could not possess litai, their local currency. Even if they had, they could purchase



little things with much. There was great want of non-agriculture and industrial product. Hijacking and forceful distribution using muscle replaced normal mode of sale and purchase. Informal and underground economy dominated the economic and monetary discipline. This, of course, scared Chip's hope of what he was planning in six months. In this situation, Chip compares Lithuania and America. He finds a wide similitude between the black-market Lithuania and free-market America. In both countries wealth was under the grip of very few people. In this situation, everyone was fragmented, Chip, the central character in *The Corrections* was no exception. In globalization, some national and international actors can play crucial role in holding the economic activities. The following lines provide us with evidence in case of Lithuania:

The Lithuanian with the most guns was an ethnic Russian named Victor Lichenkev, who had paralyzed the cash liquidity of his heroin and Ecstasy near-monopoly into absolute control of the Bank of Lithuania after the bank's previous owner, FrenLee Trust of Atlanta, had catastrophically misjudged consumer appetite for its Dilbert Master-Cards. Victor Lichenkev's cash reserves enabled him to arm a five-hundred-man private "constabulary" which in October boldly surrounded the Chernobyl-type nuclear reactor at Ignalina, 120 kilometers northeast of Vilnius, that supplied three-quarters of the nation's electricity. (Friedman, 2001, p.512)

This quote illustrates us about the strength of consumers. When a nation is weak, private actors get more space to influence government and manipulate consumers studying their self- psychology. In such a situation, consumers' rights and people's social security are paralyzed. Profit remains in the center. The impact of this situation falls on everybody's life and culture ranging from their workplace to their kitchen.

The issue of mobility in global village within and across border is not merely concerned with people's desire to be happy and prosperous. It can have an enormous impact resulting to collapsing of empires, causing civil and international wars, cross-border crimes, and threat to peace and security. The domestic and migration law, and the volume of migration often determine the degree of such threats. Chip is the character in *The Corrections* who suffers a lot from anxiety and insecurity throughout his life. During his mobility within the borders, he lies about his working place. He does so to maintain his positive image to his parents. When he was fired from his college, he desperately goes upto United Kingdom.

Like Chip, Gitanas—the vice president of Lithuania—is another character being victim of war and threat. Gitanas said: It killed my dad when I was eleven .And my best friend's dad. And hundreds of other people, over the years. And everything made sense. There was always an enemy with a big red target on his back. There was a big evil daddy U.S.S.R. that we all could hate, until the nineties (Friedman, 2001, p.514). This extract implies that there was great mobility, hatred, threat, and mortality in different parts of the then U.S.S.R. Gitana also expressed that that havoc remained until 1990s, that is till the independence of Lithuania from the Soviet Union.

The Soviet Union could not retain its integrity and was fully dissolved on December 25, 1991. Once Chip goes to Lithuanian capital Vilnius, and his situation in America and there in Lithuania is compared in the following lines:

As for Chip, the inferiority he felt in Vilnius as a “pathetic American” who spoke neither Lithuanian nor Russian, and whose father had not died of lung cancer at an early age, and whose grandparents had not disappeared into Siberia, and who had never been tortured for his ideals in an unheated military-- prison cell, was offset by his competence as an employee and by the memory of certain extremely flattering contrast Julia used to draw between him and Gitanas. In pubs and clubs, where the two men often didn’t bother to deny that they were brothers, Chip had the sensation of being the more successful of the two. (Friedman, 2001, p.516)

When a character’s self is fragmented, there is fluctuation in his temperament losing the coherence. Franzen defines him as a pathetic American because he has gone to Vilnius hankering in illusion in the hope of earning money in a country which is less prosperous than his country. Being a pathetic American, Chip also feels the pathos of death, disappearance, and torture that the Lithuanian had undergone before its independence. It was the time Lithuania was initially influenced by the effect of globalization. There were pubs and clubs. Chip’s fragmented self has tried to get a relief supposing himself more successful than the Gitanas.

Mobility, in a globalized circumstance, brings about criminal threats in character’s life. Gitanas and Chip are collecting investments fraudulently making a fake website. Chip is actually a hired employee for this task. Gitanas had bodyguards and Chip hadn’t. In this situation, Chip denies to leave the compound without an escort. Gitanas tries to comfort Chip as: You are not in danger. Lichenkev might want to kill me and take over the company for himself. But you are the goose with the golden ovaries (Friedman, 2001, p.517). Victor Lichenkev is private national actor in Lithuania. He scrutinizes fraudulent activities employing spies. Gitanas is scared of him for being caught and punished. Chip is his employee and he knows the secrets about it.

It will be harmful for Gitanas if Chip leaves him being demotivated. In this situation, to soothe Chip, Gitanas expressed his saying in the extract above while Chip was still there in Lithuania. Gitanas was the citizen of that country and the fraudulent company is under his name for which they are illegally collecting capitals. So he says that Lichenkev might kill him if their illegal act is revealed to him. But for Chip, as he is simply an employee and a foreign national, there will be no much harm to him. It would be rather like a goose with golden ovaries. This is evidence on how the flow of capital under globalization is leading to the fragmented self of character.

In a nutshell, this textual analysis can be viewed in two ways. Firstly, it is the analysis of the characters and their mobility in the Lambert family who have undergone some identical and some varied traumatic situations. These situations are inevitable

byproduct of globalization and capitalist consumer culture. Secondly, this analysis encompasses the geographical dimension of the globalization effect. There are disputes between different regions of a nation-state as between Midwest and Eastern Coast of America reflected in this novel and growing political influence of the financial industry in a sovereign nation like Lithuania ultimately being its parliament controlled by non-state actors. In this way, discussing the condition, mobility and geography of the characters, this analysis has portrayed the overall situations, which are most often adverse to the promises of globalization. The effect of globalization is seen in the field of a nation's economy. The effect gradually transmits to culture in the form of fragmented subjects.

### Conclusion

Although the global effects in the field of economics and culture was felt from the earlier period, it became clearly visible after the Cold War. We were promised that by the effects of globalization, the world would be a small village. A country and an individual would benefit a lot having an easy excess in global technologies and information. We imagined that there would be coherence, happiness, and uniformity in the life and culture of every individual. As discussed in the earlier sections of this article, there were and are cases in which such promises were put into practice. The life of the characters in the text led me to conclude that the promises of globalization were merely the mirage.

The inter-dependency, challenges, and transformation in new world order, states and individuals were obliged to think in a new manner and act accordingly for their survival. Those who followed the systems of globalization integrating global culture with their local culture survived and are surviving more happily in the present world; and those who could not catch the global rhythm and local cadence in the pace of globalization are suffering as the fragmented subjects like the characters in *The Corrections*.

Doing this research, I have reached to the conclusion that there are two reasons for those promises remaining merely as mirage. The first reason is that of economics which is described as the theory of comparative advantage and principle of supply chain. And the second reason is related to Self Psychology which produces fragmented subjects as envisioned by this study. To provide with theoretical backup and textual references on why the promises of globalization remained as mirage, I would like to explain these two reasons shortly.

The theory of comparative advantage states that any two countries, as for example one poor and the other rich, can take mutual advantage following the principle of macroeconomic theory. Let's assume two goods- paddy and cell phone device- are produced by a poor and a rich country respectively. This theory supposes that there will be high demand of paddy in the rich country in which the white-collar human resource are reluctant to involve themselves in paddy production. Similarly, there will be greater demand of cell phone device in the comparatively poor country in which

the majority of the human resources are involved in traditional occupation of farming. When there are demands of their reciprocal specialization, both the countries can take mutual advantage. This classical macroeconomic theory is not relevant at the present world governed by highly commercial strategies and globalization. The production and supply chain does not operate as explained in the theory of comparative advantage above. The raw materials and different parts of a particular product are not produced in a single country. There is still chance that the assembling of the different parts may take place in another different country. Hence, the traditional production and supply chain gets fragmented. This fragmentation will, of course, affect the people and culture they represent.

The second reason on why the promises of globalization remained simply as mirage can be analyzed referring the theory of Self Psychology. Self-Psychology was conceived by Heinz Kohut in Chicago in 1960s and is still developing as a contemporary form of psychoanalytic treatment. In Self- Psychology, the effort is made to understand individuals from within their subjective experience via vicarious introspection, basing interpretation on the understanding of the self as the central agency of human psyche. The term “structure” is meant to suggest stability across time in a character’s life. When this structure, becomes unstable, the self is said to be fragmented. The characters in *The Corrections* are found to be fragmented at the age of globalization and consumerism. Without considering the clinical and psychological reason of their fragmentation, Alfred takes pills in an illusion that he would be cured. The aggravating consequence of those pills makes Alfred more serious and weaker every day.

To conclude, we can borrow the idea of gloculization. It’s almost impossible to remain aloof from the effects of globalization. So, we have to compromise between global culture and local identity. The characters in *The Corrections* are found either doing no compromise or getting no congenial space for the compromise due to the inherent impact of globalization and consumerism in their psyche.

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