Chapter – 2:
Multiculturalism in Kiran Desai’s *The Inheritance of Loss*

### 2.1 Introduction

Kiran inherits the multicultural international encounters by birth in India. The occurrence of westernization do not follow any one definite form through cultures as the amount of adaption and blend with western societies may take place at unpredictable extents within diverse societies. Specially, the point to which dominance, devastation, confrontation, existence, alteration or modification affect an inherent culture. In a condition where a native culture experiences devastation as an effect of dominant outside force, a shock phase can stumble upon. This shock phase can lead to many changes constructive and negative called cultural collapse. In this chapter reality of the mutual influences of Eastern and the Western culture will represent with reference to *The Inheritance of Loss*.

### 2.2 Multiculturalism

The term ‘multiculturalism’ was first and foremost used in the U.S.A in connection with the demand of the black and other minority communities for equal representation in American society, including schools and colleges. Over the years, multiculturalism has gained the status of a movement. It insists that American society has never been 'white' but has been multi-racial having
diverse backgrounds. As a movement, multiculturalism seeks to underscore the value of distinctly different ethnic, racial and cultural communities which cannot be allowed to melt into a common culture. It subsumes within it a lot of human differences which primarily include race, ethnicity, culture, religion, national origin, occupation, socio-economic status, age and gender. The scope of multiculturalism is infinite. As a social theory, it is relevant to all people representing various backgrounds. At the same time it can also be a framework which can be used as standard for evaluating one’s values, beliefs and perceptions about cultural diversity, human rights and privileges in a society.

Like other ‘-isms’, multiculturalism also has different connotations and implications, both positive and negative. Multiculturalism is not a body of homogeneous ideas. Rather it is a body of different ideas and opinions. Multicultural societies vary in their composition and, consequently, there are different versions of multiculturalism. Postmodernism celebrates the rights of all classes and castes. Thus, it upholds the rights of women, African Americans, dalits, homosexuals, etc. It also makes use of the culture, religion, knowledge and belief of the non-West for defining human rights. Multiculturalism also draws ideas from postcolonial theory which stands for the rights of the marginalized and weaker sections of society. It aims to challenge the center while being in the periphery. Andrew Milner has talked about the relationship between post colonialism and multiculturalism. He argues that both the
theories have invoked a discourse of difference. Edward Said, one of the earliest postcolonial theorists, has critiqued the Western/European attitude of superiority and the Europeans' prejudice against the non-Western cultures, especially African and Indian cultures. They classify Eastern cultures as Oriental cultures or ‘others’. European histories projected the Easterners culturally backward, sensual and passive. According to Said, Western histories have only projected Oriental culture as something inferior and worthless. Said’s idea of orientalism underscores the basic point that the West's ideas of the East were meant to create discriminations and imposing power structures. The ideas often reinforced the hegemony of the West.

Multiculturalism does not exist merely as a subject of debate and discussion. It has been adopted in the policy decisions made in countries like Canada, Australia and U.K. As an official policy, multiculturalism succeeds to create socio-cultural harmony, mutual tolerance and respect among different cultures. It not only recognizes the fact of cultural diversity but also holds that such differences should be respected and publicly affirmed. It is a process of appreciating cultural diversity and enabling the visible minorities to attain equality and social justice. It also encourages different ethnic groups to preserve their ethno-cultural identity and sustain their religious and cultural beliefs, rituals, customs, traditions and their life styles comprising food habits, dress codes and different socio-cultural practices.
Multiculturalism acknowledges the presence of many cultures and as a value it legitimizes the relevance of all of them in a geo-political area. It acknowledges cultural pluralism based on race, ethnicity and language. The harmonious co-existence of diverse culture is a sign of a healthy society. Such a society is characterized by co-operation, tolerance, forbearance, respect and understanding of each cultural group. Multiculturalism establishes cultural contacts, exchanges cultural ideologies and promotes the values of 'harmonious co-existence' of many cultures - dominant, superordinate, subordinate, minority, weak, marginal, patriarchal etc. As an '-ism', it endorses the idea of difference and heterogeneity that is exemplified in the concept of diversity. It does not simply point to the presence of many cultures within the nation-state but admits 'distinctiveness' and 'uniqueness' of each culture, which makes human life more varied and meaningful. Each of the many cultures, present in a society, is unique and heterogeneous entity. So 'distinctiveness' and 'uniqueness' of each culture needs to be recognized and considered separately.

Tolerance is a recent political term used in social, cultural and religious debates. It vigorously contradicts discrimination. It is an affirmative value of multiculturalism, which enhances the strength of a multicultural society. A commonly held view suggests that being multicultural involves tolerance towards racial, cultural and religious differences. In a multicultural society,
race, culture and religion all foster their own set of values and rules. If we tolerate racial differences, cultural plurality and religious diversity, it helps to minimize the chances of conflict and friction in society. Tolerance is a positive force, which facilitates good relations in human society. In a vibrant multicultural society, we need to tolerate and respect differences, may be cultural, religious or racial. But difference should not be treated as a deficiency of a specific culture or a group. Therefore, tolerance needs to be considered as a positive value of multiculturalism, which seeks social harmony, peace and coexistence.

Multiculturalism ensures equal respect and value to all cultures. In a sense, each culture contains something that is valuable and admirable. Each culture gives stability, strength and meaning to human life and holds its members together as a community. It is obvious that respect for culture means respect for a community's right. Respecting culture entails respect to community, principles, beliefs, thoughts, practices and life styles.

Advocates of multiculturalism view that all cultures, especially minority cultures within a society, should be protected and made secure. The idea of preserving cultures is a way of recognizing minority cultures and representing them as equals in the public arena. Multiculturalism values dignity and status of the minority cultures. Irrespective of colour, caste, origin and nationality, all the minority cultures should be protected and respected. This kind of
humanitarian approach enhances social integrity and peace. The preservation of minority cultures leads towards the creation of a healthy and strong human society. Today, almost every society is internally plural. If our democratic setup is to remain intact, we need to preserve and value all the minority cultures with their differences and uniqueness. Failing to do this can engender endless ethnic violence and confrontations. Therefore, one of the primary concerns of multiculturalism is the minimizing of cultural discrimination and respecting minority cultures. As a result, the liberal capitalist societies in the West have accepted the policy of promoting tolerance and respect for minority cultures. These societies have recognized multiculturalism as a social theory, one of the means of constructing a stable human society.

Multiculturalism values cultural diversity as it enriches our lives and widens our horizons. If we recognize the richness of cultural diversity of the world, we can easily minimize the severity of some problems like social conflicts, discrimination, racism, xenophobia, caste and gender related intolerance. Cultural diversity does not merely include the visible products, like food, clothes and style, but it implies freedom to the people in a pluralistic society. Gurpreet Mahajan says:

Multiculturalism is not just a statement on the discrimination of cultural minorities in the nation-state; it represents an agenda in which promoting cultural diversity
is considered an essential condition for ensuring equal
treatment for all communities within the polity. (146)

It means cultural diversity encourages a healthy competition between
different systems of ideas and ways of life. After all, culture does not exist in a
vacuum, but exists in different social groups. So cultural diversity becomes an
integral part of human existence, and affirming oneself to it is essential for a
peaceful life. Cultural diversity is valuable because it teaches one to identify
oneself with others or compares oneself with others. Diversity also opens up the
possibility of having dialogues with varied ethnic groups and thus evaluate
various parties, involved in the dialogues, their socio-cultural identities.

Religious diversity can be explored from psychological, anthropological,
sociological and historical perspectives. Tolerating another religion might not
be a great task. But engaging oneself in the religious ideologies of various
religions and acknowledging and appreciating them are essential features of
true multiculturalism. Only such healthy exchanges can bring about peace in a
multi-religious society, which is a common entity across the world. The culture
of a country is often shaped by its religions as well. Therefore, the people who
have imbibed the culture have in them the elements of all these religions. So it
may be hard to say that one religion is bad while other is good. Multiculturalism highlights this aspect.
Like religious diversity, ethnic diversity is also a characteristic feature of any multicultural society. Ethnic diversity has often led to rivalries and clashes. Each ethnic group, multiculturalism implies, has its own value system that is dear to it. A minority’s cultural heritage cannot easily be shattered by a majority culture, although such shattering have already taken place in the world. The important fact is that ethnic diversity opposes ethnocentrism and promotes regular interaction between minority and majority cultures.

Multiculturalism involves identity politics but it is a politics of difference. One advantage of multiculturalism, as has already mentioned, is that it challenges the hegemony of a single dominant culture and attempts to strengthen the ties between other cultural groups by appropriating their differences. The upper hand of one culture is thus discouraged. Thus, multiculturalism has many beneficial functions: it prioritizes cultural pluralism; encourages social heterogeneity; and it sensitizes societies to the dangers of cultural dominance, hegemony and governance. The politics of difference points to the fact that any modern multicultural society ought to acknowledge its cultural diversity and identity related differences.

The common sociological assumption about ‘identity’ is that it mostly pertains to the individual. But the postmodern era has lent it wider connotations. Identity no longer has a monolithic implication but it now carries the notion of multiple identities, which include culture, group, ethnicity,
religion, community, nation and universal identity. Such implications constitute identity politics. The individual of the present times, when s/he moves around the borderless world, carries with him all these implications of his identity and apparently the postmodern world has begun to acknowledge them.

Cultural identity pertains to an individual’s affinity to his/her own particular cultural group which shares certain values and bonds. It also involves the visible as well as invisible aspects of a specific culture that differentiates its people from those of other cultures.

Community identity also forms a major issue in multicultural studies. Multiculturalists are of the opinion that in a non-homogeneous nation-state minority communities can be at a disadvantageous position. Majority communities in a nation-state can maintain social advantageous positions which can lead to the prejudiced marginalization of ‘lesser’ communities. And the marginalization can deprive them of their rights and opportunities. The agenda of multiculturalism consists of strategies which can resist such deprivations. So that the less privileged also get the opportunity to extend their relations with the wider society. Thus, the value of community identity and its distinctiveness are respected. Further, each community is encouraged to explore their potentialities in a society providing equal opportunities. Again,
multiculturalism's community identity stands above all kinds of elimination and humiliation of the marginalized groups.

Another aspect that forms a major theme of multiculturalism is ethnic identity. The ethnic identity of an individual is a part of his consciousness. The terms 'minority' and 'ethnic' are sometimes used synonymously in order to identify groups which share a common language, race, relation or nationality. However, with the surprising progress in the means of transport and availability of jobs, Western countries have acknowledged the necessity of being multi-religious and multi-ethnic. Ethnic identity helps one to distinguish oneself from the other groups of a society. Ethnicity puts the respective groups under a single umbrella with its different colors of language, religion, race, nationality and common cultural markers.

Religious identity is a powerful theme in democratic and secular politics. However, over-consciousness of one's religion can lead to clashes with other religions. Indeed globalization has accelerated migration and the flow of people from one country to another. The consequence of such movement is religious assortment at a global level. Yet there are occasions when religions clash. The purpose of multiculturalism is to avoid such religious frictions in a society and create the awareness that helps to keep each religion's religiosity intact. However, it is also a fact that religion is often politicized especially when it comes to the sharing of political power. Politicization of religion often leads
to the loss of its ideological face. Multiculturalism treats religion as a spiritual force which can stabilize human life and, as such, asserts that religious identities should be protected and respected.

Among the different forms of recognition, the recognition of minority culture has received the special attention of multiculturalists. Their attempt is to bring to the notice of the wider public the deprivation of minority cultures. They attempt to highlight the struggle of these cultures due to non-recognition. They stand for the equalization of different cultures and communities which can contribute to social harmony and peace. Gurpreeet Mahajan (2002:11) remarks: "Multiculturalism is concerned with the issue of equality: it asks whether the different communities, living peacefully together, co-exist as equals in the public arena." Every culture has its own limitation and only Dialogue between disparate cultures can sort out the issues of difference. Such dialogues can be very fruitful when the participants in them have openness of mind and the willingness to acknowledge others points of view.

Socio-cultural harmony is a matter of great importance in any multicultural society. The health of such a society can be ensured when it grows beyond inter-ethnic, inter-racial discriminations and cultural jealousies. Here, too, multiculturalists underline the necessity of dialogues. As Rodrigues Valierian (126) rightly points out: "Multiculturalism is an invitation to dialogue. Given our largely culture and community bound social existence; our
knowledge and understanding remain necessarily limited. Such a limitation can be transcended only by getting into an active dialogue with other communities and identities. In the process of this dialogue other communities may arise, including those who bear multiple and overlaid identities. Dialogues pave the way for the intimacy of diverse groups and their harmonious existence.

The minority cultures have more deprivations; therefore, multiculturalism upholds the idea of granting special privileges for and exemptions to them. The privileges pertain to religious practices, mode of worship, invitation ceremonies, dress codes, food habits, etc. In Western democracies, minorities of other countries have been granted special concessions and privileges. The example of Sikhs in Canada and Britain is a case in point. They are allowed to not wearing helmets while riding motorcycles. The Sikhs, a minority culture in these countries, enjoy an exemption which has associations with their religious dress code. Even in India, the constitution ensures protection to religious practices of all communities and grants minorities special rights to preserve their language and culture.

In the postcolonial situation, differences in terms of wealth, talent, status, interest and opinion matter a lot. Multiculturalism has its roots in the politics of diversity and heterogeneity. As such promoting heterogeneity and
diversity are two of its basic concerns. The purpose of such promotion is the generation of cultural hybridity and novelty, which bring variety in human life.

The importance of multiculturalism as a social movement is being recognized. The focus of it as a movement is to protect the marginalized groups against impositions of the dominant groups. As a movement multiculturalism aims at the empowerment of the weaker sections of society. All forms of cultural imperialism and homogenization are an anathema to multiculturalism. What it admires the originality and identity of distinct cultures? Imposition of values, systems or styles by a dominant culture is never welcome. Underlining these facts, Rajeev Bhargava (1999:19) says: "Multiculturalism opposes cultural imperialism and homogenization." Multiculturalists are aware of the emergence of cultural imperialism of the recent times and they oppose it by arguing for cultural conservatism.

All -isms have invited different interpretations and multiculturalism is no exception. Social scientists and political interpreters have defined multiculturalism in their own ways and, as such, they have added new dimensions to its meaning. Needless to say, these meanings are sometimes contradictory and ambiguous. Some treat it as a divisive phenomenon which can give birth to a new racism in the world. It breaks the homogeneity of human societies and brings in disintegration and unrest at national and international level. The complaint of the conservative opponents is that multiculturalism
confines itself to a few minority groups which are socially underprivileged and marginalized. They fear that such confinement can endanger national unity and stability. And the anthropologists have their own reservations. They argue that multiculturalism violates and vulgarizes their key ideas of cultural relativism by essential cultural differences. They feel that multiculturalism is more superficial and philosophical than practical. A contemporary anti-multiculturalist, Brian Barry has critiqued some of the basic assumptions of multiculturalists. Bikhu Parekh (1994:137) has summarized Brian Barry's criticism thus: “For Barry, multiculturalism is a muddled, incoherent and pernicious doctrine it is relativist, anti-egalitarian, illiberal, morally conservative, socially divisive and subversive of politically community. It denies common standards for evaluating cultures and yet insists that all cultures are or should be presumed to be equal value ... it ignores serious forms of injustice and inequality and is the enemy of progress.” Thus, it becomes clear that despite the popularity of multiculturalism in the recent years, it has invited adverse comments which essentially challenge its basic assumptions.

2.3 Multiculturalism in India:

Here we discuss Indian multiculturalism in detail as we have chosen Indian novels in English for multicultural analyses. Multiculturalism is a multifaceted and flexible social theory that keeps India integrated, though the country's social fabric is complex and intricate. For knowing Indian
multiculturalism, it is essential to know the social, cultural and religious history of India. Indian society is made of people belongs to a variety of religions, sects, castes and tribes. The history of transformation from Vedic religion to Hindu religion is a long and complex one. The growth of caste, patriarchal practices and religious movements have occupied an important place in shaping Indian society in relation to national integration/disintegration and homogeneity/heterogeneity at all levels. Hinduism, a powerful religion, has a caste system in which one's superior or inferior status is determined by birth. The dominance of Brahmans in the hierarchies of caste, gender and culture had been very powerful in pre-independent India. But apart from caste and religion, there have been a variety of factors that have divided people. After independence, we found a number of disintegrating factors beginning to demand their rights and cry for recognition. At present, Hindutava symbolizes the contemporary agenda of Brahmanism. It poses an immense threat not just to the Muslims of the country, but also to the vast majority of the so-called 'Dalit-bahujans'. It is often believed that Hindutva preserves and promotes 'upper' caste rule and 'lower' caste slavery. It means Indian history speaks a lot about Hindutavawadis, who have been reluctant to work for the welfare and benefit of Dalits, Muslims, Christians and the Adivasi tribes. On the contrary, they have supported and entertained the capitalast- Brahminical elites.
The notion of identity seems to be one of the important aspects of Indian multiculturalism. Identity involves a sense of belongingness of people to country, caste, class, religion, etc. Identity also relates to the culture and language which a group represents. The issue of identity is not important to those who belong to the dominant culture, religion, and society, but it is important to those who are 'broken' 'marginalized' and 'outsiders'. For Hindus, caste is one of the important marks of identification. Each caste group has its distinct identity and diverse ways of life. Since the members of several castes were called Hindus, they were supposed to uniformly worship Hindu gods and goddesses in temple, but some of them were not allowed to enjoy their religious and civil rights.

Besides religion and caste as categories of grouping in Indian society, gender is also an important category. In Vedic period, women were not allowed to recite or listen to Vedic hymns and were treated as subordinate and inferior. But in the post-modern period, the status of Indian woman has changed and the compartmentalization between men and women is being broken down.

Taking into account the postmodern scenario of Indian multiculturalism, we notice a number of changes and transformations. In the postmodern period, there is no country in the world where one can find an ethnically, racially and culturally homogeneous population. Due to globalization and modernization, the world has become a global village. As we
know, India is a multicultural society, which is divided on the basis of religion, caste and class. But the boundaries of such groups have always been overlapping. At present, people from different religions and communities have started respecting and tolerating each other’s religious faith and cultural practices. People belonging to different religions and communities are intermixed with each other without discarding their own habits, customs and modes of living. India’s culture is deeply rooted in an age-old ethos. It is a fascinating country because of its diversity and multiplicity of languages, varieties of gods and goddesses, values and beliefs, customs and practices. From the very beginning, diversity has been a fundamental characteristic of India. India has managed its increasing diversity and maintained unity by balancing individual and collective rights in its constitution. India’s anti-colonial, nationalist leaders had taken the right step to promote multicultural reality. Among the nationalist leaders, the first prime minister of India, Pandit Nehru, had recognized India’s diversity and emphasized the concept of ‘unity in diversity’. India as a multicultural polity has adopted the institutional form of constitutionalism that appropriately promotes and encourages the concept of ‘unity in diversity.’ In this regard R Sudarshan rightly says:

Unity in diversity, an oft-repeated aspiration in India, seeks
to accommodate differences within a framework of shared
basic values and common interests. Such a framework
requires the conviction that unity is best fostered by
tolerating diversity, that dissenting views should freely
coexist with the dominant values of society, and interaction
among diverse peoples, ethnic and religious groups, cultures
and sub-cultures is a positive force for creativity, innovation
and change. (101)

India is among the first major democracies in the world to recognize and respect diverse cultures, communities, religions and languages. This suggests a significant and creditable initiative on the part of democratic India's early political leadership. Indian constitution has recognized diversity and it values equal citizenship and equal rights. The constitutional form of pluralism guarantees inclusion and provides autonomy to all castes and communities for their cultural and religious practices. Due to sufficient amount of freedom, religious minorities, with few exceptions, have enjoyed a reasonable degree of autonomy and liberty. The constitution of India has also provided special rights for scheduled castes and scheduled tribes in the matters of employment and special quotas for admissions in educational institutions. The freedom is given to the minorities for observing and preserving their language, culture and religious practices and permitted them to establish and administer educational institutions of their choice. It means, India, a multicultural society, has adopted the institutional forms of constitutionalism, which is very close to the theory of
multiculturalism. Therefore, it is said that Indian constitution is one of the most authentic documents of Indian multiculturalism.

The richness and plurality of Indian culture have received worldwide acclaim only because of its diversity and distinctiveness. Indian constitution has respected, promoted and valued all cultural groups equally. Now a days, there is no feeling of threat because of equal constitutional recognition of all religions, castes and ethnic groups. In connection with this, B. P Singh says.

No religion or group should have the feeling of a threat of being swamped. There are no 'majority' and 'minority' cultures. The smallest unit has its contribution to make to the enrichment of the national sum total, and must be respected.

(67)

B. P Singh's remark underscores the importance of Indian multiculturalism that appreciates cultural and religious diversity and enables the visible minorities to attain equity and social justice. It encourages different ethnic groups to preserve their ethno-cultural identities by sustaining their religious and cultural beliefs and values. The policy of multiculturalism in India expects social harmony and peaceful coexistence. It reflects cultural and racial diversity and acknowledges freedom to all members of society. In brief, Indian multiculturalism gives the messages, "live and let live", "unity in diversity", and "living together separately."
It is necessary to realize the actuality and authenticity of Indian multiculturalism in the postmodern period. In the postmodern period, India's socio-political, religious and cultural face looks unusually strange. Although, there are provisions in the constitution for protecting minority rights, the suffering of the minorities has been a reality in India.

2.4 Multiculturalism in *The Inheritance of Loss*

Kiran Desai, A famous name in the world of multiculturalism. She got the Man Booker prize for *The Inheritance of Loss* in 2006. *The Inheritance of Loss* presents worldly issues i.e. multiculturalism, identity crisis, separation, homesickness, immigration, communal variances, social problems, etc. The subject matter of *The Inheritance of Loss* runs equally in Kalimpong, a small town at the foot of the Himalayas hills and New York, one of the world’s big cities, in the United States of America. The novel represents Indian culture as it is set in Kalimpong, a small hill station in the state of West Bengal, India. Kalimpong is an area rife in the Gorkha campaigners, who demand a separate Gorkha land and the Indian government. The first multicultural conflict in Kiran Desai’s novel presents in 1986, in the Kalimpong. The central protagonists living here are the judge, the cook, and Sai. Desai represents that all her characters’ lives their life in a very tough condition. At the beginning of the novel, it has said that revolution in the hills transformed into conflict movement stockpiling men and guns.
It was the Indian-Nepalese this time, fed up with being treated like the minority in a place where they were the majority. They wanted their own country, or at least their own state, in which to manage their own affairs. Here, where India blurred into Bhutan and Sikkim, and the army did pull-ups and push-ups, maintaining their tanks with khaki paint in case the Chinese grew hungry for more territory than Tibet, it had been always a messy map

(Desai 9)

The relation among Sai and Cook imitates a multicultural viewpoint. Both are from diverse culture and community, however, they spend their time together. In fact, cook is not worthy to comprehend English and Sai is not capable to speak Hindi. Still, they share their ideas with each other. Here, Desai represents social realities among people by presenting the affection among Sai and Cook.

Sai felt embarrassed. She was rarely in the cook’s hut, when she did come searching for him and enter, he was ill at ease and so was she, something about their closeness being exposed in the end as fake, their friendship composed of shallow thing conducted in a broken language, for she was an English-speaker and he was a Hindi-speaker. (Desai 19)
Jemubhai Patel has received western education. His experience in a foreign country is the key multicultural viewpoint in *The Inheritance of Loss*. He leaves his hometown with the strange approaches. He was aware about that he is unknown about the world outside. He tangled by the behavior between white and brown and nobody wants to rent him a room. For room, he visits twenty-two homes before he finds the one. This is one can struggle in British culture, which has been strongly faced by Jemubhai. He has been fight with loneliness, isolation, his skin-odd colour, and peculiar accent. After passing Indian Civil Examination he:

> He found he began to be mistaken for something he wasn’t – a man of dignity. This accidental poise became more important than any other thing. He envied the English. He loathed Indians. He worked at being English with the passion of hatred and for what he would become, he would be despised by absolutely everyone, English and Indians, both. (Desai 119)

Panna Lal is a very important and significant character in the novel. He is a cook in Judge’s house and father of Biju. He shows excitement for immigration to foreign countries. He has decided to send Biju New York. Their purpose of going to U. S. forces them to do anything, Biju is an Indian migrant living in America for the determination of making money and
living very lavish life. Now a days it is common to move in foreign nations. The main intention behind this is jobs and money. But it will be a matter of dispute that homesickness will be there in the minds of migrated people like Biju.

One day Biju meet news agent and inform him about the problem with Nepalis in his country India. “They should kick the bastards back to Nepal... Bangladeshis to Bangladesh, Afghans to Afghanistan, all Muslims to Pakistan, Tibetans, Bhutanese, why are they sitting in our country?”(228) Biju also states that they are also living in America but he clarified him that “[t]his country is different...” “Without us what would they do?”(228)After calling his father Biju comes to know that the atmosphere of Kalimpong is very severe and disturbed one. After talking with his father, his homesickness exaggerated and he could feel the meaninglessness between them rooted by their partition. Kiran Desai reflects feelings of immigrants:

Shouldn’t he return to a life where he might slice his own importance, to where he might relinquish this overrated control over his own destiny and perhaps be subtracted from its determination altogether? And if he continued on here? What would happen? Would he, like Harish-Harry, manufacture a fake version of himself and using what he had created as clues, understand himself backward? Life
was not about life for him anymore, and death—would even that mean to him? It would have nothing to do with death.

(Desai 233)

Above portion shows another viewpoint of multiculturalism which is homesickness. Homesickness of Biju is convincingly depicted in the novel. It portrait real emotions, feelings and desire for the homeland. Formerly, Biju wanted to live in foreign countries but after shifting there, he bears loneliness. Biju is willing to go back and wants to meet his father but it is not easy to return.

Conversation among two sisters Lola and Noni also displays multiculturalism. They are discussing existing political matters regarding Nepali and their radical attitude. They also discuss that Nehru is liable for this condition by saying that:

“This state-making,” biggest mistake that fool Nehru made.

Under his rules any group of idiots can stand up demanding new state and get it, too. How many new ones keep appearing? From fifteen we went to sixteen, sixteen to seventeen, seventeen to twenty two... (Desai 128)

*The Inheritance of Loss* is an attempts to illustrate life stuck between East and West. Characters placed in multicultural India and New York tolerates misery for their failure to reserve human relations. Desai recommended that western education may have severe outcome on human relations. Here, Desai
has discovered how human relations runs continuously in changing society of India.

Through the character of Sai desai explores multicultural perspective of life. Sai is not able to speak Hindi properly as well as she is not able to eat with her fingers. All this presents Sai’s western attitude which is not liked by Gyan.

She who could speak no language but English and pidgin Hindi, she who could not converse with anyone outside her tiny social stratum. She who could not eat with her hands; could not squat down on the ground on her haunches to wait for a bus;...felt happier with so-called English vegetables, ...Eating together they had always felt embarrassed – he unsettled by her finickiness and her curbed enjoyment, and she revolted by his energy and his fingers working the dal, his slurps and smacks the judge ate even his chapatis, his puris and parathas, with knife and frok. Insisted that Sai, in his presence, do the same.

(Desai 176)

Sai’s lifestyle has been converted to western culture. She enjoys all western belongings, like Christmas, a western festival. But, Gyan’s expression on Sai’s belief about Christmas celebrations, shows multicultural differences:
Don’t you have any pride? Trying to be so westernized.

They don’t want you!!! Go there and see if they will welcome you with open arms. You will be trying to clean their toilets and even then they won’t want you. (Desai 174)

Sai’s striking reception regarding her identity, is deceiving between multiculturalism of the globalized world. Desai represents character of Sai as a modern woman of modifying herself everywhere happily. She used to western culture, and then used to with her grandfather and finally she accepted the negligence of Gyan. This indicates multicultural approach of Sai.

Kiran Desai’s consumption of Indian language in The Inheritance of Loss imitates Indian-ness in the novel. Dialectic words, abuses of various regions, vulgar and obscene expressions are used by her in the novel. As Sharma and Tandon remarks in their work ‘Kiran Desai and Her Fictional World’.

nakhara, pakora, huzoor chhang, mia-bibi, mithai, pitaji, Angrezi

Khana, salwars, kamal ha!, Baap re!, laddoos, dhotis, jhora, pallu,

Budhoo, choksee, Neps, Namste, aiyiye, baethiye, khaiye,

ghanayawad, chukuria, chapatti, jalebi, haveli, tika. Chokra,
murga-murgi, bania, dhobi, hubshi, baat, atta, srikhand, kundan,
peepal, choolah, rasta rook, phataphat, Bilkul Bekar, Jai Gorkha,

Saag, bhai, Goras, ghas phoos, goondas, sukhtara, susu, fucking oil
Desai uses large number of Indian English words along with American English words. Desai imitates an event in the U. S. A. in which Indian owner of restaurant communicating in English over telephone. However, he is a Gujarati, he does not seem to be proud of his descent; he is communicating in English with effective American pronunciation. The conversation is given here is an example of postcolonial effect of the Indians living in abroad. More than eighteen chapters of the novel are devoted to describe uprising, depressed image of area, insufficiency, unemployment, social problems, economic problems and racism.

Kiran Desai, inherited multiculturalism from her family. Her maternal grandmother was German and grandfather was a Bangladeshi refugee. Her paternal grandparents comes from Gujarat; and her grandfather studied in England. So, she is from multicultural background. Her novel manifest her reactions to multiculturalism through portrayal of characters and social milieu. She has determinations to show influence of alien countries on the people. The novel tosses basic human values i.e. culture, religion, tradition, politics, love, tolerance, hate, fame, name and respect for each another.

Desai portrait Indian culture through changing phases, contemporary trend of foreign immigration, behaviors, language and way of life. Novel also
defines impact of modernization, globalization and national values. Desai
discloses the agony of alteration through her characters. Jemubhai’s behavior
all through novel imitates reception of foreign culture as well as he tries to show
foreign behaviors. He has changed name of his wife from Bela to Nimi.

Kiran Desai delineate *The Inheritance of Loss*, by covering a varied
selection of different nations, the past and the present, and the social, economic,
religious, linguistic, and ethnic diversity. Biju’s experiences at diverse
restaurants reflect the multiculturalism of the location enrooted in the
harmonious existence of various national cultures. Sai is the perfect for
presenting unity in diversity. She upholds East-West life carefully. She
possesses her relation very well with all the other character of the novel. The
novel specifies that people have faith in various religions and have a tendency
to exhibit their food habits. Language variances also display the range in the
novel. Kiran Desai does not forget to present and represent each facet of life; it
also focuses on global problems of human being.

The novel fills up with different character from diverse communities
and they cooperate, unite, and mingle with each other. Though, their cultural,
economic, and political variances make them distinct from each other. The
novel represents human associations, loss of culture, loss of identity, loss of
security, loss of peace, loss of harmony, loss of human values, and loss of sense,
which are essential parts of everyone’s life.
The Inheritance of Loss goes under dark clouds in the lives of the characters and the truth is that the world is full of discrimination, isolation, and cultural variances, but it does not mean that aspirations do not exist. The novelist reveals, not just personal experiences, but the dealings of acknowledgment among migrants, exile, and aliens who all fight with the burden of history. The novel discovers the convincing image of Indian society, which has been stuck in poverty, illiteracy, unemployment, cultural clashes, traditional morals, customs, practices and multiplicity of languages. Kiran Desai very competently stressed the East and West socio-cultural condition in the novel.