

**Failure of Multiculturalism in Kiran Desai's *The Inheritance of Loss***

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## **Discussion on Multiculturalism**

*The Inheritance of Loss* is a novel that sprawls across two continents set in 1980s. The novel focuses on Jemubhai, a former judge, his teenage granddaughter Sai and their cook—who live in a rapidly deteriorating house in the north-east Indian town of Kalimpong – and the cook’s son Biju who has gone to find prosperity in the United States. The novel also features Sai’s neighbors including the Anglophiles Nona and Lola, and Sai’s Nepalese maths tutor Gyan, with whom Sai quickly falls in love.

*The Inheritance of Loss* sets these characters against the political turmoil of the Himalayan region. The Gorkha National Liberation Front is fighting for independence, which results in neighbor turning against neighbor. Biju’s experiences as an Indian immigrant in the United States provide a contrast to the slow westernization of rural India. Amidst these global themes, the novel provides a personal insight into the past and present life of each character, and in particular how their individual pasts dictate their present and future. This interweaving of micro and macro themes, expressed in rich and eloquent prose, enables readers to understand the desolate lives of these characters against a wider social, economic and political backdrop.

*The Inheritance of Loss* is ultimately an exploration of how multiculturalism and the meeting of the East and West brings change, but not always progress because we are all bound by our past.

The novel basically deals with many issues like globalization, multiculturalism, economic inequality, fundamentalism and terrorist violence. Though the novel deals with so many burgeoning issues, the researcher will focus

upon the issue of multiculturalism and its failure. Particularly, researcher deals with how multiculturalism fails to incorporate and embrace the positive strengths of different cultures existed in various countries. For example, Gayn in India and Biju in America suffer from crisis in their cultural identity which signifies that the cultural dimension is always guided by power and there would be the dominance of one culture over other.

The novel has strongly demonstrated the different cultures and the people from different societies but it seems that the novel has failed to develop the cultural interchangeability.

Desai's *The Inheritance of Loss* takes a skeptical view of west's consumer-driven multiculturalism. Such multiculturalism, confined to the western metropolis and academe, does not begin to address the cause of extremism and violence in the modern world. Consequently, cultural conflict, violence, hate, egoism, and inhumanity are commonplace in the world today.

So, the concept of multiculturalism is defined in term of facilitation for the west themselves, not in the real meaning of flourishing it into a graceful and respectable entity. The first world has been cheating the third world by throwing a hollow premium and their elucidation of multiculturalism, is no more than the gimmick and fake. Therefore, such concept of westerners regarding the multiculturalism is responsible to promote the causes of terror and violence in the contemporary world; instead of demoting.

Rushdie uses an American city (Los Angles this time) to symbolize the heartless anomie of the new globalized culture. This demonstrates that despite the annual flow of immigrants to USA, there seems lack of building on a culturally

sound background for multicultural society. And, the Americans claim of multiculturalism in their country is no more than hollow dream.

Similarly, Desai fails to get readers to connect and identify with the characters, much less care for them. The story lines don't run together smoothly and the switching between character narratives is very abrupt. Moreover, all of these characters struggle with their cultural identity and the forces of modernization while trying to maintain their emotional connection to one another. Desai deftly shuttles between first and third worlds, illuminating the pain of exile, the ambiguities of post colonialism and the blinding desire for a better life.

So, the tussle of modernization and the identity seeking characteristics of characters in the novel is a contradictory aspect which creates a situation to dissolve the multiculturalism since the globalization regards the people as a member of the world not as a citizen of the state. It has proven that different cultures are in crisis of existence in a sense that of achieving the better life especially for the people of the third world, they have been continually assimilating themselves into another culture. Further, it is apparent that the first world has powers and politics which surely dominate the third world. Therefore, the third world's cultural identity is always in crisis.

At times, it appears to rejoice in the intermingling of cultures; at others it seems to inspire a wistful melancholy. The painful experiences of characters in the novel reflect the breaking of common principles, ideas and spirit of cultural diversity as well as multiculturalism in this present world. In this regard, it questions Desai whether she feel liberated or limbo-ed by her odd citizenship.

The above mentioned analysis and critical interpretation have viewed the novel from multifarious perspectives. Similarly, I would like to prove how multiculturalism has failed in the global context in Desai's novel.

The novel is filled with scene of ambivalence and the novel deals with the theme of loss and realization of loss. Here loss refers to that, loss of cultural identity along with other losses. And, every characters shares common parallel experience. In the novel, Sai and Gayn lose their innocence as well as their love amidst the turmoil. The justice sahib loses his identity, his family as well as his dog, mutt, in pursuit of an Anglicized life style. The cook loses his son and wife in service of judge. Biju loses every thing in pursuit of a better life in abroad.

Despite so many issues the novel deals with, the focus of the dissertation is on the issue of multiculturalism. It is because; multiculturalism has become a striking terminology not only in literature and art, but also an issue in education, sociology, anthropology. Further, multiculturalism is a newly developed concept that always promotes the individual existence of any culture. On the other hand, multiculturalism follows the notion of the distinctiveness of each culture, each and every things separate from others which is challenged by modern anthropology which has emphasized time and again the lack of any substantive boundary between cultures.



## Cultural Studies

Cultural studies is an academic field that draws various perspectives from different fields and tries to analyze these perspectives from different corners. Cultural studies explores culture as the signifying practices of representation within the context of social power. It is a set of practices constituted by the 'language game' of cultural studies (Barker, 4). It is very hard to find the dividing line to separate cultural studies from that of other disciplines. Cultural studies always have been a multi or post-disciplinary field of enquiry which blurs the boundary between itself and other 'subjects'. Though it draws upon the subjects like physics, sociology, linguistics, etc, it is neither of them. So, Bennet says, "Cultural studies are an interdisciplinary field where the perspectives from various fields can be selectively drawn to examine the relationship between culture and power" (Quoted in barker, 6). It is a loosely connected group of tendencies, issues and questions rather than a tightly coherent and unified concept of fixed agenda. The cultural studies has been employed in variety of academic disciplines like sociology, anthropology and literature in a range of geographical and institutional spaces but it is very difficult to define the term cultural studies actually what it does mean. But Hall observes, "By culture, here I mean the actual grounded terrain of practices, representation, languages and customs of any specific society. I also mean the contradictory forms of common sense which have taken root in and helped to shape popular life"( Quoted in Gramsci, 439).

According to Hall, "Cultural studies seeks to make the matters of power and politics i.e. to an exploration of representation of and for marginalized social groups and the need for cultural change" (Quoted in Barker, 5). Cultural studies pays more

attention to the issue of representation. It represents the society and how the things happen in the society. Further, it also shows the cultural formation in the society and the relationship of culture with other social practices such as economics and politics. Language is the core concern of cultural studies, so the cultural studies have to explore how meaning is generated symbolically in language as a signifying system.

Now the cultural trends are proceeding towards globalization and this globalization is grasped in terms of the world capitalist economy, the global information system, the nation –state system and the world military order (Barker, 155). Along with this, “Economic expansion in globalization generates the cultural transmission as well. So globalization is not just an economic matter but is concerned with issues of cultural meaning. While the values and meanings attached to place remain significant, are increasingly involved in networks that extend far beyond our immediate physical location” (157). It is said that the process of globalization is the process of cultural homogenization and it involves the loss of cultural diversity. It stresses the growth of sameness and a presumed loss of cultural autonomy which is a form of cultural imperialism and this argument revolves around the alleged domination of one culture by other. Likewise, the principal agent of cultural synchronization are said to be transnational corporation. Consequently, cultural imperialism is the outcome of a set of economic and cultural process implicated in the reproduction of global capitalism. And it is said that culture comes to play an increasingly significant role in a new globalized disorder. Waters argues, “Globalization is most advanced in the sphere of culture and sign can more easily span time and space than material goods and services. As a result, we can expect the economy and the policy to be globalized to the extent that they are culturalized, that is, to the extent that the exchanges that take place within them are accomplished

symbolically” (9). The process of globalization creates the cultural ‘hybridity’ that commonly refers to “The creation of new trans-cultural forms within the contact zone produced by colonization”. And, globalization and hybridization of culture preferred concepts of imperialism and homogeneity at the dawn of twenty first century. The theme of hybridity is explored within cultural studies in relation to identities, music, youth culture, dance, fashion, ethnicity, nationality, language and the very concept of cultural. Hybridity is one of the repeated motifs of cultural studies from Derridian deconstruction through postmodernism to exploration of ethnicity and post-coloniality.

Race, ethnicity and culture are considered as the form of cultural identity. And cultural identity is the central theme to cultural studies. Identity is meant the idea that is not fixed but created and built on, always in process, a moving towards rather than an arrival. But cultural identity reflects towards the social position. Identities are totally social construction and cannot exist outside of cultural representations and acculturations. There is no such a culture that does not use the concept of cultural identity. As Barker asserts, “Cultural studies tries to explore the shifting of character of cultural understanding of race and ethnicity in terms of representation and the cultural politics of race as a politics of representation, the changing form of cultural identity associated with ethnicity, the intersection between class, race, and gender and the cultural legacy of colonialism” (246-47). And, representation raises the question of inclusion and exclusion. As such, it is always implicated with the question of power. On the other hand, Dyer (1977) points us to a useful distinction between types and stereotypes: “Types act as general and necessary classifications of persons and roles according to local cultural categories and stereotypes can be understood as vivid but simple representations that reduce

persons to a set of exaggerated, usually negative, characteristics”(264).

Representations are constitutive of culture, meaning and knowledge. And, after Foucault, knowledge is always implicated in questions of social power. He stresses that power is also productive and enabling and that power circulates through all levels of society and all social relationships. Cultural politics is concerned with the issues of power. The issues like cultural politics and representation generate the diaspora situation where a person faces the situation of ‘invisibility and namelessness’ and that is due to the lack of power to represent themselves as complex human beings and to challenge the negative stereotypes that abound. And such problem will force to the multicultural society where there will be existence of various cultures at once. Also, multiculturalism begins in identity politics .Taking multiculturalism personally is a way to move in and beyond identity politics though the condition makes politics a recurrent necessity.

The term multiculturalism is recently developed in many academic fields. As the different people from different fields define it in their own way, the single term has been many things to many people. So, the term is ambiguous within itself and has been actually derived from the adjective ‘multicultural’ as well as particularly used in the phrases like ‘multicultural curriculum’, ‘multicultural education’ and ‘multicultural society’. Multicultural society denotes the existence of various cultures in a society. Basically, the discussion of the term obviously includes the common language, a shared history, a shared set of religious beliefs and moral values and shared geographical origin all of which taken together define a sense of belonging to a specific group. Multicultural society follows the notion of the distinctiveness of each culture, each and every thing separated from others which is challenged by modern anthropology which has emphasized time and again the lack of any

substantive boundary between cultures. The movement known as multiculturalism has taken two distinct directions .It is seen that the term multiculturalism always appears to be controversial; it celebrates the individual identities of each culture and ethnic group which sometimes is called ethnic revitalization and it seeks to preserve the cultural practices of specific groups. In addition, it gives emphasis on globalization of culture where the cultural identity is determined by membership of the group that a person belongs to. So to speak of multiculturalism is to speak of society i.e. a state, a nation, a country, a religion –composed of people who belong to different cultures. On the other hand, it sees the identities of individuals as primarily cultural, determined by their membership in a group, and not as the expression of self –consciousness. Multiculturalism celebrates differences between cultures, races, castes, rituals and other social activities. The multiculturalism or cross-cultural ethos shows a distinct and deep awareness of the social, economic and cultural realities. It is multiple in forms and always represents the multicultural ethos. Multiculturalism generally shows a distinct and deep awareness of the social, economical and cultural realities .It represents the multicultural ethos with multiplicity in thematic patterns. Multicultural perspective is considered as very important literary characteristics by most critics and thinkers because of its ability to widen and enlarge the frontiers of thought in people. Multicultural forces reconsidered of many issues that were presumed to be post enlightenment auspices. This consideration inserts itself in to the contemporary questioning of the modernity. As the term is broad there are various words to describe the same phenomenon, the popularity of the term ‘multiculturalism’ is increasing to denote the plural society. For example the word ‘cosmopolitan’ also used to define the society containing the citizens who have come from all four corners of the globe and settled there. But, the

reason behind this popularity is its vagueness and interdisciplinary feature. Culture now is celebrated with a distinctive way of life which despite all its deficiencies speaks directly an individual's sense of identity and belongingness. So the term not only creates the differences but also recognizes those differences as springing from a universally shared attachment of importance of culture and to an implicit acknowledgement of the equality of cultures (Watson, 2). Generally each country faces the problem of multicultural environment which is truly difficult to manage. If a country is multicultural society and the people are bound up with their cultural identity then the state either should follow monoculturalism or multiculturalism in order to save the state. The nation that adapts the monoculturalism it may lead to the genocide since there is no any root of other cultures except the single one dominating the state. To support this, If a nation is a multicultural society and a person's sense of self is worth intimately and unavoidably bound up with their cultural identity, then the state, if it wants the nation to survive, can do one of two things. It can try to destroy the multicultural dimension of the society by rooting out all cultures other than a single one which will become dominant. At the extreme this leads to the kind of genocide (Watson, 3).

An alternative way to save the nation, there should be opportunities to celebrate and encourage multiculturalism where the people themselves are proud of their own cultural heritage. They are unwilling to accept the culture endorsed by the country. In such a country people will always be aware of the cultural diversity and sense of local belonging.

Even so, some of the countries are still rejecting the concept of multiculturalism in the sense that the minority groups will revolt for their own cultural identity breaking the fragile unity of the country so as to maintain the

cultural equality and diversity in the state. As we know that multiculturalism is between liberal western universalism and cultural loyalties in a worldwide setting. The tension is clearly evident in many of the developing societies with tradition and cultural beliefs. Thus, one common factor that emerges here is that of thematic concerns which is a question of a distinct identity. All societies today are culturally heterogeneous in different degrees. The influence on their languages, aspirations and patterns of consumption, life–style, self-understanding and innermost fears is often so subtle and systematic that they do not even notice it. A culturally homogeneous society whose members share and mechanically follow an identical body of beliefs and practices is today no more than an anthropological fiction. In some societies cultural heterogeneity is not a result of contingent external influences but communally grounded. These societies include several more or less well organized cultural communities, each held together by a distinct body of ideas concerning the best ways to organize significant social relations and lead individual and collective lives. Such societies are called multicultural ranging “From domestic contacts to global interactions” and “Between hegemonic western culture and developing non western societies” (Dall Mayr, 14). Culture itself is a vague term as it derives its authority from different sources. Among them two are currently most important. Some cultures are based on their authority from religion and demand respect deemed to be due to religion. And, some others are ethnically based and demand respect because they are bound up with the life and history of specific ethnic groups. In some others ethnicity and religion are integrally connected and provide a complex source of legitimacy. It means multicultural societies could be multi-ethnic or multi-religious or both. Ethnicity and religion are different in nature. Multi–ethnically constituted multicultural societies raise different kinds of problems to those raised

by multi religiously constituted multicultural societies. As Graff and Bruce writes, “Within cultural studies, the aim of cultural criticism is something more than preserving, translating and interpreting culture or cultures. Rather, the aim is to bring together in a common democratic space of discussion, diversities that had remained unequal largely because they had remained apart” (434-35).

Nationalism and multiculturalism are two terms which are loosely connected where the emphasis in one term automatically de-emphasized the other one. To Watson, “Nationalism was significant in the first half of the century. It was instrumental in persuading populations within the boundaries of one nation to mobilize against those of another or in colonial circumstances to expel from within the national dominant groups” (18). After the Second World War and the period of decolonization in the 1950s that multiculturalism began to make its impact in Asia, Europe and America. Due to colonization, the feeling of nationalism gradually appeared in the mind of people in India and Tanzania, and people became aware of their identity and respect associated with nationality. However, after decolonization a nationalistic movement will come into force and national boundaries some what will seem to be more or less fixed. Especially, political parties, governments, movements will cause to create sentiment of national unity in people. Therefore, the impact of such breakthrough will be seen in a national unity. Consequently, within the nation the voices of different groups will rise from the surface and different castes, communities, classes, religious groups and ethnic associations will surely begin to discover new foci as the source of their identity and self respect. But identity is a matter not only of self description but also of social ascription. Giddens argues, “Social identities are associated with normative rights, obligations and sanctions which, within specific collectives, form roles. The use of standardized



marker, especially to do with the bodily attributes of age and gender, is fundamental in all societies, not withstanding large cross-cultural variations which can be noted” (282-83). The terms "intercultural" and "interculturalism" are preferred to "multicultural" and "multiculturalism" because the former seem to more accurately suggest the action of connecting or communicating issues, notions, beliefs, values, and understandings among and between different cultures

The disappearance of language of many minority groups shows that the same phenomena will occur in the field of culture as well. It is claimed that cultures are to fast disappearing and it is taken as the consequences of globalization.

Multiculturalism in terms of diversity and differences appear to be under threat from global convergence. The impact of globalization can not only be seen in the field of culture but also in field of production and consumption that affect the global capitalism. To Watson, “The clearest evidence of such globalization comes from the changes in consumption pattern through the world. The ubiquitous of coca cola as well as McDonald are the best known examples of this trend” (69). The outcome of these global trends is the death of local creativity and locally specific goods and their replacement by reflecting western cultural preferences. Multicultural world exists between the world of capital and the national state in this era of global capitalism, and this relation could be defined as “auto-colonization” where in the direct activity of multinational capital we need not do anything with the opposing standards between metropolises and colonized countries, therefore, these global companies serve as instruments to connect those nations which are under the threat of global capitalism.

In this regard, naturally, multiculturalism is the ideal form of global capitalism’s ideology; it is an attitude which forms an empty global position where

any local culture is discussed, in the same way that a colonizer treats a colonized people as the “indigenous” whose nature must be studied attentively and with “respect”. In other words, the relationship between traditional imperialist colonialism and capitalist global auto-colonization is the same as the relationship between Western cultural imperialism and multiculturalism: and just as global capitalism includes the paradox of colonization without the colonized countries, so multiculturalism offers a protection of Euro-centric distance and/or the respect for local cultures without having any roots in its own particular culture.

### **Cultural Identity**

The central theme of cultural studies is the cultural identity. Our identity is generally determined on the basis of past and present circumstances. Barker argues, “A snapshot of unfolding relating to self-nomination or ascription by others. Thus cultural self identity can be understood as a description of ourselves with which we identify. Social identity would refer to the description others have of us. Cultural identity relates to the nodal points of cultural meaning, most notably class, gender, race, ethnicity, nation and age” (476). We live in social context where there is the relationship among the people in the same society. And this relationship in the society is commonly understood as socialization or acculturation. Without acculturation we would not be a person as we understood that notion in our everyday lives. In Balibar’s words, “Identity is never a peaceful acquisition: it is claimed as a guarantee against a threat of annihilation that can be figured by another identity or by erasing of identities” (186). Identity is the things that should be created and built on which is never fixed. Though it is always changing it reflects towards the social position. It is the complete social construction and cannot exist outside the cultural representation and acculturation. We cannot find the culture

which lacks the concept of cultural identity. But identity is the matter of self description as well as the social ascription. As Giddens argues: “Social identities are associated with normative rights, obligations and sanctions which, with in specific collectives, form roles. The use of standardized markers, especially to do with the bodily attributes of age and gender, is fundamental in all societies, not withstanding large cross-cultural variation which can be noted (282-83).

Cultural identity is generally produced with in the relationship between similarity and difference. It is a continually shifting process and the point of difference around which cultural identity form are multiple. They include identification of class, gender, sexuality, age, ethnicity, nationality, political position, mortality, religion etc and each of these discursive positions is itself unstable. So the meanings of different aspects are changing but never finished or completed. In Hall’s notion, “Persons are composed not of one but one of several, something contradictory identities. The subjects assume different identities at different times, identities which are not unified around a coherent self. Within us are contradictory identities, pulling in different directions, so that our identifications are continually being shifted about if we feel that we have unified identity from birth to death, it is only because we construct a confronting story or “narrative of the self” about ourselves (277).

The identities are socially and culturally constructed therefore cannot exist beyond cultural representation. Memory, fantasy, narrative, myth and so on result in creation of identities. Thus the cultural identities are the point of identification or future which is made within the discourse of history and culture.

To sum up, cultural identity always directs people positively toward preserving and protecting their cultural identity and existence. Such identity and

existence constitute a base for multicultural society as well as nation. An identity seeking endeavor not only enhances the intercultural respect, interconnectedness and co-existence among different cultural groups but also makes them understand different cultural orientations, ways, values, beliefs and traditions. If these actions and endeavors go opposite to the spirit of multiculturalism, then the dream of multicultural world will be a matter of far cry.

### **Contact Zone**

The term contact zone is loosely defined as the social spaces where different cultures meet, clash and struggle with each other in order to preserve one's own identity. It is a place where two languages and cultures meet, interpret and misinterpret each other. The idea of contact zone is developed by Mary Louise Pratt in her seminal book *Imperial Eyes*. Contact zone is a social space marked by the spatial and temporal co-presence of subjects previously separated by geographic and historical disjuncture and whose trajectories now intersect. Pratt writes, "Contact Zones are the social spaces where disparate cultures meet, clash and grapple with each other, often in highly asymmetrical relation of domination and subordination – like colonialism, slavery or their aftermaths as they are lived out across the globe today"(4). It presents how subjects are constituted in and by their relations to each other. IT also talks about transculturation which is like a phenomenon of the contact zone. Arts of the Contact Zone connect with each other because in certain way, they talk about different ways of seeing the world as well as other's points of view.

To put it in a nutshell, as the meeting and connecting of different cultural identities in social spaces do not free form blames, hates, aggressions, humiliation and cultural proudness, such behavior and activity among these cultural groups do

not succeed to lay a foundation of multiculturalism, and destroy the destiny of multiculturalism.

### **Hybridity**

Hybridity commonly refers to the creation of new transcultural form in which contact zone is generally produced by colonization. Further, it is the cross-breeding of two species through grafting or cross-pollination to form a third, 'hybrid' species. In English literature's view, it is a colonial experience. In western version, it is simply a consequence of orientalist project. In colonial society, there emerges a binary relationship between the people of two cultures, races and languages, and such relation produces a hybrid or cross-cultural society.

Moreover, it is the cultural cross-over of various sorts emanating from the encounter between colonizer and the colonized. It is a notion of ambivalence which is the mixture of the colonizer and the colonized, where colonized people work in the consent of the colonizer. Ashcroft, Bill, Griffiths and Tiffin assert, "It describes the complex mix of attraction and repulsion that characterizes the relationship is ambivalent because the colonized subject is never simple and completely opposed to the colonizer" (12). In this regard, cultural identity always emerges in contradictory and ambivalent space is a hierarchical 'purity' of cultures.

It is in-between space that carries the burden of meaning and culture makes the notion of hybridity so important. Barker writes, "The mixing together of different cultural elements to create new meanings and identities. Hybrid destabilizes and blurs established cultural boundaries in a process of fusion or creolization" (481). So, hybrid cultures exist in the colonial society where there is the representation of in between-ness between colonizers and colonized. Therefore, hybridity is an expression of everyday life in the post imperial era.

Succinctly, hybridity destabilizes cultural background and generates vague impression in the characters thereby fail to accept owl's and preserve other's culture leading to failure of multiculturalism.

### **Diaspora**

Diaspora is the voluntary or forceful movement of people from their homeland into new regions. It is also considered as a result of colonialization where colonialism itself was a radically diasporic movement. As Barker asserts, "The concept is concerned with the ideas of travel, migration, scattering, displacement, homes and boarders. It commonly, but not always connotes aliens, displaced persons, wanderers, forced and reluctant flight" (478). In English Literature it came to be a very cultural specific term. The new concept of diaspora insists the idea that it details the complexity, diversity, and fluidity of migrant identities and experiences in a more realistic way the older concept of the term. It is a dynamic network of communities in the field of cultural studies without alleviating to an original homeland or essential identity. These days the term has been used in the studies of race and ethnicity to describe a range of cultural affiliations connecting others groups who have been dispersed or migrated across national boundaries. The experience of diasporic life is the experience of trauma of exile, migration, displacement, rootlessness, and the life in a minority group preoccupied by some sense of loss, some urge to reclaim, to look back. As Rushdie writes, "I've been in a minority group all my life-a member of an Indian Muslim family in Bombay, then of a Mohair-migrant-family in Pakistan and now as a British Asian"(4), creating an 'Imaginary Homeland' and willing to admit, though imaginatively, that s/he belongs to it. The forceful cultural displacement of people which is ultimately necessary to accept the provisional nature of all truths and their identities are at once plural and

particular. The people in Diaspora always feel their spaces as the spaces of in-between. As Hall argues, “The diasporic experience ...is defined, not by essences or purity, but by the recognition of a necessary heterogeneity and diversity; by a conception of ‘Identity’ which lives and through, not despite, difference; by hybridity. Diaspora identities are those which are constantly producing and reproducing themselves, a new, through transformation and difference” (119-20).

The diasporic situation may become a good ground for flourishing multiculturalism only when diasporic people feel themselves an integrated and inseparable entity of wherever they are living; otherwise it breaks the basic constitution of multiculturalism.

### **Representation**

Representation is generally defined as using one thing to stand for another. It describes the signs that stand in for and take the place of something else. It is through representation people know and understand the world and reality through the act of naming it. *The Oxford English Dictionary* defines representation primarily as "presence" or "appearance". Though the term is ubiquitous, the foundational concept of representation is brought from cultural theory. And it is generally related with the notion of “memory” or “interpretation” which encompasses each and every phenomenon of cultural studies. Barker says, “Representation is constitutive of culture, meaning and knowledge” (487).

For Foucault, representation is closely related with discourse and the discourse is inseparable from power. Further the knowledge of something is the form of power. Following Foucault’s point, Said argues that images and stereotypes about the east are formed by western discourses with aiming at governing and controlling the orient. Said’s orientalism explores how the east-the ‘orient’, is

created through western discursive practices which can however, be known by the dominant discourse of the west and thus assimilated in practices pronounced as inferior or 'the other' as it does not come up to these representations. As Said argues, "Orientalism can be discussed and analyzed as the corporate institution for dealing with the orient—dealing with to by making statements about it, authorizing views about it ,describing it, by teaching it, setting it, ruling over it; in short orientalism as a western style for dominating restructuring and having authority over the orient" (Said, 3). In the absence of representation, people do not become able to understand the sign, meaning, and interpretation of culture, reality, and the world. This in real sense is the failure of multiculturalism.

### **Power**

The concept of power is associated with Michel Foucault as he understands power relates not with repression or inhabitation or straightforward domination but as working through institutionalized and accustomed discourses which open up delimited form of action, knowledge and being. Likewise, it is often discussed in term of coercion, racial inequality, and intractable relations conflict. It is a kind of privilege by which one dominates other in order to meet the personal ends.

Whenever one group of people accumulates more power than another group, the more powerful group creates an environment that places its members at the cultural center and other groups at the margins. People in the more powerful group (the "in-group") are accepted as the norm, so if you are in that group it can be very hard for you to see the benefits you receive. In addition to, you may feel insecure, unsafe, disrespected, unseen or marginalized. You know you have to tread carefully.

Of course, a culture of power also dramatically limits the ability of those on the margins to participate in an event, a situation, or an organization. They are only



able to participate on unfavorable terms, at others' discretion, which puts them at a big disadvantage. They often have to give up or hide much of who they are to participate in the dominant culture. And, if there are any problems it becomes very easy to identify the people on the margins as the source of those problems and blame or attack them rather than the problem itself. In a nutshell, culture of power does not preclude us from creating subcultures of power that, in turn; exclude others who are even more marginalized than we are.

Indeed, when there is a role of power domination of a specific culture over a less one, the conflict, hate, struggle, hostility, ego and aggression are very likelihood and which lead to the breaking of multicultural society.

Despite the vagueness of cultural studies, it is an academic field where it studies and explores culture as the signifying practices of representation within the context of social power. The existence of cultural identities relies on the impact of globalization which determines the very nature of culture. Globalization partly may promote the cultural identity and partly lead to the cultural hybridity. Although culture represents certain race, ethnicity, gender and origin, it does not go beyond the domination of power. Power, on the other hand, also influences the trends of multiculturalism in the era of globalization. Therefore, depending upon the above mentioned tools; I have preceded my task to analyze the text under the title of 'Failure of Multiculturalism' in the *The Inheritance of Loss*

## **Failure of Multiculturalism**

The novel, *The Inheritance of loss* primarily is an attempt to explore the pain, sufferings, sorrows, grief and distorted feeling of the immigrants and exiled people due to unfairness of the world. Here, the characters are always in search of their own cultural identity and their representation. The novel encompasses the various theories to demonstrate issues vividly from different perspectives and lens. Desai touches many different issues throughout the book like, globalization, multiculturalism, inequality and the different forms of love and hate relationship among the characters. She mostly focuses on the issues like injustice of poverty, the inadequacy of nationalism, and the evils of globalization to spend any real time with her characters. Desai is eager to express detail and reflective wisdom regarding the history of colonialism which generates the slow burn of humiliation and hence the characters dwell with the question of identity and alienation at home as well as abroad. Each individual character carries an important role that ultimately supports an issue that she raises in the novel. For example, Sai and Biju are shown as the failure in term of assimilating two different cultures, similarly, the judge represents the concept of colonial legacy and the activities that GNLF shows is regarded as the influence of American influence of neo-colonialism. Though Desai has presented various theories at once, the cultural happenings are the core issues which ultimately result in the failure of multiculturalism as the characters are unable to respect and accept the other cultures as their own.

The colonialism begins to inculcate its ideas, systems, cultures, educations in colonized youths with gradual poisoning. Then, such idea, system, education, and culture are embedded in colonized people. In turn, colonized reflect the colonizer's

character, vision, in their behaviors and characters. Consequently, colonizers begin to generate a network of social, economic, educational, cultural as well as religious domination over the colonized nations. And, the colonized people internalize such domination as a natural process or phenomenon. Particularly, education policy that colonizers introduce for the colonized people aims to destroy and break the social harmony, national integration, unity, and cultural heritage so that the colonized people behave as if they are no different from those of colonizers. Further, colonizers always use the intellectual, academic and educated people as instrument to bridge the gap between colonized and colonizers in term of seeking out the stability of their colonial regime. In this regard, the endeavor that Desai made in her book and characters is no more than the colonial legacy in which she has reflected the perspective, version spontaneously in favor of the westerners neglecting easterners, even her own mother land, India.

Desai has an embedded colonial legacy since she uses the English language to express her perspectives although most of the post colonial writers have used the languages of their own. Although language is considered to be the vital tool for the creation of cultural identity and national identity, Desai has used oppressor's language for dominating oppressed countries like India, Nepal, and Pakistan as well as African countries. It is questionable that why Desai could not use oppressors' language as a reaction against themselves but she has failed to do so, rather she has stood as an agent of colonizer. It has been proved that she herself does not have her own cultural identity since she is embedded in colonial culture. Hence, she has no sense of her cultural identity.

Regarding the issue, most of the post colonial texts, philosophy and literature pursue colonial legacy. But unfortunately, Desai fails to address the spirit of post

colonial theory as being a citizen of an oppressed country. Desai is expertise herself and analyzes political turmoil in her ancestral country. In describing political turmoil she has grasped the root of separatist movement gaining strength in Panjab, Jharkhanda, Assam, Sikkim, and many other states of India. However, it seems that she has a political immaturity in the sense that she does not know the meaning of good neighboring relationship while dealing with the issues.

Desai has cited the different texts and gathered knowledge which seems to be the work of contemporary British and American writers on the issue of south Asian regions. Desai seems to represent the south Asian countries as the same the westerners deal with. Nepal has been abbreviated as 'Neps' time and again to indicate Nepali people, the Katmandu, the capital city of Nepal, is described as a place for growing insurgents for India, a place for selling and buying weapons as a black-market, but it rarely indicates everyday disorders, chaos, mass killings, robbery which are commonplace in most of the Indian cities.

Kathmandu, was a craved wooden city of temples and palaces, caught in a disintegrating tangle of modern concrete that stretched into the dust and climbed into the sky. He looked in vain for the mountains; Mt Everest- where was it? He traversed along flat main road into a knot of medieval passages full of the sounds of long ago, a street of metal workers, a street of potters, melding clay, straw, sand, with their bare feet; rats in a Ganesh temple eating sweets ( 181).

Desai has an illusionary mindset regarding Nepal and India due to the archives collected by England and America. She seems to be unable to understand the Nepali traditional culture and heritage which is also the part of Indian ancient tradition and there is a deep relationship between Nepal and India in term of cultural heritage and commonality. Therefore, she is unable to portray the mutual relationship between Nepal and India and the much more sensitive issue of Indians of Nepali origin who are still treated more as Nepalese than as Indian citizens.

When the judge hires a tutor for her granddaughter Sai, they expect it to be Bengali or somebody else. Because it would be in their mind that a Nepali can not be a tutor, intellectual people who can teach even a school level student.

It is strange the tutor is Nepali” the cooked remarked to Sai when he had late. A bit later he said, “I thought he would be Bengali” “Hm?” asked Sai. How had she looked? She was thinking. How had she appeared to the tutor? The tutor himself had the aspect, she thought, of intense intelligence. His eyes were serious expression, and his hair was curly and stood up in a way that made him looked comic. This seriousness combined with the comic she found compelling (73).

It is clear that colonizers have a mindset regarding people of the colonized countries and often regard them as fighting for stomach problems, since the colonized people have been exploited in different ways such as a potter, soldiers and cooks during the first and Second World War. Although Nepal has never been colonized in the history, its resources and human man power had largely been utilized and exploited during the period of first and Second World War time by manipulating the Nepali weak regime by British. So, Desai herself is living in England studying colonial

profile, in turn her mind falsely reflected the Nepali as a soldier, potter, and Kanchha.

Everyone knows,” said cook. “Coastal people eat fish and see how much cleverer they are Bengalis, Malayalis Tamils. Indian they eat too much grain and it slows the digestion—especially millet- forms a big heavy ball. The blood goes to the stomach and not to the head. Nepalese make good soldiers, coolies, but they are not so bright at their studies not their fault, poor things (73).

Desai goes against the basic nature of human culture and tradition. She does not know that humiliation, hate, insult and wick name does devastate base of multiculturalism rather than promotion of it. Indians tradition, cultural heritage, and national resources were seriously devastated by westerners. In the name of establishing the colonial practices, the westerners praised, and commended Indians, who were living in shore and coast of the sea, as an intellectual and clever in order to expand the empire into the inner India. Because to get supported and sheltered by the people of coast, they appreciated those people but inner Indians were not the major goal of their intent to get supported since inner India was divided into various states. Therefore, Desai has no more knowledge than the time of British regime in Indian, and with dilemma and perplexity she has vomited the controversial outlooks regarding the people India themselves.

Colonial legacy has a strong impact on the colonized countries and their people. Consequently, colonized people always enchant the colonizers and their countries, and think to be a part of them and even happy to be so.

Angrezi khana. The cook has thought of ham roll ejected from a can and fried in thick ruddy slices, of tuna fish soufflé, khari biscuit pie,

and was sure that since his son was cooking English food, he had a higher position than if he were cooking Indian (17).

This portrays the devastation of cultural identity of colonized people, and the successes of colonizers in making people blind in pursue of their food cultures as ranking the best one comparing person's own. As a result, the individual feels smart, thinks superior in working and doing the tasks of the colonizers. It is apparent that the same meaning can be found at present while somebody drinks coca. It is the ultimate success of colonizers intents in spontaneous imposition of their values, beliefs and cultures.

Whether colonial legacy promotes or decreases the harmony of cultures. Society is the major issue in Desai's book. If it promotes the harmony, develops understandings, works for cultural prosperity and maintains equal cultural diversity, then why different people from different cultures do not have courage to live equally as maintaining the basic standard of human beings, why the one country, culture, and feeling of identity is superior to another, and why people from one country hate another are the prime questions to multiculturalism in Desai's novel.

Instead of energizing the promotion of cultural diversity, the multiculturalism is diverted toward the breaking of cultural harmony and integration, and has played a role in increasing hate, apathy, enmity and antagonism among the cultural groups and members in the novel. These all indicate that Desai's novel has utterly become failed to show the harmonious relationship among the cultural diversities. So, it is the failure of multiculturalism increasingly in this advanced and globalized world.

Power and knowledge are intertwined with each other. Knowledge is imposed on the basis of power and power is advanced on the basis of knowledge. We witness the world that power shapes the mind of people and legitimates the knowledge as

truth which becomes an inherent reality for those who are innocents, backwards, powerless and less privileged. Discourse on any issue generates power which easily misleads the people to believing something as true whatever the reality may be. One of the functions of discourse is to create the concrete realities out of imagination and deliberation through manipulating the language and information. However, Foucault's views on the links between power and discourse have become influential: rather than a privilege that an individual person possesses, power is a network of relations constantly in tension and ever present in discourse activity. It is exercised through the production, accumulation, and functioning of various discourses (Cited in Coroson, 1998). As a powerful culture dominates other powerless culture, then it raises the question to the sustainability and harmony of multiculturalism.

Similarly, whenever one group of people accumulates more power than another group, the more powerful group creates an environment that places its members at the cultural center and other groups at the margins. People in the more powerful group are accepted as the norm, so if we are in that group it can be very hard for us to see the benefits we receive. The problem with a culture of power is that it reinforces the prevailing hierarchy. When we are inside a culture of power we expect to have things our way, the way we are most comfortable with. We may go through life complacent in our monoculturalism, not even aware of the limits of our perspectives, the gaps in our knowledge, the inadequacy of our understanding. Therefore, especially people in powerful culture do not think and behave beyond their mindset. Most of the characters in the novel demonstrate and reflect the mindset and their cultural hierarchy. These mindset and cultural hierarchies break the ground of multiculturalism and its existence.



Considering the power hegemony in Desai's book, power plays a dominant role in making people an unconscious slave and servant. Consequently, power damages the critical understanding of people on themselves and distorts their selves including identities which result in loyalty and devotee to the privileged and powered groups. In turn, the oppressed people feel happy and pleasure to serve those powered groups without considering their selves, cultural identities, and dignities. These all lead to a wretched and languished life even in and out of the homeland;

Except us. EXCEPT US. The Nepali of India. At that time, in April of 1947, the communist party of India demanded a Gorkhasthan, but the request was ignore...we are laborers on the tea plantations, coolies dragging heavy loads, soldiers. And are we allowed to become doctor and government workers, owners of the tea plantation? No! We are kept as a level of servants. We fought on behalf of the British for two hundred years we fought in world war one. We went to east Africa, to Egypt, to Persian Gulf. We were moved from here to there as it suited them. We fought in world war two. In Europe, Syria, Persia, Malaya and Burma. Where would they be without the courage of our people? We are still fighting for them. when the regiments were divided at independence, some to go to England ,some to stay, those of us who remained here fought in the same way for India .we are soldiers, loyal, brave .India or England ,they never had cause to doubt our loyalty. In the wars with Pakistan we fought our former comrades on the other side of the border. How our spirit cried. But we are Gorkhas. We are soldiers. Our character has never been in doubt. And have we been rewarded? Have we been

given compensation? Are we given respect? “No! They spit on us  
(158).

This above given extract reflects that the minority group is always dominated by the majority groups, thereby suffering and painful voices raised by those oppressed groups are not heard on the basis of power possession. As a result the equal chances of growing multiple identities are very less likelihood. The same way, the Nepalese in India are leading languished and miserable life as being an internally colonized people whose voices have been strongly rejected and ignored since the time of Indian independence. Nepali people and resources were abused and exploited as per the facility of British regime, in India, during the first and Second World War.

Contradictorily, Desai, in fact, partly portrays the severe life of the people who are leading their lives miserably in the form of internally colonized people. However, she is not in favor of Gorkha movement in Darjeeling as a struggle for emancipation against the internal colonization. The following remark manifests the invisible intent of power hegemony.

“When did Darjeeling and Kalimpong belong to Nepal? Darjeeling, in fact, was annexed from Sikkim and Kalimpong from Bhutan.”(129).

It is clear that the cultural values, heritages and norms found in Darjeeling and Kalimpong are similar to the Nepali on one hand and the major tribal groups in both places are originally Nepali on the other hand. This indicates that the lands were belonged to Nepal, not to India. Then, whatever the analysis made in term of this issue, the Nepali culture and identity are always made the target of attack, humiliation, suppression, and embarrassment on the basis of power possession by Indian. India is manipulating the reality by hoodwinking people for gaining the

support in their favor. Indian should learn the reality that these places were belonged to Nepal at the time when the boarder of Nepal was extended from the Tista in the east and to the Kangada in the west. In this standpoint, Desai's claim of Darjeeling and Kalimpong belonged to Bhutan and Skkim is no more than the myth of powerful country, India.

Power embeds false culture and impression in the mind of oppressors so that it often abuses the oppressed people with undermining the level, dignity, and prestige. Powerful people and countries always feel proud to dominate poor and weak people and countries with wicked names as well as scolds.

Budhoo? But he's Nepali. Who can trust Nepali now? It's always the watchman in a case of robbery. They pass on the information and share the spoils....remember mrsthondup? She used to have that Nepal fellow, returned from Calcutta one year to find the house wiped clean. (43)

Desai fails to understand the bitter reality that her native people have always been facing the job crises around the world and been crawling to beg food and rice in the boarder area and the inner Terai of Nepal due to starvation. Annually, Nepali is facing the dacoit and loot of the Indians in the boarder area, which manifests the ground reality of Indians of boarder sides. Therefore it is just a blame for the weak country on the basis of power domination.

Terrible," he said. "my bone ache so badly, my joints hurt- I may as well be dead .If not for biju....."biju was his son in America. He worked at Don Pollo—or was it The Hot Tomato? Or Ali Baba's Fried chicken? His father could not remember or understand or pronounce

the names, and biju changed jobs so often, like a fugitive on the run – no papers. (3)

The power of hegemony is another striking point to be pondered here is that ironically Desai demonstrates the ground reality that what job Biju is undertaking in the USA is questionable, since his father even does not know the job his son is doing there. Considering the job that the people of third world do work is the blue collar job which the powerful countries often impose on such people like Biju, and such job is always fluctuated as fugitive rather than constant. If Biju had an cultural identity, his own cultural position, and his cultural orientation, he would never be roaming hither and thither in search for job.

Therefore, whatever Desai's novel advocates on the part of individual characters and their pain and sufferings, her novel is equally not free from the influence of power domination. Such power domination has made the people as slaves, soldiers, manual workers, cooker in different places of the world, and does not consider the facts that different individuals have their own cultural identities, own values, own orietations and cultural systems. It is claimed that the mind of powerless people is shaped by power so that the powerless feel the powerful people's activities are in favor of powerless, and such people agree to do things under the pressure of invisible cultural power ((Gramsci, 1966, cited in Corson, 1998). In this regard, Desai's novel seems to be failure in promoting the cultural diversity and embracing the spirit of multiculturalism. And, it appears to gravitate toward breaking the cultural dignity, harmony, integration and identity of the different characters on the basis of power domination. So, due to power domination, the novel is failure to embrace the spirit and harmony of multiculturalism.

Assimilation is associated with fusion and adjustment to a situation and culture so that one can accept a culture of other and behave as if the cultural people do. In cultural diversity, one can not live without depending and sharing other's culture. In turn, s/he learns to respect and seeks to be acceptable in such culture as being a member of such cultural group. Through this sharing and respecting other's cultural heritage, one loses his cultural identity totally as being an integral part of such cultural groups.

Assimilation is understood as a merging process into another culture and accepting and performing that culture as if it is his/her own culture. However, the novel in this regard fails to make the people assimilate properly. To illustrate it, the following paragraph shows lacking assimilation in the culture;

There was a whole world in the basement kitchens of New York, but Biju was ill-equipped for it and almost relieved when the Pakistani arrived. At least he knew what to do. He wrote and told his father (22).

These indications show a complete lack of assimilation. Assimilation is often claimed to be absorbed to different cultures and places, which requires knowledge to fit the situation spontaneously. However, Biju is ill-equipped in maintaining the kitchen and seems to feel uneasy in the basement kitchen where there were different people from various cultures and parts of the world. The letter that Biju writes to his father is an example of the lack of assimilation with people of different cultures and new places. The same way, another considerable fact is that the basement kitchen itself is different from Biju's own cultural kitchen, thereby widens the gap for Biju to cross through the assimilation point of view.

Likewise, any culture may have a spontaneous attraction for other cultural people. Such cultural attraction or lure may become a devastating means for multicultural society since multiculturalism advocates the cultural identities of people in a society. On the other hand, such attraction causing person becomes unaware of his/her own cultural capital thereby leads him/her to assimilation. However, the novel we see lack of assimilation in the culture which they are practicing.

He grew stranger to himself than he was to those around him, found his own skin odd –colored, his own accent peculiar. He forgot how to laugh, could barely manage to lift his lips in a smile, and if he ever did, he held his hands over his mouth, because he could not bear any one to see his gums, his teeth. They seemed too private in fact; he could barely let any of himself peep out of his clothes for fear of giving offence (40).

It is obvious that the feeling of inferiority or superiority of one's culture causes cultural distortion. The returning of judge to India is the result of psychological trauma of unfitting as he finds himself in England and with other cultural members. Another striking point to be pondered here is an increased temptation of judge to settle down in England but fails to do so because the English culture is unable to attract the judge for assimilation.

The cultural identity and practices are more important for the person but certain scolding and humiliating behaviors toward another cultural people prevent attracting them. The same way the novel reflects the repugnance among the actors.

Be careful of the hubsi. ha ha, in their own country they live like monkeys in the trees. They come to India and become men (76).

This statement extremely misinterprets and misrepresents human beings against the biological nature. The novel is not aware of basic human nature and racial characteristics which are more striking issue for origin people of any land. Any culture should attract the people showing more positive behaviors so that people from any culture respect and praise the culture and become more enthusiastic to be assimilated. But in the novel such efforts are not made to attract people to be assimilated generating the hatred toward the immigrant people.

Additionally, the novel manifests the lack of assimilation through due to the failure to respect and enjoy the cultural rituals and practices of different cultures among the characters;

I am not interested in Christmas!" he shouted. "Why do you celebrate Christmas? You're Hindus and you don't celebrate Id or Guru Nanak's birthday or even Durga puja or Dussehara or Tibetan New Year (163).

Cultural practices lead a person to assimilation only when he/she respects and enjoys the other cultures spontaneously without discrimination and bias. If the person celebrates and practices another cultural rituals and traditions equally, then he/she becomes a respected and an integral person of that cultural group thereby assimilation takes place there. But in the novel in this respect assimilation is no more apparent. Equally, instead of assimilating the people of different cultures, it promotes hate, apathy, hatred in characters. These all gravitates toward misinterpretation and misrepresentation of human beings as well as cultural values and practices. These all obviously prove the failure of multiculturalism.

Indeed, multiculturalism flourishes partly as the different cultural groups learn and teach each other's culture values, norms and heritages, and partly understanding, reciprocal respect, mutual cooperation, interdependence and interconnectedness provide a sound foundation to multicultural society. In this regard, Pang (2001) contends that a sound approach to multiculturalism must honestly address the unfortunate history of human inhumanity committed in the name of cultural separation-the wars, slavery, racism, genocide and oppression that have accompanied excessive cultural pride-in addition to dealing with the increasing positive efforts to expand and enhance civilization. Civilization will not be improved by trying to hide the human and cultural defects that have been fostered by cultural propaganda from self-serving agencies or organizations.

Similar to the ongoing cultural conflict in Nepal and beyond, the novel seems disabling to energize the encouragement of cultural harmony and integration, and has played a role in increasing hate, apathy, enmity and antagonism among the cultural groups and members.

These all indicate that Desai's novel has utterly become failed to show the harmonious relationship among the cultural diversities. So, it is the increased failure of multiculturalism in this advanced and globalized world. These remarks have revealed that the novel has a clear failure in the issue of multiculturalism.

They should kick the bastards back to Nepal "continued Mr. Iype. "Bangladeshis to Bangladesh, Afghans to Afghanistan, all Muslims to Pakistan, Tibetans, Bhutanese, why are they sitting in our country?" Saeed was kind and he was not paki. Therefore he was ok? The cow was not an Indian cow; therefore it was not holy? Therefore he liked Muslims and hated only pakis? Therefore he liked saeed, but



hated the general lot of Muslims? Therefore he liked Muslims and pakis and India should see it was all wrong and hand over Kashmir? (76).

By this way, heart touching remarks of hatred, embarrassment, wicked name, satire, hyper critics, symbolic violence, etc. among the cultural people engenders multicultural crises in the novel. This type of behaviors not only weakens and distorts the cultural harmony and endurance among the different cultural people but also leads to unsolved cultural conflict and violence in the world.

To flourish the multiculturalism, it needs to develop the cultural understandings and endurances for respecting and accepting the existence of cultural identity of a race, caste, ethnicity and indigenous people from the homeland and the root of the society. Thus, such understandings and endurances prepare a foundation of peace, stability and prosperity among the cultural groups so that it can be an uncountable contribution to multicultural world. However, the violence, conflict, and hatred existed in the country weaken the charming and smoothness of multiculturalism. The apparent example the novel unveils as follows;

The country, Sai noted, was coming apart at the seams: police unearthing militants in Assam, Nagaland and Mizoram; Punjab on fire with Indira Gandhi dead and gone in October of last year; and those Sikhs with their Kanga kachha, etc, still wishing to add a sixth K, Khalistan, their own country in which to live with their other five ks (108).

The reality of a conflict, hatred, and violence among the cultural groups may lie on various causes behind which the major one may be an oppression of country or state or mainstream culture over the minority groups, cultures and ethnicities. This

oppression plays and distorts the harmony of multiculturalism. India is not behind to oppress the weak state, cultures directly and indirectly, which the novel shows a bitter reality here, is the failure multiculturalism. Another striking point the novel fails to given a sound input and message to the establishment of multiculturalism rather endorses the conflict, violence and apathy among the cultural groups.

The novel has not failed to demonstrate the biasness and discrimination in dealing with Muslim and Hindu differently. The biasness and discrimination seems to embed deeply not only in the mind of Desai but also her manner of dealings with Muslim. She writes;

So strict was the Koran that its teaching was beyond human capability. Therefore Muslims were forced to pretend one thing, do another; they drank, smoked, ate pork, visited prostitutes, and then denied it. Unlike Hindus, who needn't deny. (130)

Not all Hindus behave and perform sincerely, honestly, straightly and transparently. Because the notorious criminals, gamblers, man shysters, socio-psychopath, etc. are no less found in Hindus society comparing Muslim. Desai did not remember the bad deeds of Hindus since she has a bias cultural bag on her back regarding Muslim. So her cultural bag itself does not let the multiculturalism flourish and build up.

Failing of multiculturalism is the result of expressing bitter embarrassment and unnatural blame toward the different religions and cultures. These remarks expose the Desai's bad intent to insult the cultural belief and devotion as well as the contribution of novel personalities.

Everyone says poor Tibetans," lola continued, "but what brutal people, barely a Dalai Lama survived- they were all popped off before their time. That Potala Palace –the Dalai Lama must be

thanking his lucky stars to be in India instead, better climate, and let's be honest, better food. Good fat mutton momos."

Nona: "but he must be vegetarian, no?"

These monks are not vegetarian .what fresh vegetables grow in Tibet?

And in fact, Buddha died of greed for pork (196).

In fact, the novel is against the religion, and violates and disobeys the cultural belief of people. Desai has not perhaps the knowledge about the lord Buddha to which she has blamed him and associated with pork which is never found in Buddha's life rather it is a kind of herbs. Whatever Lama has done in his life is not underestimated since his role is still counted high in Tibet. On the other hand, the geographical condition varies all over the world, what thing is found in Tibet can not be found in India. Does she claim that India is full of everything? In Rajasthan and Bihar what do people do there everyday? In this way, the novel goes against the religion, cultural belief and novel personality does not incorporate the fundamental principle of multiculturalism.

#### **IV. Conclusion**

The novel has tried its best to show the emerging issues like globalization and multiculturalism. Despite Desai's endeavor to show a hopeful situation of multiculturalism in this globalized world, the novel everywhere seems to fail developing, promoting and generating respects, interconnection, interdependence, mutual cooperation, mutual understanding, coexistence and equitable cultural sharing among the characters in the novel.

Although the novel attempts to develop a platform for multiculturalism as a meeting point to be flourished, the characters are unable to behave and treat people of another culture as of their own. A multicultural situation should emerge and add vigor to eliminate the inhumanity, conflict, domination, genocide, and violence among the cultures. Opposite to it, the novel not only fails to incorporate the spirit and value of multiculturalism but also violates the fundamental principles and directions of it.

Equally, the novel raises the issue of multiculturalism and globalization. In this regard, multiculturalism is a requirement for embracing plurality in the age of globalization since the mobility of people from different cultural backgrounds around the world constitutes a multicultural society in the era of globalization. However, the textual analysis of the novel shows that the novel is poor in preparing a background through providing inputs to both multiculturalism and globalization. Instead of promoting cultural understanding and mutual respect, it provides with inputs and energy which generate the apathy, hatred, embarrassment and aggression which impede to the feeling of multiculturalism and globalization among different cultural groups.

The ongoing multicultural world is seemingly unaware of people's cultural identities due to the feeling of cultural superiority, power domination, cultural hegemony, and the colonial legacy. Consequently, frequent genocide, conflict, attack and embarrassment are commonplace, which are not counted positive actions for multiculturalism. To respond to these situations, the novel should be a lesson for all different cultures to adopt the principles of multiculturalism but the novel works quite oppositely on the part of multicultural development.

Multiculturalism is a cultural issue where there is the existence of various cultures with their own cultural identity. Despite this reality, the novel's illustrations, and discourses among the characters display aggression, hate, apathy, clash, insult and bitterness. These behaviors and actions of the characters in the novel do not facilitate and promote the multiculturalism. In this regard, the novel does not give a solid message for consolidating and embracing multiculturalism.

In a nutshell, the novel fails to incorporate not only the spirit and feeling but also the fundamental principles and idea of multiculturalism. This way the novel does not convey the positive message in term of philanthropy, coexistence, mutual understanding, intercultural relationship, interconnectedness and sense of brotherhood to the existing and upcoming multicultural world.

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