CHAPTER : I
INTRODUCTION

Literature is a social discourse. It can be studied from different perspectives and point of view as each literary text more or less encompasses the panoramic view of human society.

The present thesis is an attempt to analyze the novels of Rohinton Mistry and Kiran Desai in the perspective of multiculturalism - an emerging social theory, which has acquired wide range and scope in the fields like politics, sociology, anthropology, and literary studies. It is a social theory that recognizes and respects minority cultures, which have been suffering from social inequality, exclusion, marginalization, dispossession, displacement, and social intolerance. It also presents the opportunity of breaking down inter-ethnic, inter-racial discriminatory attitudes, cultural jealousies and supports the maintenance of ‘unity in diversity’ and acceptance of all cultures. In a sense, multiculturalism opposes cultural domination and respects all cultures with their uniqueness. An attempt has been made to analyze the novels in the light of infringement and sketching out of the perspectives of multiculturalism in the novels of Rohinton Mistry and Kiran Desai.

The present thesis aims at exploring how multiculturalism, as a social theory, functions and plays a significant role in literary world. Multiculturalism acquired wide range in literature studies. As a social theory, multiculturalism brings together different themes such as cultural diversity, respect, anxiety, peaceful coexistence of many cultures and subcultures. It promotes social harmony and respects minority cultures that have been marginalized for centuries. In a sense, it challenges the monoculture society and celebrates cultural pluralism. The coexistence of various cultures and subcultures can build up a healthy human society characterized by cooperation, tolerance, respect, and love. The thought of preserving all cultures is a way of recognizing different cultures and representing them as equals in the society. The protection of diverse cultures leads towards the integrity of society. Though multiculturalism opposes cultural domination, it appreciates cultural diversity and respects the notion of multiple identities at individual, cultural, ethnic, religious, and national level.
The thesis attempts a close examination of novels of Rohinton Mistry’s *Such a Long Journey*, *A Fine Balance*, and *Family Matters*, and Kiran Desai’s *Hullabaloo in the Guava Orchard*, and *The Inheritance of Loss*.

The first chapter, “Introduction”, begins with an analysis of the multifaceted term ‘culture’ and its meanings. This chapter therefore, presents the postcolonial theory of multiculturalism. The perspectives of multiculturalism include peaceful harmony of various cultures and subcultures, concern for minority cultures, equality of rights, and equality of opportunities. However, the chapter closes with a detailed survey of Indian multiculturalism, as it is manifested in the novels.

The second chapter, “The Perspective of Multiculturalism in Rohinton Mistry’s *Such a Long Journey* and *A Fine Balance*”, is a representation of certain existing social facts in Indian society. The study observed minority cultures, politics, cultural dominance, exploitation, intolerance, socio-economic marginalization, social harmony, and multiculturalism in the society.

The third chapter, “Multiculturalism in Rohinton Mistry’s *Family Matters*”, deals with a common old age problems of chief protagonist of the novel Nariman. The novel also portrays nostalgia, sufferings, inter-caste marriage system, love-hate relationship, peaceful coexistence, politics, migration, and multiculturalism.

The fourth chapter, “Multiculturalism in Kiran Desai’s *The Hullabaloo in the Guava Orchard* and *The Inheritance of Loss*”, focuses on immigration problems, sufferings, homesickness, poverty, dominance, inequality, identity, and multiculturalism.

The concluding chapter sums up the ideas and points emerging from the issues discussed in the preceding chapters, which are essentially my own findings. It states my conclusion the positive as well as negative reflections of multiculturalism in the novel of Rohinton Mistry and Kiran Desai.

The attempt has been made to focus how multiculturalism, a social perspective, promotes to maintain social harmony through mutual respect, love, tolerance, acceptance, recognition, and accommodation of different cultures. The study concludes with the focus on the
The present chapter is divided into four sections. Section – A, deals with, on Multiculturalism (An Overview). This section deals with definition and meaning of culture for the purpose of present study. It also presents definition and meaning of multiculturalism by focusing of how ‘multiculturalism is a global phenomenon.’ Section–B, presents Multiculturalism in India. This section focuses on how India is a multicultural nation. It also presents ‘unity in diversity in India.’ Section – C, reflects Life and Work of Rohinton Mistry. As well as it gives information regarding outstanding contribution of Parsis to India and Indian English literature. Section – D deals with Life and Work of Kiran Desai. This section begins with biographical information about Booker Prize winner Kiran Desai, a daughter of renowned author Anita Desai. On the contrary, this section also provides information of some Indian English writers.

The present thesis is an attempt to explore and analyze the recent theory of multiculturalism in the light of novels of Rohinton Mistry and Kiran Desai. Now a day, the issues of ‘intolerance’ is being discussed widely in the nation. It underlines the significance of the issue of multiculturalism in present scenario. Numerous writers, artists, political parties, and citizens of the nation wrote and debated on ‘intolerance’ during days of Independence and still similar issues are again in discussion in the nation. Even though India is:

“secure to all its citizens: … LIBERTY of thought, expression, belief, faith and worship; EQUALITY of status and … the unity and integrity of the Nation; …”

A very good example of multiculturalism is presented in Salmaan Khan’s recent movie ‘Bajrangi Bhaai Jaan’, which shows tolerance, respect, humanity, love, attachment, acceptance, and everything exist in the heart of Indian person. Co-incidently, the same event
occurred with an Indian girl named Geeta, who unfortunately missed and went to Pakistan but fortunately, after popularity of this movie, her story came into the focus and she was brought back to her own motherland. This kind of humanity shows that there is wide acceptance of the term multiculturalism.

Actually, ‘tolerance’, which is integral part of multiculturalism, is in the blood of India. India’s tolerance is based on respect for varied religious rights and customary rights but it did not extended to a modern conception of individual rights as a whole. After all freedom of speech and expression is the concept of being able to express oneself freely. “Every individual in this country has freedom of expression …”

Addressing the issue of growing intolerance in India, Prime Minister of India, Narendra Modi assumed clearly there was no place for ‘intolerance’ in India. Saying India as the Land of Gandhi and Buddha, he acknowledged there had been some incidents expressing, “India is a vibrant democracy where the lives, views and thoughts of ordinary citizens are protected under the Constitution. We are committed to this.”

One of the noted thinker and scholar of Ambedkarite Movement, Ramesh Shinde said that today it is time to take inspiration from the thoughts of Dr. Ambedkar and assimilate it in our lives. He also stated that:

“Bharat Ratna Dr. Babasaheb Ambedkar has a vision while drafting the Constitution of India. He laid emphasis on the unity among countrymen. Because of which, India is today united.”

Reacting to the increasing discourse on ‘intolerance’ in the country, the Tibetan spiritual leader Dalai Lama said the Indian Constitution stressed on secularism and religious freedom. He also mentioned that, “India is the best example of religious tolerance.”

Not only issue of Aamir Khan regarding ‘intolerance’ is in the nation but also varied issues are also exists in the nation. So the present study tries to reflect that ‘no intolerance,
no nation’. Intolerance is the negative aspect of multiculturalism, which is also mentioned in the research work. Multiculturalism has positive as well as negative perspectives because ‘nothing becomes positive without negative.’ So that, it is not a responsible voice to express India is an ‘intolerance’ nation. Actually, India is a ‘tolerance’ nation because India accepts and respects everyone’s culture, religion, caste, language, food, dress, festivals, and everything, which shows ‘unity in diversity.’
Multiculturalism, as a social theory, performs significant role in the literary world. Multiculturalism brings together different subject matters such as cultural diversity, migration, cultural conflicts, identity crises, peaceful coexistence of many cultures and subcultures. The thought of sheltering different cultures is a manner of knowing different cultures and respecting them as equals in the society. The protection of different cultures leads towards the integrity of society. However, multiculturalism opposes cultural deliberation of multiple identities at individual, cultural, ethnic, religious, and national levels. The present study has been analyzed in details with multicultural view.

“Today nearly all societies are multicultural - they consist of people of distinct diverse cultures, holding differing views regarding family, companionship, the ‘good life’ and values by which to live and die. More and more countries are becoming culturally diverse, largely as a result of globalization, technological changes, migration, etc. To the existing list of long-time multicultural countries such as India, the United States, Canada, South Africa, Brazil, Sri Lanka, Switzerland, Belgium, Algeria, China, the Caribbean Islands, Mauritius, Malaysia, Fiji, Singapore, and Lebanon, are being added Britain, France, Germany, Italy, Spain, Holland, Norway, Australia, Pakistan and several countries of Africa. Tomorrow the entire world is going to be multicultural.”

Multiculturalism being a social policy recognizes and respects minority cultures that have been suffering from social injustice, exclusion, marginalization, dispossession,
disturbance, and communal inequity. It investigates the possibilities of breaking down inter-
cultural, inter-racial inequitable attitudes and cultural jealousies and supports the protection of 
social harmony and acceptance of all cultures.

Multiculturalism is a global phenomenon. No corner of the world remains without 
multiculturalism. It has obtained broad range and scope in the fields like politics, sociology, 
anthropology, and literature. In the age of globalization, people are migrating all over the world 
for achieving their dreams. Therefore, in the scenario of this globalization multiculturalism is 
playing outstanding role and getting popularity wonderfully. “Multiculturalism is one of the 
faces of globalization”

Before dealing with the meaning and definition of the term, multiculturalism, it is 
very important to go through the definition and meaning of culture. Culture is very vast and 
endless occupying the entire life of an individual. It is very difficult to define the term in a few 
words. Culture has taken as constituting the way of life in entire society. Culture is an integral 
part of nation and its society. It is an innate identity of life in entire society. It is religion oriented 
and spirituality is the heart of people. It has religious tolerance, understanding capacity, 
adaptability, versatile viewpoint, and freedom of thought and expression. Human beings make it 
up and nature or God does not create it.

“Culture implies an integrated personality and neither time nor 
eternity can be left out of it. The cultured man reconciles the 
universal with the particular and the claims of time with the claims 
of eternity.”

Culture has always been desire with the sense of unity. Sense of unity 
disconnected from ancient, medieval, and modern growths and reasserted in the midst of a 
changing world order. Religion should not be confused with culture. A man of religion is not 
necessarily a man of culture. Therefore, culture and religion these two things are completely 
different from each other. “Culture includes all forms of culture, high as well as popular”
Culture is very complex term having knowledge, beliefs, faiths, moral, customs and laws of life. The term ‘culture’ has a multi-layered, complicated, multifarious history and different range of meaning in contemporary discourses. Different anthropologists use it differently. E.B. Tylor was the first 19th century anthropologist to define and make broad use of the term ‘culture’. According to E. B. Tylor:

“Culture is that complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as a member of Society.”

This definition reflects that culture is a social legacy and it is offered by civilization to human being. The anthropologists have made a difference between ‘Culture’ and ‘Civilization’. Culture has been observed as the ethical, religious, and scholar realization of man, whereas ‘Civilization’ is something outside us and consists of material culture, technology, and social associations. Culture associates with all forms of social life.

“The word ‘culture’ is used in two different ways. One could be called the ‘thin’ notion of culture and the other the ‘thick’ notion of culture. The ‘thin’ notion refers to the style of dressing, cuisine, music, arts, dance and languages. The ‘thick’ notion is more comprehensive. It connotes a whole way of living –the integrated web of ideas, values, traditions, customs and habits that give a society or community its distinctive life-style.”

While the ‘thin’ concept of culture includes noticeable mechanism, the ‘thick’ concept of culture includes non-noticeable like artifacts of the community but the latter to knowledge, beliefs, values, principles, ethics, and the whole way of human life. In the reflection of multiculturalism, the non-noticeable mechanisms of culture has always taken into manifestation.
The term culture has reached all horizons of meaning over the year. One of the early famous scholars of cultural studies in Britain, Williams Raymond, defines culture as, “an individual habit of mind; the state of intellectual development of a whole society; the arts; and the whole way of life of a group or people.”

The purpose of culture is to flourish superiority in all aspects of life. Culture is always ready for the intellectual progress of society. Culture helps in developing the faculties of man in a harmonious and balanced manner. Culture not only think about particular society or group but also think about whole society or group. Therefore, culture is the source of intellectual development of society. The meaning of culture in the opinion of great author Mathew Arnold,

“It is sweetness and light, it is the best that has been thought and said, it is internal to the human mind and general to the beauty and worth of human nature.”

Culture is the representation of sweetness, light and social thought of life. Culture is associated with human mind and beauty of human nature. This definition shed light on human mind and nature of life. T.S. Eliot’s opinion regarding culture:

“Culture means the way of life of a particular people living together in one place. That culture is made visible in their arts, in their social system, in their habits and customs and in their religion.”

Living together is the prominent aspect of culture. Culture represents through art, habits, food, life style, customs, and religion. These are the sources of representing culture. Each culture has its own characteristics, values, pains, pleasures, and gestures of his culture. Culture can be absorbed directly from our social acquaintances and directly from television, movies, books, magazines, etc. Since it is basic to the defining of individuals and society, its role in
protecting the character of human race is great. Thus, according to Laudin Harvey, “Culture is for man what water is for fish and air is for birds.”

Human being cannot live without culture. There is no place for society without culture. Culture compares with water and air. Both are the life of living things. No one can live without water and air. Fish cannot live without water and bird cannot fly without air. Therefore, there is no doubt in saying that human cannot live in the society without culture. Therefore, culture plays significant role in the life of human being. Edward Said has something amazing and more enlightening to say about culture:

“Culture is never just a matter of ownership, of borrowing and lending with absolute debtors and creditors, but rather of appropriations, common experiences, and interdependencies of all kinds among experiences, and interdependencies of all kinds among different cultures.”

Subsequently the word ‘culture’ has different meanings in different ages. ‘Culture’ is used to present to the social deeds of the people of a society. Cultural negotiation is the adjustment of the balancing people between two different cultures. This is how the people control to realize this balance between two cultures. When India became a colony of the West, there began the negotiation among diverse cultures. As Indians were introduced to the Western culture, the Westerns too were introduced to the Indian cultural diversity. This familiarity of cross-cultural meeting has been a historical process of far reaching consequences. Now, in the contemporary period, the multicultural experiences are the central points of varied socio-cultural debates.

The term multiculturalism enormously used in the United States in association with the need of the black and other minority groups for equal rights in American society, including schools and colleges. Over the years, multiculturalism has acquired 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 looks for to underscore the value of distinctly different ethnic, racial, and cultural communities, which cannot be allowed to dissolve into a common culture. It includes within it many human differences, which include race, ethnicity, culture, religion, national origin, occupation, socio-economic status, age, and gender. At the same time, it can also be a structure that can used as standard for evaluating one’s values, beliefs, and perceptions about cultural diversity, human rights in a society.

The meaning of multiculturalism demonstrates number of things, the openness to diverse cultural communities, the welcoming of new immigrant cultures, respect for all cultural and minority groups, and the acceptance and approval of faithfulness to an original and genuine inherited culture.

“How newcomers, established ethnic groups, and native peoples accommodate to, and are accommodated by, the dominant group in society is an enduring question that lies at the heart of national unity.”

Multiculturalism associates with both positive and negative aspects of culture. Multiculturalism is not an image of homogeneous ideas. Rather it is a canvas of different thoughts and views. Multicultural societies differ in their composition and, consequently, there are different versions of multiculturalism. Definitions of multiculturalism will illustrate this point. According to Turner Terence:

“Multiculturalism is one manifestation of the postmodernist reaction to the delegitimization of the state and the erosion of the hegemony of the dominant culture in advanced capitalist countries.”
Multiculturalism also shows thoughts from postcolonial theory which stands for the rights of the marginalized and weaker parts of society. As Leela Gandhi says: “postcolonialism has found itself in the company of discipline such as women’s studies, cultural studies and gay/lesbian studies.” Multiculturalism does not exist only as a subject of debate and discussion. It has adopted in the form of policy decisions accepted 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 has been respected and publicly affirmed. It is a process of appreciating cultural diversity and enabling the visible minorities to attain equality and social justice.

As a social theory multiculturalism brings together different themes such as; harmonious mingling of multiple cultures and sub culture, value of tolerance, equal value and respect of all cultures, privileges shelter to minority cultures, cultural, religious and ethnic diversity, socio-cultural harmony, equality, movement for social change and opposition to cultural domination. There is cultural pluralism in Multiculturalism, based on race ethnicity and language. In this regard, Alex Thio argues,

“The co-existence of numerous sub cultures can develop into Multiculturalism, a state in which all sub-cultures are equal to one another in the same society.”

Therefore, multiculturalism reacts to the issues of cultural intolerance by honoring the purpose of respecting minority cultures. Tolerance is playing significant role in multicultural society. It is a current political term used in social, cultural, and religious arguments. In a multicultural society, race, culture and religion all promote their own set of values and rules. If we tolerate cultural differences, cultural and religious diversity, it prevents to decrease the possibility of conflict in society. According to Ramakant Sinari:

“From a utilitarian point of view tolerance on the part of everybody is a prerequisite for the world community’s unity,
stability and progress, it ought to be the norm of one’s behavior irrespective of the nature of circumstances one happens to be in.”

Tolerance is a positive strength, which maintains good relations in society. Tolerance is one of the best aspects of life, which helps to create tranquility in multicultural society. In a multicultural society, we need to tolerate and respect diversity. Therefore, tolerance needs to be considered as a positive significance of multiculturalism, which achieves communal harmony, peace, and coexistence. Tolerance helps to take nation forward and makes social unity and harmony.

Multiculturalism gives equal respect to all cultures of society. Multiculturalism gives protection to diverse cultural groups of society. It also allows celebrating different cultures. In a sense, each culture has something special that is valuable and admirable. In the words of Sarah Joseph:

“Multiculturalism is used to refer to a desired end-state, as a way of referring to a society in which different cultures are respected and the reproduction of culturally defined group is protected and social diversity celebrated.”

Hence, culture presents us the whole superiority of a good life. Respecting culture requires respect to community, values, thoughts, beliefs, tradition, and lifestyle. Cultural diversity explores variety of meaning and image of a good life. Bhikhu Parekh comments on the equal value of culture:

“Multiculturalism makes culture the central fact of moral and political life and is committed to some form of moral relativism. It holds that individuals are culturally embedded and shaped, that their culture is the most important fact of their life, that cultures are self-contained wholes and neither permit nor can be evaluated by transcultural and universal standards, that they are or should be
presumed to be equal value, and that cultural practices need no further authority than the fact they are part of a group’s culture.”

All minority cultures has been sheltered and protected by giving them equal respect in the multicultural society. Such a humanitarian loom presents social integrity and tranquility. According to Gurpreet Mahajan:

“Awareness about the dangers of cultural majoritarianism, coupled with the emphasis on cultural diversity, has made preservation of minority cultures a primary concern of multiculturalism.”

The protection of minority cultures represents the formation of a healthy society. As a result, one of the basic aims of multiculturalism is the minimizing of cultural inequality and respecting minority community. The main intention of the multiculturalism is to give equal opportunity for the marginalized group of society. Elimination of cultural inequality makes powerful society. Multiculturalism is a new policy with different allusions, well known in to the postcolonial nations. John Rex says:

“Diversity has to be recognized within ethnic communities, as well as between the separate communities, and there must be the possibility of political expression for a variety of different types of individuals with differing types of affiliation to their own communities. The notion of diversity receives a positive value in the discourse of multiculturalism.”

It depicts that each culture has an individualized particularity, and that uniqueness has been appreciated. Canada is one of the first nations in the world to adopted multiculturalism as an official policy. The Multiculturalism Policy introduced as a way to establish the “value and dignity of all Canadian citizens regardless of their racial or ethnic origins, their language, or their religious affiliation.” The intention behind the act was to ensure that all citizens could keep their identities, can take pride in their heritage, and have a sense of belonging. There is no force
to assimilate and give up their culture, which makes people feel more at ease in selecting Canadian citizenship. Canada is a successful nation for providing equal rights and respect to all citizens. As Rajeev Bhargava points out:

“Multiculturalism brings together a number of distinct themes such as identity, recognition, cultural belonging, which all respond to common human needs but are understood and dealt with variously in different societies.” 27

Generally, identity associates with the individual. However, in the postmodern age it associates with wider connotations. It also carries notions of multiple identities, such as culture, group, ethnicity, religion, community, nation, and universal identity. With the help of these themes, multiculturalism comes together and responds to all human needs. Samuel Freeman argues:

“Multiculturalism advocates that one’s cultural identity is so central to a person’s good, each distinct cultural group in a multicultural society should recognize and respect the cultural practices of others and not impose its norms, particularly its liberal norms, on them.” 28

Cultural identity is very central in the society of different community. Multicultural society offers respect and equality to the other culture. Multiculturalism keeps all different cultural groups under a single umbrella with its different colours of people, language, nationality, community, and culture without imposing any norms and conditions to other cultural group. Will Kymlicka says:

“Modern societies are increasingly confronted with minority groups demanding recognition of their identity, and accommodation of their cultural differences.” 29
The diverse cultures of community learn new things through interactions and keep healthy relations among them. Multiculturalism removes barriers of intolerance and inequality in the society. Now modern societies are growing widely by challenging with minority cultural group for their cultural identity.

Multiculturalists like to accept and respect cultural diversity, pressure its certainty and grasp that different cultural groups are all equal members of society. Today, no culture can be forced on others, for no minority would believe that; moreover, they argue, all cultures are, in reality, hybrid, for all of them have developed in interaction and intermingling with other cultures. Furthermore, all cultures can study from each other. In any case, even though different cultures may have different morals. Going further, most of the multiculturalists ask people to cherish, celebrate, and forward diversity, and to produce a multiculturalists’ philosophy in society. The new culture is the creation of contributions from every cultural group of the society or even of the world outside.

In the case of the multicultural society, various groups of people do not distribute a general vision, conceptual vocabulary, and organizing values. Their structure of beliefs and practices vary, and so do their values, literature, historical reminiscences, etc., in which their cultures are articulated. They may and generally do agree on a number of things, but they also diverge on many others, and their agreements are often embedded in different views of life. Since cultural societies are generally aware of their differences, acquire a degree of importance in their own and others’ eyes that intracultural differences do not. When members of a society subscribe to different classifying values and moral vocabularies, understand, and disagree about important areas of life, the society concerned is multicultural. Since the extent, depth, and basis of cultural differences vary, no two multicultural societies are alike.

At one stage, the multicultural society is not new to our age. Many pre-modern societies too integrated different cultural communities. At another level, contemporary multicultural societies are distinctive. Pre-modern societies based on a particular image of the good life, and confined differences to the limitations. Minority communities led self-contained
lives, had limited relations with other communities, accepted their subordinate status, and did not participate in the carry out of their collective life.

Every society has a dominant culture, which has embodied in its major organizations and the values of its members. As new cultural communities emerge because of the choices of its immigration by the marginalized groups, the society needs to hold them and properly open itself up. Some of these communities might wish to assimilate into the dominant culture, and they should be free to do so. Others might not. Their forcible amalgamation provokes conflict and does not work in the short and even the long run. It abuses some of the basic values of liberal society, and is unwise because cultures advantage greatly from a dialogue with each other. The only prudent and morally acceptable course of action is to give minority communities liberty for self-expression, encourage a dialogue with and among them, and expand conditions eventually produce a culture, which can be embraced by all with varying degrees of eagerness.

Multiculturalism associates with different forms. The major forms of multiculturalism are: Democratic Multiculturalism tries to explore the reality of cultural differences and offer them a political point of view. These variations can give rise to clashes between groups but democratic multiculturalism takes the help of communication and conversation to determinate conflicts through communication and conversation. It reflects that cultural equality is probable only when there is no domination of society. The themes of democratic multiculturalism are socio-cultural diversity and freedom. Liberal Multiculturalism rejoices the significance of uniqueness. Critical multiculturalism concentrates itself on the importance of the positive socio-cultural renovations. It helps the image of race, class, and gender in the public domain and understands the causes of social disorders. Corporate Multiculturalism is the potential of global market based on the transportation of knowledge and celebrates international comparatives. Polycentric multiculturalism has its bearing on art and art presents the value of different identities. Insurgent multiculturalism is educational in the sense that it sponsors changes in curricula. It values the teacher-taught relationship and encourages teachers and students to cross restrictions to achieve knowledge, which is the asset of the postmodern period. Consequently, the term Multiculturalism as a social theory and social policy
has become very significant in the literary theories. Multiculturalism is a wonderful window, which manifests cultural diversity.
SECTION – B
MULTICULTURALISM IN INDIA

India is the most ancient human habitat, and the part of this globe where Mankind descended first and gradually scatters into different parts of this world. It became a destination for large number of people belonging to different places, culture, religion, and caste. History is witness to the fact that people created an India milieu, got integrated into it, and an outstanding identity. This land became a frame of different cultures and civilizations where several cultural values produced with each other to form a composite Indian culture. This culture represent miracle of varieties with equal respect for each of the constituents.

The core facet of Indian civilization is its coexistence with major world religious, as also linguistic and cultural traditions. India is not only home to different cultures but also for different cultural expressions and religious beliefs. Unlike other nations of the world where the phenomenon of multiculturalism is somewhat a modern idea and the same has been experienced after a prolonged struggle at different levels, Indian diversity is an ancient manifestation and has always remained an inalienable part of its age-old tradition where diversity exists at all levels.

India is a vast multicultural country with significant social, economic, and religious differences. India’s constitution is an essential document of Indian multiculturalism that identifies cultural, religious and gender impartiality. However, despite new legal formulations, cultural, religious and gender differences continue to dominate serious and considerable restrictions.

The reflection of multiculturalism in India is associate with the social, cultural, and religious history of India. Multiculturalism provides outstanding role in Indian society. Indian culture reflects diversity in art, language, literature, cloths, foods, religion, faith, and caste. As we have chosen Indian novels in English for multicultural study, it is very important to see multiculturalism in Indian society. Multiculturalism is a versatile social aspect that keeps India integrated. The history of renovation from Vedic religion to Hindu religion is a
complicated. Kamala Das expresses her feelings towards India in her poetry in *An Introduction to Indian poetry in English*.

“I don't know politics but I know the names…Nehru. I am Indian, …The language…I…speak,… All mine, mine alone. It is half English, half Indian, funny perhaps, but it is honest, It is as human as I am human, …, it Is human speech, the speech of the mind that…”

Multicultural issues have long informed India’s history and ethnicity, its constitution and political sketch. Many of the writings on Indian history, culture, and politics are manifested by some kind of multicultural deliberation. Even the suggestions of the successive Finance Commissions of India, to take an unusual illustration, demonstrate that the changing norm for allocating resources to states accommodate the country’s communal and cultural multiplicity. The Constitution of India said to be a multicultural manuscript in the logic of providing for political and institutional measures for the identification and adjustment of the country’s diversity. However, multiculturalism as a term of scholarly discourse of society and politics in India is of very recent era, originating in the 1990s when some scholars thought the need to react with Indian knowledge to the global argues on the topic.

The Multiculturalism of contemporary India is huge and multi-ethnic in terms of culture, religion, language, community, caste, and tribe. India is the second most populous nation by means of socially and culturally. India’s diversity is popular all over the world. India’s population also contains a large section of Hindus, Muslims, Shikhs, Buddhists, Christians, Jains, and Parsis.

Linguistically too, India is extremely diverse nation in the world. It is the nation of some hundred languages and dialects and, so far, eighteen languages have been “officially” recognized and placed under the English Schedule of the Indian Constitution. The majority of the states have some dominant ethno-linguistic and ethno-religious groups, even though within each of them there are different kind religious and linguistic minorities.
India is both a nation and a subcontinent. It is a multicultural area of at least 20 major language group and three principal religious groups, Hindu, Muslim, and Buddhist.\textsuperscript{31}

India is a multicultural nation accommodating many cultures, races, castes, religions and languages. India reflects as a nation of nations, land of many cultures. Out of this scenario emerge multicultural forms of Indian literature, and in this cultural diversity plays a role that can be spontaneous. Indian literature is an expression of the vital plurality and productive diversity of our nation. Indian States have mixed population living together harmoniously. Indian multiculturalism is a ‘unity in diversity’ that keeps India integrated, though the country’s social framework is complex and intricate. For knowing Indian multiculturalism, it is essential to know the social, cultural, and religious history of India.

Regarding Indian society that bothers the harmony and consolation, are the facets like economic marginalization, social elimination, denial, and separation with reference to some classes. However, the dominant culture’s social power structure remains continuous in India. The dominant culture abuses the minority culture and deprives them of their social, cultural, economic, and political rights by using the notions like purity and impurity. Indian writers have represented how the gap between dominant and minority culture remains a social irritation and how does it hinder the support of multiculturalism.

The practice of cultural interaction is not restricted to ordinary men and women. The innovative minds of society are stimulated by cultural diversity, draw on the ideas and sensibilities of different cultural traditions, rebound them off against each other, break down their margins, and create something wholly new. Intercultural interaction has several important consequences. Among the nationalist leaders, the first prime minister of India, Pandit Jawaharlal Nehru, had known India’s diversity and emphasized the concept of ‘unity in diversity’. According to Pandit Jawaharlal Nehru:

“The diversity of India is tremendous; it is obvious. It lies on the surface and anybody can see it. It concerns itself with physical
appearances as well as with certain mental habits and traits…. Yet, with all these differences, there is no mistaking the impress of India.”

The history of Indian society is transformation from Vedic religion to Hindu religion is a lengthy and complicated.

“The Vedas (from the root vid, to know) were simply meant to be a collection of the existing knowledge of the day; they are a jumble of many thing: hymns, prayers, ritual for sacrifice, magic, magnificent nature poetry.”

The development of caste, religion, community, and language has taken significant position in shaping Indian society in relation to national integration or disintegration at all levels. Hinduism is a dominant religion, has a caste system in which one’s superior or inferior position is determined by birth. The dominance of Brahmans culture had been very powerful in pre-independent India. However, after independence, we found a number of disintegrating. It is clear that the panorama of Hinduism is the caste system.

“Out of this conflict and interaction of races gradually arose the caste system, which, in the course of succeeding centuries, was to affect Indian life so profoundly. Probably caste was neither Aryan nor Dravidian. It was an attempt at the social organization of different races, a rationalization of the facts as they existed at the time.”

Dr. Babasaheb Ambedkar, the architect of Indian Constitution, social reformer and a leading revolutionary of Dalit-Bahujan movement, asserted that the true religion should be rationalist, based on truth. He made number of changes in caste system for making them suitable for their interest. His contribution for the untouchables is remarkable and he gave them proper
position in the Indian society. He spent his entire life for the rights of untouchables. Mahatma Gandhi’s contribution to India is unbelievable and enormous. He always revolt for the sake of untouchables and for their rights. Even Mahatma Gandhi, the father of Indian nation, was always struggling for the liberation of untouchables. His principal aim was to improve the miserable and pathetic condition of the untouchables.

“All human beings are equal by birth; and they shall remain equal till death. They may be distinguished in status only in the public interest. Otherwise, their equal status must be maintained.”

One of the enormous social reformers, Mahatma Phule was a revolutionary thinker who promoted non-Brahman thinking in the modern period. He tried to solve many socio-economic problems of untouchables. He fought especially for untouchables and women. He also made primary education compulsory for girls and deprived classes in society. Jyotiba Phule and his wife Savitribai Phule were pioneers of women's education in India. His work flourished in many fields including education, agriculture, caste system, women and widow upliftment and removal of untouchability. He takes efforts to educate women and the lower castes as well as the masses. He is founder of the first school for girls in India in August 1848. Savitribai Phule’s contribution to India is also worth mentioning in the history of India. She is known as first lady teacher of the India.

Chhatrapati Shahu Maharaj was also one of the social revolutionaries who fought against Brahman organization. As a revolutionary, social reformer, he made primary education compulsory, especially to the girls and less fortunate classes in society. Apart from the above mentioned social reformers and activists, there were others like Raja Ram Mohan Roy, M.G. Ranade and Maharshi Karve who had taken up social issues such as the ending of ‘sati’ and remarriage of the widows. However, the concept of identity seems to be one of the important perspectives of Indian multiculturalism. Identity occupies a sense of belongingness of people to country, caste, class, religion, etc. identity also relates to the culture and language, which a group represents. India in the past known as Vedic India, Buddhist India, and Hindu India and today we call it secular India.
Indian multiculturalism present 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 harmonized population. Due to globalization, the world has become a global village. India as a multicultural society explored on the form of caste, religion, language, and class. However, the margins 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. As far as Indians are concerned, Acharya Mahapragya and A.P.J. Abdul Kalam have rightly said:

“Indian people have ingrained belief system and values driven by their cultural norms. In a multi-ethnic society, the cultural institutional structure embraces kinship, education, religion, property, and economy, recreation and certain modalities.”

India as a multicultural strategy has adopted the institutional form of constitutionalism that appropriately promotes and encourages the concept of ‘unity in diversity’. Perhaps, India was among the first major democracies in the world to know and respect diverse cultures, communities, religions, and languages. 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 liberty has been given to the minorities for observing and preserving their language, culture, and religious practices. India as a multicultural society, has adopted the institutional forms of constitutionalism, which is very close to the theory of multiculturalism. Therefore, it states that Indian constitution is one of the most reliable documents of Indian multiculturalism. This policy outline of Indian Government helps the minority groups to protect their religion and culture. Though we say India is a multicultural nation, which has adopted multicultural policy, it also poses some issues, and faces some challenges because of the hidden issues related to culture, language, and ethnicity. Indian multicultural policy would be a symbol of development.
India is a melting pot of different faiths and religions. The diverse culture of India makes it the unique country in the world. Customs and rituals are an integral part of the Indian way of life. These customs and traditions cross the margins of religion, cast, and creed. Indian culture referred as the image of ‘Athithi Devo Bhava’ is what encourages the hospitality in India, which is what reproduces the most popular culture of India. ‘Ātithi Devo Bhava’ reflects that guest is the God and it treats like a deity. This is what articulated in welcoming a guest with a garland and putting vermilion on the forehead of the guest. Indian culture is outstanding representation of different culture, religions, language, castes, and tribes.

Nehru’s idea of integration was not an enforced one. He said that such an integration method would develop of its own harmony through education and contacts, without any special effort. In such a method, he highlighted, every care taken to retain the individuality of cultures. Further illuminating his ideas on this issue, he said that people living in these communities should feel that they have wonderful freedom to live their own lives according to their desires. Moreover, that India should show for them a caring as well as a liberating force. He pointed out that the policy of the state was not to interfere with tribal affairs but to offer the largest measure of independence. He also attached great importance to the precious customs of ethnic groups. Nehru took significance of the democratic custom of the Nagas. He wrote:

“Last month (August 1957), a big Convention was held in Kohima in the Naga Hills District with the permission of the Assam Government. At this Convention every tribe sent its representative which totalled about 1,760 apart from about 2,000 Naga visitors. For several days, they argued heatedly. Ultimately, it was clear that the majority wanted to pass a certain type of resolution. There is a custom among the Naga that once the majority is known then the particular resolution is passed unanimously and becomes binding on all the tribes. A good custom, which, incidentally, shows the discipline of these problem”37
We are living in an age of globalization. In this era of globalization, number of migrations among different nations for trade and people migrated from one nation to another for better circumstances. Migration is one of the foremost aspects of multiculturalism. Cultural identity also became one of the significant reasons of migration. Colonial period witnessed migration due to war, slavery and imperial suppression. People from colonized countries moved to other colonies as indentured laborers. Multiculturalism as a new reflection in recent times generally calls from accomplished professionals people. In the age of Internet, social networking media is playing fantastic role in connecting people throughout the world. Facebook, Twitter, Whatsapp, Chat, Skype, and other new apps helps to search and connect lost relatives and friends living in far off land very easily. This easy way of connecting and communicating makes people adjust anywhere in the world. Therefore, this method of sharing is nothing but multiculturalism.

Thus getting fast communication and its easy availability helps people to be adjusted in foreign lands comfortably. In modern era, the USA, for example, has become the second largest home of Indians in the world with more than two million people living and working in the US. The main issue arises here is how one reunites the association with the idea of location, dislocation and cultural identity. It discriminates that in the age of globalization, there is less displacement but the psychological displacement is the dominating feature of entire humankind today.

The multiculturalism of diverse nations and their experiences also vary as their history differs. The Indian multiculturalism is the largest multiculturalism in the world with its history. The multiculturalism of India classified into three periods – ancient period, medieval period and modern period. The ancient period refers to laborers, crafts men, and traders who discovered new lands for livelihood, prosperity, and adventures. They migrated to new lands for the purpose of trade and business. In medieval period, the British ruler caused for the movement of the laborers. In modern period, educated, talented, and intelligent Indians migrated to the foreign countries for financial and professional reasons. The Indian multiculturalism has attracted mind of the media and the people in general all over the world. The multiculturalism of India becomes quite popular in producing true India.
The Indian multiculturalism is in every sense of the expression, festivity of India. It is exciting, motivated, hard working, highly talented and loving about India. The multiculturalism plays a vital role in taking the best of India to the world and bringing the paramount of the world back to India. India has been the nation of exceptional individuals, a society, which has shaped greats like Buddha, Ashoka, and Mahatma. Our shortcoming, though, has been our inability to build individual talents into a collective endeavour; this failure is an indisputable rule of principle. India displayed amazing unity during its national movement. It stood together as one nation and defeated an empire on which the Sun would not set.

B.D. Chattopadhyaya states that Indian multiculturalism understands in the context of its rich historical experience, which includes both conflicts and attempts at negotiation. Multiculturalism has two implications. First, it demonstrates culture as a position of contestation and competition, in which the margin engages in conflict with the centre, setting off the free play of diverse elements. Second, there is historical multiculturalism, which aims at recovering vanished historical and cultural voices. Though multiculturalism visualizes cultures as autonomous, it opens up a space for steady “negotiation” between them and even facilitates the method of hybridization. According to Bhabha:

“I have developed the concept of hybridity to describe the construction of cultural authority within conditions of political antagonism or inequality. Strategies of hybridization reveal an estranging movement in the “authoritative,” even authoritarian inscription of the cultural sign. At the point which the precept attempts to objectify itself as a generalized knowledge or a normalizing, hegemonic practice, the hybrid strategy or discourse opens up a space of negotiation where power is unequal but its articulation nor collaboration. It makes possible the emergence of an “interstitial” agency that refuses the binary representation of social antagonism. Hybrid agencies find their voices in a dialectic that does not seek culture from which they emerge to construct visions of community, and version of historical memory, that give
narrative form to the minority positions they occupy: the outside of
the inside; the part in the whole.”

A multicultural society has the best opportunity of holding itself together long
enough to support a common sense of belonging under certain conditions, of which the following
are some of the most significant. Unlike the earlier diverse societies, which could prosper under
kingdom, contemporary multicultural societies require a constitutional democracy. Democracy
gives its citizens a share in the conduct of collective affairs and a sense of pride. Everyone
calculates, cherishes, and enjoys a basic equality with others irrespective of all their differences
and inequalities. A democratic society permits open expressions of discontent. It enables its
citizens to put force on the government to equalize injustices and to throw out the government
when it fails to do so or abuses its power. Democracy also needs political parties to form cross-
cultural associations and devise programs that appeal to all communities. In these and other
ways, democracy legitimizes the government in the eyes of all its societies and makes it easier to
protect their fulfillment. Even those who do not get their way know that they have heard and that
they are free to prolong to transform public opinion.

Democracy cannot be persistent by equally indifferent individuals. It accepts that
the majority and the minority are fluid and little more than numerical categories, and that both
bound by ties of common loyalty. These ties ensure that the majority will not exploit its power to
dominate the minority and the minority is always ready to admit its rule. The condition in turn
requires a flourishing civil society where citizens get to identify each other, create the ties of
common interest, cultivate the habits of working together for familiar causes, and build up
communal belief. There is no steady democracy, which have not a vibrant civil society. National
integration forged out of civic integration and all forms of patriotism have local roots. It is
therefore crucial to build up intercultural links at the local level through neighbourhood relations,
integrated schools and colleges, sports, trade unions, and local branches of national political
parties. These relations bring together different group of people in the pursuit of common
interests and promote a sense of community. Civic authorities too can do much to develop a
strong sense of civic identity that surpasses ethnic and cultural differences and forms the building
block of the large sense of national identity.
One cannot avoid expressing that common features of multiculturalism present in the writing of multicultural writers. Multicultural writers classified into two groups: writers whose works center on their homeland and writers whose works articulate about the living nation. The first group of writers writes about their home nation and its culture to the foreign readers or depicts their work as a tool to remember their home nation always. The second group of writers sets their works in the living nations to reveal the changes they undergo, to split the cover of multicultural nations by portraying its prejudice towards them, or to reflect their urbanized condition in the living nations.
SECTION – C
LIFE AND WORK OF ROHINTON MISTRY:
A BRIEF SURVEY

Rohinton Mistry is an Indian-born Canadian writer who writes in English. He was born in Bombay on July 3, 1952. He spent his early life in Parsi community of Bombay, India’s most multicultural city. He went to the Villa Theresa Primary School and St. Xavier High School. He determined to learn Economics and Mathematics at St. Xavier’s College, University of Bombay, where, in 1975, he finished a B.Sc. In the same year, he married Freny Elavia, a teacher. Likewise, in 1975, Indira Gandhi declared one month after emergency, Mistry determined to emigrate. He followed Freny to Toronto, where she had relatives. Rohinton Mistry became a clerk at the Canadian Imperial Bank of Commerce, Toronto but he was not happy with his bank profession. Therefore, he decided to enroll at the University of Toronto where he began to study Literature and philosophy and received a B.A. in 1984. He had started to write regularly, he received the Hart House Literary Contest with the story “One Sunday.” Another story “Auspicious Occasion,” also got Hart House Prize once again. At last, he resigns his job and begins himself to writing fulltime. In the year 1985, he won the Canadian Fiction Magazine’s Annual Contributor’s Award. His works: Tales from Firozsha Baag (1987) appeared a collection of stories that was short-listed for the Governor General’s Award for best fiction in 1988.

“Mistry, along with Bapsi Sidhwa, Sooni Taraporvala and Dina Mehta, has introduced Parsi culture to English speaking readers around the world. His first work Firozsha Baag, is a collection of short stories set in a Parsi apartment complex in South Bombay.”

2002 *Family Matters*, Mistry’s most recent novel, was published. It shows the Parsee community’s struggle to protect their identity in hostile surroundings.

“The works of Indo-Canadian novelist Rohinton Mistry focuses on the personal struggle of individuals within society, largely within the Parsi community in which Mistry grew up in midcentury Bombay.”  

Rohinton Mistry explores religious fundamentalism of the Parsi community in his writings. His works are nothing but the mirror of Parsi community and dominance of others on them. The Parsis were originally residents of Persia, modern day Iran. Persia witnessed invasions by Alexander the Great, the Greeks, the Arbs, the Mongols, and the Turks. The portrayal of the Parsi community in the words of Pandit Jawaharlal Nehru in his great book *Discovery of India*:

“In the Rig Veda there are references to Persian – the Persians were called ‘Parshavas’ and later ‘Parasikas’, from which the modern word ‘Parsi’ is derived. The Parthians were referred to as ‘Parthavas’. Iran and north India were thus traditionally interested in each other from the most ancient times, prior to the Achaemian dynasty”.

The Zoroastrians felt unprotected by the Arab dominance and victimized in Iran. They were discriminated of the Parsi Diaspora, had clear involvement in matters Parsi, and his works mirror the insecurities of his community, desperately clinging on to their odd religious customs. Mistry’s fiction offers multilayered meanings – multicultural realities, Indian post coloniality, Parsi history, Representation of the nation from a subaltern perspective, portrayal of fundamentalism in religion, etc. His writing gives entire information about Parsi community. He also describes the perspective of multiculturalism in his writing:

“a new type of personality, namely a cultural hybrid, a man living and sharing intimately in the cultural life and traditions of two
distinct peoples; never quite willing to break…with his past and his traditions, and not quite accepted, because of racial prejudice, in the new society in which he [seeks] to find a place.”

The Contribution of the Parsis to Indian life and culture is outstanding. They made their devotion for India’s freedom. They accepted India as a motherland. India also offered them respect, identity and security. This shows that India is a multicultural nation historically too.

“Parsis are a people who uprooted themselves and moved to a different world to save their religion. We migrated to India one thousand years ago. The Parsi experience is about dilemmas that most minority communities face; questions about religion and race, survival and extinction, assimilation and identity, tradition and the modern world.”

Parsi community is micro minor community in India, particularly located in Gujrat and Mumbai. Actually, they victimized in their homeland Persia located in Iran because of their distinct religion. They make India very prosperous for maintaining their distinct identity. They have contributed their community to the diversity of India, as the whole world is becoming multicultural. In this age of globalization and multiculturalism, Parsi community is playing very vital role by contributing to Indian life, culture, nation, and literature.

India gave great shelter to the Parsi community when they were in a terrible condition because they dismissed from Iran. India protected their life and offered them the hand of love. India accepted them with a big heart that represents the greatness of India. India always presents good treatment to all community so it is the manifestation of multicultural India. They allowed living happily without any fear. The original homeland of Paris is in Iran known as Pars or Fars. For the sake of preservation of their religion, they built the first fire temple, Atash Behram, to shelter the holy fire released from Iran. The fire temple of Nausari transferred into its present location Udvada. They have great faith in this holy fire temple where a sacred fire of
sandalwood burns continuously. The Parsi community agreed the conditions of the king to live in his kingdom by adopting the language, customs, and life style of the Gujarat people. Consequently, Gujarati became the native language for them and sari, the garment of the women. The Parsis migrated to Bombay from Gujarat for the development of the community. They got significant place and wonderful opportunities for their development. Parsi became urbanized community in urbanized city. “India became almost a second home for them.”

Parsis always remember the obligation of India, so that they were always faithful to do any for the sake of India. There is the great contribution of the Parsi’s to Indian independence and Culture. Their great contribution in the various fields of commerce, science, technology, law, education, medicine is remarkable. Some of the famous personalities from Parsi community: Dadabhai Naoroji was the first Indian to be an elected to British House of Commons in 1892. He was a great social reformer and he had a very busy schedule in those days.

“Female education, free association of women with men at public, social and other gatherings, infant schools, the students’ Literary and Scientific Society, Societies for the Diffusion of knowledge in the Vernacular, Parsi reform, abolitaion of child marriages, remarriages of widows among the Hindus and the Parsi, Religious Reform Society, were some of the problems tackled.”

Sir Pherozeshah Mehta, Sir Dinshaw Wach, and Madame Bhikhaji Cama were associated with Dadabhai Navroji. They were great patriots who fought patiently for independence of India. Madame Bhikhaji Cama was the first Indian woman to hoist the Indian tri-color on foreign land. She got significant place in the history of India. Pherozeshah Mehta was great follower of Gandhiji in his fight for the human rights of the Indians in South Africa. In 1911, he originated the foremost earliest bank supervised exclusively by Indians. This was the Central Bank with Sir Sorabji Pockhanavala as its administrator.

Jamsedji Tata has the great founder of industrialization in India. He was very rich but he never lives a luxurious life. He made all effort to make India renowned in world’s market.
The small-scale plans organized by Tata include The Tata Agricultural and Rural Training for the Blind, The Tata Blood Bank and Transfusion Services and The Tata Department of Plastic Surgery; and the Rural Welfare Board. “No Indian of the present generation has done more for commerce and industry than Mr. Jamsedjee Tata.”

Consequently, the Parsis gifted by business mind so that they directed India in trade, commerce, industries, and other areas. Their business mindedness helped them to make significant achievement and popularity in the field of trade, commerce, and banking. Parsis also offer their contribution to Indian English Literature. Parsis flourished all over the world for their creative work. They have contributed in every field of creative work, hence Indian English literature is not exception for them. There are number of Parsi writers who have contributed to Indian English Literature. They played enormous role in the field of writing literature. Writing is the weapon for them to manifest Parsi community and culture. There is are number of Parsi writers like Rohinton Mistry, Bapsi Sidhwa, Firdaus Kanga, Farrukh Dhondy, Boman Desai, Perin Bharucha, Dina Mehata, Meher Pestonjee, and Keki Daruwalla and many others.

“For these writers it is a matter of pride to belong to an ethnic group like Parsi Zoroastrians. Hence there is lot of assertion of ethnic identity in the works of these writers.”

Firdaus Kanga, born in 1559, he spent most of his life in Bombay, India. *Trying to Grow* is autobiographical novel by him. Trying to Grow is a profound novel of social life of the westernized Parsis. The novel ends with appositive note of affirmation that growing is learning and adapting to realities. It represents the experiences of a physically handicapped boy revolving into manhood. This novel also reflects the ethnic identity of the Parsi community. The novel contains some of the personal experiences of Firdaus Kanga. In the opinion of V.L.V.N. Narendra Kumar:

“For these writers it is a matter of pride to belong to an ethnic group like Parsi Zoroastrians. Hence there is lot of assertion of ethnic identity in the works of these writers.”

*“* Trying to Grow derives its essence from the ‘central autobiographical factr’. Kanga reveals a sense of fun and irreverence towards himself when he recreates the original
experience. Brit, the fictional alter-ego of Knaga, is an imaginative invalid who passionately tries to grow. His quest is for an identity which would give his otherwise sterile existence some meaning. Brit and Lenny in Ice-Candy Man are Kindred souls since both are caught between the worlds of innocence and corruption. As in Sidhwa’s novel, in Trying to Grow, the action is internalized to a large extent. Very little takes place on the physical plane; much of the action is psychological for which Brit’s turbulent mind is the locale. The archetypal conflict in Zoroastrianism is internalized in Brit’s passage to manhood. In other words, the growth of Brit’s consciousness becomes central to the narrative.”

Bapsi Sidhwa was born in Karachi in 1938. She belongs to the Parsi minority community in Pakistan. As a child, she contracted polio and spent much of her early life as an invalid. She married at the age of 19 and shifted to Bombay for five years before she divorced and remarried in Lahore with her present husband Noshir who is also from Parsi community. She moved to the USA in 1983 and became the US citizen in 1992. Her childhood was very terrible, isolated, and lonely because she suffered from polio. The doctors recommended her parents not to send her to school. In her interview with Feroza Jussawalla, Bapsi Sidhwa says:

“From the age of about eleven to eighteen, I read non-stop because I did not go to school. I had nothing else to do, no other form of entertainment to fill my life with, and a big slack was taken up by reading. This did turn me, I now realize, into a writer. I must have read The Pickwick Papers at least four times during that period. I would laugh out loud. I recently reread The Crow Eaters and reread The Pickwick Papers and realized there were so many parallels. I subconsciously absorbed a lot of that book (by Charles Dickens) and years after when I wrote The Crow Eaters, it influenced that book without my being aware of it. I think all that I read then...”
was an influence—a lot of Tolstoy has influenced my work, many
British writers. And Naipaul was very good to being with.” 49

Bapsi Sidhwa’s reading of the novels of Dickens, Tolstoy, and Naipaul among
others has influenced her novels wonderfully. Bapsi Sidhwa tremendously reflected Parsi various
perspectives of Parsi community and culture in her fictional world. The Crow-Eaters (1980), The
Bride (1983), Ice-Candy Man (1988), and An American Brat (1993). She deals with the theme of
injustice towards women, religious intolerance, and cultural prejudices. In The Crow Eaters, she
presents a rare sight into the lives of a marginalized ethnic group of a Parsi community in South
Asia. Ice Candy Man is a story of a Parsi girl crippled by polio who witnesses the ethnic
atrocities in Pakistan during the partition. An American Brat focuses the issues of intercultural
inflicts and difficulties of maintaining a sense of one's community in the new global world. The
novel presents the encounter of an immigrant to American culture.

Farrukh Dhondy was born in 1944 in Poona. He is a versatile artist, a filmmaker,
columnist, novelist, children’s writer, and editor. He is a Parsi writer with foreign education and
vision. He represents multicultural aspects in his writing. The best example of cultural rethinking
is explored in his book Bombay Duck, he depicts the painful issue of cultural and religious
intolerance. It associates with the theme of multiculturalism of England. Dhondy expresses loss
of culture in the Indian perspective. Xerexes is a marginal person who is in search of his identity.
He is unhappy with Zoroastrianism. The cultural aspects have been observed keeping in mind
both the British and the Indian circumstance. In the first part of the novel Bombay Duck, the
focus is on greatness of India and her cultural heritage and communal conflicts. According to A
K. Awasthi:

“The novelist silently bemoans Indian’s apathy towards their own
cultural treasure, whereas foreigners are discovering India. We are
only waiting for them to tell us about our India, but which does not
imply that it will be sincere and faithful too. The situation is
contrasted with assimilating power of Indian Society and culture;
where is it now? Or the British have taken it away from us as a
departing legacy of the Raj that we stopped bothering about ourselves and we need instructions to understand what we are! Or else that fact is that they are only acting and perhaps we too. The Westerners like David find Indian culture quite tantalizing and thrilling yet they never realize the folly of seeing it through their manners.”  

Boman Desai was born in Bombay on 1950, in a Parsi community, having citizenship of U.S.A. Boman Desai’s major concern is multiculturalism and it is the main purpose of his narrative in *The memory of Elephants*. Like Rohinton Mistry and Dhondy, Boman Desai is also a Western Parsee but his description is clearly Zoroastrian. He rejects to accept Christianity and many other western things. The central protagonist of the novel is Homi. He is very brilliant from Parsi community and studying in the school of United States. Homi, tries to reject the western forms and he has great faith on Zoroastrian. Boman Desai explores his own experiences through his writing. He expresses his opinion in one interview, how Amitav Ghosh, Salman Rushdie, and Rohinton Mistry impressed him. An interview with Boman Desai by Anupreet Das:

“I was most impressed with Amitav Ghosh; in Shadow Lines, it was the technique, the way he brought so many disparate elements to bear upon a coherent and convincing story. Salman Rushdie, of course, though I find him more uneven than Ghosh. I like Rohinton Mistry’s work very much, and also Arundhati Roy’s novel. I has problems with every single one of them, but their virtues are so fine they transcend their flaws.”

Dina Mehta is a renowned Indian writer belongs to Parsi community. She has written short stories, plays and a novel. Her novel *Some Take a Lover* published in 1992. The novel sheds light on Parsi community. She reflects Parsi ethnicity through her writing. The basic theme of the novel is interfaith marriage between sophisticated Parsi girls.
“The locale of the novel is the city of Bomaby. The protagonist is Roshni Wadia, a young and attractive Parsi girl. Intelligent and idealistic like a typical member of the Gandhian age, she is the product of famous Elphinston, College of Bombay. The entire story of the novel is told from her point of view in straightforward horizontal manner. It is basically a love story, unfolding a rich pattern of life in all its social, political and ideological (pertaining to value-system) implications. She wants to live a purposeful life in order to get all around fulfillment.” 52
BOOKER PRIZE WINNER Kiran Desai was born on 3 September 1971 in India, Chandigarh. She spent the early life of his life in Pune and Mumbai. She studied in the Cathedral and John Connon School. She completed her education in Delhi and England. Afterward she moved to U.S.A. to study creative writing. Kiran Desai is the daughter of famous writer Anita Desai. When Kiran Desai was nine years old, her family moved Delhi. By the time she turned fourteen, the family migrated to England. A year later, they moved to the United States. She did her schooling In Massachusetts. She completed her graduation from Hollins University and Columbia University. Later, she took a break for two years to write her first work *Hullabaloo in the Guava Orchard*. It was published in 1998, received the Betty Trask Award for the best new novels of the citizens of the Commonwealth of Nations under the age of 35. After eight years, *The Inheritance of Loss* published in early 2006, and won the Booker Prize in 2006. *The Inheritance of Loss* is an exploration of all contemporary burning international issues: multiculturalism, globalization, identity, inequality, and terrorist brutality. Kiran Desai formed literary world by becoming the youngest woman to win the Man Booker Prize, 2006, at the age of 35. Kiran Desai precisely assigns between first and third worlds, enlightening the pain of exile, the uncertainties of post-colonialism, and the blinding cravings for a ‘better life,’ when one person’s wealth means another’s poverty. Kiran Desai likes staying grounded. For her, the past is an integral part of the present. When she left India, she thought like an outsider. Now she tastes Indian food, looks at Indian sculpture, takes part in readings and conferences, all to do with India.

In the contemporary period, multiculturalism has obtained vast popularity in the fields of politics, anthropology, and sociology and literary studies. Multiculturalism has different perspectives and dimensions in different fields. The present study is an attempt to look at multiculturalism from sociological perspectives. Multiculturalism is not a single dogma, but is a body of different consideration and principles. Therefore, the present study associates how different principles of multiculturalism has been observed and desecrated.
The method of the present study occupies a close and deep analysis of the selected novels. Selecting important examples and extracts from the novels, an attempted to analyze and examine selected novels in the outline of multiculturalism. The present study is not only an attempt to distinguish how different principles of multiculturalism reflected in the novels, but also to examine how the violation of the ethics of multiculturalism has led to social hostility, conflict and disharmony. Therefore, there is the possibility of inequalities and similarities in the progression of analysis, because all the principles of multiculturalism are not uniformly and equally reflected or violated in the selected novels. Therefore, the study throws light on major multicultural novels of Indian multicultural writers.

“The chief occupation of the post-colonial writers of the period like Salman Rushdie, Rohinton Mistry, Firaus Kanga, Vikram Seth etc. has been to search for a “cultural territory.”"\(^{53}\)

Mulk Raj Anand's *Untouchable* is one of the paramount explorations of Indian multiculturalism, which depicts the experiences, and thoughts of eighteen-year old sweeper boy called Bhaka. Mulkraj Anand tries to create awareness of social evils in the readers mind. He delighted the vision of a modern egalitarian society.

“I would no longer live by the dead ideas of traditional philosophies, the ritual of the old religions or by the tame words of the classics.”\(^{54}\)

Bakha is the protagonist of the novel. This novel is nothing but the real image of society. He suffers a hard life because of his extreme poverty, caste stigma and the kind of treatment he receives from the caste Hindus. He is real victim of the Indian caste system that has given birth to untouchability, a social virus. The whole story is about Hindu treatment to the untouchables.
“Therefore the themes which Anand has chosen for his novels are based on such problems as casteism and human suffering caused by a variety of factors – political, economic, social and cultural.”  

Mahatma Gandhi and Dr. Babasaheb Ambedkar had taken lot of efforts to remove untouchableness from Indian society. In the opinion of Sheshrao Chavan:

“Gandhiji softened the Hindu heart, Ambedkar awakened self-respect and interest in politics among untouchables, both are considered as the saviours of the untouchables.”

Dr. Ambedkar had taken serious efforts to form a democratic society with equal rights and equal opportunities for the miserable classes. Today the Constitution of India described as secular and multicultural, but it is so in a specific way. Indian Constitution does not present only the multicultural realism of Indian but also protects the rights and interests of the socio-cultural minorities and miserable groups of the society. As Harihar Bhattacharyya says:

“The recent Indian debate on multiculturalism as a state policy has been operative in the growing federalization of its political system, a process that politically accommodates ethnic identities. In this form, multiculturalism is conjoined with federalism. Second, multiculturalism itself, its definition, meaning and implications, has been the subject of discussion among scholars centering around the issues of rights, culture, community and communalism, secularism, religion and so on. Both forms of debate are current today in India.”

Therefore, in India, constitutionalism and multiculturalism contribute to a common ideology. Multiculturalism distinguishes cultural diversity and appreciates the value of tolerance. It represents the values of social equality and harmonious coexistence of diverse cultures. Multiculturalism always helps to subvert the control of one culture
over the others and protects the equality of opportunity and rights of minority cultures. However, the ideology of multiculturalism pointed to above are not positively reflected in the novel *Untouchable*, because of the inflexibility of Indian caste system, which divides people based on colour, occupation, and wrong notions of purity and pollution.

“The conditions of the untouchables in India in the American Negro, since he was subject to the same kind of typification that his American counterpart had to suffer for centuries --- a typification that spelt deprivation, exploitation and reduction to a part of the myth of the Sanskritizing Hindu community.”

Throughout the analysis of the novel *Untouchable*, the touchable are considered as the parts of a dominant cultural group and the untouchables as the parts of minority group. Mulk Raj Anand tries to reflect the real atmosphere of inequality and exploitation of untouchable by other community in his work. In the opening of the novel Mulk Raj Anand sheds light on the boundaries of the multicultural village, based on caste, culture, religion, social standing, and occupation of the people.

“The outcastes’ colony was a group of mud-walled houses that clustered together in two rows, under the shadow both of the town and the cantonment, but outside their boundaries and separate, from them. There lived the scavengers, the leather-workers, the washermen, the barbers, the water carriers, the grass-cutters and other outcastes from Hindu society.”

This image of the outcaste’s colony represents the cultural diversity, inequality, and disharmony of caste system in Indian society. Mulk Raj Anand tries to present the cultural reality of Hindu society in which untouchables has been exploited. Actually, multiculturalism assures that all groups from different culture live together happily with respect. At last, Mulk Raj Anand depicts the helplessness of the minority cultures that has been exploited due to different reasons. He tries to focus on social
problems in Indian caste system that exploited all minority groups. He distinguishes all the problems of minority cultures through the main protagonists of the novel Bakha. The novel examines outlook of multicultural conflict in the society. Caste system is the main cause of multicultural conflict in India from beginning of history. This is one of the negative perspectives of multiculturalism found in Mulk Raj Anand’s writing.

Mulk Raj Anand acquaintances the social reality of the Hindu society in which the groups of untouchables are depressed of their rights. In fact, multiculturalism assures that all parts of the society should live happily with harmony. However, in this novel, there perseveres the image of communal disharmony. Therefore, the principles of multiculturalism like social harmony, peaceful co-existence, respect, and love towards the other community have been violated. As a social doctrine, democratic principles ensure that every citizen has equal rights. Therefore, at present time, Indian constitution, chief manuscript of multiculturalism is only a resource of reassure to the minority cultures.

Khushwant Singh’s *Train to Pakistan* reflects the tragic tale of the partition period in Indian history. The partition was a political declaration, which had caused agonies to the people from diverse communities and cultures, particularly the Sikhs, Hindus, and Muslims. This is an investigation of Train to Pakistan from the socio-political perspective of multiculturalism.

In *Train to Pakistan*, Khushwant Singh focuses on history of India’s partition and its horrific consequences at all stages – religious, cultural, social and political. Khushwant Singh assures with many subjects related to politics, religion, caste, culture, and identity. The novel divided into two parts – the first part deals with pre-partition period in which principles of multiculturalism are more or less reflected in the novel. And the second part deals with post-partition period, which reflects communal disharmony, hatred, social unrest, cultural dislocation, disrespect, antipathy enmity, discrimination, displacement, disintegration, doubt, intolerance and failure of human
values. Post-partition period represents the violation of multiculturalism. In the pre-partition period, Shikhs, Hindus, and Muslims in Mano Majra prepared an optimistic involvement to toughness a cultural mixture in Punjab. Diverse cultural and religious groups were free to define their personal ways of life. They could celebrate their religious, cultural, and linguistic practices and customary behaviors. They respected each other’s culture and religion with their food and beliefs. In a sense, all cultural communities were quite interested to allow the fact of social variety, one of the values of multiculturalism. For years, these cultural groups of people in the village have shared and balanced their languages, values, ethics, religions and cultures acquired for them a peaceful and harmonious life. Their harmonious social coexistence is a real portrait of a motto of multiculturalism, i.e. ‘Living together separately’. Khushwant Singh illustrates this kind of socio-religious unity in diversity. It appears to help the values of a democratic society, one of the morals of multiculturalism. Regard as these lines, which underline the tolerance of the Mano Majrans:

“This is a three-foot slab of sandstone that stands upright under a keeper tree beside the pond. It is the local deity, the deo to which all the villagers----Hindu, Shikh, Muslim or pseudo-Christian---repair secretly whenever they are in special need of blessing.”

Kushwant Singh articulates not only of the principles of religious diversity but also the union of various religious dogmas under the single umbrella term ‘deo’. This sort of socio-religious unity in diversity illustrates the existence of multiculturalism in pre-partition Punjab. After all, each religion is an institution that discourse to its followers how to cultivate the universal values of humanity, brotherhood, equality, respect, tolerance, love and peace. Multiculturalism does not distinguish between the majority and the minority on the base of numerical strength. It promotes and celebrates variations in terms of religion; culture, ideology and different ways of life. In Mano Majra, Muslims are in minority but they feel comfortable and secure in the village. Multiculturalism constructs a bridge between diverse cultures. However, bridging the
diversity presupposes a minimum of balance between the cultures. After all, each culture has its own importance and it articulates diverse aspects of good life. Therefore, multiculturalism respects differences and makes sure equality for culturally and socially diverse groups.

The post-partition period illustrates the disturbed and destroyed multiculturalism. The storm of partition has made people culturally and socially split. The clouds of suspicion and intolerance hover over the village Mano Majra. Partition not only spoils the peaceful life of the masses but also dislocates them from the soil where they were born and bred. It has brought misery, distrust, antipathy, enmity, disrespect, despair, and disharmony. Therefore, multiculturalism raised weaker and diluted in post-partition era.

Anita Desai is a foremost Indian woman novelist in English. She is sincerely concerned with the sentiments, beliefs, and cultural identities of her characters.

“It was during the period of struggle against British rule that Anita Desai was born in 1937. She is representation of her multicultural nation in that her father was a Bengali and her mother a Germany.”

Bye Bye Blackbird deals with Indian immigrants’ troubles in the foreign land of England. Before 1960, England had accepted multiculturalism as a strategy to attract ‘outsiders’ or ‘others’ because England was in need of inexpert and unqualified employees for her material development and financial success. However, England has also established multiculturalism as a political weapon for ruling people of diverse cultures and backgrounds. In the post-war period, people from all around the world with diverse cultures, surroundings, religions, mentalities, histories and aspirations have gathered to England, a land of economic prosperity and opportunity. Thousands of Indians and other migrants from various nations arrived in England in search of jobs in the budding industries. As K.N. Malik rightly states:
“The immigrants were inspired to migrate by Britain’s post-war shortage of labour, its expanding economy and the portrayal of Britain as a land of ‘great opportunity’ by those who had come to the UK through army and navy connections.”

The ethnic groups of different nations began to separate themselves according to their cultural, linguistic, and religious identities. Therefore, England turned out to be a large multicultural society. Fascinatingly, the varied cultural groups conserved their cultural and religious identities. They were extremely aware of their cultural, religious, and ethnic identities in England. They established their identities by structuring temples, gurudwaras, and mosques. These religious places exhibited their religious sovereignty. Anita Desai has successfully represented Asian immigrants’ troubles, especially those of Indian immigrants in England. The immigrants from Asian nations were known as ‘blackbirds’ in the land of white community. In this novel, she shows blackbirds as marginalized, dislocated, rejected, and useless foreigners staying in a country that has not accepted blankness and barrenness upset their lives.

“In addition, her novels and short stories frequently deal with aspects of the multicultural heritage of India. She is also concerned with the conflict between traditional Indian life.”

Through the characters from novel Anita Desai tried to convey a thought to the plural world that the time has come to respect and value varied cultures because the world is becoming a global village where everybody has his own importance.

India too has preserved the steadiness of cultures, religions, sects, beliefs and opinions although it has been occasionally made upset by intolerance groups. Shedding of ego, adjustment to unknown set-ups and respecting others’ sentiments are the vital factors that have contributed to the continued reality of multiculturalism in India.
Cultural variations have been considered positively for maintaining social strength. Nevertheless, there is no one culture, which is great, but each culture has something new to distribute. Multiculturalism not only supports cultural pluralism but also respects uniqueness and distinctiveness of each culture. Therefore, cultural conflicts have no place on the agenda of multiculturalism. The study of this novel illustrates how multiculturalism plays in diverse forms to resolve some socio-cultural troubles that create waves of friction and hostility in the globe.

Salman Rushdie was born on June 19, 1947 in Bombay, India, into a Muslim family. He lived within minority community before emigrating west. He born and grew up in the Muslim community, leaving at the age of thirteen to attend Rugby school in England, where he settled until immigrating to the United States in 2002. His family left Bombay for Karachi in Pakistan. His experience of migration and their relationships with India touch and diverge in remarkable and thrilling ways. He studied at Rugby and Cambridge in England. He returned to Pakistan but founded in 'Creatively confounding'. In Pakistan he revealed, restriction was everywhere, inescapable, permitting no appeal. There was 'no room to breathe'. *Grimus* (1975) was his first work, which was a failure. However, *Grimus* is an allegory of politics of Western authorities. *Midnight's Children*, won the booker prize in 1981, is his sensual work, which catapulted him to international fame. It deals with distorted politics of Eastern Hindu India. *Shame* (1983) dramatizes military politics of divided Muslim India. *Grimus* is a political satire on western secularism. It is a multi-dimensional novel, both picaresque and philosophical. *Midnight's Children* deals with the vision of political secularism. It is a historical political vision about the Indian subcontinent. It narrates the story of Saleem Sinai in the first person narrative. The narrative spans six decades of 20th century. The protagonist Saleem Sinai represents history of the Indian sub-continent in his insignificant physical outline. He was born on 15th August, 1997 the illegitimate a son of a Hindu woman Vanita and William Methwold, an English man of mixed English and French blood, exchanged at the time of birth by the midwife, Mary Pareira and nurtured as the legitimate son of Ahmed and Amina Sinai. Saleem never experiences wholeness of personality and experiences fractured reality. The novel begins with the loss of identity. Saleem has invested with extraordinary omniscience, which enables him to have a peep into his prenatal existence. His mistaken identity is a factor that contributes to his restlessness.
and fractured personality. The Sinai family migrates to Pakistan and settles in Karachi. Saleem comments on Jalian Wallah Bagh Tragedy, the independence and partition, Gandhiji's assassination, martial law in Pakistan, Indo-China war, Indo-Pak war of 1965, the birth of Bangladesh in 1971, emergency in 1975 and Indira Gandhi's defeat in elections of 1977. Rushdie presents ‘Memory's Truth’ through cinematography technique. *Shame* presents the history of Pakistan. It is a mixture of history, politics, allegory, and satire. It is critical of Bhutto, his daughter Benazir and Zia-ul-Haq. Omar Khayyam Shakil is the protagonist who is a peripheral, fragmented personality in Pakistan. He is the son of three mothers and anonymous father. He is congenitally an isolated self. *Shame* is a political novel that presents dictatorship syndrome through caricature and irony. Rushdie's *Satanic Verses* (1988) created great controversy and violent protest. It has been banned in several countries and Aya Tollah Khomeine dictated in a fatwa, a death sentence against its author. In this controversial work, he again explores the theme of migration through the parallel lives of Gibreel Farishta and Saladin Chamcha. Rushdie's post fatwa novel *The Moor's Last Laugh* (1995) reencounters the Islamic world examining the fluidity of history and cultural drift. *The Ground Beneath Her Feet* (1999) explores the boundary-crossing potential of music. *Fury* (2001) thematizes creativity against the background of pop culture. Rushdie's works deal with the fractured lives of people against the onslaught of historical events. As a multicultural writer, Rushdie transcends simple geographical and physical migration dealing with spiritual isolation and restlessness.

“If we claim Salman Rushdie for multiculturalism we should consider two major themes: the dissonance of time and space in his fictional strategies (with subsequent effects of timelessness and problematic belonging) and the structural devices that prefigure a state of being in between the world of reality and the world of fantasy. Rushdie himself speaks of a “tangential” angle of vision, a perspective that reminds one of the process of hybridization and of the postmodernist trust towards decentralization.”

Arundhati Roy, Man Booker Prize winner of the year 1998. She got Booker Prize for her famous novel *The God of Small Things*. She was born in 1964, in Shillong, Meghalaya,
India. *The God of Small Things* makes her world’s popular novelist. Arundhati Roy presents a tragic image of life. Untouchability is main theme of the novel *God of Small Things*. She depicts the sufferings and harassment of the Dalits in her novel.

“The God of Small Things is not only a bold and successful experiment in stylistic and structural design, a moving tale of longing and love; it is a vehement critique of the bending of the ideology for petty personal considerations at ground level by men capable of acrobatics with ideology.”

Kerala city associates with people from diverse castes, cultures, communities, and religions have internalized the ethics of multiculturalism, because of traditional customs of life. Caste and class hostility, gender inequity and domination of patriarchal culture are still authentic problems, which are being reflected in the novel *The God of Small Things*. The story of the novel centers on the Ayemenem house, in which tradition shape the lives of its residents who have been blindly tolerating the dead conventions, rigid value systems and age-old rules. Arundhati Roy portrait in *The God of Small Things* stems from her sense of anger at the slave-like treatment for women in free democratic India. Certainly the marginalization of women is a global era, but the degree of marginalization differs from location to location. Arundhati Roy in the novel aims to present a set of directions to change the position of women in Indian society. She helps to support a rebellious perspective to start an essential feminine identity in India. Therefore, *The God of Small Things* is not only a story of the Ipe family but also of avoided section of Indian society.

*God of Small Things* is a reflection of men and women who have been neglected by the margins of society. Ammu, the central character of the novel, is a reflective character in a typical patriarchal society. She is desired and conscious woman about her identity and education but due to socio-cultural restrictions, she is marginalized woman. Indeed, multiculturalism demands equal rights for all cultures, castes, communities, and genders. Nevertheless, Ammu gets no chance to continue her study like her brother, Chacko, who always enjoys all rights
within and outside family. Here, the principle of equal right has been violated by the dominant patriarchal culture.

Consequently, in the postmodern world, self-respect and respect for others becomes the lifeline of multicultural societies like India. A multicultural strategy in India sometimes becomes exhausted due to misunderstanding of caste stigma and social system based on class, culture, and religion. Therefore, Arundhati Roy’s *God of Small Things* reflects examples of multiculturalism and violation of multiculturalism in Indian society.


“Truly, a fine commingling of multiplicity of voices and visions and multiplicity of cultural tensions is noted in Amitav Ghosh’s *The Shadow Lines.*”

His novels blur boundaries of different genres, fiction, history, anthropology and so on. Migration plays an important role in his novel as each journey serves to affect the identity of the traveler or the migrant. *In An Antique Land* shows how imperialism results in ruthless exploitation of the people from developing countries. Ghosh shows the ill-treatment of the Egyptians by the Iraqis. The same is true of the Indian multiculturalism in Burma who works in docks, mills, pulling rickshaws and emptying latrines. Colonialism was responsible for the first wave multiculturalism while neocolonialism and neo-imperialism was the cause of the second wave multiculturalism. The first wave migrants brought more men from their countries as indentured labor helping the empire and colonizers. *The Glass Palace* shows how the soldiers from India in British Indian Army suffered. Many Indian soldiers of the Empire died tragic deaths in Malaya, Singapore and Burma longing for their homes. Amitav Ghosh's works stress
the fact that homelessness is a serious curse that befalls human beings during the course of history. Amitav Ghosh reflects his own country in his major novel.

Rohinton Mistry and Kiran Desai belong to diverse communities of multiculturalism. Each of them tries to depict culture, community, experiences, sufferings, and reality faced by immigrants to the readers through their works. Both of them tried to enlighten their own experiences faced on foreign land in their writing. They are trying to shed light on the circumstance of an Indian immigrant. They are struggling to realize the new taste of the new culture and trying to find out the scope of individual in the universe; but they are not finding out the same taste of the same recipe in the foreign country. It is occur because of the homesickness or strangeness. This is not only the condition of these novelists but also the every immigrant Indian in strange foreign place.

The following chapters aim to take up the detailed analysis of the selected novels of Rohinton Mistry and Kiran Desai. The study sheds light on the depth of multicultural perspective in their novels. Their efforts of representing all aspects and problems of life including – social, cultural, traditions, religious and political point of view. The study also reflects multicultural conflicts at national and international level of immigrants. The following chapters are also an exploration of contemporary burning issues like globalization, multiculturalism, inequality, and terrorist violence.
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