CHAPTER : IV
MULTICULTURALISM IN KIRAN DESAI’S HULLABALOO IN THE GUAVA ORCHARD AND THE INHERITANCE OF LOSS

One of the most tremendously popular women writers in the modern Indian English literature is Kiran Desai, whose name and fame celebrates beyond the horizons of the world. Kiran Desai’s debut novel, *Hullabaloo in the Guava Orchard*, made her popular at the age of twenty-seven. She is the voice of a younger generation of Indian writers who write in English. *Hullabaloo in the Guava Orchard* reflects the world culture, also represents India as a home of many religions, cultures, community, language, and castes. Her novel *Hullabaloo in the Guava Orchard* is known for its rich and vivid language. She has a peculiar intelligent for creating humour of small town Shahkot life without reproachful it. The novel has been painted beautifully with the different kinds of colours, and her ironic reflection of the family and responsibility resound broadly. The reflection of the town Shahkot presents multicultural tradition with modern life style of the people. Huntington also states that, “Civilizations and culture both refer to the overall way of life of a people, and a civilization is a culture writ large. They both involve the values, norms, institutions, and modes of thinking to which successive generations in a given society have attached primary importance.”

The present age extremely known as the age of technology, network, and globalization in which writers are writing about varied themes like fame, gorgeousness, and strength of India. However, Kiran Desai’s first novel *Hullabaloo in The Guava Orchard*, shocked the reader by the reality being presented in the novel. It is realistic in nature which has very interesting life story, also explored the realities of mother India. Subha Tiwari writes about it in his paper named Kiran Desai’s *Huallabaloo in The Guava Orchard* as a Satirical Novel.

“In the age of television and information explosion, much is said and written about the glory, beauty and spirit of India. We perpetually mention and refer to the Vedic Myths, the incredible Ayurvedic cures and our centuries-old yoga. We tend to get euphoria about India’s greatness. We also tend to get oblivious of
our weakness. The novel can best be described as a catechizing process for the Indian reader. It compels us to face the realities of our motherlands.”

Kiran Desai entered in the world of Indian English literature with her first novel *Hullabaloo in the Guava Orchard*, which is set in the village named Shahkot, located in the states of Punjab, India. The story reveals around main protagonist Sampath, a young boy, born with brown birthmark on his cheek. He is deliberately running away from his responsibilities of grown-up life. One of the main focuses is given on deeply rooted superstition and laziness in the people of Indian society. Only Sampath is responsible for all causes and troubles for his family. Kulfi plays very significant role in the novel, a wife of Mr. Chawla and a mother of Sampath. Her representation in the novel is nothing but enormous image of craving for food but nothing more. Mr. R. K. Chawla, forty years old person, father of Sampath Chawla. He is head of the family having B.A. degree and working in the Reserve Bank of Shahkot as a head clerk. He becomes very upset in his life due to nonsensical activities of his son. His frustration rise when his son loses his job at the post office after performing his unexpected behavior in the wedding of his boss’s daughter. After that, he runs away from his responsibilities as well as home and takes shelter in the branches of guava tree. Unexpected behavior shows his madness and foolishness. Actually, his family and other people from town think he is mad person. However, his experience in the post office and he spent more time in reading mails of the people. Therefore, that he knows all secrets of the people who help him to tell destiny of people. Immediately he becomes renowned as holy man and now known as Monkey Baba all over town as well as in the world. “Kiran Desai bursts forth as a budding star in the beautiful contemporary landscape of narrative art. “Her novel *Hullabaloo in the Guava Orchard* is treated as it beguiles the traditional glorifying and dignifying image of India.”

*Hullabaloo in the Guava Orchard* deals with the life story of Sampath Chawala, a young man and his sufferings and struggle for his identity. Realistically depicting Desai’s every character is suffering for identity. Sampath’s representation in the novel shows the image of failure and frustration in his life due to his madness. He was not satisfied with his job and ordinary lifestyle. Therefore, he decided to create new world with new identity as a popular
person so he migrated to Guava Orchard and become very famous as a holy man. His father Mr. Chawla also predicates to start new life with the help of Sampath’s progress. Thinking like that shows his aim to make new identity by earning more money by new business. Mostly everyone in the novel desires to approach with new identity.

The Guava orchard becomes the multicultural place for all people of different places, caste, and community. They come there only for knowing their fortunes and misfortune and nothing more. They gather very happily and live together. When Guava orchard completely covered by the monkeys all peoples come there for the solution from town. The Guava Orchard becomes latest stop along the spiritual tourism trial with alcoholic monkeys loitering at the place, Sampath Chawla is now known as Monkey Baba. Dr. Bhatt states that: “A journalist determined to expose Sampath as a fraud, an unholy trio of hypochondriac district medical officers, army general and University Professor, all determined to solve the monkey problem, and you’ve got a real hullabaloo.”

Kiran Desai throws light on laziness and meaningless life of the young boy. He has no interest in his job in post office so he goes through all secrets of people from their mails. He also desires to live comfortable life without doing any physical and mental efforts so that he has chosen easy way to live a life without any botheration of family and society. All these things expose the tendency of the modern young people who do not want any efforts in their life. They only likes to see dreams and thinks of fame and name, to get it by hook or crook which is another focus of the novel.

Another multicultural aspect presents in the novel is religious superstition, which is very harmful for society. India is more traditional and superstitious nation on the world’s map. They are more superstitious than others are. Thus, this is social virus, which widen very vastly in the society. Sampath Chawla’s attitude makes people superstitious and they become strong believer of Monkey Baba. Kiran Desai reflects the attitude of the Indian middle class society, that religious superstitions also serve the purpose of commercial gains:

“Once Sampath Chawla settles down in the guava tree, he is joined by a horde of followers, including his family who try to
commercialize his presence atop the tree. And then follows a horde of businessmen who endeavour to sell their wares ranging from tooth paste to mosquito repellers to the ‘trustful tourist of the orchard. After the dreaded monkeys of the town also join him in the tree. Sampath Chawla is then re-christened as Monkey Baba’.”

Mr. Chawla thought that the orchard as utilizable resources, deciding to make earnings from his son holy Baba and the orchard: “Sampath might make his family’s fortune. They could be rich!” It shows modern view of Mr. Chawla. Therefore, that he desires to start business there for the purpose of money. The Chawla family takes interest in selling things in Orchard. Therefore, they start earning money by selling flowers, garlands and coconuts in the orchard. They also arranged tea stall there for the visitors. Like him, numbers of peoples are thing about earning money anyhow. They do not have any problem regarding profession; now they are ready to do anything for earning money. Sampath wants to live peacefully along with nature where he feels very pleasurable. However, the peacefulness atmosphere of the Guava orchard completely disturbed by monkeys. The sacred place of Orchard become out of control when some roguish monkeys begin to spoil in alcohol, troubling devotees and residents of the village with violence.

“It openly makes fun at our sense of propriety and logic. The major satire of the novel is the Indian sense of religiosity. Anything sells in the name of religion. …Men never do evil so completely and cheerfully as when they do it from religious conviction. … growing each moment like a swelling ocean. … Every region, city, township or even locality has to its credit some kind of spirituality personified. While going through this novel, what strikes home is the absurdity of blind faith and fanatic belief.”
Kiran Desai represents character of Pinky Chawla; she is the sister of Sampath, her attitude changes towards him, stands for her recognition towards the orchard, a personal reconciliation with nature. Rethinking her brother’s position and her own life, she ultimately gets rid of the chains of tradition and culture, courageously pursuing her love. Kiran Desai shows Pinky as a very modern living girl who always gives more time on her look and dressing. She loves Hungry Hop, an Ice-cream Boy so that once she cut his ear very rudely. Her attitude presents multicultural view towards life and for people from different castes and community like Hop. She does not think about his community and status in the society. Pinky has shown as different type of character from other women characters. She dislikes being a victim of patriarchy. She likes to challenge male authority.

“... she was well aware of the necessity of putting in an appearance in the bazaar every day. If you did not do so, your place in the hierarchy of things, indeed your very identity in the social sphere, would be totally obliterated.”

Unlike Kulfi, Pinky displays a modern and rebellious woman, a personal struggle against female oppression, and she offers a ritual castration toward patriarchy when she deals with Hungry Hop: “She bit his ear so hard that the Hungry Hop shouted out and his voice boomeranged about the town. . . . A piece of his ear lay upon the ground.” In this way, making the patriarchal hierarchy wounded, Pinky discovers her macho consciousness that assures the authority of female independence. When she is going outside Mr. Chawla suggests her for Sapath’s help but she dislikes his company by saying that “What a good will Sampath be! The monkey will probably choose me as the best person to target if Sampath is with me”

*Hullabaloo in the Guava Orchard* sheds light on social perspective of the Indian life, gender, and caste system. Kiran Desai paints the picture of patriarchal family by giving sketch of Chawala family in the novel. Mr. Chawla is a man of custom and performs morning exercise regularly; the head person of the family and others comes under him who follows him. His representation tells a typical patriarchy of Indian society who head always become centre of the domination. He needs ironed shirt regularly; shoes should be cleaned with socks. He is
shown up-to-date personality. At the beginning, he dislikes Sampath’s behavior to run into the Guava Orchard but afterwards his mind changed into professional view.

Representation of Post Office in *Hullabaloo in the Guava Orchard* discovers aspect of multiculturalism, where all mails comes from different nations, states, town, and villages as well as from different caste and community. Sampath Chawla by reading mails of different peoples comes to know all secrets of the varied people. He hates to do any work in Post Office rather than reading mails. Actually he has no any interest in Post Office job which always makes him bore so he decide to leave the job and live peaceful life. He spent much more time in getting interesting information of the world from their postcard. Postcards become the source of knowledge for him. He keeps his knowledge up-to-date by reading letters of people. This information helps him when he wanders to the Guava Orchard.

“He had read of family feuds and love affairs, of marriages being arranged, of babies being born, of people dying and of ghosts returning, of farewells and home-comings. …natural disasters, floods and earthquakes, …Of big cities and of villages much smaller than Shahkot. In some countries people took a bath only once a week and the women wore short dresses even when they were old. … there were postcards sent from foreign countries to addresses in the posh localities of Shahkot. …Switzerland was a cold country where there was not a speck of dirt.”

The Post Office that he always hates becomes end of his journey like a full stop. He does not want any other job because he decided to live happy and peaceful life in open space. He loves to live in open air with nature. It shows frustration of the modern people due to over work and pollution, suffocates emotions and life. Kiran Desai deliberately highlights on nature because it also gives message of importance of nature and tree, plays extremely noteworthy role in human beings life. Realistically it finds that he is not running from responsibility but he wants peaceful shelter for his tiredness. He becomes exhausted and mad due to his family, office, and society. He decided not to think about anything of anyone. Therefore, he takes the decision to run away somewhere where he will feel happy. He wants his freedom in life anyway. He
appreciate Guava tree by saying “… cool and green and calm-looking. Guavas are tasty and refreshing and should be eaten wherever possible.” 12 He climbed on Guava tree and determined to live on the tree. He appreciate Guava tree by saying that “How beautiful it was here, how exactly as it should be. How beautiful it was here, has exactly as it should be. This orchard matched something he had imagined all his life.”13 Kiran Desai craving for importance of nature in human being is life. She argues that a man cannot live away from natural world. He must instead initiate to show himself as being part of the ecological organization. Desai expresses that if the natural world is to endure, man continues to authorize his ambiance, and he must find out to live in harmony with them. Thus the study comes to know that Desai desires to say ‘Back to nature’ for living peaceful and harmonious life, which is covered with tenses, frustrations, sufferings and clashes.

Community difference is the pillar of Indian society, culture, and civilization. It also includes Indian caste system and diversity among them. This has a pessimistic as well as optimistic point of view in the society. Indian tradition from ancient period made up by variety of caste system. In the age of multiculturalism, people are following each other’s culture and community, they are not interested in someone’s caste, or community, but they only believes on humanity as a single caste system in the world. On the contrary, number of traditional people like Mr. Chawla who thinks about caste and community of people. Mr. Chawla does not interest in the boy and not interested in behavior but only he looks is the community of that Hungry Hop. Kiran Desai has given focus on Indian caste system by giving look on Mr. Chawla’s reaction after knowing about the relationships between Pinky and Hungry Hop. He advises Pinky to stop the relationship because he think that the ice-cream family belongs to lower caste, but he does not think of the Chawla family is scorned by the opposite side:

“An ice-cream-cart type. Our family name will be destroyed. You should set your sights higher than yourself, not lower. How dismayed he Mr.Chawla would have been to find the ice-cream family making similar remarks about his family.”14
Food associates with the aspect of multiculturalism in the novel, which has enormous role in the life of character like Kulfi Chawla. The representation of Kulfi in the novel is nothing but the image of huge body. She looks very fat and large so she is unable to adjust in a tiny house of Mr. Chawala. She is the thinker and philosopher of food, who always thinks about eating food. At the age of twenty-one she married with Mr. Chawla. Kulfi is very maddening character painted in the novel with the image of hungry; she possess about food and sells everything in the house for her craving. Finally, she painted images of food on the walls, and Sampath was born when there is no more space on wall. She is craving woman for food and always thinks about it. During her pregnancy too she think not for child in her womb but to for food only. Her house become smaller than her and Mr. Chawla always worry about her craving but he is unable to do anything for that. In Orchard, also she made delicious food for Sampath very interestingly. She offers everything for him very happily. “Sampath was gradually provided with all sorts of comforts and the more elaborate his living arrangements, the happier he was.” Peaceful lives with happiness show grand transformation in his body and health.

Girl’s education becomes significant point, which sheds light on Mr. Chawla’s view. Importance for girl’s education and freedom for them also highlights in the novel through Mr. Chawla’s character. At the beginning, he has given permission to Pinky for doing study. His positive attitude towards modern India is focused by saying that “it is very important for young girls to know something useful, not just sit at home and get married. This is the modern India. You should take a typing course.” The modern view towards girl’s education is forwarded by him.

Worship is one part of Indian people’s life, that differs from people to people and community to community but aim and objective is the same of all. This variety and faith on God or God like person is the same of all who belongs to varied cultures. Worship presents attitude of the Indian people, who immediately believe on the things related to sacredness. Surrounding people shows their faith on Sampath and his thoughts. Such kind of tendency of the people grows greater day by day. Kiran Desai shows important place for monkeys, traditionally they have important place in India because they has a vital importance in Ramayana so that sometimes they treated as God, Hanuman. Monkeys are known as the image of God Hanuman so people worship them. Kiran Desai also presents its association with interaction between man and
monkey in *Hullabaloo in The Guava Orchard*. There is awful interaction between Sampath and monkeys, which points out that they were ancestors of human beings. Desai has also pointed out the reference of Rama, from Ramayana for giving Hanuman’s association with him. “you must remember that ever since the monkey’s association with our beloved god Rama, these animals are hallowed with special affection in our sacred tradition.”\(^\text{17}\) The study of the novel also comes to know that the intellect and remembrance power of Kiran Desai concerned with India while living in the America, she doesn’t forget anything regarding holy ancient books like Ramayana, and the references used in *Hullabaloo in The Guava Orchard* are related this holy book.

Sampath Chawla deserves simple life and finds king’s life in Guava orchard. Nevertheless, his family suffering starts by his mad behavior. Pinky’s reaction has been shown by her bitter words for him. “Get out of the tree-the whole family is being shamed.”\(^\text{18}\) Not only Chawla family is in trouble but also whole town trapped in trouble. Chwala family and the town requested him to come down from the Guava tree but he is stubborn on his decision of never going down. Afterwards he becomes very well known and people were telling, “There was a man up in the guava tree, a remarkable man. He had known all sorts of things.”\(^\text{19}\)

In the age of globalization, network and media family fame and popularity become very important. Therefore, that people are doing anything for getting fame and name in the society. One can see that number of Baba’s are creating and created their holy world in the nation, for popularity. They made people mad after them under the name of holiness and sacredness. They are getting more and more money from their believers. This become business in the society and orthodox people are becoming victim of them and losing their money and valuable time for them. In the novel also Kiran Desai has given vision of Holy Baba who is nothing but Sampath, a lazy young person who don’t want any effort and physical work in his life therefore he left his job and went to guava orchard for peaceful life, name, fame and money. His negative alienation forces him to run away from his family and social responsibilities. He shows interest in his new profession of telling destinies of the people. People become fool by his way of speaking and telling their fortunes and misfortunes.
Alienation and nervousness occurs in the lives of people in the multicultural world. Kiran Desai thoughtfully presents perspective of alienation and nervousness in the life of Sampath. He feels very nervous in his life due to atmosphere around him so that he decided to get rid from all these material world and live peaceful life in natural environment and he takes the shelter of guava orchard. The material world is affecting on the minds of people and they are suffering from psychological problem. Sampath hates outer world, which is very harmful to his mental health. The presentation of Sampath shows his madness as well as foolishness but one can find that this becomes common problem in modern age. Therefore, that it is very essential for human beings to take the shelter of nature for preserving life and health. It also provides the message of preserving natural environment for better life.

Kiran Desai has depicted Indian arrange-marriage system in the novel. Searching a girl for Sampath for his marriage shows how set the elders arrange marriages. Here Mr. Chawla searches a girl for Sampath who is very ugly looking. One more event of Pinky’s marriage has been highlighted by the refusal of her love affair with Hungry Hop. All these things shows tendency of the Indian peoples towards marriage system. The girl for Samapth arrives with her father and family members in the Guava Orchard. The ugly looking girl shocks Sampath. Belonging people climb her into the Guava tree in her waving sari. She tried to touch his feed, he wants to shout to the people to allow him alone, and she falls down from the tree. Kiran Desai very artistically, interestingly, and humorously depicts all these things. Afterwards bearing all the foolish things, he immediately changed the topic by saying secrets of Mr. Chopra. All secrets of Chopra he read in the postcards when he was working in the post office. Moreover, crowd of people believe that he has gifted by divine powers. Almost immediately all newspaper articles assert him to be a holy man in a Guava tree.

In Hullabaloo in the Guava Orchard, Kiran Desai throws light on satirical events in the novel. Kulfi’s passion for hunger, her abnormal behavior shows satire. Another humour present when Sampath lefts his government job and climb on the Guava tree only for staying away from his family and social responsibilities it also manifests his mad attitude. The girl’s slipping down from the tree, her use of powder layers on face shows humour and makes laugh to the reader.
The perspective of multiculturalism, communication has focused in Kiran Desai’s novel *Hullabaloo in the Guava Orchard*. The depth of reading analyses intercultural communication between different peoples from different community. By the same time novelist has states number of local words in the novel, it shows very close relations with the reader. One of the important characters named Ammaji, it is used very commonly in India. Like that one more name, Lakshmji, it shows name of goddess Lakshmi. India is very traditional nation, strongly believes on deity so that Indian people likes to keep their child’s name by the names of God. Some other local words are used by her in the novel are Baba, Arre, Mutton Biryani, Haiii, Oi, ji, Baap re, Ai. Yai. Yai etc. Therefore, use of variety word shows her love for home language and nation. After residing in U.S.A. also, she does not forget local language as well as local words. Use of such words reflects her emotions, feelings, and devotion for her native place. Mixture of all these dialects and word in the writing of Kiran Desai shows multiculturalism of communication

Religious disturbance is one more multicultural perspective discovered in the novel, which shows monkeys are destroying peace and purity of the orchard, by their misbehavior which is giving stress to Mr. Chawla and his family. Mr. Chawla explores that how monkeys are frightening his son’s peaceful life into the Guava tree. He states monkeys are also torturing women of the community as well as disturbing religious atmosphere of the holy place. He decided to get rid of them from Guava orchard. Religion is one of the innermost perspectives of Indian multiculturalism. Indian people always worship religious events spiritually. Consequently, no one can tolerate disturbance of the religious place from someone. Sometimes some bad people try to spoil religious places purposefully, which shows bad attitude of the people. *Hullabaloo in The Guava Orchard* presents humour of Indian mentality that is very realistically portrayed by Desai. The central intention behind presenting it is that the religious mentality of the Indian people.

Representation of political multiculturalism shows her keen observation of India and its politics which is very meaningfully focused by Kiran Desai. She gives her focus on Indian politics, which is growing very carelessly. Politicians have their bank accounts in Swiss bank; this situation shows growth of corruption in India. She has not given any name of
politician but illustrates it with all over condition of the nation. Having accounts in Swiss bank focuses enormous corruption of Indian politicians, which has made nation very poor. The study also shows sufferings of Chawla family having tiny home and clerical jobs. Kulfi, who sales number of things for food, all these things presents poorness of the family. Sampath, who decided to run away from his family responsibilities and left his job of Post Office. At present also Swiss bank topic becomes very popular in the political strategies. Some of the parties are saying that they are going to bring black money back in India from Swiss banks and they have name list of the people who have deposited money in those banks. Realistically up to the present no one brought the money back, it becomes subject of dispute in the nation and nothing more than that.

Kiran Desai point out about multicultural clash of Indian tradition that is dowry system, which is very popular among Indians. This system spread enormously allover nation particularly Maharashtra is very popular for dowry system. In this system people from groom’s demands money from bride’s parents, so they desire gold, vehicle, or any kind of assent. Otherwise, they do not get ready to arrange marriage. That means that Indian marriages particularly arrange-marriages are completely associates with dowry system. Sometimes people from boys disturb girls for dowry after marriage, demands for offering. Pointing out such Indian bad systems shows keen observation of Kiran Desai towards her home. In the novel, she presents multicultural clash while thinking about girl for Sampath’s marriage. When Mr. Chawla asks treatment for Sampath’s madness to Ayurvedic Doctor, he says him that to arrange his marriage is only solution for his madness. Afterwards he will be rest in peace and will not have any further problems. So that Desai highlights reality of requirement from girl parents has given reference of an ideal daughter-in-law.

“…girl from a good family. She must have a pleasant personality. Her character must be decent and not shameless and bold. …girl should keep her eyes lowerd and, because she is humble and shy, she should keep her head bowed as well. Nobody wants a girl who stares people right in the face with big froggy eyes. She should be fair-complexioned, but if she is dark the dowry should include at
least one of the following items: a television set, a refrigerator, a Godrej steel cupboard and maybe even a scooter. … must be a good student and show proficiency in a variety of different fields. When she sings her voice must be honey-sweet and bring tears of joy to the eyes. … ‘Wah!’ … not dance and sing after marriage and shame the family. … have passed all her examinations …”

After making havoc by the monkeys in the Guava orchard, Mr. Chawla decided to get the orchard, the place of their occupation should be free from monkeys. However, the craze flows high on all sides. A monkey protection association has produced to save the animals, as they considered sacred in Hindu religion. Indians are showing waiting their time and energy in useless clashes. Afterwards Sampath become Monkey-Baba because monkeys have occupied that place. Whenever anyone asks him problem, he reacts symbolically, like, a woman is anxious about the bad company of his son. She wants solution for this. He begins to reply by saying that “Add lemons to milk and it will grow sour.” He reacts approximate this following the great Indian tradition of symbolical discourse in religion. He remains on pronouncing mad sentences as if one mouse is unlike from the other. Thus, symbolism is a grand weapon to Sampath as it hides his mental deficiency in layers of mystery. People turn their heads in receiving at the meaning and the Monkey-Baba has been considered as a great spiritualist.

One of the minor characters reflects by Kiran Desai in Hullabaloo in the Guava Orchard, an atheist. He associates with an atheist society. He has been to Shakhot to compose enquiries concerning Monakey-Baba, Sampath. He image shows very pathetic, alone in the novel. While the mob is in the dream of spiritual effect, this convoy imagined as a silly loner who is trying to collect facts against the fraud. His condition is miserable, he follows Sampath’s mother, when she goes to forest to search some herbs and spices. He said that she mixes intoxicants in Sampath’s food. He keeps a vigil at night and keeps some logical points. At the end of the novel event happens to him at the end of the novel. His interest takes him to a tree just above the hung cooking pot of Kulfi. When there is the final hullabaloo in the guava orchard, he falls inside the boiling cooking pot and Kulfi covers the pot. The significance of this is meaning
of this incident is vast. Reason and balanced thinking in India has boiled to death in the cauldron of fury and passion.

One more multicultural clash find out in *Hullabaloo in the Guava Orchard*, is auspicious and inauspicious elements regarding life. Indian people are fate believers; they always connect incidents with auspicious or inauspicious signs. Whenever some good or bad incidents occurred in the life, people connect those incidents with fortunes and misfortunes. Kiran Desai throws light on such signs in the novel by presenting mentality of the people. When girl is brought into the Guava orchard for Sampath’s marriage, looks very ugly and black like crow. People thought that after looking girl Sampath will change his mind and come down from the tree. When that girl was climbed into the tree by some people, advised to touch foots of Sampath. Sampath’s reaction transforms into shouts after looking at her. Subsequently she collapses down into the tree. Her falling down into the tree due to slip considered with inauspicious sign for their marriage. It highlights tendency of the Indian people who always see their life with the mirror of destiny.

The study discovers multiple perspectives of multicultural strategies in *Hullabaloo in the Guava Orchard*. Post Office becomes perspective of multiculturalism, in which Sampath finds all secrets of the people from different parts of the world. Community differences have been shown in the novel by presenting Mr. Chawla’s rejection to Hungry Hop. Alienation of Sampath, and his decision to take the shelter into the Guava tree shows frustration of the multicultural society. Mr. Chawala’s modern view towards education and girls depicts multicultural point of view. Representation of Pinky as a modern girl falls in love with Ice-cream boy without any thinking shows her modern attitude. Food becomes life for Kulfi who thinks and dreams for it. Globalization is also seems by referring different mails from different parts of the world and world fame of Holy Baba. Most important multicultural point is Guava orchard where diverse pilgrims from different locations come together for the blessings of Holy Baba shows multicultural aspect in the minds of the people. Thus, the study discovers multicultural perspective in the *Hullabaloo in the Guava Orchard*; it is as memorable as its title.
Since the trend of multiculturalism is a contemporary issue in today’s world. Every culture has its own traditions, habits, religions, languages, and number of features. Vital conditions of peaceful harmony between various cultures are a communal respect and accept of the cultural differences. Otherwise, it brings out the cultural clashes among them. The purpose of this chapter is to endeavours multiculturalism in the novels of Kiran Desai. Kiran Desai is an Indian citizen but a permanent resident of United States of America. She has spent more than twenty years in the West. Still she is struggling to get American citizenship. Therefore, in an interview she told, “I feel less like doing it every year because I realize that I see everything through the lens of being Indian. It’s not something that has gone away – it’s something that has become stronger. As I’ve got older, I have realized that I can’t really write without that perspective.” In this way she reacted while facing an interview. It means that she tries to explore her own struggle, sufferings, emotions, and feelings in the novel by focusing on the issues of green card and grand efforts for receiving it. Hence, Kiran Desai takes the help of her characters to present realistic picture of attraction of foreign countries and their faced problems while living there. She gets efforts to mention and attention on multicultural clashes in the society. Samul Huntington’s approach in his book Clash of Civilizations:

“In this new world the most pervasive, important and dangerous conflicts will not be between social classes, rich and poor, or other economically defined groups, but between peoples belonging to different cultural entities. Tribal wars and ethnic conflicts will occur within civilizations.”

Kiran Desai is the latest fabulous name in the world of multiculturalism. She is honored by greatest Man Booker prize for her second novel *The Inheritance of Loss* in 2006. This novel chiefly deals with world issues like multiculturalism, identity crisis, isolation, nostalgia, homesickness, migration, politics, education, community differences and social problems. She explores all horizons of the world life in the novel. Her theme of the novel deals with Indian earth, Indian society, Indian culture, and people. The first multicultural conflict in Kiran Desai’s novel presents in 1986, in the village of Kalimpong, located in the northeastern Himalayas. The central protagonists living here are the judge, the cook, and Sai. Desai presents
that all her characters lives their life in a very difficult condition. At the beginning of the novel, it has said that revolution in the hills transformed into conflict movement stockpiling men and guns.

“It was the Indian-Nepalese this time, fed up with being treated like the minority in a place where they were the majority. They wanted their own country, or at least their own state, in which to manage their own affairs. Here, where India blurred into Bhutan and Sikkim, … it had been always a messy map”  

The Judge, Jemubhai Popatlal Patel is one of the central characters in the novel who plays very important role. He was born in 1919 in the small town named Piphit, which is located in Gujarat. He is the first in his family to receive western education. Judge’s experience from abroad is the most important multicultural perspective in *The Inheritance of Loss*. It is the judge from whom the all other characters lives uphold. He leaves his hometown with the strange approaches. He was aware about that he is unknown about the world outside. He confused by the treatment between white and brown. Another incident is that nobody wants to rent him a room. For this, he visits twenty-two homes before he finds the room. This is one of the first conflicts one can struggle in British culture, which has been strongly faced by Jemubhai. He also struggle with loneliness, isolation, his skin-odd colour, and peculiar accent. After passing Indian Civil Examination he:

“… took revenge on his early confusions, his embarrassments gloved in something called ‘keeping up standards,’ his accent behind a mask of quiet. He found he began to be mistaken for something he wasn’t – a man of dignity. This accidental poise became more important than any other thing. He envied the English. He loathed Indians. He worked at being English with the passion of hatred and for what he would become, he would be despised by absolutely everyone, English and Indians, both.”
The peaceful environment has abruptly disturbed by the young boys who desired to obtain judge’s rifles. They are guerrilla soldiers and one of them bears a gun. The judge does not recognize him so he speaks in Hindi and asks them if they have guns. The judge refuses them to give anything and orders them to go away but they desire to kill them. Sai is terrified and determined to bring the guns. However seizing their guns, the boys still do not seem to leave and furthermore, they take their food, rice, sugar, matches and plenty of other material. They say, ‘Jai Gorkha,’ and said judge to repeat it again and judge replied by saying that ‘Jai Gorkha,’ they said to the judge, ‘Gorkhaland for Gorkhas.’ Their rudeness continue, ‘Say, ‘I am a fool’’ and judge repeated it once again. The soldiers laughing and carrying off two bags and finally they leaved the place. Sai and the cook claim their gaze away from the judge because they know that humiliation of a proud man can be a reason to kill.

Another important issue of the novel is ‘Gorkhland for Gorkhas.’ This is the motto of the movement. Indian Nepalese wanted their own country or their own state in which they can control their own issues. Because they think that, they are treating like the minority in the place where they are majority. Thus, the study explores that Kiran Desai illustrates the humiliation and helplessness of the protagonists against territorial’s behavior. The struggle shows between two different cultures of Hindus and Nepalese and it noticeably asserts the fact that the violence and injustice has been competently disguised under false pretences of freedom and public interests.

Sufferings of Biju and his father as they are struggling to find a technique to send Biju foreign is one of the themes of the novel. Desai tries to describe how one can get so many difficulties of getting foreign countries. For sending his son to United States, he tried everything and at last happens as expected. The cook’s first approach is with a sail agent comes into Kalimpong. He announces for waiters, toilet cleaners on the boat, worker for the worst work. The local newspaper published in an advertisement that they are going to appoint legal jobs in the USA. This news has been scattered all over the town and brings out huge response. Number of people desired to get this job. Biju attended an interview with fake passport and made up stories nevertheless, he is successful. However, the big amount of money by the agent made them fool. Next time, Biju applies for a tourist visa and this time he is successful. One of the
applicants, also asking for a visa, says Biju: “You are the luckiest boy in the whole world …”\textsuperscript{28} It shows that, desire for immigration makes people mad and they are interested in doing anything of that. They do not matter about kind of job or money but they only want to shift for foreign nations and dreams for luxurious life. Even so, one can see from Biju’s condition, immigrants in the United States and imagine the realities faced by them.

Panna Lal’s character plays very important and significant role in the novel, which shows very eagerness for migration to foreign countries. Throughout the novel, Kiran Desai presents his identity as a cook in the house of Judge. He is father of Biju and decided to send him New York. Their intention of going to United States forces them to do anything. Biju is an Indian immigrant living in America for the purpose of earning more money and living very lavish life there. He left India with a vision of having a luxurious life in America. From the ancient period number of people immigrated to foreign countries like United States, England, Canada and many more. There are different reasons behind their leaving it differs from person to person. Ranagaswamy states:

“Our course. The personal circumstances of migration differ from individual to individual, and for Indians, it was not just a matter of personal choice, but involved the entire family.”\textsuperscript{29}

Now a day it becomes common thing to shift for foreign nations. The main purpose behind their migration is jobs and money. The People from IIT and others have great opportunities there than here so they have interest as well as it becomes the matter of prestige issue in the society. The network connects people very close from all over the world so no one is feeling isolated and alienated. Actually, reality is that network tried to connect people technically but not emotionally, so it shall be always matter of dispute that homesickness will be there in the minds of migrated people like Biju. He is not that much educated so he faced so many problems while doing communication. Desai sheds light on problems of uneducated people in the society and sufferings in their lives. Being an uneducated Biju does not apply for a good job so this is the realistic picture of the society, people like Biju are living very troublesome life. Education is multicultural perspective, which affects on people, culture, society, nation, and world.
Kiran Desai exposes anxiety and pain of Biju by giving focus on his sufferings in New York; he desired to write mail for his father but he did not know English. Biju and Saeed also discovered it very difficult to make responds on the answering machine. Biju reminds everything of his childhood and his village life where he spent his early years with his grandmother. He reminds his grandmother, earthen lamps of Deepawali, taste of delicious food and fresh milk. It shows unrest of Biju’s mind in foreign land. He physically presents in United States but mentally he feels very isolated and nostalgic, his mind always attach with his homeland. Desai portrays inner lives of the helpless people, those who are very unfortunate to struggle for their rights and freedom.

After migrating in the United States, Biju spends first few weeks by selling sausages. His employer ordered to check the green cards of his employee. Nevertheless, Biju does not have any so the employer is grateful to fire them. He replied them “just disappear quietly is my advice …”30 His trouble regarding green card continues through the whole time of his stay. He seriously desires to get it, which would help him to come back his homeland. Kiran Desai’s intention is to present immigrant’s troubles through her writing which shows realistic vision. Biju lives alone life in unfamiliar country, alienated from his family and he cannot visit them because he would not have any chance to return to the USA. This situation shows homesickness of Biju during his stay in USA. That arouses the feeling of confusion and homesickness. Biju does not work steadily so he always changes his jobs one by one and this time he gets a job at Le Colonial, which ensures the authentic colonial experience. “On top, rich colonial, and down below, poor native. Colombian, Tunisian, Ecuadorian, Gambian.”31 Biju finds out the whole world can be found “in the basement kitchen of New York.”32

The behavior of Biju towards Pakistani shows the view of Indians for Pakistani. When he meets one Pakistani at work, he does not tolerate the presence of e Pakistani in New York. Despite no reasonable argument, Biju is not able to talk to him. He writes a letter to his father who is seriously anxious by the fact that someone in America is preparing to appoint the Pakistani. He gives him advice: “Beware, Beware, keep away. Distrust.”33 Biju disgusts the Pakistani. Simply because of “…[O]ld war, best war….”34 in the kitchen, both of them are excited. Religion and tradition is responsible for their communal conflict.
Kiran Desai tries to shed light on hatred between Indians and Pakistanis. Actually, these two are not even bothered to get to know each other. Instead of that, they quietly adopt the injustice of their fathers. It means that Desai’s characters are unable to make their own decisions. Being a young, he is unable to make his own choice and decision, so that condition seems at him as being poor boy. It is worth describing Biju’s conflict when he meets Saeed. Biju wants to be his friend, he amazes him, but first, he has to run through the certain doubts he has in his mind.

Saeed was kind and he was not Paki. Therefore he was OK?
The cow was not an Indian cow; therefore it was not holy?
Therefore he liked Muslims and hated only Pakis?
Therefore he liked Saeed, but hated the general lot of Muslims?
Therefore he liked Muslims and Pakis and India should see it was all wrong and hand over Kashmir?  

In this multicultural diversity, Biju works in the restaurant named Brittany. He cleanses the plates with one Achootan man in the kitchen and listens to his swearing. “These white people!.... Shit! But at least this country is better than England. At least they have some hypocrisy here. They believe they are good people and you came from.” He says Biju that he acquired a slogan by which reacted to their insult. He said: “Your father came to my country and took my bread and now I have come to your country to get my bread back.” This man spent eight years in Canterbury and therefore he can evaluate the atmosphere towards immigrant in these two countries. Thus, one can see that Kiran Desai desire to state out the difference between America and England from the immigrant’s point of view.

One more multicultural perspective illustrates is homesickness, which is focused by Kiran Desai in The Inheritance of Loss. Homesickness of Biju is realistically portrayed in the novel that shows clear picture of real emotions, feelings and desire for the homeland. Once Biju
desired for foreign countries but after shifting there, he endures loneliness. In the isolated nation, Biju is feeling very eager to go back home and meet his father but it is not easy task for him to return. So one day he meet newsagent and inform him about the problem with Nepalis in his country India. “they should kick the bastards back to Nepal… Bangladeshis to Bangladesh, Afghans to Afghanistan, all Muslims to Pakistan, Tibetans, Bhutanese, why are they sitting in our country?” Biju also states that they are also living in America but he clarified him that “[t]his country is different …” “Without us what would they do?” After calling his father Biju comes to know that the atmosphere of Kalimpong is very severe and disturbed one. After talking with his father, his homesickness exaggerated and he could feel the meaningfulness between them rooted by their partition. Kiran Desai efforts to reflect the feelings of immigrants through his writing:

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

At last, he is unable to stay in America and anyhow he decided to go back India. As a result, he buys a ticket and goes back to home. Because he is aware about that if he stayed in the America, he might never see his father. “It happened all the time; ten years passed, fifteen, the telegram arrived, or the phone call, the parent was gone and the child was too late.” This reflects internal conflict and dilemma of the character. He must take his own decision whether to live as immigrant or live in his own homeland with his family. The fact is that it is not only the matter of Biju but also the matter of the entire immigrants. According to Rangaswamy:
“Their links to the homeland of India, or some other part of the world from which they come to the United States, continue to be important as they create new identities without discarding the old. The commonly used collective term for all overseas Indians is “diaspora,” and in many ways, the term is indeed a fitting one, describing as it does the scattering of seeds from a central source. It also suggests a condition of exile, as if Indians who live abroad are condemned to a permanent state of homelessness and can never return to the land of origin. What the term “diaspora” fails to capture, however, is the continuing connection to the homeland that Indians are wont to maintain, no matter where they live.” 42

The study aims to illustrate multicultural perspective of human relationships in The Inheritance of Loss. The subject matter of the novel runs equivalent largely in Kalimpong, a small town at the foot of the Himalayas hills and New York, one of the world’s big cities, in the United States of America. The novel provides focus on a realistic expression of highly variegated human association and connection that is husband and wife, father and daughter, father and son, master and servant, and a young boy and a young girl with its setting in both the places. As considers the association between husband and wife, Jembhai Patel, the judge is an absolute failure. For him, his wife Nimi is no more than an image for the fulfillment and for the sake of social status. Realistically Indian tradition and culture of marriage system regards it as a sacred ceremony in one’s life. Marriage denotes explicitly approved union, which perseveres beyond sexual fulfillment, and it deserves to understand family life. Instead of that, he throw all family bond, values, relations and love into the dust with that he ignored all Indian customs and traditions also. Such type of behavior of the people is harmful to the society and culture. Marriage is the bond of love, respect, faith, and understanding but here in the novel judge has forgotten all his duties towards his wife, running after English world and culture.
As a father of a girl, he fails miserably in his life because he has no any affection for his wife and later on his daughter also. After his wife’s death, also he has no any change in his attitude and nature. He does not look after his daughter, not shown any love for her. She married with a young man of her choice. However, unfortunately both of they died in an accident. In the meanwhile, their daughter and judge’s granddaughter Sai comes to live with him permanently. He has no more love and affections for her but he loves his dog Mutt enormously. This shows his failure in love for granddaughter. In fact, in India, becoming grandfather shows very proud. Grandchildren are as precious gifts for grandfather’s but Jemubhai Patel living away from all happiness of the life. He is unable to enjoy his life, love, relations, and affections. Therefore, judge’s life is nothing but desert, which have only dryness, sand and stones, looks very pale. Realistically describing perspective Indian multiculturalism, which full of attachment, love, affection, devotion, bond, emotion, and helpful relations?

On the contrary, cook, a servant, in the home of judge, shows his love, affection, devotion and everything for his son Biju. His feelings for his son are sharp dissimilar to that of judge. He takes interest in his every success as well as failure. After the death of his wife cook take the place of Biju’s mother and played the role of mother very nicely. He is a father of nothing only for his son and his good fortunes. He tolerates everything by his boss judge only for the sake of his son. His world is nothing more that of his son. His love is unconditional and uncountable for his son. This attitude attempts to show Indian multiculturalism but judge never makes such attempts in the hearts of his life for his family, wife, and daughter and now for granddaughter Sai.

The bond of relationship between Sai and Cook reflects one more multicultural perspective. Both of them are from different culture and community but they spend their time together. Actually, cook is not eligible to understand English and Sai is not that much able to speak Hindi then also they share their ideas with each other. They spend much more time together but both of them know about their communal differences. She recognizes the huge gap between them is.
“Sai felt embarrassed. She was rarely in the cook’s hut, when she did come searching for him and enter, he was ill at ease and so was she, something about their closeness being exposed in the end as fake, their friendship composed of shallow thing conducted in a broken language, for she was an English-speaker and he was a Hindi-speaker.”

The cook is a deprived man without any pride. He even concurs with the loom of the police. In addition, permits police to search everything in his hut, because it is generally says that servant is the stealer. This multicultural conflict gives focus on social differences in India. Kiran Desai endeavors to present social realties among people by highlighting the relationship between Sai and Cook.

Outstanding perspective of multiculturalism presents in the novel is relationship between boss and servant that is between judge and cook. The cook carefully takes care of his boss Jemubhai Patel and his household work. The image of Jemubhai Patel depicts as an artificial man of showing English manners in his own motherland. He has no any sympathy for anyone than his dog Mutt. He performs very rudely with the cook and ruthlessly. Then also the cook never shows any reaction for him, he gulp all his heat and sorrow very silently. It describes treatment of class and Kiran Desai focuses community differences in the novel by presenting nature of the people in society. It also highlights on differences between high class and law class, educated and uneducated, rich and poor, master, servant etc.

Furthermore, The Inheritance of Loss deals with superfluity of other relationships among the people. The relationship tie of true friendship between Uncle Potty and Father Booty and the contrived friendship of Judge and Bose run parallel in the novel. Desai also creates strength analysis of relations, Sai likes, in the companionship of Lola and Noni, Uncle Potty and the cook.

While describing multicultural perspective of human relations, it comes to knowledge that Kiran Desai has an exceptional extraordinary power of expressing it. The Inheritance of Loss attempts to show life between East and West counter and what it earnings to
be an immigrant. The characters positioned in multicultural India and New York tolerates suffering because of their serious failure to preserve human relationships. Kiran Desai desires to recommend that western education may have severe outcome on human relations. The novelist has psychologically explored how human relationship runs in constantly changing Indian society. Thus, by representation to the reader, the noticeably multifaceted society of contemporary times, she brings to us the very world people live in. According to John Sutherland, once the Chair of Judge for the Man Booker Prize and the writer of How to Read a Novel states that:

“Desai’s novel registers the multicultural reverberations of the new millennium with sensitive instrumentality of fiction, as Jhabvala and Rushdie did in previous eras … It is a globalized novel for a globalized world.”

Kiran Desai makes an effort to explore the outlook of poor people through the character Cook. Being a poor he has ray of his son Biju, he thinks that he will come from New York and take him. He also thinks that his son is living very luxurious life there so he always tells everyone that “My son works in New York … He is the manager of a restaurant business. New York. Very big city … The cars and buildings are nothing like here. In that country, there is enough food for everybody. One day soon my son will take me” Kiran Desai does not forget to mention poverty of Indian people by giving focus on Cook. Cook plays role of Indian father who always tries to complete their dreams through their children. Their children are the only source for them to fulfill their desires. Like Cook also trying to complete his wish through Biju. He wants to show people how they are also respectable and rich. Kiran Desai attempts to illustrate the gap between poverty and wealthy life as well as gap between East and West.

Gyan go through the Sai’s behavior, which explores multicultural perspective of her life. Gyan describes Sai’s western behavior, he has given her way of life that she is unable to speak Hindi properly as well as unable to eat with her fingers. All this shows her western attitude which is disliked by Gyan. These events shed light on multicultural clashes in the novel.
“She…could speak no language but English and pidgin Hindi, she…could not converse with anyone outside her tiny social stratum. She…could not eat with her hands; could not squat down on the ground…felt happier with so-called English vegetables, …Eating together they had always felt embarrassed – he unsettled by her finickiness and her curbed enjoyment, and she revolted by his energy and his fingers working the dal, his slurps and smacks.”

Sai’s blood has made up of western culture so she likes all western things like celebrating western festivals that is Christmas. She loves this festival very much. However, Gyan comment on Sai’s opinion regarding Christmas festivities, which shows multicultural differences: “Don’t you have any pride? Trying to be so Westernized. They don’t want you!!! Go there and see if they will welcome you with open arms. You will be trying to clean their toilets and even then they won’t want you.” Sai shows her noteworthy acceptance regarding her identity, which is entrapping between multiculturalism of the globalized world. Kiran Desai presents character of Sai as a modern woman of adjusting herself everywhere happily. She is the realistic image of adjustment. She adjusted in western culture, and then adjusted with her grandfather and lastly she accepted the negligence of Gyan. This shows multicultural attitude of Sai.

The relationship between Sai and Gyan shows one more multicultural perspective in *The Inheritance of Loss*. Gyan is her Math tutor who teaches her Mathematics by getting charges. Both of them fall in love and they become blind in their love. Nevertheless, their love story did not continue for long time. Their love affair carries on until the upcoming political dissatisfaction. That has been reflected by the series of strikes.

“The country, Sai noted, was coming apart at the seams: police unearthing militants in Assam, Nagaland, and Mizoram; Punjab on fire with Indira Gandhi dead and gone in October of last year; and

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those Sikhs with their Kanga, Kachha, etc., still wishing to add a sixth K, Khalistan, their own country in which to live with the other five Ks.”^48

However, they are very much interested in their love so that they do not look after regarding any changing events. Gyan later joins the insurgents. Gyan listens to a speaker of GNLF as he says:

“In 1947, brothers and sister, the British left granting India her freedom, granting the Muslims Pakistan, granting special provisions for the scheduled castes and tribes, leaving taken care of, brothers and sister – Except us. EXCEPT US. The Nepalis of India. At that time, in April of 1947, the Communist Party of India demanded a Gorkhasthan, but the request was ignored … We fought on behalf of the British for two hundred years. Have we been given compensation?? Are we given respect?? No! They spit on us. … In our own country, the country we fight for, we are treated like slaves. … We must unite under the banner of the GNLF, Gorkha National Liberation Front. We will build hospitals and schools. We will provide jobs for our sons.”^49

This shows multicultural conflict regarding political situations in the novel of Kiran Desai, which also affects on the relationship between Sai and Gyan. All these political circumstances finally end when Gyan betrays Sai and tell about rifles in the judge’s house to the revolutionists. Finally, it shows that politics is responsible for the multicultural clashes, which affects and destroys the love affairs of Gyan and Sai.

Discussion between two sisters- Lola and Noni describes multiculturalim in the novel. They live together in a cottage called Mon Ami and discuss the current political issues
regarding Nepali’s and their revolutionary attitude. They also mention that Nehru is responsible for this situation by saying that: “this state-making … biggest mistake that fool Nehru made. Under his rules any group of idiots can stand up demanding new state and get it, too.”

The aim of multiculturalism is to highlight a position of women in Indian society. The role of women changed in history but it remains the important question in the society. Kiran Desai describes typical Indian tendency by giving example of changing name of a woman after marriage. This is very old tradition in which man do not want to keep her identity of her name with her. This shows male dominate culture of India. This also sheds light on one’s own identity in the society. Jemubhai married to Bela, her name has changed as Nimi, after their marriage. He was only twenty when he married Nimi and she was only fourteen. Actually, they were children when they got married, only because of their parent’s decision, they ready to marry. Jemubhai’s parents decided to send him abroad; on the other hand, they have no money to send him. To that, they arrange marriage and money too. But Jemubhai treat her very badly when he come back from abroad after five years he completely forgot that he had wife. The first conflict occurs when she uses his powder puff and shouting in the home. He forces her to learn English but the refuses to learn. He treats her worse than his dog Mutt. Finally, he sends her back to her parental home. However, her uncle tells her:

“You are your husband’s responsibility. Go back. Your father gave a dowry when you married – you got your share and it is not for daughters to come claiming anything thereafter. If you have made your husband angry, go ask for forgiveness.”

Kiran Desai sheds light on realistic vision on the position of women in Indian society. This conflict reflects Desai’s wish to focus the harsh reality of women in India.

“Traditionally, the expectations of very member of the family are to be fulfilled by her, and further with her behavior and activities
she has to earn the appreciation and approval of not only of her
husband but also of other members of the family.”  

More than eighteen chapters of the novel are devoted to describe insurgency, gloomy image of region, poverty, problems of unemployment, socio-economic problems, xenophobia, discriminatory are deeply rooted in the whole world is focused in The Inheritance of Loss. The novel starts and ends with insurgency. In the starting chapter Jemubhai’s house is be held and a hunting rifle is stolen and ending chapter also associates with Biju deprived by Gurkha mercenaries and pursued by dogs in the forest. During those days “everyone was using the word INSURGENCY” 

The novel explores the realistic image of Indian society, which has been trapped, between poverty, illiteracy, unemployment, xenophobia, cultural conflicts, traditional values, customs, practices and multiplicity of languages, Kiran Desai has humanistic approach towards her characters – Jemu, Sai, Gyan, Biju, Cook, Lola, Noni, Booty, Potty and Nimi all are shown very helpless during their life events. Gyan, tutor of Sai, he is involved in GNLF movement and he becomes very upset to undertake long walk for the sake of small amount of money from Judge. He thought that; “People lived here (Cho Oyu) in this enormous house and property, taking hot baths, sleeping alone in spacious rooms…cutlets and peas dinner…” Because Gyan is born in very poor family, live in mud house. Another characters Cook and Biju are presented as common people from society. They are ready to do any kind of work for the sake of money. Biju migrates to America for earning more money as well as for living luxurious life there. Cook always sees the dream of going with Biju to America and living luxurious life there. The real panorama of village life and poverty of the people has been highlighted through Cook and Biju’s life journey in the novel. Sai observes everything from Dheradoon to Darjeeling. She notices real picture of old India through:

“women walked by with firewood on their heads, too poor and the railways tracks were lined with rows of bare bottoms…defecating onto the tracks, rinsing their bottoms with water from a can.”
The Inheritance of Loss presents a luminous study of Indian culture through changing phases, which presents a craze for western migration, manners, language, and lifestyle; it also shows the impact of modernization, globalization, and national values which failed to preserve life. Desai reveals the pain of transition through her protagonists. They are presented as dual minded that is ‘to be or not to be’ situation in their life. They fail to digest new culture and give up original culture completely. Jemubhai’s behavior throughout the novel reflects acceptance of foreign culture as well as he tries to show foreign manners. He has impact of modernization and westernization so that he changes his wife name Bela to Nimi. Gyan also satirizes Jemu and Sai for their running after the West. One more important protagonist of the novel is Biju who is also very eager for foreign countries and manners. Therefore, he decided to leave India and shift for United State. He informs his father “Uniform and food will be given by them. Angrezi Khana only, no Indian food, and the owner is not from India. He is from America itself.” Gyan also threatens by Jemu’s western behavior and manners. Other characters like Lola, Noni, Pixie, and Mrs. Sen also haunted by foreign ways. So Lola suggests her daughter Pixie to leave India because “India is a sinking ship… the doors won’t stay open forever…”

Pointing out concerning multicultural perspective in the novel presents problems of immigration. Kiran Desai herself is struggling to get American citizenship. Being a sufferer of all immigration problems in her life so that she could mention the problems of immigration throughout the characters Biju, Saeed, Harish Harry, Saran, Jeev, Rishi, Mr. Lal kaka and number of other immigrants. The Inheritance of Loss focuses exactly on Indian migration to the United States in the 1960s and 1980s. Desai takes efforts to present the pain of the immigrant, and the inequality of a world in which one side goes to be a servant, and the other side goes to be treated like a king. India is both the place that Biju, an Indian, dreams of escaping and where Father Booty, who is not an Indian, longs to remain. In New York Biju has not been protected from homesickness. Craving is perhaps the only thing that the protagonists in this novel do their best – they crave for home, love, and acceptance, but rarely accomplish it. Sai and Gyan inherit the loss, referred to in the title, as do the cook and Biju.

Kiran Desai does not forget to sketch the beautiful canvas which extends from Manhatta to Himalayas, it is central to Piphit, Kalimpong, Cho Oyu, and Darjeeling. She also
paints the every aspect of nature including changing colours of sky, vegetation, mountain, rain, houses etc. The novel is a beautiful image of nature, which has painted, with different colours of life by Desai. She point out every aspect of nature in her writing which makes impressive work of art.

*The Inheritance of Loss* highlights human relations, loss of culture, loss of identity, loss of security, loss of peace, loss of harmony, loss of rationality, loss of human values, loss of faith and loss of sense, which is an integral part of every character’s life. Jemubhai also loses his own original culture and identity and considers foreigner himself in his own country India. He also loses peace in his life by the arrival of Sai his granddaughter. She also loses her own original cultural values in her life journey. During the process of studying in the convent English Western Christian, values enter into her blood. She also suffers from identity crises. The enormous loss in her life is the love of Gyan. Biju shifts for America with so many bright hopes but there he comes to know the harsh reality and treatment for the Indians from foreigners. Even he victimized in his own native by the GNLF activists and chased by dogs. Father Booty, who runs a dairy in Kalimpong, resides forty-five years as an illegal immigrant, while he has the visa for two weeks only. Later he if enforced to leave the country. Therefore, he lost everything in his life only memories remains in his life. Gyan also give up his love of Sai for the sake of Gorkhland. Cook also loses his honour by his boss Judge when he beats him for missing of Mutt his beloved dog. The cook lost near about everything in his life because all his desires and hopes have been attached with his son Biju. Cook lost his wife in his life and determined to send his son United States for earning more money but Buji become unable to fulfill his father’s desire and come back with loss in his own life. Loss of Biju becomes his own loss so that he lost all his desires and ambitions.

Kiran Desai constructs the novel Indian in both by content and form. She realistically and artistically explores the description of insurgency, mountains, mist, Kalimpong, Cho Oyu, Darjeeling, Phiphit, sufferings, immigration problems, cultural clashes. Kiran Desai portraits every aspect of human being is life very independently in her novel. Her use of language reflects another technique to focus sense of Indianess. She prefers American English and tries to present it Indianized. The modern trend of language is used which popularly known as Hinglish. It means that the mixture of different languages have been used in the novel, which
attracts the attention of the reader. She has experimented a lot with the language by doing use of dialectic words, popular slangs, abuses of various regions, vulgar and obscene expressions frequently used in *The Inheritance of Loss*. Dialectic words, abuses of various regions, vulgar and obscene expressions are frequently used are:

“nakhora, pakora, huzoor chhang, mia-bibi, mithai, pitaji, Angrezi Khana, salwars, kamal ha!, Baap re!, laddoos, dhotis, jhora, pallu, Budhoo, choksee, Nep, Namste, aiyiye, baethiye, khaiye, dhanayawad, shukuria, chapattis, jalebi, haveli, tika. Chokra, murga-murgi, bania, dhobi, hubshi, baat, atta, srikhand, kundan, peepal, choolah, rasta rook, phataphat, Bilkul Bekar, Jai Gorkha, Saag, bhai, Goras, ghas phoos, goondas, sukhtara, susu, fucking oil her, chooran, jamun, talli, roti-namak, gadhas, murdabad, paraths, tamasha, chappals, desi.”

*The Inheritance of Loss* presents large canvas of Indian English words, a socio-linguistic certainty, and recognition of linguistic code these days. One of the noteworthy aspects of multiculturalism presents in *The Inheritance of Loss* use of spellings of American English. Kiran Desai reflects very important event in the United States of America where the owner of Indian restaurant communicating to someone over telephone. Though he is a Gujarati, he does not seem to be proud of his descent; he has been seen communicating English with an affected American pronunciation. The conversation is given here as an example of the postcolonial hangover of the Indians living abroad. It shows that a person have an effect of his own language accent on the other language, that is the effect of intonation of mother tongue. There is a large amount of Indian English and use of Hindi presents in *The Inheritance of Loss*:

“the total number of Indian English words in the novel is 258. In addition to this, 14 of the words are brands and 9 are acronyms.”

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The categories that are represented are: 21 per cent food, 21 per cent people, 17 per cent other, 17 per cent religion, 12 per cent large chunks of words, 3 per cent clothes, 2 per cent music, 1 per cent greetings, and 0.5 per cent politics. … 60 per cent of words are Hindi, 11 per cent Sanskrit, 6 per cent Tibetan, 3 per cent Persian, 3 per Punjabi, 2 per cent Bengali, 2 per cent Nepali, 2 per cent Urdu, 1 per cent Gujarati, 1 per cent Malayalam, and 1 per cent Tamil.”

Multiculturalism is an important perspective of the novel *The Inheritance of Loss*. Kiran Desai herself inherited multiculturalism from her parents and grandparents. Her maternal grandmother was a German and grandfather was a refugee from Bangladesh. Her paternal grandparents came from Gujarat; and her grandfather studied in England. Therefore, she has multicultural background of her life. Both of her novels manifest her reactions to multiculturalism through characters and depiction of social milieu. *The Inheritance of Loss* is Kiran Desai’s best work, which comes out after her eight years’ efforts of difficult lives of the people, broken lives; it not just reflects India but Indian communities in the world. According to Binnie Kirshenbaum:

“A nation’s tragedies, great and small, are revealed through the hopes and the dreams, the innocence and the arrogance, the love betrayed and the all too human failings of a superbly realized cast of characters. Kiran Desai writes of post colonial India, of its poor as well as its privileged, with a cold eye and a warm heart.”

*The Inheritance of Loss* is a sensible and contemporary novel has tries to reflect Desai’s own experiences of living both in and between two cultures. The novel shows significant impact of globalization. Another important feature of the novel is cultural diversity, which
explores through different characters like Gyan representing the Nepali community, Lola and Noni showing the Anglophiles. Father Booty is the Swiss immigrant who forgets that he is a foreigner. Therefore, novel shows enormous impact of cultural diversity through various characters in the novel.

Hybridity is an important multicultural perspective has been exposed by showing cultural differences in the novel. In which a person can assimilate as well as adopt new cultural practices; it can be optimistic as well as oppressive. The image of Jemubhai in the novel presents oppressive aspect of multiculturalism. He is never yearning to forget his Western manners even after returning from England. He follows all Western manners of eating and dressing up. His harsh reaction towards her wife Nimmi for not adopting English way of life shows his oppressive cultural hybridity.

Kiran Desai in The Inheritance of Loss artistically shows globalization of the world. It becomes a weapon of domination in the hands of foreign countries. Biju became victim of the globalized world. John Sutherland, Chairman of Man Booker judges and author of How to Read a Novel, said:

“Desai’s novel registers the multicultural reverberations of the new millennium with the sensitive instrumentality of fiction, as Jhabvala and Rusdie did in previous eras...It is a globalized novel for a globalized world.”

Kiran Desai has tried to take efforts to states the issues of home, homeland, multiculturalism, and belongingness in her novel The Inheritance of Loss. The novel is the representative form of homelessness. Desai also highlighted the circumstances of dislocation, homelessness, exile, marginalization, and lack of belongingness being experienced by the illegal and legal diaspora communities and individual in America as well as people from other states, regions and communities from India residing in Kaliimpong. The novel illustrates the pain of exile in the lives of characters and the grand crave for a better life. It also shed lights on difficult
incidents of the characters in various situations in both the United States and India. She also
gives her focus on problematic issues of home. The tensions and ambivalences with which
diasporic consciousness is marked have been aptly enlisted by Swaraj Raj:

“Curious accretion of a homing desire and a state of homelessness;
a state of belonging and the awareness of not being able to belong;
the contradictory pulls of the nostalgic longing for the home left
behind and the discrepant centrifugal pull of staying at the margins
of the centre to maintain cultural difference and the centripetal
seductions of assimilations in the adopted culture.” 62

In the age of globalization and multiculturalism home has become scattered and
damaged image of home, which has no any permanence in the lives of people those who have
been portrayed in the novel by Kiran Desai. Being illegal immigrants, they are unable to go back
to their own home. Places plays very essential role in the novel since every character finds him
or her displaced. Unfortunate circumstances thrust Sai to Kalimpong, Biju longs for home in
New York, Gyan joins the insurgency that promises a new state. Sai takes pains to show the cook
New York on a globe that had arrived from the National Geographic.

“They searched out New York, and Sai attempted to explain to the
cook why it was night there when it was day here, just as Sister
Alice had demonstrated in St. Augustine’s with an orange and a
flashlight. The cook found it strange that India went first with the
day, a funny back-to-front fact that didn’t seem mirrored by any
other circumstance involving the two nations.” 63
The world of loneliness has been depicted by providing focus on lives of the protagonist like Jemubhai Patel, Sai, Cook, Biju and more. The Judge’s world is lonely one, with his awful marriage life, and his failure to belong whether in England or anywhere. He feels very strange to himself by his own colour, his own accent peculiar. He becomes very much lonely that he forgot how to laugh and enjoy in life. After sending Biju to the United States cook becomes very lonely in his life and always see dreams of life in United States. Biju also feels very lonely in new land and struggled for green card. The cook Panna Lal is the representative of the economically marginalized person. He has no any identity of his own, except by his profession cook. He is only cook, servant and housekeeper and nothing more. The relationship between cook and Judge shows only relations of servant and boss even though they shared number of years together, yet there is lack of understanding and emotions. Judge never treats him properly but only dominates him.

Economic inequality has been shown throughout the novel with the help of unequal economic relationship among the characters. Economic inequality enforced cook to offer respect to Sai a very young girl. All differences and clashes occur in the novel due to economic inequality. Economic condition plays very important role in the lives of the characters. Jemubhai Patel’s parent’s were suffering from economic problem so that they decided to marry with Bela, rich family in the village, not looking good, only for the purpose of dowry they decided to arrange marriage and sent Jemubahi to the foreign nation. The effect of their arrange falls upon their relations and Jemubhai never likes her heartily. In this way, economic inequality makes the wall of difference between them. Another incident of economic inequality presents between Jemubhai and Cook. Being a boss Judge always treats him badly but cook says nothing to him. Their relation reflects artificiality due to economic difference. Cook, as a servant keeps space with Sai. One of the close relations between Sai and her Math tutor Gyan also suffers from problem of inequality on the path of their love story. Thus, economic inequality represents great kind of ups and downs in the lives of characters.

The relationship between Gyan and Sai ends by the circumstances of insurgency. Gyan is alienated from Sai as well as himself because of frustration in his life due to his motherland alias Gorakhaland. He takes out his annoyance on Sai as he questions her sensibilities, because she loves to celebrate Christmas but not Diwali because she learnt in
convent English school under Christian culture so it is natural to attract towards light and joy of Christmas rather than sound of crackers in Diwali festival.

Multicultural perspective of westernization and its impact on people is a focus of *The Inheritance of Loss*. The significant protagonist of the novel Jemubhai Patel has enormous impact of westernization on him. He desires to follow English culture in his life, so he tries to behave like an English man. Basic thing with him is that he tries to use English accent while speaking. His appearance also looks western. He studies number of history of western nations; he grows strange with himself as well as other. He always thinks about his tanned skin and his accent very awkward. In those days of his life, he forgets how to laugh and smile. His granddaughter Sai also becomes a westernized Indian growing up in the bicultural household. She grows in a convent in Dehradun, has the beautiful English accents and manners. She speaks English, eats English food, and enjoys western holidays very happily. Lola and Noni sisters admire the British and adopt as many English customs. Lola’s daughter Pixie, lives in England and works for BBC. Therefore, Lola shows very pride for her daughter having in England. Furthermore, very important character of the novel Biju we has migrated to New York shows pride of his father cook. The cook always tells people about his son in United States.

*The Inheritance of Loss* is very powerful work of art by Kiran Desai. She has taken efforts to show impact of foreign countries on the people. Kiran Desai explores multiculturalism as the weapon in her writing. The novel also throws light on basic human values such as culture, religion, tradition, politics, love, tolerance, hate, fame, name and respect for one another. The novel is the mirror or real image of multiculturalism in which one can see realistically what is here and what is there. The reality behind curtains is the important aspect of the writing. The study finds that the expression, feeling, opinions and emotions are nothing but own occurrences. Therefore, the novel is very realistic in nature, which keeps real image of multiculturalism in front of readers.

Kiran Desai represents *The Inheritance of Loss*, by covering a wide variety of different nations, the past and the present, and the social, religious, linguistic, and ethnic diversity. Desai also manifests, Biju’s experiences at diverse restaurants reflect the multiculturalism of the location because of the harmonious existence of various national cultures. Sai is the best model for presenting unity in diversity. She tries to maintain East-West life.
carefully. She also keeps her association very well with all other character present in the novel. The novel shows that people believe in varied religions and exhibiting food habits. Language differences also show the diversity in the novel. Kiran Desai does not forget to present and represent each corner of life; it also focuses on global problems of the people, they are facing all over world.

*The Inheritance of Loss* fills up with different types of people from different community and they interact, unite, and mingle with each other. However, their cultural, economic, and political differences make them separate from each other. The whole novel goes under black clouds in the lives of the characters and the truth is that the world is full of discrimination, isolation, and cultural differences, but it does not mean that wish does not also exist. What Kiran Desai ultimately exposes is not just personal experiences, but quietly the dealings of acknowledgment between immigrants, exile, and foreigners who all struggle with the weight of history. Kiran Desai mainly throws light on love, kindness, tolerance, selfishness, and respect. Kiran Desai very skillfully highlighted the East and West socio-cultural situation in *The Inheritance of Loss*. 
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