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GLOBALIZATION AND MULTICULTURALISM IN KIRAN DESAI'S THE INHERITANCE OF LOSS

A Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree of Master Degree in
Literature

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Declaration:

We do byhere declare that the dissertation entitled Globalization and Multiculturalism in Kiran Desai's *The Inheritance of Loss* is our original work assembled and used especially to achieve the purposes and the objectives of this study.I also proclaim that the substance and the findings reported in this dissertation are the result of our examination and profound reaserch

Dedication 1

In the name of Allah, my absolute creator, who gave me the strength and the ability to finish this dissertation, Thank you Allah.

I dedicate this hard work to my beloved superheros, My mother and father the apple of my eyes. My plan is to make you proud and keep thanking you my dears as long as my heart still beats.

I dedicate this research paper to my exceptional unique partner, “Abdelhamid Siaf” thank you for being patient productive respectful, thank you for being the best to make this research fruitful.

I dedicate this challenging work to my oldself, to the little girl who never grew up dreaming to become an English Major. We made it.

Last but not least this dissertation is most dedicated to my hard times that couldn't kill me but only made me stronger.

Miled, Mordjane.

Dedication 2

I express my gratitude to Allah for giving me the power and the ability to finish this dissertation.

This dissertation is a dedication to my beloved partner 'Miled' Your partnership has been invaluable, and I'm so grateful to have had you by my side every step of the way. Your expertise, creativity, and attention to detail have been instrumental in shaping our project into something truly exceptional. Your ability to balance our differing perspectives and opinions has been a remarkable asset, and I've learned so much from your insights and suggestions.

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Abdelhamid, Siaf

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Abstract

Kiran Desai's novel *The Inheritance of Loss* explores the themes of globalization and multiculturalism through the lives of characters from different cultural backgrounds. The novel is set in the small town of Kalimpong, India, and New York City, USA, and delves into the experiences of immigrants and their struggles to find identity and belonging in a globalized society. Desai presents a nuanced portrayal of the challenges faced by individuals from diverse cultural backgrounds, including the struggle for economic freedom, the impact of colonialism, and the tension between traditional values and modernity. The novel highlights the complexities of globalization, which can lead to a sense of loss and disconnection from one's cultural heritage. Through the characters' stories, Desai underscores the importance of understanding and embracing cultural diversity in a globalized world so the world could acknowledge the real image of these themes. Another focus of the study is the interaction between Eastern and Western cultures, which creates complexities in the lives of characters such as Sai and Gyan. The study also highlights the identity crisis that emerges from this cultural conflict. However, the present study is primarily focused on delving into the intricate socio-cultural disparities and conflicts existing between the East and the West. Through her novel, Kiran Desai subtly suggests that despite harboring admiration and reverence for the English way of life encompassing their culture, aesthetics, and language, Indians are inherently unable to entirely divest themselves from their indigenous upbringing and seamlessly integrate into English society.

Keywords: Globalisation. Multiculturalism. Identity loss. Cultural hybridity. Postcolonial. Sociocultural conflicts.

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General Introduction

A- Introduction:

Post-colonial Literature is the voice of the worlds marginalized countries; it invites readers to shed light on the topics of a great importance. To explore the experiences of people who lived during and after colonial era. The award-winning novel *The Inheritance of Loss* by Indian author Kiran Desai won its first Man Booker Prize for fiction in 2006 and the National Book Critics Circle Fiction Award in 2007, has brought into lights Desai's exceptional writing and fictional storytelling skills, narrative techniques and her ability to capture the rigid emergence of civilization in Indian society. Due to India's diverse cultures, Kiran Desai's work emphasized the globalized multicultural Indian society throughout the fictional characters of the novel based on authentic Indian stories. All fifty-three chapters of the book explore the damaging effects of Globalization and Multiculturalism inherited from former colonial powers, as a result, Identity crisis began to take its place among Indian Individuals.

B. Background of the study

Kiran Desai, the daughter Ashwin Desai and the Indian author Anita Desai, born on September 3, 1971, in New Delhi, India; she was raised and educated across India, England, and America. She pursued creative writing at Columbia University, She lived in the United States where she wrote her first ever Novel *Hullabaloo in the Guava Orchard* (1998), won the Betty Trask Award and received praise from influential figures like Salman Rushdie. She establishes a literary legacy by becoming the youngest woman ever to receive the prestigious Man Booker Prize and the National Book Critics Circle Award. At the age of thirty-five, she won the National Book Critics Circle Fiction Award for her novel *The Inheritance of Loss* (2006). In this work, she addresses issues of modern civilization, illegal immigration, Western influences, and the colonial impact and legacies on non-Western countries.

In this novel, Kiran Desai provides a cultural overview of her native country, India, a globalized and culturally diverse country. She establishes a literary legacy by becoming the youngest woman ever to receive the prestigious Man Booker Prize and the National Book Critics Circle Award. She was substantially inspired by her Mother Anita Desai, who wrote fourteen novels and reportedly won five distinctive Awards.

She has generously given her novel a vivid description of the characters of the post-colonial novel. She directed her attention to their internal monologues, motivations, joys, sorrows without sparing to miss their cultural struggles. Including identity loss, the social influence of British colonialism, economic inequality and cultural hybridity reflecting each character to real post-colonial life. In addition, before India gained its independence, Indian artists, authors, writers, and dramatists were already making significant contributions to the global literary scene. Recently, there has been a remarkable rise in the popularity of Indian English writings globally. This surge underscores the immense literary talent of Indian authors who opt to write in English, displaying their ability to captivate a broad and diverse audience and share her unique visions with the world.

“Kiran Desai’s *Inheritance of Loss* mainly underlines Multiculturalism. It has been a legitimate arrangement in a few western countries. Since the 1970s, for reasons that differed from nation to nation, including the way that a large number of the colossal urban areas of the western world are progressively made of a mosaic of societies. Another significant topic in the novel is globalization, which is a procedure of universal mix emerging from the exchange of world perspectives, items, and different parts of culture”.

C. Statement of the problem: thesis statement:

The themes of Kiran Desai's *The Inheritance of Loss* have become a target to a number of Globalization and Multilateralism studies; due to its serious impact on individuals

in their social and cultural lives, they are explored through the lens of characters navigating the complexities of a rapidly changing world. Through a close reading of the text and engagement with relevant theoretical frameworks, this research aims to contribute to a deeper understanding of the intersections between Post-colonial literature, Globalization, and Multilateralism in contemporary discourse. This topic within Indian studies is featured in postcolonial novels to highlight the enduring effects of colonization that are still experienced today.

In addition, the term "inheritance of loss" in the novel refers to how characters inherit or go through losses from the past generations or their life circumstances. This encompasses losing fundamental social breaks like identity, cultural heritage, traditions from the newly decolonized India. Overall, the title reflects the theme of loss and how it affects the characters' lives, connections, and sense of belonging.

This dissertation will be dealing with featured Issues including Identity and Belonging, Post-colonialism and Power Dynamics, Cultural Hybridity, Social Inequality and Marginalization, Trauma and Memory, Language and Translation, Narrative Techniques and Literary Style. Each of these problems offer a rich opportunity for analysis and interpretation, to provide deeper understanding of the novel's themes in the context of contemporary Post-Colonial literature and global discourse.

D. Significance, Aims, purposes of the study:

This research paper tackles the issues inherited from the colonial times in India, Globalization, Multiculturalism and Identity Loss. the topic within Indian studies is featured in post-colonial to highlight the enduring consequences of Colonization and it's prevailing mentality, The research aims to critic and analyze how Desai portrays the impacts of both themes By including their interactions, experiences, and dilemmas faced by characters such

as *Biju, Sai, and the Judge*, It is a study that will seeks to uncover the ways in which Desai's narrative style reflects broader socio-economic, cultural, and political dynamics associated with globalization and multilateralism. Through the magnificent work of Kiran Desai and from the visual standpoints of the characters and according to Indian literature, postcolonial novels are used to illuminate the enduring impact of colonization, which continues to shape contemporary society. As well as the intersecting forces of globalization and multiculturalism shaping our modern society. In simple words, the reason for this study is to explore how Indian literature, especially postcolonial novels, portray themes like post colonialism, globalization, and multiculturalism. By doing this, we want to understand better how colonization's effects, the changes brought by globalization, and the diversity in cultures shape our world today. Ultimately, the aim is to gain insights into how literature helps us see and think about these big ideas, so we can appreciate different viewpoints and understand our interconnected world better.

1. Significance of the study:

Since the inequities of colonization are still being felt these days, our study is important because it provides a better understanding of how stories like *Kiran Desai's The Inheritance of Loss* can teach us about the world. By looking closely at this book, we can learn more about how things like Colonization, Globalization, and different foreign insider cultures affect people's lives. This helps to generate different perspectives and see how our world is connected. Additionally, it might inspire others to think and talk about these big ideas too.

1- Aims:

To highlight the themes Globalization, Multiculturalism and the inherited losses, their long-term effects on both individual and social Indian life.

Our study aims to analyze how postcolonial novels in Indian literature depict and explore themes such as postcolonialism, globalization, and multiculturalism.

2- Purposes:

To comprehend Desai's attempt to deliver the issues of globalization and multiculturalism caught in the lives of individuals of the lower social status. Ultimately, our purpose is to explore the real impact of ideologies offered and made by colonizers on the lives of the consumed colonized ones.

E. Literature review:

The Inheritance of Loss by Kiran Desai is a fictional story that presents Identity Distortion and marginalization, Western supremacy, and the constant change in a Globalized world shaped by duality of cultures. Set in the Himalaya mountains of India and New York City, the novel follows the lives of characters from different backgrounds, The story of culturally fanatic Judge and grandparent of Sai, the well knowledgeable girl from the an Anglicized lifestyle. Through Desai's beautiful writing, readers are belonging to the same world people's struggles are affected by bigger social and political issues like colonialism and inequality. The book's rich illustration of character's principles and moralities, the difficulties and obstacles they face to maintain their Identity, The confusion of multiple cultures made it too hard to understand this duality and seemed too overwhelming by people who are born before and during colonization.

Kiran Desai has created a rich tapestry of characters grappling with the challenges of identity, belonging, and cultural change. Through characters like Sai, Biju, and the Judge, Desai explored the complexities of Globalization in each character, as they are interacting individually to the clash of cultures including their indigenous one, living in a rapidly

globalized world where personal aspirations often collide with societal expectations and historical legacies, which eventually led them to Identity crisis.

After the death of Sai's parents in a soviet war zone, she was sent to her grandfather Jemubhai to take care of her, growing up with colonially educated grandfather, has influenced and changed the little Sai's visions about her Identity and what she would rather to belong to. Lost in the depths of Indian tradition and the modernity of her new life in Cho Oyu, embodies the struggles of finding one's place in a changing society, while Biju's experiences as an immigrant worker in New York City highlight the harsh realities faced by those seeking better opportunities abroad. Eventually, once the big changes and challenges are made. Many of the old perspectives will change to new frightening ones, as they seem irrational and strange.

The Judge, with his bitterness and regret, represents the lingering effects of colonialism and the blurriness of post-colonial identity. He is unsure but loves to see the British values as superior considering everything that is Indian as inferior. The cook's weak statements and shaky will, described his presence as a self-abased man who already accepted his fate as a miserable unfortunate man who have been treated with humiliation for his entire life, who finds begging a lifesaving strategy. through these characters and their intersecting narratives, Desai offers poignant commentary on the human condition and the universal quest for belonging in an ever-changing world.

Although it focuses on the fate of a few powerless individuals, Kiran Desai's extraordinary new novel manages to explore, with intimacy and insight, just about every contemporary international issue: globalization, multiculturalism, economic inequality, fundamentalism and terrorist violence. Despite being set in the mid-1980's, it seems the best kind of post-9/11 novel. (Pankaj)

The characters in *The Inheritance of Loss* are deeply affected by the challenges they encounter, profoundly shaping their lives. Sai struggles with feelings of loneliness and displacement, yearning for a sense of connection and belonging in the midst of societal pressures. Biju's experiences as an immigrant laborer in New York City expose him to exploitation and difficulty, the more he integrates himself in a new hardly found employment the more it reveals a set of harsh realities of him seeking a better life abroad. Meanwhile, The Judge's bitterness and remorse stem from a lifetime of navigating the complexities of identity and power in a post-colonial world. These impacts illustrate the novel's overarching themes of loss, longing, and the quest for significance, resonating with readers who can relate to the characters' trials and aspirations.

When Kiran Desai's *Inheritance of Loss* won the 2006 Booker Prize, few eyebrows were raised. Although she had a famous mother (Anita Desai) who had herself been on the Booker shortlist three times, Kiran was relatively unknown. Comparatively few had read her book, and the bookies had her down at fifth or sixth favourite. So far, so normal – Hilary Mantel's victory this year is the first time I can remember a favourite winning. What was unusual that following on from its success the book was subject to protests and book-burning (Jordison)

Desai offers a unique perspective as a postcolonial woman writer by examining the tragedy of men who struggle to assert their masculinity. Her success lies in her ability to sensitively portray the emotional complexities of Indian men's lives, capturing the nuances of their experiences and challenges.

F. Methodology:

This research relies on an eclectic methodology that combines several approaches and theories, which are necessary in order to analyze the case of Globalization

and Multiculturalism in Kiran Desai's *The Inheritance of Loss*. Fundamentally, the methodology for this research is qualitative because it involves analyzing the text of "The Inheritance of Loss" through literary analysis, textual interpretation, and the application of theoretical frameworks. This qualitative approach allows for a deep exploration of themes, characters, and narrative techniques within the novel, as well as the contextualization of the text within broader socio-cultural contexts. Additionally, the research draws upon interdisciplinary insights to provide a comprehensive understanding of the novel's thematic significance.

G. structure of the study:

This research is divided into two chapters, each one traces and develops an understanding of the larger problem in which these analysis are tackling. Written from a historical perspective, the introductory chapter one is devoted for the Definitions of our Major themes, The chapter one highlights the detailed design of the study which consists of an introduction, Definitions of themes and an examination relying on trusted references from, books, the web, articles, and press.

As followed by chapter two is all devoted as a literary review of *The Inheritance of Loss* various aspects of the study will be dealt with Including, starting with Thematic Analysis for the Major themes and how it effects the characters' lives, Followed by Analysis of the main characters developement in a post-colonial period. An examination of Kiran Desai's narrative techniques, Symbolism in the novel, critical reception and Interpretation, The discussion of Sub-themes according to major and minor characters, Conclusion.

Both chapter will be revolving around the impact of Globalization and Multiculturalism in Kiran Deseai's work and the Indian Individuals in real life.

English writers. Postcolonial literature are often described as an area of study where the researcher explores distinctly different characteristics of both.

H. Conclusion

Postcolonial literature serves as a critical dialogue that introduces new perspectives on the impacts of colonialism. It reveals how Western attitudes have historically constrained the cultural expressions and identities of native peoples. This field of literature not only highlights the suppression and misrepresentation of indigenous cultures but also champions the resilience and richness of these cultures. By doing so, it calls for global recognition and appreciation of Indian literature, urging the world to consider reconstructing and revitalizing the local traditions and heritage that were dragged by the tidal forces of colonialism. This process of reconstruction is essential for reclaiming and celebrating the diverse cultural identities that have been over shadowed by Western dominance

1. Chapter one: Thematic Definitions in *the Inheritance of Loss*:

1.1 Introduction:

In the novel *The Inheritance of Loss* Kiran Desai want to show the real picture of the cruel class history in India and out of India. Bringing to discussion the themes Globalization, Multiculturalism and Identity loss, in a Post-colonial Literature, the aim of this chapter is to make clear everything that is ambiguous and pale concerning the definitions, An Examination of these Major themes will result in the exploration the other sub-themes while explaining its big impact on the Indian society during the post-colonial era.

Kiran Desai from the very first opening portrayed the images of these themes in as the struggle of cross-cultural people in America. The novel set in a small town named Kalimpong which is near to Darjeeling in the Northwest India. The story begins with a Sai with lives in the high Northwest Himalaya at Kalimpong with a retired judge, dog and cook.

On the other hand Biju and Indian young man work for sai's grandfather in the United States. In the novel.

Gyan introduces sai's conflict between India and British culture. She wants to maintain between both cultures. Sometimes she considers herself as a part of a Indian culture and sometimes is the part of the British cultures. Thus she becomes the victim of the conflict of both cultures.

1.2 Postcolonial Literature :

In the middle of the last century, Postcolonial theory has consistently appeared in diverse forms sharing the same basic essence. It is a concept generated from the aftermath and ashes of American, British and European Colonization; significantly, it aims to study the cultural, economic, and social impact made by the dominant powers in Latin America, Africa and South of Asia.

For decades, Western occupation has created a false portrayal of reality about the colonies. For this reason, Postcolonial Literature was finally established right after the Movements of Liberation in the late 18th century extended until nowadays. It effectively played a substantial role uncovering the real tarnished image of the oppressors and to expose their long-term violations on the expense of natives.

Wherein many writers from former colonies have joined the Palestinian American critic Edward W. Said, the father of *Orientalism* (1978) and Post-colonialism to examine and discuss the influence of colonization on the social lives of individuals. To critically challenge the outsiders and their inherited foreign norms, reject the false ideologies that assume to civilize Asian countries, and to support the anticolonial concept. Furthermore, the call aims for a profound examination of facts surrounding the colonial attempts to erase and distort the customs and identities of vulnerable nations. Said confirms that: "Our role is to widen the

field of discussion, not to set limits in accord with the prevailing authority”; supporting intellectuals critical engagement by not getting too comfortable with the dominant styles and narratives. To broadly challenge the cultural and political boundaries established by colonizers in order to destroy their culture and ignore their Identity; Indeed, it is essential to acknowledge and address the insidious efforts to undermine the cultural integrity and identity of these societies.

Therefore, this discourse seeks to underscore the importance of preserving and affirming the uniqueness of cultural identities that have been targeted by colonial existence.

Pointed that the purpose of Postcolonial Literature is to vitally continue to investigate the inaccurate knowledge spread by Western moralities through writings and relaying on authentic concrete materials from the actual true stories that are representing how life was like in former colonies, to help assert credibility about the impact imposed by European colonization to the world.

According to Ato Quayson a Ghanaian literary critic and Professor of English at Stanford University, Postcolonial Literature “from about the late seventies it was turned into a more wide-ranging culturalist analysis in the hands of literary critics and others” (24). based from this context authors and critics from a colonized background have embraced the concept because of its diversity and the possibility to accommodate a large number of themes pouring all in the same cup of resistance from political, economic and cultural dominance imposed by colonizers in their homelands. It is typically their favorite way of productivity traced from years of oppression by countries that sustain power and supremacy on less economically developed nations. Fundamentally, they are inspired by the catastrophic identity loss and cultural displacement where exiles and immigrants are core themes in Postcolonial literature.

However, the literature of the countries that have suffered from severe colonial consequences have gained worldwide attention gradually to secure the finest literary awards such as The Booker Prize, René Wellek Prize and the Nobel Prize. Including the piece of Art we are dealing with in this research paper *The Inheritance of loss* by Kiran Desai (2006) that found itself in Postcolonial Literature. Thusly Postcolonial Literature have been adopted into scholarly studies, university domains, courses and other uncountable research topics from the early years of the 19th century until nowadays.

1.3. Postcolonial Indian English Literature:

Newly independent India from the British rule in 1947 have witnessed an intellectual and literary movement in Postcolonial Literature as a form of national consciousness after the traumatic complexities found in Indian people's memory, Hence to shape this movement, Indian literary leaders such as Gayatri Spivak, Anita Desai and Amitav Ghosh have created a strong base and a rich content for Indian Literature written in English, these efforts were made out of prominent themes such as Colonialism, Nationalism, Racism, and Identity marginalization. They discussed subthemes including, rootlessness, ethnicity, gender inequality and poverty. For the same reasons it was a successful initiative to overcome the chains of socio-cultural and economic struggles, reconcile the conflict between Indian traditions and modernity, and to destroy the legacies of colonialism entrenched in the minds and mentalities of those who received an English education.

A great question to help guide the way, Why in English Language? Notably many Indian writers were educated In English during the British colonial rule. According to the British standards, it is best known for modernizing the people. While in reality The British rule aimed to form a group of people who can read, write, and speak in English. In order to create a generation who could assist and support the colonial project, spread Western ideologies and therefore to be a linking bridge between the British government and Indians,

Colonizers and Indigenous people, Modernity and traditions. Gradually in order to fully have control over natives, they must communicate with colonizers by their imposed language as an initial step to dominance.

In fact Indian writers also preferred using English in their Literature and social life because it had the privilege of the most spoken language globally, Eventually a common spoken language mean a large audience, “The literature produced by the Indian writers in English came to be known as Indian English Literature” (Naik 19)..

In Addition, Postcolonial Indian Literature gained a prestigious and an honorable world recognition, which allowed readers from all round the world to explore India’s great transition, Salman Rushdie’s publication of his novel *Midnight’s Children* Didn’t just win the Booker Prize; in fact it captured the minds of all readers around the world.

1.4. Globalization between definitions and Impact:

Since the early times of history. Approximately 60.000 years ago, at the very first trading activity by human tribes. The exchange of goods and cultural practices has created the concept of Globalization. However these acts increased since ancient times. Gradually leading to larger branches such as population movements which is known today as Migration, where traveling has become affordable, easier, faster and genuinely more comfortable. One must understand that Globalization does not settle for a specific definition as long as it is considered as a developing concept; it constantly generates new visions and realities from the experiences related to the connection between countries. Large contributions were added to widen and strengthen the concept of Globalization and to effectively increase connectivity between societies and individuals.

Initially, in the early fifties it has been broadly defined by different intellectuals providing a conceptual framework to allow understand the essence of Globalization,

Therefore one does not cover the entire concept, but the concept comes nearly to cover everything. “If globalization simply means the only geographic extension of material and cultural exchanges then it has been going on for thousands of years, and if it means the spread and development of capitalism, including that which the capitalist system implies, then it has been going on for 500+ years”. (Wallerstein) interprets Globalization as an ancient process with two possible perspectives, due to geographical and cultural expansion across different parts of the world then we might be dealing with one of the oldest concepts in history. On the other hand; in the beginning of the 16th century when European Colonization began its expansion in Africa reaching even to the farthest land overseas; then Globalization have been developing at least for the past five centuries; Ever since it has already drawn the starting line for global trading to minimize spaces between regions across the globe.

The need for adapting with technology has produced a continuous change in society so is “Globalization is a world of things in motion, people, images, ideas, technologies, and financial capital constitute the five dimensions of global cultural flow”. (Appadurai) believes that if there is a process of dynamicity then it can be understood as a form of globalization based on the five vital basis of constant movement, the essential elements to the continuous flow of exchange across the globe which will lead to societal growth, interdependency and interconnectedness.

Further more in order to facilitate communication globally and to make access to international borders easily, Globalization was established and supported by countries with greater influence with what serves their entity. Thus, the world’s most identical understanding of Globalization would be the relationship between countries, societies and individuals to spread the same values across continents in terms of several factors contribute to this phenomenon such as economy, politics, cultural practices and technology. Related to the interconnectedness of the world; One of the most commonly used definitions by Anthony

Giddens for Globalization as “the intensification of social relations through the world, linking distant localities in such a way that local happenings are formed as a result of events that occur many miles away” (Giddens).

Meanwhile Martin Albrow, minimized the debate of definitions and saw that Globalization is "all those processes by which the peoples of the world incorporate into a single world society" (8), It highlights the idea of loosening the restriction on national boundaries so all nations become a working part of a global community, sharing the same societal circumstances throughout several factors particularly Cultural Exchange, Media and Communication, Global issues and challenges, Travel and Migration, International Institutions and Agreements, Global Markets and Customer Culture.

For many other critics and analysts Globalization is mainly seen as explicitly international interconnectedness, whenever transactions between countries increase we can openly say that it's internationalization; Which typically means business organizations, charities or companies extending their activities to influence and reach other countries for instance, The United States of America have constructed several universities all around the world like Oxford or Harvard offering the same programs for international students without living abroad or far from their homeland. Similarly “With the inclusion of different means of communication such as ideas, culture, goods, currencies, investments, immigration... Moreover, from this visual standpoint. Jared Diamond in his book, “*Collapse: How Societies Choose to Fail or succeed*”. Finds that “Globalization makes it impossible for modern societies to collapse in isolation” (2005) In fact the world now, has become a small town and an ideologically connected global place.

Nevertheless the notion for creating an interconnected world itself is complex, based on prior knowledge, Globalization conceals negative perspectives more than it reveals its advantages, As a matter of fact researches show that it is a an approach used by countries who

sustain power and supremacy to promote their culture, values, policies, to make more borderlines accessible, gained dominance in global markets. Powerful countries maintained their influence successfully; due to the adoption of economic and cultural standards by less powerful nations with the presence of military forces in every possible area, in order to ensure security and protection while accomplishing the process of exchange, By contrast the leader of racial equality and freedom Icon Nelson Mandela had a different opposing opinion which we consider as a definition in the eyes of those from oppressed and colonized countries

“Where Globalization means, as it so often does that the rich and the powerful now have new means to further enrich and empower themselves at the cost of the poorer and the weaker, we have responsibility to protest in the name of universal Freedom” (Mandela). The rotation of benefits and privileges is dispatched towards the powerful and rich on the expense of the weak and poor is Mandela’ concern about the fairness of Globalization rather than being constructive and favorable has opened new sights for the public opinion to question the justice served in the manifestation of globality.

1.5. Globalization in Post-Colonial Era:

The Majority of writers who were born during the post-colonial era are influenced by Globalization; regardless of how steadfastly they try to demonstrate loyalty to their origins, including Edward Said and Kiran Desai herself is the best example of culturally diverse Indian product especially when she immigrated to England for a year before relocating to the United States. For similar reason Globalization brought this blend of challenges and difficulties in the early times of Independence. Improved economic growth including job opportunities to rise a good infrastructure and education, and actually planted to a modernized seed in the mud of post-colonial period, Edward Said, in his *Culture and Imperialism* “The legacy of imperialism lingers in the postcolonial world. Even as Globalization connects people across vast distances, the relationships are often still structured by the inequalities and

power dynamics inherited from the colonial past". Nevertheless, it is known that Globalization made its expansion on the expense of individuals who are culturally hybrids, born in different societies and constantly found their realities forcefully mixed with another dimension, vulnerable and deeply impacted by these foreign practices. Gayatri Chakravorty Spivak; "Postcoloniality is the condition of the formerly colonized who are experiencing the world after the formal end of Colonialism, where Globalization has taken over in a way that still perpetuates many of the structures of the colonial era". After decades of oppression and colonization, it will remain a frightening concept for postcolonial countries that is difficult to adapt with for the mentalities that witnessed colonialism.

1.6. What is Multiculturalism

1.6.1 What is Culture:

Culture is the oldest aspect of human existence, how we experience life, metaphorically it is the wind that shapes desert rocks, the essential base of arts, beliefs and values practiced by a group of individuals, It has been called "the way of life for an entire society." Academically known for including all forms of manners, religion, language and art. It is the shared patterns of behaviors, interactions, cognitive constructs; by effective understandings that are learned through socialization. Which could be transmitted from members of a group to another. Culture is an intrinsic manifestation of life, with observable artifacts, values, and fundamental underlying assumptions.

British anthropologists Edward Tylor, thinks that "Culture is that complex whole which includes knowledge, belief, art, law, morals custom and other capabilities and habits acquired by man as a member of society." Taylor's idea of culture emphasized the comprehensive nature of culture, which shapes human's behavior while humans shape their culture as well. This definition underscores also the interdependence of the various forces that

form human behavior and cultural standards as well, highlighting the complex foundation of human civilization.

Culture is defined in a variety of vivid different ways by different scholars and fields. Anthropologists Kroeber and Kluckhahn view Culture as “patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may on the one hand be considered as products of action, and on the other as conditioning elements of further action”, 245. An interpretation of culture’s complexity lays in its visible and invisible patterns, behaviors, and symbols. Culture never been a natural coincidence but everything made by human groups is culture. They shape it through extensive cultural transmission from the early times; acquiring traditional ideas and values means that culture is both created by human acts, and influences future actions, which allows its dynamicity to evolve over time.

“Language Shock: Understanding the Culture of Conversation”, Michael Agar contends that communication is closely linked to culture, including verbal and non-verbal comprehension which requires a prior cultural knowledge in order to match the context of the language used. However, it is important to understand culture as a concept accompanied with its context that is connected effectively with the exchange of ideas among communicators.

In Addition, Bronislaw Malinowski sees culture as a character that has its own power to create impact also believes that culture is "all the Mental, Social and Physical apparatus" and considered it a total way of life³. Henceforth he views culture as a unite into a whole, all the ideas, tools, beliefs and social groups are connected collectively in society underscores the fact that culture is influencing every facet of human existence.

One may wonder; setting a steady definition for culture is a sophisticated process thereby why not just concise and precise. like any broad wide ranged concept, According to Hinkel (1999: 1), culture is a vast concept that cannot be defined to a single definition, “there are as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviors and activities.” A lot of anthropologists used the approach of describing a whole by its parts as an attempt to define culture, which is why there are a lot of definitions that accommodates this substantial concept. Furthermore based on White’s perspective (1959), during the the end of the nineteenth century and the start of the twentieth, most anthropologists referred to culture as it was expressed by E. B. Taylor in the beginning of his book *Primitive Culture* (1871). “Culture... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.”

Nevertheless, several anthropologists disagree with the aforementioned definitions, particularly given the world’s ongoing cultural transformations. While White (1959) states that, Taylor’s conception of culture implies that culture is a "peculiar possession of man," Agar (1994: 20) says that “culture is no longer just what some group has." Several theories advocate that humans are social learners; people are capable to all forms of interactions. Agar (1994) explains that culture lays in personal moments of change that people experience when they encounter different circumstances and become apparently aware of something in themselves while working out and adapting those differences into their lifetime experience. Eventually this latter is not a natural law; therefore, it is not absolute and definite it can easily vary from one person to another, even within the same community.

Different people have different definitions of culture. Yet just because there different meanings does not mean they are incompatible. On the contrary, the various descriptions from different perspectives merely help to complement each other.

1.6.2. Multiculturalism defined by Scholars

It is the every possible meaning of variety, multiplicity, diversity. The mixture of different cultures within a society that has to give equal values and representation.

Multiculturalism is the idea that a wide different types of cultures can function together in a one country. Unfolds within its practical territory Cultural Practices, Languages, Religions, Culinary Traditions, Arts and Literature and essentially Social norms and values.

As multicultural society lives on the diversity of its subculture, each of it represent the quality of life for every individual. Revolves around how to accept diversity peacefully and how to coexist with members from different backgrounds. Multiculturalism is vitally significant because it enhances multitude, preserves cultural heritage, without exception inclusive to all kinds of cultures and traditions, stimulates creativity, and furthers understanding and appreciation of different beliefs. It is beneficial in boosting economic, contributing to the development of a person, and in appreciating the interconnection of cultures.

The Cambridge Dictionary defines multiculturalism as “the belief that different cultures within a society should all be given importance” the definition refers to the core idea of living in the same society while respecting and valuing cultural diversity. This concept puts out that multiculturalism is a philosophy that allows equal status to live in harmony and sustainability within the same social group and many other cultures existing; Multiculturalism is a part of modern life. The Cambridge Dictionary definition included multiculturalism as an ideology that supports the recognition and valuation of multiple cultures coexisting within a society as being equal.

The article “What do we mean by multiculturalism?” from “*The Week*” the article is an all-rounded analysis embodying different perspectives of multiculturalism. It defines how

it ranges from the coexistence of different communities to the promotion of equal rights and opportunities for all cultural or racial groups living within a society. Notably, the article delves into contradictory views on multiculturalism, including critiques that foster parallel lives and mono-cultural areas, opposing arguments describing its critical role in promoting cultural diversity and respect.

It also discusses the implications of multiculturalism in society and politics, addressing criticisms and debates concerning its effectiveness and impact on national identity and social cohesion.

Following the underlying idea of multiculturalism, Luís Cordeiro Rodrigues. Describes the term multiculturalism' as: "a concept that involves recognizing and valuing the cultural diversity present in society, emphasizing the harmonious coexistence of different culture" Rodrigues here is highlighting multiculturalism as a way to appreciate and celebrate the different background of culture and achievements of many ethnic groups within a community, promoting understanding among individuals from diverse backgrounds.

Sociologist examine how multiculturalism leads to greater diversity, which benefits society. According to the research results, Robert Longley define multiculturalism as "the way in which a society deals with cultural diversity, both at the national and at the community level" 1 the concept highlights the sociological viewpoint that multiculturalism benefits society by allowing diverse cultures to live peacefully, not forgetting the importance of successfully navigating cultural diversity within a society. He also mentioned that "sociologically, multiculturalism assumes that society, as a whole, benefits from increased diversity through the harmonious coexistence of different cultures" 1

Sociologist Dr. Caleb Rosado on the other hand confirms that multiculturalism is not only about recognizing diversity, but about respecting, appreciating and enabling different

cultures to function to help in society. According to him, multiculturalism can be define as:

“Acknowledging the validity of different cultural expressions and contributions” 1

“Recognizing the abundant diversity of cultures” 1 2 “Empowering people to strengthen themselves and others to achieve their maximum potential by being critical of their own biases” 1 2 Ruud Koopmans and Brian Barry are the only two sociologist who have been critical of multiculturalism.

Red koopmans argues that multiculturalism “may increase political integration, research suggests that it hinders cultural and economic integration of immigrants” in order to reach the conclusion that multiculturalism is a contentious field. Koompans here contrasts multicultural policies in various national context and examine studies on their effects. According to him multiculturalism has little effect on the results of the labour market for immigrants. Additionally, he has also criticized multiculturalism from the stand point of majority rights, arguing that the balance between majority and minority rights needs to be change and that the cultural concerns of majority groups have been disregarded.

Brian Barry (a political philosopher) on the other hand challenges those who criticize multiculturalism from an eaglitarian standpoint, exposing several issues with cultural rights in the process.

In countries riddled with conflict, balancing the celebration of diversity with the promotion of unity is of paramount importance to peacebuilding efforts. All in all, multiculturalism makes societies richer by embracing diversity and fostering an environment where inclusivity and harmony reign.⁸(was taken from up aboved leaving for role’s part) It is beneficial in boosting economic, contributing to the development of a person, and in appreciating the interconnection of cultures. Multiculturalism is a part of modern life.

1.7. Identity Loss and the Impact of Globalization and Multiculturalism:

A potential viral definition for Identity Crisis can be explained as a period where identity becomes unclear and blurry, due to a mix of external influences, internal conflicts and lack of self-awareness resulting from neglecting the true foundation of identity due to the frequent adoption of many identities in the same time. The majority of people from previously colonized countries invariably dragged into the tide of the infinite rootlessness; it is even intense for those who have been born in post-colonial times as a form of Inherited Identity Loss.

In *Culture and Imperialism*, Edward Said states that: “One of imperialism’s achievements was to bring the world closer together, and although in the process many identities were subordinated erased or dissolved, this also produced a new and Powerful mix of cultures and identities” Imperialism damaged Identities and erased it’s brightness turning it into a pale left over heritage. Meanwhile, led to the creation a new multicultural dynamic culture with Identity Hybridity.

Furthermore, The theme of Identity Loss has occupied as well much of Post-Colonial African Literature In the late-fifties, In this regard we deduce from Chinua Achebe’s portrayal in his novel “*Things Fall Apart*” (1958) the impact of colonialism in the distortion of identities within colonized societies. Bringing to light the process of undermining authentic cultural practices; the erasure of traditions and inherited values. From this standpoint, Identity is the core of any entity, Including the world’s weakest colonized nations. Fundamentally, Identity is a source of resilience and the feeling of belonging is what makes an oppressed individual wants to revolt against what is being taken from them besides their territories; their true selves.

Homi K. Bhabha discussed the concept of Hybridity as a result of colonial forces and a cultural Knock-Out for subjugated people, Afterwards to fulfill complete dominance by creating new identities which equally means lack of purposes to resist colonization and maintain comprehensiveness of rule.

Clearly Identity loss entails the gradual erosion of displacement of indigenous cultural practices and traditional identities due to external pressures such as colonization or Globalization, which marginalize and suppress authentic expressions of identity, it is a term that usually links the Western World with the developing south countries who have become recently freed from colonization and gained their independence.

In postcolonial India K. Bhabha's seminal work "*The Location of Culture*" (1994) interpreted the undeniable impact of colonialism in the distortion of indigenous beliefs. Its contribution in the creation of a particular hybrid identity in the life of colonized communities. "Hybridity is the sign of productivity of colonial power, it's shifting forces and fixities; it is the name for the Strategic reversal of the process of domination through disavowal (that is, the production of discriminatory identities that secure the "pure" and original identity of authority)."

From psychological and Ideological Perspectives, Studies showed that Identity loss occurs when an individual feels a reduced sense of self or a lack of clarity about who they are. This condition can present itself in multiple forms. They might be triggered by significant life changes such as trauma, mental health issues, and intensive external pressure. A person may feel self-confusion, lack of purpose, Emotional distress, social withdrawal and a disorder in behavioral changes that are all increasing his or her social anxiety including the constant feeling of not being authentic which ends up with a disconnection from society.

1.8 Conclusion:

Another important aspect of the story is how Eastern and Western cultures mix, making life complicated for characters like Sai and Gyan. It also talks about the identity crisis they face because of this clash. They feel like they have to hide who they really are, pretending to be someone they're not, which shows how much they struggle with their identity. This concern for humanity runs deep throughout the novel. In A diverse array of human experiences is encapsulated within the characters like the Cook. Nevertheless, Profound mental challenges stemming from the clash between their internal thoughts and external surroundings. These internal struggles manifest in varying intensities, leading to a spectrum of emotional responses across different situations. The complexity of the characters struggle for each, underscores the intricate interplay between personal turmoil and external circumstances, enriching the narrative with layers of psychological depth and emotional resonance.

2. Chapter two: Literary Review of *The Inheritance of Loss*:

2.1. Introduction :

The chapter essential focus is centered around Kiran Desai's second ever written novel "*The Inheritance of Loss*" 2006 encounters generously the examination of Globalization, Multiculturalism, Identity Loss as major themes exploring how sub themes like cultural identity and displacement, Migration, Colonialism, Nationalization, Racial prejudice in particularly both India and America are effecting the characters' lives. However, from an overview we will be surfing through their experiences and social interactions, the choices they make throughout the novel, the story took place in Cho Oyu antique house in Kalimpong northeastern Himalaya's in India. Entails the story of the proud judge Jemubhai Patel who is saturated deeply with the British mentality, residing away from the town's disturbance along

his orphaned 17 years old granddaughter Sai, and their Cook. The duality of cultures and Identity conflicts are the Oldman and Sai's biggest struggle during India's post-colonial time. Besides her unstable relationship with Gyan that's going up and down due their ideological differences, Desai's portrayed further complicated feelings for Jemubhai and his young granddaughter as being torn and lost, between their English westernized education and the belonging for the Indian heritage. Cho Oyo, the judge's crumbling house itself is a symbol for isolation, which explains the judge's explicit desire to live in separation from the world.

The Inheritance of Loss is a dual setting novel, the other location of events in the other side of the world, in New York City there is Biju, the cook's son who moved to the United States as an illegal immigrant worker, facing daily challenges, by working hard to secure a decent life for him and his poor father, striving making a living from nearly every available employment opportunity despite the very low salary. As the plot continues to unfold and evolve in the novel our characters are affected by historical and socio-economic factors. The chapter examines their personal struggles, shaped by the legacy of colonialism, Globalization's profound impact, and the Multicultural society they are living in. This focus reveals the novel's broader commentary of loss in every theme,

The Relevance of analyzing the key themes is to understand its most interesting parts are the depiction Globalization and Multiculturalism as the major themes with the highest number of symbols from the novel, and Identity Loss As a result of the main themes, a further discussion will include Migration and Displacement, Cultural Conflict, Racism and Prejudice as sub-themes, and the search for belonging in a changing world.

2.2 Thematic Analysis:

2.2.1 How Globalization Effects the main Characters and Plot:

From the first chapter Sai's character is portrayed as soft and sweet, she is a gentle kind-hearted sympathetic character. She was waiting for her Algebra tutor contemplating the prevailing fog, and mountains of the Himalayas., "Sai, sitting on the veranda, was reading an article about giant squid in an old *National Geographic*", she showed an admiration for the article, which reflects the traveling British Magazine reaching all around the world providing topics about nature, environment, explorations and science for readers like Sai. Which reinforces the interconnectedness of the world and reflecting the influence of Globalization. as her character started to develop, she was still struggling to bridge her western education on the basic layers of her Indian roots, despite her relation with Gyan she tried to blend both of her cultures together, accordingly she displayed an Integration between her Anglicized background and her love interest In Gyan the very committed young man to the Gorkha movement; as she interacts with external Indian values. "Romantically she decided that love must surely reside in the gap between desire and fulfillment, in the lack, not the contentment. Love was the ache, the endless wait, the joyous but never satisfied leap of the heart. 'page 20' Desai showing Sai as a rebellious, open-minded girl who challenges traditional Indian customs on arranged marriages. However, the ethnic pride leads Gyan to questioning his relationship with Sai, as the Nepalese insurgency fighting for independence from India gains momentum. Gyan starts to view Sai as too Anglicized and too far removed from her Indian roots Ethnic conflict reveals differences in their Cultural identities and social status that used to be hazy in the mere thought of youth. Finally, the angry departure of Gyan is the permanent loss of love to Sai. Desai uses this failed relationship in her novel to point out how social divisions, traditions, and ethnic conflicts destroy in a globalizing world. This transformation in their love story points out how complex and challenging cultural assimilation and globalization may be for people.

Globalization's deepest impact belongs to the judge Jemubhai Patel, sustains a sense of cultural inferiority and self-underestimation. His British education and experiences abroad lead him to internalize colonial attitudes, causing him to distance himself from his Indian Identity, ignore his heritage and view his own culture with contempt.

In the novel, Kiran Desai described the judge as a character with complex emotions. This love and pity mixed with shame, Desai describes him as having "curdled into someone he hates; 'Chapter 1' Kiran particularly used these words to show the bitterness and disappointment of the judge, since he has turned bitter and alienated himself from his own identity and heritage through his experiences of cultural assimilation and the service in the colonies. The metaphor of his "curdling" suggests a sort of souring or spoiling of his character over the years. This highlights His westernization through education and experiences of racism in England allow him to disown his culture, The internalization of these colonial values and the abandonment of his own Indian identity crushed his sense of self and made him a shadow of his former self.

The judge's transformation and internalized racism become evident when he returns from England, his mentality have been greatly fed with British etiquettes where he went to study and sharpen his knowledge. The following quote illustrates this: "The solitude became a habit, the habit became the man, and it crushed him into a shadow. Retreated into a shell; sour skin, bitter gourd. But he admired the English. He loathed Indians. Did he hate himself? Self-loathing it might be, but his hate was turned outward against the people who gave him birth." (Page 39) This quote shows how globalization, through the judge's colonial education and exposure to British culture, leads to his rigid mentality and self-hatred, The judge admired the English and loathed Indians, which only explains the judge's internal conflict for his cultural dislocation due to his direct experiences in a globalized world, Globalization is especially harmful to Indian people in roles like the judge's because it makes them admire a

culture that never truly accepts them. At the same time, this culture takes advantage of their own people.

Biju, was deeply affected by Globalization, exposing him to economic crisis like poverty and cultural alienation as an illegal immigrant in the United States. His journey came right from the womb of misery and starvation, which pushed him to deal the challenges and disappointments many immigrants face when they are seeking a better life in a foreign country. His dreams were simple, to afford having food on the table and to save money to make his poor self-abased father proud, who worked his entire life as a humiliated servant and owned very little from this world, Example from the Novel: Biju's time in America shows the tough conditions he went through, and found it hard to understand about all these identities around him in the United States, A key moment in the novel illustrates this: "He dreamed of English vegetables, broccoli and asparagus, leeks and zucchini, of fancy dishes described in his English grammar book — roast beef, Yorkshire pudding, scones with jam, oxtail soup — and he dreamed of this country where, instead of starvation, he had found almost every kind of bad luck." (Page 151)

For Gyan, it is sophisticated; his character unfolds both traditional dignity and the modernist perspective because his aspirational sentiments for the modern girl Sai, Globalization impacts Gyan by fueling his nationalist feelings and creating a conflict between his modern goals and traditional values. However as the story develops he becomes a member of the Gorkha, which only explains how global and local politics affect personal identities and relationships. Example from the Novel: Gyan's changing views and internal struggle are clear in how he treats Sai and their relationship. A key moment in the novel illustrates this: "But he couldn't explain the desire to smash something, the anger that he felt to be born merely to existing categories, a servant to a system. The hatred that had begun to swirl in him like smoke, the revolution that was about to take place inside him." (Page 159) along his love

and affection for his student the judge's anglicized granddaughter he learned a new sense of purpose from the Gorkha community to assert his cultural Identity and became more aware of all the political and social injustices, because now he's more interested on how to be a faithful nationalist more than a lover.

2.3 Examination of cultural diversity within the novel (Multiculturalism):

Kiran Desai greatly portrays the cultural diversity of struggles with identity, attempts to highlight the challenges that Indian Individuals face when they are caught between the East's cultural oblivion and the hegemony to Western cultural supremacy. Desai's work is marked by its portrayal of the immigrant experience,

The story is set in the backdrop of Gorkhaland in the north eastern hills of Darjeeling, close to the borderland with Nepal, and spans across India and the United States. Portraying the pain and the dilemma of a person caught between cultures. The multicultural aspects of the novel are laid bare through the lives of characters torn between two worlds but are not able to find an authentic sense of home in either. This dichotomy is reflected in the character of Sai: a teenager who is liberal-minded and educated in Western values but cannot reconcile her Indian heritage with her Western upbringing.

The judge whose portrayal gives deep explanation from a multiculturalism approach. The Judge, Jemubhai Patel, stands to represent the clashing of cultures and values within the novel, becoming a symbol of the hardship confronted by immigrants in their attempts at reparation with their heritage and the culture they adapted to. The cook, who has spent all of his life working for the judge, him who represents the lower class in India. His language and mannerisms represent the mindset of the servant class, as he knows how to "cry" and beg for mercy it's when necessary. The cook's encounters with the judge who represents both the upper class and Western influence bring out the glaring contrast between the two classes.

Biju, the cook's son, represents the dreams and disappointment of the younger generation. Through Biju's character, Desai raises a criticism against the idea of "The American Dream" exposing the painful reality and exploitation of undocumented immigrants in the US through the novel.

2.4 The Sub-themes Represented the most by each character:

2.4.1. Cultural Conflict (Sai) :

Sai feels the most cultural conflict in "The Inheritance of Loss" because she grew up with Western values in India, never lived with her grandfather until her parents died. She was orphaned at the age of six, making her feel out of place like she is suddenly belonging to nowhere. She was educated in a convent school and lives with her grandfather, who admires British culture and looks down on Indian traditions. Her relationship with Gyan, who joins the Gorkhaland movement, highlights the clash between different cultures and politics.

This mix of personal loss, loneliness, and differences between generations makes her struggle with cultural identity the most significant in the story. "Gyan calls out Sai's belongings in the novel because she does not belong to Indian culture, but she is also not a part of British culture, which Gyan believes she will not be accepted by. Loss of cultural connections to the location generates a sense of displacement, which leads to the loss of one's identity."

(Milisha, Brishya, Vinith)

Sai is greatly damaged with multiculturalism due to her early parental loss, who could have been their child's first guide to her original culture and her trust in herself, despite the fact that she was exposed to both cultures all the time; her upbringing in a changing environment makes it very challenging for her to embrace both cultures with ease. Sai is the victim of the duality of cultures which created a continuous cultural clash that never brought her the sense of belonging but the ultimate forms of social anxiety.

2.4.2. Migration and Displacement, Racism:

Biju's profound connection to the themes of migration, displacement, and racism in "The Inheritance of Loss" is deeply rooted in his own experiences as an undocumented immigrant in the United States. His cruel journey came as a result of his mother's death when she fell off a tree, Limited access to education has deepen his wound of poverty that will never heal And likely so unable to live a decent life with his self-abased poor father mmade him leave his entire home to make a living in that fancy Western World they heard about. Racism eventually found its way to the poor Biju as he was humiliated in the french and german restaurants along his other unfortunate miserable woking friends, He was the clearest imagery of racism depicted by Kiran in the claw of whites and peoples with money and power... a little money in his pocket only means a survival in a foreign land. Through Biju's story, the novel explored the human impact of globalization and cultural displacement, offering a poignant examination of individual struggles within broader societal contexts.

Eventually Biju's perception about life has changed "This habit of hate had accompanied Biju, and he found that he possessed an awe of white people, who arguably had done India great harm, and a lack of generosity regarding almost everyone else, who had never done a single harmful thing to India." (p 84, chapter 14)

2.4.3. Inferiority:

The word "Cook" in post-colonial era brings to any person's mind the illustrational image of a female who is in charge of her household taking care of the kitched and cooking breakfast and all the daily meals, including other complementary home works and duties as cleaning and cooking for the whole family; otherwise ,Lau states that "the position of the male domestic servant is emasculating given the existent patriarchal context and deeply gendered social hierarchy" a man could be accessing female job is only xhenhe is desperate

for occupying any available job only save some rupees and afford bringing food in his belly, “ He was a powerless man, barely enough learning to read and write, had worked like a donkey all his life, hoped only to avoid trouble, live on only to see his son” (p18. Chapter 2) The Cook have always accepted his fate and took his share of self-humiliation on a daily basis. The absolute lack of masculinity appeared in the “Unfortunately the policemen perturbed and questioned him harshly while also making their scorn for him clear. As a servant, he was far beneath them” (p18. Chapter 2)

2.4.4. Clonial Legacy:

Because he was educated during the British colonization, he is a cambrigde university graduate which made him developed his sense of admiration to the colonial legacy, viewing it as the ultimate superior culture and mentality, in the other hand he despises his Indian roots calling them fools whom they lack modernity and only drowning in infinite inferiority, yet it was still there every bit of his Indian leaning identity but it started to fade away as he lived in isolation for decades, making all the people from the neighboring villages wonder about his antiuque house, it is so ancient that it started to fall apart, despite it’s weak state the judge loved every light and dark corner of the Cho Oyu, Mrs Patel for his entire life made sure that he invest all of his resources to guarantee he receives a quality education.He is the central character who directly experiences colonization. While he gains advantages from it, he also grapples with his mistreatment of his wife and the oppression he has imposed on others due to his adoption of British customs.

“The judge was a man who refused to accept defeat. He had fought in the courts, and he had fought in his life.” The judge’s resilience is the reason why he adapted with the British ettiquettes. While in Cambridge, despite being perceived as an outsider, he endeavors to emulate British customs and behaviors.

2.4.5. Economic Inequalities and Globalization:

Where money and power seemed to control everything, Biju felt like a tiny worthless person in a big world, as a poor man he learned that he is worth watch he has got in his pockets, He is significantly impacted by the unfair Global economic disparities that have deprived him from being a rich man with value, He experienced the effects of globalization right in the middle of the United states, Globalization's biggest supporter states, as an immigrant laborer in the New York city, he directly experienced the uncoverable, undeniable gap between the affluent and the underprivileged, as well as the profound changes brought about by global interconnectedness on employment opportunities and cultural identity.

2.4.6. Clash of Modernity and Traditions:

Sai's Nepali math tutor, who is twenty years old, develops a romantic relationship with her as the story progresses. Initially naive like Sai, Gyan undergoes a maturation process influenced by the GNLF movement in Kalimpong. He identifies with their grievances and joins their protests. This political awakening leads Gyan to feel frustrated with Sai's innocence and cultural elitism. He betrays her involvement with the movement by informing his friends about the judge's possessions, in that morning, he didn't attend his math class with sai, little did dhe kno he was on the move to make his friends go the judge's house in the fog with their guns and insulting chants, resulting in the robbery of Cho Oyu. Over time, Gyan becomes overwhelmed with guilt and attempts to reconcile with Sai, though their relationship remains unsettled by the end of the book.

Gyan, similar to Sai, holds contradictory As he enjoys the tea parties and cheese toast with her while acknowledging their association with a system that has contributed to his own oppression. Ultimately, Gyan grapples with the effects of generations of systemic oppression, which become intimately tied to his own coming-of-age journey.

2.5. The novel's contribution in understanding cultural dynamics in a globalized world.

Kiran Desai's "*The Inheritance of Loss*"; is a profound reflection on the cultural dynamics in a globalized world. The novel masterfully weaves together the lives of characters from diverse backgrounds, exploring the complexities of identity, belonging, and cultural heritage in a world where globalization has created a sense of disconnection and dislocation. Through the characters' struggles to find their place in a rapidly changing world, Desai highlights the tensions between traditional values and modernity, as well as the impact of colonialism and the legacy of the past on individual and collective identities.

The novel's portrayal of the characters' experiences, from the struggles of immigrants in New York to the cultural clashes in Kalimpong, serves as a powerful commentary on the challenges of navigating multiple cultural identities in a globalized society. Desai's work also underscores the importance of understanding and embracing cultural diversity, as the characters' stories demonstrate the richness and complexity of cultural heritage in the face of globalization. Ultimately, "*The Inheritance of Loss*" offers a nuanced and thought-provoking exploration of the cultural dynamics in a globalized world, encouraging understanding and embracing cultural diversity, as the characters' stories demonstrate the richness and complexity of cultural heritage in the face of globalization. Ultimately, "The Inheritance of Loss" offers a nuanced and thought-provoking exploration of the cultural dynamics in a globalized world, encouraging readers to reflect on the interconnectedness of human experiences and the enduring power of cultural identity in shaping individual and collective identities.

The Inheritance of loss offers a profound reflection on the cultural dynamics in a globalized world. The novel masterfully weaves together the stories of characters from diverse backgrounds, each grappling with the complexities of identity, belonging, and cultural heritage. For instance, the character of Judge Jemubhai, a Cambridge-educated Indian,

struggles to reconcile his British education with his Indian identity, reflecting the tension between colonial legacies and postcolonial realities. Similarly, Biju, an Indian immigrant in New York, navigates the challenges of cultural assimilation and the hypocrisies of prejudice, highlighting the ways in which globalization perpetuates the oppressive legacies of colonialism. Through these characters, Desai skillfully illustrates the intricate web of cultural dynamics, where the pursuit of a “better life” often comes at the cost of cultural loss and the erasure of one’s own identity.

2.6. Structural and Narrative Techniques in the Novel

Desai appears to have wanted the readers to feel the postcolonial experience in her novel firsthand. In order to achieve her purpose, Desai employs a set of varying structural and narrative structural techniques in her novel *The Inheritance of Loss*.

2.6.1. Dual Narrative

Throughout the novel, Desai switches back and forth between two main storylines. One of them is set in the northeastern Himalayas of India while the other is set in New York City. This technique gives diverse perspectives and insights into the postcolonial experience while also allowing the author to explore the main themes of the novel dealing with globalization and migration within a broader framework.

2.6.2. Non-Linear Timeline

The narrative of the novel frequently jumps from one point in time to another. Desai appears to use this non-linear way of narrating to delve into the complexities of her characters. However, by giving insights into the characters’ past and history, it is often easier for the reader to understand where the present versions of the characters come from regarding their

actions and motivations. This technique is often employed by authors to give context about the experiences that influence their characters.

2.6.3. Diverse Perspectives

The novel is not approached from the perspective of a single character. Desai instead employs the third person omniscient point of view by switching perspectives from one character to another. She narrates the story from the perspective of Sai, a teenager living with her grandfather in Kalimpong; Biju, an undocumented immigrant in the United States; and the cook, a link between the two main narratives. This technique is often used to highlight the unique experiences of the characters by exploring their inner world.

2.6.4. Interwoven Subplots

Desai creates subplots for her secondary characters. She then interweaves those subplots and links them together. A prime example of that is Gyan, Sai's tutor, and the judge's past. The use of this technique in the novel serves to enrich the main plot by giving more depth to the story. It also showcases the interconnectedness of personal and political histories.

2.7. Kiran Desai's Contemporary Reviewers:

Desai received both major critiques and praises from. Some reviewers found the pacing slow and uneven, making it difficult to engage with the characters and their stories. They also criticized the novel's nonlinear structure and multiple narrative threads, which led to a sense of dislocation and fragmentation. Additionally, some reviewers felt that the novel lacked focus and that the conclusion was not conclusive, leaving readers with a sense of uncertainty. On the other hand, many reviewers praised the novel's rich cultural exploration, complex characterization, and interconnected storylines.

They noted that the novel skillfully weaved together parallel storylines, seamlessly connecting the lives of characters in Kalimpong and those in New York City. The novel's exploration of themes such as identity, cultural clashes, and the enduring impact of colonialism was also widely praised for its depth and nuance.

Contemporary reviewers had mixed reactions to Kiran Desai's novel "*The Inheritance of Loss*"; Some praised the Novel's artful exploration of complex themes like multiculturalism, intergenerational trauma, and post-colonialism. For example, in 2020, Emma Lee-Potter of *The Independent* named *The Inheritance of Loss* one of the 12 best Indian novels "everyone needs to read." However, other reviewers found the pacing slow and uneven, making it difficult to engage with the characters and their stories. The novel's non-linear structure and multiple narrative threads led to a sense of dislocation and fragmentation, which some readers found challenging to follow.

Additionally, some reviewers felt that the novel lacked focus and that the conclusion was not conclusive, leaving them with a sense of uncertainty. Despite these critiques, many praised the novel's rich cultural exploration, complex characterization, and interconnected storylines; Some reviewers found the pacing slow and uneven in "*The Inheritance of Loss*" because of the novel's non-linear structure and multiple narrative threads. This complexity can make it challenging for readers to follow the story and engage with the characters. Additionally, the novel's exploration of themes such as identity, cultural clashes, and colonialism can be dense and require close attention, which may slow down the pace of the narrative.

2.8 The Key Symbols:

A. The Cook's Radio: The transistor radio the cook listens to symbolizes his connection to the outside world and modernity. It provides him with reassurance and

separates him from the loneliness of the mountains, serving as his lifeline to humanity. Quote: “The cook was listening to his transistor radio, always a source of reassurance. It kept him in touch with the world, it separated him from the wild loneliness of the mountains. The radio was his lifeline, his connection to the rest of humanity.”

B. The Dog: Mutt, the dog, represents loyalty and companionship, reflecting the judge’s attachment to the past. When he howls, it’s as if he’s expressing the unchanged heart of the world and his own loneliness. Quote: “He let Mutt out into the night. The dog lifted his muzzle, and a howl broke free, a howl for the very heart of the world that had not changed, for his loneliness.”

C. The Mountain: The mountains symbolize both physical and metaphorical barriers, representing the isolation and challenges faced by the characters. Despite their silence, they convey a deeper message. Quote: “The mountains stood for silence, and yet the mountains spoke.”

D. The Train: The train symbolizes progress, change, and the passage of time, reflecting the characters’ journeys and departure from the familiar. It holds promises of change and new beginnings. Quote: “The train rushed by, swift, powerful, full of promise. But what promise did it hold? The promise of change, of departure, of leaving the familiar behind.” These symbols add complexity to the story of “The Inheritance of Loss,” providing insight into the characters’ experiences and the themes explored in the novel.

E. The Cho Oyu House:

The Judge’s residence in “The Inheritance of Loss” symbolizes the enduring legacy of colonialism and the resulting cultural tensions. Positioned amidst the grandeur of the Himalayas, it embodies power and privilege, reflecting the colonial influence on the region. The contrast between the house’s luxury and the surrounding poverty underscores broader

societal inequalities stemming from colonial exploitation. Additionally, the Judge's seclusion within the house signifies a disconnect from the outside world, mirroring the detachment between ruling elites and marginalized communities. Overall, the symbolism of the Judge's residence adds depth to the novel's exploration of power dynamics and cultural identity in a postcolonial setting

2.9. Conclusion:

In conclusion, individuals are significantly affected by globalization, multilateralism, and identity loss due to the complex interactions and interdependence in modern societies. Globalization speeds up the exchange of goods, ideas, and cultures worldwide, offering both opportunities and challenges. While it promotes economic growth and cultural exchange, it also widens disparities and disrupts traditional ways of life, leading to identity crises and feelings of displacement. Multilateralism, as a framework for international cooperation, influences individuals through issues like trade and human rights, but its effectiveness varies, leaving some marginalized. Additionally, the loss of identity amidst these global forces is a personal struggle, as individuals confront the fading of cultural heritage and pressure to conform. The purpose of this study is to explore how the themes of globalization, multilateralism, and identity loss depicted in "The Inheritance of Loss" resonate with the experiences of individuals in today's interconnected world, shedding light on the complexities and nuances of cultural identity and societal dynamics.

General Conclusion

This dissertation provides a thematic analysis of Kiran Desai's *the Inheritance of Loss* as it thoroughly explores the major themes of Globalisation and Multiculturalism. Along with that, it also explores associated sub-themes such as cultural hybridity, identity loss, migration, and displacement. The study is divided into two main chapters that contribute to a comprehensive understanding of the subject as both theoretical and literary analyses complement one another.

The first chapter, *Thematic Definitions in the Inheritance of Loss*, establishes the theoretical foundation of the study by exploring some key concepts of the postcolonial literature. It starts with an overview of the historical and intellectual roots of postcolonial theory, explaining its role in shedding light on the cultural, economic, and social legacies of colonisation. The chapter also provides detailed definitions of globalisation and multiculturalism and highlights their relevance in shaping both individual and collective identities in postcolonial societies. Moreover, sub-themes of cultural hybridity and identity loss are tackled as outcomes of historical colonisation and continuous global interconnectedness. The chapter contextualises the dilemma of individuals caught between traditional cultural values and the pressure of modernisation and Westernisation before delving into Desai's novel.

The second chapter, *A literary Review of the Inheritance of Loss*, provides an in-depth examination of the novel itself by applying the concepts of the first chapter. It analyses how Desai's narrative shows the complexities of globalisation and multiculturalism and reflects them through her characters, plot, and symbolic elements. The experiences of Sai, Biju, the Judge, and Gyan are explored as reflections of broader sociocultural issues. For instance, Sai's struggle to reconcile her Western education with her Indian heritage illustrates the challenges of cultural hybridity while Biju's journey as an immigrant worker reflects the harsh reality of globalisation and displacement. The judge showcases the psychological and

cultural outcomes of colonial legacies, which reveals the deep scars left by imperialist ideologies, While Gyan's Conflicted identity as a nationalist and a modernist further highlights the complex dilemma between tradition and modernity.

In addition to character analysis, the second chapter examines the novel's narrative techniques such as a dual settings (India and the United States), a non-linear timeline, and a multi-perspective narration. Such structural choices enable the novel to juxtapose both the personal and political dimensions of its themes and sub-themes, offering diverse perspectives of its characters' struggles. It also discusses symbolism, such as the Judge's decaying mansion representing the collapse of colonial legacies, which showcases Desai's intricate depiction of cultural and historical dynamics.

Overall, the dissertation showcases the significance of Kiran Desai's *The Inheritance of Loss*, which accurately captures the outcomes of colonialism and the complexities of globalisation in a postcolonial context. By thoroughly exploring the novel's characters, themes, and narrative techniques, the study aims to reveal how Desai portrays the intricate struggles of identity, belonging, and cultural dilemma in a globalised world. In conclusion, this research manages to contribute to the field of postcolonial studies, showcasing the universal and timeless themes reflected in Desai's narrative.

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Abstrait

Le roman de Kiran Desai, *L'Héritage de la perte*, explore les thèmes de la mondialisation et du multiculturalisme à travers la vie de personnages issus de différents milieux culturels. Le roman se déroule dans la petite ville de Kalimpong, en Inde, et dans la ville de New York, aux États-Unis, et plonge dans les expériences des immigrants et leurs luttes pour trouver leur identité et leur appartenance dans une société mondialisée. Desai présente un portrait nuancé des défis auxquels sont confrontés les individus issus de milieux culturels diversifiés, notamment la lutte pour la liberté économique, l'impact du colonialisme et la tension entre les valeurs traditionnelles et la modernité. Le roman met en lumière les complexités de la mondialisation, qui peuvent entraîner un sentiment de perte et de déconnexion de son héritage culturel. À travers les histoires des personnages, Desai souligne l'importance de comprendre et d'embrasser la diversité culturelle dans un monde mondialisé afin que le monde puisse reconnaître l'image réelle de ces thèmes. Un autre axe de l'étude est l'interaction entre les cultures orientale et occidentale, qui crée des complexités dans la vie de personnages tels que Sai et Gyan. L'étude met également en évidence la crise identitaire qui émerge de ce conflit culturel. Cependant, la présente étude se concentre principalement sur l'exploration des profondes disparités et des conflits socioculturels existant entre l'Est et l'Ouest. À travers son roman, Kiran Desai suggère subtilement que, malgré leur admiration et leur respect pour le mode de vie anglais englobant leur culture, leur esthétique et leur langue, les Indiens sont intrinsèquement incapables de se départir entièrement de leur éducation indigène et de s'intégrer sans heurts dans la société anglaise.

ملخص

تستكشف رواية كيران ديساي "ميراث الخسارة" موضوعات العولمة والتعددية الثقافية من خلال حياة شخصيات من خلفيات ثقافية مختلفة. تدور أحداث الرواية في بلدة كاليمونج الصغيرة بالهند ومدينة نيويورك بالولايات المتحدة الأمريكية، وتعمق في تجارب المهاجرين ونضالهم للعثور على الهوية والانتماء في مجتمع معولم. يقدم ديساي صورة دقيقة للتحديات التي يواجهها الأفراد من خلفيات ثقافية متنوعة، بما في ذلك النضال من أجل الحرية الاقتصادية، وتأثير الاستعمار، والتوتر بين القيم التقليدية والحداثة. تسلط الرواية الضوء على تعقيدات العولمة، والتي يمكن أن تؤدي إلى الشعور بالخسارة والانفصال عن التراث الثقافي. من خلال قصص الشخصيات، يؤكد ديساي على أهمية فهم واحتضان التنوع الثقافي في عالم معولم حتى يتمكن العالم من التعرف على الصورة الحقيقية لهذه المواضيع. محور آخر للدراسة هو التفاعل بين الثقافات الشرقية والغربية، مما يخلق تعقيدات في حياة شخصيات مثل ساي وجيان. كما تسلط الدراسة الضوء على أزمة الهوية التي تنشأ من هذا الصراع الثقافي. ومع ذلك، تركز هذه الدراسة في المقام الأول على الخوض في الفوارق الاجتماعية والثقافية المعقدة والصراعات القائمة بين الشرق والغرب. من خلال روايتها، تشير كيران ديساي بمهارة إلى أنه على الرغم من الإعجاب والتبجيل لأسلوب الحياة الإنجليزي الذي يشمل ثقافتهم وجمالياتهم ولغتهم، فإن الهنود غير قادرين بطبيعتهم على تجريد أنفسهم تمامًا من تربيتهم الأصلية والاندماج بسلاسة في المجتمع الإنجليزي.