Study On Multicultural Approach In The Novels Of Aravind Adiga

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ABSTRACT:

Aravind Adiga's The White Tiger, Between the Assassinations and Last Man in Tower move toward the old set up of society were losing ground. This research paper attempts to trace the various ways in which multicultural approaches have been used in relation to Post colonialism. The relationship between history and culture, reality and its representations, society and aesthetics has been discussed. This paper focuses on impacts of globalization, identity crises, society, culture - Indian village culture as well as life and culture in metropolitan cites. Adiga's novels explore the conditions between old and new generations, impacts of technology on social changes and degradation of contemporary society. This paper displays political, historical and linguistic differences in the view of ethnic, class and gender perspectives.

Key words: Multicultural Approach, Post colonialism, Culture, Society, Globalization and Identity Crises

INTRODUCTION:

The meaning of term culture is the beam of consciousness and sense, light of truth and justice. Beauty and goodness are the chief characters of culture. Culture related to attitudes, beliefs, language, customs, rituals, behavior, religion, moral values, food, art, literature and music. In 20th century the study of culture has developed into cultural studies or the school of multiculturalism through the writing of Raymond William on culture, in meticulous, in his effort to distinguish the countryside life from the metropolitan life.

In the ancient days the empire distorted and the former colonies became self-governing nations. They became politically independent but remained financially reliant on the colonial powers. This formed the condition in which two different cultures – one Eastern or Southern and the other Western or Northern- survived in the same region at one and the same time.

Cultural studies is a discipline that is collected of fundamentals of communalism, New Historicism, Feminism, ethnicity, religions and theology, Sociology, Rural and Urban culture, Culture studies and Postcolonial studies. These are some of the areas related to those social and cultural forces that either create community or cause divisions and alienation. Culture in relation to individual lives with engagement a straight approach to attacking class inequities in society. Western culture is characterized by racial discrimination and expansionism and this has put it in contradiction with the Eastern culture.

Multiculturalism is something that integrates thoughts, attitudes or citizens from several diverse states and cultural backgrounds. While citizens of dissimilar cultures come jointly to celebrate and contribute their diverse customs it is an illustration of multiculturalism. Adiga uses the moment and social structure of that particular society and generate variation between his writings.

The word multiculturalism has a variety of definitions inside the circumstance of sociology, of political philosophy and of informal employ. In anthropology it is an equivalent for ethnic pluralism, with the double terms frequently used interchangeably, for instance, a cultural pluralism in which various racial groups work together and into a conversation with one more devoid of possessing to give up their particular identities. It can illustrate a blend of racial population region everywhere various artistic customs survive or a single country. Multiculturalism that encourages maintaining the uniqueness of various traditions is frequently distinguished to other settlement policies such as social incorporation, artistic absorption and ethnic isolation.

The perception of multiculturalism recognizes cultural diversity within a society. It supports others to be sophisticated by valuable contributions to society made by people from diverse ethnic backgrounds. This chapter highlights the origin and development of multiculturalism in India, with reference to Aravind Adiga's novels. Here the driving force is to envisage an example shift from Post colonialism towards multiculturalism. Multiculturalism efforts a close assessment of Indian novels in English in the light of both support and violation of the principles of multiculturalism in the selected novels by eminent Indian writers such as: *Untouchable* (1935) by Mulk Raj Anand, *Train to Pakistan* (1956) by Khushwant Singh, *Bye Bye Blackbird* (1971) by Anita Desai and *The White Tiger*, *Between Assassination* and *Last Man in Tower* by Aravind Adiga.

The cultural diversity of the great Indian people get reflected in their languages, religions, food habits, family structures, marriage systems, arts, festivals, names, the style of clothing and geographical conditions. The present chapter concentrates on the multicultural approach in the novels of Aravind Adiga. In the postcolonial Indian English fiction love, sex, marriage and human identity in the society are some of the leading themes of the novels written by contemporary novelists. The present era has with the new policy of the world that is liberalization, privatization and globalization.

The contemporary writers represent the new era with a new trend that has emerged as multiculturalism. Multiculturalism is the product of the time of the globalization has made people to migrate from one place to another place. This multicultural standpoint of cultural entrenched of human

beings, the inevitability and desirability of cultural pluralism and multicultural constitution of every cultural is the prime focus in his novels. However, Adiga's English shaped a new trend in writing as well as an ambassador to multicultural concerns. Among other writers Vikram Seth came into lime light by his novels *The Golden Gate*, *A Suitable Boy*, *An Equal Music* and *Two Lives* portraying the canon of multiculturalism based on post Independent India and lives of young professionals in America. Arundhati Roy's famous novel *The God of Small Things* radically changed perceptions and meticulously carried on the elements of multiplicity in her fiction.

Multiculturalism is religious clashes and cultural conflicts in India. Adiga portrays his narratives with postcolonial themes and techniques, giving Balram's and Yogesh Murthy's struggle is a sense of identity. Here Adiga characters struggle to establish his identity over the identity crises of historical icons and cultures. The value of pure multiculturalism as a remedy against social conflict is highly considerable in his novel. While Adiga suggest the dangers religious of fundamentalism, he also suggest new found doubts about the advantages of pluralism and cultural hybridity. India is a multicultural space accommodating many races, castes, languages, religions and cultures. These exist ironically as different and at the same time, interconnected, even overlapping, identities, at multiple levels. Some of the significant multicultural issues that need to be addressed today are cast system, dowry, communalism, drinking, drug addiction, etc. There are so many other issues faced by the nation in general and regions and communities in particular, that all of us should think about. India is a country of diverse religious beliefs and faiths. Persons belonging to variety of communities such as Hindus, Sikhs, Muslims, Christians, Parsees, etc. live in India. The violent behavior of one community towards the other creates tension and clashes between two religious communities.

Adiga's, novels are especially refer to the cultural and social issues of marginal tribes in the early free Indian villages. The novels criticize both positive and negative developments in the places such as Laxmangarh, Dhanbad, Bangalore, Kittur and Mumbai where the end of imperial rule meant new possibilities of cultural identity.

The cultural values change on account of rise of materialism and consumerism as side effects of the globalization, weak political system, capitalist economy, exclusive growth, vote bank politics and importance to influential rich economic class which has given the most significant place for money in deciding over the principles, cultural values, morality and patriotism. The stream of research focuses on how national culture impacts the characteristics of individual entrepreneurs, specifically, values, beliefs and cognition. Since this chapter's examination is on the individual level, but focus will be on cultural imperialistic loom. Observing cultural norms and values as a resource structure for entrepreneurial activity makes sense when one considers that the rules of economic behavior are embedded in national, regional and organizational cultures.

Adiga's novels are special reference to cultural imperialism in the present ultra-modern India. Novels emphasize the major issues of Indian society like identity crisis, cultural discrimination, political corruption, class discrimination, complexity in the socio-economic, influence of foreign culture and degradation of customary values and extreme nature of Indian societies towards the west.

The novels explored the issues related to the dark side of Indian village life, their struggle for their survival. It is the complete postmortem of the India's developing nature of the city life.

Adiga often inculcates his own multiple-nationality milieu into his characters, discovering the impact of class and racial differences while simultaneously examining better questions concerning the direction of Indian identity and the experience of Indian residents. Adiga's claim to modern Indian literature arrives from the hybridity his stories obtain through the inclusion of multiple Indian religious and geopolitical identities; however, there is tension with this inclusion. Instead of engaging in direct communalism, Adiga shapes multiple religious identities into a single and united Indian identity. This mastery of the technological writing skill, weave of traditions, images of India, and growing body of literary excellence has established Adiga's work as worthy of praise and careful attention.

Multiculturalism is the way in which cultural and ethnic discrepancies may be accommodated in social, political and economic arrangements. It contributes to some common themes in the writings of authors from numerous different cultures like exploring personal identity in the society which symbols multiculturalism, shaping individual and cultural values, familial relationships, childhood games, folklore of the culture, societal pressures: rewards and punishments, spiritual background, ecological adjustments that resulted from chronological factors, socioeconomic changes, contact with other cultural group and forming personal relationships such as establishing family or marital roles, understanding gender roles, developing friendships and social groups and adapting to roles, developing friendships and social groups and adapting to roles defined by age.

Multiculturalism focuses on the social scenario in the multicultural societies, on the experiences of the people of these societies, on the blend reception which the minorities may receive in the country of arrival, on experience of racial discrimination and antagonism and on the sense of baseless and the look for identity which can result from displacement and cultural diversity. Multicultural literature maintains a strong ethnic group awareness which is based on a sense of uniqueness. The sense of collectiveness in multicultural literature relates the diaspora to homeland. India unlike Australia, America or Britain does not have a rainbow population; hence the impact of multiculturalism in modern Indian English Literature has been sluggish to seep in. It is just starting to make its presence felt. Authors have started to trade in their identities to package it better in their literary pursuits so as to give their own places broader images. This chapter is a predecessor of a comprehensive piece of work. It explores the notions of postcolonial theory and multiculturalism and whether they can be regarded as collaborative 'signposts' of discursive practices.

The aim of this chapter is to shift away from the current constructs of race, culture and recognition and into the arena of heredity and multiplicity and the constituting and reconstituting of self. In the situation I shall use India as a paradigm of a dissimilar communities and English as the language being discussed under the term discursive practices.

To examine multiculturalism and its relativity to postcolonial theory, it is required to deconstruct the morphological adjuncts leading to the formulation of the concept. The word culture which shapes the foundations of this opinion is the ability of members within a society to take a position enabling them to communicate and function in accordance with the principles and constructs put in place for that purpose. It is also the process of getting to know, to relate to an advantage from the social systems acting as signifiers for the ongoing development of that society.

In this paper, I have indicated that the concept of postcolonial theory and multiculturalism can be believed collaborative markers of discursive practices. Against a form of postcolonial theory, Bhabha asserts that discourse needs to shift from the identification of images as being positive and negative to an understanding of the processes of subjectification. By embracing the winds of change brought in by economic liberalization and globalization, they fashion their identities. Adiga's second novel explores the conflicts between individual and collective will power, between real estate builder and masterji. Vishram Society which Adiga first describes as anchored like a dreadnought of middle class respectability is shown to be anything but respectable, once money is prioritized.

Indian English writing has acquired a distinct and unparallel position with an individual character of its own in a multicultural setting. Indian philosophy describes that the world is a family. In this context multiculturalism is considered as amalgamation of various cultures, achieving the great ideals of world peace and universal fraternity.

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