



*Journal of Advances and
Scholarly Researches in
Allied Education*

*Vol. XI, Issue No. XXI,
Apr-2016, ISSN 2230-7540*

**CULTURAL CONFLICT AND IDENTITY CRISIS IN
THE WORKS OF BHARATI MUKHERJEE'S NOVELS
"JASMINE AND DESIRABLE DAUGHTERS"**

AN
INTERNATIONALLY
INDEXED PEER
REVIEWED &
REFEREED JOURNAL

Cultural Conflict and Identity Crisis in the Works of Bharati Mukherjee's Novels "Jasmine and Desirable Daughters"

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Abstract – In the post-colonial worldwide interface, where personalities and cultures are always characterized, explored also as appreciated for associating at a full scale level, procedures, for example, globalization and cultural assimilations have risen to possess the middle stage and shape the new world account. In the meantime, changed level of disarray and clamor crosswise over conflicting cultures presents identity crisis that prompts the development of a homogenous identity. It is in the light of this progressive culture-move, where diverse assimilation and immigrant literature, in recent circumstances, has increasingly disentangled the rising identity conflicts by method for a protagonist.

Bharati Mukherjee is an Indian conceived American writer. She raises her voice for the privileges of moved Indian women and features their sufferings looked in abroad. The fundamental point of present paper is to portray the impact of relocation on Indian women and the amount they feel estranged outside their local nation and how they confront identity crisis.. The picture that rises up out of the investigation of the Desirable Daughters isn't just those of women being estranged and depressed because of the conditions yet additionally those of women turning out as strong character to beat the difficulties those come in their lives.

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INTRODUCTION

Against the above background, the paper especially centers around the investigation of culturally diverse conflict and the last inquiry of identity of the Indian immigrant women Jasmine, who tries to handle the problem of loss of culture and try to expect a new identity in America. The paper underscores how creative ability of an individual is repeatedly impacted and inspired by cultural conflict, in spite of her confidence and pride in the Indian society and civilisation. The investigation of the literature of diaspora requires a need to break down how the topographical limits including an old nation, land or country still would have some claim or hold left on the individuals who have moved to somewhere else and this may likewise incorporate communities who were oppressed, the individuals who moved for reasons related to work or exchange, the individuals who were scattered for political or royal reasons and additionally the individuals who are in cultural outcast – a more free term to portray people or communities who are in some sense considered to be "transnational" – living between, nearby or in a few communities.

Bharati Mukherjee, one of the central writers of the Indian diaspora literature, has spent quite a bit of her career investigating issues including immigration and

identity with a specific spotlight on the United States and Canada. Her prior works, for example, The Tiger's Daughter and parts of Days and Nights in Calcutta, are her endeavors to discover her identity in her Indian legacy. Bharati Mukherjee's investigation of the strange personality of the baffled Bengali spouse in New York in Wife (1976) is an exemplary case of the investigation of the subject of identity crisis. She educates at the University of California at Berkeley. She won the National Book Critics Circle Award in 1988 for The Middleman and Other Stories.

Bharati Mukherjee is a writer who explores through her fiction the importance of life. Issues related to women are integral to the vision of Mukherjee in her novels. She manages the problems of the Indian immigrants primarily, women. She expounds on the battles and Problems looked by Indian women. The problem of crosscultural crisis and a definitive scan for identity is likewise one of her essential topics. Her novels additionally reflect the disposition and state of mind of the present American Society as experienced by the Indian immigrants in America.

Bharati Mukherjee takes up the problem of modification that the Indians in the West need to confront. Her novels express the motivation of Indians, who, in their scan for a superior life, confront

the problems of adjustment and survival. Bharati Mukherjee additionally delineates the cultural conflict between the East and the West. At the point when a man abandons her own particular culture and goes into another culture, her unique culture clashes with the new one she finds in the outsider land. This cultural transplant prompts a crisis of identity. As the immigrants are torn between two different cultures; journey for identity turns out to be critical and an absolute necessity in their life. Look for identity has a wide importance and it is showed in the will to get by despite seemingly insurmountable opposition. Identity is a standout amongst the most imperative factors in the life of a man.

In the novel *Jasmine*, Bharati Mukherjee takes up the topic of scan for identity. She composes how the female protagonist tries to handle the problem of loss of culture and attempts to accept a new identity in the U.S. The protagonist *Jasmine* abandons her nation to satisfy her desires. On reaching the U.S., she starts to scan for self-autonomy. She battles hard to accomplish it and finally she realizes that self-freedom isn't to be an Indian or American however to find a sense of contentment with herself.

In *Jasmine*, the principle protagonist *Jasmine* scan for identity and her actual self-started from the day she was conceived. She was conceived as *Jyoti* in the town of *Hasnapur* in *Jullandhar* area of *Punjab* eighteen years after the *Partition Riots*. She was an undesirable kid to the family since she was the fifth daughter and the seventh of nine children. Her mother needed her to be slaughtered when she was conceived in light of the fact that she didn't need her daughter to endure the torments of a dowryless lady. As a young lady kid she was relatively choked to death with the goal that her parents may free her from the problems of marriage. However, she survived that assault.

Jasmine never surrendered her childhood memories. She generally remembered them. Actually, her childhood memories turned into the instrument in her battle against destiny and her look for self-identity. She was predicted of widowhood and outcast by a soothsayer when she was just seven years of age. She was not unnerved around destiny. She generally attempted to raise herself above visually impaired convictions and superstition. "Destiny is Fate, When *Beulah's* spouse was destined to pass on to snakebite on their wedding night; did working as still fortress prevent his demise? An enchantment snake will infiltrate strong dividers when fundamental. "Indeed, even in childhood, she knew that she could battle, win all fights and set up a solid identity. Her battle with the puppy utilizing a staff giving her a buzz of energy," her rejection of a marriage which was nearly settled by her dad and grandmother, her fondness of the electric switch in *Vimla's* home which made her vibe "absolutely in charge, "all demonstrated her certainty to go towards the realization of her potential. She learnt identifying "permissible rebellion" against the standard

of the society which she would later use further bolstering her own good fortune.

Consequently Bharati Mukherjee's *Jasmine* is the development of *Jasmine's* life towards accomplishing genuine identity. Her trip to America is a procedure of her journey of genuine self. Notwithstanding when the protagonist experiences the most noticeably awful encounters of her life, she can get through the hindrances and achieves mindfulness and a new identity and ousts her past life. The protagonist *Jasmine* repositions her stars in the embraced nation by choosing to remain as a care-provider to *Duff* in which she gets her genuine feelings of serenity. At each progression of her life, *Jasmine* is a victor, she doesn't enable her troubles and battles to hinder her progress in life and she is finding a place for herself in the society. At the end of the day, she is a genuine women's activist who battles each test in life to build up herself in the society. *Jasmine* realizes that the genuine identity of a man does not lie in being an Indian or an American however it lies in the inward soul of the individual to find a sense of contentment with her. Bharati Mukherjee has utilized transformation changes in the life of *Jasmine* during the time spent her pursuit of her actual identity.

Bharati Mukherjee has explored numerous features of diasporic awareness and immigrant experience of dislocations, ruptures and relocation of the vagrant women in her fictions. She has managed the irresoluteness of their mystic and spatial identity and the injury of dislocations at different levels.

Migrancy and dislocation, either consensual or conflictual, is a worldwide and trans-cultural need. Mukherjee's protagonists are largely touchy and are differently prepared in the new ethnic creative ability. They are hurled in a domain of inner conflict regarding their identity, bigotry, sexism and other social oppression. They arrange uprooting and confront the multicultural reality during the time spent cultural differentiation and assimilation. The multiculturalism ethos with which they are gone up against prompts the battle for a new life and a close break with the past. They are appeared at an enthusiastic travel point and from their double and bicultural discernment they endeavor to measure the disjuncture and persecutory distrustfulness.

In the USA Mukherjee explores the immigrant sensibility, recognizing its duality and liquid identity and recognizes its realities. As per *Malashri Lal*:

"Without a doubt, Mukherjee centers upon the immigrants in America, that lively, unstable group to which this skilled writer loans her voice and thusly appropriates „another" America. Be that as it may, the immigrants, similar to her, have a pre-history. Their cultural goals, communicating with the obscure focal point of the new world, create a show of co-choices and joint efforts which the story teller records."

The Tiger's Daughter (1972) and Wife (1975) relate the difficulty of belongingness as an issue of transition and misery and explore the problems of nationality, location, identity while Jasmine and Desirable Daughters (2002) reflect the —cultural diaspora-isationll what Stuart Hall calls denotes the start of the desire for the survival in the group of selection. She rejects the nostalgia of her initial books and the myth of the migrant 'loose', for an attestation of having a place and the topic of the effective 'success' of the New World.

Desirable Daughters is a splendidly woven astute novel around three India conceived high society sisters-Padma, Parvati and Tara—who live as Indian immigrants in USA. The novel fundamentally explores the diasporic encounters of Tara, the protagonist, who is more removed from her local Indian culture than her two sisters. It registers her feeling of alienation, absence of belongingness, memory and divided identity; in any case it doesn't portray her nostalgia, inclination to return to her country. Not at all like prior novels, for example, The Tiger's Daughter and Wife, it praises immigration as the procedure of pick up as opposed to an instance of misfortune and disintegration of local culture. The protagonist attempts the excursion from exile to immigration; from weirdness to commonality and from alienation to appropriation and assimilation. It is an awesome amalgamation of women's activist and diasporic ideologies.

BHARATI MUKHERJEE : LIFE AND WORKS

Bharati Mukherjee is a diasporic fiction writer who holds the transient experience and has advanced exile artistic works. Truth be told, her experience as an exile shapes the principle wellspring of her works. Her novels additionally manage the issue of identity, the idea of having a place, the sentiment alienation and rootlessness, migrations, dislocations and relocations. Her novels are etched by her diasporic identity, immigrant encounters and also her own involvement of being a lady. In her novels, Mukherjee represents India as a postcolonial writer who subsidiaries with the West and today she is a standout amongst the most acclaimed writers of the postcolonial immigrant involvement in America.

A recognizable voice in the Indian diaspora, Bharati Mukherjee portrays the culturally diverse conflicts looked by her through the lady characters in her novels. She herself thought that it was hard to receive the culture, custom and conventions of foreign countries, which she portrays through her female protagonist's cultural crisis. The conflict amongst western and eastern cultures including the related ideologies and its effect in the life of the protagonist is strikingly expressed in her novel Jasmine (1989). After her immigration in the US, the protagonist faces a

multicultural society that at last prompts her development and change into a new identity. Jasmine is a standout amongst the most mainstream works of Bharati Mukherjee. The novel is plotted in the contemporaneous situation and revolves around a youthful Indian lady, Jasmine who emigrated to the United States and is endeavoring to adjust to the American culture and changes characters a few times so as to have the capacity to survive. The novel was first distributed in 1989 and delineates Mukherjee's excited way of fierce adjustment of characters by method for clearing encounters in the prevailing culture.

JASMINE

In short, Jasmine is the account of a Punjabi teenaged young lady named Jyoti, conceived in a little extremism-invaded town of Punjab and gets changed into personalities of Jasmine, Jazzy, Jase and Jane through her trip from a town in India to the metropolitans of the US. Her transformational navigate is set apart by widowhood, illegal records, murder, assault and a decided enthusiasm to endure everything conditions threw at her. As such, the novel portrays the look of a lady for her true and un-divided identity and incorporates the changes she encounters hopefully concealed by the energy.

As the protagonist, Jasmine abandons her nation for the US to satisfy her desires and realize the dream of her significant other and in scan for her self-autonomy and more genuine identity in the US, she battles hard to accomplish it and at last realizes that self-freedom has inspired little to do with being an Indian or an American yet to find a sense of contentment with oneself. It is against the above setting the unanimity between the First and Third World is depicted in the treatment of women as subordinate to men in both the nations. The plot moves as an account of a mid-teenaged young lady all of a sudden widowed at seventeen years old. She moves her prompt world from India to America looking for a new life and expectation. It is a story of dislocation and relocation as the protagonist persistently sheds lives to move into newer parts and responsibilities. The allegorical journey of the lady protagonist begins with Jyoti of India where she battles against the part that was prepared for her by the conventional traditions and man centric arrangement of her country.

In this novel, the creator has performed the instrument and development of westernization, Americanisation specifically, by underscoring youthful Indian young lady's encounters of anguish and achievements in her endeavor to fashion a new identity for herself. The story is recounted from a first-individual's stance by the female protagonist, who needs to experience different identity changes in her

journey for self-strengthening and happiness. Saturated with brutality, Mukherjee utilizes the movielike practices of flashback and cross-slicing to intertwine Jasmine's over a wide span of time. The creator has created an extraordinary and sudden courageous woman out of Jasmine; consistent with the numerous worlds she lives in.

All through the story in the Americas, Jasmine is unremittingly endeavoring to create a more genuine identity for herself with a specific end goal to be consumed by the American culture. This is seen as a battle for her as she regularly reflects of being torn between her old culture and most recent one. A considerable amount of her old acclimated thoughts and propensities remain with her as she tries to adjust to the newer and foreign ones. In spite of the fact that Jasmine feels lost now and again, she is depicted as a solid and in addition a decided personality. She is never appeared to surrender in battle for her actual freedom and identity.

DESIRABLE DAUGHTERS

Desirable Daughters is a story of immigrants and the state of mind of three sisters and their methods for arranging the various dislocations in three different viewpoints. The three sisters, who are the daughters of Motilal Bhattacharjee and the great-stupendous daughters of Jaikrishna Gangooly, have a place with a conventional Bengali Brahmin family. They go separate ways taking their own course of voyage towards their fate. They are a mix of customary and present day standpoint. Padma and Parvati have their own directions of decisions, the previous an immigrant of ethnic starting point New Jersey, and the last wedded to her very own kid decision and settled in the opulent area of Bombay with a company of workers to provide food her.

Tara, the storyteller of the novel, brings the readers profound into the complexities of the New World and appears to coast rootless with time. The smoothness of her identity affirms her own particular as well as the ease of the immigrants. She esteems her conventional childhood yet takes pride in pushing ahead in life. Her picture of her family esteems shapes a mass of security around her that cover the delicate defenseless self. "Tuberculosis is everywhere. The air, the water, the dirt are septic. Thirty-five years is a long life. Exhaust cloud obscures the moon and diminishes the man-made light to faintness more profound than the stars'. In such darkness point of view vanishes. It is a two-dimensional world difficult to infiltrate."

The novel examines reality that Indian exiles are constantly aware of their reputation, ex-status in the two cultures. Tara admits that: "In case we're despondent, we're relied upon to suck it up for the children's purpose or our reputation. We stress what our parents will think, notwithstanding when they are most of the way around the globe and we're middle aged adults."

THE CONCEPT OF IDENTITY CRISIS

Identity crisis or the journey for identity is essential to the life of each human being. It is intrinsic in each man. So scan for identity is a prototype and all inclusive theme in the literature of any age. At the individual level, the mission is for the assessment of an individual esteem framework. This journey likewise incorporates one's mission for new roots as man looks for a stay, substance and bedrock in life. The reason behind all journey is to achieve an individual perspective of life and world which could make presence important and give a feeling of having a place with man. Literature epitomizes the procedure, the ensuing crisis of self, its journey and the consequent disclosures.

Identity crisis is never again kept to the person. It can portray a gathering, an establishment, a class, a calling or even a country. A person's feeling of identity is neither totally cognizant nor oblivious. In spite of the fact that now and again it has all the earmarks of being only the either. At a few spots identity is referred to a cognizant feeling of individual, uniqueness, at others to an oblivious, taking a stab at group of involvement with yet different places as a feeling of solidarity with a gathering's goals.

The twentieth century has confronted the disintegration of old feelings and creeds and as a result, man is gotten in the whirlpool of vulnerability, perplexity and bewilderment. A run of the mill twentieth century man gets himself repelled from his kindred men as well as from his deepest nature since he can discover nothing to rely on at the times of extreme gloom. He experiences a biting feeling of restlessness which gets showed in the alienation from oneself, from one's fellowmen and from nature, the awareness that life comes up short on one's hand like sand and that one will kick the bucket without having lived, that one lives amidst bounty and dreary.

Identity turns into a core issue in any investigation of diaspora, particularly diasporic identity that is made out of different factors and sub-factors. The use of the word „contaminated“ just sustains the many-sided quality of joining majorities in the solitary self of the diasporic being who endeavors hard to find himself with the of-reach local land that overwhelms his oblivious or intuitive memory. Is the diasporic identity multi-layered as well as, in view of the history or conditions prompting creative ability, and also the individual responses to this circumstance there are different identity bunches in diaspora. Individual from the diasporic group are referred to by different names in view of the criteria of judging their individualistic positions as far as geological and in addition mental removals as dealers, indentured laborers, outcasts, refugees and ostracizes: the experience of relocation is reliant on factors as the age of diaspora that one has a place, impact of globalization, why the diasporic has moved far from his country and furthermore the demeanor of the host nation towards the diasporic

communities in it, especially the racialism and segregation that diasporic people are subjected to in the embraced arrive.

The twentieth century ended up being the century of logical headway, industrialization, globalization and realism. It created a requirement for migration and versatility, looking for better presence and more splendid future. Obviously, regardless of whether it is better presence or not in reality is one more disputable issue. In any case, the truth of the matter is that human portability, saw in the twentieth century carried with it a few problems and the issue of identity-crisis is the significant one of them. The essential issue which develops here is: Does a man, who knows to a new land, stop to be a local of his local land? Would it be a good idea for him to see himself as a local of new country and new culture? There is one more point of taking a gander at it and that is as our oriental conviction, that wherever a man goes, he can't disengage himself from his root. Migration and versatility, as per this conviction may get a change the dress, dialect and method for living, however the soul remains the same. The genuine problem of identity-crisis rises, when such a man gets himself nowhere on the outsider shores. He neglects to detach himself from his unique root and similarly neglects to embed himself in the place that is known for new culture. At times the place where there is that new culture does not acknowledge him completely and such a state creates in him the sentiment nowhere-ness that is only the problem of identity-crisis.

At long last, one can state that mentally every individual desires to be acknowledged, as such one might say that the problem of identity is after each of the a mental and passionate problem, since it is worried about human feeling of having a place. One needs to acknowledge and to be acknowledged. At whatever point any unsettling influence happens, in this need, the problem of having a place develops. It isn't important for one to underestimate it that the problem of identity happens in the life of a man just when he acknowledges migration and portability. Since it is a mental inclination, there are odds of its experience even inside the local land.

CONCLUSION

The Indian diaspora literature is unquestionably a helpful resource for concentrate the brain research of the vagrants. It discusses diasporic encounters that the diaspora experiences resulting from topographical removal, outsider traditions, problems of change, yearning for the country and the weight of convictions, myths and legacy. These writers have twofold commitments. They expound on their country for the locals of the nation they have received and furthermore talk about their diasporic encounters to the

readers of their country. Diasporic literature can well be considered from Socio-Cultural perspective.

The issues relating to identity, nostalgia, yearning and desire for home have turned into the focal preoccupation of the diasporic writers. Dialect, culture and history are the three noteworthy constituents of diasporic identity. They shape an enthusiastic connection with the country. The identity of a man isn't a type of a settled unbending nature yet rather a proceeding with process, developing starting with one phase then onto the next: the minute it is threatened, harmed or lost, it creates an identity crisis.

The lady protagonist in the novel Jasmine starts her transformational travel as an Indian young lady, went down by convention and traditions, who encounters satisfaction and additionally distress in every one of the stage she dives into moving towards the last predicament. She is portrayed to have battled against the male supremacy as well as the threatening vibe of cultures of both Eastern and Western worlds in her journey towards total freedom. In spite of the fact that she is depicted to have had an entire control over herself and her choices, the deviation, in her journey to be fruitful, from her unique goal is particularly understandable.

In this way, in the novel Bharati Mukherjee features the identity crisis of desirable daughters who confront both conventional and also current worlds and their evolving esteems. Indian relocated Tara's scan for identity in the multicultural place where there is America is amazingly revealed through the spaces of convention, individual memories, different spots and better approaches for life style in the altered socio-cultural obliges. In this way, all through the novel, Bharati Mukherjee portrays the identity crisis of its protagonists who is aching for her new self.

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