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### Evaluating The Immigrant Experience In The Novels Of Bharathi Mukherjee- Jasmine And Desirable Daughters

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#### Abstract

Bharati Mukherjee has selected as scholarly acknowledgment as an essayist in Asian American writing and Canadian multicultural writing and exile Indian Ladies Journalists in English, Indian diasporic writing in an awfully brief period. Utilizing her supreme fashion and seriously first-hand encounters, she strikingly portrays the predicament of Indian ladies workers within the unused world where society's intersection in to a advanced way of life filled with chaos and viciousness. When the protagonists are savagely submerged into a blend of assorted and irrelevant societies, they involve a sense of amazement, perplexity, wistfulness, rootlessness and character emergency. This article evaluates the immigrant experience in the novels of Bharathi Mukherjee- *Jasmine* and *Desirable Daughters*.

**Keywords:** Women consciousness, Self-discovery, Immigrant experiences, Separation, Disorientation.

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#### 1. Introduction

Since times immemorial man's resolute interest to know the obscure and separate has made him to break the obstacles. Many have relocated to far off arrive to extinguish their long-felt thirst. Different Postmodern scholars have taken up this as their topic. Among the fictionalist of Diaspora, Bharathi Mukherjee has been respected as one of the promising fictionalist. Like numerous other scholars Bharathi Mukherjee has taken up the issues and encounters confronted by the Indian migrants in U.S and the Western nations as her topic. Bharathi Mukherjee's anecdotal world is an account of ladies encounters totally different Social spaces, looking for a common conclusion that the realization of being a female and the unlimited yield of a female.

Movements have both eradicated and re-inscribed designs of being and having a place, creating a self with numerous and halfway distinguishing proof which is at the same time both individualized and community arranged. In this way the diasporic author involves a space of oust and social isolation which can be called a crossover area of enmity, ceaseless pressure and chaos [1].

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Here the reality of the body, a generation of one neighbourhood culture, and the reflection of the intellect, a social sub-text of a worldwide encounter, give the interlacing strings of the diasporic presence of a novelist. In this manner the author starts by mapping the forms of their claim transited personality that are in steady arrangement and change since of the interaction between the past and the present.

## 2. Immigrant experience in the novel- *Jasmine*

In the novel *Jasmine* the protagonist Jasmine appears as innocent village girl, ignorant of the conventional ways of the world but is adequately cognizant of her possess wants and choices. Her life starts in a little town of Hasnapur, Punjab and ends in Iowa, U.S. In this journey she passes through characters and moves, she legitimizes herself in each and each part and maintains her fundamental personality of being an Indian lady [2]. Diverse areas dole out her distinctive parts – girl, spouse, and caretaker, adored and competent proficient but at each arrange she is of accomplishing an identity of her possesses, beside her awareness of her being an Indian lady. Jasmine in show disdain toward of her conventional childhood feeds her possess dream of life.

The travel of Jasmine, as displayed within the novel, touches the readers making them feel for her. The travel of Jasmine appears to have a direct association to with the subject of alienation and in this process, offers an insight into the issue of disharmony. '*Jasmine*' is based on the thought of the marriage of the East and the West, with a story that depicts a Hindu Indian lady whose spouse is killed. Being widowed at the age of seventeen, *Jasmine* takes off India for the Joined together States. She cleared out India to outlive against the powers of predetermination but shockingly her American travel started on a pitiful note. Through a arrangement of occasions counting her number of issues and getting assaulted, smashes her totally. She was raped by Half-Face who had "*lost an eye and ear and most of his cheek in a paddy field in Vietnam*". (P.104).

Half-Face was the captain of the transport in which Jasmine come to America. But after coming to America, Half- Confront assaulted Jasmine in a inn. After Half-Face assaulted she did not slaughter herself as she felt that her mission was not however over. And she slaughtered Half-Face by getting to be Kali, exemplified, the Goddess of Destruction. She moreover performed a kind of passing for her by burning her dishonoured clothes typically. It was the passing of her ancient self and the birth of a unused self. In this way, she started her travel into America. From that travel of Jasmine to America to fulfil her undertaking came out her insides seek after – to unfurl her genuine self and character [3]. Jasmine was advanced young lady who confronted the challenges of life strikingly and battled difficult to outlive against all chances. At that point Jasmine met Lilian Gordon who entered into her life as a trust. It was Mrs. Gordon who taught her, made her free from her past recollections and strengthened her will to outlive.

The protagonist made her go through the travel from India to the Joined together States and move from one culture to the other within the course of living. Jasmine, or maybe, Jyoti, born in Hasnapur in India, is the foremost lovely and intelligent child in her family. The way she has been controlled ruled by the male individuals of her family, and the way it has been appeared as taken for allowed clearly uncovers the side of male dominance over the female in Indian culture. Just like the young ladies and ladies in most of the Indian families, Jyoti's life is additionally controlled by her father or brothers. Culture is ordinarily characterized by its propensity to alter in different shapes, is additionally revealed through the occasions within the novel. Marriage at an early age is still a portion of culture in a few parts of India. However, Jyoti has the intellect to think in a diverse way as youthful eras in most cultures do. In spite of the fact that Jyoti does not deny to urge hitched, she does have the want to wed a taught man who does not accept within the share framework. Hence she is hitched to Prakash, a man who is based within the Joined together States and has the present day way of considering. It is after marriage that Jyoti's migration gets to be very self-evident.

At the same time, Jyoti's moves from one culture to the other additionally the move from one personality to the other happen. Prakash energizes her to think about English after they move to the US. He too gives Jyoti a modern title *Jasmine*. This alter of her title is much typical alter of her character as

well as of her move from the Eastern culture to the Western one. In any case, in spite of the fact that Jyoti was very upbeat in her conjugal life, it is as well short-lived as Jasmine is widowed after Prakash is killed.

The moment occurrence of movement in Jasmine's life appears to have much to do with culture additionally with multiculturalism. The time that Jasmine had went through within the US with Prakash had made her adjust to the Western Culture that's not, at slightest, as superstitious as that of India. When Jasmine returns from the US to her family in India, she must select either performing Sati agreeing to the inflexible convention of her family, or to lead the life of Jasmine in America. Presently she gets to be an unlawful migrant to Florida, symbolizing her travel of changes, relocations and shifts of characters. Recording the female as puppets the fathers and brothers of Indian women say that "*village girls are cattle; whichever way you lead them, that is the way they go.*" (Jasmine 46).

Jasmine's family moreover had the same conclusion on her the sense of distance begins from the domestic itself and takes after as a shadow all through. Jasmine gets isolated from the other individuals of the family due to her identity comprising innovation and instruction. Estrangement incorporates multiculturalism and the diaspora. Jasmine meanders put to put holding her husband's dreams and wants in arrange to support the capacity to receive another character. Another character which is caught between distinctive societies made Jasmine's personality to be smashed in different areas moving from one part to the other.

The inner value of Jasmine is delineated of which she strikingly utters: "*I changed because I wanted to. To bunker oneself inside nostalgia, to sheathe the heart in a bulletproof vest, was to be a coward.*" Taylor the unused company of Jasmine and his companions had begun isolating Jasmine since of her South Asian beginning. The sense of misfortune and longingness in Jasmine makes her journey otherworldly. The inescapability of memory of Jasmine frequents her persistently and at long last she gets to be a individual who is fit to live within the world where people exist. The particular personality of Jasmine is the extreme conclusion. Bharathi Mukherjee in her novel highlights a hero with hopeful qualities. The change of Jasmine is positive and striking which any one seems does. Within the way of life encountering estrangement and disharmony Jasmine finds an isolated world for her [4].

The interaction between the two culture leads to a change within the hero. She strolls American, dresses American she says that as apartment maintained Indianness artificially, so she needed to remove herself from all as her name Jyoti to Jasmine. Jasmine's relocation and change into American culture is certainly superior to bunkering in sentimentality on remaining torn between two universes. In spite of the fact that the change is now and then agonizing and now and then stunning the center Indian values remains to impact another era. The writer tries to say that, the foreigners whereas get changed – should be able to convert as well. In this way Bharathi Mukherjee's books accelerate towards a despatialization and creation of a transient personality.

### **3. Immigrant experience in the novel- *Desirable Daughters***

*Desirable Daughters* (2003), tells the story of three Calcutta born girls Tara, Padma and Parvathi who travel from one world to another with strikingly distinctive societies. The ladies trio is born wealthy and cherishing Brahmin father and preservationist mother. The young ladies are intelligent and inventive in any case, their society tries to bolt them absent. Their revolt makes to require untrodden ways to diverse places, attempting circumstances that test them to their limits however reinforces their ladylike will to succeed. The trio in *Desirable Daughters* is inundated in to unused cultures, take on modern personalities, and at the same time stay thankful to their cherishing family but still go against the preservationist society. Bharati Mukherjee presently turns her look from America to India and centers on the taboos within the Indian society that work against ladies and push them into hopelessness within the title of sacrosanct convention and custom. In *Desirable Daughters*, Mukherjee centers on the elective ways to have a place, social hybridity synchronization and the 'third space of enunciation' which are markers of the post-colonial condition of presence. *Desirable Daughters*, Mukherjee wires close and distant, conventional and present day which change and reproduces the meaning of social space [5].

Bharati Mukherjee attests that within prepare of part and cultural dislocation man appears to lose his meaning and reason in life. Within the handle of relocation, the foreigners cannot one or the other neither embraces outsider culture nor can take off their culture of 'home' and at long last an unused crossover culture comes to thrive.

In America, Tara continuously feels herself blameworthy of extravagant investing and prominent extravagance. Cherish is having fun with somebody, more fun with that individual than anybody else, over a longer haul.' Tara be that as it may appreciates her love-life with Andy since she feels that there's something outlandish, something that opposes the set standards and structures. Tara swerves absent from Indian traditionalism and permits herself to be physically included with Andy. Her disengagement from social codes parts her once more. Tara characterizes her relationship with Andy:

*We were exotics to each other, no familiar moves or rituals to fall back on. He interpreted my fear as shyness. He was not my first American lover, but he was twice the mass of any man I'd ever known, a bear-man.[p. 26]*

Thus, loneliness brings a more noteworthy segregation within the life of Tara and she feels estranged in American society. She looks for comfort exterior the conventional world of starkness and self-preservation. In India the points of interest of religion, caste, sub- caste, mother tongue, put of birth are all necessarily portion of man's identity and one cannot set out to go past them. Tara awfully endures for her division from Bish since the concept of separate isn't satisfactory, agreeing to Indian code of marriage. She cleared out Bish since the guarantee of life as an American spouse had not been satisfied. When the relationship between Bish and Tara gets to be unfortunate, she comes to a biting realization. 'In America, it seemed to us, every woman was expected to create her own scandal, be the centre of her own tangled love nest.'

As in a normal divorce-settlement Tara sends her child with his father, Bish on occasions and ends of the week to resorts in Australia. She could be a claimant of all legacies. She breaks out of the over-determined ideas of character; culture and homeland. But these aspects of her identity don't prevent her procedures of survival within the received arrive. The compromise of the broken family too symbolizes the compromise of societies. Padma on the other hand, in show disdain toward of her movement and energetic demeanour to life, gives her to the ubiquity of Bengali life and culture. Padma, after unearthing her past, concludes that a genuine Bengali family cannot indeed be completely westernized [6]. Family westernization was shallow, limited to religious circle school, metro cinema and motion picture magazines, which overlaid a profound and conventional Hinduism. Mukherjee here steadfastly bargains with the edges of national culture conjointly reflect on disengagements due to social cohesion between yearnings and appal for Indian cultural tradition.

Mukherjee, in her endeavors to clarify the diasporic condition within the unsteady transience, is cognizant of the mechanics of splits and pairs within the making of the third area of culture. She in this way, not as it were highlights the yearning of migrants for Indian social legacy but too communicates her nauseate at the changing situation inside India itself and the moving elements of American culture. In both the circumstance the sense of misfortune is strongly. Tara's diasporic torment in any case, is social, she is incapable to confirm an true Indian self or absorb completely in to American culture. She had separated her well off, good looking spouse as she felt smothered in her marriage. Tara, in coordinate differentiate to Padma had grasped the American ideas of flexibility and self-fulfillment as being of essential centrality in her life, looking for asylum in this talk as a respite from the orthodoxies of the Bengali Brahmin culture:

*The gap between the youngest and oldest, the disparity of our marriages and the paths our immigration have made us strangers. Her reaction to my divorce (that I had brought shame to the Bhattacharjee family had been her refrain) had hurt. [33]*

The middle sister Parvati had moreover appalled in her youth. Her resistance in any case, was not subversive, as she had chosen for her spouse a Bengali Brahmin, Aurobino Banerji. Parvati and her spouse had moved to India and had set up a commonplace upper lesson milieu to raise their two children. In numerous ways Parvati was the foremost routine of the sisters utilizing the part of the Bengali spouse to completeness.

Bharati Mukherjee appears to set up that India could be a arrive of otherworldly values, soundness, assortment of dialects and convention that American society would never be able to appreciate. She says: *'I am tired of explaining India to Americans. I am sick of feeling an alien.'*[35].

Mukherjee, through the sentimentality of Tara, altogether uncovered the misfortune of otherworldly values within the materialistic allure of the west. Mukherjee's ladies are lastingly in a journey for flexibility in all angles of their lives. In *Desirable Daughters*, there's a celebration of an advancing character, an personality that changes always when social associations are misplaced, coming about in creation of numerous selves. The endeavors of keeping up both characters – mostly Indian, partly American – make her the half breed of modern culture that once more postures the address of her genuine personality [7]. Hence, all through the novel, Bharati Mukherjee portrays the character emergency of the protagonists who is yearning for her modern self. The three ladies characters depicted within the *Desirable Daughters* are individualistic, respond, to diverse circumstances in dissimilar ways, and however there's a slow handle of self-actualization in them that makes a difference them to realize their dreams and overcome the sense of segregation and frustration.

#### 4. Conclusion

Bharati Mukherjee's *Jasmine* is the development of Jasmine's life towards accomplishing genuine personality. Her travel to America could be of her journey of genuine self. At every step of her life, Jasmine may be a victor, she does not permit her inconveniences and battles to frustrate her advance in life and she is finding a put for herself within the society. In other words, she may be a genuine feminist who battles each challenge in life to set up herself within the society. Jasmine realizes that the genuine personality of a person does not lie in being an Indian or an American but it lies within the inward soul of the individual to be at peace with her. Bharati Mukherjee has utilized transformation changes within the life of Jasmine within the handle of her look of her genuine personality. Mukherjee has struck a adjust between convention and innovation by speaking to past and display which is accomplished through the female protagonist- Tara, who served her joins with convention but remains tied to her local nation. Tara affected by old traditions and conventions, but is established to cutting edge traditions. Tara is estranged from the society as she wavered between the nostalgic interests of a conventional past and the sentimental and brave allurements of the show. The Diasporic qualities displayed by Tara build up the combining of the East and west which appears the clash. Bharathi Mukherjee portrays a fluid society in her books, a society in her novel, a society in flux. It may be a society of steady stream, the stream of vagrants, the stream of control structures, stream of individuals and supplies.

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