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**IMMIGRATION AND IDENTITY
TRAUMA IN BHARATI MUKHERJEE'S
*JASMINE***

**Dissertation Submitted in Partial Fulfilment of the Requirements
for the Master Degree in English Literature and Civilization**

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DEDICATION

With great honor I would like to dedicate this dissertation:

To the light of my life my beloved parents; Mohamed Said & Naima.

To my brothers; Abd Allah Marouane & Abd Rahmane

To my sisters; Bouthaina & Safa

for always being there for me.

To my friends who lead me through the valley of darkness with light of hope and

support.

To everyone loved and respect me .

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“Weak gravity is what keeps your dreams inside your heart so they don’t go flying out.” Jasmine, 178

I realized that I need more than dream to reach the last line. I could never have completed this humble dissertation without great support and assistance of a number of people.

First and foremost, great and infinite thanks and gratitude are given to Allah The Almighty. To whom without his mercy, help, and guidance this work never accomplished.

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I would like to thank all the members of jury who devoted time and energy for reading and evaluating my dissertation for the sake of improving it.

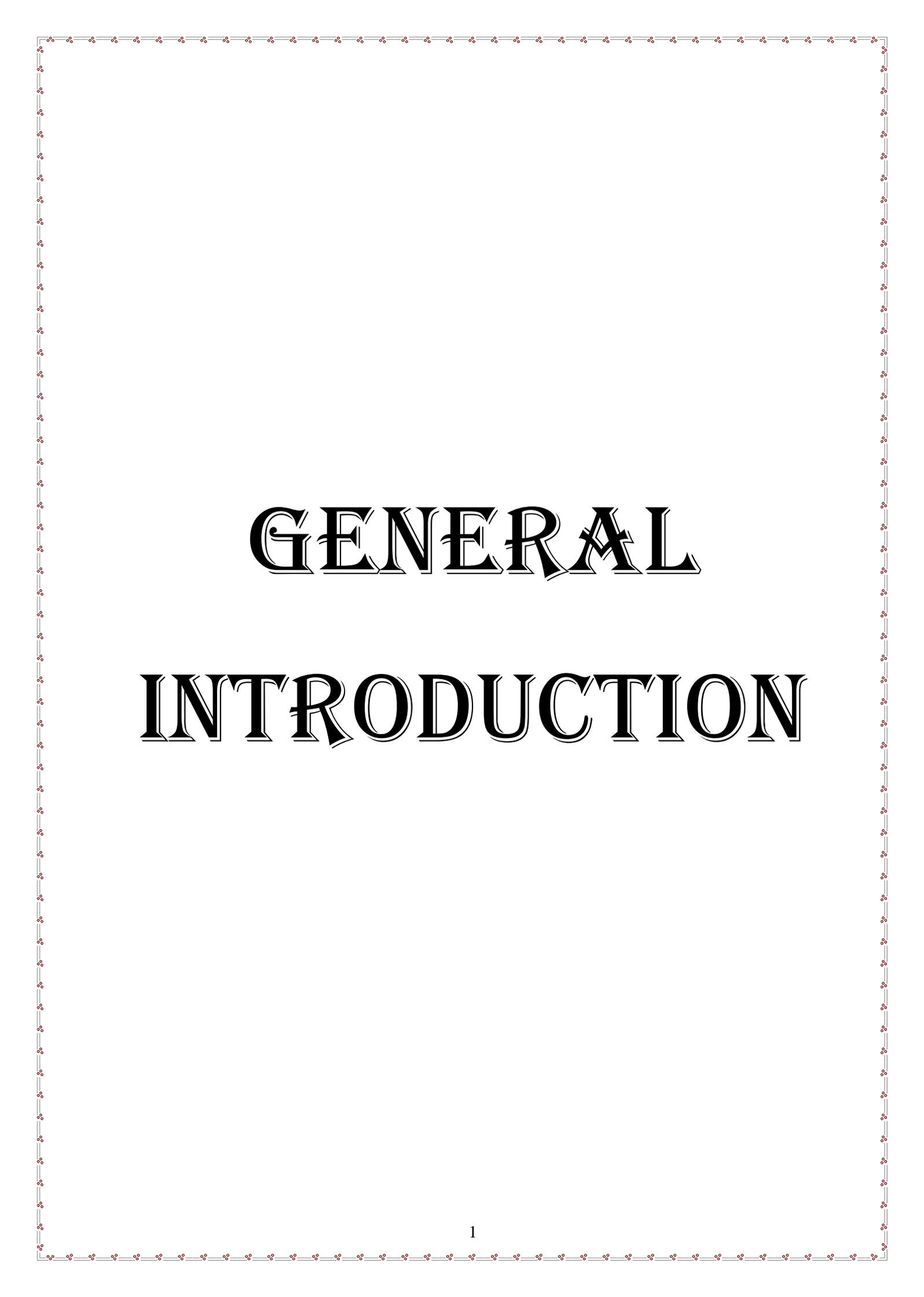
DECLARATION

I hereby declare that the thesis entitled “**Immigration and Identity Trauma in Bharati Mukherjee’s *Jasmine***” submitted to Kasdi Merbah University, Ouargla, for the award of the Master Degree of English Literature and Civilization is a record of original and independent research work done by me. All the sources used in the thesis have been duly cited and acknowledged by me. If I am found guilty of plagiarism, the responsibility of the same shall be solely mine.

Abstract

Literature is the mirror of the society. It reflects our problems and makes us see it more clearly. Thought writers try to express their conflict within fiction. Migration considered one of the old issues and still update till nowadays. The Asian American Bharati Mukherjee is not an exception. She endeavored to portray immigration and uprooted identities. Her third novel *Jasmine* (1989) is the study case of our dissertation which titled “Immigration and Identity Trauma”. This study conducted the identity trauma under immigration’s scope during the events of the novel. Mukherjee brings into play her own personal experience to illustrate how the individual can defend and stand for his/her beliefs till the end, in the mean time how can cultural shock affects the journey of pursuing the American Dream. The current study attempts to examine and depict the crucial obstacles that face the immigrants in particular the identity clash. In fact, it aims to determine to what extent immigration and dislocation affects immigrant’s identity. In order to accomplish this study, we will follow multi-disciplinary approaches; the analytic descriptive method to illustrate dislocation and its outcomes on immigrant’s identity through the psychoanalysis literary criticism and New Historicism, in order to explore the alteration of the protagonist’s identity. This study delivered on general introductory contextual background of the novel. As well, it discussed Bharati Mukherjee’s controversial style of writing and the storyline and identity quest of her characters which causes by cultural clash in a foreign society. In addition, it explores the way of contemporary literature in translating the globalization issues.

Key words: Immigration .*Jasmine* .Identity Trauma .Psychoanalysis, Cultural Clash/Shock . Multiculturalism.



GENERAL INTRODUCTION

1. Background of the research

Literature can be defined as a reflection of any society's visions and beliefs. It is considered as a sign of cultural significance, which makes divergences and dissimilarities among literary works. American literature has been passing through different literary movements such as naturalism, rationalism and Romanticism; the last one takes a big part in the first half of the 19th century that was theological and philosophical at the same time.

Asian American literature is the kind of literature that is produced in United States by writers from Asian origins. It is converted into a category during in the 1970s. Asian American literature flourished up with David Hsin-fu Wand's legacy. There are a numerous authors of Asian American literature such as: Hisaye Yamamoto, Khaled Hosseini, David Henry Hwang, Amy Tan, Jean Kwok and Bharati Mukherjee. Asian American literature deals with several topics and themes such as the American dream, the cultural conflicts, immigration and trauma of identity are one of the highlight themes. It draws attention of several writers like: Bharati Mukherjee, Jhumpa Lahiri, Chang-rae Lee and Chitra Banerjee Divakaruni.¹ The current study attempts to demonstrate immigration and trauma of immigrant's identity throughout the great contemporary novel *Jasmine* which is written by Bharati Mukherjee.

After the Second World War, especially in the last half century, the United States has undergone a profound demographic transformation in the wake of a massive inflow of immigrants. Journalism and the fiction of the era often depicted immigrants and long-term Americans working through this dilemma, sometimes in sentimental "tenement tales," at other times in progressive activist rhetoric.² In 2014, immigrants represented approximately 13 percent of the U.S. population. This growth in immigration is mainly from Latin America, Asia, and the Caribbean. The immigrants define and reconceptualise their ethnic, racial and national identities as they make new lives in American society. Through expressive novels, short stories, poetry, plays, biographies and memoirs that have

¹ Lee, Jarry. 32 Essential Asian-American Writers You Need To Be Reading. BuzzFeed Staff. May 7, 2015, at 6:11

² Zott, M Lynn. Cengage, Gale. Representation of Immigrants in Literature – Introduction "Nineteenth-Century Literary Criticism. *eNotes.com*, Vol 112. 2002. Web. March 1st, 2018

been recently published which are describe the immigrant's experience.³ For most immigrants, the panelists found, retaining identity is a worthy challenge. While, there is a “dissonance between their identity and the mainstream identity”. Nemr said .In trying to reconcile and find balance between the two; one's identity asserts itself, especially if it is cast into the margins. The cultural and language barriers create conflicts and traumas into the immigrants.⁴

Freud is the first one who coined the term in 1896. Psychoanalysis defined as a set of theories and therapeutic techniques related to the study of the unconscious mind. Freud reserved term of ‘psychoanalysis’ for his own school of thought⁵. Interpersonal psychoanalysis emphasizes on individuals protect themselves from anxiety by establishing collusive interactions with others.⁶

Jasmine by Bharati Mukherjee is a story about an Indian exile widow, who immigrates to America. The book was published in 1989. The story is considered a journey of courage and search of self awareness. Throughout course of the novel, the main character changes herself constantly within multiple identities in different places at different times; from Jyoti, to Jasmine, to Jazzy to Jase to Jane. Through the event of the story Jasmine steps on the road of the American dream of narrowly defined happiness.

2. Purpose of the research

The global aim of this research is to investigate to what extent the trend of immigration and the conflicts of identity have been used in *Jasmine* by Bharati Mukherjee. Several works seek to examine identity trauma which trails immigration. Moreover, to show how the individual can defend and stand for his beliefs until the end.

³ Kay Deaux , Katharine Donato ,and Nancy Foner. Immigration and Identities: Race and Ethnicity in a Changing United States. *The Russell Sage Foundation*. Nov 2016.Web, Feb 13, 2018

<https://www.russellsage.org/publications/category/immigration-identity>

⁴ Atul Bhattarai, Immigration and Identity. *World Policy.Org*. February 18, 2016.Web.February 13,2018

⁵ T. Frank, Psychoanalysis Theory: Definition & Explanation. Tennessee: *Study.com*. 03/23/2018.

⁶ Mirtha Worrell, *Psychotherapy: Concepts and Approaches*. New York : The English Press, 2016 Print

3. Research questions

The present research aims to provide an answer to the following questions:

1. To what extent immigration affects immigrant's identity throughout *Jasmine* by Bharati Mukherjee?
2. How can immigration and identity trauma be represented through Bharati Mukherjee's *Jasmine*?

4. Research hypotheses

In order to answer the previous questions, the research hypotheses could be stated as follow:

1. It is assumed that immigration highly affects and influences immigrants' identity as a consequence of language and cultural shock, which create conflicts and traumas into the immigrants' life.
2. It is hypothesized that Bharati Mukherjee represented the identity trauma and conflicts through the protagonist of this story in the course of her beliefs and actions.

5. Research methodology

The study attempts to investigate the identity trauma under the scope of immigration. Thus, we will follow the analytic descriptive method to illustrate the movement of immigration and its central motive, and identity trauma on emigrants through new historical and psychoanalysis literary criticism. In order to find answers to the research questions, it is needed to adopt a theoretical framework, such as psychoanalysis literary criticism and the salad bowl.

Therefore, to make this dissertation well structured and organized, we divided it into three chapters; the first one concerned with the socio-historical background. The second chapter deals with the general critical review of the novel .The third chapter devoted to the stylistics of immigration.

CHAPTER

ONE

Socio-Historical Background

1- Introduction

In this chapter we seek to enlighten the reader about **Socio-Historical Background** of this study. In the first section which is **Defining Immigration**. We attempt to give a general definition of immigration and its related terminology. In the following section, **Indian Lost Generation**; we are going to discuss the history of migration in India. In addition, we shall try to tackle the circumstances that lead Indians to migrate after the independence. The next section titled **Trump's Wall**. We are going to examine the metaphor behind trump's wall and his strategy to impede immigrants to enter the United States. Last and not least, **The Decampment** is the title of the Fourth section. In this part we intend to depict the controlling features that lead people to decamp.

2- Defining immigration

Migration is an expression of the human aspiration for dignity, safety and a better future. It is part of the social fabric, part of our very make-up as a human family ⁷

The term of migration or immigration has no specific definition. According to Shaw's conventional definition; migration is "the relatively permanent movement or persons over a significant distance"⁸. Lee claims that "migration is defined broadly as permanent or semi-permanent change of residence"⁹. However, the global definition of the migration concept is to leave a country and settle down in another. *Oxford learner's dictionaries* defines immigration as the process of coming to live permanently in a country that is not your own. While the verb migrate refers to some kind of movement or relocation, emigrate and immigrate are much specific. They typically refer just to people who move from country to another¹⁰.

⁷ International Migrants Day: Ban ki-Moon Speech. *The United Nations*. 18/12/2015. Web. April 2018
<http://www.un.org/sustainabledevelopment/events/international-migrants-day>

⁸ Pieter KOK, The Definition of Migration and Its Application: Making Sense of Recent South African Census and Survey Data. *SA Journal of Demography*, 7 (1), 1999 Print ; PP. 19

⁹ Everett S. Lee, A Theory of Migration. University of Pennsylvania. *Demography*1966, Vol. 3, No. 1; PP.49
<http://links.jstor.org/sici?sici=0070-3370%281966%293%3A1%3C47%3AATOM%3E2.0.CO%3B2-B>

¹⁰ *Oxford learner's dictionaries*. <https://www.oxfordlearnersdictionaries.com/>

The verb emigrate means to move out and exit from a country and immigrate means decamp into a country. Besides, immigrate comes from Latin by adding the prefix “in” which is changed into an “M” so in-migrate that becomes immigrate. It means moving into a foreign country. The initial letter of the verb Emigrate is the prefix “e” which comes from the word “exit” which means moving out from the country¹¹. According to the Law of Organizing Migration for the year 1974 article 2 that defines the word refugee as: "Every person who leaves their country of origin in fear of suppression, or danger because of a race, religion, any political or social group or in fear of war, colonization, foreign control or internal disputes, and cannot and do not want to return to their country of origin"¹².

The history of immigration started 140,000 years ago. People migrate from a place to another for pursuing better life condition; environmental, political, economic, or social ones. According to Juthani , Indians began immigrating to the USA in increasing numbers in the mid-1960s mainly due to the new immigration policy of 1965¹³. The family of the word migration is formed from *migr* which comes from the Indo European *mei* that means “change” whose verb in Latin is *mutō*. We can question which word came first *migr* or the Hebru word *hgr* which means the necessity to migrate which we can find in the pronoun Agar. This word was associated with the prophet Abraham and the first exile in the history of mankind when he and his wife Sarah decided to migrate. Their son Ismael went on to form the Arab nation while Issac formed the nation of Jews¹⁴.

Human rights violations are a major factor in causing the flight of refugees as well as an obstacle to their safe and voluntary return home. Safeguarding human rights in countries of origin is therefore critical both for the prevention and for the solution of refugee problems. Respect for human rights is also essential for the protection of refugees in countries of asylum.¹⁵

¹¹ *ibid*

¹² Awadalla M. Saeed and Amira Y. Badri, *Sudan's Internal Population Displacement and Migration Magnitude and Policy Issues in the New Millennium*.2010; PP.25

¹³ Shruti Poulsen., Nithyakala Karuppaswamy and Rajeswari Natrajan, Immigration as Dynamic Experience: Personal Narrative and Implications for Family. *Springer Science & Business Media, Inc.* September 2005; PP.404

¹⁴ Gilbert.H Miller, Strangers in Paradise. Kentucky : *The University of Kentucky*, Press 1999; PP. 65

¹⁵ Ragini Trakroo Zutshi, Jayshree Satpute and Md. Saood Tahir, *Refugees and The Law*. New Delhi: Human Rights Law Network, Second Edition, December 2011 Print; PP. 3

Many people choose to migrate which make them voluntary migrants. But there are who forced to migrate by the government or authorities and that make them refugees in the in the destination counties. After the Second World War, the 1951 Convention defined the term refugee which refers to persons who became refugees as a result of events occurring before 1 January 1951, and States had to declare whether they would apply that definition only to events that took place in Europe or also to events in other parts of the world. As new refugee crises emerged around the globe during the 1950s and early 1960s, it became clear that the temporal and geographical scope of the 1951 Convention needed to be widened¹⁶. However, refugees are seeking for asylum. The Organization of African Unity (OAU) Convention makes other important points. It affirms that “the grant of asylum to refugees is a peaceful and humanitarian act”¹⁷. According to a document released by the German Federal Office for Migration and Refugees, the asylum seekers should not be return back to their origin county, and would not be able to change track and start an immigration procedure¹⁸.

According to *Oxford Dictionary* “Alien” refer to a person who is not a citizen of the country or a foreigner¹⁹. The origin of the term “alien” emerges from old French “alien”, and from Latin “alienus” which means strange or foreign. The term expanded in the mid of the 14th century. Illegal immigration refers to the movement of persons across national borders in a way that violates the immigration law of the destination country. Several terms may be used to refer to an illegal immigrant, mainly, undocumented worker, clandestine worker, undocumented immigrant and unauthorized immigrant²⁰.

¹⁶ Frances Nicholson and Judith Kumin, *A guide to international refugee protection and building state asylum systems, Handbook for Parliamentarians*. The United Nations High Commissioner for Refugees. N° 27, 2017 ; PP. 16

¹⁷ Ibid ; PP. 19

¹⁸ *Annual Report 2016*. Migration, Integration, Asylum Political Developments in Germany.2017; PP. 24

¹⁹ Victoria Bull, *Oxford Learner’s Pocket Dictionary*. China: Oxford University, Fourth Edition Press, 2011; PP. 10

²⁰ Smt Saheli Naik, Illegal Migration - A Threat To India. *Journal Of Humanities And Social Science*, Volume 21, Issue 7, July 2016 .Web. Mar 2018; PP. 17

3- Indian lost generation

Since the early times in the 17th century, there was a trend of immigration in India, but it was not that remarkable at that time. In fact, there were two directions of Indian immigration; to Ceylon (Sri Lanka) and to Java. After the independence of India in 1947, the government starts to cover up the legacy of the British colonial; poverty, diseases, destroyed economy and illiteracy²¹. The history of Indian migration detached into three main periods: 1) After the abolition of slavery (1833-1908). 2) The dawn of a national policy (1908-1922). 3) The Execution of a national policy in regard to emigration from 1922 to the present day²².

Concerning with Indian immigration in the United Kingdom, the flow of Indians is steered mainly towards professional occupations in science, technology and health. A remarkable 60 percent enter for science and technology professions alone²³. The early of 1820, Indian started the wave of immigration to the United States of America. The average of Indian immigrants rises all over the years till it became the second largest after Mexico in 2016. Indian immigrants in the 19th century were mostly uneducated farmers. However, since 1965 many educated professionals from India have immigrated to the U.S for skilled employment²⁴. According to the CBACS (Census Bureau's American Community Survey) in 2010 there is 2.2 million Indian Americans live in the United States of America as immigrants²⁵.

4- Trump's wall

Donald Trump exhibited his anti-immigration sentiment through his decision to build a great wall along the Southern border between the United States of America and Mexico in order to keep out the criminal and illegal immigrants from the country. In his presidential campaign, on the 31 August 2016, said that "we will build a great wall along

²¹ Bipan Chandra, Mridula Mukherjee and Aditya Mukherjee. *India Since Independence*. India. Penguin. 2011. Google Book. Web, Mar 13, 2018; PP. 147

²² Findlay G. Shirras, Indian Migration. *National Bureau of Economic Research, Inc* 1931, Vol, 2; PP. 595

²³ Amar Dhudwar and Will Somerville, Indian Immigration to the United Kingdom. *Migration Poliry Institute, UK National Institute for Economic and Social Research, UK*. Working Paper No. 21 ; PP. 40

²⁴ Rafael Alarcón, Migrants of the Information Age: Indian and Mexican Engineers and Regional Development in Silicon Valley. *The Center for Comparative Immigration Studies. University of California, San Diego*. Working Paper 16, May 2000; PP. 8

²⁵ Larry A. Samovar, et al. *Communication Between Cultures*. Boston: Wadsworth, 8th edition. 2013; PP. 106

the southern border and Mexico will pay for the wall”²⁶ . The obvious cause of Trump’s wall is to stop Mexican illegal immigration. On the other hand, the wall is metaphorical as it excludes certain countries from migrating to the United States.

Donald trump eliminate the green card and the visa lottery system for ninety days, and sets several immigration Executive Orders which prevent migration from some Muslim countries; Iran, Iraq, Libya, Somalia, Sudan, Syria, and Yemen. Though, it was impeded and blocked by the American judicial court system²⁷. For the fact that, it is a racist that it is against the Civil Rights Act of 1964, which is planned to dismantle racism. According to Nancy Pelosi the House Minority Leader in United States of America, that Donald Trump is racist and he is trying to make America white again. In contrast she said, new immigrants “make America more American ”²⁸.

5- The decampment

Migration is as natural as breathing, as eating, as sleeping. It is part of life, part of nature. So we have to find a way of establishing a proper kind of scenario for modern migration to exist. And when I say 'we,' I mean the world. We need to find ways of making that migration not forced.²⁹

There are several fundamental rationale motivations beyond human migration. All over the history and till our present time, the human beings are looking for better life conditions or improving their life style. In 1965, the United States reviewed immigration laws to allow the access of many immigrants from different regions. According to the American Community Survey (ACS) statistics in 2015, The U.S. immigrant population reached 43.3 million and 13.5 % of the United States population³⁰.The statistics of 1990 have shown that 20 million immigrants were in the United States. According to 2010

²⁶ Trump: We will build a great wall along the southern border. *Fox Business*, YouTube, 31 Aug 2016. Web, Mar 30, 2018

https://www.youtube.com/watch?v=2J9y6s_ukBQ

²⁷ Bown, P Chad. Economics and Policy in the Age of Trump. London. *Centre for Economic Policy Research* Press, 2017; PP. 69-70

²⁸ Nancy Pelosi, Pelosi Says Trump’s Plan is ‘to Make America White Again’. *CNSNews.com Staff* January 27, 2018. Web, Apr 1st, 2018

²⁹ Gael Garcia Bernal, *Migrants Rights Net*. *Twitter.com*, Dec 17, 2017. Web, Mar 5, 2018

https://twitter.com/migrants_rights/status/942478640067088384

³⁰ Jie Zong. Jeanne Batalova and Jeffrey Hallock, Frequently Requested Statistics on Immigrants and Immigration in the United States. *Migration Information Source* March 8, 2017. Web, Apr 2, 2018

report of The United Nations Population Division (UNPD); there were 214 million international migrants in the world. Most of them are not originally born in that country³¹.

However, there are several reasons that push people to migrate and refer to different factors; environmental, economic, social, and political ones. The decampment is always taking a path from down to up till the end of time. In other words, it is a journey of promotion to the human life at different levels running from the worst to the best. Several theories highlight the structural circumstances of immigration which act as "push" and "pull" factors. The push factors represent the conditions that drive the individuals to emigrate from their motherland, and the pull factors illustrate in the delightful facts that drag the individuals to immigrate to another country. The Ravenstein's laws combined individual rational choice theory with the broader structures of rural urban and developmental which is found in the well known push-pull framework³².

This model structured migration is driven by push and pull factors that influence the settlement of the individual and force him to migrate from the current region to another one. Push-Pull model is a theory which based on principles of rational choice and differentials between regions or countries, and labour mobility. As Massey pointed out, the neoclassical model works at both the macro and the micro level. This framework stands with poverty, unemployment, low social status, rapid population growth, landlessness, political repression, and poor marriage prospects. These aspects play push and pull factors at the same time; in order to be in the existing country and not to be in the target place³³.

Immigration in India is a consequence of the poverty in several fields in the Indian society which followed the British colony since 1858 to 1947. After independence, the economic, educational and environmental conditions were in a bad format, which is not a fertile ground for an appropriate survival strategy. Various economic theories are employed for understanding migration. It seeks to clarify the economic factors which drive people as an individual to immigrate and leave their homeland to another country, on the

³¹ R. Blanpain et al, *Comparative labour law and international relations in industrialized market Economies*. The Netherlands: Kluwer Law International BV, 2010 ; PP. 247

³² Russell King, *Theories and Typologies of Migration: An Overview and A Primer*. England : *Malmö Institute for Studies of Migration, Diversity and Welfare* ,January 2012; PP.13

³³ Zhao, Chenyue. *Impact of Parental Migration on The psychosocial Wellbeing of Left-behind Children in Two Chinese Provinces: Individual Experiences, Family Characteristics, and Community Contexts*. *University College London*; PHD Thesis, February 2017;PP. 30

micro level. Otherwise, on the macro level the economic factors that produce a divergence between the current place and the country of destination. The use of Push and Pull theory can help some countries to detect the factors which drove people to leave away and to figure out their weaknesses in order to find solutions for those push factors³⁴.

The Foundation of America is a set of ideals, embodied in a written Constitution and the system of Government thus established. Those who agree to abide by protect and support it, are Americans³⁵.

Many groups of people migrate to the United States to benefit from the economic opportunities and satisfying life. The chief pull factor of immigration from all over the world not only for the Indians is what they call “American Dream”, since they consider America the land of opportunities or their “Eldorado”. Considering the evolution of the American Dream or Eldorado would have been a more germane image than Eden. “No one stays in Eden”.³⁶ What’s pull immigrants from all over the world to the United States is running after the myth of the American dream .it represented a new Eldorado for them, which is characterized by the idea of America a land full of opportunities where they can acquire a better life. However for many of them this Eldorado turned into a nightmare.³⁷

According to *Oxford Living Dictionaries*, that defined the American dream as “The ideal by which equality of opportunity is available to any American, allowing the highest aspirations and goals to be achieved.” The first who coined this idea was James Adams in his book *The Epic of America*: “that dream of a land in which life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement.”³⁸In the course of the events of Bharati Mukherjee’s *Jasmine*, the protagonist makes her individual choices, and in America where there is freedom of

³⁴ Lucia Kurekova., *West Flows, Theories of migration: Conceptual review and empirical testing in the context of the EU East*. London: *Central European University*, April 2011; PP. 12

³⁵ Robert Day. *Working the American Way: How to Communicate Successfully with American at Work*. UK: how to content, 2004; PP. 15

³⁶ Samir S. Gupte, *The Reciprocal Reshaping of the American Dream and American Religion*. *Rollins Scholarship Online*.2011; PP. 25

³⁷ Thomas C. Renzi , *Cornell Woolrich from Pulp Noir to Film Noir: From Pulp Noir to Film Noir*. London: McFarland Company, Inc, Publishers, 2006 ; PP. 232

³⁸ Ryan Dalton, *Moved*. Keynes: Author House, 2010; PP. 108

choice. She was a ‘self-willing subject of the West’ and therefore can be termed successful.³⁹

6- Conclusion

As a wrapping up for this chapter; through chapter two we have dealt with the socio-historical contextual of this novel. We have provided a general definition of immigration and the terminology that it is linked to it. We have investigated the history of migration, especially in India. Also, we have illustrated the diverse conditions that make Indians go beyond the international borders. Likewise, we have tackled the actual reason behind trump’s wall and his strategy to decline the flow of immigrants forward the United States. Besides that, we have demonstrated the features that drive or drag individuals to migrate at different levels.

³⁹ Anjana Sukumary, An Analysis of the Identity Transformations and The Survival of an Immigrant in Bharati Mukherjee’s Jasmine. *International Journal of Languages, Literature and Linguistics*, Vol. 1, No. 1, March 2015. Web. March 16, 2018 ; PP. 73

CHAPTER TWO

A General Critical Review

1- Introduction

Bharati Mukherjee's life experiences took a great part in her writings and *Jasmine* in particular which is considered as an immigration narrative. Mukherjee was known with her feminist novels that portray self discovery, identity trauma and alienation. In chapter two, we will try to analyze Bharati Mukherjee's *Jasmine* and dig inside the text. We attempt to illustrate how Jasmine adapts to a New World which is the American society within **Jasmine in a Salad Bowl**. Moreover, we aim to highlight the cultural clash she faced to balance between Occidental and Oriental cultures. We will investigate whether she succeeded to integrate in the American society or she defends her identity and fails to assimilate as an immigrant woman. In the next section **Jasmine's Search of Self awareness**, we would focus on the psyche of the protagonist and identity Diaspora in line to figure out her inner-self according to the Freudian Psychoanalysis. In order to understand the transformation between identities of the protagonist; we shall try to interpret and discuss that change in **The Chameleon Identity** that made Jasmine struggle to realize the hybrid identity into her.

2- Jasmine in a Salad Bowl

There are three diverse forms of social structure in the United States that follow migration. The first one is called a 'Melting Pot' which is about assimilated communities on the cultural patterns after a long time from arriving to the United States. The second one is 'Segregation', which is specifically related to minority groups. The third structure is the 'Salad Bowl' which is concerned with immigrants who live in the United States and integrate within the American society while they still preserving their cultural traditions⁴⁰. The "salad bowl" or the cultural mosaic theory has called for the integration of the diverse ethnicities of United States immigrants. In which they combined with each other like the ingredients of a salad. This model has been named after the old concept "melting pot"

⁴⁰ Advani, Arun. Reich, Bryony. Melting Pot or Salad Bowl: The Formation of Heterogeneous Communities. University College London, *Institute for Fiscal Studies*, October 2015 print; pp. 3

which refers to cultural assimilation in society. The salad bowl concept allows the immigrants to stick on and practise their cultural traditions within the American society⁴¹.

On a multicultural and individualist, some immigrants choose not to surrender their cultural and ethnic identities and do not get melted in the American society. They prefer to retain their distinctive culture from country of origin like the different ingredients in the salad bowl⁴². The novel aims to give the reader an idea about the courage and strength of an immigrant woman. Besides, how she adapted to a New World that is totally differ than her origin. As an Indian immigrant in America, she has to avoid the plight of abuse and violence due to racial discrimination. Jasmine changed her name many times in different places with different people according to her movements while speaking Hindu. In *Jasmine*, the protagonist tried to fit in the American society and to look as American as possible; in her way of walking and in her talking. “...I couldn't tell if with the Hasnapuri sidle I'd also abandoned my Hasnapuri modesty”⁴³.

Mukherjee tries to portray the complexity between cultural crossroads, which is clearly noticed in this novel. All that revealed through the protagonist’s cultural struggles amid of American society with Indian traditions. Through this novel Mukherjee tries to unfold the complicated layers of cross-cultural reality through a succession of ventures which the female protagonist, Jyoti, takes on during her journey from her native village Hasnapur, Punjab to California via Florida, New York and Iowa⁴⁴. Jasmine was struggling to balance between her rural cultural tradition and her acquired American culture. Jasmine makes a great effort to Americanize herself by endeavoring to assume a new identity in the united states. “... I wanted to distance myself from everything Indian, everything Jyoti-like”⁴⁵. However, she switched her name several times according to her geographical reside.

⁴¹ Safi Mahmoud Mahfouz, America's Melting Pot or the Salad Bowl: The Stage Immigrant's Dilemma. American Research Institute for Policy Development. *Journal of Foreign Languages, Cultures & Civilizations*, Vol. 1 No. 2, December 2013; pp. 2

⁴² R Maggie Hu and D Adrian Lee, Melting Pot or Salad Bowl: Cultural Distance and Housing Prices. *UNSW Business School*, Australia .January 20, 2016 ; pp.9

⁴³ *Jasmine* ; pp. 133

⁴⁴ Nabasree Datta. Shivani S. Verma, and Hira Bose, Complicated Layers Of Cross Cultural Reality In Bharati Mukherjee’s Novel *Jasmine*. *International Journal of Humanities and Social Science Invention Online*. Volume 3, Issue 8. August 2014. Web. April 2018 ; pp.1

⁴⁵ *Jasmine* ; PP.145

At the beginning, the protagonist of this story faced a problem of the loss of culture and identity. Except that she was pleased with her new assuming identities but from time to time she felt guilty because of her inherited Oriental cultural values. After all, she realized that she has to integrate with her new formulated identity and to balance with the achieved identity which suits the American society all together keeping her Indian identity. From the beginning of the novel, Jasmine shows that she is a strong and a brave woman who is determined to challenge her destiny and rejected being a slave for tradition and Hindu culture. It is noticeably observed when Jyoti, the seven years old girl, shouted on the astrologer who was predicting her future by saying: "You're a crazy old man. You don't know what my future holds!"⁴⁶.

Within this novel, Bharati Mukherjee announces the need and the desire to unite, to think trans-culturally and to build new bridges across the world, to become a global citizen⁴⁷. Furthermore, this corroborates the salad bowl theory of culture integration. The journey of Jasmine is a process of getting empowered than getting Americanized because she performs as an individual, an ingredient within a salad bowl. She differs from others but at the same time she belongs to the American society⁴⁸.

3- Jasmine's search of self awareness

We shall not cease from exploration and the end of all our exploring will be to arrive where we started and know the place for the first time."⁴⁹

This novel is considered as a self discovery journey more than immigration for pursuing a goal. The protagonist of this story; Jasmine migrated to the United States after her husband got killed. Since it was her husband's dream, she wanted to make it true and to commit Sati⁵⁰ while burning her husband's suit in America in order not to live as a widow with a white sari; as it is consistent at the Indian traditions, which she already cursed it.

⁴⁶ *Jasmine* ; PP.3

⁴⁷ Nabasree Datta, Shivani S. Verma, and Hira Bose, Complicated Layers Of Cross Cultural Reality In Bharati Mukherjee's Novel *Jasmine*. *International Journal of Humanities and Social Science Invention Online*. Volume 3, Issue 8. August 2014. Web. April 2018 ; pp.3

⁴⁸ M. Umair Arasi, The Theme of Socio- Cultural Redemption in Bharati Mukherjee's 'Jasmine' And Bernard Malamud's 'The Fixer'. India. *Journal of Humanities and Social Science*. Sri Vasavi College. Vol 1, p-ISSN : 2279-0845, 2015; PP.68

⁴⁹ Elliot T. S, *Four Quartets*. Florida: Houghton Mifflin Harcourt , 1971 Print;PP.240

⁵⁰ Sati: the act or custom of a Hindu widow burning herself to death or being burned to death on the funeral pyre of her husband.

Except that she stands against what her old cultural tradition and inherited Indian values to begin her journey of search for identity. Jasmine's will to defeat her destiny and what the astrology told her years ago gave her the strength⁵¹. Since it is known that America is the land of opportunities; jasmine decides to bring her freedom back and escape from the patriarchal Indian society through discovering herself.

In view of the fact that she is an alien in a foreign country, she has to adapt with the coming circumstances. "Who in the world am I? Ah, that's the great puzzle"⁵². Jasmine changes her name several times in different geographical places. Afterwards, the problem of realizing her inner self and wondering who she is through all of this. Actually, jasmine began her identity search while she was a Panjabi young girl. She was a discarded child to the family because she was the fifth daughter and the seventh of nine children. When she was a much younger she was almost strangled to death so that her parents might free her from the problems of marriage. For that reason her grandmother named her Jyoti which means light⁵³.

Hence, from the beginning of her life Jasmine was struggling to prove and demonstrate that she is not useless. In order to confirm that she is an independent woman, she ran away to get rid of her patriarchal society. In the other hand, she faced alienation and loneliness as an Indian immigrant, which complicated the path for her. In order to survive, Jasmine had to get self refashion in order to fit in the American society. Jasmine battled to Americanize herself; to appear like an American girl. At the end, Jasmine becomes conscious that self-sufficiency acquired from the inner peace not from being an Indian or an American. Finally, she admits that her old identity will remain forever so, there is no need to kill her other personalities because it is accomplishment in developing interior herself⁵⁴.

This process typically involves a sudden change of environment, which "challenges the stability of the newcomer's psychic organization"⁵⁵. However, Jasmine

⁵¹ *Jasmine* ; PP. 240

⁵² Lewis Carroll, *Alice's Adventures in Wonderland*. Greet Britain: Wordsworth , 2001 ;PP.22

⁵³ *Jasmine* ; PP. 39-40

⁵⁴ Nina Koskinen, "Who am I?": Immigrant Identity in Bharati Mukherjee's *Jasmine* and Jhumpa Lahiri's the namesake. *University of Tampere*. May 2014; PP. 29-30

⁵⁵ Salman Akhtar, A Third Individuation: Immigration, Identity, and the Psychoanalytic Process. *Research Article*, Volume:43 issue: 4. August 1, 1995. Web. April 3, 2018 ; PP.1052

confusion between identities each time in playing roles with the diverse name and identities is before she realized that the hybrid identity is a fluid identity which means it is not necessary to choose between her other selves. The story of *Jasmine* follows the patterns of the 'Bildungsroman genre'. According to the *Online Oxford Dictionary of Literary Terms*, it is "a kind of novel that follows the development of the hero or heroine from childhood or adolescence into adulthood, through a troubled quest for identity"⁵⁶.

The female bildungsroman has come to represent a suitable denomination of a narrative of the protagonist's 'coming-to-consciousness'. The 'narrative of female self-discovery' as a genre "most clearly identified with contemporary feminist writing"⁵⁷. Laura Fuderer presents several definitions by different critics in her annotated bibliography of criticism. She cites Ellen Morgan's definition: "... the feminist delineates woman's self-development toward a viable present and future existence, free from predetermined, male-dominated societal roles, which in the past yielded a fragmented rather than satisfactorily integrated personality"⁵⁸. Bildungsroman is a literary form that has gradually become a powerful means of expressing women's development and awakening as well as of questioning and undermining the very structure of patriarchal society.⁵⁹

Kontje⁶⁰ contends that *Bildung* is the primary goal of all humanity, that our true purpose in life is to cultivate our diverse talents into a balanced whole; nature has provided the 'seed' but it is up to human beings to develop it to their full potential through active engagement with the world around them. Therefore, freedom becomes the first and essential prerequisite for personal *Bildung*⁶¹. According to Albert and Whetten, hybrid identity refers to two or more organizational identities that are "not expected to go together"⁶². Psychoanalytic theory is fundamentally a motivational theory of human

⁵⁶ Gillespie, Gerald., Manfred Engel and Bernard Dieterle. *Romantic Prose Fiction*. Philadelphia: John Benjamins Publishing Company. Press, 2008; PP.256-264

⁵⁷ Rita Felski, *The Novel of Self-Discovery. Beyond Feminist Aesthetics: Feminist Literature and Social Change*. Cambridge: Harvard University Press, 1989 ; PP.122

⁵⁸ Laura Sue Fuderer, . *The Female Bildungsroman in English: An Annotated Bibliography of Criticism*. New York: The Modern Language Association of America, 1990 ;PP. 2

⁵⁹ Kateřina Šleisová, Growing Up Novels by Jane Gardam. *Masaryk University, M.A. Thesis 2007*; PP. 20

⁶⁰ Kontje, Todd. *The German Bildungsroman: History of a National Genre*. Columbia: Camden House, 1993

⁶¹ Svensson, Karin. Old Traits and New Fiction The Role of the Bildungsroman in Contemporary Fiction. *Lund University: Degree Essay Course in English Literature 2009*; PP. 4

⁶² Pratt, G Michael., Schultz, Majken., Ashforth, E Blake, and Ravasi, Davide. *The Oxford Handbook of Organizational Identity*. Oxford University Press. 2016; PP. 107

behaviour and Freud claimed that “psychoanalysis aims at and achieves nothing more than the discovery of the unconscious in mental life”⁶³.

Jasmine goes on to state that her concept of immigration is that it is “made up of several conflicting parts”, reinforcing the idea that the immigrant identity cannot be pigeonholed into one type or description⁶⁴. Freud divided our desires and our unconscious conflicts into three areas of the mind. First, the Id stands for the unconscious part of our psyche which responds to the instincts. Jasmine in her passage to America was raped by the Half-Face the captain of the ship and as revenge she killed him with a cold blood. She stated:

...I began to shiver. The blade need not be long, only sharp, and my hand not strong, only quick. His eyes fluttered open even before I felt the metal touch his throat, and his smile and panic were nearly instantaneous. I wanted that moment when he saw me above him as he had last seen me, naked, but now with my mouth open, pouring blood, my red tongue out. I wanted him to open his mouth and start to reach, I wanted that extra hundredth of a second when the blade bit deeper than any when I jumped back as he jerked forward, slapping at his neck while blood, ribbons of bright blood, rushed between his fingers.⁶⁵

The part that deals with reality is the Ego that tries to meet the desires of the id in a way that is socially acceptable. Jasmine suddenly widowed in a very young age; seventeen years old, she seems to face a shameful and isolated life according to the Indian ancient traditions. Nevertheless, she broke all the old cultural traditions and wanted to settle down in the United States. It is obviously clear when Jasmine desired to look like American girls in her way of dressing, walking and talking. Hence, she abandoned on all her Indian cultural traditions. She said:

...Tone it down, girl!" She clapped as I took a turn between the kitchen and bath. I checked myself in the mirror,

⁶³ Perter Prevos, Hidden Personalities According to Freud and Rogers. *Monash University. Research Gate* web, January 2005
https://www.researchgate.net/publication/240634808_Hidden_Personalities_According_to_Freud_and_Rogers

⁶⁴ Andre Aciman, *Letters of Transit : Reflections on Exile, Identity, Language, and Loss*. New York: *W. W. Norton*.1999;PP.71

⁶⁵ *Jasmine* ; PP. 118

shocked at the transformation. Jazzy in a T-shirt, tight cords, and running shoes. I couldn't tell if with the Hasnapuri sidle I'd also abandoned my Hasnapuri modesty...⁶⁶

The last division is responsible for morals and feeling of guilt. Jasmine started to absorb in the American culture and living way but she can never detach herself from her Indian cultural roots. "...It isn't guilt that I feel, it is relief. I realize I have already stopped thinking of myself as Jane. Adventure, risk, transformation: the frontier is pushing indoors through uncaulked windows. Watch me re-position the stars, I whisper to the astrologer who floats cross-legged above my kitchen stove"⁶⁷. Freud believed that the impact of the unconscious, id, ego, superego and the Oedipus complexes was inescapable and that these elements of the mind influence all our behavior as adults.

Self harm may be used as an alternative to compensating the object of one's transgression perhaps in the form of not allowing oneself to enjoy opportunities open to one, or benefits due, as a result of uncompensated guilt feelings. In Jasmine's case she downed herself to being. In view of the fact, that Sukkhi killed Prakash⁶⁸ in front of her sight. She was thinking in a pessimistic way when she said: "... My body was merely the shell, soon to be discarded. Then I could be reborn, debts and sins all paid for. If he had only killed me. If he had only left my mission alone. He made me say it, he laughed at it."⁶⁹

According to Freud's Defense Mechanisms, this is a defensive way to Jasmine's ego by rejecting herself from being after the death of her husband. Jasmine had showed an extremely strong sense of life and quest for identity. In a moment of questing for her recent identity she said: "...which of us is the undetected murderer of a half-faced monster, which of us has held a dying husband, which of us was raped and raped and raped in boats and cars and motel rooms?"⁷⁰. From the time when she was a much younger, she faces disasters at various stages of her life and struggles restlessly to find an identity and to make a place for herself to give a shape and meaning to her life: "Her struggle symbolizes the

⁶⁶ *Jasmine* ;PP.133

⁶⁷ *Jasmine* ; PP.240

⁶⁸ Prakash Vijh: Jasmine's husband.

⁶⁹ *Jasmine*; PP. 121

⁷⁰ *Jasmine* ; PP.127

restless quest of a rootless person piqued by a depressing sense of isolation all around”⁷¹. Erikson declares that identity refers to “something noisily demonstrative, to a more or less desperate ‘quest’, or to an almost deliberately confused ‘search’”⁷².

4- The Chameleon Identity

According to the *Online Urban Dictionary* chameleon personality is a person who can adapt and fit in to any group or situation. In some ways, the chameleon resembles the other directed personality of David Riesman’s display tendencies toward ingratiation; both seek to win acceptance by reducing the visible differences between themselves and others⁷³. As the case with the novel in our hands, the protagonist of this story fluctuation from one personality to another in a parallel with her diverse identities. Which make her change her name several times according to the place where she settles down. “...I shuttled between identities”⁷⁴. Jasmine was convinced that she is required to change her identity to facilitate her adaptation within her new world. “There are no harmless, compassionate ways to remake ourselves. We murder who we were so we can rebirth ourselves in the images of dreams”⁷⁵.

Jasmine was shuttling between identities and personalities which refer to the name that she holds. Actually these varied names are just roles she performed to adequate and acclimatize within her life. She did not choose any name; all these names were given to her by different persons in a different stage in her journey. Her birth name was “Jyoti” which was given to her by her grandmother after she got saved from the sniping. As a reference:”... I survived the sniping. My grandmother may have named me Jyoti, Light, but in surviving I was already Jane, a fighter and adapter”⁷⁶. Jyoti is the rural girl who was born in a small Indian village of Hasnapur. When she was only seven years old an

⁷¹ Rooble Verma and Manoj Verma, The Concept of Transformation in Bharati Mukherjee’s *Jasmine* Vis-a-Vis Bhagavad Gita. *An International Refereed e-Journal of Literary Explorations*. February 2014, Vol. 2 Issue I, 2320 – 6101 ; PP. 94

⁷² Nina Koskinen, “Who am I?”: Immigrant Identity in Bharati Mukherjee’s *Jasmine* and Jhumpa Lahiri’s the namesake. *University of Tampere*. May 2014 ; PP. 5

⁷³ Bernard Carl Rosen, *Masks and Mirrors: Generation X and the Chameleon Personality*. London. Greenwood Publishing Group, Inc. 2001 print ; PP. 25

⁷⁴ *Jasmine* ; PP. 77

⁷⁵ *Jasmine*; PP. 29

⁷⁶ *Jasmine* ; PP. 40

astrologer told her that she will get widowed and lives in exile. But she was survived and did not take his prediction as a postulation⁷⁷.

Jyoti got married when she was fourteen, after the death of her father. She was not like the other girls in her age and that what made Prakash be in love with her and married her. "... I was special. I was a pretty lady with delicate taste, not a dowerless fourteen-year-old"⁷⁸. The protagonist of this story admits that her husband remind her with her English teacher; the civilized intelligent man who refused the useless traditions. Her husband named her Jasmine in order to be a city woman "He wanted to break down the Jyoti I'd been in Hasnapur and make me a new kind of city woman. To break off the past, he gave me a new name: Jasmine. He said, "You are small and sweet and heady, my Jasmine"⁷⁹. This new identity provided her with much confident that supported Jasmine to metamorphose of her new personality.⁸⁰

Jasmine was widowed at the age of seventeen. She traveled to the United States by herself, in order to fulfill the dream of her husband and to commit the Sati, the act of a Hindu widow in their religious ancient tradition. Unfortunately it was a traumatic experience for her. She was raped by the captain of the ship at her first day in America. Lillian Gordon helped Jasmine to settle down and make her appear like an American girl. She called her Jazzy. "...Within a week she said I'd lost my shy side..."⁸¹. This is the next identity of Jasmine. She started her new journey of transformation through the United States to Manhattan. Where she started her new life as Jazzy. "I began my journey, traveling light"⁸². According to Chris Barker, "identity is an essence that can be signified through signs of taste, beliefs, attitudes and lifestyles". Identity has personal and social dimensions which is the trend of globalization that was shaped by the dominant powers, creates a standard identity within which none of the differences are welcome"⁸³.

⁷⁷ *Jasmine* ; PP.3

⁷⁸ *Jasmine* ; PP. 72

⁷⁹ *Jasmine* ; PP. 77

⁸⁰ Chuen-Shin Tai, *Metamorphosing Jasmine: Identity Sorting in Bharati Mukherjee's Jasmine*. Taiwan: *International Journal of Social Science and Humanity*. Vol 6, No 1, Jan 2016; PP. 66

⁸¹ *Jasmine* ;PP. 133

⁸² *Jasmine* ;PP. 121

⁸³ Meltem Uzunoglu Erten, *Bharati Mukherjee's Jasmine: Cultural Conflict and Quest for Identity*. Pamukkale University. *Journal of Social Sciences Institute*, Number 16, 2013; PP. 33

The next step was in Manhattan, New York. Jazzy quickly got a job as a caregiver in an American family, the credit back to Lillian's daughter. Jazzy truly enjoyed her new job as a caregiver and part-time at Columbia in the Mathematics Department, answering phones. The father of that family began to call her Jase, a name that she really likes. "...I liked the name he gave me: Jase. Jase was a woman who bought herself spangled heels and silk chartreuse pants"⁸⁴. Jase seemed to be satisfied with her new personality and the woman that she developed to be. "For every Jasmine the reliable caregiver, there is a Jase the prowling adventurer"⁸⁵ Jasmine being as Jase provided her with much confidence in herself for the reason that it is a huge step in the path of following her American dream.

In Iowa, Bud was quite afraid of Jasmine that's why he gave her a new name that is more American than Jase or Jasmine. She moved on from New York to Baden with Bud to become Jane Ripplemeyer the 24 years old woman. Where they adopt a 14 year old Vietnamese refugee. Bud called her Jane which makes her less frightening to him and she does not need to think about her Indian roots anymore. She said: "BUD calls me Jane. Me Bud, you Jane. I didn't get it at first. He kids. Calamity Jane. Jane as in Jane Russell, not Jane as in Plain Jane. But Plain Jane is all I want to be. Plain Jane is a role, like any other. My genuine foreignness frightens him. I don't hold that against him. It frightens me, too"⁸⁶. In fact, Jasmine admitted that she has diverse identities now not like she used to be previously. "... Jyoti of Hasnapur was not Jasmine, Duffs day mummy and Taylor and Wylies an pair in Manhattan; that Jasmine isn't this Jane Ripplemeyer having lunch with Mary Webb at the University Club today..."⁸⁷

Jasmine's borderline chameleon changes depended on her environment. She constantly struggles to fit in the American society. Her borderline be there as a fusion of different cultures and identities. This fluctuating identity was difficult for her to establish a firm sense of inner self.⁸⁸ At the end of the novel, Jasmine dumped Bud and gets married with Taylor .it means is that she has no longer to bury herself via pretending like someone

⁸⁴ *Jasmine* ; PP. 176

⁸⁵ *Jasmine* ; PP. 176

⁸⁶ *Jasmine* ; pp.26

⁸⁷ *Jasmine* ; pp. 127

⁸⁸ Jerold J. Kreisman, *The Borderline Chameleon: Changing Identities, Changing Diagnoses*. Psychology Today. January 09, 2011. Web. April 10, 2018
<https://www.com/us/blog/i-hate-you-dont-leave-me/201101/the-borderline-chameleon-changing-identities-changing-diagnoses>

else. Since Taylor knows all her true story. “I am not choosing between men. I am caught between the promise of America and old-world dutifulness”.⁸⁹ All these names were given to her by others not from her own choice, which made her play different roles with different personalities towards to suit the name that she holds⁹⁰.

5- Conclusion

To sum up, the story is about an Indian woman who immigrates to America. Thus, we have tried to focus on the protagonist’s journey through this novel and her intellectual and psychological progress. In this chapter we have dealt with alienation, beside the quest for self discovery and conflicts of identity. As well, we have discussed how Jasmine struggled to balance between the new world’s culture and her inherent Oriental tradition. Also, we have made an effort to examine the mindset of the protagonist according to Freud’s psychoanalysis. Besides, we have discussed the shuttling between names and identities in order to melt within the American society.

⁸⁹ *Jasmine* ; pp. 240

⁹⁰ *Ibid.* ; PP. 53

CHAPTER THREE

Immigration's Syllabus

1- Introduction

Within this chapter, **Immigration's Syllabus**, we shall focus on the mode of characterization in Bharati Mukherjee's *Jasmine*. The first section titled **Bharati Mukherjee's Fiction**. We are going to highlight her literary works. Foremost, we shall get a synopsis about her livelihood through **Biographical Sketch**. That followed by a close up to her narratives and literary works in the next subtitle **Mukherjee's Creative Writings**. In which we will focus on the narrative techniques and the mythical devices that she brings into play in order to express her ideas. Furthermore, we are going to draw attention to the literary features and the fictional characteristics that were employed within this novel in **The Aesthetics of Jasmine**. In the second section, **Narrative Discourse of the Novel** we are going to discuss how the author of this novel portrayed the journey of the protagonist as an immigrant woman in an alien land along with storyline and elements of the plot. In the section **Universality of Jasmine**, we shall give an understanding and perspectives for the cross border literature that makes Mukherjee's *Jasmine* global case challenging the international borders issues.

2- Bharati Mukherjee's Fiction

2.1- Biographical sketch

I am an American, not an Asian-American. My rejection of hyphenation has been called race treachery, but it is really a demand that America deliver the promises of its dream to all its citizens equally⁹¹.

Bharati Mukherjee is an Asian American writer from Indian origins. She was born in Kolkata, India on July 27, 1940. Her father was the head of a pharmaceutical firm. After independence in 1947, her father was given a job in England. He went with his family to live there until 1951, which provided to Mukherjee an opportunity to develop and perfect her English language skills⁹². She attended schools in both Britain and Switzerland, and then returned to India to attend the Loretto School run by Irish nuns⁹³. At this school

⁹¹ Bharati Mukherjee, *American Dreamer*. *Mother Jones Magazine*. Vol 22, N 1, Feb 1997; PP. 32

⁹² Bhasker A. Shukla, *Feminism and Female Writers*. Jaipur: Book Enclave, Press 2007; PP. 195

⁹³ "Bharati Mukherjee - Introduction" *Short Story Criticism* Ed. Thomas J. Schoenberg. Vol. 38. Gale Cengage 2006 *eNotes.com* 20 Apr, 2018; PP. 1

she learned how to speak and behave as an English with no chance for learning a thing about her origins, according to Mukherjee herself: “ I grew up in a British-centered universe in India”⁹⁴.

In 1960, Bharati Mukherjee got married to Clark Blaise, a creative writer in Canada, she became a Canadian citizen. Her stay in Canada for seven years made her feel like an alien and rejected 'visible minority'. The racial discrimination meted out to the expatriates in Canada made her leave that country⁹⁵. Mukherjee and her family moved to the United States in 1980. She gained her PhD from the University of Iowa in 1969. Bharati Mukherjee taught English literature at various institutions throughout her life, including Berkeley professor McGill University, Columbia University and Queens College. She came to UC Berkeley in 1989, where she taught creative writing in the English department before retiring in 2013.⁹⁶

In 1988, Mukherjee won the National Book Critics Circle Award- for her collection *The Middleman and Other Stories*. Bharati Mukherjee passed away recently at the age of 76 years old in January 28, 2017, at New York University Hospital, according to her husband Clark Blaise. She had rheumatoid arthritis for the past few years, he said, and suffered from cardiomyopathy.⁹⁷ Mukherjee's father was supporting and encouraging her to be a writer. In an interview with Geoff Hancock she said:

... He was a visionary and a great risk taker. Though he insisted on an almost anachronistically sheltered adolescence for us, he was able to send us three sisters abroad, out of his reach, for schooling. He wanted the best for his daughters. And to him the “best” meant intellectually fulfilling lives⁹⁸

<http://www.enotes.com/topics/bharati-mukherjee/critical-essays/mukherjee-bharati-79298#critical-essays-mukherjee-bharati-79298-introduction>

⁹⁴ André Aciman, *Letters of Transit*. New York: New Press, 1999; PP.78

⁹⁵ Mohan Rahman and Pingali Sailaja, *English and the Indian Short Story: Essays in Criticism*. New Delhi: Orient Longman, 2000; PP. 46

⁹⁶ Fix, Sydney. Author, former campus professor Bharati Mukherjee dies at 76. *The Daily Californian*, February 5, 2017. Web. April 21, 2018

<http://www.dailycal.org/2017/02/05/author-former-campus-professor-bharati-mukherjee-dies-76/>

⁹⁷ John McMurtrie, Bharati Mukherjee, chronicler of Indian American life, dies at 76. *San Francisco chronicle. Com*, February 1, 2017. Web. April 21, 2018

<https://www.sfchronicle.com/books/article/Bharati-Mukherjee-who-wrote-of-Indian-American-10900596.php>

⁹⁸ Bradley C. Edwards, *Conversations with Bharati Mukherjee*. University of Mississippi. Jackson Press, 2009; PP.11

2.2- Mukherjee's creative writings

In the world of literature, Bharati Mukherjee was known with her immigrant themes and south Asian women resistance at the United States. That was reflected in her background of relocation as an immigrant. Her fiction clearly has been influenced by her own life experience in which most of her writings; novels, short story collections, memoir and non-fiction, their themes are about migration and immigrants who suffer from cultural shock and identity trauma. Mukherjee taught and studied Literature and became both a Professor and a writer. She avoided all literary expectations as she sought after liberating language from its common meanings, remove linear time from the narrative⁹⁹.

She had achieved a popular position within a comparatively short creative period. She has been recognized as a 'voice' of expatriate- immigrant sensibility¹⁰⁰. She penetrated the Indian women belonging in her different characteristics and roles; a daughter, wife, beloved, grandmother and breadwinner of the family. However, she depicts the connection between the clashes of traditions through identity quest of her characters which causes by the dual cultural shock in a foreign society. Besides to the edifying identity that emerges out of necessity and nostalgia to the homeland.¹⁰¹ The combination cultures between the western and the Indian gives Bharati Mukherjee's narratives an authenticity and objectivity that it is a mix of malice, charm, irony and sympathy.¹⁰²

Bharati Mukherjee's fiction gained significant recognition which made her a major figure in contemporary American literature. Her creative writings voiced her pride in her Indian heritage along with her celebration of embracing America.¹⁰³ In order to draw attention to mukherjee's style of writings and strategies to deliver her ideas, we will get a glimpse on the techniques and basic elements of her fictional writing. That it is famously

⁹⁹ Hujuala Rika Ayu, Past and Present in Bharati Mukherjee's *Wife* (1975) and *Jasmine* (1989), Master of Arts: Research thesis, *University of Wollongong*, August 08, 2011; PP. 10

¹⁰⁰ Nagendra Kumar, *The Fiction of Bharati Mukherjee: A Cultural Perspective*. New Delhi: Atlantic Publishers and Distributors Press, 2001; PP.14

¹⁰¹ Reshu Kumari, A Critical Study of Various Fictional Elements in the Novels of Bharati Mukherjee. *Jhunjhunu: Singhania University*, PhD Synopsis 2015-16.; PP. 6-7

¹⁰² Felix Nayak, Cultural Identity and Feminist Vision in the Novels of Bharati Mukherjee. *International Journal of Research & Review*. Vol.2; Issue: 9; September 2015; PP.595

¹⁰³ P. Ranju and J. Aruna Angeline, Diasporic Identity in Bharati Mukherjee's *Jasmine*: A Study. *Coimbatore College: 1St National Conference on Teaching Innovations and Enhancing Learning (Arts, Science And Technology): Shanlax International Journal of Arts, Science & Humanities*. Volume 5. Issue 1. September, 2017; PP. 166

known with the non-linear time sequencing and a shifting sense of space, to constantly revive the relationship the reader and the text. She shows that sociohistoric issues influences Indian English literature. It turns out to be more involved with the global realities of migration and cultural hybridity¹⁰⁴.

Mukherjee brought newness to the language by consciously utilizing elements of the vernacular indian language. The use of indian myths and epics and experimentation in language using the technique of oral storytelling such as digression, repetition and circular structure. With her fictional writings, she was able to go beyond the immigrant's sense of alienation and dislocation to trace psychological transformation especially among females.¹⁰⁵ Her first novel was written at the early 1960s but it was published in 1972 under the title *The Tiger's Daughter*.¹⁰⁶ Her third and fourth novels; *Jasmine* 1989 and *The Holder of the World* 1993, characterized how experiences construct the one's self and self-awareness. Both "Indianness" and "Americanness" are presented as metaphors for comprehending the world.¹⁰⁷

Through her short stories; *Darkness*, 1985, which is a collection of twelve short stories that captured the chaos of the melting pot and the difficulties of Indian immigrants in adjusting to life in Canada and the United States¹⁰⁸. Mukherjee's legacy is contained from eight novels: *Wife* 1975, *Leave it to Me* 1997, *Desirable Daughter* 2002, *The Tree Bride* 2004, and *Miss New India* 2011. As well, four Collections of short Stories: *The Middleman and other stories* 1988, *A Father, The Management of Grief*. Also she has non-fiction works; *The Sorrow and The Terror: The Haunting Legacy of the Air India Tragedy* 1987 with Clark Blaise¹⁰⁹, *Political Culture and Leadership in India* 1991, and *Regionalism in India Perspective* 1992. As well a Memoir that it was titled *Days and Nights in Calcutta* 1977 with Clerk Blaise¹¹⁰

¹⁰⁴ Idil Bozkurt, Migration and hybridity: Stereoscopic vision in the novels of Rushdie, Mukherjee, and Ghosh (Salman Rushdie, Bharati Mukherjee, Amitav Ghosh, India). *Electronic Theses and Dissertations*. 2003; PP. 9

¹⁰⁵ Ibid ; PP. 9

¹⁰⁶ Women writers: Bharati Mukherjee. *BBC World Service.com*

http://www.bbc.co.uk/worldservice/arts/features/womenwriters/mukherjee_life.shtml

¹⁰⁷ Nalini Iyer . American/ Indian: Metaphors of The Self in Bharati Mukherjee's the Holders of The world. *A Review of International English Literature*, 27:4, October 1996; PP. 32

¹⁰⁸ Text of The National Conference on English Language, Literature, Criticism and Culture Studies. *SSDM, Mangalwedha*, 13th to 14th July, 2013; PP. 38

¹⁰⁹ Clark Blaise : a Canadian-American author and Bharati Mukherjee's husband.

¹¹⁰ Reshu Kumari, A Critical Study of Various Fictional Elements in the Novels of Bharati Mukherjee. *Jhunjhunu: Singhania University*. PhD Synopsis 2015-16; PP. 13

2.3- The Aesthetics of *Jasmine*

Mukherjee was known for her writing techniques and her own individual ways of expressing her experiences and thoughts. She usually utilizes the non-linear technique in her narratives. Her third novel *Jasmine* is not an exception. She tried to give the reader a clear picture of what the immigrants face in the alien land. The author of this novel overused the flashbacks and flash-forward shape within twenty-six relatively short untitled chapters. The protagonist, the twenty four years old woman in Baden, was retelling her story of childhood, in a form of memoir. The storyline was swapping from past to present time and from diverse settings of places.¹¹¹ We quote: “Lifetimes ago, under a banyan tree in the village of Hasnapur [...] I was only seven then...”¹¹²

The events are not on the chronological order and nonlinear. According to Chatman *Jasmine*'s discourse has not an anachronous normal sequence. Which breaks the story-flow to recall earlier events like (2 1 3 4)¹¹³. The author within this novel is making a comparison between the Indian and American culture. She applied Indian myths using the oral narrative skills of such digression, repetition and circular structure. Bharati mukherjee sprinkles indian words all over the text such as spices in a multicultural writing.¹¹⁴ *Jasmine* said:” But Jyoti was now a *sati*-goddess; she had burned herself in a trash-can-funeral pyre behind a boarded-up motel in Florida”¹¹⁵.

The meaning of these terms is hard to be comprehended or interpreted since it was written in Indian language by the reader and he has to browse the internet. Mukherjee used the first person point of view in this novel which gives the impression that we are reading *Jasmine*'s diary. She was recounting everything that happens to her. Although, the replicated “I” into the text does not refer to one self but to various selves of the protagonist; Jyoti, *Jasmine*, Jase, and Jane. They overlap with each other in a non-linear

¹¹¹ Santhanalakshmi A. and Vinotorchali V. The assimilated immigrant: A study on Bharati Mukherjee's novel *Jasmine*. *International Journal of English Research*. Volume 2; Issue 5; September 2016; PP. 10

¹¹² *Jasmine*; PP. 3

¹¹³ Chatman. S, *Story and Discourse*. New York: Cornell University Press, 1978 ; pp.13

¹¹⁴ Idil Bozkurt, Migration and hybridity: Stereoscopic vision in the novels of Rushdie, Mukherjee, and Ghosh (Salman Rushdie, Bharati Mukherjee, Amitav Ghosh, India). *Electronic Theses and Dissertations*. 2003; PP. 3

¹¹⁵ *Jasmine*; PP. 167

form; the “I” of the present is continually interrupted by the “I” of the past and vice versa.¹¹⁶

David Lodge stated that in literary works, names are never neutral and always have significance. The naming of characters is always an important part of creating them with appropriate connotations.¹¹⁷ It is noticeable that the author of this novel selected the names of characters; starting with the title of the novel. It is one of the other names of the protagonist. The name “Jasmine” refers to a climbing plant with fragrant flowers which is used for making perfumes. This novel dealt with the development of self awareness like the climbing plant. The protagonist’s birth name was “Jyoti” which means light, as it is reported in within the novel. As well her husband’s name “Prakash” is an metaphor for light. He gave her the name of Jasmine to be more enlightened and more civilized. Moving forward to the other name “Jane” which denotes the woman who has great ability to acclimatize with uncomfortable situations¹¹⁸. In accordance with the protagonist’s saying: “... in surviving I was already Jane, a fighter and adapter.”¹¹⁹

3- Narrative discourse of the novel

In a study of the eighth novel of Bharati Mukherjee, *Jasmine*, with special attention to her fictional elements and narrative strategy that were used, Mukherjee lays out this story as a memoir recounted by the protagonist herself. Except that there is a swapping between the stories and alternating advance in the storytelling from the past and the present time. Which puts the reader of this novel puzzled because the blurring among the personal story and the public history. At the beginning Jasmine’s journey seeks to fulfil the dream of her husband and commits sati¹²⁰, but she decided to draw a better life for herself. Here

¹¹⁶ Idil Bozkurt, Migration and hybridity: Stereoscopic vision in the novels of Rushdie, Mukherjee, and Ghosh (Salman Rushdie, Bharati Mukherjee, Amitav Ghosh, India). *Electronic Theses and Dissertations*. 2003; PP. 63

¹¹⁷ David Lodge, *The Art of Fiction*. New York: Viking Penguin Press, 1993; PP. 37

¹¹⁸ *Behind The Name.com*. Web. Apr 29, 2018

<https://www.behindthename.com/names/search.php?terms=jane+russell&x=0&y=0&type>

¹¹⁹ *Jasmine* ; PP. 40

¹²⁰ Sati: the act or custom of a Hindu widow burning herself to death or being burned to death on the funeral pyre of her husband.

she started to experience a sense of fear, confusion, nostalgia, rootlessness and identity crisis. For the reason that she had immersed into a diverse culture¹²¹.

Bharathi Mukherjee's novels brilliantly portray the trauma of immigrant women psyche in all its natural colours. The novel is made up of twenty-six chapters. In the first chapter the protagonist started with a flashback telling the reader about her childhood story in Hasnapur, India at the age of seven years old. We indicate: "Lifetimes ago, under a banyan tree in the village of Hasnapur..."¹²². Moving on to the next chapter, the story switched to adulthood where Jasmine is living in Iowa, America at the current time. We quote: "... I'm twenty-four now, I live in Baden, Elsa County, Iowa, but every time I lift a glass of water to my lips, fleetingly I smell it. I know what I don't want to become"¹²³. The story is a kind of a memoir or autobiography. It allows the reader to track her memory. On the other hand, there is a zigzag and distorting in time sequence of the events; from flashback to the recent time and vice versa in the other twenty four chapters¹²⁴.

In nonlinear shape, Mukherjee delivers the events of this novel out of its chronological order. Chapter after chapter we realize that Jasmine is getting much mature mentally and psychologically, due to her transitional period and adaptation. She seems to be more cultivated and she succeeded to acclimatize herself with a new culture and a tough personality. Eventhough, there is a diversity in culture, language, habits, and geographical place. As reported by Pushpa N.Parekh:

The memory of Jasmine's personal history and environment shapes and directs the reception of her present experiences and context and is often countered by the accruing of new memories of newer experiences. This double perspective of the shifts in time and space and their impact on the psyche of the immigrant woman can be explored through the tonal shifts with which the Jasmine- Jane protagonist concretizes her emotional an intellectual reality.¹²⁵

¹²¹ P. Rajeswari and K. Balamurugan, Bharati Mukherjee: The Voice Of Contemporary American Immigrant & Expatriate Social Reality, *ELK Asia Pacific Journals, Special Issue*. ISBN: 978-81-930411-; PP. 1-2

¹²² *Jasmine*; PP. 3

¹²³ *Jasmine*; PP. 5

¹²⁴ Rajib Bhaumik, Bharati Mukherjee's *Jasmine*: Recasting of Identity Through Racial Negotiations in Dominant Culture. Kashmir: *North Asian International Research Journal of Social Science & Humanities*, Vol. 2, Issue 7, July, 2016; PP. 4

¹²⁵ Pushpa N.Parekh, *Telling her Tale: Narrative Voice and Gender Roles in Bharati Mukherjee's Jasmine*. *Bharati Mukherjee: Critical Perspectives*. Ed. Emmanuel S.Nelson, New York: Garland, 1993.p.119

4- Universality of *Jasmine*

Literature adds to reality, it does not simply describe it. It enriches the necessary competencies that daily life requires and provides; and in this respect, it irrigates the deserts that our lives have already become.¹²⁶

According to *Oxford Online Dictionary*, that defined universality as the quality of involving or being shared by all people or things in the world or in a particular group. Universality is associated to literature which can increase an objective scale that can be used to criticize the literary work in order to reveal nature of facts¹²⁷. Mukherjee depicts through *Jasmine* immigrant's life and the conflicts that face the immigrant at the psychological and the cultural level. Moreover, how the immigrant female identity is built through such multiple codes, components, language, myth, history, psychology gender and race. She portrays the cultural clash between the east and the west that encountered the immigrant on an alien land¹²⁸.

Since immigration is a global issue, its further consequences are unchangeable all over the world. It covers the dilemmas of identity crisis, alienation, isolation, racial hatred, rootlessness, transculturalism and metamorphosis of major victimized and nostalgia for home land. Mukherjee through *Jasmine* endeavoured to show human virtues, which are essential for universal peace, humanity and globalization¹²⁹. *Jasmine* leaves the space for immigration and identity trauma to interplay within the foreign society. It depicts the struggles that face the refugee in the United States. The reader of this novel without any shred of doubt can realize the truth about what would life be like for immigrants. Also it reveals the cultural clash between Oriental and Western traditions in a universal way¹³⁰.

¹²⁶ Holmer, L. Paul. *C. S. Lewis: The Shape of His Faith and Thought*. Michigan: Harper & Row Press, 2010; PP. 28

¹²⁷ H. Porter Abbott, *The Cambridge Introduction to Narrative*. Cambridge: Cambridge University Second Edition, 2008; PP. 1-2

¹²⁸ Rajib Bhaumik, Migration and Exilic Exclusion: Construction of the Female Identity in Bharati Mukherjee's Major Novels. Assam: *International Journal of Humanities & Social Science Studies*. Vol 1, Issue 6, May 2015. PP; 62

¹²⁹ Reena Namdeo and Manisha Dwivedi, Cross Culturalism and Conformation in the Novels of Bharati Mukherjee. India. *Research Journal of English Language and Literature*. Vol. 5. Issue 3. 2017 (July-Sept) ; PP. 611

¹³⁰ Lai Chen and Edmund Ryden , *Tradition and Modernity: A Humanist View*. Boston: BRILL Press, 2009: PP.203

Bharati Mukherjee is viewed as a native informant capable of translating third world material about indigenous immigrant women into a discourse available to western society.¹³¹ It also documented the cultural alienation as being a global problem today. Mukherjee identifies the novel with an Indian character through exposing her engagements with globalization. As reported by Frederick Buell, who defined globalization in 1998; as a national recovery narrative that identified U.S. culture as something different: the attempt to recreate official national culture out of the very *heterogeneity*¹³² and *heteroglossia*¹³³ that were supposedly undoing it¹³⁴.

Furthermore, the huge difference between two ways of life results in a person getting depressed and frustrated. Especially for the ones that are pursuing the American dream, at the end of the twentieth century. Therefore, they try to create a new self through ostensibly killing an old identity. As a reference from the novel: “There are no harmless, compassionate ways to remake oneself. We murder who we were so we can rebirth ourselves in the images of dreams”¹³⁵. Mukherjee’s *Jasmine* can be an example for the many stories of American women who are placed in the margins. These women do have an own identity they wish to express through literature. The protagonist of this story is transgressing cultural borders by crossing physical and mental boundaries.¹³⁶

Jasmine is a type of literature that can be located in a particular time, place and person and yet universal narratives can represent millions for all times, places and ages which makes a literary work valuable.¹³⁷ Mukherjee did not specify the time through the novel or at which year it was happened. She used time indicator such like “in the morning

¹³¹ Anu Aneja, *Jasmine, the Sweet Scent of Exile. Pennsylvania: Pacific Ancient and Modern Language Association*. Vol. 28, No. 1, Sep, 1993; PP. 72
<http://www.jstor.org/stable/1316424>

¹³² According to *Merriam-Webster*, *Heterogeneity*: the quality or state of consisting of dissimilar or diverse elements.

¹³³ *Ibid*, *Heteroglossia* : a diversity of voices, styles of discourse, or points of view in a literary work and especially a novel

¹³⁴ Frederick Buell, Nationalist Postnationalism: Globalist Discourse in Contemporary American Culture. *American Quarterly*, Vol. 50, No. 3, Sep, 1998. PP. 548-591

¹³⁵ *Jasmine* ; PP. 29

¹³⁶ Rubin, Derek and Supheert, Roselinde. Who Am I in America?. Haarlem: Master thesis, For English Language and Culture: Education and Communication Readers. *Fliphtml5*, Apr 27, 2015. Web. May 3, 2018 ; PP. 30

<https://fliphtml5.com/tags/hong%20kingston/1>

¹³⁷ Abdelmounaim Khanfri, *Clandestine Immigration, Identity and Otherness in Laurent GAUDE’s Eldorado*. Constantine: *Teacher’s Training School*, 2015; PP. 122

on a Monday”¹³⁸, “next month”¹³⁹, “in September”¹⁴⁰ but never mentioned a specific year or exact time. Which make the reader of this novel feel with a unique relationship between the his/her personal life and the protagonist’s life with a way or another. In an interview Bharati Mukherjee with Nicholas Basbanes, she announced that: “I maintain that I am an American writer of Indian origin, not because I'm ashamed of my past, not because I'm betraying or distorting my past, but because my whole adult life has been lived here, and I write about the people who are immigrants going through the process of making a home here”.¹⁴¹

5- Conclusion

To conclude all what we have mentioned previously; in this chapter we provided an overview about the American dreamer Bharati Mukherjee and creative writings. That she mostly dealt with the conflicts and struggles of immigrants; and Indians in particular. Mukherjee’s fiction depicts the problems of cultural shock and identity trauma that trail alienation and migration. Furthermore, we tried to draw attention to the narrative techniques and literary devices that she had used to generate her third novel; *Jasmine* that is loaded with time shifting in delivering the events. In addition, we have attempted to highlight the global cultural emerging and multiculturalism between the oriental and occidental society. Besides to that, we have discussed the elements that takes this novel has a universal dimension.

¹³⁸ *Jasmine* ; PP. 139

¹³⁹ *Jasmine* ; PP. 49

¹⁴⁰ *Jasmine* ; PP. 231

¹⁴¹ David Cowart, *Trailing Clouds : Immigration Fiction in Contemporary America*. Cornell University Press, 2006. *Google Book.com*. Web. May 9, 2018; PP. 71-72

GENERAL CONCLUSION

General Conclusion

Contemporary literature depicts the major issue that grows within the society; such migration. Immigration has a great influence on the psyche of the immigrants. They go through isolation, alienation and identity crisis. Contemporary narrative novelists provoke their fiction to portray their life experience. Asian American writers reveal their inherent cultures and the impact on the American intertwined in their creative writings. The American Dreamer Bharati Mukherjee's fictional writings describe the multicultural diversities of the American identity. In her novel *Jasmine*, she characterizes the struggles of the immigrant woman who undergo the cultural borders by crossing physical and mental boundaries besides the self-creation of identity.

The current study attempted to conduct the identity trauma on immigrants. Through this study tried to discuss the conflicts that face the immigrant and affect his/her personality. On chapter one, we presented a Socio-Historical Background of this study, through giving a general definition of immigration and its related terminology. Also we examine the factors that lead Indians to migrate after the independence. In addition we attempt to figure out the strategy of Donald Trump to impede immigrants to enter the United States. As well, we tried to illustrate the controlling features that lead people to dislocate. In chapter two, we attempted to dig deeper into Mukherjee's *Jasmine*.

We dealt with alienation and self discovery all the way through the physical and mental journey of the protagonist. Also, how she acclimatized herself and identity to fit the American hybrid way of life. Who tried to escape from her Indian tradition and old world destiny via shuttling between identities and multiple names. Furthermore, we have analyzed the psyche and the mindset of the protagonist according to the Freudian Psychoanalysis. We focus on the id and ego on the light of protagonist's search of self awareness. Besides, we have moved toward a definition of 'The female bildungsroman' in contemporary narratives and its characteristics. *Jasmine* the protagonist of this novel was required to change her identity over and over again to facilitate her adaptation according to her geographical reside.

In chapter three, we have attempted to analyze Mukherjee's *Jasmine*. We have focused on narrative techniques that used by Bharati Mukherjee to produce this novel. Primary, we have taken a sketch on the Biography of Bharati Mukherjee and her fictional writings. Which reveal the conflicts and struggles of immigrants through the journey of self acknowledgement. Besides to that we have got a survey on her unique style in using the literary features and the fictional characteristics. Also how the author of this novel portrayed the journey of the protagonist as an immigrant woman in an alien land along with her playfulness with the storyline.

Mukherjee employed the "I" narrative form along the novel. The story told in a manner of memoir; to give it more authenticity and more realistic. Mukherjee within *Jasmine* pursue to depict the problems of cultural shock and identity on the immigrant women, in particular the Indian one. She had used the Indian mythology in a crossroad with the contemporary life. Also, she highlighted the issue of global cultural emerging and multiculturalism between the oriental and occidental society. She underscores the cross border literature that makes *Jasmine* global case challenging the international borders issues.

This study attempted to provide answers to the research questions which could be stated as follow:

- We exposed that immigration highly affects immigrant's identity throughout the Bharati Mukherjee's protagonist. Jasmine was struggling to find out her inner-self. She dislocated from a place to another in the United States; California, Florida, New York than Iowa, in rank to fit in the American society.
- Immigration and identity trauma were represented and portrayed through this novel within the Indian immigrant woman who called 'Jasmine'. She went through multiple changes of identities and names. This led her to face identity crisis and struggles in order to melt in the American society.

In due course of Bharati Mukherjee's *Jasmine*, the protagonist was getting much mature mentally and psychologically, due to her transitional period and adaptation.

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المُلخَص

من المتعارف ان الأدب مرآة عاكسة لتجسيد الواقع. وعليه فإن هذه الأطروحة تهدف الى دراسة موضوع الهجرة والصدمات التي تحدث على مستوى الهوية بالنسبة للمهاجر وذلك من خلال الاستعانة برواية "جاسمين" (1989)، للكاتبة الامريكية ذات الاصول الهندية بهاراتي موخرجي، كدراسة حالة. حاولت الكاتبة أن تبرز الصراعات و الصعوبات التي يواجهها المهاجرون في أرض الغريبة على الصعيد النفسي والثقافي وكذا مشكل الإنتماء الذي يعاني منه المغتربين. وتمت الدراسة بإتباع منهجين مختلفين: المنهج التاريخي ومنهج التحليل النفسي وذلك لدراسة الصراعات النفسية للمهاجر. حيث تمحورت الدراسة الى ثلاثة فصول ؛ الفصل الاول عبارة عن دراسة للمجال الاقتصادي و السياسي وكذا الاجتماعي للرواية والحوافز التي تدفع الافراد للهجرة. والفصل الثاني تم التعمق في تحليل الرواية و نفسية المهاجرين طبقا لنظرية فرويد. و الفصل الثالث يدرس الاسلوب الروائي للكاتبة في سرد هذه الرواية التي نوعا ما عبارة عن سيرة ذاتية.

