
DIASPORIC ELEMENTS IN JHUMPA LAHIRI'S INTERPRETER OF MALADIES

M.KALYAN KUMAR

Abstract: The word 'Diaspora' derives from the Greek "dia" (through) and 'Sperien' to setter. According to Webster's dictionary, Diaspora readers to "dispersion", and so they worked embodies a notion of a centre, a 'home' from where the dispersion occurs. The 'Interpreter of Maladies' is a profoundly popular book in the literacy world, celebrating human life with its emotive value. The story contain more of psychological conflict to they represent life in its true columns. JhumpaLahiri's diasporic tend to which the sub themes of family ties, clash of values, multi-cultural relationships, love and loneliness etc., contribute.

Keywords: Diaspora, psychological conflict, multicultural mindset of Indian immigrants.

Introduction: The word 'Diaspora' derives from the Greek "dia" (through) and 'Sperien' to setter. According to Webster's dictionary, Diaspora readers to "dispersion", and so they worked embodies a notion of a centre, a 'home' from where the dispersion occurs. It involves images of multiple journeys. The dictionary in addition highlights the word's association with the dispersion of Jew after the Babylonian exit. We have both the meanings as a spread of population and a forcible dispersal. Diaspora does not have nomadic existence in that through it suggests a movement from one place to another, and then, perhaps, yet another it always carries the memory of the original home land. The concept of Diaspora means different things to different people at different points of time, place and circumstance. Today the meaning of Diaspora could be limited to any sizable community of a particular nation outside its worn country, showing some common bounds give the community a consequently identity. Indian Diaspora is one of sweat and toil often washed with teams, of achievements despite impediments, of educational advancement and economic progress, of political success at times etc, with these implications, the diasporas community has also inevitably produced works of literature illustrative of their history and heritage, of their own awareness of the society and its problems, its achievements, its limitations and frustration among others 4 Patel 'cobnut' The maladies of belonging "Newsweek 20 Sep, 1990". Indian Diaspora has contributed a lot to the world literature. It is a complex process comprising the pull of two different cultural loyalties, loss of mother tongue as well as the multicultural shifts. This challenging encounter between two cultures antagonizes the mind of the writers which can be seen clearly in their attitudes,

values and approaches. Many women writers writing in English. For example writers like Ruth Prawar Jhabvala, Anita Desai, Bharati Mukherjee, Kamala Markandaya etc., to join the race in Jhumpa Lahiri, a prominent Indian American author. With how elegant storytelling, Jhumpa Lahiri has deftly delved deep into the Indian immigrant hearts (mostly Bengalis) and has pictured their varied experiences and idio syncretasies with great versatility. In English literature, Multiculturalism has another prospective in the name of Diaspora. The characteristics of Diaspora are a shared collective memory, inclusive of historical facts and Multi-Cultural heritage (1). It is a common will to survive as a minority by transmitting multiculturalism. Caught between two values worlds and two different cultures.

Jhumpa Lahiri born on July 11, 1967, is an Indian American Scholar. Her parents emigrated from Calcutta, was raised in Rhode Island, U.S.A, where she spent her adolescence. She was graduated B.A in English in Bernard College, M.A in Boston University, Ph.D., was conferred to her in Renaissance studies. Lahiri was traveled extensively to India and has experienced the effects of colonialism as well as experienced the issues of Diaspora as its exits. Jhumpa Lahiri feels strong ties to her parent's homeland as well as the United States and England. Jhumpa Lahiri's stories present people as they are, almost all stories end on a positive note, with the hope of a 'tomorrow' which suggests that with little efforts one can discard shallow presentations and move towards a society where the traditional, culture and modern world in their inherent goodness, asserting the worth of human life.

Jhumpa Lahiri's debut short story collection, Interpreter of Maladies (1999), won the 2000 Pulitzer Prize for fiction and her novel. 'The Namesake' 2003, was adapted into the popular film of the same name. At present Jhumpa Lahiri is a member of the President's committee on the Arts and Humanities

appointed by U.S President Barrack Obama. Her book 'The Lowland' published in 2013 was a nominee for the 'Man Booker Prize' and the National Book award for fiction.

Jhumpa Lahiri is one of the pioneers in the Modern English short stories. As a Diaspora written Jhumpa Lahiri's short stories 'The Interpreter of Maladies' conspicuously portray the complex and confusing cultures of the past as well as the present in the post modern period. As a Diaspora written Jhumpa Lahiri's intersection and retrospection give vast information in presenting multiculturalism in the 'Interpreter of Maladies'. The concepts of how short stories are particularly important in the context of globalization where every culture has definite impact on each other (2).

Jhumpa Lahiri's collection of nine short stories focus on Indian and American cultures and the people caught between two cultures. She explores the double existence and shows the position of individual living in it through how books. The 'Interpreter of Maladies' is a profoundly popular book in the literacy world, celebrating human life with its emotive value. The story contain more of psychological conflict to they represent life in its true columns. The story gives us a feel of painstaking efforts to produce a work of marvel, therefore precision, economy and design are meticulously achieved. Nearly all stories contain internal conflict. Jhumpa Lahiri shows the conflict of deciding between the cultures in which one is raised and the culture in which one lives. The themes of this story the cultural differences between Indians and Indo-Americans is another important component. She explains struggles and emotions that the characters facts in the stories are universal to everyone. Lahiri's art seemed but patient, arduous observation reflecting in between lines. The heart and the soul are the tool with which the layers of reality are introduced irony and pathos are its resultant by products with stream of thoughts stimulating a probe into trails behind.

"Interpreter of maladies" is not just a collection of random short stories, but that the stories are combined to create a "Short Story cycle". Thus a Lahiri intentionally connects the themes and motifs throughout theme to produce a cumulative effect on the reader. This book is considered as reflecting the trauma of self-transformation through immigration, which can result in a series of broken identities that from "Multiple anchorages". Lahiri's stories show the diasporic struggle to keep hold of multicultural as characters create new lives in foreign cultures. Relationships, language, rituals and religion all help these characters maintain their culture in new surrounding even as they build a "hybrid realization" as Asian-Americans. It explores themes of identity, the immigrant experience, multi-cultural differences,

love and family. The characters are largely Indian or Indian-American and their stories together paint an evocative picture of India's Diaspora.

"Interpreter of maladies", the title story is the story of Indian tour guide Mr. Kapasi. He shows the Indian-American Das family, the sun temple in Konark, and reveals his second job as a translator of symptoms of patients who speak his native tongue. Mrs. Das declares his job romantic and important, and Mr. Kapasi becomes briefly infatuated with the woman. Culturalism is main theme of this story. Mr. Kapasi works as an interpreter of symptoms for Gujarati-speaking patients. He enables remedies to be administered. Mrs. Das considered this both romantic and necessary, but Mr. Kapasi is disappointed by the path his life has taken. He had dreamed of being a translator for diplomats. For him, cracking a translation proved that all was right with the world. Both he and Mrs. Das silently bear marriages that do not work. Mr. Kapasi cannot cure Mrs. Das. Guilt can only be absolved by communicating with one's partner. She presents the state of alienation both physically and mentally. Although this story focuses on the fate of powerless individual Mina, through the character of Mina, Lahiri manages to explore, with the intimacy and insight, just about every contemporary issue. She tries to explore the idea of human alienation in the society and also self-alienation within the individual. The first scene in the story links Mina's lack of maternal interest with a corporeal sensuality that is forgiven to Mr. Kapasi, a medical translator who works as a tour guide on weekends. He notes Rao, after angling with her husband about who should take their little girl to the rest room. She drags her shaved, Langley bare legs across the back seat as she gets out of the car and does not hold the little girl's hand as they walked to the restroom. The third person narration favors Mr. Kapasi's perspective, and as a reader one becomes increasingly aware of how Mina's extend gender and cultural markers are linked to her attitude towards her marriage, motherhood and India. She does not show little interest in the country of her parents birth, which passes her by as she touches up her finger nail polish in the car, scolding her daughter "leave me alone", where she asks to have her nails painted too. Her willing absence from the family structure, her apathy towards her children, her distain for have husband and her detachment from Indian culture are inextricable from one another and are all addressed by her appearance, particularly the exaggerated femerity-represented by self-absorbed superficiality that catches Mr. Kapasi's attention and a lack of certain feminine qualities that parallel her lack of Indianess, reminding us that her roles of wife and mother are equally instable.

'This Blessed House' is the home shared by newlyweds Sanjeev and Twinkle married after only four month of courtship their moving in process is married by graving pains. Twinkle's gleeful obsession with the Christian iconography left behind by previous tenant's inks sanjeev. He thinks that she is childish and content is a way that he cannot comprehend . They argue about a statue of the Virgin Mary and twinkle tells Sanjeev that she hates him. Though they makeup before their house warming party, Sanjeev is left with lingering doubts of whether or not they love each other. However, her discarded pair of high heels fills Sanjeev with anticipation. Twinkle finds a silver bust of Jesus that Sanjeev knows will end up on his mantle, but he now feels resigned to the idiosyncrasies of his wife. Sanjeev marvels at her behavior. Nicknamed after a nursery rhyme, she has yet to lose her child like endearment. They had only known each other for four months. It is an exploration of love and marriage and their effects of communication. Their parents and used after only a brief, long distance courtship. Twinkle and Sanjeev do not know each other that well and both fail to live up to the other's expectation of what a husband or wife should be marriage is Interpreter of Maladies is of the fraught with loneliness.

These two stories reveal the multicultural mindset of Indian immigrants in the USA. Mr. and Mrs.Das behave as if they are foreigners in India because they want themselves to be Americanized. In Lahiri's fiction there is a tendency of young Eastern couples meeting for the first time due to their parent's right judgment and effort. Jhumpa Lahiri's narrative style is deceptively forward. It is not complex on flowery, yet it is characterized by a simple beauty. She accepts herself that revising is a powerful technique she uses in her writings. She tells us what we need to know

about immigrants and their agony, mirth but she does not bother with superfluous words. The 'Interpreter of Maladies' is also study of multiculturalism focusing on the ethnic identity of expatriates especially Indian mixed race and cultural groups (3). It can be seen as modern short story with the possibility of multiple interpretations on various cultures, traditions and customs.

She had presented the life of exiles in the USA who under the important of globalization migrated to American and after getting jobs they settled them. Here Jhumpalahiri clearly shows how the character encounters with native culture, where the characters neither adopt themselves to the alien culture nor ignore it. Lahari's 'interpreter of maladies' presents the mental dilemma of those who live in the intersection of different cultures. She vividly delineates the character's cultural and inner conflicts. Multicultural elements and psychological conflicts can be traced in a great deal in 'Interpreter of Maladies'. She has successfully shared the quintessence of India and American culture despite social and geographical differences as easy victory barriers in communication is marked all through the length of the collection.

Conclusion: JhumpaLahiri highlights multicultural and the intensity and the narrative technique she uses in her writings. Lahiri's started shining in the literacy firmament with the publication of her novels. Jhumpa Lahiri's stories ends with examining the generational conflicts, the immigrant experience, the question of identity and the expatriate experience which Lahari depicts in her works. JhumpaLahiri's diasporic tend to which the sub themes of family ties, clash of values, multi-culturalrelationships, love and loneliness etc., contribute.

References:

1. Lahiri's, Jhumpa, Interpreter of Maladies, New Delhi, Haw pew Collins, published India, 1999.
2. Lahiri's, Jhumpa, Interpreter of Maladies, Boston: Houghton Mifflin, 1999. print
3. Patel 'cobnut' the maladies of belonging "Newsweek 20 Sep, 1990".

M.Kalyan Kumar/Assistant Professor of English/SVCE COLLEGES/ Tirupati/9573145709