

ESSENCE OF DIASPORIC LIFE IN JHUMPA LAHIRI'S *THE LOWLAND*.

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ABSTRACT:

This paper is to present the prolific distinction deals with the diasporic culture. Living in foreign land and being attached to one's own culture, tradition, political upheavels by concentrating on own motherland without drifting from it, exploring the homeland in a deep and clear manner through one's work of art can be get into consideration as if, it was a diasporic literature. Across the world, writing of diaspora sounds loud, comparing ones homeland and the land they got settled. *The Lowland* being an effective exploration, films the immigrant life between Tollygunge, in Calcutta and Rhode Island of United States. Jhumpa Lahiri, being the author of this expressive work indicates clearly, the culture and social style of immigrant living. Ailenation, displacement of shelter pours powerful strains over the two brothers life. Udayan and Subhash having a drastic way of living and admiration sprinkles Indian and American way of living. Udayan Mitra, younger to Subhash paves his track towards politics extends it to Naxalite movement. Subhash on the other, strongly paves his attachment to studies which Udayan detached from. Alienated, displaced living and attraction of western culture wraps the novel on whole.

KEYWORDS:

Home land, Host land, Culture, Diaspora, Immigrant.

INTRODUCTION:

Nilanjana Sudeshna Jhumpa Lahiri, a prominent women figure of diasporic literature, known famously for her work of art, both as short stories and novels focusing mostly, the immigrant life of people, as a child of an immigrant parent, her plot of literature sticks steadily in an unshaken identity. 1999, O. Henry Award, 2000, Pulitzer prize for fiction excels Lahiri's world of writing. Her major plot is about Indian – immigrant experience in United States. Tends to be an Italian writer too she glitters. *The Lowland* published in 2013 outspokes immigrant's cultural and social change along with personal upheavels, flashes with their nostalgia in an elegant manner. Starting from Indian family's *The Lowland* experience gearing towards Rhode Island, sense the constant change of family, relationship, westernization style of living by Gauri wife of Udayan, after his demise marries Subhash his brother in order to have a successful career and to build her higher education, highlights the alienation of character with a deep structure. Not only the plot, character's of Lahiri comes out with an alienated sort of mind. Lahiri remarkably crafts a diasporic life applying Indian political movement during 1960's by elaborating

Udayan Mitra's concrete backdrop as a Naxalite supporter, express the picture perfect idiotic, political trace. The very life and living of Tollygunge and Rhode Island is the heart of the novel dealing with attachment and detachment towards homeland and Rhode Island.

DIASPORIC TRACE:

Lahiri, profoundly exhibits the immigrant living from India in United States through Subhash, a scholar to extend his wings of learning in the form of exploring lectures in various corner's of the globe Udayan and Subhash born in Tollygunge, Calcutta, makes their decision to startup their life. Udayan's decision over his life makes him to accept his own fate, his political exposure ends his travel in the novel. Subhash's marriage to Gauri makes the diasporic culture starting in her life being an Indian descent to settle and face life in Rhode Island. Amidst the cultural difference Gauri gets deep into her studies whereas subhash gradually makes himself to adjust with the culture of his host country. "There were hotels he might have entered in this part of the city to have a whiskey or a beer, to fall into a conversation with strangers. To forget the way his parents behaved, to forget the things Gauri had said" (134-135). Intercultural life of Subhash gives a great change towards his own activities by implementing his host land's culture, leaving behind, the home land's practice exhibits the real tendency of human beings to survive in the huge spread universe. Adopting things as it comes, in order to place the flag of an individual crosses the boundaries of one's own homeland stretching its existence to the host land. His casual living over foreign culture doesn't give him any sort of guilt or unacceptance reveals his courage which builds unending cultural holding. Subhash's thought over his parent's heritage takes a change and rests with the host lands atmosphere. Indian atmosphere fades in the thoughts and action of Subhash leaving a faded trace to stand on its side. It is, the visit of India, makes him a tiny sort of recollection watching and observing cultural rituals from his father and mother. what all prohibited as a boundary for a youngster's behavior was not in the case of Rhode Island's to which Subhash attached without thinking over its consequences. The recollection of Indian fragrance smells when Subhash views his father's ritual utterance towards, his father, can be understand by the words of Lahiri: "The day after they arrived his father sat for a ceremony to honor his grandfather, who had died a few months before" (234). which makes Subhash to realize his own home lands traditions.

Just like two sides of a coin, both Subhash and Gauri takes their difference in living at the taste of host land. Gauri too gets adopted the cultural atmosphere in an effective attire changing her dressing sense and personal advancement, replacement of Jeans in the place of Sari, starts her style of American accomplishment adores Gauri's life in Rhode Island. "Most of the other women wore saris. But in spite of her jeans and foots and belted cardigan, or perhaps because of them, Gauri knew she stood out" (206). On the other hand Lahiri crafts alienation of soul in an intense sense starting from Subhash, the loneliness feeling flies high as he was away from his homeland, the life at Tollygunge left his hand, which he misses a lot can be seen through the voice of Lahiri: "For a year and a half, he had not seen his family. Not sat down with them, at the end of the day, to share a meal. In Tollygunge, his family did not have a phone

line. He'd sent a telegram to let them know he'd arrived. He was learning to live without hearing their voices, to receive news of them only in writing (50). Gauri's pathetic past makes her to live away from the homeland, her marriage with Subhash gives the first step to isolate herself from the home land Tollygunge, to get rid of her pathetic past, which leads her to alienate from the duty of wife and especially mother to Bela. Gauri's concentration towards her enrichment in higher studies leaves a perfect place of isolation, ironical line of Lahiri crafts the comfort Grawai feels "Isolation offered its own form of companionship: the reliable silence of her rooms, the steadfast tranquility of the evenings (165). Gauri's outsider attitude both in family and homeland depicts her as a lover of isolated like. Secret of Bela's real father, the life she framed with Subhash all in one plays as a fatal figure in the character and life give a displacement essence in an elegant way. Death of Udayan sounds high in her ear struggling to come out of the incident, which she or it never allows. Udayan on the next side rewards himself the prize of isolation when he was caught up by the policeman and gets injured, Lahiri asserts:

He had trouble hearing, asking Gauri to repeat herself. There had been damage to one of his eardrums from the explosion. He complained of dizziness, a high – pitched sound that would not go away. He said he could not hear the shortwave when she could hear it perfectly well. (78)

Indian Independence celebration flashes in the mind of Subhash as he was continuing his routine at that day too in America which is declared as a holiday in India not in his host land. Feeling of loneliness and homesick sparkles in the thoughts of Subhash, the following words exhibits, Subhash's realization that he is not in the lap of his mother land " The following day was August 15, Indian Independence. A holiday in the country, lights on government buildings, flag hoisting and parades. An ordinary day here (61). No other character is left, standing away from isolation, the family structure is completely lives in displaced way, Bela without knowing her real parentage and denial of love and care from, her mother gives a strange and lonely atmosphere of life belonging to Subhash, Bela's motherly affection fades in Vain. On the other hand Gauri's adjustable American life by granting oneself a grand space of freedom in the form of required liberty in order to improve her understanding over philosophical aspect of the host land. Being an Indian mother, Gauri framed an uncared ideology dislocating herself from the traditional and valued culture by throwing out both, her role as a wife to subash and Bela's mother, though she suffered a lot because of the sudden demise of Udayan, the only comfort she gets according to Gauri is proceeding higher education in America through the support of Subhash at first and which was taken over by Gauri itself. She lost her identity as an Indian women holding three posts in her hand in the name of mother, wife and daughter- in - law. To get her an individual identity Gauri lost her family environment in order to satisfy by her American diaspora. She also enjoys the culture of host land maintaining Lesbian relationship with Lorna. Advancing academics in American Gauri wrapped herself in an Island, the State of Gauri can be visualized from the Quill of Lahiri that:

It was not like the way her role had changed at so many other points in the Past. From wife to widow from sister -in- law to wife, from mother to childless women with the exception of losing Udayan. She ha actively chosen to take these steps. She had married Subhash; she had generated alternative versions of herself; she had insisted at brutal cast on these Conversions. Layering her life only to strip it bare, only to be alone in the end (168).

On the other hand her academic path excels in an effective way apart from her lonely and aloofed behavior. America paves her a path to move in an enthusiastic way, which blindfolds Gauri's duties in personal life and carrying out the heritage of India. Her aloof aspiration doesn't attain any sort of development in the life style of Gauri. She kicked herself like a football to reach her goal in life but fowled in coming out of the cocoon nest she builds to stay tunned. Diasporic fragrance sprinkles in all the three main characters who lived through the novel excluding Udayan. Subhash too, comes into the conflict of identity crisis.

CONCLUSION:

Lahiri has profoundly lights the life, nature, attitudes and belonging of an Indian family members in America which makes them to adapt their culture and get adjusted to it. Implying her own experience as a spray over the novel Lahiri gives out an excellent work of art, in detail demonstration of immigrant life and emotional strength.

WORK CITED:

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