

# CULTURAL ALIENATION IN JHUMPA LAHIRI'S INTERPRETER OF MALADIES

M.C.SUBHASHINI

Research scholar, Department of English,  
Annamalai University, Chidambaram - 608 002

Dr.K.N.SHARMILA

Assistant Professor of English, FEAT,  
Annamalai University, Chidambaram- 608 002

## ABSTRACT

Indian writing in English has acquired a good significance in recent years, not solely in India however everywhere the planet. This Story is clearly the foremost common literary type. The story writers in English return from completely different elements of the country and that they have numerous social, cultural and family backgrounds. However, what unites them is that the use of English as their mode of expression. The story genre is very favoured by women writers of the South Asian diaspora. Jhumpa Lahiri, through her short stories addresses sensitive dilemmas within the lives of Indians or Indian immigrants with themes like marital status difficulties, miscarriages and also the disconnection among the immigrants. Interpreter of Maladies could be assortment of nine short stories. It's regarding the experiences of Indians who board an alien country and the way they're deeply crushed beneath the burden of alienation and rootlessness. The gathering attempts to be at the same time each an compendium of outstanding short stories and nearly a case book on association between the sexes.

**KEYWORDS:** alienation, cultural hybridity and displacement.

Lahiri's debut story assortment, Interpreter of Maladies was free in 1999. Interpreter of Maladies received the 2000 publisher Prize for fiction. Lahiri has won several awards for this assortment. These awards and honours embody The Transatlantic Review award from the Henfield Foundation, the Pelican State Review Award for brief fiction, The O' Henry Award for Best yank Short Stories, The PEN writer Award, The American Debut of the year Award and therefore the Yank Academy of Arts and Letters Award. The stories address sensitive difficulties and therefore the disconnection between first and second generation US immigrants.

Interpreter of Maladies may be assortment of nine short stories. It is concerning the experiences of Indians World Health Organization board associate alien country and the way they are deeply crushed underneath the burden of alienation and rootlessness. The stories gift Lahiri's inter-continental journey throughout that she gets herself acquainted with each cultures by her long keep abroad and regular visits to Asian nation throughout each summer. It looks that for Lahiri, the civilization forms a section of her

emotional form up. Her writings are scattered with the small print of ancient Indian names, food, flavour and wardrobe that jointly provide to her stories. Three of Lahiri's stories are set in India and use the narrative voices and native experiences of Indians living in India. She focuses on individuals meeting one another, or separating, or on their delicate tensions and quiet moments of happiness or pain. Lahiri portrays Indians abroad, World Health Organization face displacement, adhere to their native culture, plan to integrate themselves into their adopted home land and suffer tensions over ethical and emotional problems.

The primary story, 'A Temporary Matter' relives five days within the lives of alienated couple, Shukumar and Shobha, settled in state capital being reconciled at the tip by revealing associated narrating their secrets to every alternative throughout the dark hours of an electricity failure at midnight. The 'temporary matter' of the title refers not solely to the church property of their relationship, however additionally to the particular incidence of associate electrical failure that affects them for five days. The story terribly creates structure of binary oppositions: The operating woman/the non-working man, the pale sexuality/the intimate needs and therefore the light/the dark. curiously, the story additionally undercuts the standard associations of those binaries. Thus, lightweight of illumination creates the area of distortion and masking of the self rather than revelation; it's the likelihood of darkness, the likelihood of concealing that makes the bottom of recognition and gap of mysteries and secrets. The visible tension between the couple is constructed up until the lights ar interrupt. Shobha the mate, set to play a game of 'telling secrets' together with her husband, Shukumar to pass time and tedium. The revelations begin innocuously enough until they reach on the fifth day to the topic of their dead kid – a baby that was born dead once Shukumar was away attending a conference. Shukumar's revelation that he had held the child before it was taken to be interred opens the floodgates for remorse and passionate repentance for Shobha till they end up making love. The narrative reiterates the necessity of darkness again and again.

The diaspora needs to be conceptualized not as a historical exigency of 'hybridity' however, it has a two-faced Janus that makes a definite area for every culture it encounters. The recession of the past, into moments of glacial history, into moments of darkness, square measure necessary for the acceptance of dislocation. It is solely through their capability of relocation among the co-ordinates of the historical self, be it the state, culture, story or information that a diasporic individual counteracts the forces of a unrelentingly progressive contemporaneousness offered by the West. It's through this locatedness that Shukumar and Shobha will close.

The reversal of gender roles, particularly they relate to Husband-wife roles among wedding whereas in Asian nation a strict set of tips dictate however, husbands and wives act each publically and in camera. In America such tips don't seem to be as clear cut and infrequently times square measure thrown out altogether.

Married characters usually modify confusions of wedding roles in reference to cookery, operating outside the house, etc. consistent with Lahiri's generalization of Indian matrimonial culture, ladies square measure alone chargeable for cookery and doing menage chores, as well as, changing into fully domesticated with the arrival of youngsters. Men are, consistent with such tips, chargeable for operating and providing their families with a financial gain. Several of Lahiri's characters specially those in diaspora should address new and generally shockingly totally different stereotypes and roles in their new homelands. Generation gaps, disorientation upon moving removed from the state and queries of gender play their roles in Lahiri's interpretation of gender and what it means that Indian in diaspora. Look for identity as outlined by the self, by others, by location, by circumstance – within the stories – everything as well as gender, homeland, geography, occupation, role among the community will act in deciding and qualifying identity.

For example, cultural hybridity is brightly highlighted within the story, “When Mr. Pirzada Came to Dine”. The young Lilia, who experiences “in-betweenness” within the story, extremely enjoys the “third space” of her diasporic life. She likes learning concerning each Indian and Yankee cultures, and deems it a privilege as compared to Yankee children World Health Organization solely realize their own culture. On the opposite hand, she enjoys her secure life in America that several Indian teenagers square measure empty in their state, because the story is written against the scenery of Indo-Asian Country war of 1971. Lack of spiritual quarrels in America could be outstanding reality for her, since such quarrels perturb her relatives in Asian nation. The benefits of diasporic life urge Lilia to question inflexible definitions of nation and geographical borderlines that separate folks of the globe. One in all her pleasant experiences is to watch that her folks and Mister. Pirzada, World Health Organization has migrated totally different countries to the US, spoke a similar language, laughed at a similar joke and looked a lot of or less a similar.

The title story ‘Interpreter of Maladies’ is all concerning Indian Yankee couple - mister. Das, his woman Mrs. mynah bird and their three kids Tina, Ronny and policeman and is about in Puri, wherever the couple hires taxi with somebody – guide to visualize well-known sun temple at Konark. Throughout their voice communication on the route, the couple discovers that mister. Kapasi besides his half time occupation of a guide works as interpreter in doctor's clinic wherever he interprets the Gujarati spoken by a number of his patients. Mr. Kapasi doesn't notice his profession as associate ‘interpreter’ something exceptional, but Mrs. Das was fascinated towards this half time job of Mister. Kapasi represented it as ‘romantic’ as a result of its intellectual nature. On Mrs. Das' feedback concerning his job, Mr. Kapasi was stunned, as even his woman had ne'er shown associate respect for his vocation as an interpreter. When Mrs. Das begin to require associate interest in him, Mr. Kapasi starts to see a romantic bond together with her. His fancy is any advanced once the couple invitations him to be enclosed within the pictures that they take. Mrs. Das even ask him for his communication address in order that she might mail him prints of pictures from America.

The particular crisis comes once Mrs. Das discloses to him within the automotive, that in an exceeding one in every of her two sons was planned from her husband's Punjabi -Indian friend together united intercourse in her own house. Mrs. Das' conceive to keep this factor as a prime secret makes her restless and fall out of wedding moreover as love with life. The story is indicative wherever Mrs. Das urges mister. Kapasi to interpret her malady, that makes her showing emotion ailing in exile.

"The Blessed House" is that the story that shows the adjustment of young migrant Indians to a replacement culture and beliefs. The person Sanjeev is one amongst those immigrants who can persist with previous, rigid customs, whereas his partner Twinkle is versatile and inventive. The story arrests our attention because it records the emotional and cultural clash between a Hindu husband and his dislike for his wife's fascination for Christmas relic. However, it is nothing regarding the non secular divide and it is the subtlety of human feelings that creates up everything. Once Sanjeev discovers his malady of possessive love, he ironed the large silver face to his ribs, careful to not let the feather slip, and followed her.

In depicting Twinkle's character, Lahiri photos what Cohen considers thinness in process and forming one's identity inside the collection's closing story, "The Third and Final Continent," we tend to meet one amongst the few characters whose unit well adjusted and happy. He is the talker of the story and remains unidentified throughout. He tells United States of his immigration 1st to nice United Kingdom of Great Britain and Northern Ireland so to the us, that specialize in the six-week amount from his arrival in America till the arrival of his partner, he has married in Asian nation. He has left her behind whereas her documents for her immigration to America area unit organized, in order that he could prepare a home for them to measure in once she arrives. Though he remains within the US, the talker doesn't let himself lose his Indian identity within the effort to become yank. Lahiri appears to be suggesting at the shut of her book that this loss of Indian identity is at the foundation of the isolation such a large amount of the opposite characters expertise.

The talker expresses his intention to not let his own son expertise this loss: " we tend to drive to Cambridge to go to him, or bring him home for a weekend, in order that he will eat rice in United States with his hands and speak in Bengali, things we tend to typically worry he can't do once we tend to die". This moment of concern by a primary generation migrant for his son is within the assortment. The impact of "double consciousness" is seen in Lahiri's stories. Lahiri points dead set creates a balance between two cultures as each area unit vital, therefore what they will do is doing negotiation between two cultures.

The stories of Jhumpa Lahiri scream trace Asian nation through the small print of the characters that become fictional testaments to the 'complex and conflicted world of Indian immigrants within the US.' The title for the book came to Lahiri years before she really began to formulate it once she suddenly met a 'friend who acted as a Russian liaison during a state capital doctor's office'. She says that the phrase

‘Interpreter of Maladies,’ was the highest she has never returned to the poetry. Her characters typically exist at the same time in two cultures: the yank reality and also the sphere of Indian Tradition.

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