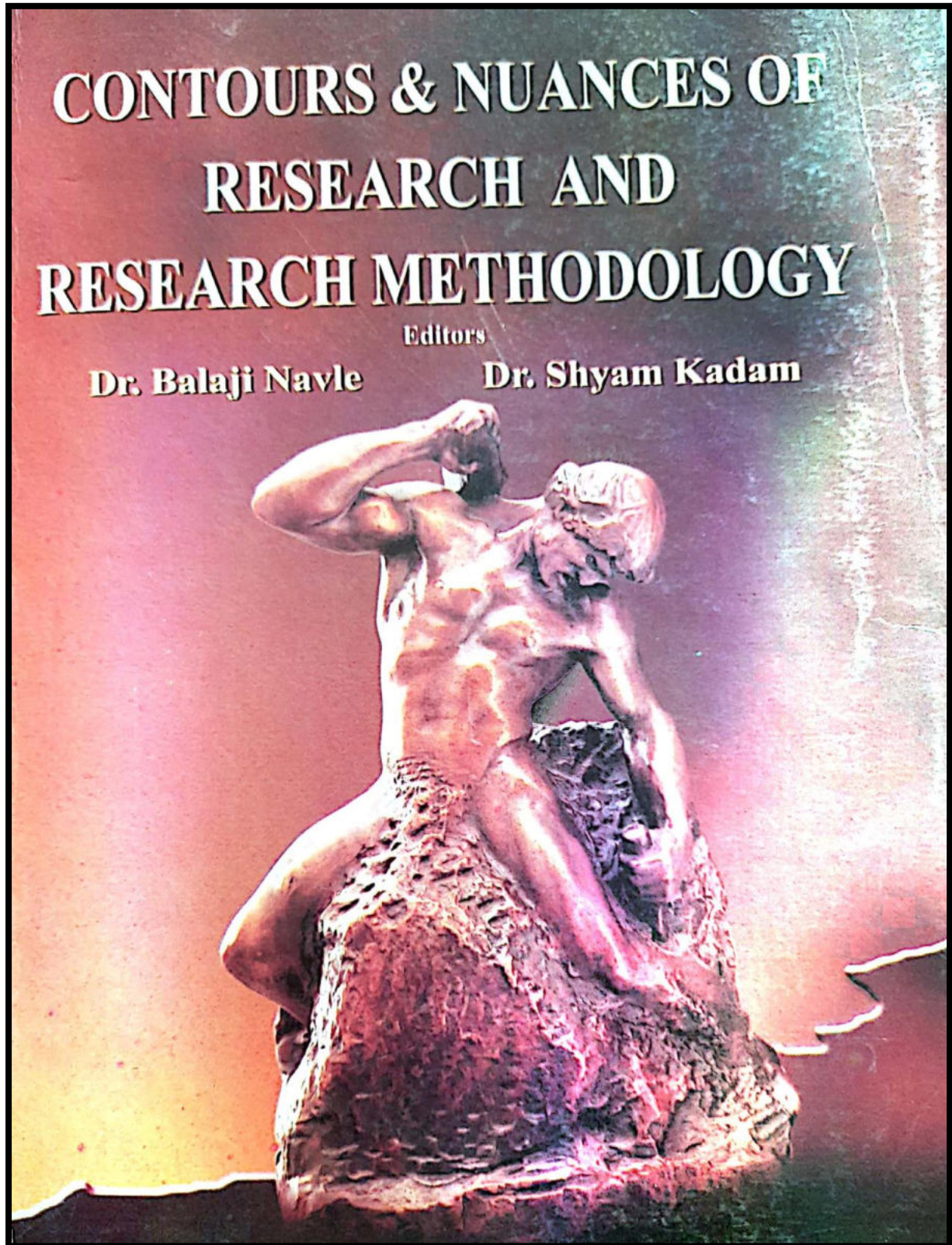


Chapter in Edited Book – I (A)



Chapter in Edited Book – I (B)

21. **Methodology for Writing a Research Paper Scientifically / 79**
Dr. Alka Rani Agrawal, Dr. Rajeev K. Agrawal
22. **Silence and Compromise: That Long Silence / 80**
Dr. Uttam Ambhore, Dr. Neeta B. Dhanorkar
23. **Post 9/11 Americal Trauma Literature as a / 83**
New Research Avenues in Literature
Ms. Ranu Ostwal
24. **Hybridity in Diasporic Fiction / 86**
Mr. Prakash Pawar
25. **A Study of Rebellion Against Orthodoxy Depicted in *Jogwa* / 87**
Mrs. Shobha Tambe
26. **Female Consciousness in Deshpande's *Sanskriti* / 90**
Ms. Gargade Anita Nanasaheb
27. **Rewriting Women's Being : A Study of *Baldwin* / 92**
Ms. Surekha Bhalerao
28. **Research Avenues in Juvenile Literature / 95**
Mr. Nikhil B. Gaikwad
29. **Frantz Fanon: Voice of Third Word / 97**
Dawane M. P.
30. **Use of Audio Visual Aids in Teaching / 100**
Mr. Faruki Rijwan Jabbar.
31. **Relevance of Godot in *Waiting for Godot* / 102**
Dr. D. N. Ganjewar
32. **A Critique of Multiethnic Harmony in Bharati Mukherjee's Fiction / 105**
Dr. Pravin Sonune
33. **Decoding the Self: Unconscious as the Fantastic "other" in *Sphere* / 107**
Santosh L. Karwande
34. **Articulation of Woman / 110**
Mr. V.S. Bandal & Mr. Manik Bhatane
35. **Multimedia and Technology / 112**
Paramjit Kaur & Shalini Garg
36. **Literature, Criticism, & Theory / 115**
Nikhil V. Sahasraudhe

Social Sciences

1. **Importance of Research in Social Science / 119**
Dr. Ramakant Tidke
2. **"Working For Research Paper For Publishing In Social Sciences Journals" / 124**
Dr. Suresh Vijanathrao Mundhe
3. **Importance of Literature Review & Case / 127**
Study Method in Social Science Research
Mr. Rohit Bhaskar Jadhav
4. **The Importance of Qualitative Research in Social Sciences Research / 132**
Dr. Sham Kadam

Chapter in Edited Book – I (C)

32. A Critique of Multiethnic Harmony in Bharati Mukherjee's Fiction

Dr. Pravin Sonune

Head, Department of English
Deogiri College, Aurangabad

Cultural crossovers pave way for a hybrid culture and a new process of cultural assimilation. A mixed cultural milieu makes room for vistas of communication and dialogue in this cosmopolitan world. As an outcome, diasporic reciprocation has become one of the recurrent themes in post-colonial literature. Mukherjee has successfully fused together her several experiences, life and background so to say, into a new kind of literature – the “new immigrant” literature. The main thrust area in her novels being a description of the condition of the Asian reference to the changes taking place in South Asian women in a new world. In her novels, she presents the conflicts of American immigrants when they try to forge new identities and seek for a place to locate themselves. However, their migrant life is full of series of difficulties and “a matter of intense struggle: with the self, with tradition, with the wonders and horrors of a new culture, with grow aspirations, hopes, and desires.”¹

In her fiction, she chiefly focuses on the phenomenon of dislocation, disorientation, disillusionment, and crisis of identity. A sensitive delineator of immigrant experience of assimilation and acculturation, she seems to suggest to the immigrants of the world that to carry on with their cultural past can have a negative effect on their acculturation process. In her view, they must realize that in order to lead a convenient life they will have to shed the whole lot of racial, ethnic, and cultural baggage. Like Rushdie, she lays stress on the positive and offers an “exuberant vision of the possibilities of multiethnic harmony.”² Her vision is reflected in her assertion “Others who write stories of migration often talk of arrival at a new place as a loss, the loss of communal memory and the erosion of an original culture. I want to talk of arrival as gain”³ She views the whole process of immigration as an ongoing journey of transformation into the host culture. She says: “I see ‘diasporality’ as a scale and expatriate or exilic figures and postcolonialists at the other... Several of my characters fail to move from expatriate to immigrant in the ‘diasporality’ sense.”⁴ She is of the opinion that the solution of the problem of identity and the issue of ‘otherness’, lies in the reconciliation of identity which can be acquired through the adoption of a secure Americanness. She depicts the characters and their pathetic dilemmatic state who remain swinging between two worlds and two identities. She is highly critical of the ‘us’ verses ‘them’ mentality: “But in this decade of continual, large-scale diasporas, it is imperative that we come to some agreement about who ‘we’ are, and what our goals are for the nation, now that our community includes people of many races, ethnicities, languages, and religions.” She strongly feels that the immigrants must show an avowed concern and a sense of belonging to the country of their adoption. Her focus is on the startling ability of the immigrants to transform their adoptive country while they are being transformed by it. Her much discussed protagonist Jasmine is a case in point. She may be taken as a model immigrant who survives the oddities of displacement and disaster through her gradual transformation into an American. In an interview Bharati Mukherjee candidly admits “when we uproot ourselves from those countries and come here, either by choice or out of necessity, we suddenly must absorb two hundred years of American History and learn to adapt to American society.... I attempt to illustrate this in my novels and short stories. My aim is to expose Americans to the energetic voices of new settlers in this

Contours & Nuances of Research and Research Methodology / 904

Chapter in Edited Book – I (D)

country.”⁵ It is this resolution that has won wide applause for her. Bob Shacochis states that “Bharati Mukherjee has a genius for kidnapping our cultures then returning it to us, with a ruby in its ear, cardamom on its breath, gold threads of syncretism, woven through its imagination.”⁶

Mukherjee has always seen her migration to America as “a movement away from the aloofness of expatriation, to the exuberance of immigration.”⁷ It is this “exuberance” of her immigrant sensibility which constitutes the framework of her writing. She asserts that “in an age of diasporas one’s biological identity (parentage caste and creed) may not be one’s real identity as emigration brings changes, physical and psychological both. Her writings contain the idea of split between desire and reason, dependent security and autonomy, social and psychic identity.”⁸ She attempts to show how this split can be dissolved into a holistic state of self-recognition.

Thus, it is perceptible that her women do not have a strong foothold, but they seem to float in the ebullient cultural dimensions of the new country in which they find themselves. Through this experience of dual image of conforming and not conforming to the new world rules, the women gain their strength. They take risks they wouldn’t have taken in their old, comfortable worlds to solve their problems. As they change citizenship, they are reborn. All this is a process of “refashioning” their identity and going further into the new cultural implications of their adopted land: “Their displacement, alienation and search for the self constitute their quest for the institutions: ‘home sweet home’ and marriage that draws strength in their immigrant protagonists have a quest for identity in their immigrant experience and move in the Yeatsian gyre of time to (re)construct and provide an organic unity to their life.”⁹

References:

- Brinda Bose. “A Question of Identity: Where Gender, Race, and America Meet in Bharati Mukherjee.” *Bharati Mukherjee: Critical Perspectives*. Ed. Emmanuel S. Nelson. New York: Garland, 1993. pp.47-49.
- Helena Grice. “Who speaks for us?” Bharati Mukherjee’s fiction and the politics of immigration. *Comparative American Studies*, An International Journal, Vol.1(1), 2003, pp.81-96.
- Mukherjee, B. (1997a) *American Dreamer*, http://www.mojones.com/mother_jones/JF97/mukherjee.html. 1-2.
- Tina Chen and S.X. Goudie. “Holders of the Word: An Interview with Bharati Mukherjee.” *Jouvert: A Journal of Postcolonial Studies* 1.1 (1997): pp. 13-14.

Contours & Nuances of Research and Research Methodology / 905