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**A Critical Study on the Identity Dilemma of Jasmine by Bharati  
Mukherjee's *Jasmine***

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## ABSTRACT:

Migration is a journey which can be described no longer solely as a bodily transplantation; it is a quest to get adopted and to be adapted. This paper endeavors to deliver out the identification and transformation attained by means of Jasmine, the central persona in Bharati Mukherjee's novel *Jasmine* (1989) via the manner of migration and assimilation. The exchange in identification related through transformation will become indispensable for the protagonist to live to tell the tale in an alien land.

**KEYWORDS:** Migration, Transformation, Survival, Identity and community.

## Introduction

Bharati Mukherjee is a versatile creator whose innovative sensibility manifests characters, who are pushed to pass via confronting difficulties of transplantation and assimilation as the surviving aids. Mukherjee herself used to be a migrant who lived in numerous cultural societies and this ride prompted her to fictionalize the migratory ride in the most compelling way. Her existence in India, Canada and the United States approved her to render the actual photo of migrants as a hint of her experiences. She recounts her very own works as “stories of damaged identities and discarded languages” (Darkness,3) with characters having “the will to bond to a new community” (Darkness11). She estimates the identification transition skilled by means of herself in her writings, I have joined imaginative forces with an nameless pushed underclass of semi-assimilated Indians with a sentimental attachment to a far away homeland, however no wish for everlasting return ... Instead of seeing my Indianess as a fragile identification to be preserved in opposition to obliteration (or, worse, a “visible” disfigurement to be hidden) I see it now as a set of fluid identities to be celebrated (Darkness 3).

The novel *Jasmine* offers the adventurous lifestyles of the protagonist Jasmine, a female from the village of Hasnapur, who migrates to America and later encounters identification transmutations in her pastime to alter with her environment which makes her a sturdy woman, the one who wins over her destiny. The narrator Jasmine takes her reader to extraordinary time shifts.

The novel is a weaving collectively of the current scenario and previous recollections which in flip well-known how the transferring of her a couple of identities. Her preliminary exchange in identification befalls after her marriage to Prakash, who adjustments her title from Jyoti to Jasmine, “Jyoti, Jasmine: I



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shuttled between identities” (Jasmine77). The previous is by no means dispatched, “My lifestyles earlier than Prakash, the lady I had been, the village, had been like a dream from every other life” (Jasmine 91). Following the dying of her husband, Jasmine decides to immigrate to America to commit Sati in the University campus the place her husband used to be dreaming to go. This confers her exchange from a mere village woman to the one who is decided to fulfill her husband’s dream. Her thinking exhibits how typical she was once earlier than migration uprooted her life, “Prakash had taken Jyoti and created Jasmine, and Jasmine would entire the mission of Prakash” (Jasmine 97).

The agony in her thought regarding the ride is pleasant mirrored in her words, We are outcasts and deportees, abnormal pilgrims travelling outlandish shrines, touchdown at the stop of tarmacs, ferried in historical military vans the place we are roughly dealt with and taken to roped-off corners of ready rooms the place surly, barely wakened customs guards look ahead to their bribe. We are dressed in shreds of countrywide costumes, out of season, the wilted plumage of intercontinental vagabondage. We ask solely one thing: to be allowed to land; to skip through; to continue. We sneak at the large departure extensive one the travelers use. Our cities are there; too, our locations are so close, however no longer yet, now not so directly. We need to sneak in; land through night time in little-used strips ... What country? What continent? We bypass via wars, via plagues. I am hungry for news; however the discarded papers are in characters which I can't read. (Jasmine 101)

After her touchdown in America, Jasmine was once brutally raped by means of Half Face however she used to be no longer inclined to capitulate earlier than fate. She burns her husband’s go well with in the hotel, which can be counted as an act which displays her constraint closer to hook up traditions. Vadhera’s isolation to merge in the new land used to be in distinction to Jasmine’s urge to impervious her place. She was once now not inclined to confine herself in the Indian ghetto the place she is discerned as a younger widow, “In this condominium of artificially maintained Indianess, I from the entirety desired to distance myself from the whole thing Indian, the entirety Jyoti-like. To them, I used to be a widow who has to exhibit an ideal modesty of look and attitude” (Jasmine145). The protagonist Jasmine is making an attempt to pass on which sparks her assimilation. For her, Vadhera “had sealed his coronary heart when he’d left home. His actual existence was once in an unlivable land throughout oceans. He used to be a ghost, placing on” (Jasmine 153). She is renamed as Jazzy by using Lillian Gordon, who teaches her the approaches of American life. For Jasmine, Lillian “Was a facilitator who made feasible the lives of absolute ordinariness



that we ached for” (131). Lillian turns into a protector of unlawful immigrants.

Jasmine good points the subsequent identification when Taylor and Wylie open a new segment of lifestyles earlier than her. She was once a caregiver for their adopted toddler Duff. For her “Duff was once my child; Taylor and Wylie had been my parents, my teachers, my family” (Jasmine, 165). Taylor assigns her the new title Jase, the marking of her new identity, “Jyoti was once now a sati-goddess; she had burned herself in a trash-can-funeral pyre at the back of a boarded-up resort in Florida. Jasmine lived for the future for Vijn & Wife. Jase went to films and lived for today” (176). Even though she is assigned new names, her former identities are now not absolutely erased. The shift between previous and present, the non-stop psychological journey of the thought brings out the internal combat skilled by way of the protagonist in the midst of her different identities. When her bodily identities are altered the psychological thinking is additionally flowing alongside with it, the love I felt for Taylor that first day had nothing to do with sex. I fell in love with his world, its ease, and its careless self belief and swish self-absorption. I desired to emerge as the man or woman they thinking they saw: humorous, intelligent, refined, and affectionate. Note illegal, now not a murderer, no longer widowed, raped, destitute, and fearful. (Jasmine171)Jasmine is given the new title Jane’ through Bud, the banker in Iowa, which indicates almost a completion of her Americanization. She carefully identifies herself with their Vietnamese adopted son Du, “Once upon a time, like me, he was once anyone else. We have been many selves. We’ve survived hideous times” (Jasmine 214).

Being for the existing is what she tries to do, “Jyoti of Hasnapur was once no longer Jasmine, Duff’s day mummy and Taylor and Wylie’s au pair in Manhattan; that Jasmine isn’t this Jane Ripplemeyer” (Jasmine 127). For her “Experience ought to be forgotten, or else it will kill” (Jasmine 33).Jasmine acknowledges her more than one identities by using announcing “I have had a husband for every of the girls I have been, Prakash for Jasmine, Taylor for Jase, Bud for Jane and Half-Face for Kali” (Jasmine 197).The sexual freedom printed via the protagonist displays the breaking up with standard codes. She describes her selection to be part of Taylor I’m now not selecting men. I am caught between the promise of America and historical world dutifulness ... It isn’t guiltig that I feel, its relief. I recognize I have already stopped questioning of myself as Jane. Adventure, risk, transformation: the frontier is pushing indoors thru uncaulked windows. Watch me reposition the stars (Jasmine 240).Jasmine can't stay a steady life. She adopts and adapts in accordance to her situations. The experience of motion portrayed all through the novel tasks the necessity of alternate and transformation as the surviving aids for existence. In her experience



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Jasmine is assigned a variety of names- Jyoti, Jasmine, Jane, Jase, in the end renewing her as an unbiased lady who decides to stay with the man whom she loves. The freedom of desire that she made offers new definitions to her internal self- a superb fighter and survivor.

Jasmine articulates her wonderful identities at some point of the novel in which she herself defines the modifications occurred to her each in bodily and psychological levels. There is no constancy, as the protagonist is carried thru a range of area dimensions, there occurs an incarnation of her innate self, which in a way displays her multiplicity of consciousness. Jasmine fights in opposition to each and every project in her quest to live. There is usually an ardour for life, an urge to cross on. The feeling of displacement is overcome by means of the want to settle down by means of taking pictures the present. The novel can be considered as a saga of hostilities for living, which grew to become a mere village lady to a sturdy and unbiased Americanized woman. In Jasmine, Mukherjee has consequently created a unique heroine, who taught the world to overcome the hurdles of life, to survive, to live. There is no doubt that the protagonist and her creator will stay always in the idea of each reader which displays the literary exuberance of the incredible creator Bharati Mukherjee.



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