

Multicultural Ethos in Lahiri's *Unaccustomed Earth*

Abstract

This research work explores present assimilation, acculturation and difference of cultural communities in postcolonial period is Jhumpa Lahiri's unaccustomed Earth. Many third world inhabitants migrate. They cannot express sentiment and culture. It takes way time. This gap is fulfilled by acculturation through different festivals. For this purpose, theoretical concepts of Paul Laure, Brian Berry, David Miller and so on are used as methodology for analysis and explication. The major findings of this research are tolerance and accommodation.

Keywords :multiculture ethos, multiculturalism, acculturation, accommodation, culture.

The research work explores immigrant's present experience in Jhumpa Lahiri's *Unaccustomed Earth*. It examines the gap between one generation to another in different culture. This research finds how it accommodates with new life or culture, moreover, it focuses South Asian immigrant in America. It also concerns and contrast Hindu and Christian beliefs. Thus, this research cover the advanced idea in respect of the Asian immigrants in the western communities.

Lahiri has highlighted globalization the ongoing process with two main parts. In the every section, Lahiri draws the character of recognized the tenuousness of the future plans. Similarly, a married woman is also dreadful of her children in an alien place. The married woman, Ruma, has been keenly aware with that newness in western communities. In the then period, the western and non-western should accommodate with their culture.

Lahiri's *Unaccustomed Earth*, in its early stories, echoes the background of the culture. Lahiri seems to retract even further in to her safe space regarding character. A discourse of Lahiri's work must be entitled by a mention of the type of writing about the immigrant experiences, more specifically the lives of first generation Bengali and

their isolated children of the US. This sort of thing draws mixed responses. This novel's protagonist Ruma, a central character, an American of Indian descent plays host to a visit from her father.

This fiction originated from Bengali characters and their children assimilate culture of United States as a land of opportunity, freedom and justice. Many of the stories in *Unaccustomed Earth* have effortless insight into character's thoughts and actions. At the first glance, the book's title appears to be about a shift to a foreign country. But reading the stories one realizes that it can refer to many other action or experiences that bring a sense of dislocation with them. It means moving to a new house shortly after the death of a beloved parent. For example, and trying to think of the places as home despite knowing that the deceased person has never even seen it.

In the title story, a woman nervously awaits a visit by her widower father with whom she has rarely been along in the past. In only goodness, a rehabilitated alcoholic, estranged from his family, attempts to return to the fold by getting in touch with his elder sister.

The tentative interaction between these sets of people shows us how circumstances can land even the intimate relationship into territory. This is also case in the intriguing. A choice of accommodation in which a man named Amit travels with his American wife Megan to the mountain town where he once goes to school, to attend the wedding of an old friend.

The book ends on strong note with the elegiac three chapter Hema and Kaushik which bring together many of Lahiri's ideas about culture that have been set adrift. One of the central character, is a photo journalist who travels around the world but for whom *Unaccustomed Earth* leads similar ground. In the story Hell-Heaven,

Usha, looking back on her Boston child, conjures of the socio-cultural alienation that burdened her mother, a woman who were The red and white Bengali married woman

In the *Unaccustomed Earth* by presenting problem in culture, language, literature, folk lore, lifestyle, Lahiri's creates a tension between migration in itself and their concept holder globalization'. Lahiri includes the families from global world :the US and Indian sub continent. In the pace of time, the conflict between culture and theoretical representation of experiences in the material age.

In this novel many scholars have views, analyzed critiqued and the underling message of different characters, context, and message. Amongthem one is Ben Babcock. He views the novel in the Indian context in the western different human faculty.

He projects different about the problem of adjusting the culture of the US Ben Babcock also adds some criticism on the novel. He adds that Lahiri creates a timeless family that straddle the culture divided between America and India. She captures the conflict of growing up as one tries to balance one's heritage and culture of one's generation.

The added commentary also echoes the problem of assimilation what the narration of the novel projects us. The projection of novel especially highlights on the adjustment to the young children to be westernized is challenged task. The task of learning dual culture procedure leads the incomplete life of the character.

Similarly, Lahiri manages to catch the images of uncomfortable human interaction in the form of story. She has presented as her experiences in the novel. Though she is the post colonial immigrant author, as she narrates a general term of

culture to be a certain bonding of mother, daughter and sister brother to know about the previous origin reading this, W. Diana writes down in her review;

Lahiri is a treasure. I picked up this collection of immigrant experiences because she was from outside of the US. These stories all involve Indian families that have moved to the US and are struggling to adjust. Often their tension with their children, who only want to fit with America. (9)

In this way, the parents are also worried about their children. They want their children to study well. But because of material lacks, their children are in flux.

Young children's problems are analyzed by different academic figures. In the meantime theoretical perspective called globalization.

Catherine Random puts her idea about different aspects of the society. She writes

just as the relationship between chiefs and Taubate is another variant on politics as usual. Our detectives philandering husband his preserve stable marriages. To do this, the detectives like the novelist creates fiction are both credible and thoroughly enjoyable reading. (68)

Rendone shows a gift for world inclusionary treatment in the human kingdom.

Human's culture practices are bicultural, interactive and power relationship in her idea. She narrates the bond with another Indian woman. Rendone draws a tension

between oppositional writing of tradition. It is with the married woman. The woman is not only ever green. They can be a widow but a widow can also paint her life as

Hema tries with western tradition and culture. So as tendon satires in this fiction, she find as a satirical fiction

Mandira Sen states similarly Ruma offers to take Sangeeta, but in the beginning his father refuses. So in this context at the last he suffers a lot why a Non-western runs away from modernity an economic in this concern, Sen Writes;

Lahiri paints a picture of a woman utterly distraught who, smashes a vase over herself and as flowers scatter over her head and water drips down her face, she cuts herself above the nick with the shared of glass. Finally, she crawls into a closet and begins to hit her with a policeman summoned by the obsession, and isolation, she refuses to ask for help, perhaps because she has not informed her family that she has dropped out of graduate school at Harvard Asian families would see this as unacceptable failure akin to what Ruhul has done. She seems to have lost touch with her old friends. (29)

The Indian immigrants in the western countries go for material success at the beginning. But it seems a haphazard decision of a man they do not decide their family. Sen captures the feeling, emotion and suffering of a younger married woman. She plans to cover Lahiri writing obsessively. In this narrative the fire, violence and failure in the first generation reflects to their native land at maximum level. Rome's father and depressed mind of Snag's father adores the pointing. The natural beauty is arranged away. The male first generations trap in anxiety for their future though they are upper class.

In this same way, other critics in the twenty-first century focus on multicultural environment. In this context Gerry M. Madaazo Jr writes:

A multicultural curriculum results in respect for diversity flowing from knowledge. With that respect decision making, problem solving, social

and political skill necessary for participation in a culturally diverse society. Teacher can help students develop the decision making, problem solving, social and political skills necessary for participation in a culturally diverse society.(22)

Most of the scholars' together multiculturalism into education in literature. It is in interdisciplinary strategy. Although many people recognize that need to address different view point, some fear that without an agreed upon culture position, the nation will become unrest. We should use both cooperative and individual learning in different section. The feelings of coexistences encourage, enthusiasm, equality gives the certain to the life.

Though many scholars and critics have analyzed this novel. But the research shows cultural perspectives rather than theoretical framework. Multicultural ethos has been taken in this novel for immigrants. Multicultural is some now multiculturalism. In this regards, there are different cultural specialists. They have argued differently:

Multiculturalism focused on access and integration; but these are not the many issues of globalization and the immigration it has generated. The issue there is legitimization. What her one is and is seen and received as, legal, legitimate, fully a citizen. The issue of multiculturalism was identity; who are we and who am I? The issue of immigration is integration and separation; of what are we, and am I wish I wish to discuss, and the new structures of inequality shaping this particular moment. (23)

Raymond William views:

Globalization involves increasing multi directional economic, social, cultural, and political connection across the world our awareness of them. A consequence of the dynamism of the institution of modernity and time space compression, globalization is implicated in the global production of the local and localization of the global. (40)

In particular that which is considered to be local is produced with in and by globalizing discourses, including corporate marketing strategies that orient themselves to differentiated local markets.

The whole world is divided into mainly into two part son the base direction; western and non-western. The concept of values with in community two worlds is variable. It is based on functions. Judgments of cultural value in modern and postmodern continue to have the merit of generosity. It takes towards the discrepant and after different social gaps. Williams mostly focuses on the concept of community in cultural studies. He resolves the problem of forms of unity and identity. In under to move beyond the limitation of technology, William adopt the utilitarian and communitarians valueLanguage, transcending and ethics political rather then logical.

Although critics and reviews have analyzed this novel from different perspectives. This research focus on multicultural ethos. Hybridity and identities are related with different local and global transnational Network. The concept of Diaspora heredity globalization comes in to the multiculturalism in

This regard Jean FranciesLyatord also puts through media. He gives the meaning of in the gapes of generation credization and hybridists comes. But in this regard Chris Barker writes:

Creolization stresses language as cultural practices over and against the abstraction of Grammar or any notion of correct language user here, dialogue with the value and customs of the Allow traditional to be transformed into the midwives of the new so that the meaning of the are change the fresh ones brought into being. At the same times neither the colonial nor The Colonized culture and language can not be presented in pure form nor can they be separated FromEachOther. But also the very idea of centre and married as being anything other thenRepresentational effects. (148)

The first is built around the concept of language and cultures. The problematic of uncommon suability falls to postulate a systematic framework to behave. This understanding recalls the argument, dynamic and binding. The tension between the values of singularity and the universally combined culture. The intervention of language and it reflects the discourse a linkage between sentences and culture. It speaks of the naturalization of present inherent in the comparable concepts of totalizing judgment. It indicates both political and cultural usefulness. This structures of formal equality passes to beyond authority of speakers. In this culture, Edward Said oriental's has been commented, regarding culture many have reviewed. In this concern, Lisa writes:

This process of Orientals by oriental is what I will be terming asreorientalfor the propose of this article, which is the same relationship of the powerful speaking for and representing the other, who is all but consigned to the sabalthernism. In re-orientalism we have

the curious of the insider and outsider where the representing power can be simultaneously self and other. (572)

As Said speaks in the orientalism, Gayatri Spivak on the subalternity so as Lau present his view on Diasporas culture. How the multicultural at can integrate in the world is the seen. In this time, killing enmity and other violence occurs in the lake of accepting each other. We can connect by accepting the ethnographic and empirical perspectives nobody should be boycotted from mainstream power. So, how culture and society are integrated but it is in crisis in the Diaspora. Some one is in alienation. The tantalization should be addressed. The flexibility should be adopted in this twenty first century.

David Miller raised variation of multiculturalism in different continent. In different tradition, he talks he different political, social and cultural. In democracy countries in this twenty one first century the social and economic and promotion should be included in the main stream part of the nation. He notes;

Social solidarity in plural societies is contingent on redefining who we are a shift from a fictive ethnic identity. The diverse experiences of the settler societies provide no guarantees of success but do suggest more and less promising strategies. Successful economic and integration, at least by the second generation, is undoubtedly a major ingredient. And successful economic integration is more likely with a proactive policy of recruiting immigrants with a high probability of success in the labor market. Diversity the flow to include migrants who are less likely to join the ranks of the socially excluded. (354)

As many have argued, his many require multicultural policies that provided protection had support to cultural minorities. A social democratic countries have not disappeared the relation of ethics of polities too attach the nationality. In the multicultural pluralist nation attitudes to the we fare state appear to be slowly shifting away from hypostatic. At the same times immigrants are expected to make adjustments to fit and with the cultural norms of their host country. Inclusive national identities are a resource that can be used to support welfare policies. Political identity becomes more specific and based on multiculturalism, ethnicity identity.

The key meaning of cultural studies can be found in different area of politics society and anthropology. The complexity of community thus relates the different interaction of the tendencies originally different from the historical development. The community can be the network of society. For these key words like consumer, consensus politics, country, convention, criticism, creative folk cultural can be taken. The research elaborates different components and attaches the social feelings. So, Lahiri notices:

Country has different two meaning in modern English broadly a native land and the rural or agriculture parts of it. The word is historical very curious, sense it derives from the feminine adjective contract against in the phrase contrite terra meaning land lying opposite, over against or facing. In it's earliest separate meaning it was a tract of land spread out before an observer contract passed in to English thought of centre and countries. It had the seen of natives land from 1526 translated part of a far, 5; 14 as tilde it in the cite and in the country. (81)

In this compare to West, non-west, is a country so we can trace, South Asian immigrant. As other married woman on the behalf of man as other, in this approach they they are always secondary. The secondary always feeling status and arguments is exploited but in multiculturalism, we find the equity narrate the events:

As many have argued, this may require multicultural policies that provide protection and support to cultural minorities, weather by granting them exemptions resources or granting them symbolic recognition in the public realm. (323)

IhabHasson, the psychological interpreter intently connection naturalism, colonialism and multiculturalism. Immigrant is rapidly growing. In this time Hasan believes in the equal treatment of western to non-western people. Hasson narrates:

He write multiculturalism may be the child of decolonization from with in or from without but revolutions have been known eat their children. Put more equably. It is the complex fact the phrase, interestingly enough is Henry James is about American in the last country, to lives multicultural and still maintain personal moral and intellectual poise, all the more of so when personhood, personality even a personal name are a challenged in favor of some human abstract called gender, class, race or most frequently cultural identity. (296)

One result is vast increase in the import of consumer and exchange of culture in the capitalistic modes multinational workers pay and discuss most at large scale in the social and economy of globalized capital rules. The west imports tension and conflict along with enormous value in examples:

Paradoxically, I have said multiculturalism can tend to separatism. As Georg Simmel perceived long ago groups and especially minorities which live in conflict often reject which fight on, would be blurred thus seeking wider recognition, without reinforces its isolation even as they yearn deeper still, for acceptance. (251)

Culture is one of the two or three most complicated words in the English language. This is no partly because of its intricate historical development, in several European languages, but mainly because it has new ideas to be used for important concepts in several distinct intellectual disciplines and in several distinct and incompatible systems of thought.

As Lau explains in the lower case of culture 'l' refers immigrant's lower class and upper case 'L' shows elite class culture. Some of these meanings eventually separated, those still with all these differences have come into play powerfully" (36). Multiculturalism is a many splintered thing. With occasional overlapping in the derived nouns, this inhabit developed though cults, L to cult; culture took on the main meaning of cultivation or tending, including as in Cicero, cultureanima though with subsidiary medieval meaning of honors and worship. The branchforms of culture were country, of which has since developed its own specialized meaning, and later culture, which by had passed in to English. The primary meaning was then in husbandry, the tending of natural growth. (87)

All these differences have come in to play powerfully. Multiculturalism is a many splintered thing. With multiple transitory and contested meaning, the conflict resists straight forward definition. In both its interpretation and its effects, it frustrates even as it seeks to pacify to complicate matters. It narrates:

The situational is individual from an impoverished migrant grope is not loss paradoxically no loss complex. The more developing his or her counters of origin, the more he or she will tend to bristle in his or her developed adopted land. Where hunger and deprivation menace existence, the economic motive will courses prevail; beyond that point, dignity, self stream, and the need for transcendence yes, immaterial motives all. Yes he or she knows of the born that the very fact of their displacement implies of a judgments of their orgies.(291)

The idea of multiculturalism in this interpretation, seeks to mask characteristic American failures to insure real economic and social equality though a from of what fault of US society for both a suffocating political correctness. For a discernible and discrediting mis-match between the wanted American idea and the lived western realities. In this concern, multiculturalism reveals:

Mark Gibson and Alec mchoul also claims role of understanding ethos of culture so he writes appudaria distinguishes between the two main senses of disciplinarity care cultivation habits and field. Method subject matter (1996: 30).Appadurai then turns towards the first and more traditional sense of discipline as a site to be won by the new cohort of persons from diverse backgrounds. (29)

They highlight post Kantian self with interdisciplinary. A discipline's status that place cultural status refusing theory draws cultivation of incompleteness. The literary history offers fashionable idea to narrative the all discipline into the same. It offers the diversity into an union. It gives an impulse from its practical behavior of life this

research discovers multicultural ethos in Lahiri's novel. Brian Berry draws an idea to include all communities. He points out:

Cultures are not moral entities to which we can owe obligations of fairness. Insisting that we should be fair to cultures merely as cultures is like insisting that we should be fair to paintings or to languages or to . . . it is not cultures that will be the ultimate objects our concern. (101)

In this excerpt, Berry projects all cultures are rooted from the same. We can get ourselves from the same. We can not undermine anyone. We should acknowledge every community.

It highlights to connect aesthetic of opposition that organizes more complex network of differentiations of single or multicultural cultural cases. The postcolonial period, it conceptualizes and Lahiri's presents in her novel. In this period, with different attitude belief and universal moral code Lahiri connects connects all in one. So, she attempts to bind all audience in one. In this period, she notifies everyone. She relates each other culturally. So, in this research Lahiri's *sunaccustomed Earth*, Lahiri writes:

Even Mrs. Bagchi mentioned the idea. But they pointed out that Ruma hadn't been raised with that sense of duty. She led her own life, had made her own decisions, married an American boy. He didn't expect her to take him in, and really, he couldn't blame her. For what had he done, when his own father was dying, when his mother was left behind. By then Ruma and Rumi were teenagers. There was no question of his moving the family back to India, and also no question

of his eighteen years old widowed mother moving to pennsylvania.

(29)

Culturally and socially speaking, the problem of representation has always been one which has plagued this region, from the regional scale to the neighbor. The Indian's neighbours have feared the cultural dominance from various, subgroups and communities, Mrs. Bagchi tried to help the widow, the mother of Ruma. But the issue of Indian cultural in the beginning did not allow her. Therefore, they moved to penny Sylvania.

The isolation of living in American suburb for immigrants married woman makes difficult. But he enjoyed solitude with her children. No groups in the beginning but day by day it proves their positionality. In the multinational way, different communities try to realize and sympathize for her inevitably, Lahiri highlight in the immigrant experiences in different religious institution. She comments:

First, to Akash's delight, they watched the footage of the swimming class, and then he howed videos of Europe: frescoes in churches pigeons flying, the backs a people's heads. Most of the images were captured through the window of the tour bus, as a guide explained things about the mountains, they were passing. He had always been careful to keep Mrs. Bagchi out of the frame, but as he watched the video enlarged on his daughter's tele-vision, he realized there were traces throughout-there was Mrs. Bagchi's arm resting on the open window of the bus, there was her blue leather handbag on a bench. (39)

The difficulties concern our relations with isolation, failed marriage, violence etc. our sense of the meaninglessness and mental health work too little because the emotional

response are culturally and biologically suppressed. It is in this sense of question of representation, is wholly deprivation of cultural identity. For this we should have class, religions, dignity and other primary sources. For this perspective, we can adopt many new system to forward our personality. The every colour becomes fade for a married woman. For this we should acknowledge the voice of widow in the foreign countries in other community. This multiculturalthis help to understand and get the reality. The non-western character is biased in western parts. The gap in the generation brings the transnational in the culture, society and tounge. They make difficulties to make friendship. For this Lahiri narrates:

Like his wife Ruma was now alone in this new place, over whelmed, without friends, earing for a young child, all of it reminding him, too much, of the early years of his marriage, the years for which is wife had never forgiven him. He had always assumed Ruma's life would be different. She'd worked for as long as he could remember. Even in high school, in spite of his and his wife's protests, she'd insisted, in the summers, on working as a busgirl at a local restaurant, the sort of work their relatives in India would have found disgraceful for a girl of her class and education. (40)

The Americans approach to multiculturalism as it functions on different principles and have produced different results. Culture as an independent but an abstract process or product of such process. It is an opportunity to tell Ruma. It is more difficult than he has thought being in his daughter's home. Ruma is different. All her life. The existence of different character in Lahiri's mixes with known to unknown place,

person and cultures. It makes a man in alienation, dislocation. In this regard, character like Pranab, Deborah visualizes:

PranabKakutought Deborah to say khubbhalo and aachha and to pick up certain foods with her fingers instead of with a fork. Sometimes they ended of feeding each other. Allowing their fingers to linger in each others mouth, causing my parents to look down at their plates and wait for the moment of pass. At larger gatherings, they kissed and held hands in front of everyone, and when they were out of earshot my mother would talk to the other Bengali women. He used to be so different. (68)

Pranab was a fellow Bengali from Culcutta who washed up on the barren shores of his parents' social life in the early seventies. He wondered with his friends in western parts. So, it is clear that his mother did not pay attention towards him. He becomes a naughty but his father also does not pay attention towards him. In this time, they are hurry towards economy rather than baby caring, culture and companionship. In a span of time, Pranab gets trapped with western into gambling. So, how to reform is the considerable to this parents. In this time, they start to accumulate their child, normalize him. His father brings their child, normalize him.

Pranab'sfather brings according to his desire, happiness. After marriage, his mother only becomes happy after going to America. In this time, the family shows the reality of culture and companionship the new culture may be unfeasible to men who travels from one place to another, one culture to another. But social and culture institution gives indirect compulsion to accept. Marriage, sex and child care is the

questionable in the time of changing, the space. For this Lahiri's narrates the pain. She explains:

PranabKaku's present were horrified by the thought of their only son marrying An American women, and a few weeks later Chakraborty telling my father that they could not possible bless such a marriage, what it was out of the question, that if PranabKaku dared to marry deborahhe would no longe acknowledge him as a soon. Then his wife got on the phone, asking to speak to my mother and attacked her as if they were intimate, blaming my mother for allowing the affair to develop. (71)

It is necessary, in speaking of culture that multicultural ethos is used to distinguish between 'human and material development Culturally, as so often in this period, it observer social, culture institutions. To analyze the marriage, it is vague and large part of life. After and before, if there is a great difference between life. The question of life is also determined by place, community and acknowledgment of the life. We should find, its meaning and civilized behavior.

The life should be engaged the good pattern in the certain rationale, empirical way of whole life. Thus it says that how the married woman spends her life, she narrates. She focuses on the experience of foreign culture. As the culture she also writes about consumer. She describes in the novel that the immigrant woman who has no bearing capacity should accommodate. So, Lahiri puts her idea. She views:

When she learned that Amit and Megan had gotten married, she sent them candlesticks from Tiffany's. And when the girls were born, expensive gifts arrived. European dresses and casemere blankets for

their strollers. These had been no phone call from her to tell after, she was getting mimed, only the invitation. And after all these years. Amit felt both quietly elated and solicitous as contact from Pam and the Bordens has always made him feel causing him to set aside whatever it was that he was doing and pay them his full attention. (100)

American also accepts European mechanism Amit including his friends forwards foreign rights. She seems full aware of their admiration, and limits. The Bordens was fortnight people. Still, he refused to forward the cultural combination in the \western countries in this extract what the boy and girl with married woman contact the full attention. The full attachment. This extracted shows full attraction. An this time, we felicate.

The woman who worshipped in the temple in the non-western had different attitude and structure rather than western. In this culture, the Hindu woman was surprised of Christian style. But she accommodates the culture while residing. In this concern, Lahiri glimpses and motivates the Felicia with Ruma in the novel. Lahiri writes:

As their wine and water glasses were filled and a Salman terrine was served, Felicia talked to Amit about her and Jared's wedding plans she was a petite woman her girlish figure encased in a high-necked beige sleeveless dress. Her features, though pleasant, seemed too small for her face, as if yet to fill it up properly, the distance between the bottom of her nose and her top lip distracting. She spoke in a tired way, each word weighted down. They were in the process of deciding on a venue, Felicia said, and weren't sure of the number of guest. (111)

The planned life in the post-colonial period in western spends by consuming materials. The western modernity development has been primarily to the planning and attempted control of markets which is inherent in large scale. Consuming as a predominant was the creation of such manufactures and their agents. It is appropriate in collectivity but every cultural group cannot accept. The politics of consumer society, production gives a criticism to uplift the relevant distinction in the Christian/western community. We should acknowledge from other perspective too. Within the light of economy and capitalism, most people plan to travel not to preserve their culture but for expansion. In this case new culture with hybridity comes as new formation. S/he in the novel but a married woman cares all about the surrounding. Their activities are included to perform in the constellation of variations. So, Lahiri draws:

It was a sound he had forgotten, one that had haunted him and kept him awake his first nights in a Langford dormitory, at the end of another August when he was fifteen years old. All the incoming students heard it as they slept in their new rooms, in their strange beds, missing their, homes; they were told at their first assembly that the frogs were calling for their mates, defending their territory by the water's edge before burying themselves under mud for the winter. The deafening thrum spoke to Amit tonight as it had then, of everything in the world that teemed beyond his vision, that was beyond his grasp.

(117)

Traditionally, the resources required for cultural resistance have been located in some measure outside of the dominating culture. However, when western target for

resistance, there is virtually no aspect of contemporary culture that can be said to be external to it. If resistance is taking place it is taking place within commonality cultures. It is not strategy of consumer but exchanging from one nation to another at global level. It stakes is to understand of youth but the place of culture. Culture is matter less of locations with roots.

Sudha, a girl in the university, her mother was worried about her life. They were in the foreign country to build up the career. One side her father was businessman. He was engaged in money but mother to engage to house holding work. In this time, the married woman kind in the foreign was also in the bound to think. But they can expand their life. The media or social they can expand their life. The media or social institution can broaden in the freedom. But the non western. Woman was not so. Most of the non-western think about their lineage. So, Lahiri's novel represent their experience. Her mother's ideas was expressed media at keeps as follows:

She explained that LSE had one of the best programs in developmental economics, that she was thinking of doing NGO works, eventually. But Rahal didn't seem to be listening, and she was annoyed with him, with herself, really, for agreeing to go out so late the night. "You want a six-pack" she asked when they got to the liquor store. "I'd prefer a case". In the past she had paid for things without a second thought, but she was aware, now, that he did not reach for his wallet. "And a bottle of vodka, too," he added. "Vodka".(133)

The critical awareness displayed by Americans was centered on question of form and production context, based on their greater understanding of business of television. In

this context, watching television forms a symbolic resource for the construction of cultural identity, just as audiences draw from their own sedimental cultural identities and cultural competencies to decode programmes in their own specific ways.

The reasonable person only can not do. Their assistant can be an experienced. A role model can be presented through different media. Other should be prioritized because, on the base of gender, class, culture, caste, colour etc. We should not discriminate. The production can be verified. It is an outcome of a man like Baengalies. So, Lahiri presents:

They lived in fear of the day someone they knew would see their son weighting sacks of dirty clothes on a scale. Other Bengalis gossiped about him and prayed their own children would not rain their lives in the same way. And so he become what all present feared a blot a failure, someone who was not contributing to the grand circle of accomplishments Bengali children were making across the country, as surgeons or attorneys or scientists, or writing articles for the front page from The New York Times. (151)

From what Sudha could tell, he was living in the house as if it were simple another vacation. He stayed in her room. Previously, when he had avoided them. There was something bristling in him. Something about to explode. That energy was missing now. She no longer seems upset with capitalist modernity. Audiences are conceived of as active and knowledgeable producers of meaning not products of structures text. That is, how, in the over determined and chaotic play of audiences' come to be stabilized into those representations with which audiences identify and from which they

construct their identities. In other words, television forms a symbolic resources for the construction of cultural identity.

The non-western and western should also offer the status of nation and nature. The nature should be connected the culture. Because nature shapes culture at some extent. So, lahiri also add her idea. She puts:

Sang was kneeling on an oriental carpet, picking up the pieces of what appeared to have been a clear glass vase. She was shivering. Her hair was undone, hanging toward the floor, partly shielding her face. There was water everywhere, and the ruins of a bouquet of flowers, irises and tiger lilies and daffodils. She worked carefully with the glass, creating a pile of shards on the coffee table. There were petals in her hair and stuck to her face and neck, and plastered to the skin exposed above her black scoop--necked top, as if she had smeared them on herself like a cream.(214)

What determine whether growing ethno-racial diversity in the new immigrant societies of western generate a new ethno-racial political cleavage, similar to the western - non western divide in the United States The American experience strongly indicates that the outcome is contingent on the relative success of these nations at ensuring the full economic and political incorporation of these new minorities.

The festival and ceremony with increment of media realizes the broad meaning.

Lahiri gives a narration of combination of media and culture. So, she narrates:

I silt the type with my car key and lifted the flaps of of a few of the boxes. On contained old engineering books of my father's. Another had a dinner set wrapped in pages of The Times of India, plates, I had eaten

of for years but forgotten until now, with a pattern of small orange diamond around the rim. I found my enlarger, tongs, a set of trays, and old bottles of fixer for the darkroom I'd set up during my last year of high school. There were times my mother came down and kept me company, sitting quietly in the blackness as I struggled to load film onto the developing reel. (278)

In this way, Lahiri has presented the native India in the US. It has expanded its scope different scapes. According to different thinkers and scholars, different cultures from worldwide perspective can be accumulated in the smell of the same holmogones. The concept of homogeneity can be seen in this extract. From Africa to Asia, man in the US sit together to note shenew life. It is master plan for life by acknowledging the culture. Their culture diversity brings new in the life.

In the modern sense the civilization and collaboration in the economy with culture should be nationalized. The present status of narration should be inclusive. The notion of writer and audience should be acknowledge. In this time, the band in the system should narrate the functional in the open laboratory. So, Lahiri writes:

a few weeks before my college graduation my father called to say that he was selling our house, that he and chitra and the girls were moving to a more traditional one in a less isolated suburb of Boston. There were other Bangalis nearby and an Indian grocery in the town, things that were more important to chitra then the proximity of the ocean and modernist architecture had been for my mother. I would not be folloing my father to that new house; I had made plans to travel in South America after graduating. (292)

For a long time, people understand, watch and approach to great the waves, their thick skin to inverse career in the western modernity cum the capitalist modernity in the postcolonial period. The girls with ladies are polite, respectful of the fact that Chitra, Hema and Ruma the married woman share their feeling from variations. Someone from the perspective of mother, some view point of wife, someone in the widow. In this way, they present their life to describe the necessary part to acknowledge the sameness.

This research highlights ethos of culture, tolerance and humanitarian value among characters. Lahiri's depiction of familiar, private traumas and exchange of everything seems ordinary and in consequential. It is narrative of attachment and gets creative minority in the characters. It broadens new vision of each notion of spectrum in the life to strengthen the broad concept universally. This research has also noted the union, hold and not only economy but also on cultural bond in the immigrant as presented in the novel. It finds the suffering or discrepancies in the life of human especially in woman and children to share the suppressed desire openly with different other cultures. It marks them to be bonded or violated in the nation because human requires to identify his originality in each sign and place to draw an essential attachment. The South Asian immigrants accept other culture as they are treated.

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