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Trauma and the Trans-identity: A Critical Study of Bharati Mukherjee's *Jasmine*

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ABSTRACT

Bharati Mukherjee's novel *Jasmine* represents the protagonist Jasmine's traumatic experiences as an immigrant woman in a quest for identity in the United States of America. This research explores how trauma and trans-identity development interact in Bharati Mukherjee's novel *Jasmine*. Jasmine is a modern woman who undergoes psychological traumas and she attempts to capture multiple identity transformations in American society and the cultural perplexity. The article is mainly based on a content analysis method and it attempts to divulge the remarkable influence of trauma on establishing Jasmine's identity. It is a critical investigation on applying Cathy Caruth's trauma theory and the transnational identity theory of Homi K. Bhabha. The objectives of the research are: firstly, it aims to inspect the traumatizing factors of Jasmine's struggles of cultural dislocation and rebirth in America; and secondly how traumatizing experiences influence Jasmine's trans-identity formation. By applying Homi K. Bhabha's identity formation theory, this study tracks Jasmine's character development by investigating the trauma interacts with her need for freedom, self-acceptance, independence, rebirth, reincarnation and transformation. Her metamorphosis has focused from Jyoti to Prakash's Jasmine and from Jase to Jane Ripplemeyer in American cultural adaptation. By experiencing these incarnations, she rebuts the strictness of identity. However, this research also shows Jasmine's trans-identity development following her trauma. This problem is important because it is vital to comprehending the complex interplay between traumatic events and the formation of personal identity. Moreover, Jasmine's narrative arc is observed which shows the research outcomes of how trauma has a remarkable impact on her identity formation in America. This study accentuates the importance of understanding human resilience and reinvention in the face of hardship.

INTRODUCTION

Bharati Mukherjee's novel *Jasmine* is about the identity transformations of Jasmine who undergoes a metamorphosis of her life from Hasnapuri Jyoti to Prakash's Jasmine in America. This research aims to explore the impact of trauma on the identity formation in Bharati Mukherjee's novel *Jasmine*. This problem is remarkable because it is vital to comprehending the complex interplay between traumatic events and the formation of personal identity. It is significant to look at how trauma affects trans-identity development because trauma is common in modern postcolonial culture and has important effects on mental health and wellbeing. The aim of the study is to comprehend Jasmine's psyche and the intricacies of her lived experience by analyzing the causes of trauma, assessing how these affect her character development, as well as looking into how trauma shapes identity formation. The transnational identity of Jasmine has focused on Mukherjee in the perspectives of Asian-American discourse over the social dimension. It also signifies the motives of relocation and dislocation of migrant people. However, Mukherjee represents the colonial subjectivity, muted and assimilation of resistance, racism, sexism, essentialism, encouragement of appeasement to Western and neo-imperialist attitudes of the people. Mukherjee's *Jasmine* explores the voice of Jasmine, marginalized but her resourceful survival, her resistance to hegemonic ideas, textual authenticity tattered, and colonial sentiments. The immigrant people are harrowing and they face enduring rape, poverty, nostalgia, emotional restlessness, identity crisis. Jasmine experiences trauma and intense misery as a woman.

LITERATURE REVIEW

The literature review highlights the various themes and issues explored in Bharati Mukherjee's *Jasmine*, including cultural dilemmas, identity formation, and violence. The sources provide insights into the novel's representation of these themes and their significance in the context of the protagonist's journey.

Anjana Sukumary's article, in *An Analysis of the Identity Transformations and the Survival of an Immigrant in Bharati Mukherjee's Jasmine* shows the identity transformation of Jasmine in America. The author of "An Analysis of the Identity Transformations and the Survival of an Immigrant in Bharati Mukherjee's *Jasmine*," Anjana Sukumary, explores the heroine Jasmine's journey as she migrates from India to the United States and experiences several identity transformations. According to the article, Jasmine's various identities and names—Jyoti, Jasmine, Jase, and Jane—represent her ongoing process of self-reinvention and cultural and societal adaptation. Sukumary emphasises how

immigration forces Jasmine to deal with issues including racial discrimination, gender oppression, cultural dislocation, and personal loss. Jasmine exhibits resilience and agency by accepting change and redefining herself in accordance with changing circumstances, as opposed to continuing to be a helpless victim. According to the essay, surviving in a strange country calls for adaptability, bravery, and a readiness to reinvent oneself. In general, the essay presents Jasmine as a representation of the contemporary immigrant whose identity is malleable rather than set. Bharati Mukherjee highlights themes of migration, assimilation, empowerment, and the building of a new self in a multicultural society through her metamorphoses.

S. S. Sahoo examines the protagonist Jasmine's ongoing metamorphosis as she travels through various cultural and geographical contexts in "Metamorphosing Jasmine: Identity Sorting in Bharati Mukherjee's *Jasmine*." The article focuses on how Jasmine constantly modifies who she is in reaction to her experiences, social expectations, and migration. According to Sahoo, Jasmine's multiple names – Jyoti, Jasmine, Jase, and Jane – represent distinct phases of her personal growth and adjustment. Her attempts to reconcile the reality of American life with her Indian roots are reflected in each new identity. According to the study, identity is dynamic, flexible, and continuously rebuilt via experience rather than being fixed. According to the article's conclusion, Jasmine's transformation represents the immigrant's quest for identity and acceptance. Through her journey, Bharati Mukherjee illustrates how immigrants change themselves in order to thrive in multicultural settings, presenting identity as a process of ongoing reinvention.

Sumita Roy explores the several types of violence that influence Jasmine, the main character in "Violence in Bharati Mukherjee's *Jasmine*." The paper makes the case that the novel's violence encompasses social, cultural, psychological, and gender-based oppression in addition to physical suffering. Roy emphasizes how Jasmine experiences violence at several points in her life, from sexual assault, racial prejudice, and the challenges of immigration in the United States to patriarchal constraints in India and the murder of her husband. Her identity and worldview are significantly impacted by these encounters. However, the study highlights that Jasmine turns tragedy into a source of strength and self-renewal rather than continuing to be a victim. According to the article's conclusion, Jasmine's personal development is sparked by violence. Through her hardships, Bharati Mukherjee depicts the experience of being an immigrant as a complicated process of pain, empowerment, and resistance, where the capacity to adapt and rebuild one's identity is essential to survival.

S. S. and S. K. Sahoo's article, "Domesticating and Reinventing Identity and Space in Bharati Mukherjee's *Jasmine*," explores how migration helps the main character, Jasmine, rebuild her identity and sense of belonging. The article makes the case that Jasmine's journey from India to the US entails both physical relocation and ongoing self-reinvention in new cultural and personal contexts. The writers examine how Jasmine takes on numerous identities, roles, and connections in order to adjust to various settings. She negotiates cultural divides and turns strange locations into places of belonging as she travels through different homes and communities. Her ability to alter herself in response to changing circumstances is symbolised by her fluctuating social standing and names. The analysis comes to the conclusion that the novel has a close relationship between identity and space. Bharati Mukherjee depicts immigration through Jasmine's experiences as a dynamic process of self-creation, where people constantly reconfigure their identities and their relationship to place in order to live in a heterogeneous society.

G. Sankar and R. Soundararajan explore the difficulties of immigration and the development of self-identity in the life of the main character, Jasmine, in "Immigrant Experience and Self-Identity in Bharati Mukherjee's *Jasmine*: A Study." The essay examines how Jasmine's psychological, cultural, and social identities are altered by her move from India to the United States. The authors contend that Jasmine's experience as an immigrant is characterised by self-discovery, cultural conflict, displacement, and adaptability. She constantly modifies her identity to adapt to shifting situations as she comes across new settings and connections. Her many identities and responsibilities, which represent both loss and rebirth, represent the fluidity of identity in the immigrant experience. According to the study's findings, Jasmine's journey exemplifies how immigrants must strike a balance between their cultural heritage and the expectations of a new culture. Bharati Mukherjee portrays self-identity as a dynamic process influenced by migration, cultural negotiation, and personal transformation via her tenacity and adaptability.

Nivetha P. V. and M. John Suganya examine Jasmine's psychological issues via the prism of trauma and behavioural theory in "Complex Trauma and Behavioural Theory in Bharati Mukherjee's *Jasmine*: A Study." According to the study, Jasmine has had complicated trauma throughout her life as a result of various forms of violence, loss, displacement, and cultural upheaval. The writers look at how Jasmine's identity and behaviour are shaped by traumatic experiences such as her husband's death, migration, sexual assault, and social estrangement. The essay makes the case, based on behavioural theory, that her reactions to these events are adaptive survival strategies that enable her to deal

with shifting surroundings. Instead of letting tragedy destroy her, Jasmine keeps rebuilding herself, gaining resilience and the capacity to deal with unfamiliar social and cultural contexts. According to the study's findings, Jasmine's changing identities demonstrate both the psychological effects of trauma and the ability of people to heal and change. Bharati Mukherjee depicts the experience of being an immigrant as one of hardship, adjustment, and personal development via her journey.

Sara Fadla and Yousef Awad's book, "Transcending Patriarchal and Cultural Borders in Bharati Mukherjee's *Jasmine*," explores how Jasmine, the main character, confronts and transcends the cultural and patriarchal limitations placed on her throughout her life. The article contends that Jasmine's trip from India to the United States is not just a geographical migration but also a process of freedom from limiting societal standards and traditional gender expectations. The writers examine Jasmine's rejection of fixed identities, resistance to patriarchal domination, and constant self-reinvention in reaction to shifting cultural contexts. Her quest for independence and self-determination is reflected in her transformation into multiple personas. She questions traditional ideas of female submissiveness and cultural conformity by transcending both literal and symbolic boundaries. According to the study's findings, Jasmine's experiences tell a compelling story of empowerment and self-assertion. Bharati Mukherjee presents the immigrant woman as an active agent who can overcome cultural barriers, manage numerous identities, and achieve personal freedom in a transnational setting through her protagonist.

METHODOLOGY

This study uses the content analysis method to analyze the contents of Bharati Mukherjee's novels and the secondary materials on going. The qualitative research techniques have been applied in this article. The research work is mainly based on content analysis. A detailed analysis extracted from the primary and secondary sources has been the process of reaching to a conclusion. Different techniques of historical method have been applied in essential contexts sociological, anthropological and cultural analyses have been brought under observation. The data has been studied in three phases: preparation, organization and reporting. In the first phase, the primary sources have been carefully pursued to understand the texts in detail. In the second phase, data has been categorized and organized in detail. In the last phase, a research report is prepared on the basis of the data assembled from both the sources. For source citation, the APA style 7th edition has been followed. British English for spelling and simple transliteration rules for transliterating Bangla expressions are followed.

RESEARCH OBJECTIVES

1. To analyze the sources of trauma in Bharati Mukherjee's *Jasmine*.
2. To examine traumatic events contribute to the development of the character *Jasmine*.
3. To investigate Jasmine's formation of Identity influenced by trauma.

THEORETICAL FRAMEWORK

This article is mainly based on combining Cathy Caruth's Trauma Theory and Homi K. Bhabha's Transnational Identity Theory. These frameworks help explain how trauma influences Jasmine's evolving identity as an immigrant woman navigating multiple cultural spaces. In order to investigate how traumatic events serve as triggers for Jasmine's identity changes, this study combines trauma theory with transnational identity theory. While international mobility facilitates the creation of new identities, trauma undermines her initial sense of self. The convergence of these theories shows that a complicated sequence of pain, adaptability, resistance, and self-reinvention leads to Jasmine's trans-identity. As a result, the book presents identity as a malleable concept influenced by trauma, migration, and cross-cultural interactions rather than as something fixed or singular.

Traumatic Events (violence, loss, relocation, migration) → Identity Transformation → Transnational/Hybrid Identity Formation → Empowerment and Self-Reconstruction → Psychological Fragmentation and Survival Strategies

Caruth argues that trauma is more than just an incident; it is an experience that has a lasting impact on the survivor through psychological fragmentation, memory, and recurrence. The protagonist of *Jasmine* faces a number of terrible events, such as sexual assault, displacement, cultural alienation, patriarchal persecution, and her husband's death. Her consciousness is shaped by these painful experiences, which also aid in her ongoing identity reconstruction. According to this idea, identity is dynamic, malleable, and constantly negotiated across national and cultural borders.

According to Bhabha's theory of the "Third Space," immigrants negotiate between their home and host cultures to develop hybrid identities. In a similar vein, Hall contends that identity is not a permanent essence but rather a process of being. This fluidity is demonstrated by Jasmine's transition from Jyoti to Jasmine, Jase, and Jane, showing how identity is continuously reconstructed by international experiences.

Jasmine's Traumatic Experiences

Jasmine's trauma is an emotional spectrum of different incidents of her life in America. Though trauma generally includes violence, rape, terrorist attacks, in this novel Jasmine faces traumatic experiences from her childhood. Her experiences of trauma in five distinguish locations including two murders, a suicide, one rape, three love relations and a maiming. According to Caruth's framework jasmine has repetition of traumatic experiences, fragmented memories and delayed reactions. These traumatic experiences create her disruption of mental peace which leads to psychological insecurity as well as emotional agony.

The historical background of Jasmine's family was forced to flee away from Lahore to Punjab after the partition of 1947. It was the brutal history of the tragic consequences of the partition. Urvashi Batavia in her book *Other Side of Silence: Voices from the Partition of India* says that approximately twelve million people were displaced during that time. Women were sexually assaulted and one million people died as a result of disease, violence and hunger.

During the time of Partition, many families were torn apart, which resulted in the loss of both relatives and belongings. Batavia shows women were reportedly abducted and many people suffered by the geopolitics. Moreover, Bashkir Starker represents the influence and aftermath of partition in the Indian movies and web-films. These cinemas present the traumatic situation of people in the postcolonial experience.

Jasmine's family was so rich and they led prosperous lives in Lahore. They have land, they lived in a grand house and they were the owners of many shops. They experienced a deep sense of loss and displacement as the aftermath of Partition. Jasmine's mother Riots haunt can recall the traumatic experiences of partition, how their home was looted by Muslims their neighbors' servants stole valuables. This kind of alienation from home, loss of status as well as homeland has deep strike on Jasmine's family and her trauma of upheaval and displacement.

Jasmine's father was miserable and doubtful for the cause of forced banishment. She observed her father's affection for Punjabi lifestyle and language. Jasmine's father was distressed which indicates her exile as a result of trauma. His feelings of insecurity and nostalgia have profound impacts on the tragedy of his identity formation and also Jasmine's identity crisis. By applying Caruth's trauma theory, Jasmine's parents' psychological traumatic experiences, physical violence, exile-as-trauma are explored in the novel.

Jasmine was married to Prakash at the age of fourteen and he was so dynamic to pursue her empowerment. Unfortunately, Prakash is killed by Sikh

extremists and Jasmine travels to America alone to complete her husband's wish. It symbolically presents her burn alive on the suit's funeral pyre.

Jasmine's journey to Florida was terrible because she faces sexual violence by the ship's captain. He objectifies her and perpetrates a heinous act as well as the encounter is ridiculous for Jasmine's belongings. She undergoes the traumatic experiences which is the turning point of her life to become strong. This inhumanity and rape perpetuates her depression and trauma at the first day of her journey in America. It represents the traumatic incidents of her life which leads to fragmented memories after her husband's death. However, it symbolically shows Jasmine's intention to perform 'sati' which she unconsciously experiences and the traumatic memory impacts her perception of reality.

Jasmine's Self-Identity Formation

Jasmine's identity formation is the process of adapting to the new culture. Cultural backgrounds, rituals, class, geographical location, traditions are regarded as the indicators of identity formation. Psychologist Henry Clay Lindgren says about the identity formation that is viewed as a kind of psychological insight affecting people's behavior, attitudes and appearance. Jasmine has radically transformed for her survival in America. The transformation started when she changed her name from Jyoti to Jasmine. Prakash says, "You are small and sweet and heady, my Jasmine. You'll quicken the whole world with your perfumed." (Jasmine 22) Here, she remains struck about her identity. Actually Prakash breaks the feudal societal rules which provoke to embrace new and better things in her life.

Prakash wanted to change Jyoti of Hasnapur and make her a modern woman as she says, "To break off the past, he gave me a new name: Jasmine " (Jasmine 77). Jyoti and Jasmine are trapped in tradition and modernity, as their identities get intertwined. Following Prakash's death at the hands of Sikh terrorists during the unrest in Punjab, Jasmine decides to pursue her husband's dream of immigrating to America, then burn herself alive.

Erik Erikson's identity formation theory is exemplified in Jasmine's narrative, where she struggles with identity amidst external pressures and internal conflicts. Prakash's renaming of Jyoti into Jasmine symbolizes a rupture in Jasmine's sense of identity, as she navigates between tradition and modernity. This internal conflict mirrors Erikson's concept of identity confusion. The turmoil in Punjab during the 1980s adds to Jasmine's identity crisis, while Prakash's untimely death complicates her identity formation. Jasmine's desire for autonomy and agency reflects her efforts to assert her identity despite societal pressures. Therefore, Jasmine's identity is shaped by both the destruction of her

former self and the development of a new one. Rather than ending her life, Burton contends that she dies a piece of her former self in order to be "born again". From the very beginning of the novel, Jasmine was so "immaured" and imprisoned in her father's family. Gradually after migration she disjoined her memories which symbolically show her traumatic uprooted adoption in America. Caruth's trauma theory represents her imprisoned in Flushing and Caruth's theory helps explain Jasmine's perception of herself and her place in the world. Jasmine enters a new phase of self-discovery which encounters and underscores the inescapable nature of memory. It is causing Jasmine's life to become distorted by its weight. Overwhelmed by these struggles, she flees to Baden County, Iowa, in search of a fresh start. Reflecting on her past, Jasmine remarks,

"But Jyoti was a sati-goddess; she burned herself in a
trash can funeral pyre behind a broad up model in Florida
Jasmine lived for the future, for Vijn & Wife. "(Jasmine 176)

Jasmine encounters cultural disparities as an immigrant from India. In addition to her struggles with Bud, Jasmine faced challenges in connecting with her seventy or six-year-old mother-in-law. Here, cultural differences became apparent. Moreover, when attempting to share her own stories, particularly those rooted in her experiences in Punjab, Jasmine noticed a discomfort in her mother-in-law. The cultural gap made certain topics uncomfortable, prompting Jasmine to tread carefully with her narratives. Jasmine found herself needing to navigate conversations cautiously, aware of the distinct cultural backgrounds shaping their perspectives.

Jasmine's Alienation, Challenges, Relocation and Traumatic Memory

Jasmine explores the fractured nature of traumatic memories of Jasmine. The narrative emphasizes Jasmine's battle with cultural differences and alienation in America. Jasmine's ambiguity and discontentment with her current circumstances are also revealed by underscoring the trauma's lasting repercussions on her sense of fulfillment and self-worth. Jasmine emphasizes the long-lasting psychological effects of trauma and the difficulties of adjusting to life after it has occurred. *Jasmine* encapsulates the journey of self-transformation. Jasmine starts as Jyoti, a village woman in Hasnapur, Punjab, and she embarks on a journey that takes her from Florida to New York and eventually to Iowa. Mythili says that Jasmine undergoes constant metamorphosis throughout this journey. She is evolving from Jyoti to Jasmine, then Jazzy as an undocumented immigrant, followed by Jase as a Manhattan nanny, and finally adopting the identity of Jane as a woman living in Iowa. This fluidity of identity underscores Jasmine's profound transformation and adaptation as she navigates through

various landscapes and social contexts (Mythili 527). Mythili describes the novel as a tale of displacement and relocation, where Jasmine undergoes continuous role changes. In this novel, Jasmine demonstrates adaptability, transitioning from her Punjabi hometown to America as an undocumented widow, seeking a chance to rewrite her destiny. She embarks on a plane journey to America, symbolizing her pursuit of change and new beginnings. (Ponzanesi 36)

Mukherjee explores the concept of estrangement as the "other" by showing all of her outsiders as female. She purposefully signifies the issue of female alienation in modern society. Jasmine portrays extremely intellectual individuals who can question conventional social norms. At the age of seven, upon hearing the fortuneteller's predictions, Jasmine dismisses him with defiance, retorting, "You don't know what my future holds" (Mukherjee 3). In response to the astrologer's attempt to diminish her, she defiantly falls and marks her forehead in a star-shaped manner. This act represents her "third eye" which signifies Jasmine's belief in her ability to perceive the invisible world akin to sages. In this act of challenging traditional astrology, she engages in a personal battle between her fate and her will, asserting her agency in shaping her own destiny. (Mukherjee 5)

Ponzanesi comments that in Indian Hindu marriage the requirement of a dowry for marriage poses the initial obstacle for a woman which determines their fate. Jasmine observes that in their district, women without dowries, rebellious wives, and those to face misfortune. This narrative portrays the third world as uniformly oppressive, making resistance. (Ponzanesi 43) Jasmine is viewed as an unwelcome burden in her household as the fifth daughter, with her mother expressing regret over her inability to provide dowries for all her daughters, lamenting the waste of intelligence on a girl (Mukherjee 40).

Jasmine's traumatic experiences reflect Erikson's stage of Industry versus Inferiority, as she confronts societal expectations while striving to establish a sense of competence and authority over her surroundings. Jasmine emerges as a symbol of strength and self-actualization, questioning conventional ideas about identity and gender roles.

Jasmine receives help and shelter from the woman, which is initiating her journey towards assimilation into American society. In this new environment, she begins the process of adapting to American customs and behaviors. As part of this transformation, she is given the nickname "Jazzy," which she embraces as a sign of her incorporation and embrace of American culture. She relocated to Flushing, New York, to live with a traditional Indian family. Her progress is rapidly hindered by the immobility of this house, as it was cut off from all things

American. She wants to distance herself from anything Indian and she wants to fully forget her past, viewing it as a pause in her migrant journey towards a new life.

Jasmine's Metamorphosis

Jasmine transforms her identity which helps her from a village girl to an individual, liberated as well as mature woman. She faces a metamorphosis during her migration to America. Her traumatic journey for multiple identities and her struggle to adjust with the societal norms of America vividly show her fulfillment. In order to adopt the American identity, she must undergo multiple rebirths. Jasmine stays at Professor Vadhera's house for five months with the goal of obtaining a green card, which she sees as a symbol of freedom, even if it's obtained through fraudulent means (Mukherjee 148). She views the green card as her ticket to being able to move around freely outdoors. Once she successfully acquires the green card, she leaves Vadhera's apartment and takes another step forward in her journey in America, intending to support herself now that she has the necessary documentation. Jasmine wanted to be the person Wylie and Taylor thought she was; in their eyes she was witty, wise, sophisticated, and loving. Not criminal, not a murderer, not widowed, not poor, not scared. The truth is that Jasmine wants to rewrite the future and question the past and reality. She longs to become a different person. Her goal is to be perceived as "cosmopolitan" (Remigio 55). Remigio notes that Jasmine attempts to achieve a sense of belonging Jasmine engages with the material culture much like acquiring a new language, suggesting her efforts to assimilate into the prevailing cultural norms (Remigio 56).

Jasmine's Sense of Belongings

As an immigrant Jasmine tries to adjust to the new world in America and she seeks a sense of belongings. She undergoes different transformations such as names, personalities, jobs etc. The immigrants have to face a transformed identity which plays a significant role in their immigrant life. Bharati Mukherjee's Jasmine is a young widow who uproots her life from India to America. Throughout her journey, she faces multiple men who want to dominate her life, hindering her ability to fully embrace her identity. After enduring numerous difficulties, Jasmine decides to go back to California and live with Taylor. Along her journey, she encounters several men who try to control her life, making it difficult for her to fully accept herself. Eventually, she makes the choice to be with Taylor instead of Bud, putting an end to the pattern of male dominance in her life. Jasmine's mobility between self-identities is driven by her existence which demonstrates her ability to assimilate and define herself with her male

counterpart. "I had a husband for each of the woman I have been," she declares. "Prakash for Jasmine, Taylor for Jase, Bud for Jane. Half-Face for Kali" (Mukherjee 197). Every time she has offered a new beginning.

Jasmine's revolutionary Zeal

Jasmine's quest for identity in the migrant country focuses on gender across the cultures. She goes to the transformation from innocence to revolutionary woman. She is like the mythical goddess Kali which reinforces neo-imperialist fantasy. Jasmine's journey through Erikson's "Intimacy vs. Isolation" stage of identity formation is a reflection of her experiences with intimacy, isolation, and identity formation. Her shifting to America with her husband, Prakash, disrupts her pursuit of intimacy and connection, leading to feelings of isolation and detachment. After being raped by Half-Face, Jasmine murders Half-Face in retaliation, causing a turning point in her journey. Despite the trauma, Jasmine demonstrates resilience and determination, seeking refuge with Lillian Gordon. Under her guidance, she adopts a new identity as "Jazzy," symbolizing her embrace of her new life and opportunities. With her support, Jasmine takes on a fresh persona as "Jazzy," signifying her acceptance of her new circumstances and the possibilities they offer. Erten suggests that in America, where everything is transient, Jasmine's focus shifts to living in the moment and prioritizing her own well-being. Her main task becomes integrating her fragmented self and embracing the present. (Erten 37)

Jasmine is a Successful Immigrant

Jasmine has gathered different experiences to become a successful immigrant. She also shows enthusiasm to accept the challenges to survive. She was so courageous to kill a rabid dog in her home at Hasnapur. She attempts not to become a victim of patriarchal oppressions. After her husband's death she raped by Half-Face and she moves on struggle in her new life in America. She also fights against the conventional obstacles and she overcomes all these by her ability and courage. Jasmine discovers multiple identities in her journey to America. However, these remarkable attempts make her a successful immigrant. Gayatri Spivak mentions that Jasmine does these activities to become an American. She sacrifices her desires and happiness for achieving and copes up with the new culture and country. Mukherjee presents these significant issues, the painful exhilaration process of pulling her cultural identity. Brinda Bose also says that Jasmine has to discard her ethnicity to cope up with the freedom of choices and to become a new "American Woman". Though the idea of discarding one's own ethnicity is to become a successful immigrant, is very controversial. Jasmine is willingly achieving her American dream confidently. She actually

becomes the 'self-willing' subject of the American. She becomes a part of America by assimilating the American culture and identity.

CONCLUSION

Mukherjee's *Jasmine* clearly shows the identity transformation, traumatic experiences with struggles in America. She attempts to adapt to the American cultures, their lifestyle, and she finally becomes a successful immigrant. However, on her journey Jasmine willingly and happily chooses her transformation. Mukherjee critically presents her attempts of fleeing her past and motherland India and her transformation as a migrant in America. Through Jasmine, Mukherjee aims to get across the idea that trauma, crisis of identity assimilation, flexibility, change, and a fluid sense of self are all essential to an immigrant's survival. Even though there is terror, violence, and anxiety in Jasmine's life at every turn, the narrative actually depicts her quest for assimilation and a united identity. She experiences cultural tension and is constantly trying to find a new identity. The key discoveries of this investigation provide insight into the complex relationship between trauma and the shaping of identity in Bharati Mukherjee's novel *Jasmine*, employing the perspectives of Cathy Caruth's trauma theory and Erik Erikson's theory of identity formation. *Jasmine* centers on a young Indian widow who succeeds in changing her destiny and finding happiness abroad. Moving through several traumatic experiences, and identities, Jasmine advances in her life. The outcomes of this research contribute to a more profound comprehension of the psychological and narrative impacts of trauma on identity formation. By scrutinizing the origins of trauma, examining their role in character development, and probing into the formation of identity influenced by trauma, the study underscores the resilience and adaptability individuals display in the face of challenging circumstances. The novel revolves around Jasmine, the main character, embarking on a journey for identity in a foreign land, while experiencing exile, grief, anguish from separation, and bewilderment. Her life has been dislocated and displaced and as a result, she has adapted more to the foreign culture. Despite navigating between past and current moments, she endeavors to manage her traumatic past, aiming to forge a more resilient identity and a stronger sense of self.

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