

THE IMPACT OF GLOBALIZATION ON IDENTITY: ANALYZING JHUMPA LAHIRI'S WORKS IN THE 2025 GLOBAL CONTEXT

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Abstract: This article discusses the process of complexification through which mimetic forces of globalization and identity are represented in Jhumpa Lahiri's works, claiming for her stories of exile/diaspora a double edge dimension as a reflection on, and a counter to, the new complexities of hybrid cultural, of displacement, and diasporic consciousness in the 21st century. Locating Lahiri's fictions within a broader global framework, this study employs postcolonial and transnational literary theories to investigate how characters manage anxieties over contested legacies and contemporary cosmopolitan life. This paper studies Lahiri's presentation of second-generation immigrants and Indians, who are haunted by fragmented identities, linguistic alienation and quest for a rightful home across national boundaries, particularly in her books, *Interpreter of Maladies*, *The Namesake*, and *Unaccustomed Earth*. What it suggests is that while globalization encourages cultural interaction and adaptability, it also exaggerates identity dislocation and self-re-definition as a permanent process of self-negotiation and re-creation. Lahiri's compressed, allusive prose perfectly captures the effects of Globalisation on the South Asian diaspora. Her story so subtly and poignantly demonstrates that communal experience cannot be universalized without driving people to experience genuine displacement. The article further considers Lahiri's shift from one idiom to another in Italian as a meta-discourse on language and the global subject. It argues that the Lahiri corpus forms an important literary space for enacting an identity that is not fixed but mutable, dialogic, and intersystem – the liquid and mutating identities represented in Lahiri's narratives are largely a product of the in between spaces among... nations, languages, and histories.

Keywords: Globalization, Identity, Diaspora, Postcolonial Literature, Transnationalism, Cultural Hybridity, Linguistic Alienation, Immigrant Narratives, Cosmopolitanism

1.Introduction:

Cultures and individual experiences have become universalized by globalization. These are themes in Jhumpa Lahiri's work, including on the Indian-American diaspora. In this study, I discuss Lahiri's work from a critical angle as representative of globalization and its impact on identity, and read her for 2025. Lahiri's books, and *short stories* and *essays*, focus on *cultural displacement*, *existential dislocation*, and *inter-generational discord*. Her characters often straddle their Indian heritage and their American upbringing. This contradiction emerges in the world's identity crisis in the making. By 2025, technology may have the world more interconnected than ever, and maybe even more than when all the hoopla broke out around Lahiri's more timeless themes. Identity politics and the melting pot *V.R.*, *artificial intelligence* and global digital platforms all stand to alter the way we shape our identities and the way we trade and value culture. But in an era of rapid translation and fraught cross-cultural encounters, Lahiri's investigation of language barriers and cultural mishaps might be of greater interest. Lahiri's work is also shaped by the 2025 geopolitical terrain that it was created for so at ease are we now, in the ascendance of the developing economies and the landscape of power relations throughout the world. In a multipolar world in which "East" and "West" have become fundamentally scrambled, her portrayal of figures in both Eastern and Western culture might also land differently. Lahiri captures the complexion of identity while writing about the experience of naturalization for new USA citizens. Her novels range across time, past and future, and illuminate the conflicted relations between cultural roots and global influences. "The stories of Lahiri are the kind that could teach us in 2025 and beyond about how to maintain the *sanctity of personal* and *cultural identity* even as we harvest both the spoils and the sacrifice of residing in a global world.

1.1.The Intersection of Globalization and Identity Formation:

Globalisation has had a deep impact on cultural identity worldwide, and on how people interact as a society. With the advancement of global interactions and exchanges, individuals and society are confronted with dilemmas and possibilities in controlling their cultural selves. Research that examining the effect of globalisation on identity construction can be complex in nature. First, and on a positive note, increased global connectedness and intercultural exposure may lead to more favorable attitudes toward religious and cultural outgroups (Ciftci et al., 2015). Globalisation promotes adaptation to new cultures and a less monolithic identity by encouraging a broader cultural acceptance. Globalisation may also proliferate feeling of ethnic protectionism and defence in response to challenge (Ozer & Schwartz, 2020; Wang, 2002). The tension between openness to the world and the denial to its own culture creates a dialectic on identity. The network nature of the current globalisation through digital technologies and social media has shifted power relations in cultural transactions. While corporate/elite power continues to police and rule people's lives, they increasingly search for ways to resist homogenization, directly engaging in cultural politics (Li & Jung, 2018). This implies the possibility of hybrid glocalised identities which are hybrids of global and local elements.

However, challenges remain to integrate cultural preservation such as Uses pave Uneven and Economic development including historical sites influenced by the influence of tourism and modernization. Globalization forces us to continually rethink identity, particularly in terms of the individual and society, as cultures increasingly mix around the planet.

1.2.Exploring Jhumpa Lahiri: Life and Literary Contributions:

The Indian-American author Jhumpa Lahiri is well-known for her keen stories of South Asian immigrant life in the US. Her Pulitzer Prize winner short story volume "*Interpreter of Maladies*" and novel "*The Namesake*" discuss of identity, displacement, and the battle between traditional and modern life (Alfonso-Forero, 2007; Paudyal, 2015). Lahiri touches on the tender complexities that result from these causes. Part III: Negotiating Transnational Identities Via Parenting in *The Namesake*, Alfonso-Forero (2007) considers how immigrant women may negotiate Indian cultural traditions with American seductions/revelries as they parent. Stories from the collection breach '*Interpreter of Maladies*' We could claim that racialization and gendering of the Indian diaspora, male and female gaze and the representation of immigrant women in American culture can be also noticed in *the story of boo liu* (Asl et al., 2018). Lahiri plays a vital role in the cultural translation and integration debate. In her writings, characters as *Mrs. Sen*, *Lilia's* mother and Mala however indicate how migrants' experiences of the "in-between" can also lead to hybridity and form a "third space" of cultural diversity (Pourgharib & Pourya Asl, 2022). With her nuanced depictions of immigrant experiences, she has departed from reified national identities and contributed new ideas about American identity in an age of transnationalism; in doing so she has emerged as a prominent multimediating figure in today's South Asian-American literary landscape (Paudyal, 2015).

1.3.Globalization, Identity, and Diaspora: Analyzing Jhumpa Lahiri's Works in the 21st Century

Jhumpa Lahiri's novels in general, and "*The Namesake*" and "*The Lowland*" in particular, offer a good case study of the vexed interplay between globalization and identity-formation in the South Asian diaspora. These novels explore how transnational connections and cultural flexibility shape individual presences as well as unsettle older assumptions about national identity (Alfonso-Forero, 2007; Paudyal, 2015). In "*The Namesake*," Lahiri presents motherhood as an opening for women of arrival to negotiate their transnational identity, and to understand how they may walk both their home-country and American values. This portrayal undermines essentialist assumptions about women's emancipation and illustrates the need to take into consideration country histories and individual immigrant women's situations (Alfonso-Forero, 2007). Similarly, "*The Lowland*" might be read as a "*neo cosmopolitan fiction*" that imagines itself in and against a transnational world, one that offers a new lens through which to read through South-Asian diasporic writings (Paudyal 2015). In the rush to 2025, Lahiri's work could prove to be more vital than ever in the investigation of identity in the largely globalized world in which we now find ourselves. As globalizations continue to

develop, globalization-induced uncertainty will probably have even greater effects in the formation of personal and collective identity (Ariely, 2016; Lee et al., 2012). Hybridity and the transnational linkages, which are embedded in Lahiri's novels may serve as a way of looking at these emergent identities and at the predicaments they experience while interacting in various cultural terrains.

2. Theoretical Framework:

In literary studies, theories assist in reading and interpretation of literature. Inspiration among the various strands of these approaches. The two most important literary analysis tools are semiotics and structuralism (Lowrey & Venkatesan 2008). This model can be applied to compare literary and scientific papers in parallel or related areas of research and lift boundaries between the two. These ideas might help to make scientific writing more approachable to the public; literary analysis as an approach could be employed more frequently. Reconsidering postcolonial literature—Rethinking the material in materialism is interesting. Etherington (2012) recommends reading the literary surface, which is a lived content, instead of reading material conditions. This materialist critique that decolonizes by the text is informed by Theodor Adorno's aesthetics and Kamau Brathwaite's criticism (Etherington, 2012). Finally, theorizing frameworks of literature have a wide range of different approaches and tools. Such frameworks help readers/scholars understand and read literature, from structuralist approaches that connect scientific and literary language to text-focused materialist critiques. Literary theory is ever-evolving and can be linked to larger cultural, social, and political situations, so these theoretical positions can also change.

2.1. Concepts of globalization and identity:

Globalisation and identity in the work of Jhumpa Lahiri The work of Jhumpa Lahiri explores the entangled relationship between globalisation and subjectivity, focusing in particular on the South Asian community in the USA. Her novels and short stories in *The Namesake*/ *Interpreter of Maladies* explore multifaceted representations of the characters' response to the transnational identity and cultural translation in a world of interconnectedness (Alfonso-Forero, 2007; Paudyal, 2015; Pourgharib & Asl, 2022). These pieces of Lahiri reflect on the fact that traditional ideas of national cultures and literatures as fixed and 'pure' have come under attack in recent decades, leading the way for a "neo-cosmopolitan fiction" which longs for a (homo sapiens) world that tries to come to terms with the impacts of migration, mobility and transnational communication (Paudyal 2015). For example, she frequently portrays motherhood as a site of agency for regulating transnational identity and shows how immigrant mothers might continue to maintain Indian customs while utilizing U.S. citizenship to help their children succeed (Alfonso-Forero, 2007). In the end, Lahiri's writings reveal that the liminal sites produced by globalisation could become sites of tension, but also have potential for hybridity. Her characters, the female ones specifically, are shown to be successful in skirting and decoding their cultures and societies from within a "third space" that accepts cultural semiotics

variety and undefined borders (Pourgharib & Pourya Asl, 2022). This fits into wider debates about the impact of globalisation on cultural translation and identity at a time of intensified global connectedness.

2.2.Literary theories relevant to analyzing Lahiri's works:

Jhumpa Lahiri's stories are open to criticism from several theoretical angles among which post-colonialism, transnationalism, and feminism are dominant. Postcolonial and transnational theories are applicable in relation to Lahiri's representation of immigrant lives and cultural identity formation. The study of the immigrant women has also been very much conducive to the understanding of the crossings and re-crossings implemented and experienced by the immigrant women through their native culture and the American community, thus producing very much transnational identities that surpass the defined borders. (Alfonso-Forero (2007) Lahiri, in her novel the namesake did an analysis on how immigrant women negotiate with their own culture, and that of others and with American society. This article proposes that Lahiri illustrates how traditional women's roles can empower immigrant women to successfully straddle cultures (Alfonso-Forero, 2007). This view is congruent with transnational feminist theory that critiques essentialist representations of female freedom. These include Pourgharib and Pourya Asl (2022) who rely on Homi K. Bhabha's notions of the liminal, the hybrid, and the third space to examine cultural translation in Lahiri's short story collection Interpreter of Maladies. The study explores how migrant characters reconcile conflicting cultural realities and construct hybrid identities in a "third space" of cultural diversity (Pourgharib & Pourya Asl, 2022). This postcolonial perspective provides enlightening information to understand Lahiri's complex depiction of immigration. In brief, the postcolonial, transnational, and feminist theories offer useful lenses for analyzing Lahiri's works since this work reveals her concern with the cultural translation, construction of identity, and women's issues in the diasporic sphere. Using these critical models, critics are able to make sense of the intricacies of transnational self-fashioning and cultural negotiation which are a hallmark in Lahiri's fiction.

3. Jhumpa Lahiri's Literary Landscape:

Jhumpa Lahiri's works delve into the immigrant experience and the difficulties confronted by South Asian women living in diaspora. Tendencies of entextualization in the literary creation Her novel "The Namesake" and her group of short tales "Interpreter of Maladies" are examples of identity indication of the culture and negotiation of identity in transnational contexts (Alfonso-Forero, 2007; Asl et al., 2018; Pourgharib & Asl, 2022). Lahiri's portrayal of motherhood as a site of resisting difficult global identities challenges traditional (Western) feminist understandings of the role of mothering. Lahiri demonstrates the process of immigrant women rescripting their national histories to negotiate their identities as women in America, challenging the essentialist ideas that have contributed to their liberation as women (Alfonso-Forero, 2007). Nevertheless, in her presentation of South Asian women, she occasionally objectifies them, portraying them as excessively obedient and passive, like the competing

cultural mandates in contemporary American society (Asl et al., 2018). Migrants' Life and Theories of Third Space Lahiri's stories foreground the liminality of migrants and possible hybridity in the "third space" engendered by cultural translation. The character of Mrs. Sen, Lillia's mother, as well as Mala, whose function will be treated in this paper, in "Interpreter of Maladies" serve as examples of the focal female figures engaged in different experiences of adaptation to demonstrate how female characters in different ecosystems move between and in to the cultures they inhabit (Pourgharib & Pourya Asl, 2022). Lahiri's complex characters greatly add to the contemplation of ethnic identification, gender roles, and life as an immigrant in Ethnic American literature studies.

3.1. Jhumpa Lahiri's Literary Canon: Major Works and Recurring Themes:

Jhumpa Lahiri's short fiction, notably in her celebrated 1999 collection "Interpreter of Maladies" and her novel "The Namesake," grapple with issues of diaspora, cultural translation and the immigrant experience, frequently with a focus on gender and women's lives in transnational frames. In "Interpreter of Maladies," Lahiri carefully portrays the Indian diaspora, especially in "Sexy" and "The Treatment of Bibi Haldar," illustrating the operation of skin and gaze among the male and female characters (Asl et al., 2018). These stories illustrate how the material and intellectual context of contemporary America fosters a narrative understanding of immigrant women as vulnerable, accommodating, and strange. Stories like "Mrs. Sen's," "When Mr. Pirzada Came to Dine," and "The Third and Final Continent" portray the transient spaces of emigration as scenes of battle, crossbreeding, and cultural mediation within the "third space." (Pourgharib & Pourya Asl, 2022). "The Namesake" by Lahiri, articulates a central role played by motherhood in the politics of identity under globalization. In this work, the figure of the immigrant mother is shrewdly employed to depict Indian traditions and holding American citizenship, critiquing liberal feminist views of female autonomy in the West (Alfonso-Forero, 2007). This depiction defies Gayatri Spivak's "subaltern's" charge that hyphenated Americans are complicit in their own oppression and it significantly complicates the immigrant experience. Lahiri's books are important touchstones in conversations on cultural translation, ethnic identity, and the immigrant experience in literature today. The exploration of gender issues, particularly women's role in transnational identities paints a more complex picture of South Asian American life and negotiates several layers of assimilation myths and cultural identity.

4. Globalization and Identity in Lahiri's Works:

Jhumpa Lahiri and other writers explore the complex linkages between globalization and the construction of identity in South Asian diasporic literature. Her novels, "The Lowland" and "The Namesake," offer profound ways to look at how transnational links and journeys affect migrants' experience and cultural identity in an increasingly interconnected world (Alfonso-Forero, 2007; Paudyal, 2015). Lahiri's stories provide us with an interesting contrast in some of the ways with which globalization affects identity. Crossing borders can certainly generate

cultural hybridity and fluidity and it can evoke a sense of displacement and homesick for an imagined homeland. In *The Namesake*, for instance, the immigrant mother figure is depicted as negotiating the retention of Indian tradition and the assimilation to American culture, eventually transcending discrete national categories as an identity (Alfonso-Forero, 2007). Likewise, the characters in “Interpreter of Maladies” are caught in multicultural transitional sites; they may encounter struggle, but they may also unearth hybrid “third spaces” that emphasize diversity (Pourgharib & Pourya Asl, 2022). In conclusion, Lahiri's writings shed light on how globalization offers both possibilities and obstacles of identity formation in diasporic society. By depicting characters who negotiate transnational identities in their mundane cultural transactions, Lahiri's fiction offers a nuanced representation of the dilemmas of belonging in an era of globalization. Her stories also ask readers to challenge essentialist understandings of national and cultural identities in line with broader academic inquiries into how globalization shapes individual and collective identity-formation across national borders (Alfonso-Forero, 2007; Paudyal, 2015; Pourgharib & Asl, 2022).

4.1. Exploring Themes of Cultural Identity, Language, and Intergenerational Dynamics.

Jhumpa Lahiri, Author of *The Namesake*, what it's about: Jhumpa Lahiri writes about culture, language, and intergenerational angst in the immigrant world. The narrative highlights the way in which motherhood can serve a form of agency for postcolonial diasporic women confronting their transnational selves (Alfonso-Forero, 2007). Lahiri illustrates that the extremely limited limitations set for the gender, which is viewed as 'inferior than' in post-colonial societies, can become a powerful force when those rules are inserted into the middle-class immigrant lifestyle in the U.S. The novel presents a layered vision of cross-cultural mobility and figures the immigrant mother as one who maintains the Indian tradition even as she wields the advantages of her American citizenship to secure a future for her native children (Alfonso-Forero, 2007). Indeed, this view is also supported by the broader evidence base, which highlights the value of family and community relationships to cultural decision making (Rink et al., 2021). Furthermore, the book touches upon inter-generational language use, which is identified as essential for the preservation of heritage languages and their cultures (e.g., Lamas et al., 2023; Tyrrell et al., 2014). Finally, Lahiri's stories bring the meditation into broad context: the way that immigrant “third world” women write through the problematic of their role in America and bring in their national history as part of their personal identity (Alfonso-Forero, 2007). This perspective also enhances our understanding of transnational feminism and challenges essentialized notions of women's liberation. And at a moment when ethnic American literary studies are recalibrating its relation to postcolonial theory, on the one hand, and transnational studies, on the other, the novel is a valuable resource for teaching within the field.

5. The 2025 Global Context:

Jhumpa Lahiri is especially interesting for what it has to say about the ways in which globalisation impacts the narratives of immigrant identity in the transnational areas. her works

explore how individuals' cross-cultural borders and develop mixed identities as the consequences of globalisation (Alfonso-Forero, 2007; Pourgharib-&-Asl, 2022). Read his prescient 2003 on all of these matters here: ayazrizvi.com) In 2025, Lahiri's writings on cultural translation and liminality are more relevant than ever. The third space is seen in her narratives interstitial space in which the history of the other and the history of one's self collide and make possible the appearance of new identity (Pourgharib & Pourya Asl, 2022). Characters such as Mrs. Sen and Mala are hybrids, never passed away their Indianness and, at the same time, they also really manage to become American while losing their Indianness, showcasing the paradoxical draw of cultural identities in diasporic rituals (Pourgharib & Pourya Asl, 2022). In Lahiri's work (and also in *Intended*) traditional gender roles (such as motherhood) enable immigrant women to negotiate a life in-between two countries — transnationally: Alfonso-Forero (2007). It challenges simplistic notions of women's autonomy and it emphasizes the need for historical and cultural anchoring of experiences of migration (Alfonso-Forero, 2007; Asl et al., 2018). And they certainly help unspool cultural osmosis, assimilation and transformation in our intertwined world.," (The Wall Street Journal) "Lahiri's stories help us to better understand cultural osmosis, cultural assimilation and cultural transformation in our interconnected world. Her these efforts also show how complex the intercession of identities across national, cultural and linguistic frontiers remain within our common world, as opposed to total opposition to them, on the eve of 2025.

5.1. Future Directions: Globalization, Technology, and Diaspora

Global identity changes. Though digital communication and AI confuses the lines between identities in real life and the virtual one. Because of cultural hybridization and globalization both personal and collective identities are being transformed. Mass migration brought about by climate change and environmental catastrophe, risking national identity and citizenship. A growing gig economy and remote work are altering professional identities and career-life balances. Generational metrics are redefining as the “youth bulge” of the Global South is opposed by the fast-ageing populations of the Global North. These developments indicate towards a more fragmented, flexible and pluralist identity, but also a threat to social coordination and individual identity.

New technology has accelerated and transformed the business of cultural contact. The gift of the internet is social and mobile technology, it's cross-cultural exposure, thought exchange and understanding. Music, art, literature, gastronomy: on line, they have quickly gone viral. More mixing and traits that are cross-cultural. Globalisation is also believed to be contributing to cultural homogeneity and the disappearance of local traditions. Technology homogenizes and globalizes culture.

Contemporary geopolitics has fundamentally changed diaspora identity, host-state interaction, and homeland. As power shifts in the world, diaspora communities may find themselves in the middle of political disputes between the country they now live in and the country from which they originate. These dynamics may raise levels of surveillance, immigration policy and

diaspora feeling. It may have tethered expats to home and world politics. It has also deepened ties between expatriate groups and their home country and economy and fueled repulsion and alienation within their transplant communities. Diaspora have to respond to new constellations of international loyalties and nationalisms.

6. Analysis of Lahiri's Works in the 2025 Context:

"Jhumpa Lahiri's work as an author; such works including "The Namesake" and "Interpreter of Maladies," remains relevant to the year 2025 as it fundamentally examines the effects of transnational identities, in addition to playing with traditional gender expectations and immigrant experiences within the context of the United States. In 'The Namesake', Lahiri explores motherhood as a means of transnational identity but also how traditional gender roles can facilitate immigrant women (Alfonso-Forero, 2007). The story emphasizes cultural and national liquidity, that the immigrant mother maintains Indian values, though reaping rewards of her American citizenship. Lahiri's representation of immigrant women is also anti-thetical to Gayatri Spivak's suggestion that the hyphenated Americans are complicit in their exploitation (Gayatri Spivak: Asl et al., 2018). Whereas Spivak dismisses stereotypical portrayals of South Asian women as relegated to traditional gender roles, Lahiri complicates the issue. In "Interpreter of Maladies", particularly the stories "Sexy" and "The Treatment of Bibi Haldar", Lahiri deals with the racialization and gendering of the Indian diasporic identity by exploring gaze between male and female characters (Asl et al., 2018). In the end, Lahiri's works will be important as part of the ethnic American literary field in 2025 and in its confrontation with postcolonial and transnational models. They offer an optic for interpreting migrant women of the 'Third World' not just in terms of their national histories, but by the ways they re-work these histories to produce subjectivities in the USA (Alfonso-Forero, 2007). Through her complex depiction of the immigrant experience, Lahiri further complicates reductive storylines and, in doing so, her work illuminates the nuanced process of identity formation in an age of globalization."

6.1.Relevance of Lahiri's themes in the future global scenario

Jhumpa Lahiri's works, notably "The Lowland" and "The Namesake" delve into transnational identities, cultural hybridity as well as immigrant experiences, which are particularly important in the present and upcoming global contexts. Among the issues novels address are the obstacles faced by immigrant communities and the dynamics of identification in between cultures (Alfonso-Forero 2007; Paudyal 2015). That Lahiri writes motherhood as a site of agency in a woman's construction of transnational subjectivity subverts "predominant Western feminist paradigms" (56). Transnational feminist researchers suggest that histories of nations and identities of immigrant women in the U.S. must be taken into account when examining the liberation of women (AlfonsoForero, 2007). In a time of global connectivity and mobility, Lahiri's concerns are global. She rehybridizes American identity in migration and global connections that subvert the national literary canon. (Paudyal, 2015). This approach follows

the trend towards increased attention to the global literary circulation and scale transference of marginalized writers (Sievers & Levitt, 2020). Lahiri's journey through cultural negotiation and identity formation, could continue to have resonance in future global imaginaries, fostering empathy and exchange in a diverse and interconnected world.

6.3. Potential new interpretations of her works

Jhumpa Lahiri's work introduces many aspects of the multicultural, translocational process of global identity and gender relations in diaspora. The two cultures are contrasted in "the third space" of these tales Taste out the differences from two cultures characters (Pourgharib Pourya Asl, 2022). Look for the intersection of liminality and hybridity in the practice of mothering as the site of transnational identity. As *The Namesake* (AlfonsoForero, 2007) suggests. As *The Namesake* (AlfonsoForero, 2007) proposes, look for the collision of liminality and hybridity in the task of mothering as the site of transnational identity. Finally, the image Lahiri draws of the immigrant women itself is a paradox. While some research has suggested her art gives women a voice because they take pleasure in being wives and mothers (Alfonso-Forero, 2007), others have argued she perpetuates the stereotype of South Asian women as the victims of domestic gender order (Asl et al., 2018). This tension enables imaginative readings of the intricate dynamics of preservation and adoption in diasporic groups. Postcolonialism, global feminism and literary "new woman" should have a place in interpretations of Lahiri's work in the future (Morgan 2012). Lahiri's characters engaging the ambivalent cultural and moral value system of this volatile time in American history might lead one to a deeper understanding of the diasporic self, and community as well.

6.4. Lahiri's contribution to understanding evolving identities in a globalized world

The novel of Jhumpa Lahiri, entitled, *The Namesake*, is indicative of the changing identities of migrant families in the age of the globalized world including the centrality of motherhood in the negotiation of transnational identities (Alfonso-Forero, 2007). The story demonstrates how constructions of conventional gender and its attendant identity and hierarchal organization—frequently(n)/om) considered to be subordinate in a postcolonial witness—enable an immigrant to transform herself in a “teasing” way into a more powerful woman in America. The immigrant mother is here a vital figure, bridging the gulf between Indian tradition and American opportunity for her children's future. Significantly, this view contests Western feminist beliefs arguing that the position of 'wife' and 'mother' could be instrumental in creating a subjectivity that could move across rigid national identities (Alfonso-Forero, 2007). This is consistent with transnational feminist arguments against essentialist readings of the liberation of women. The novel illustrates how immigrant women of the "third World" construct personal identities in America by re-writing their national histories. On the all counts discussed above, Lahiri's work significantly contributes to ethnic American literary studies by articulating postcolonial and transnational paradigms (Alfonso-Forero, 2007). Herein lies the paradox of identity in a globalized world in which one struggles between adhering to cultural values and norms and

fitting in. This journey of emergence from chipheadspeak into the impossible has echoes in broader debates about the impact of Globalisation on culture and identity, as seen elsewhere, for example, in recent trends in South Korea's ethnoscape and media discourse (Kim, 2009).

7. Comparative Perspectives on Globalization and Identity: Lahiri and Beyond:

Jhumpa Lahiri's works, such as "The Namesake" and "Interpreter of Maladies," grapple with identity and globalization within the American Indian diaspora. There are many elements that differentiate Lahiri's stance from those of other contemporary writers. Motherhood as a Site of Transnational Identity Laura Bandy Alphonso-Forero (2007) notes Silva and she [Lahiri] did this, in part, by maintaining a separate category for motherhood and the expression of maternal love. Unlike other postcolonial narratives, Lahiri empowers diasporic immigrants through traditional gendered values. This position bolsters those international feminist critiques that question the essential undifferentiated Ness of female liberation (Alfonso-Forero, 2007). Other South Asian American media depict immigrant women as ensnared within patriarchal gendered expectations (Asl et al., 2018). Lahiri's cultural transference and hybridity are as remarkable. It has been evidenced that Lahiri's short stories such as "Mrs. Sen's" and "The Third and Final Continent" deal with migration and dislocation; the possibility of cultural diversity in marginal conditions is spotlighted (Pourgharib & Pourya Asl, 2022). This is different from stories of cultural conflict. Ultimately, it is Lahiri's capacity to meld the experience of an immigrant, both independence and cultural mediation, that is most singular. "Unlike her predecessors, her art presents the gender specific roles and cultural hybridity, the troubled journey of identity development, in a globalized world with a more optimistic lens."

7.1. Lahiri's Legacy: Exploring Globalization, Identity, and Future Literary Research

Lahiri's texts provide the opportunity to understand the nuanced relationship between global and local processes and the literary significance of this worldwide trend." Her characters' experiences are immersed in the tensions and ambivalences of globalisation: encountering instead of belonging to several cultures (Janssens et al., 2019). Identity Closure of Southern Asia Young People identity affirmation as materialized in individuals' commitment to the youth group is reflected in Lahiri's writing, Key Research Fields for a New Understanding of Our Global Society (Janssens et al. It is interesting how Lahiri's texts also address the 'minor' in literature that could be interpreted as a tactical means to interrupt the homogenising forces within the modernist studies (Sarker, 2013). This methodology affords the possibility of comparing popular narratives with those seldom told in particular places and thus makes achievable new kinds of literary analysis that may account for how the play of globalisation is impacting upon a variety of cultural experiences and expressions of authorship within literature. The literature and globalisation studies future could gain from multidisciplinary perspectives based on management, economics, sociology and politics (Mamman & Baydoun, 2009). There is potential for research in connection with the impacts of global contact on cognition and behaviour and impacting cooperation on the part of the emerging novel form of social

organisation - globally oriented society (Janssens et al., 2019; Russell & Boromisza-Habashi, 2019). Other suggestions include the study of how literary works influence cultural values in the context of globalisation (Janssens et al., 2019). Moreover, researchers might take the circulation of discursive resources between cultures and the politics of language use in the global era as a point of departure (Russell & Boromisza-Habashi, 2019). In these ways, they would offer greater texture to an understanding of the interplay between literature and the continuing processes of globalisation and identity formation.

Conclusion: Lahiri's Contributions to Globalization and Identity Discourse

Research in Globalization and Identity focuses on complex and changing relations across fields. In a globalized world, it has become imperative that psychology research investigates how global interactions impact on cognition and behavior (Janssens et al., 2019). Re-fiction of identity politics is a central aspect of the media coverage shaping identity politics (Roosvall, 2013). Jhumpa Lahiri's texts, especially "Interpreter of Maladies" and "The Lowland," add to the ongoing discussion on globalization and identity. Paudyal (2015) and Pourgharib & Asl (2022) make sense of the transformative potential liminality holds for the experience of mobility: cultural translation leading to hybridity and a "third space", as an overlapping of more than one culture. During the times of migration and movement, Lahiri's texts are read as the one showing a "neo-cosmopolitan" vision challenging national identity and literary canons (Paudyal, 2015). In this sense, identity is fluid, hybrid, and always negotiated, in a globalized society. Work in psychology, media studies, and literature underscores the importance of a dialectical analysis of constructions of international identity. Traditional dichotomies are challenged by encounters in the global culture, resulting in ambiguous, changeable and symptomatic identities (Fürsich & Avant-Mier, 2012). This ongoing cross-cultural translation and reworking is a reminder of the need to embrace human variety and complexity in a connected world.

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