

## CONFLICTS OF MULTI-SOCIAL LIFE IN AMULYA MALLADI'S THE MANGO SEASON

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### ABSTRACT

*Diasporic Indian Writing in English is a sort that is built in an assortment of ways. The Mango Season is a panorama of Indian custom. It manages a Priya, who goes to America and lives there a multi-social life, which sets out contrary to the standards of her more distant family. The current paper is an endeavor to concentrate on the mind of an unfamiliar returned Indian, Priya, which is influenced because of the greater expert possibilities and fluctuated social practices that she got in the place where there is her relocation. It is a work to take a gander at the social problems and conflicts looked at by the hero in her own country. In The Mango Season, Malladi portrays the mental and social conflicts looked by the unfamiliar returned Priya. The Mango Season manages Indians who have moved to America and are carrying on with a multi-social life. There is a conflict between the inward yearning of the ladies in the novel and the way of life of the world. Their longing is normal and fundamental, yet home and cultural culture is an external power, which keeps down their craving.*

**KEYWORDS:** Multi-Cultural, Diasporas, Multi-Social, Home, Conflicts.

### INTRODUCTION

#### The Mango Season: An Outline

A well-composed novel set in India at the stature of the mango season—in which a youthful lady must choose to take after her heart or tradition. Priya Rao cleared out India when she was twenty to ponder within the U.S., and she's never been back. Presently, seven years afterward, she should return and provide her family the news: she's engaged to Scratch Collins, a kind, adoring American man. It's progressing to break their hearts. Returning to India is an overpowering involvement for Priya. When she was developing up, summer was all around mangoes—ripe, sweet mangoes, fragrant with juices that trickled down your mouth, hands, and neck. But after a long time absent, she sweats as on the off chance that she's never been through an Indian summer before. But Priya's relatives stay the same. Her mother and father demand that it's time they orchestrated her marriage to a "nice Indian boy." Fair as Priya starts to feel she can't conceivably tell her family that she's locked into an American, a mystery is uncovered that takes off her shocked and off-balance. Presently she is constrained to select between the cherish of her family (and all that they speak to) and Scratch, the cherish of her life. As sharp and inebriating as sugarcane juice bought new from a advertise cart, The Mango Season may be a delightful trip into the heart and soul of both modern India and a lady on the edge of a significant life altering.

## CONFLICTS OF MULTI-SOCIAL LIFE

The advanced diasporic Indian authors can be gathered into two unmistakable classes. The top of the line contains the individuals who have spent a piece of their life in India and have conveyed the things of their local land to an unfamiliar land. The other class includes the individuals who have been reared up since adolescence from outside India. They have a perspective on their nation as a colored spot of their starting point. The scholars of the previous gathering have a strict removal while those assets of the last gathering observe themselves to be rootless. Both the gatherings of essayists have created a lucky corpus of English Literature. These diasporic authors live on the edges of two nations and make social hypotheses.

The Indian Diasporic scholars, especially ladies essayists, who stay abroad and expound on Indian culture and ethos, have engraved for themselves a spot in Indian English Literature. They have investigated their extreme sensation of migrant reasonableness through their fiction with the assistance of various parts of life. Before, Indians were mentally benefited from the contemplations of Dickens, Scott and so forth. Today, individuals all around the world are being sustained by the journalists of the Indian Diaspora to be specific Amulya Malladi, Jhumpa Lahiri, Anne Cherian, Meena Alexander, Chitra Banerjee and Githa Hariharan and so forth. Such essayists have achieved Indian life and culture to the world outside. Among these essayists, Malladi has zeroed in on a portion of the major diasporic issues.

She investigates the experience of being gotten between two societies with social contentions, relocation and issues. As a ladies author, she sees sex according to a lady's perspective and in this way broadens the limits of human experience according to alternate points of view and measurements. Malladi's books principally center around the topics like family pressure, the changing prospects of memory and the tricky idea of psyche, the misconceptions between two ages, the contention among innovation and conventional qualities and the changing status of ladies from customary jobs to clashing ladies characters. The significant issues reflected in her works are identified with ladies, their self realization, mental change, issue of character, social removal, issues of sexual orientation and culture. Culture is the setting where an individual resides, thinks and feels. It is the aggregate character of which everybody is a vital part.

Removal is a vital term in post pioneer hypothesis which applies to every transient circumstance. It alludes both to actual dislodging and a feeling of being socially or socially "awkward". Migrant gatherings face various issues when they attempt to change in accordance with another culture. The migrants accidentally soak up the host culture when social removals happen. Such social removal can be followed in the clever *The Mango Season*. Social relocation is a shift or disengagement of a home culture when an outsider faces an unavoidable circumstance and steadily acknowledges the host culture. It additionally implies the move of the home culture because of contact with an alternate culture. Social uprooting can be capable by a moved foreigner from the local nation to any unfamiliar country. *The Mango Season* is an account of how Priya is socially uprooted by the host culture. Following seven years in the United States she gets back to her nation of origin of India. She feels like a semi outsider when she goes into her local city Hyderabad. She goes to the Monda Market with her mom to get crude mangoes.

In the wake of getting the mangoes, they hang tight for auto cart for so long. At last, an auto cart stops before them and Priya and her mama get into the auto cart. The street is rough and the auto cart moves strangely. She understands that she can't drive in India as there are no principles and there never had been. Anyone could make an Uturn anyplace, whenever an individual felt like it and intersection a red light was not wrongdoing. In the event that a police officer got an

individual without his driver's permit and enlistment papers, twenty to fifty rupees would take care of his concern. Priya analyzes her life prior to leaving for the States and her life later and says everything that had appeared to be regular only seven years prior appeared to be unnatural and tumultuous contrasted with what I had been living in and inside the United States. Priya is socially uprooted.

The internal struggle inside her and the draw of her local land bring about more change and irregularity. At long last her affection for the American kid causes her to choose her return to the host nation and she advises this to her family. However, she has been Americanized she extends her regard and love towards her family like a regular Indian: I would not like to go. I needed to go. I would not like to go. I needed to go. The twin truths were destroying me. I would not like to go on the grounds that when I arrived, my family would slip on me like vultures on a new cadaver, requesting clarifications, reasons, and attempting to constrain me in to conjugal congruity with some pleasant Indian kid. I needed to go in light of the fact that I needed to reveal to them that I was wedding a pleasant American man. The impacts of social relocation can be shown while Priya tests into her family with an American view. Like all exiles, maybe the western culture shapes a piece of her scholarly make up while the Indian culture is a piece of her enthusiastic make up.

Sentimentality for a mango and the satisfaction are related with her aching for India however living in India on an everyday premise has become exceptionally difficult to Priya. *The Mango Season* investigates the subject of the hole among societies and between ages. The hole has been loaded up with social dislodging. Malladi shows how India gradually moves in to innovation, and the social uprooting and issues are ascend between ages. Social dislodging is the justification behind Priya's social changes and her scholarly changes which make her to contend with her family. As Priya is Americanized in her view her dad's sympathy and her granddad's control are the sights, sounds and smells of India, the India that is unfamiliar, yet natural to Priya.

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