

Alienation and Assimilation: A Panoptic Foucauldian Study of Jhumpa Lahiri 's "Whereabouts" Analysis?

Aqsa Sarwar

Department of English Literature, the Islamia University of Bahawalpur.

Syeda Bushra Rizvi

Applied Linguistics Universiti Utara Malaysia , Malaysia

Hunain Sabir

Department of English Literature, the Government Sadiq College
Women University Bahawalpur

Dilawaiz Atique,

English Literature, Leads University Lahore

*Email of the corresponding author; bushra_rizvi29@gmail.com

ABSTRACT

Whereabout (2018) is the masterpiece of an eastern immigrant Jhumpa Lahiri who is living in Italy. She is culturally eastern but has to live under the adopted culture. As the culture is full of forces and it tends towards adoption of certain aspects which could not be matched to the mind of the person. Foucault (2000) presented the theory of "Resistance" in which it is mentioned that life has to be spent under certain forces which cannot be observed by the naked eye. Every person has the force of resistance so that the external factors of the culture could not affect his/her personality. Present study is conducted in this perspective to analyze the text of Whereabout (2018) by Jhumpa Lahiri under Foucauldian perspectives. The study is qualitative in its nature and is based on textual analysis. The text is selected by repeatedly reading and the Foucauldian aspects tend to be found. The analysis is made based on the Foucauldian phases of resistance. The results of the study describe that humans are full of resistance against the cultural forces which tend and attract towards themselves. If the resistance power of the person is high then the external cultural forces cannot be placed in his/her mind. An immigrant tries to assimilate the things with existing culture in mind, if these are not assimilated then the person is prey of alienation. It is also found in study that an eastern immigrant can never be adjusted in western culture by adopting western culture yet present resistance to not adopt the culture. These aspects lead him/her towards alienation and turbulence.

Keywords: Culture, Discourse, Dominancy, Resistance, Power, Assimilation and Alienation

To cite this article: Sarwar, A., F., Rizvi, S, B, Sabir, H & Atique, D (2022). Alienation and Assimilation: A Panoptic Foucauldian Study of Jhumpa Lahiri 's "Whereabouts" Analysis? Competitive Social Science Research Journal (CSSRJ), 3(2), 694-707.

INTRODUCTION

Whereabouts (2018) is similar to a contact sheet for a photographer. A loose narrative of an Italian woman at a crossroads in her life emerges as our eyes travel over the images, responsive to each reframing. However, narrative is not the aim of this novel. Each entry, most of which are just a few pages long, is self-contained; all of them could be omitted without causing a gap. Or, as the writer describes her therapist, "as if each session was the first and only time we met." Every session felt like the first chapter of a book that had been abandoned."

Exuberance and fear, connection and estrangement, are the main aspects of the novel as Jhumpa Lahiri pushes her themes to their limits in this book. The central figure oscillates between stasis and movement, between a desire to belong and a reluctance to shape long-term bonds. The city she calls home serves as a confidant, providing an entertaining backdrop to her days: the sidewalks around her residence, parks, bridges, piazzas, avenues, markets, and coffee shops. We track her to the pool she frequents and to the train station where she occasionally runs into her mother, who is trapped in a hopeless loneliness following her father's untimely death. She has girlfriends, guy friends, and "her," a shadow that both consoles and unsettles her, in addition to colleagues at work, where she never quite feels at ease. However, transition occurs over the course of a year as one season gives way to the next. Her outlook will shift one day at the beach, when she is both overwhelmed and replenished by the sun's essential fire. This is her first novel in Italian that she has translated into English. It's brimming with the need to break down barriers. Lahiri has driven herself to a new stage of creative accomplishment by grafting herself into a new literary language.

The French postmodernist Michel Foucault has had a huge influence on shaping understandings of power, leading away from the analysis of actors who use power as a tool of coercion, and also away from the discrete structures under which those actors operate, toward the idea that 'power is everywhere,' diffused and embodied in discourse, knowledge, and 'truth regimes' (Foucault 1991; Rabinow 1991). Power, according to Foucault, is what makes us who we are, and it operates at a different level than other theories:

"His work represents a fundamental break from previous ways of conceiving power, and it cannot easily be integrated with previous concepts, since power is diffuse rather than focused, embodied and enacted rather than possessed, discursive rather than merely coercive, and constitutes rather than being deployed by agents." (Gaventa, 2003)

Foucault rejects the notion that power is exercised by individuals or groups by "episodic" or "sovereign" acts of dominance or violence, instead seeing it as diffuse and pervasive. Since 'power is everywhere' and 'comes from everywhere,' it is neither an agency nor a system in this context (Foucault, 1998). Instead, it is a kind of societal "metapower" or "regime of reality" that is in constant flux and negotiation. The word "power/information" is used by Foucault to indicate that power is derived from accepted sources of knowledge, empirical understanding, and "truth":

"Truth is a product of this world: it is created solely by the application of various types of constraint. It also produces predictable power effects. Each society has its own regime of truth, or "general politics" of truth: the types of discourse it accepts and allows to function as true; the mechanisms and instances that allow one to distinguish between true and false statements, as well as the means by which each is sanctioned;

the techniques and procedures deemed valuable in the pursuit of truth; and the status of those charged with saying what is true (Foucault, in Rabinow, 1991).

These 'general politics' and 'reality regimes' are the product of scientific debate and institutions, and they are continually reinforced (and redefined) by the educational system, the media, and the shifting political and economic ideologies. In this context, the 'fight for facts' is not about discovering and accepting any absolute truth, but about 'the laws by which the real and false are differentiated and particular consequences of power are attached to the true'... a battle about 'the status of truth and the economic and political position it plays' (Foucault, in Rabinow, 1991). Hayward's emphasis on power as boundaries that empower and constrain possibilities for action, as well as people's relative capacities to know and form these boundaries, is inspired by this (Hayward, 1998).

Foucault believes it is incorrect to think of power as something that institutions hold and use oppressively against individuals and groups, so he attempts to shift the study beyond simple oppression of the weak by the strong, seeking to explore how power works in day-to-day encounters between people and institutions. He argues in the first volume of *Histoire de la Sexualité* that we must reject the notion that power is oppression, since coercive measures, even in their most extreme forms, are not only repressive and censorious, but also effective, allowing new behaviours to emerge.

Statement of the Problem

Adopted Culture raises the questions of survival and power relations in the context of hybrid identity, especially when the personal thoughts and life is resisted through external factors. The life status under the power relations, resistance and cultural dominance, raise the questions of survival and thinking. Feelings of alienation and assimilation are aroused when the external factors of social life possess the power and discourse dominance.

Objective

- To study the novel under the Foucauldian elements of alienation, power, dominance and assimilation.

Research Question

Why are the characters of the novel "*Whereabouts*", at the stage of alienation and assimilation in the cultural space and resistance?

Significance of The Study

The present study is descriptive by method which is going to highlight the core issues of the life living experiences of the immigrants living in European culture. The study is unique as it will describe the power relations, resistance, feelings of alienation and the assimilation in the cross-cultural domain when a person has to survive under the dominant culture, discourse and power.

Literature Review

Valikangas & Seeck (2011) investigated Foucauldian conceptions of power and subject in a study. Michel Foucault's recent contribution to the analysis of power and subject in organizations was evaluated in this study. Theoretically, Foucault's thinking was explored first by splitting his works into archaeological, genealogical, and aesthetic/ethical stages. Then, between 2000 and 2009, a study of 113 international journal papers was undertaken. The researchers did this to get a sense of the different

phases of Foucault's thinking that have been discussed in recent organizational studies. It was discovered that recent scholarly studies based on Foucault's writings on governmentality, as well as his genealogical works, are increasingly leaning towards Foucault's writings on governmentality, which have maintained their popularity. It was concluded by pointing out some avenues for potential study, reflecting the increasing interest in governmentality and genealogy.

However, describing how Foucault interpreted these two ideas is difficult due to the variety and diversity of his writings. Regardless, there are several wide distinctions that can be made. In Foucault's writings, the concepts of subject and power are inextricably linked.

Foucault's study of the ideas of the subject and control during his archaeological period is inextricably linked with the study of discourses. Discourses can be viewed in this light as formal and controlled sets of rules that determine who can say what, when, and how (Caldwell, 2007). Because of the theme of surveillance, according to Knights (2002), organizational researchers are most interested in Foucault's Discipline and Punish. Surveillance is related to the concepts of administrative gaze and surveillance, all of which have many parallels with how workers are managed at work (Knights, 2002). Most of the papers dealing with Foucault's genealogical works, as well as the topics of discipline and disciplinary control, were present in our data collection. Several studies addressed organizational discipline and surveillance (Bergstrom et al. 2009). This may mean that it has been difficult for researchers in recent decades to study surveillance or discipline without at least partially referring to Foucault's work. However, recent interpretations of Foucauldian views on discipline, such as the Deleuzian interpretation, have cast doubt on them.

Among the critics and commentators on Foucault's work, it is found that, it is safe to say, a broad and diverse range of points of view situated between two extremes. On the one hand, there are those who dismiss Foucault's treatment of 'power' and 'resistance' as weak, superficial, incomplete, and/or ineffective (McCarthy, 1994). On the other hand, there are those who seek to save Foucault from himself, so to speak, by providing 'charitable interpretations' and further elaborations of his concepts in an effort to wrench from his work (later work as opposed to early work, and less frequently, if at all, from a suitable construal of both) a notion of "autonomy" (Hartmann, 2003).

Research Methodology

The present study is descriptive and qualitative in its nature which is going to describe the life living experiences of immigrant characters living in foreign culture under the relations of dominant power, resistance and discourse.

Theoretical Framework

The study is qualitative which is going to expose the living status of immigrants in the West who have to live under the dominant culture where the power relations and the discourse has to be adopted. The feelings of resistance, living under the dominant culture, discourse and power, lead towards the mental stage of alienation and assimilation for survival. The present study adopts the theoretical framework of Foucauldian perspectives of Power and Resistance (1972; 1980) for the textual analysis of *Whereabouts* (2018), as in Foucauldian theory, the power and subject relations are described. The study will analyze the text of the novel in the light of the following points from Foucauldian philosophy; (i) Power and the subject are two central concepts in Foucault's philosophy, as these two themes appear often in his works, either

indirectly or directly. (ii) Foucault (2000) argued in his well-known essay "The subject and power" that it was impossible to research subjects or the forms in which human beings are made subjects without also studying power and power relations. (iii) Subject and subjectivity are only created by influence, implying that they are traditionally generated by certain discourses and desires (Dreyfus, 1999), (iv) Foucault's book *Order of Things* (2002), he explores how a collection of classical disciplines (such as grammar, political economy, and natural history) evolved, as well as the reasons why these disciplines might make some statements true while others were false. The studied sets of rules tend to exist independently of social contexts in his archaeological writings, and they also describe the conditions and secret rules that define how the subjects are interpreted.

The present study is only confined to the novel *Whereabouts* (2018) by Jhumpa Lahiri and the proposed theory of power and resistance in the selected studies of Foucault. The novel will be studied thoroughly and the elements of power, resistance, discourse dominance, alienation and assimilation will be found for analysis. The analysis tool of the novel is the proposed theory of Power and Resistance by Foucault in his selected studies.

Data Analysis

Unseen Power and Human Reinforcement

"And the gentleman standing next to me at the bar, a retired history professor who drinks a glass of beer at the start of each day, added: "My poor wife, God rest her soul, had complained of something similar." So, I went to the doctor, and after he saw me, after he checked my heartbeat with a shoddy-looking device, he referred me to a cardiologist. "It's most likely nothing, signora. But given that you're no longer a young girl, it's best to make sure." "How is this doctor? Any good?" I wouldn't know. "I wait fifteen minutes, I go on waiting. The other woman also waits. They don't call us in. She doesn't read, she doesn't do anything. She doesn't look at me anymore, not even as if through the television screen." (In the Waiting Room, p, 20)

Analysis

Discourse is not only the written or spoken words, it could be scenery or the picture. The novel depicts the images of life in Italian culture, where everything seems to be abandoned and is not in the hands of the people. People think that life could lead them towards a state of satisfaction yet the culture is totally diverse as the problems are generated rather than solutions. Foucault (2000) pays attention that humans live in a state of mind, which could be the culture or the ideology and let humans to think about the upcoming scenario of the things as well. The lines depict resistance against the glimpse which is portrayed by the doctor who is totally confused about life and is "prey of vine" yet he has to cure but he himself is prey of the disease. The conflict of the culture produces in the minds of the writer as the writer is from the group of eastern society where the "blessings" are begged by the pure people or at the state of purity or piousness but in the west, a person, who is doctor himself, is at the state of intoxication but begging blessings for her wife. This all denotes the lifeless feelings as well as the feelings of turbulence where the humans have to live for conflict and no matching of the words and actions. The author seems here as alienated and is at the state of pity rather than to give pity to others as well.

"No one keeps this woman company: no caregiver, no friend, no husband. And I bet she knows that in twenty years, when I happen to be in a waiting room like this one for

some reason or other, I won't have anyone sitting beside me, either." (In the Waiting Room, p, 20)

Analysis

Lifespan is the process of running from reality towards the state of actions. The lines depict the alienated feelings, when the history of the doctor is operated on nothing comes to true as the doctor is himself guilty, regarding giving no company to her wife when she was alive and now lives under the memories of her wife. This all denotes her feelings of turbulence as the feelings of turbulence and alienation are aroused to depict the conflicted picture of the characters. The characters are not aware of the aspects of tendency and regarding this tendency, they are prey of turbulence. They are unable to assimilate in the sense of reality, in the sense of truth and in the sense of natural life. All want to live hollow. These things produce the feelings of resistance against the running situation as the situation is totally out of control and this brings the sense of no assimilation yet only the alienation.

"Inevitably I bump into my ex, the only significant one, with whom I was involved for five years. It's hard to believe, when I see him and say hello, that I ever loved him. He still lives in my neighborhood, alone. He's a small but handsome man, with thin-rimmed eyeglasses and tapered hands that lend him an intellectual air. But he's never amounted to much, he remains puerile and full of complaints, in spite of his middle-aged man's body." (In the Bookstore, p, 21)

Analysis

Foucault (2000) views that there is a description of the cultural voices featured in the build of the humans. Humans have to live under the cultural resistance which belittles them. People think that they are part of the society yet they have their own world in their minds. It can also be observed that resistance and alienation are the two aspects which are produced from one another. Any foreign culture which is unacceptable to the minds of the people is always appealing to the person about the raising of devices as well. Such an aspect creates the terms of assimilation so that the person could be able to live without any turbulence and the society. Search turbulence remains in the mind of a person when he feels that the things are not accurate and are not natural. The same lines in are there in which the description of is there who is handsome yet alone and live in the neighborhood which illustrates that the loneliness is the part of the Western culture where people have no taste of life that only the taste of material is different sexual expects. In this regard many of the people are in a state of turbulence and alienation where the people are not able to assimilate the things and are not able to compare the things for the purpose of development. People one another instance of taking the advantage of others life but the things remain very unpopular when there comes the situation of alienation as well as of assimilation takes place in the mind of the people but when the person is alone he is at the state of alienation even he lives among the people but he is alone such thing should stop such things in thinking are due to the mind resistance towards some sort of images as well as some sort of descriptions.

"I was happy to cook at his place. I'd spend the entire morning shopping, I'd crisscross the city for the meals I prepared for him. I remember absurd expeditions from one neighborhood to another searching for a particular cheese, for the shiniest eggplants. I'd arrive at his door, I'd set the table, he'd take his place and say: What would I do without your soup, without your roast chicken? Convinced that I was the center of his

universe, I took it for granted that, sooner or later, he'd ask me to marry him." (In the Bookstore, p, 22)

Analysis

Foucault (2000) discusses where the people have to live under the sort of things in which they feel any nation. They try to assimilate the things with their minds to the external or external society but they are unable to assimilate the things. The resistor and resistance created because of the gap existed in the minds of the person. The lines that there is lot of difference of Eastern or Western culture as an Eastern culture tries to make lawyer with other person while the western culture tries to tries to leave the person on his hand in this regard the people tries to make the things more complicated when the creation of gaps in the relation are there and which are the thing which are kept as the routine things. In this regard the writer is intended to pay it as his as her culture describe loyalty to the others but the western culture which is which thing the people as the object and do not let any person to live with another person so easily so the natural tendency is there in the mind of the writer who depicts the society through his words in the novel but there is no liability and the other person. It depicts that the life is glammed for one to another while the neighbor relieving is unaware from one another in the western culture which creates which shows that there are a lot of hunters and gaps in the mind of the people as well.

"We sat down and started to chat. Pulling out our agendas, we reviewed, point by point, details of our parallel relationships: vacations and other memorable moments, herniated disks, bouts of the flu. It was a long and harrowing conversation. A meticulous exchange of information, of disparate dates that solved a mystery, that dispelled a nightmare I'd been unconsciously living. We realized that we were two survivors, and in the end, we felt like partners in a crime. Each revelation was devastating. Everything she said. And yet, even as my life shattered in pieces, I felt as if I were finally coming up for air. The sun started to set and we were hungry, and when there was nothing left to say we went out to share a meal." (In the Bookstore, p, 23)

Analysis

Foucault (2000) says that is at the state of alienation due to the outer circumstances as well. That is of course presented by the people and is always to the rest of the society as well. In this regard the things remain so uncommon that the people could not understand their surroundings as well. The lines depict that two lovers are in flower and they have met again and they lost their life and making the radical things radical behaviours in their minds as well which have let them to live alone. The lines also depict that as 4 called says that peep that discourse is the power of yours and your society to dominate one another. There are the things among the people who remain to dominate one another in this regard. They have to live under such circumstances to let them think about the things which remain around them as well. The lions also depict the words as used and loving normally angry and met after a long time denoting that the people have gaps in their minds and their hearts due to the culture. There is a lot of difference of the eastern and western culture the female person in the lines defects as the east of the Eastern culture while the male person depicts the western culture as the western culture allows to live freely while the Eastern culture allow do not allow does not allowed to live freely rather than to live with your path or as well. In this regard the resistance in the mind which creates to accept one of the external things is not bearable by an instant personal so that's why the right to have to live at the state of alienation and loan interest because she is unable to accept the things which are outside her.

Loss of Inner and Impact of External Culture

“In the pool I lose myself. My thoughts merge and flow. Everything—my body, my heart, the universe—seems tolerable when I’m protected by water and nothing touches me. All I think about is the effort. Below my body there’s a restless play of dark and light projected onto the bottom of the pool, that drifts away like smoke. I’m surrounded by an element that restores me, one in which my mother wouldn’t know how to survive.” (In the Pool, p, 32)

Analysis

The two fundamental subjects of the present research are cultural space and cultural resistance. Foucault (2000) discusses the current state of human space in the midst of the masses. The rest of the parts of inclination, where the natural flow and natural issues can be discussed in these perspectives, are too deprived from the subjects as the lines indicate "isolation and alienation".

The question of power and restraint is depicted by Foucault (2000). The existing power is in the imagination of the lady "who catches her husband's melodies" while the "frightful and silent building is used for sleeping," demonstrating that people are less concerned with persons than with machines. In comparison to the cultures of the east and west, it can be observed that the people appear to be more intent and concerned in terms of manipulation and exploration, that the culture is far beyond the western society in that they do not care about the proper place to sleep as mentioned in the lines, but they prefer to be a part of places only. These features had caused a sense of alienation in the narrator's head, as the narrator is not yet a party of place, must only exist under the adopted culture, and must be a part of self-resistance.

“Today a woman in her eighties who swims four days a week shares a memory that surprises us: she admits that she’s afraid of the sea, because of a huge wave that once knocked her down and twisted her up when she was a girl.” (In the Pool, p, 33)

Analysis

Diversity of culture and the inner thoughts let humans be part of the things as she is at the state of “fear” due to “sea waves” but she used to swim “four days a week”. It denotes that the external culture is based on the discussions and views of the people as the actions do not match with the words. Words are used to express sympathies but the author seems to be turbulent as the characters are at the state of distractive dimensions, because many of the people think that life is not the part and parcel of the truth yet it has to live. In perspectives of Foucault, it can be observed that she is dual in thoughts and here is the power of duality which led her to be a different person in a way that she could earn the sympathies and the favour of the other people as well. In this regard, the domination and the overcoming scenario is there when the character tries to dominate and overcome the thoughts and behaviours of another person, yet she is herself prey of her own thoughts.

“They pay no attention to passersby, they’re not ashamed of fighting in public. It’s as if they’re in the middle of nowhere, on a deserted beach, or inside a home. They’re having a bad, bitter fight. It rises above the mayhem that surrounds them; they act as if they’re the only people who inhabit the entire city. (On the Street, p, 35)

Analysis

Humans are the things which adopt the running situation ever they can measure them in the standard as well. The lines depict “no resistance” of the people as they are the

state of “no power” and “no domination” which illustrates that they think that they are only the objects who have cavitation and they can only measure the tendency of their own. Discourse is not the thing which is presented in all over the images, words and speaking yet it can be the situation as well (Foucault, 2000). In this regard, it can be observed that things are quite diverse when an eastern cultural person thinks that the people fight in streets, seashores and homes but don’t care about the situation which is outside to them. It denotes that they have abandoned power and there is no resistance in them. While an eastern can think that there would be power of stance and would keep the things in the mirrors of the standardization. Domination and the power, are the elements, which are not necessary to be presented or shown, so Foucauldian (2000) perspectives, can illustrate the mental turbulence of the people as they live the life of restlessness and has only way of taking the things to be the part and parcel of their own thinking rather than of the standardization as well.

“She’s furious, and in the beginning, he tries to appease her. But then he, too, loses his temper, and he’s as irritated and spiteful as she is. It feels unseemly, a quarrel so intimate in front of everyone. Their biting words pierce the air as if physically puncturing it, seeping into the blue of the sky, blackening it. And it upsets me to notice that his face has turned mean.” (On the Street, p, 35)

Analysis

Culture provides civilization as well as the way of thinking. It causes people to react in a certain way as well. Foucault (2000) views that the culture is based on power and has a certain type of discourse which can eliminate the running situation. Power and culture are two things which can be put in the minds of the people to react in a certain way. “quarreling wife in public place” and “fearfulness of wife” denotes that the culture is not loaded with civilization as the eastern people do not quarrel in the public place and talk in the homes. In this regard, the words depict that the discourse of alienation and turbulence which denotes that the external forces and the culture is not idealized by the characters and they live the life of “alienation” among the foreigners and experience a diversity of thoughts as these have no match with the civilization or the standards of the culture.

Artificiality of Life and Embellishments

“I sit in front of a woman, rarely the same one. The beauticians also sit in an arrow, like the clients, behind a long narrow counter. There’s a mirror, just as long, that doubles the whole scene and all the work that takes place. I wonder how dull it is for them, while we clients relax. All the women come from the same country, and while they diligently see to our needs they talk continuously in their language. I always wonder what they’re talking about.” (At the Beautician, p, 37)

Analysis

Human life is transparent and changes from time to time. Foucault views that the power is everywhere, and it cannot be seen due to invisible forces. These forces can be the culture, discourse, and the ideology as well. The lines depicts that, there is no new thing in the minds of the people as they seems to be tended towards such things which are quite different to observe and quite different to manipulate yet there comes the themes of assimilation, as the woman talks “of beauty and same culture” while the observer (author) seems to be distress as the same things and the same culture is there and no new things can be there in shape of the restlessness or in the shape of new phenomenon of changing world yet they talk randomly, and talk about the existed things rather than

of the new things. It denotes that the power in their society is of the “human hollowness” where the daily discussion and the routine, give and take is based on the hollowness rather than of the meaningful things. Being the eastern culture, the level of assimilation “the westerns are new for eastern” but they seem to be the part and parcel to discuss new things, while alienation is there as “no new discussion as all is known” which denotes that the observer cannot be the part and parcel of the society, yet it has to live as the alienated person.

Love without Completion

“In the evenings we ride up together in the elevator and he says good night, always courteously but sincerely, always looking me in the eye and then saluting me with a nod of his head before opening the door to his room. I hear his footsteps while he gets undressed and relaxes after a hectic day, while he brushes his teeth. I picture him as he throws himself onto a bed identical to mine, in a room just as hideous. It’s only at this time of night that he reveals another aspect of himself: he has long talks on the telephone, speaking rapidly and heatedly in another language. With whom? His wife? A friend? His publisher? His company reassures me though he doesn’t interest me sexually, it’s not about that. I think of the melancholy in his eyes, thaw wanting to look. Eyes, bright but distant, that are about to close for six or seven hours.” (In the Hotel, p, 40)

Analysis

Behaviour is the result of external factors which let humans think about the things to manage and to manipulate them in a linear way. The lines depict the thinking and the behaviours of a person who is in the hotel, living as a guest but the relationships which he possesses, are out of order and have no concern with his hard work. The thinking of assimilation of the author is that as the person is intended to do sex and has polite voice yet his inner is to disturbing which arises the thinking of restless aspects of his life. He is unable to match the situation of the current and the situation of his relations, this all denotes that life is too diverse to think and to pass. The West is known as the place of changing life as well as the changing of the circumstances of life yet the cultural diversities and distances of living let humans think about the running situation as it matches or not with the situation of the person as well. Thinking in the way of changing the things as well as in the sense of manipulation of the things, denoted as the characters are at the state of living to denote the restless life, restless thing and restless action. There could be external powers which make a polite person as “harsh” and he is unable to match the things to the situation and cannot play his role according to the demand as well.

“The next day we open our doors and exit at the same time, riding down in the elevator together before going our separate ways. Without planning to, we wait for each other every morning and every evening, and for three days our tacit bond puts me obscurely at peace with the world.” (In the Hotel, p, 41)

Analysis

Foucault (2000) views that power is everywhere and many times cannot be seen as well. The things which are presented in the lines, are the power of affection and love” which is natural among the male and female gender. The reflection of the society in this regard is there which is loaded with power and this power is only of “work” rather than of gender attraction. The attraction of the gender in this regard, can be observed that the gender is the keen aspect of attracting each other. On the other hand, it can be observed

that life is more cautious than others as well. Reflection of the society, in the lines, is presented as the things are not sure and the things are not illustrating the situation of the experiences too. Need of time and space is necessary yet the culture seems to be abandoned in this regard and no effective aspects can be seen in this way.

“I take out a pen and mark a series of operas, symphonies, and dan performances I’d like to see. I recognize a few of the actors and musicians. I study the map of the theater, the arrangement of the seats in relation to the stage. I don’t have a fixed spot. I like to choose a different one each time and enjoy the concerts and performances from various points of view. I peruse all the options and feel drawn to certain shows both before and after dinner. That way, I’ll vary the routine. I know that the tickets, once purchased, are not refundable. Buying them is always a gamble, a leap of faith. It makes me anxious, and also makes me feel intrepid.” (At the Ticket Counter, p, 42)

Analysis

Foucault (2000) views that human society is loaded with power and power is everywhere; sometimes observable and sometimes not. In this case, the behaviour of human beings seems to be of the certain type where a human being lives. Many of the aspects can be observed in this regard to describe that the situation of a person is totally different when a person is needed to observe the things but the time and the space becomes the hurdle in that way. The lines depict that there is power of theater to be adopted but on the other hand, there is resistance in the minds of the author who is not willing to adopt those things. In this perspective, the keen elements of persuasion and power are there, where the author is intended to see the elements of standardization but the things which are in the culture and the society, are not favouring the subject of persuasion yet it is creating resistance in mind. The writer is intended to make the assimilation of the things as the things would be persuasive and would be favouring the aspects of tendency but the elements which are seemed here, are out of reality so the writer is at the state of “alienation” and wants to abandon the “process of watching show”.

“The night before leaving, my father didn’t feel well. He came down with a high fever. It looked like he had the flu but he couldn’t lift his head from the pillow. He was admitted to the hospital for a few days. Bacteria had entered his bloodstream, and in the end, instead of going to see a play with him, I sat at his wake. The long train trip and the hotel and the actors onstage were replaced by the pageant of mourning. At the funeral one of my aunts, a little drunk, said: “There’s no escaping the unforeseen. We live day by day.” (At the Ticket Counter, p, 42)

Analysis

When a person is living and experiencing life in a foreign culture, mental turbulence is a common occurrence. The characters appear to be fond of nature, yet they live in a machinery civilization, thus thinking about a clean and tranquil life is not a way of satisfaction. According to Foucault (2000), the inner culture produces the inner capability of humans in opposition to the acquired culture. Despite the fact that the individual is a victim of alienation and turbulence, the person continues to assimilate things according to his or her own mind. If there is no success, the individual becomes the alienation's prey. Humans' inner resistance to the long-life process persists, and life does not change from time to time while remaining the same, but standards do. As the writer tends to portray the image of her loneliness and alienated feelings as the culture, seasons, and weathers are not according to her preference, there are various aspects of

resistance regarding the discourse. She is susceptible to alienation because what she wants to see does not appear to be there.

Conclusion

Whereabouts (2018) is similar to a contact sheet for a photographer. A loose narrative of an Italian woman at a crossroads in her life emerges as our eyes travel over the images, responsive to each reframing. However, narrative is not the aim of this novel. Each entry, most of which are just a few pages long, is self-contained; all of them could be omitted without causing a gap. Or, as the writer describes her therapist, "as if each session was the first and only time we met." Every session felt like the first chapter of a book that had been abandoned."

Foucault believes it is incorrect to think of power as something that institutions hold and use oppressively against individuals and groups, so he attempts to shift the study beyond simple oppression of the weak by the strong, seeking to explore how power works in day-to-day encounters between people and institutions. He argues in the first volume of *Histoire de la Sexualité* that we must reject the notion that power is oppression, since coercive measures, even in their most extreme forms, are not only repressive and censorious, but also effective, allowing new behaviours to emerge.

Findings:

- An eastern person has to live under diverse thinking as the person is of eastern culture and civilization by nature while the western culture lets humans get rid from the other things of civilization as well.
- Assimilation lets us understand the common grounds of life yet the narrator is unable to assimilate and lives in the state of alienation and separation. Present culture is unavoidable yet the existing resistance in the mind of the author led her to think she had space in mind and not to adopt and this situation led her towards the state of alienation.
- The resistance and the discursive power of living culture even is resisted and let to live as alienated, but not as part of that culture because the resisted symbol was there at the marketplace.
- Turbulence thoughts lead humans to think that the feelings of love and attachment are abandoned in the rapid and expanded fields of life and the humans are totally unaware of the ground authenticity and the relativity of the love and care feelings at all.
- Space is the ultimate reality in the sense of "no harmony" which leads the subject towards the state of alienation and turbulence as the subject has no relation specially with the "existing culture".
- Comparatively, to the culture of east and the west, it can be observed that the people seems more intended and more concern in term of manipulation and exploration, that the culture is far beyond from the western society as they do not care about the proper place of sleeping as is mentioned in the lines, yet they like to be part of places only. These aspects had created the sense of alienation in the mind of the narrator as the narrator is not the party of place yet, have to only live under the adopted culture and have to be a part of resistance on its own.
- Resistance of the mind of the author against the weather as the weather is not favouring her and the life is not at the state of so satisfaction rather than as a "conflict of culture" for her.

- It denotes the lifeless feelings as well as the feelings of turbulence where the humans have to live for conflict and no matching of the words and actions. The author seems here as alienated and is at the state of pity rather than to give pity to others as well.
- The characters are not aware of the aspects of tendency and regarding this tendency, they are prey of turbulence. They are unable to assimilate in the sense of reality, in the sense of truth and in the sense of natural life. All want to live as hollow. These things produce the feelings of resistance against the running situation as the situation is totally out of control and this brings the sense of no assimilation yet only the alienation.
- The resistance in the mind which creates to accept one of the external things is not bearable by an instant personal so that's why the right to have to live at the state of alienation and loan interest because she is unable to accept the things which are outside her.

References:

- Bergström, O. & Knights, D. (2006). Organizational discourse and subjectivity: Subjectification during processes of recruitment, *Human Relations*, 59(3), 351–377.
- Caldwell, R. (2007). Agency and change: Re-evaluating Foucault's legacy, *Organization*, 14(6), 769–792.
- Dreyfus, H. & Paul, R. (1983). *Michel Foucault: Beyond Structuralism and Hermeneutics*. Chicago: University of Chicago Press.
- Dreyfus, H. L. (1999). Heidegger and Foucault on the subject, agency and practices, *International Journal of Philosophical Studies*, 4(1), 1–16.
- Foucault, M. & Gordon, C. (1980). *Power/Knowledge: Selected interviews and other writings 1972–1977*, Harvester Wheatsheaf, Hertfordshire.
- Foucault, M. (1972). *The archaeology of knowledge*, Tavistock Publications, London.
- Foucault, M. (1977). *Discipline and punish: The birth of the prison*, Penguin, London.
- Foucault, M. (1979). *Madness and civilization*, Tavistock Publications, London.
- Foucault, M. (1981). *The history of sexuality, vol. 1, The will to knowledge*, Allen Lane, London.
- Foucault, M. (1989). *Power affects the body, in Foucault M Foucault live: interviews 1961–1984*, Semiotext(e), New York.
- Foucault, M. (1990). *The history of sexuality, vol. 3, The care of the self*, Penguin, London.
- Foucault, M. (1992). *The history of sexuality, vol. 2, The use of pleasure*, Penguin, London.
- Foucault, M. (2000a). *Society must be defended: Lectures at the Collège de France 1975–1976, translated by D Macey*, Penguin, London.
- Foucault, M. (2000b). *Interview with Michel Foucault, in Foucault M and Faubion JD (Ed) Essential works of Foucault 1954–1984, vol. 3; Power, pp. 239–297*, The New Press, New York.

- Foucault, M. (2000c). *Questions of method*, in Foucault M and Faubion JD (Ed) *Essential works of Foucault 1954–1984*, vol. 3; *Power*, pp. 221–238, The New Press, New York.
- Foucault, M. (2000d). *Truth and juridical forms*, in Foucault M and Faubion JD (Ed) *Essential works of Foucault 1954–1984*, vol. 3; *Power*, pp. 1–89, The New Press, New York.
- Foucault, M. (2000e). *The subject and power*, in Foucault M and Faubion JD (Ed) *Essential works of Foucault 1954–1984*, volume 3; *Power*, pp. 326–348, The New Press, New York.
- Foucault, M. (2002). *Order of things*, Routledge, London.
- Foucault, M. (2007). *Security, territory, population: Lectures at Collège de France 1977–1978*, translated by G Burchell, Pantheon Macmillan, London.
- Hartmann, J. (2003). “*Power and Resistance in the Later Foucault.*” 3rd Annual Meeting of the Foucault Circle, John Carroll University, Cleveland, Ohio.
- Knights, D. (2002). Writing organizational analysis into Foucault, *Organization*, 9(4), 575–593.
- Lahiri, J. (2018). *Whereabouts*, New York Times.
- McCarthy, T. (1994). “The Critique of Impure Reason: Foucault and the Frankfurt School.”
- In Michael Kelly, Ed. *Critique and Power: Recasting the Foucault/Habermas Debate*. Cambridge: MIT Press.
- Valikangas, A., Seeck, H. (2011). Exploring the Foucauldian Interpretations of Power and subject in Organizations, *Journal of Management and Organization*, 17 (6), 812-827.