

Tribhuvan University

Double Sufferings of Females in Jhumpa Lahiri's *Interpreter of Maladies*

A Thesis submitted to the department of English, Faculty of Humanities and Social Sciences, Ratna Rajya Laxmi Campus, Kathmandu, in Partial Fulfillment of the Requirements for Degree of Master of Arts in English.

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Declaration

I here declare that the thesis entitled,
“Double Sufferings of Females in Jhumpa Lahiri’s *Interpreter of Maladies*”
Is my own original work carried out as a master student at the department of
English at Ratna Rajya Laxmi Campus except to the extent that
assistance from others in the thesis design and
conception or in presentation Style and linguistic
expression are duly acknowledged.

All resources used for the thesis have been fully and properly cited. It contains no
material which to a substantial extent has been accepted for the
award of any other degree at Tribhuvan University or
any other Educational Institution, except where
due acknowledgement is made in the thesis.

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Letter to Approval

This thesis is entitled “Double Sufferings of Females in Jhumpa Lahiri’s *Interpreter of Maladies*” submitted to the Department of English, Faculty of Humanities and Social Sciences, Ratna Rajya Laxmi Campus by Ms. Sita Mainali has been approved by the undersigned members of the Research Committee:

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Abstract

This research work explores the Double Sufferings of Females among migrated Indians to Europe and America in Jhumpa Lahiri's *Interpreter of Maladies*. Females are suffering from the diaspora and female identity. They have pain, distress and alienation problems. The problems arise due to the diaspora experiences and the socio-cultural formation. Almost all the female characters are facing the complexity to adjust in the new social and cultural periphery. They are from a strict cultural background and have to follow the new culture. For example, Mrs. Sen of the story "Mrs. Sen's" suffers from identity crisis and alienation. Boori Ma of the story "A Real Durwan" faces problems of dislocation and pain. In the story "Treatment of Bibi Halder" the female character suffers miserable hysteria and social domination.

Though this collection contains nine different stories, I have selected only five. I used Diaspora cum Feminism modality that exposes the inner agony of immigrant females. This thesis divided into different subheadings. The first heading introduces the females suffering, Diaspora, *interpreter of maladies* and about writer Jhumpa Lahiri. The second discusses the theory of diaspora and feminism in details. The third headings analyze the text with double female suffering with including the literary review and final heading sum up the main arguments.

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Introduction: Double Sufferings of Females and Diaspora

This thesis entitled “Double Sufferings of females in of Jhumpa Lahiri’s *Interpreter of Maladies*” explores the suffering of immigrant females in Europe and America. This study concerns about the double victimization of females. It tries to know the assumptions of immigrants: what dreams they have? How they try to adjust to a new land? Whether they can adjust or not? What significant problems do they face? Do the males and females have the same kinds of problems or different? and so on. Most of the Indian immigrants’ are suffering to survive in Europe and America. Lahiri gives strength to address the female issue significantly. Females are mistreated not only being immigrants, but also due to gender identity in their families.

Jhumpa Lahiri was born on 11 July 1967 in London in a Bengali family. Later, her family moved to the United State of America. She started her literary career with the short story collection. The collection of these stories is *The Interpreter of Maladies*. She also writes novels. Her literary works focus on the physical as well as psychological anxieties, hardships, struggles, troubles and sufferings etc. of Indian in their homeland to host land. She is familiar with both lifestyles of India and European American.

As a diasporic writer, she picks up the issues of immigrants, who face the problem in another land. The diaspora takes in part with the females sufferings. Both males and females suffer from diasporic problems, but females are facing more. They are suffering in both peripheries, inside family and outside the home.

Interpreter of Maladies focuses on the dilemma lives of Indian immigrants. All the stories includes diasporic experiences of the characters. The story focuses the lives of exiled lives in Europe, America, and India. The tradition, gender, geography, occupation, religion, and lifestyle are determined self-identity and struggles. Lahiri's

characters are struggling to assimilate into new socio-cultural values. They are discriminated due to the language, cultures, economic status and ethnicity. They wish to adopt new social-cultural practices.

In another side, they are completely unable to avoid their inherited culture of the motherland. So, they hang on the dissimilarities between two cultural performances. This situation creates psychological complexities such as frustration, dislocation alienation and so on. Neither they can build up their new identity nor can they drop their past identity. The diasporic experience exposes the experience of the new homeland with the past memories.

Females are in trouble not only being immigrants' but also being females in their families and the societies. In this sense, Shreekant Reddy expresses the statement:

The trauma of cultural dislocation and displacement, an acute sense of loneliness and the pangs of estrangement suffered by the millions of 'exiled Indians' who try desperately to balance themselves, between, 'home' and 'abroad' are major maladies that the attempts to interpret. Most of the characters in these stories grapple with the changed pattern of life in an alien land. (2)

They feel psychologically distressed and socially displaced in the new periphery. They have hard experience of new land. They are struggling to balance themselves that situation. They have to face every unexpected thing in new land. They are unable to be familiar with the native people. The native people are always treating them as a stranger. There is no place for their hope and needs in the patriarchal society. The males take up the high privileges due to the patriarchal norms and values. Females feel that their native land is much better than the new land. Native people are

supportive and kind, but the American and European people are self-centered. In the troublesome situation, no one stands up as cooperative. Female immigrants are treated not well from their family and community. Females face more trauma of being immigrant than males. They are treated as a commodity in the eyes of males. Thus, females are compelled to lose their emotional, social, financial solidarity in a new community.

Lahiri presents the cultural difficulties of immigrants in both places. The diasporic experience creates complexity for them. For the female, it is more challenging. They adopted new cultural practices in the outside. And in inside they have to bear the responsibility. They are dominated both inside and outside. As result, there are the problems of family conflict such as separation, breaks up, divorce and so on.

The female character's of the stories like; Shova, Mrs. Das, Mrs. Sen, Boori Ma, Bibi Halder have several obstacles to face in the process of adjustment in the new environment. They are distressed due to the humiliation, discrimination from outsiders in foreign space. Females are suffered inside the house and outside the society. Within house they are suppressed from the male. The social formation is highly privileged for male. Females are supposed to move as per the male guidance. Females have no permission to move outside alone. They have to perform only those tasks which male afforded. In our context also females are supposed to make only for household works; to give birth babies, to cook, to welcome guest etc. while analyzing the profession status, females do the works to serve the guest, to entertain the calls as a receptionist, as waitress, as dancer, as airhostess, as nurse, as babysat. These all types of works are service oriented. For these works, it is necessary to have politeness, kindness, attraction. Male cannot perform these kinds of job because males

are rational and aggressive and they are unable to control their emotion. So, females are used for satisfaction. It is because they are within two boundaries one is being immigrant and next is female. So, these all females are fighting for their identity. As the diasporic experience, they are homesick. Again they are dominant just being females.

Diaspora cum Feminism as Theoretical Modality

Diaspora refers the diffusion throughout the world of people with the same territorial origin. Diaspora varies within the diasporas. Since the 1960s, the diaspora has been used wide range of despersations of populations; exiles, Political refugee, alien residents, immigrants and ethnic and racial minorities all are diaspora aspects. There are two diasporas; local and global diaspora. In general term, local diaspora refers to those people who migrate within the limited geographical location and global diaspora means the people who overseas from one place to next in a vast range of territory.

All diasporic people face the in-between status. Neither they can avoid their native things, nor can they fully accept new experiences. Basically, the experience of diaspora always gives a sense of loss. It is the loss of cultural identity, home, logos and so on. They lived with having a fragmented identity. Regarding the diaspora identity, Stuart Hall argues:

The diaspora experience as i intend here is defined not by essence or purity. But by the recognition of a necessary heterogeneity and diversity; by a conception of 'identity' which lives with and through not despite, difference; by hybridity diaspora identity are those which are constantly producing and reproducing themselves a new. (228).

The replacement creates the situations of hybridity. Diasporic people neither remain completely in their past nor in present place. It leads them in-between situation. Their vision of their past life remains time and again in their mind. This identity gives the sense of dislocation and adjustment problem in a new land. In this sense C.G. Karthikadevi argues “Diaspora is a dislocation from the geographical location of origin and relocate in another territory” (120). According to him, the diaspora is struggling between two ways of life. It relates to the memory of origin land and adjustment of a new, unfamiliar land. This is duality and that makes complexity.

The term diaspora focuses on various hazards experienced by immigrants in a new country. Regarding the dual identity, Bill Ashcroft writes; “This starting leads to splitting in the sense of home. A fundamental ambivalence is embedded in the term of diaspora. A dual ontology in which the diasporic subject is to look in two directions- historical, cultural identities on one hand and the society of relocation on another hand” (N.P). With his version, the immigrants have no independent identity. They have inherited traditional values and they most follow the culture of relocating land. It is about the cultural dilemma, displacement, and differences. It connects with the identity transformation. Every country and community has own types of values and traditions. Such values and tradition gradually pass from one generation to the next generation. Therefore, immigrants’ people after immigrating into a new place it is not easy to be familiar with the new culture and traditions for immigrants.

Regarding the Indian diaspora, it relates to the territory of the India geography. The diaspora is estimated to number over twenty million people are separate land. The people who moved new land from the Indian land are the Indian diaspora. Indian migrations have in two parts; during the 19th century people from Punjab, Rajasthan,

Gujarat, and the city of Delhi, Bombay migrated to Central Asia and during the British rule many Indians made trips to England and European countries.

The major causes behind Indian migration are the political disturbance, acquiring quality education; get advanced medical treatment, aspiration of luxurious lifestyle and so on. It means, they have moved in the new land to seek the peace, prosperity and liberty. They make Europe multi-cultural, multi-religious, multi-lingual society. However, in Europe, they are considered guest-laborer immigrants. In fact, the Indian diaspora has developed several countries, throughout the world especially the United State of America.

One of the main reasons of diaspora's complications is to have a comparison between their native home and newly settled land. They are comparing on the basis of food, dresses, cultural creed, celebrations and the way people talk and behave. This type of comparison urges them to go back to their roots and own land. It is not just because the new place is not favorable for them but because of missing and longing of the motherland. Diasporic people are in plight to follow unwise cultural practices. The new generations are rarely ready to keep on their native socio-cultural faith. They have a mixture of sadness, frustration, and confusion. William Veeder states about the hanging life of immigrants in two cultures:

This living in between condition is very painful and marginalizing for the diaspora. They face a cultural dilemma when their cultural practices mocked at and there is a threat to their ethnic and cultural identity. They stand bewildered and confusions, problems, and yearnings become less intense as they influenced by the culture of that country and adapt themselves to it. (53)

According to him, immigrants are in a dilemma between their inherited cultures and newly adopted socio-cultural practices. In Lahiri's stories, the major characters are Indian origins who have settled in abroad, but they have a feeling of loneliness with a sense of exile. In fact, psychologically immigrants feel that the absence of belonging in a new land where they are standing. They just experience something lacking as outsiders and strangers. However, at the same time immigrants have an obligation to imitate the present ongoing cultural activities of foreigners with continuing the past life. As a result, diasporic people are entangled in two distinct worlds which make their life towards complication and problems.

The word gender is psychological and cultural terms to distinguish the role of males and females. Feminism deals the female status within the worldwide society. It explores females' problems and their position within the new culture. Being female still, they have to face more challenges and complexities than males. They are dragged into the multiple sufferings due to patriarchal norms and values. On the basis of traditional gender roles, females are emotionally attached with native cultural heritage. In fact, their gender role doesn't let them to include in new circumstances. So, by nature immigrant females are more nostalgic about lost homeland than the males. Since birth women are taught to be submissive, obedient and they are confined within boundaries of the house. Hence, Females have to follow where males direct.

For instance, Mr. Sen takes in the USA by her husband where she doesn't find a sociable environment in the story "Mrs. Sen's". Whole day Mrs. Sen remains in the home because she is not permitted to go out alone. It shows that females are victimized within their house too from the patriarchal values. On the other hands, Sen.'s husband is free to decide himself whether to stay in or outs of the home. Here, these two characters are just representative of patriarchy. According to the gender role

men are assumed as protective, brave, strong, rational where women are as subordinate, weak emotional and dependent.

Likewise, historical records of male-dominated social structures consider women as a commodity. Women are merely a means of male's satisfaction. In such a way females are domains: familial, religious, political, economic, social, legal and so on. They have cultural boundaries. The female issues endeavors by the feminist critics. Simone de Beauvoir argues that females are presented as a second sex who born to assist their male guardians. To justify the females' condition she writes the book *The Second Sex*. She says:

Women have been essential as the one born. To be a wife or a mother. But she is stripped off motherly rights because motherly rights overpowered by fatherly rights. A wife's duty is to be in the bed to gratify the husband's lust but the husband is not aware whether he is gratifying the lost of his wife or not. (145)

In fact, historical condition of patriarchy, women tagged as the "other". Here females are used as the commodity for the males. Females' voices are silenced in society. Within the occupation, females are paid less than male even though both have the same labor. Similarly, Lahiri raises the issues of migrated Indian especially females who are in Europe and America. In her stories, females' condition is as 'others' because they are trapped under the patriarchal norms and values. Basically, female diasporas are psychologically inferior in the process of social adjustment in a foreign land. It is very challenging for immigrants' women to adopt new social norms in both aspects physically as well as psychologically because of being the product of patriarchy. Female are made as male depended. We can find the dependency in words also. Like there is subordinate clause puts in males words to identify female, such as

the main clause is 'male' and 'fe' is the subordinate, 'he' is the main clause and 's' is subordinate to present to make 'she' that refer female. Here, female words itself is incomplete without the male words. In the profession the designation named 'chairman' but there is not 'chairwomen'. So, here all the aspects made supremacy to male and female are dominated. There is no existence of female without male. While analyze the past history, females are used to satisfy the male. In Latin America, whites' peoples use female as means of enjoyment. They made females to dance, to play drama, to sing sad song that makes them enjoy. Male have right to choose the females as their favored and use them for their satisfaction. We analyze how female are situated.

Double Sufferings of Females in *Interpreter of Maladies*

The Interpreter of Maladies contains nine different stories. Within all, each and every story has own strength. But, I have selected the five stories among them to analyze the multiple suffering and complexities of females. Though, both males and females face problems due to the diasporic experiences, females have more. It picks up the displacement and economic crisis in a new land. Since the time of publication, it takes the concern of most of the critical readings. Some critics have analyzed the text from the immigrants' issue, some critics focus on the postcolonial issues from the third world's point of view particularly from South Asia. Many reviewers have labeled Lahiri's works in different theoretical glasses. The different stories are analyzed differently on different prospective.

Though different critics have studied the stories from the diverse point of views, my research is focus on the issues of immigrant females who are in multiple sufferings due to being immigrants as well as being females in Lahiri's *Interpreter of Maladies*. In other words, the gender identity and unfamiliar society creates hardship

and difficulties for women. In this thesis, the selected stories present the underlying issues of females. The issues related to how Immigrant females challenge their inherited traditions and how it is the confusing barrier for them in the process of assimilation in a new place. I have analyzed with the hidden problems and suffering of female characters. All these things are analyzed in details.

In the story, “The Temporary Matter” Shova and Sukumar live in underprivileged low-cost residential area due to their economic condition. Narrator outlines; “on the quiet tree-lined street, within walking distance of row of the brick-faced store and a trolley soap, where Shova and Shukumar had lived for three years” (9). In reality, Sukumar and Shova have problems to get jobs for the settlement of life. Sukumar prepares the final dissertation so he remains at home all day. He is not able to earn sufficient to support his family.

Shova is engaging herself in a job to continue the life in the new land. Shova puts even the extra efforts to earn more and she wants to have economic support to her husband’s study. She is paid less in comparison of native people. In the workstation, she feels diverse identity. She gets the problem to be familiar with the new periphery. She gets problem to maintain herself in the dress, food like others due to the economic problem. She has to do extra labor. Narrator outlines; “Shova stayed out, the more she began putting in extra hours at work and taking on additional projects” (9). Immigrants have not a well and easy life at new land. Neither they have the job as their wish, nor do they pay the appropriate salary. Immigrants have the compulsion to do any kinds of the job there. This situation makes them distress and pain. As the reviewer Dr. Samina Azhar says; “A Temporary Matter has an underlying tone of ineffable longing and isolation that inevitably reveals loneliness in togetherness” (51). Azhar has focused on the tone of the essay. She has exposed the

married couple's relations. In her writings, the marriage couple remains together, but they spend the lonely life. It deals with the isolation within the couple. They remain like a stranger though they live in same room. They do not share their happiness and pain with each others that makes them unhappy and distress.

Though both immigrants' are facing the adjustment problem but females are face more. Shova and Sukumar rise in different social and cultural background. Shova spends her childhood in native India and sukumar spends in America. They are culturally in-between identity. Shova has the feature of Indian culture, costumes, and rituals. The narrator outlines; "When friends dropped by shova would through together mean that appeared to have taken half a day to prepare, from things she had frozen and bottled, not cheap things in tins but peppers she had marinated herself with rosemary and chutneys that cooked on Sundays, stirring boiling pots of tomatoes and prunes" (7). She likes to serve the typical Indian foods to the visitors. Diaspora people apply their own native culture as far as possible. Though they are physically in America, they cannot drop their inherent culture. They live in the dual identity with the diasporic experiences. Here Shova get dual suffering while she becomes pregnant. Females think that they become perfect after only having the baby. The Indian religion also shows the values of a baby. She belongs to the Hindu community. The Hindu religion gives compulsion to be mother for female. They assume that those females who have no baby are not good qualitative women. In the story she wants to have a baby, but her husband does not support her. It shows that a man does not know what the woman feels about the baby. The relatives start to question her about the baby plan. Females need to maintain social values and status.

Incidentally, she becomes pregnant after all she drops the job. Shova starts to dream about the baby. She starts to make the guest list for rice ceremony and also

starts to buy baby clothes. Her husband is not happy with her pregnancy. Narrator states; “His heart began to pound. The day she told him she was pregnant. He hadn’t been prepared then. Only he didn’t want her to be pregnant. He didn’t want to pretend to be happy” (18). He only focuses on his study. For married couple, they need to have future plan together. Shukumar only pretends to be happy at the time of Shova’s pregnancy. He thinks Shova’s happiness of being a mother is only for temporary. The narrator outlines: “Their baby had never cried. Shukumar considered. Their baby would never have rice ceremony, even though Shova had already made the guest list, and decided on which of her three brothers she was going to ask to feed the child its first taste of solid food, at six months if it was boy and seven months if it was girl” (11). The male character plays with the emotions of the female. Sukumar also plays with his wife Shova’s feelings. Wives are suppressed with the husbands inside the home.

In her pregnancy time, she does not get support from her husband. She carries out every work herself. She does not have rest and care. Her husband is out for the study during her pregnancy. Narrator states; “Sukumar was in an academic conference in Baltimore when Shova went into labor. She had arranged all the necessities” (9). In this situation, a wife needs the love and affection of her husband. But Shova is out of her husband’s care. Unluckily, she gets the miscarriage. The events of miscarriage are suffering her with the grief and alienation.

Miscarriage is a sensitive issue for a Hindu woman and her family. The birth of a child into the Hindu community is an occasion of great celebration. At the time of baby birth, other women will visit the mother. The relatives bring such as new clothing and food. She never feels the motherhood. She is suffered physically and mentally. To have a miscarriage is very dangerous for female, it affects for the physical balance.

Narrator states; “She wore a clean pair of sweatpants and a T-shirt. Her stomach was flat. Her cranberry lipstick was visible only the outer reaches of her mouth and eyeliner had left beneath her lower lash” (13). She does not care for her beauty and the body. The event turns their relationship problematic. They are avoiding each other’s and spending the time separately. They treat as if they are strangers. All the things happen due to the miscarriage that Shova suffers badly with lack of care from her husband.

In the story “A Real Durwan” the female character Boori Ma suffers from the Political changes, which partitions Bengal to East Pakistan and West Bengal in India. She has fled to Calcutta in the new community from East Bengal alone. The reviewer Ronny Noor comments that; “Lahiri’s stories are not just about the malady of a secret between a spouse, and also the concern broader issues” (366). Noor expresses her opinion in the little bit widened sense. She is incorporating immigrants’ condition causes physical hazards. Lahiri’s stories have presented the pathetic situation of people who struggle in unfamiliar circumstance having a physical illness. Actually, even common diseases drag them into such a situation. Neither they are able to afford for regaining sound health nor get proper help and instruction from local residents.

In addition, Michael Tyrell reviews Lahiri works with various aspects of human life. For Tyrell; “Lahiri is preoccupied with emotions, as well as physical, geography in many of these pieces. It is difficult to summarize her meticulous attention to character detail and deft management of secrets among lovers, husbands and wife, children, strangers, and neighbors. She is a master of the delayed plot development” (198). He remarks with summing up the socio-cultural, physical and geographical and so on. In her arguments, Lahiri goes into the personal lives of the different characters discussing on the realistic relationship, tension, complexity

among husbands and wives, children, neighbors as well as strangers and consequences within her stories.

She becomes a refugee. Everybody call her Boori Ma. Her name itself refers the kinds and affection. Nobody knows her actual name. We assume that the refugee has no identity themselves. She is suffering from recalls her past life. She says; “yes, there I tasted life. Here I eat my dinner from a rice pot. There was a day when my feet touched nothing but marble” (40). She describes that she belongs to the higher family. She adds; “We married her to a school principal. The rice has cooked in rosewater. The mayor was invited. Everybody washed their finger in pewter bowls at our house, we ate goat twice a week. We had a pond on our property, full of fish” (40). She has lost everything; her house, her husband, and her four daughters. In the past time, she has many servants in her house. She feels good to share her previous life to the people, but nobody is ready to believe her.

The villagers think how a landowner becomes a durwan. They have own assumption that; “ she had once worked as hired help for a prosperous zamindar back east, and was therefore capable of exaggerating her past at such elaborate length and heights. All agreed that she was a superb entertainer” (41). While knowing her past memory the villagers have own analysis that she exaggerated her past that she might spend her life serving the zamindar. Now, she describes the life of zamindar as her own. No one is there to sympathize her past and her lust. Presently she makes comfort herself in a flat of the small community of Calcutta. She says; “Believe me, don’t believe me such comforts you cannot dream them” (43). She tries to convince the communities about her past status. She is unable to make them sense. Time and again she is suffering from her past life. The diasporic people think their past life at present.

At the changing of time, her life becomes complications. The community of Calcutta makes difficult day by day. At the beginning everybody loves her. Narrator outlines; “The resident, for their part, assured Boori Ma that she was always welcome; they never drew the latch bars across their door except for night. From time to time she was handed a glass of tea”(45). Though she is not belonged to that community, she becomes familiar with all. Everybody welcome her. Later on, she is neglected by the peoples. Narrator outlines; “Boori Ma who slept each night behind the collapsible gate, stood guard between them and the outside world” (46). Nobody offers her even a cup of tea. It makes her to lose the smallest happiness which she had. She has no shelter. She is adjusting there in an old apartment where joint family. She becomes the durwan who wait in the downstairs. She cleans the building twice a day. She is an in-between situation. She recalls of her past glorious life. But she tries to show adjustment in new land. She never seems to be unsatisfied she takes her job seriously and living in a peace and quiet life.

Her next evil comes while Mr. Dalal of that resident buy some new stuff for their house. He buys two basins and install in that apartment. Mr. & Mrs. Dalal have sympathy towards her and they offer Boori Ma to look after their flat at the time they are out for official works. Some of the women of that resident are jealous of Mr. Dalal. Therefore, they start to renovate the flat themselves while Mr. Dalal is out. That makes her difficult to sleep in downstairs. Then she starts to sleep at the rooftop. Narrator outlines; “To avoid the traffic, Boori Ma is sleeping on the rooftop. So many people passed in and out of collapsible gates, so many offers clogged the alley at all times that there were no points keeping trace them.” (45). She is disturbed again because they want to suffer her and make her out from that apartment. She is a hard worker and sensible and tries to adjust herself in any situation.

While she goes out for refreshment, somebody steal the Basin. The neighbors' blame her that she supports the thieves to steal it. They are not satisfied with her security. She becomes speechless and emptiness. The villagers do not like to give her duty. She is again exile from the place. There is no humanity within the people to an old and subaltern woman. She is suffered by society.

In the story "Mrs. Sen" a female character is taken in America by her husband. She is an Indian immigrant who suffers from an identity crisis. She is struggling to survive in a new land with her husband. Though she is in America, she seems unable to take the new American style. She cannot give up the tradition that she adopted in India. She cooks Indian food, her kitchen decorate with Indian style and fill with Indian things. She wears the Indian dress like; Saari and wears the red powder in her head symbolize as a married. In the new place, she loses her identity. Narrator outlines; "Professor's wife, responsible and kind, I will care for your child in my home" (61). She seeks the job of babysit to adjust herself in a new land. While Eliot's mother comes to have babysat she examines all things her room. Mrs. Sen tells about her husband's job. She says; "Mr. Sen teaches mathematics at the university" (61). She tells about her husband's job to make easy and make her trustful. Narrator outlets; "Rather than possessing an autonomous and self-defined identity, she is defined through her husband's name and employment" (65). They indicate her with the name of a professor's wife. Nobody ask her by her name. Her identity also connects with the profession of her husband. She is unknown to the new society and not feels easier to have outdoor work.

Arunima Banerji puts a comment that "Lahiri's writing skill is made superior by their attention to a description of the cultural *mélange* that is South Asian experience, whether in India or abroad"(37). Banerji picks up the cultural issues from the Lahiri's

stories. She finds the description of the variable cultures as the mixture of India and out of India. For Banerji, Lahiri is not only an author of Indian cultural issues but also she is a true analyst of Europeans and Americans cultural manifestation. Lahiri seems to show in her books that westerners always attempt to be modern pursuing. They search the advanced lifestyle. That causes ruin of ideal humanity in them. In the story "Mrs. Sen's" Lahiri shows emptiness, indifference, lack of mutual cooperation. The self-centered tendency of western society exposes through the characters. In the story, the father of Eliot does not bear the responsibility to support his own son and wife. Likewise, Mother of Eliot's is busy at her work all the time. She is suffering and tries to forget her hardship with taking alcohol. It reflects the western socio-cultural evils and lack of harmony. So, with this view, Lahiri picks the significant mark in the field of literature worldwide.

She is afraid of the new values and traditions. She cannot drive there, means she is unable to adjust herself in foreign American society. All day she remains in the house. She does not have confidence to visit the new place without her husband. Even she is unable to visit the market to collect the fish herself. Her Indian relatives ask her to send the photograph. She feels bad to answer that she has no chance to visit the beautiful places. She does not have a nice photograph to send the relatives. The life of new land is far more difficulties to her.

Mrs. Sen is suffering from alienation. She finds hard to adjust in American society. The natives are also not familiar with her. She tries to share the food with Eliot's mother but Eliot's mother does not give company to her. Eliot's mother does not like Mrs. Sen's flavored food because she is American. She is not able to socialize with western people.

She becomes irritated with the busy American lifestyle. No one has time to talk to each other, to share the feelings of happiness and sorrows. As she describes; “In contrast to Indian communities in which people feel the responsibility to participate in the lives of others, Mrs. Sen’s notion of community is the opposite” (66). The Indian culture is sociable and everybody gathered at the time of one occasion. Everybody find helpful and responsible. American life is very different. No one invites to participate in the celebration. The people are not caring towards others. Americans stay with having loud music that makes her irritation. They have no care to others. She says; “Everything, this people, too much in their world” (71). She feels mentally disturbance with the peoples of that place. She becomes weak and unhappy because of the frustration and homesick. She does not like to hear the voice of peoples. She cannot drive herself to visit outside alone. She loses her strength.

While she visits the market to collect fish with Eliot, She is humiliated with the American women. As well as all the people on buses looks her curiously. She feels bad with the American peoples. American’s have no sympathy and respect to the other. Neither male nor female has feelings of humanity. She becomes irritated with everything of the new land. She says; “Here, in this place where Mr. Sen has brought me, I cannot sometimes sleep in so much silence” (67). Everything is new for her and not easy to adjust with. She tries to learn the driving and drives herself to the market to collect the fish. Incidentally, the accident occurs. She and Eliot get injury in the accident. After the accident, Eliot’s mother takes him with her. For Mrs. Sen, the experience of immigration is almost negative and distressing.

The other critics Shreekant Readdy says; “Jhumpa Lahiri knows the art of storytelling, which is not merely a narration of events rather the narration moves from external reality to the inner world of the characters without any linear progression of

events” (2). Readdy highlights on the way of plot weaving. In her opinion, the storyline is fact- based. The things which are describes in the stories can express the core misery and feelings of the characters. Lahiri is very expert to touch the inner feelings of the readers. She is successful to design the plot and character in fine ways. While going through the text, everyone can feel that the incidents are own experiences. Here, everyone can feel the pain and struggle of the character in the story of Mrs. Sen’s.

The story “The Blessed House” is about the newly married Indian couples settled in America. They get marry without knowing each other before well. Twinkle is grown up in California, but Sanjeev is in India. Their way of thinking does not match each other. Their marital relation becomes problematic. Sanjeev is a well-established businessman but Twinkle do not have job. The problems arise due to the ideological indifference. It is risk and problematic to marry with the person of the different backgrounds. Due to this, they are unable to maintain a happy life.

In another side, Sanjeev represents as male and have masculine ideology. He wants to control over Twinkle. He always interfere every activities of Twinkle. Twinkle finds the Christ metal statue in the new house and she likes to keep it together but Sanjeev does not. He reminds her that they are Hindus. In the vision of Sanjeev, it is not good for them to keep the Christian things. He enforces her to be Hindu because he belongs to Hindu background. The narrator outlets; “these objects meant something to Twinkle, but they nothing to him. They irritated him” (74). He does not allow her to keep those things which she likes. He forces her through those things which do not belong to Hindu. She insists to through the objects. She collects all the materials what she finds there like; the 3D pictures of Saint Francis, wooden

cross key chain etc. she kept all things safely. Their relations become complicated due to the vision of religion. Here male has dominated to the female.

Twinkle thinks that she has own right to choose the religion which she likes, but Sanjeev forces her to follow the Hindu religion and he also urges her not to keep the Christian objects with them. She cries when he picks up the entire object to throw out. She has intimacy with those things.

On the other side, Sanjeev wants to control the dress up of Twinkle. He does not feel easy when she wears high heel shoes. He is Indian and has average height. Narrator outlines; “he was of average height and had wished ever since he had stopped growing that he was just inch taller. For this reason, it irritated him when Twinkle insisted on wearing high heels” (75). He also says; “he had mentioned that her shoes looked uncomfortable and suggested that perhaps she should not wear them” (75). It shows that she has no rights to choose even her wearing things.

Most of the ladies like to wear a high heel to match for the dress. In party dress, it looks smart in wearing heels. When she wears the high shoe, Sanjeev feels not easy because if she wears a high heel, she looks taller than Sanjeev. The male does not like that the females become taller than them. Here Twinkle suppresses her wishes in front of Sanjeev.

The way of her life goes with others wish. She wants to be free with that situation. She shares her feelings with her friends. The way of Sanjeev behaving hurts her. She says:

Each day is like a treasure hunt. I'm serious. This you won't believe.

The switch plates in the bedrooms were decorated with scenes with the bible. You know Noha's Ark and all that. Three bedrooms but one is

my study, Sanjeev went to hardware store right away and replace them, can you imagine, he replaced every single one. (75)

They have different feelings. Twinkle likes to have the paint of the Bible in her room. She paints on wall with the Christian pictures but Sukumar replaces with a new one as his wish. He does not care about her feelings. He never tries to know of her wishes. On one side the marriage is not favorable for her. And other side, she does not have any support from her husband. It shows that females are not free within their home also. They do not have separate life and secret space. This story reflects that the females are suppressing from male characters. Twinkle is suffering from her husband.

Similarly, Amy Tan writes on about Lahiri's works in the English language "Jhumpa Lahiri is the kinds of write who makes you want to grab the next person you see and say 'real this!' through She is a dazzling storyteller with a distinctive voice, an eye for nuance, an ear for irony, she is one of the finest short story writers I have read" (27). Tan warmly admires that Jhumpa Lahiri is one of the leading mainstream English writer. In the eyes of Tan, Lahiri's writings emphasize the lively role of characters. Another critic' Nicholas Gipe writes; "Interpreter of Maladies are marriage and relationship that the Indian characters have with their Indian ancestry" (1). Gipe views all stories simply from the perspective of marriage practices of Indian society. According to him, marriage is one of the social and cultural institutions which are transmitted one to next generations. The Indian immigrants also have the same sense. Still they follow the traditional types of marriage practices.

Rony Noor comments that; "Lahiri's stories are not just about the malady of a secret between a spouse, and also the concern broader issues" (366). Noor expresses her opinion in the little bit widened sense. She talks about physical hazards that immigrants facing. Lahiri's story presents the pathetic situation of people who

struggle in unfamiliar circumstance and having a physical illness. Even common diseases drag them into such a situation. Neither they are able to afford for regaining sound health nor get proper help and instruction from local residents.

Noelle Brada- Williams comments about the extramarital relations, which Lahiri exposes among different characters in her stories. The stories depict that males are having a physical relationship with multiple women. It makes more difficulties to adjust for immigrant females within that family and society. Due to such behavior of males, females have to bear extra torture, pressure, and burden in the course of social integration. It is because; in European society, extramarital relationship and such tendency consider as normal. There is common matter to have plural sex partners for a westerner. But for an Indian, it is a kind of big sin to do so.

Thus, in stories, the evil of living together, an extramarital relationship, break up and patch up creates several problems especially in the life of female characters.

In The “Treatment of Bibi Halder,” the 29 years female suffers from the miserable plight hysteria. She visits various places for her treatment. At the doctor’s suggestion, she avoids the food too. She gets all the treatment for her recovery. She does not get support and care from anyone. Finally, the doctor suggests her to have a male partner that means to have marriage. It means to say that the sexual relation can cure her disease. According to the doctor’s suggestion, she wishes to marry. But no any male is ready to marry with her. She thinks that her cousin can help her and she came to India where her cousin lives.

Another critic Bahareh Bahmanpour writes; “The Treatment of Bibi Halder can be in fact read as a commentary on the contractedness of the Indian notion of femininity and its possible burden on the life of marginalized female subaltern in Calcutta” (48). Bahmanpour argues on the burden of a marginalized female in India. She goes

through the specific story and seeks the status of the females within it. As she describes females are burdened and they are faced a hard life in Calcutta.

She shares about her disease and the possible ways of treatment to her cousin. She requests to him to search the male for her and appeals him to share her pictures. But he does not take care for it and keep her only in his cosmetic stall to have the marketing works. Forcefully she makes him to forward her picture. Unfortunately, no one comes to propose her. She becomes lonely and neglect there. Narrator outlets; “Bibi had never been taught to be a woman” (86). For a marriageable woman, they have to perform the works like; cooking, wearing a sari, embroider, and make nice conversations. But she is not familiar with it. Here female are used as a commodity to serve the male. The people treat her as not a human being. Nobody is there to understand her and her feelings. Marriage presents as contradictory elements of her sadness. Bibi Haldar accepts the status of a single woman in a community. She desperately wants to get married like other girls. Narrator outlets; “Anyone not clinging to these codes is doomed to Otherness even in her own homeland. Bibi’s disease is the result of her breaking of such codes both by her physical look. She was not pretty. Her upper lip was thin, her teeth too small. Her gums protruded when she spoke” (84). If marriage creates problems for other couples, getting married is the problem for Bibi Haldar.

She is badly treated while the cousin’s wife became pregnant. She is not free. She compels to remain in the storeroom. She is blamed in every step like; while a baby sick that is her fault. She becomes the cause of others problem. She is not allowing to joining with family and child. She has to take dinner separately. Later on, her cousin leaves the place and she becomes alone, isolate there. Her dreams and hope becomes ashes. She visits there with the hope of support, but the situation turns her

loneliness. As time passes she becomes pregnant but nobody knows her male partner. She struggles to survive herself along with the baby in her womb. She becomes the mother without being a wife. Her isolation leads to displacement. Females are suffering in everywhere. While going through the text and analyzing the social structure, there is no difference between educated and uneducated peoples. In ideology everybody has the sense of equality but in reality there is not the equal treatment.

Conclusion: Diasporic Socio-cultural Formation as the Cause of Double Sufferings of Females

The present research work finds out the double sufferings of females in *Interpreter of Maladies*. The term 'suffering' is used to describe the gender socio-cultural and diasporic locations. It finds the social alienation and displacement that play a key role to one's suffering. The people who migrate from their native location and struggle to assimilate in the new area are a very critical part in their lives. It discusses the life of each and every character. The characters are suffering with crisis of such frustration, depression, alienation, and so on.

This study depicts the core theme of the problematic status of female characters. They are in the process of adjustment in the new land. They have nostalgia of the previous original land where they are brought up. The immigrants have to face similar types of difficulties to move as newcomers. Though immigrant's women are educated, they also have to face such common problems. They are treated as outsiders. While the female characters are trying to move ahead, the situation makes them back. They get the frustration. They are victimized differently. They are in multiple exploitations. Firstly, the problem of being immigrants and the second one is being women.

Every immigrant faces diasporic problems but females face more. They are victimized of being female in gender. They struggle to have an adjustment in new

way of life in the global area. This thesis discuss the problems create in the way of searching self-identity and acceptance. As there is the statement, 'male and female are the two parts of one coin' but it remains in ideology. The reality is different than this. To solve these issues, we have to change the social formation and values.

In conclusion, the diasporic social phenomena plays very important role in the life of the female character in a various way. They struggle to adjust in new land for new way of life.

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