

Chapter I: Introduction

1.1 *Interpreter of Maladies* and Narrative of Exile

This research aims to trace the psychological problem of social adjustment among migrated Indians to Europe and America in Jhumpa Lahiri's *Interpreter of Maladies*. The text is a story collection from Bengal to Europe and America that includes nine different stories with the diasporic experiences of various characters. The stories tell the lives of Indians in exile that are navigated between the strict traditions they have inherited and the new western world they must encounter every day. They face the problems in social adjustment in one hand. On the other hand, they have the psychology of cultural and social dislocation that makes them alienated in new land which this research aims to trace out.

Diaspora identity of the characters is the major feature in the literature of exile. Literature of exile means the Diaspora writing which is written by the migrated authors from their homeland to new land with their memory of past cultural heritages as well as about the experiences of cultural hybridity faced by similar migrated people. Jhumpa Lahiri as a migrated author from Indian cultural heritage to the America traces out the similar experiences in her writings. As the diaspora people the identity of her characters gives them a sense of dislocation and adjustment problem in new social and cultural periphery.

The experience of Diaspora always gives a sense of loss of a fixed cultural identity, home, logos and cultural background as Rushdie himself writes in *Imaginary Homelands*, "The writer who is out-of-country and even out-of language may experience this loss in an intensified form" (429). From this point it is clear that the diaspora people including the author himself/herself goes through the sense of dislocation, identity crisis and different social and psychological obstacles in the first

world. The identity causes a problem on their settlement in the new land with their past identity.

Rushdie not takes the diaspora identity and psychology as the obstacles but for him it is the powerful and proper subject matter for the expression. Diaspora identity is not limited only within a sense of loss; rather it is a powerful medium or subject matter to express for Diaspora author. The fragmented images and memory of past cultural heritage, roots and homelands of migrated people are some of the subject matter of their writings. The narrative the exiled one about their past is derived from his forefathers.

Based on the narration told by the past generation, the new generation of the exiled knows and writes about their subject matter in fragmented way about their past cultural heritage. If the migrated authors to the first world from the third world write literature they choose the subject matter of the exile people in new land and they depict the issues like cultural in-betweenness, hybridity, identity crisis as well as problem of socialization in new land. Jumpa Lahiri in *Interpreter of Maladies* depicts the similar diasporic identity with confused psychology of exiled Indians in America and their problem of socialization.

Lahiri is the Indian diasporic writer who lives in America and mainly writes on the issue of Indians migrated in America. Her diaspora identity could be categorized as the Indian Diaspora. The Indian Diaspora has its own distinct feature than other Diaspora. It is due to the imperialism of Great Britain. People migrated to the west from India have their distinct experience. They are haunted by their past. Thus, they try to move toward the documentation of the past. For example, Indian diaspora authors like V. S. Naipaul searches for fixed cultural identity in his novel like *The Mimic Man*, Salman Rushdie quest for past cultural heritage in his text

Imaginary Homelands, Bharati Mukherjee goes through similar diaspora issue in her novels like *The Tree Bride*. Similar attitudes could be traced in almost all the Indian diaspora authors. They throughout their writing bring the content and subject matter from migrated Indians blending the settings of Indian with Europe and America.

The authors from the post-colonial nation try to present the issues like cultural crisis and hybridity resulted by colonialism. In this regard, the cultural hybridity, diasporas and adjustment problem of the third world people are some of the obvious features of migrated Indian writers toward the first world.

1.2 General Synopsis of the Text

“Interpreter of Maladies,” “A Temporary Matter,” “When Mr. Pirzada Came to Dine,” “Sexy,” “Mrs. Sen” are some representative stories which capture the psychological and social dislocation of the characters. The cultural in-betweenness of the characters makes them psychologically and socially dislocated. For example, in “Mrs. Sen’s” the protagonist Mrs. Sen needs to learn to drive if she is to keep her job minding eleven years old Eliot after school. Being a migrated she is nervous in learning to drive and when she faces a minor accident she has to quit her job. The psychological factor of Mrs. Sen does not let her success in social and professional life in America.

In the story “A Temporary Matter” being migrated Indians in America, Sukumar and his wife Shova cannot join a company with their American neighbors though they offer to go out together. Similarly, Lilia the protagonist of “When Mr. Pirzada Came to Dine” does not find any issues about the Bengal Independence Movement in her school which is the hottest issue of discussion in her home. It makes her psychologically different than other friends as well as it captures the difference between old and new generations of migrated Indians. First, the research will bring

the text *Interpreter of Maladies* into the dimension of its study. Second, it will deal with the psychological problem in the identity formation of diaspora people to first world. Third, it will focus on the social dislocation as a characteristic feature of diaspora writing. Forth, the research will be significant to mark psychological factors of Diaspora people as the ultimate cause of social dislocation.

Interpreter of Maladies on the one hand portrays the Indian blooded characters living in America following the western way of life style. On the other hand, the characters are living the life of social dislocation. Indian immigrants mostly women find it difficult to adjust in America. The difficulty arises, in the main, from their sense of social adjustment and the clash of cultures but for them the psychology of diaspora people and the nervousness play the major role for their dislocation. The sense of cultural loss, roots and the psychology of dislocation haunts the immigrants of Indian origin which problematizes the social adjustment. Do not the characters like Lilia, Mrs. Sen, Mrs. Das, Bibi Haldar and Mala have adjustment problem? Is not the problem of adjustment is caused by their own psychological dislocation?

Jhumpa Lahiri not only brings the Diaspora characters who are neither completely Indian nor completely American shaping them in cultural hybridity, but also depicts the psychological problems of social adjustment of Indians in exile that are navigated between the strict traditions they have inherited and the new western world they must encounter every day.

The primary purpose of this study is to bring the psychological dislocation of exiled or migrated Indians to America in *Interpreter of Maladies* by Jhumpa Lahiri. For this purpose this research work analyzes the various characters and their psychological and social factors that make them feel sense of homelessness and alienation in American society. Characters are living in America where they go

through cultural hybridity as well as they face problem in socialization feeling themselves as the outsiders. As its major concern, this research aims to trace the psychological dislocation as the ultimate problem of social adjustment for Diaspora people evoking the role of psychology in the identity formation of Diaspora people.

This study reveals the psychological dislocation of Diaspora people who have no fixed cultural identity as mentioned in the text *Interpreter of Maladies*. For this purpose, it aims to trace the in-betweenessn position of migrated people to first world from third world during post colonial period. The research does not include other irrelevant issues apart from these two aspects of cultural in between and psychological alienation of Diaspora to denote their problem in socialization in the text. For this purpose it might include the theories related with identity of Diaspora and their psychology. Proper library research and necessary guidelines from teacher will be included to complete this project. This research work does not go further to the irrelevant issues as well as unauthentic sources.

1.3 Critics on Interpreter of Maladies

Since the time of publication, Lahiri's novel *Interpreter of Maladies* has been taken from different angles. It has attracted most of critical readings. Some critics have focused on the issue of feminism, viewed from allegorical angle whereas some other critics have taken the perspective of postcolonial tool to observe the text being the text written by the author from third world particularly from Indian. About the English literature from India some critics have viewed cynically. In this connection, T. V. Subba Rao says:

Our writing in English is produced under three conditions which invalidate its claim to the rank of literature. The authors and the reading public, having no spoken English to draw upon, stand in a false

relation to the English languages; secondly they stand apart from our life and interests with can never achieve freedom completely from affections and incapacities. These limiting factors will always be there for our authors in English. (21)

According to Rao, Indian writings in English cannot claim any distinction as literature. He contends that it is one's own language that can be natural and appropriate medium for literary expression. And, since English is not Indian language, Indians cannot express their deepest and inmost thought in it. Further, according to Rao; all the Indian writers in English are "a very inferior breed of authors" (2). Rao charges both to poets and novelists who write in English from India. He thinks that such writes cannot express the reality.

But unlike the critics such as Rao, there are other critics like Shashi Tharor who appreciate the English writing from Indian writers. Now, the situation is different. In one hand English has become the global language and common and proper medium to communicate among the different communities. On the other hand, it has become the medium to share the cultural artifacts among the different ethnical communities of the world. In this sense, writing in English by Indian writers help to preserve the Indian cultures, heritages, arts by sharing it throughout the world.

Keeping all these issues in consideration, the arrival of Jhumpa Lahiri as an English novelist leaves a significant mark in literature as well as Indian culture. About Lahiri's writing in English Amy Tan writes, "Jhumpa Lahiri is the kind of writer who makes you want to grab the next person you see and say 'Read This!' She is a dazzling story teller 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).

Thus, Tan not only defenses against the charge of Rao regarding Indian English writing cannot catch the reality, but also gives the example of Jhumpa Lahiri as outstanding storyteller. Furthermore, Tan takes Jhumpa Lahiri as a mainstream English writer from India who has a sensitive observation of Indian people, society and culture who are migrated in the first world. Similarly, Shashi Tharor writes about the text *Interpreter of Maladies* and its author as, "Lahiri writes scintillating prose: 'instead of knife she used a blade that curved like the prow of a Viking shape, sailing to battle in distant seas'" (126).

1.4 Lahiri as the Indian Diaspora Writer

Diaspora identity of the characters is the major feature in Lahiri's writings. This identity gives the sense of dislocation and adjustment problem in new world. The experience of Diaspora always gives a sense of loss. It is the loss of fixed cultural identity, home, logos and cultural background and they live the life fragmented memory. They build the imaginary homeland. Rushdie writes in "Imaginary Homelands;" as mentioned in *The Postcolonial Studies Reader* by Bill Ashcroft, "The broken glass is not merely a mirror of nostalgia. It is also, I believe, a useful tool with which to work in the present" (429).

The Indian Diaspora has its own distinct feature than other Diaspora. It is due to the imperialism of Great Britain. People migrated to the west from India have their distinct experience. They are haunted by their past. Thus, they try to move toward the documentation of the past. In this regard, Bijaya Mishra says in "The Diasporic Imaginary: Theorizing the Indian Diaspora":

Unlike most other diasporas whose first movement out of the homeland can no longer be established with absolute precision, the Indian diaspora presents us with a case history that has been

thoroughly documented. That is largely because the Indian diaspora began as part of British imperial movement of labour to the colonies.

(447)

Indian Diaspora is distinct in nature as Vijaya Mishra mentions. Mishra talks about Indian Diaspora with regard to Rushdie's writing. Rushdie being an Indian born English author; mainly deals with the diasporic identity of Indian migrated to Europe and America. He even deals with the diasporic Indian born authors and their writings. Keeping these factors in consideration; Mishra further says, "It may be that when the Indian writer who writes from outside India tries to reflect that world, he is obliged to deal in broken mirrors, some of whose fragments have been irretrievably lost" (429).

It becomes clear that *Interpreter of Maladies* being the text of India born American author. She raises the issues of migrated Indian to Europe and America. So, it is relevant to deal with the perspective of diaspora psychology and social adjustment problem what the diaspora people face in their day to day lives in first world. The text captures the similar issues of social adjustment problem of migrated Indians in the first world what this research aims to depict.

Though the text has been analyzed through various perspectives, no one has dares to connect the text with the perspective of Diaspora psychology and social adjustment problem mentioned in the text what this research aims to depict. To deal with the issue of social adjustment and problem of Diaspora people it is better to deal with the theoretical modality of Diaspora psychology. Diaspora itself is the sense of dislocation and cultural dislocation of migrated people to the first world from the third world. This research in particular, aims to trace the psychological factor of exile and migrated for their social adjustment problem in new land. The cultural hybridity itself is the result of colonial power in particular the cultural imperialism of the west, this

research paper aims to include the notion of colonialism and post colonialism as well as how it creates the condition of Diaspora identity without any fixed cultural identity as logos to the migrated people to first world from third world.

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Chapter II: Diaspora Psychology and Post Colonial Writing

2.1 Diaspora Identity

The term 'Diaspora' came from the Greek phrase 'to disperse' that refers to the voluntary or forcible movement of people from their homelands into the new regions. Later, the term 'Diaspora' became a central historical fact of colonization due to the unusual migration of the people from one continent to another. Colonialism itself was a radically diasporic movement, involving the temporary or permanent dispersion and settlement of millions of Europeans over the entire world. The widespread effects of these migrations continue on a global label. Though, the diaspora is resulted by the migration. Diaspora is different from migration. Bill Ashcroft and others write as, "[. . .] diaspora distinguishes itself from terms such as 'immigration' and 'immigrant' or 'migration' and 'migrant' in more fundamental way" (425).

The fundamental case of diaspora is the unusual migration of the people during colonialism and post-colonialism. The words like 'immigration' and 'immigrant' or 'migration' and 'migrant' just focus on a movement, disruption, and displacement rather than the perpetuation of complex patterns of symbolic and cultural connection that came to characterize the diasporic society. The dual identity in re-located diasporic subject could be addressed through the diaspora identity. About the duality in diasporic identity, Ashroft writes:

This scattering leads to a splitting in the sense of home. A fundamental ambivalence is embedded in the term diaspora: a dual ontology in which the diasporic subject is seen to look in two directions- towards an historical cultural identity on one hand. and the society of relocation on the other. In the diasporic subject, then, we see in stark relief the hybrid and dual characteristics that are most

often associated with post-colonial discourse. [. . .] Diasporic writing becomes strategic because the identity of the diasporic subject is actually inscribed. (425)

He talks about the duality in Diaspora subject. Here, the dual ontology means two standpoints what diaspora people stand. First standpoint is ancestral historical background of the diaspora people and second is the society of relocation where the people have been living. The author from the diaspora too goes through the similar experience of cultural duality. They living in abroad create 'Imaginary Homeland' tries to write about their historical and cultural background creating a complex character. Ashcroft writes as, "For Salman Rushdie diaspora leads to the emergence of 'Imaginary Homelands' which continue to be written and re-written as the world take on an ever more complex global character" (425) in relation with Rushdie's literary works.

Rushdie being an Indian born English author; mainly deals with the diasporic identity of Indian migrated to Europe and America. He even deals with the diasporic Indian born authors and their writings. The memory of the migrated people about their past is like 'mirror images.' The broken mirrors refer to the broken images of the past ancestral culture, cultural roots, heritage and ancestry faced by diasporic authors. It is due to his/her distance with his/her past heritage. This dislocation makes the diaspora people to forget some factors of his ancestry and to adapt some factor of new location. A kind of hybrid form of culture is born locating them in cultural in-betweenness. Diaspora creates a hybrid culture as Stuart Hall says:

The diaspora experience as I intend it 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 identities are those which are constantly producing and reproducing themselves anew, through transformation and difference. (228)

One of the obvious features of diaspora is the relocation and the displacement of culture. Hall talks about the displacement. For him the diaspora is "[. . .] the image of journey. Yet not every journey can be understood as diaspora. Diasporas are clearly not the same as casual travel. [. . .] paradoxically, diasporic journeys are essentially about settling down about putting roots 'elsewhere'" (232).

Diaspora thus is the settlement in new location, locality and cultural settings.

Throughout this replacement creates the situation of cultural hybridity. The diaspora people are neither completely in their past cultural nor completely in present locale. Hybridity and cultural in-betweenness could not be marred to study the feature of diaspora. Due to the clash of two or more than two cultures caused by the migration of people creates the circumstance of cultural hybridity in diasporic people. Diaspora and the cultural in-between could not be separated in post-colonial study frame work.

Diaspora identity of the characters is the major feature in Jhumpa Lahiri's writings. The identity of Lahiri's characters gives them a sense of dislocation and adjustment problem in new world as the diaspora people. They have lost the fixed cultural identity, home, logos and cultural background since they live in cultural dislocation. Diaspora people including the author himself/herself goes through the sense of dislocation, identity crisis and different social and psychological obstacles in the first world. The problem on their settlement in the new land with their past identity is the major concern for Lahiri.

The narrative the exiled one about their past is derived from his forefathers. Based on the same narrativization of narration the new generation of exiled know as well as writes about their subject matter in fragmented way about past cultural heritage. Similarly, if those writers choose the subject matter of the exile people in new land they depicts the issues like cultural in between, hybridity, identity crisis as well as problem of socialization in new land. Jumpa Lahiri in *Interpreter of Maladies* depicts the similar diasporic identity with confused psychology of exile Indians in America and their problem of socialization.

Lahiri though born in India, lives in America and mainly writes on the issue of Indians migrated in America who have been living the diaspora identity. Her diaspora could be categorized as the Indian Diaspora because of being migrated to America from India. The Indian Diaspora has its own distinct feature than other Diaspora and the people migrated to the west from India have their distinct experience. They are haunted by their past. Thus, they try to move toward the documentation of the past.

Indian Diaspora is distinct in nature. India was colonized by Great Britain but as the culturally rich and religiously orthodox nation, Indian hardly culturally and religiously colonized. While the Indians migrated to first world, they even take their culture and religion with them. It makes them differ than other people migrated in America from various land. In this sense too Indian diaspora bears distinct feature and much more possibility of cultural and social displacement in America what could be traced in Indian Diasporic writings.

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factor of exile and migrated for their social adjustment problem in new land. The cultural hybridity itself is the result of colonial power in particular the cultural imperialism of the west, this research paper aims to include the notion of colonialism and post colonialism as well as how it creates the condition of Diaspora identity without any fixed cultural identity as logos to the migrated people to first world from third world.

2.2 Diaspora and its Link to Colonialism

'Colonialism' refers to a process of one country's domination over another people or country. This process seemed possible through either psychological or Military at first the specific culture of the colonies regarded as the source of power. It is difficult to control any country without surpassing or destroying it. Lois Tyson makes clear that colonialism and imperialism is similar which are fostered by the Orientalism. He puts in this way:

After second world was such concept as cultural colonization, neo-colonization and cultural imperialism came into being. These concepts refer to the economic and cultural domination of one society by another's without the extension of territorial control. It becomes the major ideology that has clearly blurred the distinction between the terms colonialism and imperialism. (420-21)

The non-west becomes a major locale for them to continue this imperialism and colonialism in one or the other forms. Colonialists made the study of orient and made misrepresentation of them. Through this misrepresentation gave the European a special vantage point to continue their colonization. The colonizers in the early phase of territorial colonialism terrified the colonized to accept their superiority.

The critical analysis of the history culture literature and modes of discourse that is specific of the former colonies of England Spain France and other Europe imperial powers. These studies have focused especially on the Caribbean islands and South African scholars however extend the scope of such analyses also to the discourse and cultural productions of such countries as Canada, Australia, and New Zealand which achieved independence much earlier than the third world countries. Post is also an aspect of British Literature in viewed through a perspective of non west. It tries to address and resist the literature underwritten by colonial exploitation.

After World War II it is the territorial colonialism transferred to textual colonialism. This textual discourse or colonialism forming continues to underpin the positive portrayals of the colonizers and the native portray also of the colonized. In order to endorse the colonizers, Lois Tyson unveils the colonialist ideology in the following way, "Colonialist ideology was based on the colonizer's assumption of their own superiority, which they contrasted with the alleged inferiority of indigenous people, the original inhabitants of the lands they invaded. The colonizers believed that only their own Anglo-European culture was civilized sophisticated" (366). The above idea also takes it granted that European culture becomes the standard to which all other cultures are negatively contrasted. These lines that stand European culture up as standard for all humankind and other culture is today called Eurocentricism. A common instance of Eurocentric's is the philosophy of 50 called universalism. British European and later, American cultural standard-bears judged all literature in terms of its universality. It means that literary text had to be of the universal themes and characters and judged on the standard of European literature. Thus the colonization now is in the form of text and representation of universal culture.

Universalism gave rise to "European cultural superiority, too. The term other provides the colonized subject with a sense of their identity as somebody dependent, and secondary. In this way subjectivity of the colonized is continually showed in the gaze of the imperial other, the grand-outré.

In colonial literature, English man becomes an iconic figure being the medium of cultural imperialism of west. But in post colonial literature, third world authors; through the language, customs and other activities the colonialist apply the cultural hegemony of the west, as Ellke Boehmer writes in "Networks of Resistance" as, "Imperial world interconnected through the use of English clothes are the primary functions of the cultural imperialism.

Postcolonial literature, by definition captures the texts written by the authors from the third world or the former colonies of the first world nations, covering the settings, subject matters of their homeland or native countries. The term 'postcolonial' as well as its theorization became possible due to the contact, contrasts and the power relationship between colonizers and colonized because of the phase of European imperialism. That is why the term captures the various issues and dimension and study areas such as cultural diversity, hybridity, Diasporas, identity crisis, ethnical and racial issues etc. throughout its development in social, cultural, political and literature studies due to the imbalance power relationship between two forces- the colonizers and colonized. About the large sector of post colonial study the *Post Colonial Studies Reader* mentions as follow:

While post colonial theory was a certain of literary study, it has provided a methodology for this wide range of disciplines because it has acknowledged the very specific forms of colonial and neo- colonial

power operating in the world today. [. . .] One way in which the term 'post colonial' has come to be deployed is in the engagement with issues of cultural diversity, ethnic, and cultural difference and the power relations within them- a consequence of an expanded and more subtle understanding of the dimensions of neo- colonial dominance. (5)

It is clear that the term 'postcolonial' covers the various issues in the dimension of its study. The writings from the post colonial nations always carry some features of postcolonial literature because the text itself is shaped according to the power relationship between colonizes and colonized as the post colonial texts, the authors always tries to capture the issue of diasporas, cultural hybridity, the resistance against the colonial power, celebration of self identity etc.

The term 'Post-colonial' carries its implication that colonialism is now a matter of the post undermining colonialism economic, cultural and political reformative traces in the present. The Post- colonial inadvertently glosses over the fact that global hegemony even in the post cold war era, persists in forms other than over colonial rule. The hegemonic structure and conceptual frame works generated over the colonial era has developed the consequences of worldwide cultural disjunction.

Postcolonialism as a concept enters in to critical discourse its current meaning in the late 1970's and early 1980's. But both the practice and the theory of post colonial resistance go back much back indeed to the origins of colonialism itself. Postcolonial studies, thus direct its critique against the cultural hegemony of European knowledge in an attempt to reassert the epistemological value and agency of non-European world.

Postcolonial literature is different from colonial literature because it is the outcome of the independency of former colonies. Unlike the colonial literature it is written by the authors of such colonies. The primary purpose of the text written by colonialist author is to serve the colonialism. Through their writings they create certain truths and discourse about colonized nations, culture and people with their superior mentality. Their false nation and negative analysis of the non western nation, culture and people are obliged to be hegeomonized before the Europeans.

The author from the post-colonial nation tries to present the counter discourse against the false nation made by the authors from first world about third world and people. Though they tries to resist such discourses made by colonial literature, they sometimes lost in the new mode of circumstances like cultural crisis and hybridity resulted by colonialism. In this regard, the cultural hybridity, diaspora and adjustment problem of the third world people are some part of colonialism in particular the part of cultural imperialism of Europe and America.

Colonialism brought organized system of government and law to many territories. The colonial power gradually built up administrative system based on European system of government. Gradually many colonial peoples became accustomed to regarding their territory as a separate country distinct from neighboring territories. In such territories they were influenced by the European ideas. They had the knowledge and confidence to rule their own territories. Albert Memmi elaborates the condition of colonialism in his *Colonialism and Neo-colonialism*:

These people excluded from system will proclaim their exclusion in the name of national identity it is colonialism that celebrates the

patriotism of the colonized. Maintained at the level of animals by an oppressive system they are not given any rights not even the right to live and their condition worsens day by day: when a person's only remaining option is in choosing how to die when they have received from their oppressors only one gift despair what they got left to lose? (4)

On the other hand the colonizers also created fabricated discourse that simply overwhelms the tender mind of the colonized. His follower Edward said extended his theory of discourse and linked it with real social political struggle. He propagated that discourse and linked it with real social political struggle. He propagated that discourse are the result of real power struggle in the relation between the east and the west and the role of orientalism as a governing force in this relationship.

The cultural hybridity itself is the result of colonialism in particular the Cultural imperialism of the west. The notion of colonialism and post-colonialism as well as how it creates the condition of Diaspora identity without any fixed cultural identity or logos to the migrated people to first world from third world. The unequal distribution of power relationship between colonizer and colonized creates contact zone of colonizer and colonized with the contact of distinct cultures together. So, there was also a trace of cultural hybridity, cultural in-betweenness between various peoples. The Diaspora people goes through same cultural displacement and the and Diaspora author represents the same voice in their text.

2.3 Problem of Socialization in Diaspora

Cultural Hybridity is the pure product of colonization; that is why most of the postcolonial writings concern with the hybridized nature as Bill Ashcroft and others

write in *Post Colonial Studies Reader*, "Most post-colonial writing has concerned itself with the hybridized nature of post-colonial culture as the strength rather than a weakness" (183). Bill Ashcroft and others regard hybridity as the part of colonialism. It is due to the cultural contact or clash as he further asserts, "[. . .] an integral part of the new formations which arise from the clash of cultures characteristic of imperialism" (183).

The non-westerners in particular migrated people to first world from third world can neither be completely like Westerners nor like Third world people. Their flexible and in between cultural and social position as well as their psychology of regarding themselves in cultural junction they face the problem in socialization in first world. In such position even a hybrid culture is produced. A hybrid culture is established. Bill Ashcroft writes:

It emphasizes how hybridity and the power it realizes as may well be seen to be the characteristic feature and contribution of the post-colonial, allowing a means of evading the replication of the binary categories of the past and developing new anti-monolithic models of cultural exchange and growth (183).

The cultural in-betweenness gives the diaspora people the identity of cultural hybridity and adjustment problem. It places the experience of third space as mentioned.

Homi K. Bhabha takes the cultural hybridity as the third space of cultural identity. For him, the unusual power relation between colonizer and colonized creates the third space of enunciation due to the cross cultural contact. There is the ambivalent cultural identity to the migrated people and even to the cross breeding people. Bhabha regards cultural hybridity as the third space of cultural identity as he says, "The

intervention of the 'Third space' which makes the structure of meaning and references an ambivalent process" (156). The third space is the position of cultural 'in-betweenness'. It carries the burden and meaning of culture. It challenges the fixed cultural identity, ancestral heritage what the Diaspora people face as a Diaspora identity.

Hybridity has frequently been used in postcolonial discourse to denote cross-cultural exchange. It commonly refers to the creation of new trans-cultural forms within the contact zone produced by colonization. It is cultural hybridity of Diaspora people. Bill Ashcroft writes:

Hybridity occurs in post-colonial societies both as a result of conscious moments of cultural suppression, as when the colonial power invades to consolidate political and economic control, or when settler- invaders dispossess indigenous peoples and force them to 'assimilate' to new social patterns. It may also occur in later periods when patterns of immigration from the metropolitan societies and from other imperial areas of influence continue to produce complex cultural palimpsest with the post-colonial world. (183)

About the cultural hybridity the non-west becomes a major locale for them to continue. But, the transportation, migration, immigration of the third world people to the first world metropolitan cities in search of job opportunity is the major cause of cultural hybridity in current post-colonial phase. They move to western metropolitan cities with the some palimpsests of their non western background. They adopt the non western values and create the situation of cultural in-betweenness. Even in course of language, there is a hybridized form. The contact of more than two languages creates the situation of bilingualism. Bilingualism too is a form of cultural

in-betweenness or hybridity caused by the unequal power relationship between colonizers and colonized as Chinua Achebe writes:

I have always been fond of stories and intrigued by language- first Igbo and later English which I began to learn at about the age of eight. I don't know for certain but I probably have spoken more words in Igbo than English but I have definitely written more words in English than Igbo. Which I think makes me perfectly. [. . .] We lived at the cross roads of cultures. (143)

The references tell about the experience faced by Achebe himself. It evokes the reality of cultural in-betweenness in the case of language. Achebe comes in contact with two languages- English and his native language Igbo. He can write English better than Igbo but he has better word power in Igbo than English in speaking. This is the experience faced by people who come in contact with two languages at same period.

The experiences faced by Achebe, Rushdie and Bhabha refer the cultural hybridity. It presupposes the condition of cultural displacement and dislocation. Their cultural position is seems as if they are neither belong to one cultural group nor in another. They neither belong to their native culture ultimately, nor are they completely fit with western norms and values. It refers the cultural in-betweenness position and the adjustment problem what a Diaspora author feels and expresses through writing what this research work examines with regard to Jhumpa Lahiri's *Interpreter of Maladies* in connection with character's psychological problems of adjustment in new land.

Chapter III: Diaspora Psychology in *Interpreter of Maladies*

Interpreter of Maladies contains nine different short stories with the actual observation of the Indians people migrated to abroad as well as some in native homelands. Anyway the majority of stories are located in Europe and America but they pick up the characters from Indian cultural heritage. In this sense the text stands in the cultural in-between-ness between India and abroad with dual cultural experiences of migrated Indians. Because of the dual cultural experiences as well as having diasporic identity in new land, society and cultural backgrounds, the characters in the stories go through the complex cultural identity and psychological displacement. This complexity of the psychological displacement could not be else but a diasporic psychology what Lahiri tries to depict throughout the text.

Among the collections, “When Mr. Pirzada Came to Dine,” “Sexy,” “Mrs. Sen” “Interpreter of Maladies,” “A Temporary Matter,” are some representative stories of the text these capture the psychological and social dislocation of the Indian diasporic characters living abroad. The cultural in-between of the characters makes them psychologically and socially dislocated that bring the problem in socialization and adjustment in new land. Throughout these characters, Lahiri is presenting the reality of migrated Indian who are persuading their establishment in new social and cultural background that is completely differ from their homelands.

The differences in the social, cultural and other factors, creates a gap between the natives of the new land and immigrant from other social and cultural backgrounds. The gap between the locale and the immigrants always creates the social and psychological differences between them. It even creates the situations of social and cultural dislocation for the immigrants. The situation of this social and cultural

dislocation is even in the form of psychology what Lahiri presents through her characters.

For example, in "Mrs. Sen's," Mrs. Sen is a thirty years old woman who needs to learn to drive to keep her job minding eleven years old Eliot after school but neither could learn driving perfectly nor is able to continue the job. As a migrated she is nervous in learning to drive. That is why, when she faces a minor accident she has to quit her job. Mrs. Sen could not learn drive. It is not the psychical problems of learning because the local women in her ages could learn easily. The psychological factor, that she is an Indian woman and as Indian woman no one her relatives learns driving so psychologically she is weak to learn. She not only quit the driving but also she has to leave her job. Her psychology does not let her success in social and professional life in America. In this sense, Mrs. Sen is a proper example to denote the psychological problem of Indian diaspora people for their social and culture adjustment. Let's go through the details of her story.

Mrs. Sen is wife of a professor, teaching for years. As a house wife she has not anything to do extra. Like other people in America, she too aims to do something herself. That is why she founds the job of baby sitter suitable for her. So, she goes to Eliot's mother because she is searching for a baby sitter who could watch and care her child after school while she is in her office. Mrs. Sen finds the job suitable for her as she says, "Professor's wife, responsible and kind, I will care for your child in my home" (111). Mrs. Sen wants to work in America though she is a normal house wife so she tries to convince Eliot's mother to look him after. Mrs. Sen's effort for job as a baby sitter is her process of socialization in America. She aims to job like others, aims to adjust independently.

But there is a problem in job. The employer seeks for a person who knows driving. Actually, Eliot is grown up child and the baby sitter is only for in the case of emergency. Revealing it, Mrs. Sen says, "Eliot is eleven. He can feed and entertain himself; I just want an adult in the house, in case of an emergency.' But Mrs Sen did not know how to drive" (111). The dialect of the story begins with Mrs. Sen's incapability for driving. Estarts mployer seek for driving that is why Mrs Sen starts to learn driving in order to get the job of baby sitter. Her effort to learn driving is also another example of process of socialization and social life of immigrants Indians.

The references clarify that how emigrant Indians are obliged to adopt the American values, ethics and culture in order to adjust in American society. The new society where the people are migrated they most adopt new ideas, values and culture according to the demand of the social and cultural surroundings. For this purpose they should be capable in such social and cultural transformation. The job for Mrs. Sen demands for driving, she starts to learn. The process of learning itself is the process of social and cultural transformation from Indian to American.

The story is narrated through the perspective of Eliot. Through his perspective, Lahiri presents the Indian costumes, values and behaviors. Eliot sees Mrs. Sen, "She wore white sari patterned with orange paisleys" reflects the typical Indian women's dress up in America. Furthermore, it reflects the duality in the cultural identity of immigrant Indian in American society. Through the similar perspective of Eliot the difference between, Indians and Americans women is expressed. Similarly, the process of Mrs. Sen employment is expressed through the Eliot's psychology as he says:

She (mother of Eliot) refused the biscuit each time Mrs. Sen extended the plate in her directions, and asked the long series of questions, the

answers to which she recorded on a steno pad. Would there be other children in the apartment? Had Mrs. Sen cared for children before? How long had she lived in this country? Most of all she was concerned that Mrs. Sen did not know how to drive. [. . .] By my estimate Mrs. Sen should have her driver license by December. (113)

Throughout the meeting of Mrs. Sen and his mother, Eliot gives the details of the process of employment of Mrs. Sen as his caretaker. Before his mother selects Mrs. Sen she asks her different questions and her major focus is on her driving what Mrs. Sen has not. She has to have license before December. About her driving she says, "Yes I am learning," Mrs. Sen said. "But I am a slow student. At home, you know, we have a driver." (113).

Through the conversation the difference between Indian and American society is revealed. Eliot's mother knows how to drive but Mrs. Sen does not. In India women need not to drive though the family is rich. There is driver to drive. But in America, one must drive him/herself. In order to adjust in such situation Mrs. Sen should learn to drive. The reference that she is little slow reflects the mentality of Indian emigrants that they feel themselves inferior before other. It is the mentality of diaspora people.

The story is concerned with Mrs. Sen's driving. She could learn driving or not determines her job as a baby sitter that is why she is posted as baby sitter with the criteria that she must have license before December when Eliot's school begins. She starts to care Eliot as well as learning driving. Eliot finds the difference between his mother and Mrs. Sen in the way of her works and working tools. Mrs. Sen too talks about Indian cultures. Lahiri presents through Eliot's monologue:

'When there is a wedding in family' she told Eliot one day, 'or a large celebration of any kind, my mother sends out word in the evening for

all the neighborhood women to bring blades just like this one, and then they sit in an enormous circle on the roof of our building, laughing and gossiping and slicing fifty kilos of vegetables through the night.' (115)

The reference gives detail about the Indian cultures. Eliot is eager to know about unique Indian to slice vegetables what Mrs. Sen uses. Throughout Eliot's perspective the difference between Indians and Americans is revealed. Mrs. Sen narration about the Indian cultures to Eliot reveals that emigrant Indian lives the docile live in America. In one hand they are trying to adopt the American values and on the other hand they are living the life with memory of India.

In this sense, the Indian emigrants live the docile life with no man's land in cultural position. Throughout the conversation between Eliot and Mrs. Sen, Lahiri presents the position of cultural in-between of immigrant Indians. Sen talks about the noisy settings in India during celebration. In this regard Lahiri presents what Mrs. Sen says, "It is impossible to fall asleep those nights, listening to their chatter.' She paused to look at a pine tree framed by the living room window. 'Here is this place where Mr. Sen brought me, I cannot sometimes sleep in so much silence'" (115).

What might be the significance of the reference of India that Mrs. Sen takes to give detail to Eliot? Lahiri throughout Mrs. Sen's reference from India in America tries to depict the attitudes and psychology of diasporic Indians in America who live the dual life in America. About Mrs. Sen's memory of home as she says, "At home that is all you have to do. Not everybody has telephone. But, just raise your voice a bit [. . .] whole neighborhood and half of another has come to share the news, to help with arrangements" (116). Mrs. Sen is a representative figure to trace out the psychology of diasporic Indian women who are searching the way of adjustment in American community. Mrs. Sen's home is the similar home of her cultural heritage,

Lahiri writes, "By then Eliot understood that when Mrs. Sen said home, she meant India, not the apartment where she sat chopping vegetables" (116).

Eliot knows through Mrs. Sen that in India the entire villagers gather in celebration of a family. Eliot even differences the Indian and American wee dings. While Mrs. Sen says about Indian marriage with the participation of entire villagers, he recalls his own memory of his home. There was a marriage of one of the neighbor in the Labor Day. Both his mother and he were in home but they were not invited. And at night while the neighbor make noise in party, his mother calls them to keep voice low seeing the phone diary. About the neighbor's call in celebration in America, Eliot says to Mrs. Sen, "'They might call you,' Eliot said eventually to Mrs. Sen. 'But they might complain that you were making too much noise'" (117).

Lahiri here presents the difference between Indian and American cultures. In India the entire society participate in a family's celebration. But in America even a neighbor is not called. Being from the social society like Indians to the individual society like Americans the emigrant Indians should face the different circumstances. It also places the major role for their social and cultural displacement what Lahiri tries to depict through her characters in *Interpreter of Maladies*.

Mrs. Sen too goes through the similar experiences as a diaspora Indian woman. She memoirs her past and talks with Eliot about her. Through her dress up, makeup and other cultural values makes her differ than other Americans. Eliot evens talks about the red vermilion power marked on her forehead:

But then one day he saw her standing before the bathroom mirror, solemnly applying with a head of a thumbtack, a fresh stroke of scarlet power, which she stored in small jam jar. A few grains of the power

fell into the bridge of her nose as she used the thumbtack to stamp a dot above her eyebrows. (117)

The narrator outlines the vermilion power applied by Mrs. Sen as the power signs for married woman. About the significance of the power Mrs. Sen gives details about the power to Eliot, "I most wear the power every day [. . .] for the rest of the days that I am married" (117).

The story gives sufficient details about cultural in-betweenness of west and east. Through the narration of an innocent American child Eliot, the story describes the details about Mrs. Sen's past heritages, remembering her childhood. She talks about Hindu mythologies, issues of incarnations and furthermore she connects such issues to denote the significance of the Indian culture in America. Text itself is the representation of certain voices, norms values and ideology. From this certain reference from the Indian culture of the novel, it is clear that Lahiri has tried to represent the cultural hybridity and adjustment problem of Diaspora people.

Mrs. Sen is one of the representative characters of Jhumpa Lahiri. Lahiri has long been known not only for her elegant, evocative prose but also for her characters. Her characters are influenced by ancient customs and traditions but also very much rooted in modern times. As Lahiri herself a diaspora author living in America, writes about India and Indians, her literature captures the cultural co-existence of her characters between east and west. The characters such as Mrs. Sen face the diaspora psychology and social and adjustment problem in America. Almost all of her stories contained in *Interpreter of Maladies* go through similar sort of social and cultural adjustment problem due to their diaspora psychology.

Similarly "When Mr. Pirzada Came to Dine" is another short story that deals with diaspora psychology and problem in socialization for the migrated Indian in

American society. Like in "Mrs Sen," in "When Mr. Pirzada Came to Dine" too is a narration of a child. Lilia, a little school girl in America lives with her migrated Indian parents. She lives the life of cultural in-between-ness in America because in her family there is the Indian culture, debate about Indian politics, political events and incidents and her school lives is untouched with such facts. The dual cultural position of the speaker is revealed through the story. The cultural hybridity makes the speaker some sort of outsider in American scenario. It makes her aware about the cultural gap between natives and diaspora people in America.

The story uncovers the Bangladesh Independence movement and its impact upon the diaspora people who are migrated from former British colonies particular from India and Bengal. In the decades of seventies, Bangladesh declares its independence from Pakistan. In other words, East Pakistan wants separation from West Pakistan. There were a civil wars, massacre and public violence in Bangladesh. The news is spread throughout the world through media. The impact of national political events towards the emigrants to first world is clearly presented through the story. It further reveals the psychology of diaspora.

The story entirely centered within the perception of its narrator Lilia. In Lilia's home in America a post graduate student called Mr. Pirzada used to come for dinner. He is from Bangladesh and studying there. Mr. Pirzada is a married man and has left his family and daughters in his home country. As the man shares the same cultural heritage with narrator's parents mostly visits her home and talks about Bangladesh. Narrator uncovers the visit of Mr. Pirzada in this way:

In the autumn of 1971 a man used to come to our house, bearing confections in his pocket and hopes of ascertaining the life or death of his family. His name was Mr. Pirzada, and he came from Dacca, now

the capital of Bangladesh, but a part of Pakistan. The year Pakistan was engaged in civil war. (23)

The protagonist of "When Mr. Pirzada Came to Dine" talks about Mr. Pirzada's visit to her home during the year Pakistan was engaged in civil war. She as the child gives the details about the civil war what she has listen from her parent's talk with Mr. Pirzada. Lilia learns from her family about current political circumstance of Bangladesh as she says, "In March, Dacca had been invaded, torched, and shelled by the Pakistani army. Teachers were dragged onto streets and shot, women dragged into barracks and raped. By the end of the summer three hundred thousand people were said to have died" (23).

The references clarifies that the immigrants are sympathetic towards the issues and incidents of their native land. Physically they are far from the homelands but mentally they are attached to the homelands. This is an inevitable feature of psychology of diaspora people what Lilia goes through with her connection with Mr. Pirzada. She even touched with the issues with his children who are similar in age with Lilia. She even concerns with his family members. Lilia memoirs Mr. Pirzada's family in Dacca and says, "In Dacca, Mr. Pirzada had a three-story home, a lectureship in botany at university, a wife of twenty years and seven daughters between the ages of six and sixteen whose names all began with the letter A" (23).

All these issues about Mr. Pirzada appear with the issue of civil war in Bangladesh when he used to come in Lilia's home to talk about the political news of Dacca with her parents. With the critical circumstance of Dacca a sentiments of immigrants Indian Americans is revealed in the story with parallel with Mr. Pirzada's own family story. Lilia says, "Each week Mr. Pirzada wrote letters to his wife, and sent comic books to each of his seven daughters, but the postal system, along with

most everything else in Dacca, had collapsed, and he had not heard word of them in over six months" (24). About Mr. Pirzada's purpose for visit Lilia says, "And so he came to our house to eat dinner and watch the evening news" (24). It is the Indian sentiments in America that attach Mr. Pirzada and Lilia's family. Lilia says, "At first I knew nothing of the reason of for his visits. I was ten years old, and was not surprised that my parents, who were from India, and had a numbers of Indian acquaintances at the university, should ask Mr. Pirzada to share our meals" (24). The reference gives details about Indian sentiments in America. Though the Indian live in America, socially and culturally they have been living the Indian way of lives what Lahiri presents through the text *Interpreter of Maladies*.

But living Indian way of life in America has not only positive impact rather it might be problematic for the actual adjustment in new land. Lilia's parents call Mr. Pirzada for dinner in their house. In every year of beginning of college semester they search for the students came from India and other related places of their homelands for company. They feel the problem of socialization in American so for the company with similar cultural background, they seek the people from their cultural heritage. About the family members complain with regard to the American shopping center Lahiri presents through the monologue of Lilia:

The supermarket did not carry mustard oil, doctors did not make house calls, neighbors never dropped by without an invitation, and of these things, every so often, my parents complained. In search of compatriots, they used to trail their fingers, at the start of each new semester, through the columns of the university directory, circling surnames familiar to their part of the world. It was in this manner that

they discovered Mr. Pirzada and phoned him, and invited him to our home. (24)

The reference justice is social and cultural dislocation of diaspora people in America. Indian has the open society and more sociable living. Unlike in Indian, the American society is more personal and individual. In American society the doctor does not go home to home, rather patients should take to hospitals. No neighbor interns without invitation. These are some American values what Lilia's parents always complain. Thus, from the clear observation through the perception of little Lilia the psychology of diaspora people is revealed.

The diaspora people seek for socialization but they faces different problem in individual culture of America. To get some Indian socialization in America, the family like Lilia's seeks for the new emigrant students in America. The relationship between Lilia's family and Mr. Pirzada refers the similar diaspora psychology and problem/process of socialization in American society. The cultural gap between diaspora and other people always leads to the sense of dislocation in American society. Furthermore, the new generation of diaspora lives the life of confusion.

Lilia is born in America but her parents are from India. Through her parent's narration she learns about Indian history, cultures, race, ethnicity and ancient heritage. There is an attachment with homelands. This attachment makes Lilia interested with the narration of Mr. Pirzada about his city, family and children. Throughout the story, Mr. Pirzada is anxious about his family and relatives in Dacca because Pakistan is in the civil war. Mr. Pirzada's anxiety is obvious since his family is in Dacca. Not only Mr. Pirzada but also Lilia's family is concerned about the news of civil war. Being the people from neighboring community they too have the attachment with the issue. That is why, the house always discusses about the incident happening in Dacca. It gives the

details that Diaspora Indians physically live in America but mentally and psychologically attached to their past homelands and cultural heritages. The dual mode of living is the obvious features of migrated Indians to America.

Unlike the old generation, the new generation of diaspora lives different lives. They are not direct observer of their cultural heritage. The new world, the new mode of education system and new society slowly separates them from their parents and grandparents about the knowledge of cultural heritage. While Lilia tries to know about Mr. Pirzala's country, race and religion her father gives her accounts that unlike them he is not Hindu and the partition of 1947 has separated them. The different social and cultural backgrounds between old and new generation of diaspora people is revealed through father- mother conversation as Lilia says:

In her estimation, I knew I was assured a safe life, an easy life, a fine education, every opportunity. I would never have to eat rationed food, or obey curfews, or watch riots from my roof top, or hide neighbors in water tanks to prevent them from being shot, as she and my father had. . . 'How can you possibly expect her to know about partition? Put those nuts away'. (26)

Narrator does not know about Indian history of partition. She has not seen the Indian political circumstance directly since she is born and raised in America. While her father tries to tell her about India and Pakistan partition, her mother feels proud seeing her daughter's secure future in America.

The diasporic attitude of two different generations is reflected with their family conservation. The older generation has the direct memory of their past cultural heritage since they have seen and faced the critical political consequences of their mother land. Unlike the older generation, the new upspring of American Indian has

not the direct experiences of their homeland. The gap between Lilia and her parents presupposes the growing social and cultural gap between two generations of diaspora people. Even the new generations feel a vast social and cultural gap between their homely environment and public society.

Lilia never knows any one talk about Bangladesh Independence Movement in school what is one of the hottest discussion of her family. In this connection Lilia says, "No one at school talked about the war followed so faithfully in my living room. We continued to study the American Revolution, and learned about the injustices of taxation without representation, and memorized passages from the Declaration of Independence" (32- 33). Lilia does not find any issues about the Bengal Independence Movement in her school. It refers that the diaspora children lives in dual world in America.

The no man's land position in social and cultural issues makes the diaspora people uneasy for social participation. Even the children go through similar psychology of outsider. In home they should go through the issue they have never known and in society they do not find any relevance of their home with other. Lilia too goes through similar experience of outsider even in her home and society. About Lilia's position she says, "I was charmed by the presence of Mr. Pirzada's rotuned elegance, and flattered by the faint theatricality of his attentions, yet unsettled by the superb ease of gestures, which made me feel, for an instant, like a stranger in my own home" (29).

Social and cultural dislocation of diaspora children is reflected through the narration of Lilia in "When Mr. Pirzada Came to Dine." She gradually develops the sympathy toward Pirzada's family in Dacca. Dacca is going through the civil war. Speaker is interested to know about Dacca so she goes to school library and turns the

chapter Dacca in one of the book about Pakistan. The librarian takes the book back thinking that that was unnecessary for Lilia. Thus in school Lilia feels as if the outsider. Her concern about Bangladesh's history and politics makes her psychologically different than other friends.

In home too she cannot adjust properly with her parents and relatives because of the cultural gap between her home and society. Her parents and Pirzada always talk about the Indian sub continent's news. They listen the songs of Kisor Kumar, play scrabble in the tea table. All these aspect are the Indian social and cultural aspects. The speaker cannot enjoy it properly. In this connection, Lilia says:

Eventually I was sent upstairs to do my homework, but through the carpet I heard them as they drank more tea, and listened to cassettes of Kisor Kumar, and played Scrabble on the coffee table, laughing and arguing long into the night about the spelling of English words. I wanted to join them, wanted above all, to console Mr. Pirzada somehow. But apart from eating a piece of candy for the sake of his family and praying for their safety, there was nothing I could do. (34)

The incident justifies that diaspora children face the problem of social and cultural dislocation even in their home and outside. Lilia is a representative character of diasporic psychology. She neither can become a proper Indian nor an American. She lives a docile life. It also shows the difference between old and new generations of migrated Indians.

In the story "A Temporary Matter," being migrated Indians in America, Shukumar and his wife Shoba live the life with diasporic psychology. Shukumar and Shoba are couples. Shukumar is completing his post graduation and his wife Shoba is maintaining their earnings. The lives of the couples reflect the majority of diaspora

people living in America where one of members goes for work and another prepare his/her further education.

The Shukumar' psychology dominates the entire story. The story is a mere reflection of Shukumar's psychology. In one hand he is feeling uneasy for being unemployed and depended with his wife. In American society, individualism is valorized so personal earning and saving is credited. Shukumar's psychology of being unemployed in the age of 35 is reflected as Lahiri writes, "He imagined himself gripping the wheel, as Shoba turned around to hand the children juice boxes. Once, these images of parenthood had troubled, Shukumar adding to his anxiety that he was still a student at thirty-five" (3). Shukumar's anxiety is the anxiety of diaspora people in American society.

Shukumar's monologue reveals that Shoba could not become mother since her first child is born dead. The secret is known by Shukumar only. He never says the reality to his wife. He always aims to see her happy. While Shoba is second time pregnant she becomes happy and Shukumar to pretends to be happy. He knows very well this happiness is only for temporary. The narrator outlines:

Their baby had never cried, Shukumar considered. Their baby would never have a rice ceremony, even though Shoba 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 if it was a girl. (11)

The reference gives the details that the couples live a fake life. The wife is happy that she is going to have child but the husband knows Shoba cannot become mother. The reference further gives the details that Indian diaspora people live the life with Indian cultural identity in America. They cannot join a company with their American

neighbors though they offer to go out together. The rice ceremony and the participation of maternal uncles for the ceremony are the Indian cultural factors.

The position of the couples is in cultural in-between-ness. Shoba is typical Indian woman though she lives independent life in America. She has the feature of Indian culture, costumes and rituals. While someone give her lift to the home, she never let him/her without feeding. The narrator outlines:

When friends dropped by, Shoba would through together meals 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)

Shoba's habit to serve foods for the visitors is typical Indian culture. It is the culture of hostility for guest. In this sense, the family lives the Indian lives in America. Diaspora people could be any place of the world but they apply their own native culture as far as possible what Shukumar and Shoba do in America.

Shukumar and Shoba have risen in different social and cultural background. Shoba spent her childhood in native India and Shukumar raised in America. While Shoba talks about India, Shukumar feels that as if he has risen in India. He seems little nostalgic while he remembers India and Shoba's childhood story from India. The narrator outlines:

Sukumar hadn't spent as much time in India as Shoba had. His parents, who settled in New Hampshire, used to go back without him. The first time he'd gone as an infant he'd nearly died of amoebic dysentery. His father, a nervous type, was afraid to take him with his aunt and uncle in Concord. As a teenager he preferred sailing camp or scooping ice

cream during the summers to going to Calcutta. It was not until after his father died, in his last year of college that the country began to interest him, and he studied its history from course books as if it were any other subject. He wished now that he had his own childhood story of India. (12)

Lahiri presents Shukur's psychology and monologue in relation with his ancient cultural heritage India. Though he has not risen in India and has not spent time in India he always wishes that if he has his experiences of childhood in India. The story completely dominated by Sukumar's diasporic psychology.

Living in the first world and memorizing the past cultural heritage is a proper example of diaspora psychology. Sukumar lives the life with a dual cultural identity. In one hand, from his childhood he has been living in America since he was born in America with his migrated Indian parents. On the other hand, he has the connection with India and he is a part of Indian culture. That is why he has married a migrated Indian to America from similar cultural background. His connection with past cultural heritage in western world refers the characteristics of Diaspora people. It reflects that the diaspora people are living in first world physically but they are obliged to live the nostalgic lives with the memory of their native country, the place of forefather.

Almost all the characters from above mentioned stories from *Interpreter of Maladies* live lives of cultural hybridity and in-between-ness. Mrs. Sen, Shukumar, Shoba and Lilia are some representative figure of diaspora identity. All of them somehow live the life inbetween Indian and American identity. As the diaspora identity, they neither become properly Indians nor Americans. Physically, they live in America but mentally they are not free as American as their cultural identity is Indians.

The nostalgia of the past culture, heritage and motherland make the diaspora people psychologically separated from other people in the first world. It even problematizes them for their proper adjustment in the first world. From each and every point characters' cultural identity is not fixed. They are in the third space of culture of cultural in-between position. The text *Interpreter of Maladies* presents the stories of Indian diaspora in America with the obstacles and psychologically disillusioned migrated Indians. The old and new generations of diaspora people face the psychological problem in their social and cultural adjustment.

Chapter IV: Conclusion

4.1 Adjustment Problem a Constant Challenge for Migrants

Diaspora itself captures the dual cultural identity of the migrated people to the first world from third world. The diaspora people bear the distinct social and cultural identity because of their position of in-betweenness. The alienation, social and cultural dislocation, identity crisis are some of the obvious features of diaspora people. They, with their distinct and hybrid cultural identity and then the both first world and third world people have been facing the various problems in the new cultural social and geographical location. Even they face the psychological problems of adjustment in the first world because they neither feel themselves as westerners nor as non-westerners.

This research has explored the diaspora psychology and adjustment problem of different diaspora characters in Jumpa Lahiri's *Interpreter of Maladies*. After examining the psychology of characters it has traced the psychological problem of social adjustment among migrated Indians to Europe and America with its conclusion that the adjustment problem is one of the most characteristics of migrated people to first world from the Indian cultural background and the problem is created by their psychological factors more than others. Lahiri's characters too go through their psychological obstacles for the social adjustment which has become a constant challenge in new land.

Lahiri in *Interpreter of Maladies* brings the different stories containing the day to day lives of different Indians migrated to America. The text is a story collection from Bengal to Europe and America that includes nine different stories with the diasporic experiences of various characters. The book tells the lives of Indians in exile that are navigated between the strict traditions they have inherited and

the new western world they must encounter every day. They face the problems in social adjustment. They have the psychology of cultural and social dislocation that makes them alienated in new land which this research has traced out.

Lahiri captures the psychological and social dislocation of the characters with their incapability to adjust in new social and cultural scenario throughout the representative stories of the text including “A Temporary Matter,” “When Mr. Pirzada Came to Dine,” “Mrs. Sen.” The cultural in-betweenness of the characters makes them psychologically and socially dislocated which is the major characteristics of diaspora people living in the first world. In “Mrs. Sen’s” the protagonist Mrs. Sen needs to learn to drive for her job but she could not learn driving because she as the Indian traditional woman feels uneasiness for driving. Being a migrated she is nervous in learning to drive and when she faces a minor accident she has to quit her job. The psychological factor of Mrs. Sen does not let her succeed in social and professional life in America which is one of the representative incidents of problem of social adjustment caused by the psychological factor in the first world for the migrated people third world.

“A Temporary Matter” too catches similar problem of social adjustment for diaspora people. Being migrated Indians in America, Sukumar and his wife Shova cannot join a company with their American neighbors though they offer to go out together. Sukumar lives the life with a dual cultural identity. In one hand, from his childhood he has been living in America, on the other hand, he has the connection with India and he is a part of Indian culture. His connection with past cultural heritage in western world refers the characteristics of diaspora people reflecting that the diaspora people are living in first the world physically but they are obliged to live the

nostalgic lives with the memory of their native country, the place of forefather which does not live them there completely because of their psychology of being immigrated.

Almost all the characters from above mentioned stories from *Interpreter of Maladies* live lives of cultural hybridity and in-between-ness. Mrs. Sen, Shukumar, Shoba and Lilia are some representative figure of diaspora identity. All of them somehow live the life inbetween Indian and American identity. As the diaspora identity, they neither become properly Indians nor Americans. Physically, they live in America but mentally they are not free as American as their cultural identity is Indians. The dual cultural identity brings the psychologically dislocated and the adjustment problem is occurred in new society. The research has explored this psychological dislocation as the means of adjustment problem as the obvious feature of the migrated Indians in America.

Lilia the protagonist of “When Mr. Pirzada Came to Dine” does not find any issues about the Bengal Independence Movement in her school which is the hottest issue of discussion in her home. It makes her psychologically different than other friends as well as it captures the difference between old and new generations of migrated Indians. From this point it could be concluded that both the old and new generation of migrated Indians go through the psychology of diaspora as the ultimate cause of the problem on their socialization in the new land.

Interpreter of Maladies one hand portrays the Indian blooded characters living in America following the western way of life style. On the other hand, the characters are living the life of social dislocation and adjustment problem in the new land due to their psychological dislocation. Indian immigrants, mostly women find it difficult to adjust in America. The difficulty arises, in the main, from their sense of social

adjustment and the clash of cultures but for them the psychology of diaspora people and the nervousness play the major role for their dislocation.

The sense of cultural loss, roots and the psychology of dislocation haunts the immigrants of Indian origin which problematizes their social adjustment. The characters like Lilia, Mrs. Sen, Mrs. Das, Bibi Haldar and Mala have adjustment problem. The problem of adjustment is caused by their psychological dislocation which is an inevitable feature of diaspora identity. The research comes in conclusion that Jhumpa Lahiri depicts the psychological problems of social adjustment of Indians in exile that are navigated between the strict traditions they have inherited and the new western world they must encounter every day where the social and psychological adjustment stand as the continuous challenge for diaspora people. The adjustment challenge exists within the psychology of immigrants more than other social factors.

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