

**FEMININE PSYCHE AND TRAUMA IN THE TWENTY FIRST CENTURY
IMMIGRANT FICTION: A STUDY OF SELECTED NOVELS BY ABDULLAH
SHAILA, FAQIR FADIA, BHARATI MUKHERJEE AND FRANCINE PROSE**

A Thesis

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DECLARATION

I hereby declare that the thesis entitled “Feminine Psyche and Trauma in the 21st Century Immigrant Fiction: A Study of Selected Novels by Abdullah Shaila, Faqir Fadia, Bharati Mukherjee and Francine Prose” completed and written by me has not previously formed the basis for the award of any degree or other similar title of this or any other University or examining body.

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CERTIFICATE

This is to certify that the thesis entitled, “Feminine Psyche and Trauma in the 21st Century Immigrant Fiction: A Study of Selected Novels by Abdullah Shaila, Faqir Fadia, Bharati Mukherjee and Francine Prose” which is being submitted herewith for the award of the Degree of Vidyavachaspati (Ph.D.) in English of Tilak Maharashtra Vidyapeeth, Pune is the result of original research work completed by **Ms. Swati Nanasaheb Pawar** under my supervision and guidance. To the best of my knowledge and belief the work incorporated in this thesis has not formed the basis for the award of any degree or similar title of this or any other University or examining body.

Place: Pune

Date:13/05/2019

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Research Guide

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Abstract

The research seeks to explore the traumatic experiences in immigrant fiction by women writers. The focus is on the psychological trauma of immigrant female protagonist in the selected novels. The writers and their novels selected for study are Shaila Abdulla's *Saffron Dreams*, Faqir Fadia's *The Cry of the Dove*, also known as *My Name is Salma*, Bharati Mukherjee's *Desirable Daughters*, and Francine Prose's *My New American Life*. The thesis proposes a model which is based on psychoanalytic, feminism, and postcolonial theory. The study aims to give a fresh perspective of twenty-first-century immigrant fiction, especially by women writers. Immigrant or diaspora writings have acquired academic and disciplinary acknowledgement throughout the literary world. It is studied as a distinct literary genre now. Immigrant fiction is concerned with giving a voice to the displaced, oppressed characters. These writers present issues or problems caused due to immigration. The writer selected belongs to different geographical backgrounds - Pakistan, Arab, India, and Eastern Europe. Out of the four writers, three are themselves, immigrants.

The selected immigrant or diaspora fiction focuses on the sufferings of the female characters in the new land. They suffer rootlessness, nostalgia, search for identity, alienation, distorted and so on. They are haunted by their past and desire to adjust in the new land. The writers also gave an insight into the status of women in the patriarchal society that is also traumatized. They face the society that is male-dominated or socially tabooed either it is homeland or new land.

The development of feminism and feminist theory has given scope for women's writings. The women's writing had undergone changes and has reached its height during the course of time. The present study is also an attempt to look into the beginning and development of feminism until the

twenty-first century. It studies the feminism not only of western countries but also in the third world of which the three protagonists of the selected novels belongs. Of the four selected writers, three of them belonged to third world literature. The research also focuses on the position of women in society and the role of women writers in presenting the trauma and psyche. The approaches used psychoanalytical, feminism and postcolonial deal with sufferings of women, their position, their struggle, the resistance and finally assimilation, the themes are common in all these approaches.

Immigrant writing has bloomed to its present position through various changes. The women characters were presented as secondary, the leading characters used to be men. They were mostly shown as just a match for men and are in search of a suitable suitor for themselves. Then in later stages, the fiction presented the female as an only sufferer, victim or a girl in search of a suitable bridegroom. But after feminism gender studies gave voice to the oppression and sufferings of women issues. Gradually the focus shifted to women characters as a protagonist of the novel. The sufferings, oppressions, traumatic life were given literary canvas and then resistance against all odds. The protagonist went through the process of metamorphosis.

The characters of immigrant fiction had to leave their home, countries for various reasons. It can be either search for better prospects, marriage and escape from crime, as a refugee or it can be an illegal migration, can be forced or voluntary. The fate of the women in the new cultural tradition has been one of the major elements of the literature. It's their voyage from migration to assimilation, from home to homelessness. In the process of assimilation, they face multiple problems of alienation and loneliness, nostalgia, rootlessness, fractured identities and so on. Different cultures represent different structures of society and also a different code of conduct for women's morality. The immigrant literature is the presentation of these cultural differences and struggle of women to adjust with the new circumstances, cultures, languages.

Trauma is part of everyday life. One of the reasons of trauma can be migration or displacement of characters and the process of healing is assimilation. The separation from home, family, country is both physical and mental. The achievement of the selected women writers is in the art of penetrating into the life of the women characters and digging out the inner layers of the women characters. Many times the new land is not responsible for their pains but also their memories associated with their past. The past may not be always pleasant but can be haunting.

Setting or background of the plot plays a very important role in fiction. The social setting of the novel includes the culture, religion, way of life, customs, beliefs of the society in which the characters live and interact with the rest of the people. One of the important aspects of the present study is the setting of the novel. The settings of the four novels selected are different. The characters belong to different countries, so have different ethnic groups, traditions, religion, food, clothes and so on. The focus of the study is on immigrant fiction so it becomes necessary to select novels from different geographical areas to find out whether the experiences, traumas of the women from a different culture are the same or different. The common aspects of the writers are the sensibility with which they represent their characters, sufferings, struggle and their attempt to simulate.

The research is an attempt to focus on the immigrant women character's endless efforts to get assimilated with the new culture and at the same time maintain their own culture of the homeland. In this process of oscillation they many times get completely shattered and torn between two diverse cultures. But they never give up. They are in search of their identity. They gradually try to change themselves, adjusting at every level- food, clothes, a way of life, language etc. The level of assimilation varies according to individuals. Some may get easily adjust with food or clothes and others may find language easy to

learn and adjust. For some everything might be difficult to adapt. Though the characters adapt to the new culture and habits, they miss their own land. They are nostalgic and found it difficult to wipe out the past completely.

The women undergo a process of metamorphosis or transformation. Sometimes they transform to the level that it becomes difficult to identify them. They emerge as a new being, who are independent. They don't need any kind of support or help. They rebel against the odds of life and take their own decisions.

Whatever geographical, social, cultural background the characters belong to, their pains, sufferings, more or less remains are the same. As they face the same world, patriarchal, their sufferings are the same. They resist, rebel, assimilate and finally achieve their position.

Thus, the protagonists of the selected novels emerge as a self-being. As in the case of Salma and Lula. Salma through many voyages and displacements, when finally gets everything in her life, her past haunts her. The past, she never was able to erase and it resulted in her death. Same was with Lula, according to her American dream was in a better position at Mr. Stanley's house but her past in the form of gangsters disturbs her life. She takes the risk of helping the boys (gangsters) and finally had to leave her job and Stanley's luxurious house. She will have to start her journey from the beginning. The other two characters Arissa and Tara are able to come out of the haunting past and thus were able to establish their identity and move ahead in life. They finally achieved their freedom and move on in their life.

The writers selected for the study are women. The selection gave the researcher an opportunity to go through the diaspora of different countries. The writers selected are from Pakistan, Arab, India and America. Thus, providing the researcher with an ample of examples to analyze and interpret it. It also helped in finding out the position of writers in literature.

Chapter I

Introduction

Globalization has condensed the world to miniature. The ceaseless process of immigration or migration has brought the whole world close. Growing mode of transportation and communication has made the world compact. These facilities brought the 'home' very close and not 'remote'. With this progression in all these fields, the man shifted from one place to another, from one country to another, to the extent of acquiring citizenship of the new country. However, it seems very close physically at emotional or psychological terms. It is very difficult for a person to adjust to this new land as their hearts remain in their homelands. They go through a traumatic experience as they are torn between two cultures.

Immigration means moving from one country to another for settlement. This migration can be individual, by group or mass. Migration can be temporary or permanent, legal or illegal. Migrants are only residents of these new countries trying to assimilate. The cultures of the two countries, homeland and new land get blended. This blending of cultures is called as 'hybridity'. Thus, the painful consequences of migration are hybridity, alienation, rootlessness, identity crisis, and otherness and so on. The definition of Immigration as given in Wikipedia is:

Immigration is the international movement of people into a destination country of which they are not natives or they do not possess citizenship in order to settle or reside there, especially as permanent residents or naturalized citizens or to take up employment as a migrant worker or temporarily as a foreign worker.

This displacement of people existed for a long time; it's not a recent phenomenon which includes various economic, social, political, social aspects. Urmi Satyan in her article explains that:

Many types of migrations, (primitive, forced, chain, mass, free etc.) since ages, have played an active role in the emergence of multi-cultural studies. It is the latest free migration that is initiated by people who are not pushed from their home., and who have voluntarily left their homelands in search of or rather in hopes for better employment opportunities, better housing, for a more sympathetic political or cultural environment,” (Satyan,43)

There are various reasons for migration. It can be social, economic, environmental or political. A person may leave his country for economic reasons. He migrates to another country for better prospects, provisions; employment etc. numbers of groups of youngsters are attracted to West, in quest of better living. The cause of this movement can be poverty or economic instability of new land.

Sometimes migration can become mandatory. A person working with some firm, industry or academy has to sign a contract. According to the contract, the employee has to work overseas. He has no option left, then to sign the contract to move.

One more reason for shifting can be personal. To get better opportunities or to develop professional skills or to earn more money people migrate to their countries. If he is the head of the family, so the whole family is dependent. Sometimes they need to move to a new land whether willingly or unwillingly.

Another personal reason for migration could be marriage. It has become a trend nowadays to search for a bridegroom who belongs to other countries. The other major impact is of an increasing number of internet or mail friendship or relationships turning to marriages. The number of women migrants has increased because of internet communication. Also with this, the rate of risk of women subjected to exploitation- physical or psychological has increased. According to Elli Heikkila and Daniel.P, in *Marriage, Migrations and Multiculturalism Relationships*: “Marriage migration can be defined as migration to join a spouse in another area within a country and in international marriages, in another country, usually at or soon after marriage” (5).

Another non-economic reason is the anguish of people. People or mass if treated brutally in their own country tries to escape the situation by migrating to other countries due to war, political upheavals or religious reasons. They had to take refuge in other countries are termed as refugees. According to the *'World Migration Report 2018'* the number of migration is as follows:

In recent years we have also seen a significant increase in displacement, both internal and across the border, which has largely stemmed from civil and transnational conflict, including acts of violent extremism outside actual war zones. Data indicate that in 2016 there were 40.3 million internally displaced persons (IDPs) worldwide and 22.5 million refugees. At the time of writing, more than half a million Rohingya refugees had fled from Myanmar to Bangladesh since late August 2017, adding further to the world's displaced population.

The international student market has been increasing day by day. The reason behind this may be higher education or enhancement of professional opportunities or the packages after taking education abroad attracts students.

Another reason for displacement is to avoid punishment in one's country. People after committing a crime (like, financial frauds, money laundering, killing someone) migrate to avoid legal or judicial actions.

Immigration is not a recent phenomenon. Even primitive human communities used to migrate from their own countries to other countries in large numbers. During the Nazi period a huge number of people exiled from Germany to various safe countries.

The man encounters the impact of everything that happens in society at a social, economic, political or religious level so also the writers (literary), who are inseparable from society. Being the part of the society and as a man of letters, he experiences the same world with the same senses, emotions, and intellect.

The writers use their intellect not only to entertain but also to make people face the harsh realities around them through their writings. Writers try

to throw light upon some of the issues related to society, whether it is related to religion, politics, economics or cultural. Thus, the multicultural issues caused by immigration, migration hypnotized the writers. Displacement leads to writings about migrants, migration, their problems, hybridity, alienation, nostalgia and so on. These displaced people face multiple problems in their new land, new culture, new language; a different way of life and at the same time cannot forget their past, their native lands.

In a broader sense, it could be said that literature about migrants and to some extent by the migrants, as immigrant or diasporic literature. Diaspora or immigrant writing has been defined differently. The very basic definition given in Wikipedia goes as:

Migration literature is either written by migrants or tells the stories of migrants and their migration. It is a topic of growing interest within literary studies since the 1980s. Migrant is a person who had left his homes and cultural settings and who started a new life in another setting that is in most cases, initially strange to them.

People who have migrated had to confront new culture and at the same time can't forget their homeland or past. They live with two identities: one they can't come out of it and the second difficult to get assimilate with. Salman Rushdie calls it "plural and partial identities", in the article "*Imaginary Homelands*". Salman Rushdie further stated:

Sometimes we feel that we straddle two cultures; at other times, that we fall between two stools. But, however ambiguous and shifting this ground may be, it is not an infertile territory for a writer to occupy. If literature is in part the business of finding new angles at which to enter reality, then once again our distance, our long geographical perspective, may provide us with such angles. (Rushdie, 257)

Immigration, diaspora, exile, expatriates are the few terms, which are often used synonymously. To some extent, the meaning of these terms at a superficial level is the same that is moving from one place to another. These terms are mostly used in the post-colonial context to present the experience of

colonized nations and colonialism. These terms defined in Wikipedia are as follows:

Immigrant: an immigrant is someone who has moved from one country to another usually permanently or with the intention of permanently becoming resident. The immigrant identity often “hybrid” or “hyphenized” for example Asian- American.

Diaspora: this refers to the people of a country who have moved abroad. Often this is a multi-generational term, which would include for example Irish families who have been living in north-American for over a century or commonwealth citizens throughout the pan-flung former British Empire. A country’s diaspora is crucially important in its role in world affairs, both in business and culture.

Expatriate: An expatriate is someone from one nation who lives in another nation, but often not on a permanent basis and after with no intent to become a citizen of the destination country. Often expatriates are workers with long term employment abroad or people who have retired abroad after their careers for better lifestyles and lower costs. The flow between colonised countries and colonizers is this process works both ways, with expatriates often having formed ruling classes in many colonized countries deciding to enjoy the luxuries of expatriate

Literature is the mirror of life. It depicts life as experienced by the writers. Literature helps us in understanding human life, his settlement, trade, relationships, culture, and so on. These types of displacement have given new insight to the writers look into. Writers have gained enormous interest in recent writing about diaspora or immigration. Immigrant literature records the experiences of migrants in a globalized world and presents the dilemmas they encounter in the new land.

Immigrant fiction shares certain features with the phenomenon of postcolonialism. They include alienation, loss of identity, marginalization, suppression, and treatment as the ‘Other’. On this backdrop, it is essential to take an overview of postcolonialism, its discourse, and chief tenets.

To know the term postcolonial it is necessary to understand what colony or colonialism was. Colonialism, as given in the Oxford Dictionary, is “an alleged policy of exploitation of backward or weak people by a large power”.

Etymologically the word colony is taken from the Latin Colon-us meaning a farmer, a cultivator, a planter or the settler in a new country. Colonialism means the authority or the dominance of Europeans over African, Asian or South American during the eighteenth or nineteenth century. Europeans not only expanded their colonies but also destroyed everything that belonged to colonized. The language, religion, culture, knowledge was replaced with the new one. Chinua Achebe, an African writer has promptly presented this issue in his novel “*Things Fall Apart*”. Achebe has been successful in presenting the fall of the Ibo society after the invasion of missionaries, who attack the heart of the tribe that is religion. Everything gets scattered, the things fall apart. As Chinua Achebe has rightly written in his novel *Things Fall Apart*,

The white man is clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart (Achebe, 198)

The colonizers introduced their culture, language, education to the people, which was against the tradition, religion of the tribe. Chinua Achebe in a new paper interview said that “Colonization was the most important event in our history from all kinds of angles...most of the problems we see in our politics derives from the moment when we lost our initiative to other people, to colonizers”. (TLS)

Colonizers exploited colonized in every possible way. Ania Loomba defines colonialism as “the conquest and control of other people’s land and goods”. (Loomba, 20) .According to Loomba colonialism is not a recent phenomenon. It started somewhere in the second century AD when the Roman

Empire stretched from America to the Atlantic. Every century faced some kind of colonialism. Loomba throws light on this,” the Aztec Empire in 14th century, Ottoman Empire in the 15th century, Mughal Empire, the Chinese Empire and so on. Out of all these, the European Empire was of a different kind. They not only extracted various precious possessions or good from the colonies but through various reasons settled in the countries and ruled them. They established their own law, religion, education, science, medicine, and also a culture in the colonized countries. In Africa, they captivated the blacks and even sold them in the markets as slaves and labours. They started their trade in these countries and transported valuable and precious objects to their own countries. They also forced people to buy the goods exported from Europe. A large number of people shifted from colonized countries to the colonizer's countries and vice versa. According to Loomba:

Both the colonized and the colonizers moved: the former not only as slaves but also as indentured labourers, domestic servants, travellers, and traders, and the colonial masters as administer, soldiers, merchants, settlers, travellers, writers, domestic staff, missionaries, teachers, and scientists.”(Ibid)

The dawn of the Post-Colonial studies may be traced back to the publication of Edward Said's *Orientalism* (1978). The 1980s was the period of exploration and laying the foundation of the theory whereas the 1990s would be called the period of maturation. The term Post-Colonial has a complex meaning. It refers to the intellectual and political activities. It becomes difficult to explain the term in true sense since it tries to explore the identity of the colonized people.

The term post colonialism first referred by Bill Ashcroft, Gareth Griffith and Helen Tiffin's book *The Empire Writes Back: Theory and Practice in Postcolonial Literature*. Then onwards the terms gained academic recognition.

Promod K Nayar in his book *Postcolonial Literature: An Introduction* defines post colonialism as:

Post colonialism is a theoretical wing of postcoloniality. It refers to a mode of reading, political analysis, and cultural resistance/ intervention that deals with the history of colonialism and present neo-colonial structures. It is a mix of rigorous epistemological and theoretical analysis of text and political praxis of resistance to neo-colonial conditions; it is, in short, a critique. It invokes ideas such as social justice, emancipation, and democracy in order to oppose oppressive structures of racism, discrimination, and exploitation. It asserts the formerly colonised subject's 'agency'- defined as the ability to affect her/his present conditions- in the face of continuing oppression. (Nayar, 17)

The term consists of two terms, which are written with or without the hyphen. The hyphen bridges the gap between the colonial past and the post-colonial present. According to Vijaykumar.T:

By separating the hyphen as a dependent prefix the centring of colonization brings the plurality of postcolonial situation under a unitary and familiar sign of colonization and empowers the post-colonial critic to draw a universal model of postcolonial societies. The hyphen again brings centre into focus. (Vijaykumar, 201)

Meenakshi Mukherjee regarding post colonialism stated that:

Post colonialism is not merely chronological label referring to the period after the demise of empires. It is ideologically an emancipatory concept particularly for the students of the literature that we were made to take for granted, enabling us not only to read our own terms in our own terms but also to re-interpret some of the old Canonical texts from Europe the perspective of our specific historical and geographical location. (Mukherjee, 3-4)

Robert Young defined post colonialism as a body of writing that attempts to shift the dominant ways in which the relations between western and non-western people and their worlds are viewed (Young, 2). Frantz Fanon in his *The Wretched of the Earth* (1961) stated that: colonialism is a source of destruction and trauma for colonised people

who are taught to look negatively upon their people, their culture themselves” (Fanon, 227). According to Leela Gandhi:

Post colonialism can be seen as a theoretical resistance to the mystifying amnesia of the colonial aftermath. It is a disciplinary project devoted to the academic task of revisiting, remembering and, crucially, interrogating the colonial past. The process of returning to the colonial scene discloses a relationship of the reciprocal antagonism and desire between coloniser and colonised. And it is in the unfolding of the troubled and troubling relationship that we might start to discern the ambivalent prehistory of the postcolonial condition. (Gandhi, 4)

Leela Gandhi further stated that:

‘Diaspora’ evokes the specific traumas of human displacement- whether of the Jews or the African started in the service of slavery and indenture- post colonialism is generally concerned with the idea of cultural dislocation contained within this term. While diaspora is sometimes used interchangeability with ‘migration’ it is generally invoked as a theoretical device for the interrogation of ethnic identity and cultural nationalism. (Ibid).

The various issues related to postcolonialism are diaspora, hybridity, ambivalence, alterity, etc. One of the prominent critics of postcolonialism is Homi K. Bhabha. In *Location and Culture*, he stated that: “Post-colonial perspective emerged from the colonial testimony of Third World countries and the discoveries of ‘memories ‘within the geographical divisions of East and West, North and South” (Bhabha, 245)

The depiction of the past was what the postcolonial writers centred their attention on. It dealt with the literature produced by writers who belonged to colonized countries and also by colonizers. Jasbir Jain comments that:

Postcolonialism is, as I understand it, a definition of one’s position vis-à-vis the colonial past. It is not merely a question of time, of the aftermath of colonialism, but one of attitude to confront colonialism to transcend it, to step outside the influence and framework, to reclaim autonomous and free identity. (Jasbir, 20)

The literature of the colonizers was considered to be of quality, great or superior and that of the colonized as inferior. During colonization, the colonies not only enforced their own language, living style, education but also their culture, religion, tradition. So after colonization the colonized hardly left with their culture. The colonized were considered as savage, uncultured and the colonizers as cultured, cultivated. In this regard, Arwind Nawale et al said that “after colonization even though the colonizers have left their native land, they are habituated to follow the culture of the colonizers and, so they caught between two different cultures (91).

The writers of colonizer’s countries presented and glorified their own cultural identities and forced the colonized to accept it. Thus, these political, social or cultural issues affected the literature too. The colonized were suppressed and the colonizers peremptory. The immigrant writers were treated as marginalized. They were considered ‘Other’. They were ‘Other’ in their homeland and even after displacement their condition was the same as ‘Other’. Colonized had no identity of their own. Homi Bhabha in *Location of Culture* says on ‘Other’ as:

An important feature of colonial discourse is dependence on the concept of ‘fixity’ in the ideological construction of otherness. Fixity as the sign cultural/historical /racial difference in the discourse of colonialism is a paradoxical mode of representation: it connotes rigidity and on unchanging order as well as a disorder, degeneracy and daemonic repetition (Bhabha, 94).

A postcolonial critical approach is not only restricted to political, historical, social or literary but also focuses on regions, religions, cultures and so forth. Its impact could be on the studies of Feminism too. In very simple terms it could be said that postcolonialism at the end of colonial authority or empire. The various issues related to authority or empire. Ashcroft, Griffith, and Tiffin observe:

Feminism and Postcolonialism discourses both seek to reinstate the marginalized in the face of the dominant and early feminist theory, like early nationalist post-colonial criticism sought to invert the structures of domination, substituting, for instance, a female tradition or in place of male-dominated canon. (Ashcroft,175)

Commenting on the marginalised condition of both women and colonized Leela Gandhi opines that:

Feminism and postcolonial theory alike began with an attempt to simply invent prevailing hierarchies of the gender/culture/race and they have each progressively welcomed, the poststructuralist invitation to refuse the binary oppositions upon which patriarchal /colonial authority constructs itself. It is only in the last decade or so: however, that these two parallel projects have finally come together in what is, at best, a very volatile and tenuous partnership. In a sense, the alliance between these disciplinary siblings is informed by mutual suspicion, wherein each discourse constantly confronts its limits and exclusions in the other. In the main, there unity between postcolonialism and feminism; the debate surrounding the figure of the ‘third world women’, the problematic history of the ‘feminist- as imperialist’ and finally, the colonialist deployment of feminist criteria to bolster an appeal of the ‘civilising mission” (Gandhi .83).

The term ‘Feminism’ originated from, the French word “Feminisme” coined by the Utopian socialist Charles Fourier in 1837 and was first used in English in 1890 in association with the movement for equal political and legal rights for women.

Towards the end of the nineteenth century, a movement began by women and for women called ‘Feminism’. The term has been defined differently by different disciplines and scholars. According to Jane Freedman, feminism is a “term that emerged long after women Started questioning their inferior Status and demanding amelioration in this social position”, (3). The definition of ‘Feminism’ as given in Wikipedia is:

Feminism is a range of political movements, ideologies, and social movements that share a common goal: to define, establish and achieve political, economic, personal and social equality of sexes. This includes

seeking to establish educational and professional opportunities for women that are equal to those for man.

Women and their psyche have been googled by various disciplines, scholars and theorists from ages. They have been perceived sometimes as modest, with all virtues, worshipped as a goddess, appreciated as warriors respected as Queen but at the same time they are evil, treacherous, seductress, lusty, witch. They are glorified as brave, courageous with intellect, which can fight the frontiers and sometimes they are timid, shy, delicate, and submissive. J.H. Williams stats that. “The virtuous women with strong, puritan and moralistic overtones, had four virtues: piety, purity, submissiveness, and domesticity” (10)

Women should be religious. Their devotion to religion made them an adjudicator both at home and in society. Purity means virginity. They should be a virgin until their wedding. Before marriage they should avoid males, should not go very close to males. They should not even think of having physical relations with another male. If they have such relations would be a sin and be punished for their actions. But after marriage, it's their duty to fulfil the desires of her husband willingly or unwillingly. Women must be faithful, submissive wife. They should not oppose her husband. If they defend themselves or demand their right to liberty, they are a threat to the Society. They have to be a loyal wife, a caring mother, obedient family member. They should not argue or question their husbands. If they obey or behave according to the set rules, they are good; moralistic otherwise they are always abused or blamed by the family and society.

Women have no identity of their own. They have nothing to do with economics or politics. These are the area meant only for man. Women are considered to be very delicate to handle are compete man in these areas. Those who tried to go against these set rules, traditions or customs are treated as morally ill, it's unnatural. As ‘Feminists’ were considered immoral because

they fought against men, for their rights, freedom and demanded equality in the patriarchal society.

In every field, women are considered inferior to man. They are only an object or entity to be used by man for their pleasure and for their purpose; they are only child bearers, who take care of the family and household. They should remain away from man affairs, as women they have no rights of their own.

Various eminent and great literary scholars, philosophers have also proposed their views and argued against women. The Puritan poet Milton insisted the “inferiority of women and the refused man to guard their authority even them to keep them from foolish action. Milton to the question, why he created a woman in *Paradise Lost*, replied that “he created this noveltie on earth, this fair defect, instead of filling the world with men or finding some other way to generate mankind” (Juanita, 6). He continued his argument that “women are fitted to nurse and teach children because they themselves are childish and frivolous.

Many theorists and scholars of ‘human’ concluded that the study of human nature means only ‘man’. Women are not included as human because they (women) don’t possess the qualities essential for a human that the only man has. Aristotle to the great philosophers quoted in *Psychology of Women* argued that “women were to man as the slave to the master- that she was an unfinished man, being on a lower level of development”. Further, he stated that: “The male was fitted to rule by reason of his natural superiority. Women were weak of will and incapable of independence; therefore, their best condition was a quiet home life.... The courage and justice of a man and of a woman are not, the same” (Ibid)

Even the great thinker Socrates had the same view “courage of a man is shown in commanding, of women in obeying” (4)

The well-known theories and theorists are also of the view that male are superior and women are inferior. Male has intellect, power, courage whereas women are frivolous, dependent, meek, subordinate. Women are fitted only to

serve men, take care of family and rear children. They are the only things to be used by men.

The greatest promoter of individual freedom, Rousseau, also has the same view. In his treatise '*Emile*' he discussed education and the difference between male and female. He laid emphasis for "the boy is on freedom of intellectual expression; and the girl is to be prepared for a future when she will totally dependent on upon men, at the mercy of men's judgments". In the words of Rousseau:

A woman's education must, therefore, be planned in relation to man. To be pleasing in his sight, to win his respect and love, to train him in his childhood, to counsel and console, to make his life pleasant and happy, these are the duties of woman for all time, and this is what should be taught .while she is young--- what is most wanted in a women is gentleness. She should early learn to submit to injustice and to suffer the wrongs inflicted on her by her husband without complaint. (365-67)

Apart from the misogynist mentioned above, a nineteenth-century German Philosopher Friedrich Nietzsche has the same view. He also argued that men and women are not equal. The woman is only 'subordinate to man.' The woman is only a medium of pleasure to a man, that results in motherhood. He stated that "man shall be educated for wars and women for the recreation of the warrior; everything else is folly"

Many theorists, philosophers, Scholars of various disciplines from ancient time to the modern times believed that women are not equal to men; they are inferior to man in every aspect. They believed in the supremacy of man and subordination of women to men's will. Among these misogynists, there were very few men who believed that women should be treated equally and are human beings and have their identities. One of them was Plato, the Greek philosopher. He felt that women should be given education, they are equal to men. Plato views that;

Men and women were similar in all respects except for physical strength and the bearing and begetting of children. Therefore, female and male

guardians were to the educated alike in preparation for their assignments in the society. Women would strip for exercise as the men did and they would not bear children until the age of twenty, in contrast to the child-mothers of his own city, Athens (Bishop, 1979)

John Stuart Mill, English philosopher, and political economist was the other male feminist who argued in favour of women. In "*Subjection of Women*" (1869) has discussed his liberal views. He stated that "The legal subordination of women to men was wrong and should be replaced by the principle of perfect equality," He further stated that "no power or privilege on the one side nor disability on the other". Mill also believed in equal educational opportunities to women and also that women should have the right to seek a career.

In the late nineteenth century, attention was given by psychology to view that how the woman was and how she ought to be was the mode (17). Psychology is the field of study that describes, understands and, predicts and controls the behaviour of human and other animals.

According to the definition given in Wikipedia:

Psychology is the science of behaviour and mind, including conscious and unconscious phenomena, as well as feeling and thought. It explores behaviour and mental processes including perception, cognition, attention, emotion, intelligence, phenomenology, motivation, brain functioning, and personality.

'Functionalism' a school of psychology emerged in nineteenth-century in the US, whose defining feature was its incorporation of evolutionary theory into the subject matter of psychology, emphasizing the concept of adaptation and adjustment to a particular environment. Williams further stated that:

Human behaviour was seen as the end result of a long process of adaptation and adjustment to the environment, it included certain innate components which were biologically based and which humans shared with other animals – such as the maternal instinct. The effect of this trend of thinking gave rise to studies of the biological bases of human behaviour, and to studies of individual differences (Williams, 17)

The authorities of religion, philosophy, sociology had long back declared the inferiority of the female. Women are not equal to man and possess no virtues that men have. They are confined only to marriage, childbearing.

Scientists, psychologists were not satisfied with these explanations. They started working on the human behaviour of men and women. But their studies were also laid on the assumptions that the role of a woman is only restricted to home and not outer world. Many neurologists and even non-scientist held the view that the size of the brain and gender differences decides human behaviour. The proposals by psychology like the size of the brain of the male are big so they have more powers, obviously, promoted the views of religion or philosophy. They believed that genius was a trait of men and not women. So any work related to the mind or brain would be done by men and not women.

Sigmund Freud, the psychoanalyst also had the same view as the one who believed that women are not equal to men. Freud strongly opposed the views of John Stuart Mill of women's freedom and education and their role in the outer world. According to Juanita, "Freud found these views as 'absurd' and denied that women should not be suggested to earn money as her domestic responsibilities demand her complete devotion". He further argued that "sending her out to work with men and to earn money would mean supposing her tenderness, delicacy, and spoiling her beauty and charm." Though, in the later stage, Freud changed his views.

Psychoanalysis, a theory developed by Sigmund Freud proved to be the most influential theory of human behaviour. Freud's views on this theory as quoted by Juanita Williams:

And now you are ready prepared to hear that psychology too is unable to solve the riddle of femininity. In conformity with its peculiar nature, psychoanalysis does not try or describe what woman is... That would be a task it could scarcely perform- but sets about enquiring how she comes into being, how a woman develops out of a child with a bisexual disposition (Juanita, 28).

It was a belief that human beings behave according to his free will, his actions whether good or bad are controlled by his free will. But Freud explained that it is not any free will or desire that affects our behaviour but it is controlled or motivated by some strange forces that exist deep in our mind. These forces control and shape our behaviour or mind. According to Peter Barry, “Psychoanalysis itself is a form of therapy which aims to cure mental disorders by ‘investigating the interaction of conscious and unconscious elements in the mind’ (Barry, 96). Freud explained that it’s our ‘unconscious’ that controls our behaviour. Unconscious is the part of mind beyond consciousness. It stores the repressed memories, fears thoughts, sexual desires, aggression and so on. Peter Barry stated that:

It’s an idea of repression, which is the ‘forgetting ‘or ignoring of unresolved conflicts, unadmitted desires, or traumatic past events so that they are forced out of conscious awareness and into the realm of the unconscious (Ibid).

Freud created a model on the basis of which he studied human behaviour. He divided human psyche into three parts –Ego, Id, and the superego. The psychic process through which the patients undergo includes – repression, transference, projection, defence mechanism, screen memory, displacement, and condensation.

Psychoanalytic criticism also follows the same method as used for treating a patient. The method applied for the process of reading and interpreting a text. Freud said that dream and novel both are fictitious, the imagination of the human mind but have some reality in it. As dreams are connected to reality, personal experiences or sub-conscious mind so does novels or literary work though fictitious has some realistic base. Peter Barry further explained the theory of Freud and analytical criticism as:

Freudian interpretation, then, has always been of considerable interest to literary critics. The basic reason again, is that the unconscious, like the poem or novel, or, play, cannot speak directly or explicitly but does through images, symbols, emblems, and metaphors. Literature, too, is not

involved in making direct explicit statements about life, but with showing and expressing experiences through imagery, symbolism, metaphor and so on. (Barry,102)

The critics give importance to the feelings and motives of the characters or the author of the text. The suppressed emotions, desires, thoughts play a vital role in human psychic. This psychic is to be found in the social or historical context of the literary text. Thus this theory proved to be helpful in bringing out the unresolved emotions, guilt fears traumas, and ambivalence of the writer's life.

For long women have been ruled and suppressed by men. They are considered as a slave to men. They are denied any rights whether social, political, economical. They are capable only to satisfy men, rear children and do domestic works. These are the only duties assigned to her. They are allowed only to perform a few religious rituals or few agricultural activities. This kind of treatment to women is not a natural necessity but a social process imposed by men.

In the patriarchal society men as a head, have all the rights and authority to take discussions. They are the free bird to do whatever they like but should not be questioned by women. They participate in all activities, political, social, and economic. Men, as the head of the family, will only earn money and provide the provisions to the family. So they should be treated as a master by the other family members. It the moral duty of the women the make him happy and serve him. They should not oppose men in any matter or issue. If they do so, it is against the rules of society and family and such behaviour would not be tolerated or be considered as immoral.

Thus, in history, we witnessed endeavours by women for their rights. And this struggle gave birth to 'Feminism'. A movement that fought for the liberation, freedom, and equality of women. Women also started defending themselves that they should be treated like a human. Right, from the ancient time women have been oppressed and felt that time has come they should be

freed from age-old traditions and rules. They wanted to come out of the four walls and participate in various activities that were denied to them. They wanted to break the chains tied up by patriarchy.

Various feminist movements and ideologies were established during the years. Everyone fighting for women's right. A group of women with great fervour came forward to claim their rights and independence. These groups of women fought for women's liberation, equality, and right to vote, to educate, to work, equal wages, reproductive rights, legal rights, rights of property and so on. All these strivings were for women's equality and to establish their position as a human in the patriarchal society. The society in which women had no value or identity of their own. The identity which they had was only in relation to men – someone's daughter, mother, and wife and many other relations. Now they felt the need for their own identity from the long-established bondages of rituals, laws, traditions, customs imposed by men. They wanted to come out the protective zone of man when they were only tradition as a meek, submissive, delicate, timid, dependant.

The oppression of women leads to an outburst and found its outlet in the form of Feminism and Liberation, Movement, around the end of the nineteenth century. According to Jane Freedman “a term that emerged long after women started questioning their inferior status and demanding an amelioration in their social position.” (3)

Towards the end of the Nineteenth Century, the movements for women's liberation and rights started. Women of Britain and France were the first to start the freedom movement. The unspeakable got a voice through this movement. Mary Wollstonecraft played a vital role in feminism through her book “*Vindication to the Rights of Women*” (1792). Her book proved to be the milestone in the journey of feminism. She argued that women should be given education and equal rights. Women are no less than men and if educated will definitely prove to be a help in the progress of society. She tried to convince women for their right and above all for a respectable position. She stated:

I wish to persuade women to endeavor or acquire strength both of mind and body, and to convince them, that the soft phrases, susceptibility of heart, delicacy of sentiment and refinement of taste and almost synonymous with epithets of weakness, and that those beings who are only the object of pity and that kind of love, which has been termed its sister, will soon become objects of contempt

Feminism was supported not only by women but also by men. Though, they were few in number. One prominent supporter of feminism was John Stuart Mill the author of "*The Subjection of Women*" endorsed the views of Wollstonecraft. He has argued that 'Subordination of women to men is wrong and illegal'. What he expected was "perfect equality" He further said that "In no other instance except in the case of women, which comprehends half of the human race are the higher social functions closed against anyone by a fatality of birth which no exertions and no change of circumstances can overcome (146). Thus, he promoted the issue of women's suffrage and women participation in politics.

Though Stuarts Mill and Wollstonecraft emphasized the right of women or education, vote, freedom, they never forced women to leave their houses or family rather they were of the view that educated and working women are better mothers and wives. Wollstonecraft also counter replied to the views of Rousseau, who was in favour that women should be given education and she is meant only for household work.

The Feminism movement was divided into four separate waves. Each wave was equally stronger than the other in demanding their rights and achieving their goals.

The first wave of feminism took place in the late nineteenth and early twentieth century. Bourgeois women from England and France demand this right in society. The goals of this wave were suffrage, equal right in property. They opposed the then present system of marriage .where women were bound to house and children. They wanted their space in the family not as a slave but

of ownership. Margaret Waters in her book "Feminism: A very short Introduction" said that:

For a married woman, her home becomes a prison- house. The house itself, as well as everything, belongs to the husband and of all fixtures the most object is his breeding machine, the wife, Married women are in fact slaves, their situation no better than that of Negroes in the West Indies (Waters, 44)

The women challenged the culture of domesticity and demanded their equal rights in the social and political sphere. This demanded the discussion on the evaluation of the superiority of men or women. Some believed that women are more superior to men so they should get a chance in the civic sphere. Their participation in civic life and politics would help in improving the progress of society.

Virginia Woolf in her book '*A Room of Her Own*' argued that women had their own potentiality and talents and these talents of women are wasted. She has given reasons for writing about feminism in her book. She said that "women must have money and a room of her own if she is to write fiction" (4). She has discussed many issues related to women rights in her book. She presented arguments regarding social gender, patriarchal society, a need for equal education, the role of women in literature and their disappearance in the history of literature.

The second wave began in the 1960s and continued into 90s, after World War II. This Wave focused on social equality of women and civil rights. Sexuality and reproductive rights were the major issues of the second wave. Simone de Beauvoir proved to be the most influential feminist of this movement. In "*The Second Sex*" she gave a statement that "One is not born, but rather becomes, a woman." and thus distinguished sex from gender. She also suggested that gender is "an aspect of identity gradually acquired. She pointed out that she has not written the books as a feminist text but it is considered to be the most outstanding source of feminism. She argued that" the position of

women as subordination is due to her relegation to the position of man's Other, *The Second Sex*.

Another pillar of feminism was Elan Showalter, who led the second wave movement with the concept of gynocriticism. Her book '*A Literature of their Own*' focuses on the social and cultural conditions under which women wrote their literature. She has further argued that in traditional canon women writers were not given any place or importance. They were neglected in literary culture. Women who were already looked down as inferior in society and other fields were again left aside in literary history.

Showalter introduced three phases of gynocriticism: the feminine, the feminist and the female. Through these stages, Showalter's perspective was literature and place of women's place in it. She argued that how in the male-dominated society women established their place through struggle. Women in the first phase wrote their literature with pseudonyms. They openly didn't express their view or thoughts so in the name of men they expressed themselves. They did not write about issues related to women. One writer was Mary Anne Evans, who wrote in the name as George Eliot. The second phase is a feminist. The main concern of this phase was the position of women in society and their oppression. It imitates the dominant literature. In the third phase, the female, women writers focused on self-identity. They turned to their own subjects instead of depending on men to write about women. They started searching for their own self.

Second wave feminism was successful to some extent on a few issues. Job opportunities for women were created, the right to divorce, legalized abortions were some of the issues that the movement got success. But some women argued that the movement was not beneficial for nonwhite women.

The third wave feminism began in around mid of 1990. The argument this wave was that black faces a lot of problems as compared to the white women. Black women lead an oppressive life than the whites. In this wave,

feminist of different colour, race, religion, class came together. They argued that white women have more privileges and facilities, and position than the rest of women.

Differences took place among and within women groups. *Ain't I a Woman*, a book by Bell Hooks explored black women and feminism. It completely restructured the contemporary feminist thinkings. The title covers both white and black women. The white feminists remained silent about the lives of the blacks. hook further argued that middle-class white women claimed for a job in the public sphere. The oppression of black women was of a different kind. African –American feminist hell hook, Audre Lorde and many more tried to evoke the consciousness of racial bias. Lorde discussed the complete negligence of black in the writings by white. She further argued that during colonization white women were also part of the exploitation of blacks and others. The black men and women had served white women as slaves during colonization. Chandra Talpade Mohanty *Understanding Feminism* an Indian –American feminist argues that :

Reliance on overly generalized assumptions about the so-called “third world”. Women have created a new binary within feminist, thought that has the political effect of privileging western women as the reference point for representing and understanding the lives of poorer non-western women. The average third world woman is represented as ignorant, poorer, undereducated, tradition-bound, domestic, family -oriented, victimized in contrast to the self-presentation of western women “as educated, as modern, as having control over their own bodies and sexualities, and the freedom to make their own decisions. (Mohanty159).

Fourth wave feminism started from 2012 to till date. Feminist of these group too believed in the equality of men and women. They focused more on the empowerment of marginalized women. These feminists are raising their voices against assault and harassment, equal pay for equal work, domestic violence etc. They have made and are making the appropriate use of media to present their issues, arguments. They are now bringing to the public their harassments and issues as earlier, women used to hide it with the fear that

people will blame them. Still, there are many cases of assault or domestic violence that are disclosed. Their representation in business and politics is also remarkable.

Various organizations, NGO's are coming to fight for justice and rights of women . Movements are taking place not only in western countries but all over the world. Women have secured their post almost in every field that was denied earlier. By doing this they have proved that women are no less than men in any field whether physical or intellectual.

It is centuries hard work, perseverance and determination of the feminists that they have achieved to some extent a respectable position. The feminist movement has made women stand for their own rights, freedom, liberation and above all self-respect. The image of women as submissive, oppressed, subordinate is changing gradually if nit completely.

Today's feminist criticism is an outcome of the movement started in the 1960s. As Peter Barry stated that:

The movement was in important ways, literary from the start, in the sense that it realized the significance of the images of women promulgated by literature and saw it as vital to combat them and question their authority and their coherence. In this sense, the women's movement has always been crucially concerned with books and literature. (Barry,121)

Feminist criticism does not only study what existed or not only a process of understanding women but has emerged as a new field of study- 'Women Writings'. Though women have written literature they had no literary past of their own. They were ignored in literature or canon. The literature was written by men but it was from men's point of view, it was their perception of women as meek, submissive, delicate, subordinate.

Feminism is a movement for women's freedom, liberty, education, right to vote, right in property and many more. It's a voice against the oppression of women in the patriarchal society. The movement that started in western countries also spread its roots to other countries of the world. The condition of women throughout whether Western or Eastern or other countries of the world, more or less was the same. They too experienced the same positions as an oppressed, submissive, marginalized.

Pakistani fiction should also be seen as postcolonial feminism. It's the fiction written during and after British colonialization. According to Bill Ashcroft:

Literature offers one of the most important ways in which these new perceptions are expressed and it is in their writings that the other arts such as painting, sculpture, music, and dance that day today realities experienced by the colonized people have been most powerfully encoded and so profoundly influential. (Ashcroft,1)

Before colonialism, the position of Indian Muslim was restricted only to household activities. They were not allowed to participate in any social, political or religious events. They hardly got any recognition or attention or place in society during colonization. There was a slight change in society due to the spread of modern English education in India during colonization. The women got a chance to seek education. Though it was a very gradual process, few of them were lucky enough to get an education. British Empire introduced many social changes in law education religion etc These social changes made women realized that they are kept away from each and every aspect of life. They were denied their rights. Till now they were confined only to domestic responsibilities as wife, daughter, mother and the duty assigned to her was child rearing. The Muslim women also started demanding their rights and freedom and this led to feminism. The moment for individual freedom and rights was further reshaped because of the freedom struggle. A large number of Muslim women participated in the freedom movement that brought them out of their houses in social life. Their participation in politics was thus an important mark of Muslim feminism. The third world feminism is directly or indirectly connected to postcolonial feminism. The categorization of the third world woman suggests that oppression is a third world preserve. Chandra Talpade Mohanty further argued against the homogenization of the third world women:

The homogeneity of women as a group is produced not on the basis of biological essential but rather on the basis of secondary sociological and anthropological universals. Thus, for instance, in any given piece of feminist

analysis, women are characterized as a singular group on the basis of shared oppression. (159)

The postcolonial fiction portrayed the oppressed condition of women who were the victims of patriarchy and imposed tradition and culture in the name of religion.

Pakistani fiction is the continuation of the writings written during colonization in India. It is after partition that it emerged as Pakistani fiction or feminism. Pakistani fiction portrayed mostly a woman tied up to religion, social norms and customs, They were also the victims of a society which was under the control of men. Though now they belonged to the independent nation Pakistan, their condition was the same as was before partition. Though they were free from colonies but not from the sufferings or oppression. They were again colonized by the men of their own Muslim community. Women were considered as the preservers of social values and customs. The men were able to tie up them physically, to the chains of culture, customs or religion but were not successful in controlling their minds. They gradually started realizing their rights and place in society.

Due to the awareness of education and further the participation of women in the freedom struggle has brought women in front. Muhammad Ali Jinnah demanded equal rights to women and their participation in every field after independence in 1947. Pakistan was an independent Nation. Women after independence continue their fight for their rights. In 1948 they were declared the rights in the property but after freedom struggle very soon women were brought to their original position, the house, family, children. This resulted in the establishment of many forums and organization who fought for women's right.

The issues and sufferings of women in society have been presented in literature since 1947, after the partition of India and Pakistan. Early writers like

Zaibunnisa Hamidullah, Bapsi Sidhwa, Sara Sureli and few more focused on the issues of women in their writings. Recent writers such as Talat Abbassi, Mohammed Hanif, Kamila Shamsie, Uzma Aslam Khan, Shaila Abdullah, and many others also tried to handle the condition of women through their fictions.

Female characters used to manifest the values customs religion of the society. Over the decade transformation in the presentation of women characters took place. The themes of early Pakistani English fiction war oppression, sufferings of women in the patriarchal society. In British American fiction, these themes were dealt with in around the nineteenth century but in other countries, it began in around the 20th century. The female characters particularised in Pakistani fiction questioned the patriarchal society about their status, rights, and opposed oppression. But unfortunately, they didn't get any answers to the questions. Zaibunissa in her short stories, "*The Young Wife and Other Stories*"(1958) depicted the female characters who stood for their rights, resulted in the death of the character or they continue to obey their oppressors.

Feminine consciousness was not completely disolated but incarcerated in the fiction. Still, there was a kind of resistance in the characters towards these oppressions and sufferings. Pakistani English fiction depicted these feminine themes in the writings but where administer differently in due course of time. Few male writers were also conscious of the sufferings and suppression of women and portrayed that in their writings. Writers like Hamid and Hanif were the male writers who extended the theme of women positions through their writings. They sketched their women characters not as suppressed or exploited being rather as the spiritual and political representatives.

The fiction also portrayed characters who migrated to other countries the quest for identity their sufferings in the new land, nostalgia, alienation is presented through writings. Writers like Bapsi Sidhwa, Ayesha Jalal, Kamila Shamsie, Mohsin Hamid, Nadeem Aslam Shaila Abdullah depicted the immigrant's pain, sufferings, their trauma, assimilation in their writings.

Thus women declined by men, a politics, search of an identity, social hierarchy, religious values and ethnic marginalization misogyny journey of self-discovery and so on are the themes that are dealt with, by Pakistani women writers.

India is a nation of diversity. People of various caste, creed, religion, race, language culture, live together. Indian society is based on social hierarchy. The strata of society are divided according to castes. Few castes are considered as high and few others as lower. The people from these lower strata, caste, community are segregated from society. They are treated as untouchables. These classes again have their subdivision that may number around 3000. The occupations of the castes are also hereditary or mostly they are recognized according to their occupations. Other minority groups or converts also reside in India like Sikhs, Buddhists, Jains, Christians, Muslims and many others. Obviously, in such a diverse background, Indian society has a multiplicity of feminism

Indian society is a patriarchal society. Men at the highest position or head in the family. The position of women differs according to her age, her relation to men, marriage, sons. Indian society is made up of hierarchies that are again subdivided according to age, sex occupation, caste, village, family origin. The status of women also depends on the economic condition of the family, if they belong to a poor family more will be her sufferings.

Thus, Indian feminism also differs according to factors like caste, religion, community, region, etc. There are few communities in India that have a matriarchal family structure. Women being the head of the family even in some communities old women have the authority of the family. So Indian feminism is completely different from the Western feminism. Indian women were not very keen on fighting for rights or freedom. Because of the way they are brought up or treated according to their customs or traditions differs, so it was difficult for the feminists to bring them on a single platform to fight for their rights.

The very striking aspect of Indian feminism was that it was initiated by men and then followed by women. Initiatives by social reformers were incredible. The reformers fought against various evil practices that then existed in the society. They raised their voices against the practices like Sati system, in which a woman has to be burnt alive with the dead husband at the time of the funeral. They tried to stop child marriages. Girls and even boys were married at the age of five or six. Even sometimes in the cradle. They promoted widows remarriage. The young widows had to lead a very miserable life. They were not allowed to participate in any social or religious functions. They were mostly kept locked in rooms. They also fought for the girl's education, legal rights in the property. Thus, the feminist movement tried hard to achieve their success. They were opposed by the male-dominated society. The people argued that was it against religion and tradition.

Feminism in India can be divided into three phases. The first began around mid of the fifteenth century, during the British Empire who found few of the social practices as evil, inhuman. They tried to stop these practices and introduced modern education system in India Indian men also participated in this movement and carry forward this task who were later joined by a few women feminists. They all stood against the system of Sati, child marriages, dowry system. They promoted women's education, widow remarriage. The second phase began during the freedom struggle. In the freedom movement, initiated by Mahatma Gandhi, a number of women participated in it. Thus, from their confined walls they were out publicly and fought for India's freedom. Many women organizations and forums performed to join the freedom struggle. The third phase started after independence in 1947. The constitution of India gave a number of legal rights to women. They demanded their equal right at workplaces, reservations in politics, they spoke against their harassments both at family and social level,

Though to some extent, feminism was successful but still discriminated. The birth ratio of a girl child is very low. Still, the dowry system exists in

society women are killed for dowry, sexual harassments have increased in numbers. Women are not safe in society because of these kinds of treatment. Still, women are trying to overcome this adverse situation, to resist and managing to lead a respectable life.

Due to patriarchal superiority, the works of Indian women writers were always underestimated. The reason behind this discrepancy was that the women were considered to be inferior to men, their life was confined only to the religious values, customs. Education in English was promoted during the British rule. The modern education was restricted only to few rich or educated class. So, the women writers focused on the upper strata of the society, the lower classes were neglected. Many women writers preferred to write in their mother tongue or regional languages. Gradually the spread of education to the inner and lowest writer of the society change the situation.

Majority of the contribution of women writers to English literature was done after independence. Many women novelists were brought to frontline during this period. The problems of women in Indian patriarchal society, the suppression, their sufferings as a daughter, wife, the mother was presented by the novelists. An Indian woman is no were to be found as independent, liberal. They have no identity of their own. They are identified only in association with men. Mostly the themes related to women harassment and sufferings as a wife were focused. The tried to project the unequal status or treatment given to them. The women who tolerate everything is considered as obedient or modest. Thus, by doing so they surrendered themselves to the desires of men and live in accordance with man's wish.

The women writers attempt was to give voice to the silence and sufferings to bring to the light the pitiful condition of women. The women writers, through their fiction, started demanding their rights and freedom. The writers like Kamla Markandya, Anita Desai, Nayantara Sahgal, Shashi Deshpande, Kiran Desai, and many others are recognized for there bold and straight forward writings and for a realistic presentation of women conditions.

The other contributors Arundhati Roy who has won Booker prize in 1997 for her novel *The God of Small Things*, Anitha Nair, Shobha De, Sudha Murthy, Jhumpa Lahiri, Bharati Mukherjee, Preeti Shenoy are the recent writers who concentrated on the liberation of women from male dominance. Their characters are not the one who only suffers and surrender to men but they for rights and to resist themselves against it. They now challenge the men, society and establish their identity.

To sum up, the fictional writing of women explorers inner and outer world of women. These writers not only portrayed the protagonist's operations, sufferings but also their efforts to combat and establish their identity. Women writers are keen observers of the human psyche and other aspects of human life. They throw light on all the dimensions of human life.

The status of women in Arab culture, for centuries, has been inferior. They too were confined to household responsibilities. they were not allowed to participate in public life. Most of the population in Arab countries followed Islam(Muslim)religion. The culture, religion .beliefs .values, way of life completely different as compared to the other countries. Any action or behaviour against religion, society is a crime or sin . and the act will be punished by society.

Arab people or communities are very loyal to their culture and society. Social loyalty is given more importance instead of individual or personal desires or rights. They believe in the group and are ready to do anything for it. Family honour is also given high place in Arab Culture. The honour of the family is obviously associated with women. Men and women were not allowed to communicate in public. men and women have their own restricted zones, one is not allowed in the others zone. The only male of the family has the right to cross that border. Any kind of communication with other men will be done in the supervision or presence of family members. If she is seen talking with a male was the topic of the issue among people. The very base of this kind of restriction on women is because of family honour. No one should damage the

dishonour of the family, if someone does it, the community will decide the punishment and it could be the death. Margaret Nydell says that social exchanges between men and women happen to be very seldom outside the workplace. They have to be very careful in social situations because those interactions can be interpreted negatively and cause gossip, which can tarnish the reputation of the women.

It was mandatory for the Muslim women to wear a 'veil', 'burkha' or 'nakab'. Veil means to use a cloth to cover head and face and burka means a long o clothing used to cover the whole body (from hair to toes) especially when going in public. It is the affirmation of cultural identity and the sign of modesty. Uma Bhowan and et.al have commented in a journal on the use of the veil, she said that:

Wearing the veil was an obligation in Islam and it only reflects their commitment to their religion. However, the meaning of the veil was not limited to a piece of clothing. Modesty was considered to be an important dimension of the veil and was self-respective, a reminder to conduct their life according to the Muslim.

Unveiling or removing the veil is considered to be a sin against religion or society. The society of Arab countries is completely patriarchal. Every aspect of women life is defined and decided by men. In such a restricted society, that is completely under the control of male, it was very difficult for women to defend and fight for their rights and freedom.

The feminism of Arab is completely different from the West. The West always commented on the position of Arab women that they are always suppressed by the male. Whereas Eastern women commented that women of the West are more free and liberal and so are immoral. There were various reasons for this judgment by both sides. West women have freedom of going publicly even with men. They the right to take education, work, participate in social or political areas, that is denied to Arab women.

Feminism in Arab started around mid of the nineteenth century. The striking point is that it was initiated by a male feminist Qasim Amin through his book *The Liberation of Women* argued about the position of women. He was a judge, a philosopher, reformer. He advocated equal rights to women. He was against girl's early marriage and veiling of Muslim women . His views created controversy in society, among the orthodox and conservative people. Due to his bold view, he had to face immense criticism not only by men but also by some women . Leila Ahmad, a novelist argued that his proposal of not using veil is totally a Western idea, as he was a Western educator he was influenced by the views of Western society.

The Arab feminism got its position in the third wave feminism as the first two waves were connected to the issues of the Western. Feminist of the third wave claimed that the issues of Western women are totally different from the women of Eastern countries. The colour, race, culture issues were not to match with the Whites and above all, the Whites were the colonizers who ruled the Eastern countries and White women were also one of them. Patricia McFadden commented on African feminism stated that: "the notion of gender, feminism, and woman are necessarily Western". Susan Muaddi Darraj commented difference between on the West and the Eastern Feminism as:

Indeed, it comes as a surprise to many Western women and Western feminists to learn that there is, and has been, a strong Arab feminist movement in the Middle East since the beginning of the twentieth century. Whenever I use the terms "Arab Feminism" it elicits such comments from American feminists as "That sounds like an oxymoron!" And question such as "Can you be a feminist if you're still veiled?" and how can a Muslim woman be a feminist if she shares her husband with three other wives?"

To sum up, the fictional writing of women explorers inner and outer world of women. These writers not only portrayed the protagonist's oppressions, sufferings but also their efforts to combat and establish their

identity. Women writers are keen observers of the human psyche and other aspects of human life. They throw light on all the dimensions of human life.

Hypothesis:

Immigration leads to experiences and journey of the protagonist from trauma to assimilation in the selected novels by Shaila Abdullah, Bharati Mukherjee, Faqir Fadia and Francine Prose.

Limitation of the Research:

The research focuses only on the four selected novels that belonged to twenty first century written by women. The books were selected as it provided sufficient examples of immigration, feminine psyche and traumatic experiences of the protagonists. The characters and the writers too belonged to different diasporas.

The significance of the Study:

This attempt may help to enrich the disciplines of 'gender studies', and 'immigrant studies'. The social significance of the thesis is also to draw attention to the minds of readers and the intelligentsia to the existing situation of the traumatic life experienced by the women so that they see the need for change. The fictional world provides information about the vicious atmosphere of the world at large. It is not just the collection of facts and information about circumstances in the homelands or host lands but the agony and traumatic experiences of the protagonists and their efforts to assimilate in the new world. It also leads them towards positive action to identify and establish their identity. Above all, the researcher believes, the proposed thesis will serve as a pedagogic tool for any future study linked with immigrant fiction, diaspora or female psyche. Moreover, it will be a first attempt of its kind to analyse contemporary literature from a psychological, feminists and postcolonial perspectives in order to arrive at certain concrete conclusions.

Objectives

The study aims to fulfil the following objectives:

- to study the phenomenon of immigrant literature;
- to explore the history and development of immigrant fiction;
- to study psychoanalytical theory, postcolonial theory, feminism;
- to develop the theoretical framework for the analysis of twenty-first-century immigrant fiction;
- to determine the position and significance of Fakir Fadia, Shaila Abdullah, Bharati Mukherjee, and Francine Prose in the genre of immigrant fiction.

Research Design:

The chapter scheme of the thesis is as under:

- Chapter I: Introduction
- Chapter II: Review of Literature
- Chapter III: Research Methodology
- Chapter IV: Data Analysis and Interpretation
- Chapter V: Conclusion
- Select Bibliography

Chapter I reviews diaspora literature, the postcolonial theory and a brief survey of feminism. Postcolonial theory studies the European empire and its impact on other countries or colonies. It also focuses on the impact of colonizers on the psyche of colonized people. The colonies were not treated equally by the colonizers. They imposed their culture, religion, the language on their colonies. The colonized were confused as

to which traditional culture they should adhere to. The colonized people were treated as inferior, savage, unequal by the Englishman. The condition of the colonized by the same as of the immigrants –shattered, dislocated, alien, oppressed. The great theorists of the postcolonial theory are Frantz Fanon, Homi Bhabha, Edward Said, Bill Ashcroft, and Gayatri Spivak. The contribution of these theorists is given briefly.

The chapter also tries to throw light on feminism, its origin, and development in brief. The purpose of this survey is to present the position and treatment to women in society from ancient time. The long period sufferings and oppression have resulted in rebel and movements to achieve a respectable position and equal rights in society. The survey is important as the present study deals with women protagonist and writers. The chapter also focuses on the fractured female identities and psyche in a patriarchal society and their efforts to come out of this situation. It also studies feminism in different countries. The novelist selected for studies belongs to different countries or diasporas: Arab, Pakistan, India, and Europe.

Chapter II tries to survey the history of the literature related to immigration, feminism or psychoanalytical theory. The purpose of the survey is to find out the books, journals, dissertation of past writers on the topics related to the above-said areas. This gave the researcher an insight to select the topic of thesis different from others and to fill the research gap. It helped the researcher in selecting the topic and the writers for analysis.

Chapter III deals with Research Methodology. It presents the researchers plan to apply the model and approaches for the analysis of the data. It also includes the data collection both primary and secondary. It analyses the primary data on the basis the theories applicable, which are a postcolonial, psychoanalytical and feminist theory. Through the lens of these three approaches,

the researcher tried to present the issues related to women immigrants.

Chapter IV is an attempt to analyse the selected novels. To find out the reasons for and effects of trauma and feminine psyche in the selected novels, *Desirable Daughters*, *Saffron Dreams*, *The Cry of the Dove* and *My New American Life*. These novels deal with the immigrant protagonist and the presentation of their sufferings in the new land and old homelands as well. It also focuses on the efforts and attempts of these characters to face the problems and assimilate in the new culture. The novels are studied from the psychoanalytical, feminist, and postcolonial perspective. The life of the women characters is traumatized as they face the new culture, tradition, food, religion. The traumatized fictional world helps in understanding the whole scenario of the actual world. Writers through their writings try to present the pains, humiliation, bondage imposed upon women, whether fictitious characters or the actual women in blood and flesh.

It also deals with the characters traumatic experience and their attempt to face it. These novels are also studied from the approaches of feminism and psychoanalytical. It focuses on the writer's ability to probe deep into the mind of the characters and present the sufferings of the protagonists.

The researcher also tried to present the characters attempt to assimilate with the new culture in the new country; they love and respect the culture, tradition of their homelands. They find it difficult to adjust to this new culture. They face multiple problems in assimilating, such as language, food, clothes, for the way of life. The characters mostly belong to the conservative background and so the new culture of West confuses them, which is rather free, different as compared to their own. It's difficult to forget the past,

still, the protagonist struggles to adjust with the new culture and try to absorb in it. Assimilation and metamorphosis that is the emergence of the character as a new being, with a new identity is the focus of this chapter. In the process of assimilation, they come out with new shades of their life. They try to accept the changes. They follow their food habits, dressing sense, to some extent the way of life, language. Identity is one of the major themes of postcolonial literature. The identity of women is always associated with that of men as someone's daughter, wife, mother or any other relation. Protagonists as an immigrant face multiple problems in a new land. They have to adjust at both personal and social level. The protagonists of the selected novels Arissa, Lula, Salma, and Tara are all immigrants and it is their voyage to the new land, culture, their haunting past and their attempts to absorb in the new culture and emerge as a free independent character.

Chapter V, the conclusion is the review of the chapters proceeding. It deals with the argument presented in previous chapters and its attainment. Firstly it looks at the chromatic presentation of the women protagonist caused because of immigration. It studies that immigration can be one of the reasons for trauma. Secondly, it projects the status of women in patriarchal society. Thirdly it shows, how the protagonist in the entire, adverse situation tries to establish their own identity. They never lose their hopes and try to assimilate with the new culture, without neglecting their past. The past for these characters proves to some extent as haunting still there are few incidents that are soothing. The study also highlights that though the characters belong to different countries, different cultures, and traditions they undergo the same pains sufferings in the new land and also in patriarchal dominance. They undergo the process of metamorphosis and try to emerge as a strong independent being. The characters accentuate

the fact that the women writers who belong to different geographical areas and cultures are successful in presenting the characters, their sufferings, their efforts in adjusting with the worst situations and still resisting to establish their identity. The writers who belong to the third world have aptly presented their characters against the patriarchal cultural background.

Chapter II

Review of Literature

This chapter discusses the research done in the field of immigration, postcolonial theories, feminism, and psychoanalytical theory. It studies the past literature and its findings in the above-said areas. The study gave the insight to look into the themes to be studied and to focus on the areas that are not covered in these studies.

Peer Support among Immigrant Women to promote their Psychological Wellbeing (submitted to Laurea University, Lauria Otoniemi) is a thesis by Wanjohi Carolyn Wangari. The purpose of the study was to show how immigrant women could make use of peer support as a tool to promote their psychological well. It also focused on to increase their understanding and awareness of the activities that would be of help to them. The women of Finland were the main target of the study.

Women Writing Trauma: An Analysis of Psychological trauma in Ingeborg Bachmann's Das Buch Franze, Christa Wolfs Cassandra, Patricia Grace's Cousins and Ngahuia TeAwekotuku's Ruahine - Mystic Women (submitted to the University of Auckland, 2009) a dissertation by Tanya Lee Allport. The thesis seeks to explore how women express psychological trauma through their writings in fiction. By analyzing, the historical context of what psychological trauma has meant to women and how they have represented it. The thesis proposes a model, which studied trauma of women with the triple lens of othering, violence and voicelessness.

Seeing Trauma: The Known and the Hidden in Nineteenth-Century Literature (University of Florida, 2018) a thesis by Alisa M DeBorde analyses the Victorian texts of the twentieth century. Dickens, Du Maurier, Brougham, Bronte and Barret are the Victorian writers who are studied by the researcher. It

analyzed the texts of the above said writers to explore the traumatic situations the characters faced and its consequences on the characters. Thus, presenting the pains and the psychic of the Victorians to the readers.

Feminine Psyche and Familial Relationship in the Novels of Anita Desai (submitted to Guru Ghasidas Vishwavidyalaya, Bilaspur C.G) is a thesis by Shaily Shukla. This study focused on the women protagonists of Anita Desai's novels and the alienated self. It also studied the female psyche of women during her journey of life.

The New Self-concept of Indian Woman Emerging from Novels of Anita Desai (submitted to Mahatma Gandhi University, 1999) by R Latha Nair. The study establishes the fact that women are not confined only to domesticity and her roles decided by men in society. The writer promoted the education, and equal opportunities to women to develop their self-being. Anita Desai's focus was on the transformation of women through their journey of hardship in the male dominant society.

Changing Diasporic Representation: An Interrogation of the Responses to the Trauma of Violence in select writers in the South Asian Diaspora Post 2001 (submitted to S.N.D.T University, 2011) by Bharwani Mera. The aim of the thesis was to examine the various ways of the authors to present trauma in diaspora literature in all spheres of life whether personal, public individual etc. It also gave stress on the issue of public awareness.

Miles James Reding in his dissertation "*Yesterday's Colonization and Today's Immigration*"(2017): *An Intellectual Biography of Abdelmalek Sayad* (submitted to Department of History and the Graduate School of the University of Oregon, 2017) deals with the postcolonial immigration by people of Algerian to France. He talks about Sayad's views on nation-state and sociology

of migration. The Algerian immigrant faced the dilemma of existence in France. They are caught in the two cultures, the past of the homeland and the culture of the present. The analysis of Sayad's works helps in understanding the issues of immigration in France.

The Portrayal of Immigrants in Children's and Young Adult's American Trade Books During Two Peak United States Immigration Eras (University of South Florida, 2014) by Rina Bousalis deals with the critical and comparative study of evolution, development of immigration. The researcher has analyzed around two hundred trade books that portrayed children and young adults in the twentieth century. It presented the in detail the history of immigrants in America. It is a comparative study of the first generation and second generation of immigrants. The researcher covered the era between 1880 – 1930 and 1980-2010.

The researcher stated that the problems of the first generation are different from that of the second-generation immigrants. The first generation has to go through a lot of difficulties in assimilating with the new culture whereas the second generations had no such issues, they smoothly were adjusted with the land, which sometimes is their birthplace.

Globalization and Identity Formation: A Postcolonial Analysis of the International Entrepreneur by Banu Ozkazanc-Pan (University of Massachusetts, 2009). This thesis is related to the concept of 'identity formation'. With the help of poststructuralists and postcolonial theories, the researcher has tried to analyses the narratives related to contemporary Turkish entrepreneurs. In the globalized world, international entrepreneurs face problems of hybridity, gender, marginality etc. With the help of postcolonial theory, the researcher tried to find the impact of globalization on the people

based in the US. The researcher tried to apply the postcolonial theoretical framework to international management studies.

'First World' within 'Third World': Introducing Post colonialism and Diaspora this chapter of a thesis focuses on the diaspora writings and the themes of alienation, assimilation, displacement, identity crisis, nostalgia etc. The researcher stated that the purpose of the research was to “explore the changing diasporic trend- a journey of postcolonial experience from a conventional perspective to the shifted contemporary perspective.

It is a comparative study of first and second-generation Indian diasporic writers and their fiction. It studied in detail the post-colonialism and postcolonial theory. The researcher presented in detail the views of eminent theorists Bhabha, Spivak, Ahmad, Said, Fanon. The researcher studied the three phases of migration: the ancient and the medieval, the colonial, and the postcolonial.

Reading Indian- American Women: Writers, Protagonists and Critics by Manisha Chakravarty (University of Michigan, 2008) discusses the role and position of India women writers in the American literary history. The writer specifically studied the writers Chitra Banerjee Divakaruni and Jhumpa Lahiri. The thesis focused on the critics view about the two Indian writers for presenting only Indian identity in detail and ignoring the American life of their characters.

The research comprehensively studied the works of these authors. Banerjee's *Clothes* and Lahiri's *Namesake* is the works that the researcher has selected for their studies. They stated that these are the contemporary works and need more attention and response by the critics.

Exploring the Feminine Psyche the VI chapter of a thesis the deals with the writings of Anita Desai .it throw light on the adverse, difficult situation of

women characters of the literature. The researcher has tried to find out the reason and effects of the conflicts on characters. It focused on gender inequality, the place of women in the social hierarchy. Works of Anita Desai are discussed in detail related to the themes. Anita Desai proposed that femininity was imposed by male dominance. Women battle against the system of society.

A Perspective on Complexities of Dislocation, Assimilation and Transformation in Multicultural Societies of Selective Diasporic Women's Writings (2012) an article by Mrs Serwani V. Swamy focuses on the Indian diaspora writings by women. The writer of the article has presented in brief the major Indian diaspora writers. The migration of the recent time is due to personal reasons. People now days migrate for their economic benefits and for better opportunities. Due to globalization, migration has become easy.

The writer has grouped the migrants in two categories one who is from India and settled in the new land the other one who is distant and only imagine about their homeland. Women protagonists face cultural dilemmas in the new land and are confused to face it. They try every possible way to assimilate with the new culture. The characters have to confront both male dominance and the new culture equally. The writer further argues that the protagonists also face racial discrimination. The article covers the Indian diasporic writers as Bharati Mukherjee, Chitra Banerjee, Jhumpa Lahiri, and Kiran Desai. The women character of the novel undergoes sufferings and finally they emerged as a self-being. The one who has completely transformed.

The article, *Internal Diaspora –Assimilation-Formation of the Internal Diaspora* is by Bodo Barna. It is a study of Hungarian diaspora. Bodo has explained in detail, with the help of definitions, the concept of 'Internal diaspora. He focused on the different views of Hungarian writers on internal diaspora. He followed the model of internal diaspora by Rogers Brubaker.

Brubaker has given three elements of diaspora: territorial dispersion, an orientation towards the native country and preservation of boundaries.

Barna further elaborated his theme of assimilation. He stated that assimilation means to be adjusted with the new culture, the minor community adapting the culture of the majority of the host country. He also talks about the 'double bonds' of assimilation. A person follows the culture of the host country and preserves his own culture too.

Alienation and Assimilation of Tara in Bharati Mukherjee's Desirable Daughters is a research article by P Bindu Madhavi and Dr S.Selva Lakshmi. They focused on the character of Tara from *Desirable Daughters*. Tara belongs to a typical Bengali family from Calcutta. She has migrated to America after her marriage. The article discusses the dilemma of Tara in a patriarchal society. Being educated she has to live under the dominance of her father, before marriage and then with her husband. She was fed up with the role of typical housewife and revolts against it by getting divorced. She manages her life with her son Rabi and faces the challenges of life. She tries to assimilate with the culture of the foreign land. She is in search of her lost identity. She transforms herself as an independent woman, focusing on her son and her identity as a writer. However, she at the same time is nostalgic about her motherland and returns to India.

Voice of Women in Indian English Literature (2016) by Madhuri Brahmane in this article presented the condition of women in India. The writer stated that women in India at one level are worshipped as Goddess and on the other hand, are a victim of male dominance. The article highlights the efforts of women to change their pitiful situation to an independent, free to achieve their identity. The writer felt that apart from the efforts of Indian reformers, Britishers also played an important role in the emancipation of women. The English rule implemented few law against certain ill practices of the society

such as as-as Sati pratha, child marriage, promoting widow marriage etc. The researcher in her article covered the position of women in literature from the Vedic period to the present time. The researcher also discussed, in brief, the Feminism movement and its waves.

Aspects of the Feminist Movement in the Albanian Monarchy an article by Dr. Esilda Luku (2014) focused on the Albanian Feminist Movement during Monarchy and its influence on the position of women. Its main aim was to improve the condition of women in Albania and the role of ‘Albanian Women Society’ in the emancipation of women from the male dominant society. Women were oppressed for a long time. The article tried to present the contribution of Women Society to raise the position of women and making them economically independent with the help of handicrafts and homemade products. Thus, the feminists opened a new way for the women to be independent. It also worked for the education of women and status in society.

Modern Albanian Literature and its Reception in the English Speaking World by Robert Elsie (2005) is an article about the long time ignored Albanian literature. For many decades Albanian literature was unknown to people. Very few people were aware of the rich literature of Albania. Later it was translated in French, German, Russian, and Spanish but not in the English language. Few works of Ismail Kadare are to be found in the English language but not of the other writers. The first translation of Albanian work was done in around 1596 and the oral literature was available in the 1920s.

The verse was the major form of translation. Nineteenth and early twentieth century marked the age of translations of the Albanian literature to other languages, especially in English. Kadare was one of the most well known Albanian writers with international recognition. The article also covers in brief the works by other eminent writers translated in the English language. The writer also mentioned the problems of translation and the unavailability of

translators. Elsie regrets the fact that now Albanian literature is, to some extent, available to the readers. However, the large part is still to be exposed. However, the country is underdeveloped but its literature and its creativity are outstanding.

Identity Crises an article by Deborah Cameron and Don Kulick (2005) is a response to Bucholtz and Hall's theory of identity in language and sexuality. The article proposes a disagreement on the four major areas of identity, sex, desire and psychoanalysis that are given by Bucholtz and Hall. The writers counter attacks the views of the theorists.

A New Beginning of Trauma Theory in Literature by Mohd Nazri Latiff Azmi (2018) highlights the importance of trauma theory in the study of literature. The writer suggests that the approach will be helpful in critical thinking and in analyzing the texts. The writer believes that the theory would be helpful for the students as many languages of the theories are very difficult to understand. The writer studied in detail the book by Cathy Caruth's *Unclaimed Experience: Trauma, Narrative and History*. The book proved to be a milestone in the study of the psychoanalytical approach. the article gives a fresh outlook to the study of poetry with the help of this theory. Many writers had applied this theory on literature but the writer had specifically applied it to poetry. It studied the traumatic use of language in poetry to express emotions and trauma.

Feminine Immense Trauma in the Novels of Shashi Deshpande (2014) by Dr Channa is an article about feminism in India. Feminism in India is the continuation of the women freedom movement of West, though it began late in India. Feminism was a movement for women's liberation, freedom and equality, right to education etc. It gave them a platform to come together and fight for their position in the male dominant society. Feminism helped women to secure

their place in the male society who always oppressed them and treated them as subordinates.

In literature, feminism meant the search or quest of the identity of the self. Indian English literature proved to be a platform where women established their prominent place. The longtime sufferings and oppressed life got a vent to express their emotions and protest against all ill-treatment. Shashi Deshpande has presented in detail the sufferings of women protagonists, their efforts to protest the practices of society and their quest for identity to establish their self. She has aptly presented her characters emergence as a strong being from the broken and shattered being. She was concerned with the middle class educated women who struggled for her identity without breaking the traditions of society.

The Role of Literature in Reconciling Trauma on Personal and Social Level (2013) by Kristyna Buskova is an article about the psychological trauma experienced by the protagonists. The researcher points out that the sufferings and trauma has a solution in the literary text. The text should be studied from the point of view of psychology. She further pointed out that the inner wounds had more effect than the outer wounds. The effect remains for a long time and the person may undergo mental disorder. Memories are related to personal identity. Memories play a very important role in trauma as the person is many times haunted by the memories of the past. Various tragic incidents, people, objects, experiences remain in the memory of a person and disturb him. The literary text includes both personal and social experiences.

Chinua Achebe and the Post-colonial Esthetic: Writing, Identity and National Formation (1991) an article by Simon Gikandi deals with Chinua Achebe, one of the prominent African writers. He is one of the most referred and studied writers. Achebe is well known for his presentation of national identity in colonial and post-colonial Africa. Chinua Achebe's book 'Things Fall Apart' is one of the most remarkable books on colonial and postcolonial

aspects in Africa. He wanted the African's to be the part of the African history not only as a victim of it. Achebe insisted that the basic purpose of the writings of the African writer should be a national culture of Africa and nothing else. He advocated the use of European languages to write about African culture, so that maximum can understand the literature, culture of Africa.

Arab Feminism an article about the situation of Arab women. It throws light on the oppressed position of women in Arab society. The writer stated that around the second half of the nineteenth century the position of women started to change. The influence of western and modernization brought about some changes in the status of Arab women. Women became aware of their rights and liberation. They started taking education. They also started writing literature. Associations were formed who fought for the rights of women in society. Writers such as Layla Ahmed, Miriam Kook, and Nawal El Saadawi etc. wrote about the position and rights of women. The article concentrated on the three areas. They are feminist philosophy, feminism and feminist literature and various writers related to these themes.

An Optimistic Evolution of Existence in Saffron Dreams by Shailla Abdullah (2015) is an article by Rabia Ashraf about Arissa Illahi, the protagonist of Saffron Dreams. The article focuses on the position of Shailla as a Pakistani women writer. She is one of the well-known Pakistani writers who have been given the title of 'word artist'. Shailla probes deep into the psychology of her characters and brings out the different layers of their sufferings, pains and their efforts to resist it. Her protagonist Arissa is a widow who has to manage her life in America without anyone's support. The new land has taken away all her happiness from her life. Her widowhood, birth of her abnormal child and above all the discrimination by the local people shatters her life. The article presents her optimism and ability to stand in any worse situation. She from pessimistic becomes optimistic. She presented her existence

by facing various worse situations of her life and emerged as a strong woman with her own identity.

The Role of the Woman in the Albanian Family (2013) an article by Brikena Dhuli states that for the development of society both men and women should play their role equally. The Albanian women, in particular, proved to be a great help in the progress of society. She claims that opportunities in every field such as economics, politics, social should be given to women. History of Albania tells that it has faced harsh situations in the field of politics, economics, psychological. Before World War II Women were oppressed, exploited, beaten or even killed. After World War II, the position of women changed slightly. In 1946, their constitution was written and women got some relief from the age-old subordination.

Women got more freedom in social life but at the family level, their condition remained the same. They were not treated properly. They were tortured and threatened to be divorced, so they had to remain silent. They were restricted to household work and childbearing. Now we could see them at various reputed posts not only in their own place but also in different countries, especially in America.

Thus, the above review of the literature reveals the fact that the past researcher lacks significant study on the topic of this research. No researcher tried to deal with the topic as similar to this or selected the writers from the various geographical backgrounds. They have either selected writers from the same diaspora or texts of an analysis of the same writer. Thus, restricting the scope of the research topic. The proposal selected gives a fresh outlook of the literature.

Chapter III

Research Methodology

Purpose of the Study

The purpose of the research was to study the immigrant fiction of the twenty-first century by women writers. The researcher tried to find out the traumatic situations, its reasons and effects on the female protagonists of the selected texts. Due to globalization, the world has come very near and migration became very easy. Transport facilities and communication technologies have further added to the convenience of movements. However, the actual migration or displacement brings with itself a lot of problems and issues. The immigrants have to leave their homelands and adjust to the new land, leads to traumatic situations. The purpose and reasons for migration differ but the pain and sufferings more or less remain the same.

The study focused on the immigrant women protagonists of the selected novels, who have moved to new countries with some reason. The characters are first-generation migrants, so they have to face multiple problems in being adjusted with the new surroundings, culture, language, food habits etc.

Research Questions

Review of literature gave an idea to focus on the hypothesis of the research. The unexplored topics needed attention. Therefore, the researcher tried to find out answers of a few questions related to immigration and women protagonists. Below are a few questions that helped in the analysis:

1. What are the reasons for migrations of the women protagonists?
2. What were the effects and consequences of immigration on the protagonists?
3. How the theoretical framework helped in analysing the selected texts?
4. What is the position of the writers in immigrant fiction?
5. How immigration lead to traumatic experiences?

6. What are the effects of trauma on feminine psyche?
7. How do the protagonists resist to the culture of the new land?
8. What are the efforts of protagonists to assimilate to the new culture?

Research Design

The research is based on postcolonial, feminist and psychoanalytical theories. The researcher analysed the text with the help of these theories. The selected texts for the analyses are from twenty-first-century immigrant fictions. The writers of these selected texts are women. Out of the four writers, the three are immigrants and one is non-immigrant. The theoretical framework helped in focusing on the issues of immigration, displacement, identity crises, gender inequality, trauma, feminine psyche, alienation, nostalgia, resistance, assimilation and so on. All the themes are common to postcolonial, feminist and psychoanalytical theories.

Being a reader and woman made the researcher think about the role and position of women in society and at home. My brother is an immigrant, I have witnessed the behaviour and issues he and his family face. Being the witness of their trauma and efforts to assimilate with the American life made me think the issues of immigrants in general. This gave me an insight to study in depth the immigrants, the roots, reason, effects of immigration on people. Therefore, as a researcher, I studied immigrant literature and different theories related to that and selected the novels related to the immigrants. The concern, being a woman, was to study women immigrants and issues related to them.

Data Collection

The method followed for the research was the data collection and the analyses of the data. For primary data, the researcher relied upon fictional narratives. The method included the selection of books by reading the

summaries, back covers, the reviews on the internet. From the numerous collection of books on immigrant literature available, the four novels were selected for the study. There were few criteria in the selection of these narratives:

1. The book must be related to the immigrants
2. Should be related to women issues
3. Should belong to the twenty-first century to give a fresh perspective and limiting the scope
4. Should belong to different geographical backgrounds, to study different diasporas
5. Should be written by women writers.

On the basis of these criteria the novels selected were *Saffron Dreams* by Shailla Abdullah, *Desirable Daughters* by Bharati Mukherjee, *The Cry of the Dove* by Faqir Fadia and *My New American Life* by Francine Prose. The writers selected belonged to different geographical backgrounds. Mukherjee, Abdullah and Fadia belonged to 'third world' and are immigrants and the fourth writer Prose belonged to the first world and is non-immigrant, writing immigrant fiction. The study of reviews of the past literature brought the researcher to the conclusion that it focused only on the diaspora of a particular country. Thus, restricting it only to a particular geographical or cultural boundary. The present study tried to go beyond the barriers of geography, culture, tradition, religion, class etc.

The secondary data includes the reference books related to the research topic. The books on postcolonialism, feminism, psychonalysis were referred. The themes and other areas related to the hypothesis was studied. The history of theories, its development were read. Different theorists like Bhabha, Said, Spivak, Fanon were referred. Feminist and their works were analysed. Feminist like Simone De Beauvoir, Elan Showalter, Mohanty Talpade, Bell Hook and

many more were studied. The books referred were used for sites and references and to build up the theoretical framework and model.

The secondary data also included research articles by various writers. Articles from journals were cited. Dissertations by different researchers were analysed and used for references.

Data Analysis

The text selected contained ample of events and situations to analyse the traumatic experiences of the immigrants and other issues related to it. Postcolonial theory gave a perspective to analyse the texts from the point of view of various themes related to it such as displacement, homelessness, nostalgia, alienation, identity crises, assimilation, adaptation, resistance etc.

The feminist theory helped in highlighting the issues related to women protagonists and women in general. It helped to find out the position of women in male dominant society. The longtime oppressed women and her mute sufferings got a voice because of feminism. The feminist fought for their equality, freedom and respectable position in the society.

The psychoanalytical theory helped the researcher to analyse the texts and the protagonists with the process of psychoanalysis. It studied the psychology of women in encountering traumatic situations and their ability to face and overcome it. It focused on the dilemmas of immigrant women in the new land, their resistance and their attempts to assimilate with the new culture.

The narratives were also studied from the point of view of identity crises. The narratives are the journey of women protagonists in search of their identity. The identity that gets shattered or fractured in the new country. They try to assimilate with the new culture and country. It becomes a difficult task to resist the existing culture or dilemmas and to find a way to assimilate. They are torn between the two culture. The culture of the past and the present.

To conclude, immigration, feminism and the issues related to it is not a recent phenomenon. It has gain its present position through long time struggles and efforts by many theorists and critics. The chapter on the data analysis is organized in the following manner. In chapter four the researcher has analysed the selected novels. 4.1 analyses the traumatic experiences from the novel *Saffron Dreams* by Shailla Abdullah. It analysed the sufferings and trauma of Arissa Ilahi a Pakistani writer. It depicts her life as a widow in America, who has to manage without her husband and also look after her abnormal child. 4.2 analyses the experiences of Tara, the protagonist of *Desirable Daughters*. She belongs to rich and educated family but is confined only to household works and chld rearing. She rebel against the dominance of her husband spends her life with her son and boyfriend. She was nostalgic about her home land and in the end returnsto India. 4.3 analyses *The Cry of the Dove* also known as *My Name is Salma* by Faqir Fadia. It's a story of a victim of honour killing as she has committed adultery and is pregnant before marriage. According to the rules of her tribe it's a sin and she must be punished in the hands of her family members. Its her journey from East to West , from village to city. From drkness to enlightenment. 4.4 deals with Lula , a character from *My New American Life*. She is an illegal migrant, who has extended her stay in America after the expiry of her visa. She has come to America with a dream . she thinks America a place of opportunities and she will be successful in this place. Apparently she doesn't face major traumatic situatons but she does suffer from alienation, loneliness, identity crises the themes common to postcolonial literature. She belongs to Albania, a very poor and under developed country. The final section of this chapter 4.5 deals with the theme of assimilation of the women protagonists to the new culture. It deals with their efforts to adjust with the new land,it's way of life even when they suffer from the nostalgia of their country. its their emergence as a new being, with a new identity of their own.

Chapter IV

Analysis and Interpretation

Feminine Psyche and Trauma in the selected Novels

Introduction

The research is an attempt to find out trauma as one of the consequences of migration. It focuses on the twenty-first-century immigrant fiction as the source of traumatic experiences of the characters. The novels selected falls under the category of immigrant fiction by women writers. The novels are *Desirable Daughters* by Bharati Mukherjee, *Saffron Dreams* by Shaila Abdullah, *The Cry of the Dove* by Faqir Fadia and *My New American Life* by Francine Prose. Novels selected to exemplify the traumatic situation and journey of women protagonists, who are also immigrants. The characters migrate to various places or countries for various reasons and purposes. The characters suffer because of displacement, especially women characters.

Twenty-first-century literature exemplifies multiple numbers of trauma examples. Literature gives us the insight to perceive, witness the events that we would never have known. It brings to light the hidden, unspoken experiences to our reach. According to Marder: “Literature is one of the ways we tell one another about aspects of human experience that cannot be contained by ordinary modes of expression and that even exceed human understanding” (3)

Actual trauma or real trauma maybe unspeakable or unrepresentable but the trauma in literature and its psychic effects are shown through words. Trauma is given voice in the literature by the writers. Who are the keen observers of human life and unearth the various layers of life. They have the insight to probe into the psyche of human and present their characters. The novel as a genre can be used to comprehend the trauma in a better way; it broadens our understanding of trauma and its possible effects.

Trauma is presented in literature in various forms as, hysteria, shock, phobia, nervous breakdown and in many more and its effects on the body as well as the mind in long terms. The study of psychology or trauma takes everyone back to

Sigmund Freud, a psychoanalyst. However, there were many others before and after him who tried to explain trauma from their perspectives. For some trauma meant shock, for some the effect of a physical wound, for some it was nervous breaking, some viewed that its emotions that cause trauma, some even argued that it is related to the soul. Thus trauma, in general, can be defined as:

The psychological, emotional response to an event or an experience that is deeply distressing or disturbing. When loosely applied, this trauma definition can refer to something upsetting, such as being involved in an accident, having an illness or injury, losing a loved one, or going through a divorce. However, it can also encompass the far extreme and include experiences that are severely damaging, such as rape or torture

Trauma is studied by various disciplines and fields like history, medicine, law, psychology, literature. Definition of trauma differs according to the disciplines. According to medical science: “Traumatic injury is a term which refers to physical injuries of sudden onset and severity which require immediate resuscitation and interventions to save life and limb”.

The definition of trauma as given in Wikipedia:

Psychological trauma is a type of damage to the mind that occurs as a result of a distressing event. Trauma is often the result of an overwhelming amount of stress that exceeds one’s ability to cope, or recurring events of being overwhelmed that can be precipitated in weeks, years, or even immediate circumstances, eventually leading to serious, long-term negative consequences.

Trauma is taken from the Greek word ‘titroskein’, means “wound”, the term, Greek used for physical injuries. But nowadays it used to refer to internal or emotional wounds a person undergoes. It may

occur due to “war, combat, a natural disaster or sexual or physical abuse; its symptoms include depression, anxiety, flashbacks, and recurring nightmares”.

The wounds, a person undergoes or experiences can be internal or external. The external wounds are easily identified or seen. It can be a physical injury that could be healed by medication or treatment. The other wound or injury is internal. It is not easily identified. This kind of internal injury may result in trauma. It is normally spoken. It is not seen directly by others but if it increases can be understood by its symptoms. The treatment for internal wounds or trauma may be a long term process. It may not be treated by medicine directly. It needs psychological therapy.

When a person goes out of the safe confines, he gets perplexed. He finds it difficult to adjust to the situation. Right from childhood, a person has some comfort zones, associated with close people around him. At every stage, he needs those supporters. But if he loses this support or is out of the comfort zone, he gets emotionally disturbed and finds life difficult to adjust. Similarly, people are very comfortable with their culture, but if they confront some other culture if, the lifestyle of any other country, it becomes difficult to adjust.

Effects of trauma may be seen in the symptoms as dreams, nightmares, loss of memory, incoherent speech, illusions, and emotional mute and so on. In clinical terms the symptoms may include:

Anger, persistent feelings of sadness and despair, flash backs, unpredictable emotions, physical symptoms, such as nausea and headaches, intense feeling of guilt, as if they are somehow responsible for the event, an altered sense of shame, feeling of isolation and hopelessness.

From the various definitions given above, the definition of trauma according to me is “symptoms and effects of the distorted self, the fractured identities, the broken relationships with others, a tragic incident, a loss, any mishap and the imprinted consequences on the mind”.

Literature has an immense impact on human life. It has the power to present the inner world of human being. Psychoanalysis and literature are closely connected. Psychology studies the psyche of human beings whereas the psychoanalytic theory is concerned with human beings of literary discourse. It is the most powerful medium to express pain, sufferings in the patriarchal society. Feminism, postcolonialism, and psychoanalysis all these approaches have intimate connections. Trauma is not only related to mind or psychoanalysis but also to social, political or cultural spheres

Trauma in literature means the emotional, sentimental experiences of the characters. Psychoanalytic trauma has long term impact on the human psyche. In the case of women, the trauma can be sexual abuse, domestic violence, treachery, colour, race, religious discrimination, war and so on. The reactions of different people to this theory would differ individually.

Psychoanalysis and feminism play a very vital role in analysing the trauma experiences of the characters. It tries to find out the sufferings, its causes and effect on the psyche of the characters to the extent that either the characters overcome their pains or suffering or they completely ruin their life. The female characters are oppressed in the patriarchal society. The writers selected were successful in presenting the traumatic experiences in the literary text. The female protagonist of immigrant fiction undergoes several traumatic situations. The characters recall their traumatic past, experiences of their childhood and young age. The selected novels are rich in sources of trauma experiences that will prove helpful in analysing it.

The position of women is like a sword with double edges. One edge, being the woman they already lead a traumatic life in patriarchal society and the second one, as an immigrant they have to suffer in the new country. The past people, incidents, objects, places remain in the mind and heart of the characters experiencing trauma. They find themselves as misfit, unsafe,

uncomfortable in the new culture. The oscillation between past and present traumatizes their life.

This chapter tries to investigate the trauma experienced by women characters, presented by the writers through literary discourses. The chapter analyses the origin of the traumas, evaluation of the traumas and its effect on the women characters in the selected novels. The chapter also throws light on the representations of traumas by the women writers through immigrant fiction.

The effect of trauma on the psyche of women makes them feel dehumanized and the world a horrifying place; women are considered only fertility shops and their responsibility is to take care of children, family members and do household works. The women are mute as if they are prisoners in the world. Men for the pleasure of sex only use them. Women must follow the strict rules led by men and society without any objection.

Women sufferings and their emancipation had been a topic of goggle from centuries. Women are subordinates to men and they have to fulfill the expectations of men. Men as the head of the family are superior to her and her role was confined only to the house. Men are capable of earning and providing the necessary provisions to them. The role of women as the wife is to look after the household things, satisfy him with all kinds of pleasure, as a procreator, and give birth to children, as mother rear children and as the family member look after the other members of the family. She had no place for her or her identity. Women identity is connected with her relationship with men –as a daughter, as a wife, and as a mother. They are considered unequal to men and lack the potentialities the men possess.

Women led a life of suppressed, submissive, subordinate, mute being. She was denied the privilege that men were enjoying. She had no right to participate in social gatherings, political discussions, religious preaching or intellectual happenings. Women were forbidden in these areas as they were

considered to be a misfit in it. Domesticity is what was assigned to them. They were not allowed to vote, to take education, to work in social places with men, to participate in economic development. And above all, she has to maintain the honour, respect of the family. She has to behave according to the rules set by men, the patriarchal society. If she fails to follow these rules, they are blamed, abused for dishonouring the family. According to Simone de Beauvoir:

In marrying, the woman receives a piece of the world as property; legal guaranties protect her from man caprices, but she becomes his vassal. He is economically the head of communities, and he thus embodies it in society's eyes. She takes his name; she joined his religion, integrates into his class, his world; she belongs to his family, she becomes his other "half". She follows him where his work calls him: where he works essentially determines where they live; she breaks with her past more or less brutally, she is annexed to her husband universe; she gives him her person: she owes him her virginity and strict fidelity. She loses part of the legal rights of the unmarried women. (Beauvoir, 506)

The protagonists of the selected novels are women, who are migrants. They had shifted from their own countries to other countries for various reasons. This displacement becomes one of the reasons of their sufferings, as they find it difficult to adjust with the new culture. The protagonist of *Saffron Dreams*, Arrisa had to migrate from Pakistan to America after her marriage as her husband Faizaan lives in that country. Tara, the protagonist of *Desirable Daughters* migrated from India to America after her marriage with her husband Bishwapriya Chatterjee. Lula, from *My New American Life*, came from Albania, East Europe to America in search of her dreams.

Salma, the protagonist of *The Cry of the Dove* migrated from Bedouin, Arab to England to escape honour killing. Though these characters belong to different countries and migrated for different reasons, the common aspect is that their sufferings in the new land are more or less the same. As women and migrant, they encounter a lot of problem, nostalgia, rootlessness, and

issues of identity and so on. These are the themes common in immigrant fiction.

The writers of the novel also belong to different geographical, cultural backgrounds. The three writers themselves are immigrants and one if not an immigrant but have moved to various countries. But the common aspect of these writers is the presentation of their women characters. They have the insight to look deep into the psyche of the female characters and bring out to the readers the hidden truths and sufferings of their life. They have been successful in presenting the trauma and its effect on the feminine psyche of the characters.

This chapter also tries to find out the sufferings of these women characters, led to the extent of traumatic life. From the feminist's point of view, the writers have pointed out the oppression of women in patriarchal society. Though the characters like Arrisa and Tara belong to the so-called elite societies, they too have to face the same world as Salma and Lula faces, who belonged to the countryside, conservative places. Simone de Beauvoir points out that:

The women herself recognizes that the universe as a whole is masculine : it is men who have shaped it and ruled it and who still today dominate it ;as for her, she does not consider herself responsible for it ; it is understood that she is inferior and dependant ;she has not learned the lessons of violence, she has never emerged as a subject in front of other members of the group; enclosed in her flesh, in her home, she grasps herself as passive opposite to these human-faced gods who set goals and standards. (Beauvoir, 725)

The issue of displacement in women's life starts right from her marriage. After marriage, she has to shift to her husband's house. This would be considered as her first displacement. At her husband's house, she is a stranger, she is Other. She has to adjust to the new culture, rules of her husband. He being the master of the house, she has to obey him. Place and displacement is a very crucial issue in postcolonial approach. The colonized or the migrants were

considered as Other. They belong neither to the homeland nor to the host land. It is with women, after her marriage, she loses any claim on her parents' house and as a wife; she has no claim in her husband's home. Though the situations are getting better nowadays because of feminism, education women have started demanding their rights.

4.1 Analysis of Saffron Dreams

Shaila Abdullah is an immigrant settled in America, she is quite aware of the situation and sufferings of women in Pakistan. She has presented a painful story of a Pakistani woman, her traumatic experiences as a widow, as a single mother of an abnormal child, without any support from her mother, alienated in the new land. Because of these external pains and sufferings, she is completely distorted internally. One after the other her sufferings keep on increasing. It is difficult for her to live alone in a new land without the support of her husband and to rear a child who has multiple abnormalities.

Shaila in the novel *Saffron Dreams* unveils the struggle and sufferings of a Pakistani girl Arissa Illahi an artist, a writer. She belonged to an economically settled family. She is from a Muslim family from Karachi, Pakistan. Her family is open-minded and liberal. They have no restrictions as the other girls of the society had. She was allowed to work as a writer in Sahara, a fashion magazine. She is even allowed by father to select a suitor of her choice. However, both the sisters Arissa and Zoha go for arranged marriage. Her mother finds them as unwanted and least bothered about family responsibilities. Arissa's mother while leaving the family said:

Hate such a strong word, but it was also a mother's final parting gift to us, the knowledge that she despised us, me most of all.

"I wish I never had you, Arissa! Ami had said, tears streaming down her face as she dragged her suitcase out of the door." It's because of you that your Abu and I were never happy together!" (24)

Arissa never got love or affection from her mother. Arissa had always witnessed the tensed relationship between her mother and father. Her mother is having a relationship with Jalal, her father's friend. Her father has been shown adjusting and trying to save their relationship but in vain. Her mother left the house. Arissa is not a romantic, dreamer, kind of girl, who is waiting for her marriage. Instead, she tells her father that she wanted to think about her carrier and he can think of Zoha, her younger sister's marriage. But the society would not accept the fact that an elder sister was being at home and the younger one getting married. But Zoha's marriage is fixed by a matchmaker named, Tehmina Bua. And finally, Arissa got a match, Faizan, from Karachi but staying in New York.

Arissa shifted to America, a new place, culture, new lifestyle. But she didn't find it difficult to adjust. She found herself lucky to have Faizan as her husband. He had all the good qualities a woman expects from a husband. She was enjoying her married life. After two years she got pregnant. But things are not so easy and comfortable. Her life got shattered, ruined when in the early morning of 9/11, she got the news that there was a terrorist attack on the World Trade Centre, the place where Faizan worked. Everything came to an end, she had lost her husband, whom she loved the most and also was loved by him. She was completely broken; it was difficult for her to imagine the loss. It was the first traumatic experience she had in her life.

It was beyond her imagination to think of a life without Faizan, with whom she had seen the colours of life, that too at the time when she was pregnant.

Shaila has prepared the background of this situation through an incident of the 'firedancer', who prophesies the coming tragedy in their life. Both, Arissa and Faizan were unaware of it. The beggar said:

Firedancer! There's misfortune in your fate", she said, looking directly at Faizan .he voice was eerily unreal, her grey eyes blazing with angry passion. She glanced over at me."Giant's flames will be his blanket one

day. Tantalizing, scorching flames will chase him. "She raised her index fingers in the air and twisted them around in a strange and madling dance. (46)

Arissa refuses to believe the truth that she had lost him. Completely under trauma, she ran to the place where the incident took place, only to see debris, scattered bodies, and people yelling. She even doesn't get the remains of his body for funeral everything was scattered.

There was a red satin pillow on one end of it .here is where Faizan's head would have been, I thought to myself, trying to block the pain and let objective thinking take over, and here the toe .the entire 6foot 3 inches of his body would fit inside, albeit a little tightly. How ironic that, being a Muslim, Faizan was cremated without his loved one's choice. There was nobody, no three pieces of cotton kafan that his body would be shrouded in. (83)

She finds her life come to an end, and she has nothing in her life to live for. She always used to say to Faizan that "We live a sheltered existence" (53), but now after this tragic incident, she feels: "Never again will I live the same way. We are sheltered no more. (54). She feels she has no home, no support. The colours of her life vanished and the blanket of darkness has covered her life. She finds her life lonely, alienated, and traumatic.

She spent her nights without sleep; she felt that if she closed her eyes she would lose Faizan. Empty bed made her more stressed, the bed which she shared with her husband. She was reminded of every incident and the time she spent with him.

The empty space next to me in the bed seemed to grow bigger each time I looked, and the darkness magnified my loss to an incomprehensible degree, Throughout the night, I kept throwing Faizaan's pillow on the floor and picking it back up, hugging it close for his warmth and scent. It still carried a faint whiff of his aftershave, which was diminishing by the day. I refused to launder the cover. Many nights, I just clutched his pillow and sat at the foot of the bed, trying to make up for the person I'd lost. (72)

After Faizan, she has to face America alone, as a widow. Soon she got the experience of actual America, a different place from her own country. She realized that she has been given different treatment after the incident of 9/11. The Muslims were seen with suspicion, as they were responsible for the incident of the World Trade Centre:

I, too had witnessed all sorts of looks in the past few days, the gazes from familiar friends who had turned unfamiliar, the silent blank stares of strangers, the angry, wounded looks waiting to hurt, the accusatory sidelong glances screaming silently, you did it, your people brought the towers down (60)

She also faced the same experience, when she was going out of her compartment she was followed by a few boys who chased her. She thought they would be after her purse, her money but soon she realizes it was her hijab, veil that made those boys to follow her. They blamed her that:

Where is the good in you? The blond guy suddenly moved in and grabbed my chin, cupping it in his palm roughly. "You race of murderers. How can you live with yourself? He jerked his hand from my chin. I left the rising ridge where his nail had scratched me. ---

"The veil you wear", He continued, pulling out his knife and aiming the point at hijab. "It's all façade. You try to look pure, but you are evil inside. You are the nonbelievers, not us."(62)

She tried to explain to them that even she was the victim of that incident. She had lost everything in it. They refused to believe her and tried to harm her. She cried a lot but in vain, she then is taken to the hospital as she found no movement of the baby in her womb. Non-end to her pains and shocks, the doctor declared that the growth of the baby is not normal and she can think over to keep the baby or to abort. This again was a great blow for her.

The room lost all of its oxygen. I felt something akin to physical agony and saw my loved one's faces turn ashen. Ma put her arms around me,

cradling me like a child. I snatched my hand away from her and closed my eyes. I struggled to breathe, taking desperate gulps of air. I felt the baby kick and inhaled deeply to regulate my breathing.

“I will carry my baby to term.” (68)

Her baby was the only support of her life, the last memory, gift given by Faizan. She decided to give birth to the baby, knowing that it was going to be a tough job. But she would do it. As she has the firm support of Abu and Ami, her mother in law and father in law. They were with her all time, trying to support her, attempting to bring her out her grief. Though they know it is irreparable. She was more comfortable with them. Her own mother had not even visited her to console her. To accept motherhood positively or not depends on the relationship between husband and wife. If she loves her husband she welcomes her motherhood and one who is hostile towards her husband her thoughts may differ. Simone de Beauvoir writes that:

The woman who feels affectionate for her husband will often tailor her feelings to his: she will welcome pregnancy and motherhood with joy or misery depending on whether he is proud or put upon. Sometimes a child is desired to strengthen the relationship or a marriage, and the mother's attachment depends on the success or failure of her plans. If she feels hostility toward the husband, the situation is quite different: she can fiercely devote herself to the child, denying the father possession, or, on the other hand, hate the offspring of the detested man. (611)

She gave birth to a boy, Raian, her world. As he was born with multiple abnormalities, he needed more care and attention. He was a slow learner, at the age of three he started walking. She used to get happy to see any kind of progress in her son, though it came late. Arissa's routine with Rian was the most memorable days of her life. His first step, the first word always excited her. She used to take him to every place, to the shops, malls, school. Arissa managed it well with the support of Abu and Ami. She never had to worry about the household matters as they were to manage everything. They treated her as their daughter. She also decides to do a job so that to fulfill the

economic needs of her family. She even starts painting, her favourite hobby. But she never came out of the memories of Faizan, her loneliness, her painful nights, her past with him. Her past memories always haunted her. It became part of her life. She never thought in her dream that she would live without Faizan, her 'Jaan', means life. Her life fluctuates between past and present and the future, her son.

She again is caught in a dilemma, when she came across the incomplete book *Soul Searcher* by Faizan. It was his dream and used to work passionately on it. He had even left his job as an English teacher and joined as a waiter in a hotel at the World Trade Centre. Ami convinced her to complete the book as it was her duty as a wife to fulfill the work of her husband. Arisa was not able to take any decision. She thought that she was nowhere near to Faizan in writing, in the selection of words. But finally, she decided to accomplish the dream of her husband.

During her visits to the hospital, as she has to go regularly for Raian's treatment, she met Zaki, a Pakistani in the hospital. Arissa and Zaki started meeting frequently

are attracted towards each other. Arissa was a little confused because she can't move forward in her relationship with Zaki as she can never forget Faizan. She always did a comparison between Zaki and Faizan. Finally, she mends her mind to accept her relationship with Zaki. Even Ami and Abu had no objection rather they were very happy for Arissa and Raian. Zaki's presence in her life would have brought her out from her miseries, solitude, and would have filled her life with colours.

But tragedy never stops to follow Arissa. As she mentally prepares herself for moving in her life, an incident made her change her mind. In one of their visits to the coffee shop, Arissa noticed that Zaki feels embarrassed when with Raian. His habits in public don't make him comfortable. This was a shock

for Arissa, as Raian was everything for her, and she can never imagine anyone humiliating or making fun of her son. She immediately breaks her relationship with him. Abu and Ami had gone back to Karachi with the thought that she has now become strong and are ready to face any challenges of life. Again she fell into the well of darkness, solitude, loneliness.

Now she decides to move back to her work, her Faizan's dream. Day and night she worked on it. Through this work, she finds herself very close to Faizan. At the same time, she made herself busy as an editor of 'Chamak'. And finally after six years of her perseverance and hard work she completed the book.

Saffron Dreams moves around Arissa, her trauma caused due to the death of her husband in the 9/11 incident in America. She has come to America after her marriage with Faizan, her husband. She was full of zeal. But the tragic incidents one after the other kept on adding to her sufferings. Her psyche is shattered by the incidents.

Human beings in their course of the journey of life have to face problems, struggles. It is through these sufferings and traumas they move further. Literature depicts life and its issues through literary discourses. Shaila Abdullah also presents a panorama of life, its tragedies through her work. And she gave the responsibility on Arissa to face the traumas, sufferings, one after the other. Arissa too accepts the challenges of life. Abdullah probes deep into the psyche of women and explores the emotional world. Through Arissa, Abdullah explores the internal and external conflicts or wound. As Carl Jung stated that "...the human psyche is the womb of all the sciences and art."(175)

Bharati Mukherjee through her novel *Desirable Daughters* portrays the struggles of her protagonist, Tara. Bharati Mukherjee as a Third World Writer and an expatriate writer presents her immigrant characters, their pain,

sufferings, alienation, uprootedness, nostalgia. A Calcutta born writer and settled in America has rich experience of both, the India and American culture. She deals with the themes of individuality, patriarchal society, superstitions, and social reality. She confesses Naipaul as her mentor his influence on her writings:

But for me, an accidental immigrant, the brave and appropriate model is not R.K.Narayan but V.S. Naipaul. In myself I detect a pale and immature reflection of Naipaul; it is he who has written most movingly about the pain and absurdity

of art and exile, of 'third world art' and exile among the former colonizers; the tolerant incomprehension of hosts, the absolute impossibility of ever having a home, a dish.(287)

4.2 Analysis of Desirable Daughters

Desirable Daughters begins with a traditional wedding of a five years old bride, Tara Lata, daughter of Jai Krishna Gangooly from Calcutta. Just before the marriage, the bridegroom is dead because of a snake bite. Family members of his family blame Tara Lata and her family for this incident. They argue that they have not performed the rituals properly and the bride was a bad omen. The father of the boy demanded the amount of dowry from Jai Krishna, but he refused to give any amount as the wedding has not taken place. But he was worried about his daughter's future because according to Indian tradition a girl gets 'nirvana' that is peace only when she serves her husband and performs her duties as a wife. People of his village also started commenting and criticizing him. He knew that unwed girls don't get any respect in society and are ill-treated. He decides to marry her to a tree and lead a life of a virgin. Tara Lata throughout her life served society. She was known as Tara Ma.

Tara the protagonist of the novel, who is named after her ancestor Tara Lata, is the youngest daughter of the Bhattacharjee, the elder one Parvati and

the eldest Padma. They all were born on the same date with three year's difference. The story begins when Tara has already taken divorce from her husband and staying separately at San Francisco; with her teenage son Rabi. Tara worked as a school teacher after her divorce, to manage her economic needs. She has an in-live relationship with Andy, "my balding, red-bearded, former biker .former bad-boy, Hungarian Buddhist .contractor/yoga instructor" (25) She has been spending good time with him.

Tara belonged to a very wealthy and educated but traditional family. The three sisters were brought up with all kinds of privileges. They got an education from convent school; they participated in big parties with western fashioned dresses. Though they had all types of luxuries they have to follow the rules and restrictions of the family led by their father.

Our father couldn't let either of my sisters out on the street. Our car was equipped with windows shade. We had a driver and the driver had a guard .the world did not know. The world didn't know it yet (it does now, with all the Bengali Miss Worlds and Miss Universes) but the sight of a fifteen-year-old cover girl like Padma Bhattacharjee could have to destroy the audience for my blondie-blondie bombshell like Brigitte Bardot. (29)

Tara was nineteen years old, done with her post-graduation when her father declared that he has chosen a boy for her and the wedding is in three weeks. There was no question of objection as it was her father's decision. Bishwapriya Chatterjee, from a very settled family, was the boy selected for her. He was very wealthy and had a project at Silicon Valley, Atherton in San Francisco. Money was never an issue for her. Her sisters were also married and settled in their life. The Padma her eldest sister was in New York and Parvati in Bombay.

When my father said the magic words: there is a boy and we have found him suitable. Here is his picture. The marriage will be in three weeks. --- The "boy" (they are always "boys" when fathers choose them for their daughters) who was selected to jumpstart my life, to be worshipped as a

god according to scriptures, was (and is) Bishwapriya Chatterjee, the first son from an outstanding family. (23)

Tara has all the luxuries of life in Atherton. She was a good housewife and a mother. She managed her household for ten years. Bish, her husband, Tara called him by this name, was busy in his business. “I, of course, as a Hindu wife- to- be, could not utter any of his names to his face. But we’re progressive people; after crossing the dark water of California I called him Bishu, a then Bish and he didn’t flinch” (23). He was a well-known personality all around. But he had no time for his family. Tara after decades of her married life realized that she has no other life than a wife and a housekeeper. She was not happy and decided to separate from him. She wanted to live life on her own terms. She kept her parents unaware of this truth because divorces are not considered as good in Calcutta. Bish’s view about love was completely different from that of Andy. Andy was working as a carpenter for Bish. Bish knew that Tara was living with Andy after divorce.

“Love” is a slippery word when both partners and family, contributing to good causes and community charities, earning professional respect, and being recognized for hard work and honesty. Love is indistinguishable from status and honours. I can’t imagine my carpenter, Andy, bringing anything more complicated to it than, say, “fun”. Love is having fun with someone, more fun with that person than with anyone else, over a longer haul. (27)

Tara was living a happy life with Rabindranath her son whom they called Rabi and Andy. One day Tara was shocked to hear from a stranger visitor, Christopher Dey that he was the illegitimate child of Padma, her eldest sister, and Ronald Dey. Ronald was the brother of Poppy, Padma’s friend. She was horrified to hear this truth, she can’t believe that this might have happened and she is unknown to it. She also remembered that though they were given convent education and luxuries they had many restrictions. So this kind of act from any of her sisters was beyond imagination.

Tara was completely confused, thinking over the incident again and again. She also read the letter the boy has produced written by Ronald Dey. He has mentioned the details of the boy and his birth. She called Parvati and discussed the whole issue with her. However, did not get proper response and reaction from her. She even called Padma but didn't get any answer from her. She also discussed it with Andy but he suggested her not to think too much on it.

Meanwhile, Tara received a letter from her son sharing the truth with her that he was gay. She was again shocked to hear this. She was bewildered as for how to handle the situation. But she didn't argue with him, as she loved him a lot. She only appreciated him in the style of his writing. But she accepted the reality.

Tara went to the police station as wanted to find out the truth regarding the strange boy. Mr. Jack Singh was to handle the case; she told him all the details about the boy and produced the letter. She doubted that the boy who came to her house as Chris was not the real one. Because the letter she has received Ronald Dey mentioned that the bot was tall, educated, and can't speak Bengali. The one who came to her home was a short boy, who was able to speak Bengali and was not educated. Sargent Singh collected all the details from her and warned her to be aware of fake people.

Andy didn't like Tara approaching police and angrily he left the house and never turned up again. Padma met Tara and informed her that she has signed a film with Satyajit Ray. Padma was disappointed by the way of Tara's dressing sense and living style. She took her to the hair studio, bought some saris and jewellery for her. The sisters after a long time spent time together and shared their past spent in Calcutta.

Singh, the police officer informed Tara that Dr. Ronald Dey was killed in an accident. Both the sisters go to the police station. Singh showed them the

photos of Dr. Ronald Dey and also of real Chris Dey. He also informed them the boy who came to their house was Abbas Sattar Hai, a fraud, and his target might be Rabi. He was wanted by police in many crimes and frauds. Padma was a celebrity, a public icon. She has come to the police station by hiding her face with a scarf. She requested that her name and identity should not be disclosed as people know her as a star.

Bish is informed by Tara about fake Chris; he visited her house to meet Rabi. The three of them were sitting backyard and talking, a huge sound is heard. Her house had been blasted. Fortunately, they were safe as they were in the backyard. Everything got scattered. Bish helped Tara and Rabi taking them to a safe place. But he got many injuries. He was admitted to the hospital and was taken care of by Tara. It has been proved by the intelligence that it was a bomb blast. It was Andy who was responsible for it. Rumours spread all over the city. Radio, television, newspaper's headlines were about the relationship between her and Andy. The news of Bish's presence at the time of the incident, their divorce was also highlighted. She has shifted to a hotel as she had no place to stay. She attended Bish in hospital, helping him in his nursing.

Finally, she takes the decision to move to India. She wanted to meet her parents. Tara with her son moves to India.

Thus, Tara, the protagonist has to face many difficult situations in her life. The novel deals with the issue of immigrants and their struggle to encounter the complexities in the new country. Tara has to accommodate herself to the challenges of women oscillating between East and West. A woman has to perform her roles assigned by the patriarchal society. She has to perform her duties whether she likes it or not. Marriage has been the only medium through which she would get salvation. Whether they belong to a rich or educated family, their roles and duties are the same. Marriage only can give them respect and honour in the society. Tara Lata, a five years old bride was

wedded to a tree by her father after the death of the bridegroom caused by snake bite before her marriage. Simone de Beauvoir about marriage said:

The destiny that society traditionally offers women is marriage. Even today, most women are, were, or plan to be married, or they suffer from not being so. Marriage is the reference by which the single women are defined, whether she is frustrated by, disgusted at, or even indifferent to this institution. (502)

Tara too has to go through a series of traumatic experience in her life. Though Tara and her sisters were convent educated, provided with all kinds of luxuries but they have to follow the rules set by their father, representative of patriarchal dominance. Women are not supposed to think about their own individuality but about their family, society. Relationships are thrust upon them in most cases. They are not ready for that but male dominance (father) and the cultural pressure leave them with no option. Simone de Beauvoir stated that:

In the solitude of the new home, tied to a man who is more or less a stranger, no longer child but a wife, and destined to become mother I turn, she feels numb; definitely removed from her mother's breast, lost in a world to which no aim calls her, abandoned in the icy present, she discovers the boredom and blandness of pure facticity. (553)

These pressures, in later stages, forces women to take harsh decisions, they become self-destructive and finally they rebel. Either they try to harm themselves or leave the house or take revenge by killing the person responsible for their pain. Dimple, a character from Bharti Mukherjee's novel *Wife*, found a solution to her sufferings and loneliness by killing her husband. She considered him as the cause of her trauma in the new country.

Traumatized women felt that their husband, to whom they have come with many expectations and dreams, exploits them. They felt that they have escaped or are freed from the restriction imposed by their parents or society. They found marriage as a source or medium of liberation and freedom. Tara said:

This is the life I've been waiting for, I thought, the liberating promise of marriage and travel and the wider world who could transport me from the enchanted garden of Ballygunge to Stanford University in the early 1980s, which has to count as one of the intellectual wonders of the modern world. (81)

After marriage a woman is already displaced and if she has to shift to new country her problems increase. She has to adjust not only with the new family, its culture, tradition, religion but also with the culture, language, tradition of the new country. Tara after the marriage has to shift to Atherton, America. Tara never forgot her Indian tradition. She tried to fulfill her duties as a wife. She said, "When the unthinkable occurred, Bish kept the large house behind the gates in Atherton, in one of the first developments to grow in the Silico Valley. (23) She served her husband in every possible way "Maybe, also, because I was in the room serving pakoras and freshening drinks when Bish and Chester watching a Sunday football game on a new 52inch screen ---."(24)

As a single mother, she faces many problems. She started working in a school to manage her economic needs. She sometimes felt guilty for raising her son with limited resources. She was already suffering from her separation and her disturbed life because of Christopher Dey, she received another blow. She receives a letter from Rabi mentioning that he was gay. He admitted that:

Now: here's the one thing I knew back then that might come as a big surprise to you now. I knew I had a different "sexual orientation" long before there was an ugly name like that for it (just bring your compass, and everything straightens out). Ma I am a gay. (That's the name of my play incidentally). It's first for the family, another distinction we're going to have to work on. I've always known it, and I've tested it. Don't worry; I'm too Bengali to be reckless. (164)

Tara was very upset about reading the letter; she did not know how to tackle the whole situation. Then she accepted the reality. She loved her son so she doesn't want to lose him by blaming him or herself.

She never expected any kind of economic support from Bish. She was not interested in his money. What she expected from him was love, time, and

affection. But Bish was too busy in his business, trips speeches, and honours. She felt herself nothing but only a housekeeper who should look after the households and their son. She was agonized, suffering from her routine life, this was not the kind of life was expecting. She rebukes:

When I left Bish (let us be clear on this) after a decade of marriage, it was because the promise of life as an American wife was not being fulfilled. I wanted to drive, but where would I go? I wanted to work, but would people think that Bish Chatterjee couldn't support his wife? In his Atherton years, as he became better known on the American scene—a player, an advisor, a pundit – he also became, at home, more of a traditional Indian. He was spending fifteen hours a day in the office, sometimes longer.

He was in demand as a speaker, in Boston, New York, Tokyo, Taiwan, Malaysia, Manali, but I couldn't travel with an infant. My world was Atherton, and the two weeks we spent each winter in Calcutta visiting his parents –with a few side visits to mine-and the arrival and –departure nights in Bombay with Parvati. In India, he was, even more, the Indian husband, showing off for his mother, perhaps how will-trend this upper-class Ballygunge girl had become, what a good cook, what an attentive wife and daughter in law. What a bright and obedient boy she was raising. I wanted to take courses in the local community college, but we had a child at home. (82)

The reason for her exit from Bish' life was her solitude, loneliness that she felt in his house. He never tortured or harassed her physically. He was not harmful in the sense of violence. She was not interested in a materialistic world full of all privileges and luxuries but a world full of emotions, love, and romance. The kind of life she was living brought her disappointment. She was undergoing psychological trauma. She had no life of her own, freedom to do whatever she felt like doing. All these situations were affecting her psyche. She was trying to become American but still can't forget her roots and it was this feeling that was troubling her more. Escape and solution from this situation were to be found in separation. So she decides to get divorced and starts her journey of self-discovery.

Tara tried to internalize with the modern life of America and its culture but at the same time, she realized that she has no one's support in her journey. Tara said:

...The teachers, at least during the two years that I have volunteered here, all European –Americans. The rhetoric of modern San Francisco makes me invisible. I am not “Asian”, which is reserved for what is outdated textbooks used to be called “Oriental”. I am all things. When the little kids climb on my lap to be read to, or just listened to, I don't think they see me as anything different from their parents, the school nurse, or their teachers. (78)

Tara's situation is completely different from her sisters Padma and Parvati. Her sisters too rebel against the socio-cultural background and follow their own way of life. All of them move in different directions and encountered different situations. Still, each one they are connected to the past in one way or the other. Her sisters were disappointed to see Tara converting herself completely into the western culture. Parvati tried to explain her about Indian tradition. In her letter to Tara, she says:

I just don't want to end up a widow because Auro has an evil boss. Don't suggest he get on Prozac. Come to think of it, I don't know a single psychiatrist.... I hope you aren't doing bad things to yourself like taking Prozac and having cosmetic surgery. Please, please, don't become that Americanised. (104-105).

Padma her eldest sister was also disappointed for her behaviour. Tara spends some quality time with her sister but Padma didn't like her complete western look. She takes her for shopping a bought Indian saris and jewellery for Tara, so give her an Indian look. He reminds her that they are Indian and has to their tradition.

Tara was traumatized to hear that the strange boy who came to their house was not the real Chris and Dr. Ronald has died in an accident. The boy who came to her house was a fake one, has come with some wrong intentions. Maybe Rabi was his target. Andy has also left her because he didn't approve

her going to the police regarding Chris' matter. Tara is alone again. She is worried about the safety of her son. She tells everything to Bish. He visits her house, as he was concerned about Rabi. Tara realized now that she has taken some wrong decisions and felt to reconcile her relationship with Bish. She felt that she was feeling lonely in his house, in marriage but now also she is alone, out of marriage. She knew that Bish won't accept the fact that he was wrong. "He wouldn't listen. He would not permit collective guilt" (266)

According to him, marriage is man's dharma, his duty:

My parents are fifty years together. Even our house servants, forty, fifty years. One time, you mentioned the loneliness inside of marriage and I did not understand what you were saying. Two people are together; they have come from the same place, they share the same values, the same language. Practically speaking they two halves of one consciousness. They eat the same food; they have a child; they sleep in the same bed, how can they be lonely? (266)

Bish never thought of second marriage, it was not very difficult for him to find a beautiful, young wife. But he felt that: "I was a man who has failed at nothing in his life but this one thing with you" (267) He knew that Tara was not interested in his money. He was also aware of her affairs with his friends and Andy.

Bish, Tara, and Rabi were talking in the backyard, suddenly a huge sound was heard. Her house was blasted to pieces. Their lives were safe as they were out of the house. Bish takes her and Rabi out of the burning area, but he himself was injured badly. She took care of Bish in the hospital. He was recovering gradually. Tara took his care in the hospital. She fulfilled her duties as a wife. She wanted to be in his life again. The news of this bomb blast created sensational news all over. News about Andy, who was the suspect in the incident, and Tara's affair with him were spread. People were also curious to know whether the Icon of Silicon Valley was going to patch up his

relationship with his ex-wife. But soon the real culprit was arrested; he was the same person who visited Tara's house as Christopher Dey.

Tara wanted to reconcile her relationship but it was not possible now. She decides to go back to India. She told Bish that she wanted to do something different. She wanted to be a writer. She has stories to tell. The story of Tara Lata, the Tree Bride, Who was married to a tree. Tara went to her parents with her son Rabi.

Thus, the works of these writers reflect the traumas, sufferings of the immigrant women protagonists. How these women face the patriarchal society, its rigid traditions, superstitions, culture, customs of both their homeland and the new land. Women writers are considered as the reservoirs of experiences, understanding. They have deep insight into the world of women and their sufferings. They unearth the pains, struggle and the character's resistance against it. The basic aim of these women writers is to make their characters strong to face the challenges imposed upon them by society, culture, tradition.

Bharti Mukherjee and Shaila Abdullah have successfully depicted the life and struggle of the immigrant, expatriate characters. They both belong to different geographical, social, cultural background but in reflecting the women psyche, sufferings in the male world, they are the same. Bharti Mukherjee's and Shaila Abdullah's female protagonists are educated, belong a high-class society so they don't have to struggle to adjust with the lifestyle or manners. Their struggle is with their position, identity in the new world. Arissa, a Muslim, migrated to America manages her life as a widow, after the tragic incident of 9/11 in which she has lost her husband. She has to face the social issues created after the mishap. Though she is educated, believer of equality she follows her tradition, culture. She rises from her sufferings and faces the world boldly. She also fulfills her duty as a mother of a disabled child, the gift of her husband. She decides to give birth to her child even though she knows he is not normal. What she kept in her mind was that it was her husband's last

memory. Except for a few fights, in which she ably protested herself, she had a very beautiful married life but never known that it is so short. She rebels but not against her husband but the tyrannies of the society. Very confidently she faces discrimination by Americans, who considered every Muslim as a terrorist. She even rejects a chance she got to settle in her life again with Zaki, but for Arissa, her family comes first. And finally, she completed her husband's dream project – "Soul Searcher", Faizan's incomplete novel.

Bharti Mukherjee too presented her character, Tara from an educated rich family, Bhattacharjee. Tara belongs to a Brahmin family, called a bhadra look, people of highest caste. Her family was very traditional and patriarchal. Tara and her two sisters were brought up in luxuries but with restrictions. She was married to a millionaire, Bish Chatterjee, again a traditional Brahmin. After marriage, she shifts to Atherton, America. Her married life lasted only for ten years. She found it difficult to live in a house only as caretaker of their son Rabi and as a housekeeper. She wanted to do something different in her life so she gives divorce to her husband, which is considered to be a taboo in her society. She lived with her boyfriend had elation with friends of her husband.

Tara being educated cannot be confined to four walls only. She wanted her own identity not only as a house housewife. She decides to leave the luxurious life at her husband's house and preferred to stay in a small house as a teacher. She is not materialistic, like her husband. He is all the time busy with his work and had no time for his family. But he wanted his wife and son to follow the rules set by him and his tradition. He belongs to a patriarchal society where everything should be done according to him. He feels proud that a convent educated girl was working as a dutiful housewife. Tara felt alienated, lonely in the family. So decides to leave it. This act of her was a rebel against the patriarchal society who wanted women to confine only to domesticity. It was also a revolt against the traditions, customs of the society who believes that women get nirvana only after her marriage and fulfilling her duties as a wife. Her relation with a carpenter, Andy also proves movement of liberation. She

even accepts the reality that her son was gay. Her relation with Andy can be seen as her victory over traditions, male patriarchy by prohibiting its rules set by society.

She was also keen to find out the truth of Christopher Dey, her eldest sister Padma's so-called illegitimate son. She was also curious to know how in a very cultured, a traditional family such things could happen. Though she tried to adapt to the American lifestyle she has never freed herself from her native land. She is always reminded of her motherland. She has used all the odds of society to her benefit and satisfaction. She accepted both her past and also her present. At the time she feels nostalgic. She is sometimes confused, which culture she should adhere to. And finally, she decides to go back to India and do something different, that she always wanted to. She decides to be a writer, as she has a story to tell. She identifies herself to Tara Lata, the tree bride and her devotion with which she served the people. Tara too wanted to be like her.

Tara and Arissa both move on in their life, fighting against and challenging the traditional society. Arissa moves on with her husband's love and Tara without her husband. Both are strong enough to rear their child with all their abnormalities. Both tried to adjust and assimilate with the new lifestyle but never felt uprooted from their culture.

4.3 Analysis of the Cry of the Dove

This section analyses the traumatic experiences and its reasons and effect on the psyche of women in the selected novels by Faqir Fadia' *The Cry of the Dove* (also known as *My Name is Salma* for American readers) and Francine Prose' *My New American Life*. The protagonists are female, who undergoes various tragic incidents in their life. Women are always considered as objects that are only meant for men, his service and his pleasure. Literature is the tool through which the women writers express their emotions and feelings. They try to give voice to the silent women of the society; Writers are the representatives

of the women and their sufferings in the patriarchal, traditional society. As Vickroy Laurie states:

The visceral qualities of trauma fiction not only make the prose memorable to readers but also immerse them in the bodily lives of the characters, helping to readers but also create a situation of intimacy between text and reader. (223)

Faqir Fadia, an Arab women writer, through her writings tried to fulfill the same issues as the other women writers do. Fadia belonged to Jordan and then migrated to West. So she had experienced both the cultures of her own country and that of the new. Even her characters are also migrants, who experienced both the cultures. In Arab, till recently, women were not given the respect, position or rights they deserved. Men believed that women are to be kept in the house, they are born for that. Arab follows the Muslim religion. They impose a lot of restrictions on women in the name of religion. They were not allowed to participate in any social, political or economic fields, as these are considered to be the areas only for men. Women are confined only to housework and procreation. Their duty is to look after the domestic issues, take care of children, husband, and other family members. Arab women have no identity of their own. Even they have to hide their identity by veiling themselves or by using burkas. It represents the modesty of the women and their devotion to religion. The one who wears a veil or burka is a religious woman. El Saadawi comments on the use of veil

Segregation and the veil were not meant to ensure the protection of women, but essentially that of men. And the Arab woman was not imprisoned in the home to safeguard her body, her honour, and her morals, but rather to keep intact the honour and morals of men.... The tyranny exerted by men over women indicates that they had taken the measures of the female's innate strength, and needed heavy fortifications to protect themselves against it. (99-100)

Women are the honour of the family and society, so they should follow the rules led down by religion and men. Then only they are called as modest or

moralistic and if they fail to follow these set of rules they are immoral and sinner. In addition, family members or society would punish them for their misbehaviour. In an interview by Lindsey Moore, Fadia said that:

What's wrong in the Arab world is the family; it is an oppressive structure, overtly and covertly. The Arab family is the structure with a figurehead, a patriarch who makes all the important decisions and treats everyone as infants. You see that structure multiplied everywhere in the Arab world. (2)

Being in patriarchal society women are oppressed, they are not supposed to participate in any decision making. Their identities are related to men. The oppressed women are voiceless, silent. Feminist writers are doing the work of giving voice to their silence. Feminist movement fought for the rights of the oppressed women. They wanted to gain equal position, rights to vote, right in property and all the other rights denied to them. The basic focus of feminism was the right to education and equal status in society.

In Arab countries, Muslim women have to face many restrictions. They are not allowed to talk to men publicly. Even they have their separate compartments in the house, for men and women. They cannot enter each other's zone without permission. If a girl is seen talking to a boy in public places it becomes the matter of discussion and she may be accused of this. She has to maintain the distance line drawn by their society or family. Arab people believe in social values more than the individual. The honour of tribe, community and family is more important than individual aspirations. Behaviour against society or family may result in death punishment. Adultery or having any kind of relationship with men or boys is a sin so must be punished and this kind of punishment is known as 'honour killing'. And of course, it is given by men. Such a girl has to be killed because according to men she brought dishonour to the family. According to Wikan Unni honour killing is "a murder carried out in order to restore honour, not just for a single

person but a collective. This presupposes the approval of a supportive audience, ready to reward murder with honour.”(90)

Faqir Fadia has elaborately presented the theme of honour killing in her novel *The Cry of the Dove*. It's a tragic journey of Salma, the protagonist, from East to West. Salma is a seventeen years girl, from Hima, Bedouin. She is attracted to a young boy Hamdan of her village. She instantly falls in his love. They frequently started meeting each other. Their meetings strengthened their relationship and a result they came very close to each other to the extent of having sexual relations. She said:

When I first met him I was walking along the stream looking for bugloss which my mother brewed and drank to ease her backache. I touched the clear water with my fingers, and then saw Hamdan: a reflection of a dark face. White teeth and dark curly hair covered with a chequered red –and white- headdress. I fell in love instantly when I saw the reflection of his shoulders in the water. (6)

Her mother and brother always kept watching on her. “Mt brother Mahmoud kept an eye on me while brushing his horse.”(6) Her mother as a strict woman, a follower of the culture said: “When I started watering the vegetable beds three times a day and fondling the horse my mother shouted, ‘Salma, you stupid child, are you in love?’(6) Soon she realizes that she is pregnant. She hopefully approaches Hamdan and discloses the truth to him. Hamdan refuses to accept this and instead blames her. He says:

When he finally looked up at me, he was a different man, his brown eyes burning with anger rather than desire. He cleared his voice and said, ‘You are responsible. You have seduced me with the yearning tunes of your pipe and swaying hips, ‘he said and raised his arm about to hit me.

I shrank on the wheat pile and covered my head with both arms.

‘I never laid a finger on you. I’ve never seen you ever before. Do you understand?’ he said, wrapped his face like a mask and walked into a cloud of dust. (171-172)

Hamdan is a representative of the patriarchal society for whom women only object, to be used for pleasure. He is also one of that male who would threaten the woman and keep her mute. He used to call her as, 'you are mine, my slave girl' (27).or as 'My whore is still here' (27). The actual tragic life of Salma begins from here. The family members come to know about her pregnancy. Her mother identifies the truth from her behaviour and blames her to dishonour the family. The only punishment for such crime or sin is death, that too in the hands of the family members.

When Hamdan stopped revolving in orbits and I stopped kissing the horse, the goats and the trees, my mother and his mother grew suspicious. 'You little slut, what have you done?' My mother yanked my hair.

'Mother, please'.

'You smeared our name with tar. Your brother will shoot you between the eyes'. (27)

Her brother declares that punishment for adultery is death and he will shoot her in the middle of her eyes. She has brought dishonour to the family so she must be punished; she has no right to live. This kind of behaviour was against their tribe. She has not only dishonoured the family but the whole community. She has polluted the land of the village. According to the patriarchal rules only girls will be punished, the boys will not have to pay any price for their illicit behaviour. So no punishment was decided to Hamdan, the one who was involved in this whole process. Simone De Beauvoir denouncing the hypocrisy of the male moral code says that:

Men universally forbid abortion, but they accept it individually as a convenient solution; they can contradict themselves with dizzying cynicism, but woman feels the contradictions in her wounded flesh; she is generally too shy to deliberately revolt against masculine bad faith; while seeing herself as a victim of injustice that decrees her to be a criminal in spite of herself, she still feels dirtied and humiliated; it is she who embodies man's fault in a concrete and immediate form, in herself; he

commits the fault, but unloads it into her; he just says words in a pleading, threatening, reasonable, or furious tone.(606)

Salma's mother who was very strict in teaching her the values and tradition of their culture tries to help her in this matter. She takes her to the midwife so that nobody should know the truth. But the midwife fails to do anything:

'Mother, 'I screamed, spitting the sour lemon out of my mouth. The midwife was sticking the iron bars inside me. She scaped and scaped looking for the growing flesh. The fluid of tears did not put out the fire.

'Please, 'I cried. Please, she cried. 'I ... I ...' and before I could finish the sentence, my mother's inflated face disappeared into the darkness.

When I woke up my mother said, 'Nothing. It is still clinging to your womblike areal bastard.'....

If your father or brother find out they will kill you. (36)

Bell hook in this regard states that "female sexual self –assertion could lead always to the punishment of unwanted pregnancy and dangers of illegal abortion" (85) obviously what Salma did should not be approved, but she alone was not responsible for this act. Hamdan was equally involved in it. But no one seems to think about arranging their marriage and if not he should also be punished. But throughout, nobody discussed from this point of view. The only thing matter to them was that being a girl Salma has done this act so she must be punished. This focuses the point that in Bedouin the rules are different for girls and for boys.

Salma's mother due to her motherly affection and love for her daughter wants to save her from the tyranny of her brother. He has declared to kill her. Her mother sends her to her school teacher Miss Nailah to rescue her from her brother and the tribe. Salma tells her the truth. The teacher manages to send her to the prison where she would be safe as nobody will come to know about her presence. Salma has to live in the protective custody of Islah prison. Life in

prison was very miserable. The women in prisoner were not treated properly. They were not given good food or other necessities. "In prison, we were allowed to have a shower once every two weeks except for births and deaths. We used a low toilet; a mere hole in the ground then washed with water from a plastic ewer" (69)

Salma was happy for one thing in the prison that she would not have to suffer from her painful periods, menses. She says: 'one thing was happy to be pregnant. What would I have done if I had my periods?' (42) Salma gave birth to a baby girl, Layla. But the baby was immediately taken away from her, not even showing her mother the face. This was done by Noura, her friend in the prison. Nora does not want to put Salma in any further complications by keeping the child with her or she may develop affection for the baby and may cause danger to her life. She was given only a lock of hair of her daughter. She remained silent, stopped eating food. She found no interest in her life. She is in complete trauma; she started hitting herself, punishing herself. She receives a letter from her mother telling her to take care of her health. She feels happy to see her mother's letter. But soon she comes to know that her brother has traced her and could come anytime to kill her. Again Salma has to move from that place. Khairiyya, a nun from Lebanon sent to help her to take her out of the prison. Several displacements have made Salma's life more and more miserable. She was completely shattered by the happenings in her life. She was afraid to go outside with fear that her brother would kill her. After eight years of prison life in darkness, Salma is eager to see the sky, the sun the stars.

Salma has to shift to another place. She has been taken to a convent with Sister Asher, to Britain. She legally adopts her and gives her a new identity. Salma is now Sally Asher. She has been taken to a nunnery where Minister Mahoney takes her responsibility. He teaches her English manners, language, food habits. He also tells her to follow the Bible which she refuses to accept. She says she is Muslim and she worships only one God. She almost spent a year at Lebanon learning Western culture and habits.

Under the critical gaze of Miss Asher, I received Rebecca's gentle instructions about table manner and the English language. This was the small bread plate, this was the main course knife and fork, this was the soup spoon. I had learned how to corner the green lettuce, cut it into pieces, shove it in the mouth and eat it unwillingly as if I were full. I had learned how butter a piece of bread, hold it with two fingers and eat it with the soup. I had learned how to be patient and wait for others to start eating and then start after them. I had learnt how to wait for others to stop speaking before I started talking. I had learnt how to start each conversation with a comment about the weather. (103-104)

Salma's life now takes an important turning point. From Lebanon, she is taken to Exeter, England, where she has to start her life on her own, without anybody's support. She finds it difficult to adjust to the new surroundings. Everything was different from her culture, tradition, language. She feels isolated, lonely, and strange in Exeter. Because she has no one to whom she can turn in her difficult days, Sha had no relatives. She tries to cope up with the lifestyle of the new land. But she never forgets her past. All the time she thinks about her past, her daughter, her sin. Memories of her past always haunt her: "My face was black as if covered with soot, my hands were black and I had smeared the foreheads of my family with tar." (2) Salma gets a new room partner, Parvin, a Pakistani, who has run from her place to avoid her marriage. Parvin refuses to stay with an Arab girl but had no option. 'I am not going to share the room with an Arab, 'she spat.' (8)

Salma tries her best to fit into English society. She goes out in the evenings, attends pub, parties, and go to gardens, malls. She seeks a job to fulfill her economic needs. She starts working with Max in his tailor shop. She starts taking education and attended her lessons and work on her assignments. She tries to pronounce English accents and to some extent was successful in it. She removes her veil, which is considered to be the identity of her religion, her village. "I look again at my reflection then slowly began untying the knot of my white veil. I slid it and placed it on the bed. I put my hair out of the elastic band, brushed it and tossed it around (107-108). She tries to adapt to the new

culture. She says: Salma resisted, but Sally must adapt. I kept looking up adapt in the Oxford English Dictionary: Adapt: fit, adjust, change. (3)

Salma, a Bedouin girl, from a remote tribe has been trying hard to match with the new country: “Gone were the days when I used to chase the hens around in wide pantaloons and loose flowery dresses in the bright colours of my village: red to be noticed, black for anger, green for spring and bright orange for the hot sun.”(2) She was not safe among her own people and feels insecure in the new place among the strangers. She is ashamed of her colour; her personality. She always felt that people are watching her: “all eyes were on me, X-ray eyes that could see everything including my past”. (216) She tries to hide her original self, as a Bedouin girl. She hides her identity, her original name. She goes to a pub only with the purpose that she has to be one like the Westerns. While talking to David, a stranger in the pub she introduces herself as Spanish to hide her original self:

‘Do you live in Exeter?’ he said.

‘Yes ‘, I said while looking at the handsome young waiter.

‘Oh! How interesting!’ I said, trying to imitate the accent of the Queen. Liz, my landlady, would be proud of me.

‘Where do you come from?’ he asked.

If I told him that I was a Muslim Bedouin Arab woman from the desert on the run he would spit out his tea. ‘I am originally Spanish,’ I lied. (21)

She always introduces her with her new identity. Though, in back of her mind, she is always a Bedouin woman, who has committed a sin against her tribe. She feels guilty for her acts. She tries to wash her sin or guilt by washing clothes or cleaning the room, with the idea that she is cleaning her sin, her past:

I put all my dirty linen and clothes in the washing machine in the bathroom and turned the knob right up to ninety degrees for ultra-white. I sat down on the toilet seat watching the clothes being tossed around in whirring and vibration of the machine spinning the laundry dry shook the

old wooden floor. I wished that I could put ma among the washing so I would come out at the other end 'squeaky clean', without dry stains or dark deeds. Without the approval of the elders, without papers, without a marriage contract, I went ahead and slept with a stranger. They should cut me into pieces and leave each at the top of a different hill for birds of prey. (87)

Salma oscillates between past and present, "I was face to face with my past and present" (25). The past she can't ignore and the present she can't adjust with. She has been torn between the two. She always remembers her daughter, whom she has never seen. But she draws a rough sketch of her daughter, Layla, in her mind. She even stitches dresses for her. She imagines her growth and developments and sometimes writes letters to her. She also wanted to write a letter to her mother, her friend Noura. But she can't do it as her brother may trace her address. She sometimes stops in front of the toy shops or toddlers shop. And think of taking it for her baby, Layla. She also feels guilty for not feeding her daughter. She out of guilt and frustration goes to the doctor; she wanted her breasts to be operated as it were the cause of her tragedy, her relation with Hamdan and her daughter.

Salma in her attempt to get adjust with the surroundings goes for the sexual relationship. She met Jim in a pub and brings him home. However, she was guilty of her act and was reminded of her past and relation with Hamdan. She tries to move on but her past always takes her to the incidents of the past. She many time felt the presence of her brother around her, who wanted to kill her. "She got up, looked under the beds, behind the wardrobe, and outside the door. 'Behind the curtains', I said. She pulled the curtains open and there was nothing, no Mahmoud, no sandals and no rifles" (91) She is reminded of not only her people but everything from her village, her sheep, mountain, food and so on. Salma has a strong yearning for her village. She has left her daughter away in the village. She wanted to meet her:

Layla was faceless, but three years ago I decided to give her a face. I dressed her up, combed her hair, gave her bath and kissed her a thousand-

time goodnight.... Layla would be sound asleep in her pink cote and I would bend down to kiss her. A three-year-old Layla would be chasing the hens and would run toward her, hold her in my arms and kiss her. Layla would be crying, afraid to go to school for the first time; I would hold her, wipe her tears with my veil and kiss her. Then Layla teenage girl would be telling me about a boy, like Hamdan, she had met on the way to school; I would rub her back then kiss her. (103)

Salma was becoming more and more nostalgic. She wrote imaginary letters to her daughter, her mother, her friend Noura, telling her about her life in Exeter. As if she got married to a rich man and is happy with him. She also imagined her daughter, her education. She was going through a traumatic phase.

In due course, she was also taking her classes of degree. This is what the feminist movement wanted for women. The very major and significant demand for feminists was right to education. Salma also thought to take education; she can improve her status, just as the women of England have. She would learn the manners of the English ladies. Dr. John Robson, her university tutor finds something strange in her silence. Gradually he is attracted to her and proposes her. It seems that Salma has been done with her sufferings. She marries John and spends a beautiful life with him. She gives birth to a son, named Imran. John has always been a great supporter of Salma. He tries every possible way to keep her happy. Even Salma loves him and performs all her duties as a wife. But there was something that was holding her back. When everything was going smoothly, she started craving for her daughter. She tells Parvin that Layla is calling her, she is crying and she wants her. Her friends tried to persuade her for not going back to her village: "They will kill you," said Parvin. I held her face and said, 'I have to go. Look for her. She is calling me. She needs my help.'" Even John reminds her of the threat she may face in her village and that she should think about Imran also: "I won't let you, Salma. What about our son? What about me?" John choked." (265) But everything was vain. She replied: "Sons are treated better. They can fend for themselves.

Daughters are helpless” (266). This shows the hierarchy prevalent in society, where girls and boys are not treated equally. One night she decides to leave for Bedouin without taking concern of John. She thought it would be then difficult for her to go if she meets John or Imran. Before leaving the house, for many days she was trying to wean Imran. She tried hard to make him eat and drink with a spoon. So that he may not face any problem in her absence. She knew that John was a good husband and a very caring father too.

She changes her appearance, as no one should recognize her. She goes to her house, meets her mother, who has lost her eyesight. From her mother, she learns that her grandmother and father are no more. She is eager to meet her daughter. She is in complete shock to know that her daughter, Layla is no more. Salma’s brother has killed her by throwing her in the well, two months ago. He said, “like mother, like daughter”. (277) Salma is shocked to hear this news. She wanted to hug her daughter, the wish, she had throughout these years. She goes to the grave of her daughter. She hugs her daughter’s grave and cries. She hears some sound behind her. Salma’s mother was asking her brother to stop but finally, he shoots her between her eyes. Thus, Salma was killed in the name of honour killing. Her brother says, “It’s his duty to hold his head high; dishonour can only be wiped off with blood” (278). It was his duty to kill her and clean the sin from the earth. He is the representative of the society which is based on the rule set by men for women. Women have to follow the rules led by men; they have to follow the codes given by men, especially in the Arab Muslim community. The one, who tries to violate the rules of society and dishonours the values and culture of the society, will be punished. Though, it may take many years to accomplish the duty. As in the case of Salma, her brother Mahmoud has done. He has waited for many years, to fulfil his task of killing his sister. Thus, he has wiped out her sister’s sin from earth. His act reveals the fact that in a patriarchy men has an authority to do whatever he feels like. The rules are led down by men for women only. But the punishment

for the same mistake is different for men and women. Men are left free without any punishment and women, the one who victims, are punished.

Salma has been shown suffering throughout the novel. Her sufferings have no end. She is all the time traumatized by her past. She dreamt about her daughter, is in some danger. As a mother, she has intuitions of some tragic incident in her daughter's life. "I had the same dream again, but this time Layla's muffled cries intensified. My heart knew that I had to go and find her before it was too late."(266). At the same time, she is worried about Imran, only nine months old. She is in a complete confused state of mind:

He was sound asleep next to his dad. I was the one who was neither eating nor sleeping. I also began talking to myself, 'Oh, how I love you, Imran! Oh, how I love you, Layla! He will be alright. I will cook him enough food for a month and put it in the freezer, a bag for every day I am away. (269)

Fadia has shown two cultures, traditions completely opposite to each other, the Arab and the English. Hima, where she was born and brought up, and the place she never forgets. The other country, Exeter has completely different surroundings then hers. She was not free in her own place because of the restrictions and the moral code of conduct for women. She had to leave her place because of these rules and restrictions. In Exeter, she faces many problems. Her identity was at stake. The food, language, clothes, culture but she manages to adjust. But the culture and tradition of her tribe are so deeply rooted in her psyche that she fails to come out of it. And that was the reason for her tragic end. The impact of the East was more dominant than the West that forced her to go back to Hima. Though, she was aware that it's going to result in something dreadful. The rules of the tribes are so rigid that they don't even think of Layla, only a sixteen years old girl, who was also punished without any fault of her.

4.4 Analysis of My New American Life

My New American Life, an immigrant fiction by Francine Prose is a story of Lula; a twenty-six-year-old Albanian woman. She has been an illegal immigrant. Her tourist visa has expired and she has been staying in New York illegally and waiting for her visa to be renewed. Francine Prose is an American writer who has written immigrant fiction but she herself is not an immigrant. Through this novel, we are introduced to the culture of Albania. Albania is a very small, economically poor country in Eastern Europe.

Albania is a male dominant country. Women are treated as subordinates and are oppressed. They have no status in society. Their life too like women of other countries was confined to four walls. Marriage and children were the things they should concentrate on. Women were not allowed to participate in any social, economic or political areas. They were not allowed to take education because of which the education level of their children remained low. The children indulged in antisocial activities. Duties of women were to look after the household and the children. Women were treated like slaves by men and women thought that it was the rule of the society so they accepted it.

Albanian feminist movement started in around the beginning of the 20th century. It was rather late as compared to the movements of other countries. There were various reasons for this delay. The Ottoman rule kept the Albanians away from the demand of freedom. Albania has been one of the economically backward countries so no issue of helping women to be economically independent would arise. Being a conservative society woman was not allowed to participate in any social activity.

Around 1909 a women society named “morning star” was formed by Sevasti and Qirazi. After that various organizations emerged, who fought for the liberation of women. These organizations and societies fought for women education. They demanded the education of women and also their role in taking

professional and technical skills. The movements demanded equal rights for men and women. The low education rate of women however affected the general illiteracy rate of the country. Women believed that the growth of literacy would definitely improve the progress of society. So the liberation movements and establishment of various organizations were successful in the emancipation of women and their position.

My New American Life is about the journey of Lula from Albania to America. The American dream and lifestyle has fascinated Lula to stay back in America with her expired tourist visa:

Lula was twenty-six. Old, she thought on dark days. Only twenty-six, on bright ones. She had time, but she had more time if she stayed in this country. She wanted to learn that American trick stayed in this country. She wanted to learn that American trick, staying young till forty. Some American girls even got better looking. Not like eastern Europeans, who started off ahead but fell off a cliff and scrambled back up a grandma. Maybe the pressure to marry aged them before their time. But there was no pressure to marry aged them before their time. But there was no pressure on Lula. If her ancestors wanted grandchildren, they were keeping quiet about it. (15)

She was an illegal immigrant, from Tirana, Albania, who wanted to continue her stay in the US and to seek citizenship. Her stay is not by force but voluntary. After working as a waitress in a restaurant she wanted some new opportunity. She, when in Albania, used to dream about New York as a place of opportunities but as soon as she came to the US her views changed. She says:

Her countries love affair with America had begun with Woodrow Wilson, and Clinton and Bush have sealed the deal by bombing the Serbs and rescuing the Kosovar Albanians from Milosevic 's death squads. Even at home, she'd had her doubts about the streets paved with gold, but when she finally got to New York started working at La Changita the wait staff had quickly straightened her out about the so-called land of opportunity. And yet for all the mixed feelings shared by waiters and busboys alike,

the strongest emotion everyone felt was the desire to stay here. Well, fine. In Lula's opinion, ambivalence was a sign of maturity. (4)

Fortunately, she is able to get an appointment as a 'nanny' by an economist professor Mr. Stanley, who has now turned to Wall Street economist. Her job was to look after Mr. Stanley's teenaged son Zeke, a rebellious school-going boy. Mr. Stanley's wife, Ginger has left the house on Christmas Eve. So he wants some woman in the house, especially to take care of Zeke. He said:

Then Mister Stanley had told her had just before Ginger left, she developed-she'd begun to develop some serious mental-health issues.....An illness, Mister Stanley had said, for which no one had managed to find an effective medication, or even a diagnosis(11-12)

Lula was in search of this kind of opportunity to fulfill her economic needs. She was sharing a very small apartment with her friend Dunia. But she would shift to a house full of luxuries. She was interviewed both by Mister Stanley and Zeke. And finally, she secured a job. Mister Stanley was very safety conscious. He gave a big list of works to be done by Lula:

Lula had watched its sparks fly as Mister Stanley spelled out the rules. Be there when Zeke got home from school. No drinking or smoking in the house. No driving in bad weather. In fact no driving anywhere except to The Good Earth. Make Zeke eat an occasional vegetable. No overnight guests, except relatives with Mister Stanley's approval. Always lock up when she left. Mister Stanley used to subscribe to a burglar alarm service, but he'd had it discontinued when it turned out that the service was robbing houses. (16)

Lula found this job very dull as she found nothing challenging in it. Her job included:

Lula's duties included making sure there was food in the house. Most afternoons, Zeke drove Lula to the supermarket in his vintage 1970 olds mobile. Considering how little they bought and how much of it was frozen, they could have shopped. Once a month, but they enjoyed the rituals. On the way, Zeke gave Lula driving tips: who went first at an

intersection, how to speak the silent language that keeps drivers from killing each other as they did constantly in Tirana. Zeke might have been explaining the principle of astrophysics, but Lula appreciated the gesture, just as Zeke liked feeling superior to Lula and better about having a nanny only nine years older than he was. (2)

Lula tells a lie about her parents when asked by him, Mister Stanley. She told him that her parents were a victim of NATO bomb blast in Kosovo. Actually, her parents did not die in a war but in a car accident:

Her dad used to borrow her uncle's car, and then he sort of stole it and smuggled it over the border from Albania into Kosovo, where both her parents were killed in a car wreck. Lula had never mentioned this sad fact to Mister Stanley or Zeke. It would only have upset Mister Stanley and made Zeke suspect that his driving lessons might not be enough to put Lula on the road. (2-3)

With the help of Mister Stanley, his childhood friend Don Settebello, a famous immigrant lawyer and her fake Albanian stories she managed to continue her visa. She was a legal immigrant now. Though she finds her job very boring she has to continue as she had no other option. To get out of the boredom, Stanley advised her to join the library. She did it accordingly and read the books of her country, folk tales and other stories which she pretended that she has read. She made use of that story to tell back again to Stanley or Zeke by adding stuff of her own and pretending that it was her creation. They all find it interesting to hear the stories of Albania and its culture. She was suggested by Stanley and Settebello and even Zeke that she should write a memoir about her Albanian life. Settebello even suggests her title *My New American Life* but she had a better title *Stranger in the Strange Land*.

Mister Stanley was happy with her work; Zeke also had a companion at home, he enjoyed the short driving to the market and above all the kind of fast food he needed was given by Lula. Lula was also happy as she didn't have a very hectic schedule. She was worried about her friend Dunia, who left the place for Albania to spend time with her family. She has not reached her home

and was out of any contact. Lula was worried whether she was caught in human trafficking.

When Lula was happy for her legal immigration and as everything was going according to her plan, a sudden change took place in her life. Three men in the black Lexus SUV stopped at Stanley's house. Every possible thought propped her mind. Lula thought something has happened to Zeke, as an America teenage boy, who might be depressed and done something wrong. Many other thoughts related to her immigration, about her neighbours in Albania, came to her mind:

Her next thought was immigration. Then she thought, with joy and relief, since yesterday I'm legal. Then she remembered Big deal. This was Dick Cheney America. Native-born citizen worried. It was just a matter of time before someone on Fox News got the bright idea of sending back the Pilgrims who'd landed on Plymouth Rock. (17-18)

The three gangsters call her their cousin. They believed that all Albanian's are brother and sisters. They came there to hide a gun in Stanley's house. This was shocking for her but she accepted the proposal because she likes one of them, Alvo. She was aware of the fact that it may create a problem if Mister Stanley comes to know about it. And exactly the same thing happened. Soon Mr. Stanley has to know about the gun. He was shocked to see the gun at his house. As a result, Lula had to leave the house. Safety-conscious Stanley would not have accepted such things in his house. Lula has to leave the house and arrange newly for her settlement. She has to start her journey from the where she has begun. With the same dream the American life, new opportunities.

Lula's character has been presented through very light-heartedly or she is shown very happy but somewhere in depth, she is not happy, quite miserable. As she has adjusted with the American life but at the same time she has started experiencing the loneliness in her life that is very common in America. A huge

number of people migrate to America with hope or a dream in their eyes. They see America as ‘place of opportunities’, ‘a dreamland’. They think their dream would become true. Immigrants are ready to adjust to the American lifestyle at any cost.

Lula has come to America with the same dream and hope that it’s the place of opportunity and her dreams will come true. According to Freud dreams play a very important role in one’s life. Dreams according to him is: “the manifestation of repressed and displaced instincts” (Freud: 11) The American dream means the opportunity to get richer, settled. The American dream has many other dreams associated with it. People from different places migrate to America with their dreams. Poor come to this land to become rich, the rich want to become richer, hard worker wants opportunities. To add to it women want freedom and liberation and a different lifestyle. People think that America is the place where they will find a solution to their problems. For them, America is “success is making money and translating it into status” (Huber, 1). The words inscribed on the Statue of Liberty are:

Give me your tired, your poor,
Your huddled masses yearning to breath free
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tossed, to me,
I lift my lamp beside the golden door.

Lula has no one left in her family, her parents died in a car accident. She had no siblings. She only had few cousins, uncle, and aunts with whom she has no contact. She came to America with her friend Dunia. She waits for an opportunity for better prospects and meanwhile works in a restaurant as a waitress. She reads an advertisement in the newspaper for the post of a nanny for a teenage boy and she accepts that. She joins Mister Stanley’s house as a nanny of Zeke, a teenage boy. Zeke is an

independent boy who could do things on his own. But his father being very safety conscious man, again a very common American trait. She compares this kind of behaviour to the culture of her Albania where the father would never protect a young boy in this manner. She says: “Mister Stanley was very safety-conscious, which Lula found very admirable but also dangerously American. No Albanian father would do that to his son and risk turning him gay” (2)

Stanley, an ex-professor turned to Wall Street Economists, wanted someone to look after his son Zeke. The reason he tells Lula without any secrets. His wife has bailed the house on the Christmas Eve a year ago, because of some mental abnormality. Mental disturbances are again a symptom of the American lifestyle. The absurdities of life turn a person to become abnormal. The reasons for her abnormality are not specified in the novel.

Lula has settled in routine performing the duties of a nanny perfectly. She takes care of every need of Zeke, gives him company and sometimes guidance. Lula feels lonely and alienated in the routine work. She has no one to turn to. Her only friend Dunia was also missing. She felt monotonous with her routine. She sometimes narrates the stories of her tribe or country with the pretext that she has written it. She gets appreciation from Mr. Stanley, Zeke, and Settebello. They all encouraged her to write a memoir of her stories. She even writes an essay for Zeke’s school competition and the essay got recognition and appreciation.

At this juncture, her life again gets shattered. The entrance of the three gangsters from Albania brings about a drastic change in her life and also in Stanley’s family. The three gangsters want her to keep a weapon, a gun at Stanley’s house. The story is set against the aftermath of 9/11; it creates a kind of threat in the mind of readers. She is shocked to hear this but they try to convince her that all Albanians are brothers and sisters. Though they are not born from the same mother, they are her cousins. Hey also give reference to her

cousin George. She unknowingly accepts the proposal being aware of the risk she was taking. But she was attracted to one of the gangsters. This is also the outcome of her loneliness. She feels happy that she has someone at the age of twenty-six. She thinks that if she might have been in Albania and her parents would be alive by now they have become grandparents of her children.

She goes with Alvo, her boyfriend for a date on Christmas day. But she is repeatedly asked by Alvo whether she has any kind of relationship with her boss Stanley. She all the time convinced him that she has no relation of that sort. This again throws light on the male dominance in the society. Within two or three meetings he has started his dominance and questioned her virginity. She brings him home and to her shock, she finds Ginger, Stanley's wife at home. She is completely out of her

senses. She tries to attack Lula and Alvo. Lula takes out the gun kept by the Alvo and his friends to threaten Ginger. But Stanley and Zeke appear at the scene. Stanley tries to control his wife and calls the doctor. Meanwhile, Zeke frustrated with the whole scene leaves the house. Stanley is shocked to see Alvo, a stranger at home. Lula introduces him as her cousin. He sends both of them to find out Zeke. She tells Stanley that the gun belongs to Ginger.

At the function in Zeke's school, Lula gets an offer as an interpreter in the court as she knows both the languages –Albanian and English. In one of the trials, she comes to know that Alvo has been arrested and Settebello was to handle the case. She was pressurized by the two other gangsters to try for Alvo's release. She again knew the risk she was taking. Because she knows that Settebello would definitely tell the truth to Mr. Stanley. She started packing her luggage and to her surprise, Dunia has returned again. They both find a shared apartment. Lula is disappointed as she has to leave a luxurious house. She has to displace again in her life. The meaning of 'Immigration' is displacement. She doesn't know where and how she has to manage, but she has to move:

“Lula was like her ancestors, strapping all their worldly goods onto the backs of the donkeys and migrating to higher pastures.”(294)

She wishes Stanley would ask her to stay. She thanks him for being so kind in helping her in the matter of her immigration and making her life possible in America. Even Stanley appreciates her for what she has done for his family and for Zeke.

Finally, she leaves the house. She has already made arrangements of her stay with Dunia. In the end, she again meets the two of the gangsters with their SUV car. They dropped her at her new house. They also gave her a chance to drive the car. She was afraid of driving in America, but they insist on her to do so. And before leaving they gift her car with documents and keys. She thought about what is going to do with the car. She thought that she will sell the car and keep the money for herself. She will be living in a small house and the dealer may ask her the details about the car. She decides to tell him some reason. She drives her car confidently and brings it home.

Now onwards she has to start her journey again, in search of new life. Lula’s mind always fluctuates between the past, present, and future. Though she was in America and has adjusted with the life she never forgets her Albania. She is always reminded of the life of her homeland. We as a reader come to know about the culture of Albania only through her stories and her thoughts. It becomes clear that in Albania women have secondary status as compared to America. Her people are very rough in every aspect of life. She always recalls her past. Her dead parents, her relatives, the culture, her religion, and many other aspects. She used to tell others the story of her native place. Stories of her childhood days were full of sufferings and betrayal. She used all these stories to impress people in this new land. She used to modify them a little and would say that it was her creation. Stanley and Settebello suggested her to publish her collection of stories.

When Stanley asked her about her past she lied to him. She said her parents were dead in a bomb blast whereas they died in a car accident. She also introduced Alvo as her cousin. She even tells lie to the immigration officer about her family and relatives so that she can get her visa. She also tells lie about Alvo as her cousin and the gun belonged to Ginger. Thus, her lies were to some extent responsible for her displacement from one place to another.

Thus, Francine prose through her novel *My New American Life* tried to present the tragic journey of Lula from Albania to America. The immigrant protagonist though faces many tragic situations in her life but Prose has shown her bold enough to face it. The characters light-heartedness makes the situation easy. So the readers are not burdened with emotions. It is with the help of Lula prose tried to present the American life and the dreams of the immigrant with which they come to America. The displacement of the character is an important theme of immigrant fiction. Lula has to move from one place to another in search of her dream to get fulfilled. The themes of isolation, alienation, loneliness are properly presented in the novel. The setting of the novel is the aftermath of 9/11, the safety -consciousness of Stanley though seems weird but it has been the requirement of the time. People doubted any stranger around them. The three men with the gun also raise many questions – as for why they wanted to hide the gun, what was their purpose behind using a gun? These questions are unanswered.

Through the study of this novel, the researcher tried to focus on few questions that were necessary for the writer to be an immigrant, so as to present the pains and sufferings of the immigrant characters in more details. Is it possible for a writer to live in a particular place and write about the characters far from their place? The study of other selected novels has revealed the fact that immigrant writers were successful in presenting the traumatic life of the female characters. Francine Prose is an American writer, has written about a character from Albania, Eastern Europe. She herself is not an immigrant, but written immigrant fiction. She has presented her character Lula from Albania

who has migrated to America. However, the character has not been presented the way other immigrant protagonists of the selected novels for the study are presented. Immigration deals with the sufferings of the characters in the new land, their rootlessness, nostalgia. Lula never feels nostalgic about her homeland. It takes time for the migrants to get adjusted with the new surroundings, culture, food, the language of the new land. Lula is never shown facing this kind of problem. In fact, Lula is shown to be fluent in English. Mr. Stanley complements her and even she corrected his use of language. Zeke was also impressed by her language; he asks where she has learned. She tells him that her teacher was British and she has taken private coaching of the English language.

She has no problem with food, clothing or the lifestyle of this new land. Right from the beginning, it has been shown that Lula has been assimilated with the lifestyle. The place where she has come from is a very conservative, economically poor country, where women are not treated equally. She talks about politics, communism, communist, Ottoman Empire, about Bush, Clinton. She talks about the NATO war. She seems to be versatile, who knows about many fields. She has no urge to go back to Albania.

Immigrant literature deals with people who migrate to other places for various reasons. Immigrant fiction deals with the displacement of people from one place to another, one country to another. They are mostly torn between the two nations, cultures, traditions. Postcolonial literature focuses on the displaced population. This displacement can be social, political, and economic. According to Pramod Nayar: “writers locate the self firmly within communities and their spaces. Space for many of them is lived space, brought alive through relationships, emotions histories, and memories.”(Nayar, 71)

Francine Prose is writing about Albania sitting in America. The place she has visited only as a tourist a few days. In one of her interviews, she herself admitted that after writing a few pages she was not able to move further as

what to write next. So she decided to visit Albania for a tour of a few days. Few days are not sufficient to explore a nation, its culture, tradition, lifestyle and other habits. C.L James pointed out that: “literature to be about the nation, the writer must be located within the space of the home. (James 187) He further argues that: “They do not qualify as ‘great’ because they live abroad and write for a foreign audience.”(James 188) These arguments pose a question that: Has Francine Prose given justice to the character of Lula. She has shown in detail only the American side of Lula as Prose herself is well acquainted with that side only. In this regard, Ronald Takaki as quoted by Rina Bousalis (2014) stated that:

Authors are not able to understand the souls and lives of immigrants without walking in their shoes or to understand their hope and sorrow. Without experiencing it themselves. It is not possible to accurately write about history if one is not involved in history. (Takaki, qt by Bousalis, 41)

4.5 Assimilation of the Characters

Assimilation is one of the significant themes of immigrant fiction. It is also related to the postcolonialism, feminism. Immigration whether forced or voluntary deals with the displacement of people. People migrate to different places with different aims and purposes. Having reached the new land, they encounter two diverse cultures, the culture of their homeland and the culture of the new land. According to Robin Cohen assimilation is:

“communities living together in one country who acknowledge that “the old country” –a notion often buried deep in language, religion, custom, or folklore –always has some claim on their loyalty and emotion... a members adherence to a diasporic community is demonstrated by acceptance of an inescapable link with their past migration history and the sense of co-ethnicity with others of a similar background.”(Robin, ix)

Postcolonial literature is more concerned about culture and society. Return to homeland has been a significant theme of postcolonial literature, as it was related to culture and tradition. The study focuses on the literature of India,

Pakistan, Arab (Bedouin), and East Europe, (Albania). The protagonist of the selected novel belongs to different countries.

Globalization is one of the reasons for the crisis of culture and identity. Writers of postcolonial literature focused on presenting the culture and tradition of their own countries instead of depending on its descriptions from colonizer's point of view. The impacts of words are more than the attack of swords. The attacks of words are more influential than any other weapon. Postcolonial literature deals with the oppressed community, whether colonist or marginalized, racist, or gender-based.

One of the most significant features of postcolonial literature is the quest for identity. People migrate to different countries with different reasons. They leave their native place and settle in a new land. They may feel excited or depressed in a new land, depends on the reason. If it is a voluntary movement, they feel excited and if the migration is forced or imposed on them, they get depressed. However, the reality is that whatever may be the reason it is not very easy to get adjusted in the new land and forget the homeland. There is always an oscillation between the present and the past, the East and the West. In this process of back and forth, they face multiple problems. The problem is not only related to food, clothes, language but with tradition, culture, and identity. Neither they belong completely to the new land nor can they cut off their roots from the homeland. They are torn between the two cultures. They have to live with multi-layered identities those results in hybrid identities. That is the mixing of old and new, past and present.

The immigrant literature also deals with the issues of identity, assimilation, adaptation. As the protagonists of immigrant fiction as migrants, face the same problem. They too swing between the past and the present. Completely bewildered as to which side they belong to. The situation becomes worse if the protagonists are women.

The inequality in society leads to its division. The one who has power will rule the other who is below the line. The society thus is divided into 'self' and 'other'. These two hierarchical groups are opposed to each other. The former is higher in rank with all good qualities, civilized, and so the other will be savage, uncivilized.

Frantz Fanon a philosopher, writer from the French colony developed the concept of 'other'. He stated that what is not 'self' is 'other'

Scholars, who work with structuralist, poststructuralist, feminist, Marxist, and other methodologies, which depend on "binary opposition" often look for works in which characters are created by invoking some rhetoric of "otherness". The proper characters can be distinguished by their difference from the improper characters who are represented as somehow "other" than the norm, the standards attributed by the author to the work's implied audience. Sometimes the work signals the distinguishing values by addressing the implied audience as "you" or "we", but at the other times, the work must be closely read for evidence implying its dependence on these values.

The inequality in society leads to this division of 'self' and 'other'. These two hierarchical groups are opposed to each other, the former is higher in rank with all good qualities-valued, civilized, cultured and the 'other' with all opposed qualities-devalued, uncivilized, uncultured savage. The former has an identity of his own but the other lack his identity. From colonial point view, the other is the 'black man' or the colonized, the east and from the feminist point of view, the 'other' is "female" oppose to male. The male here is the "self". The "self" is always dominant and the "other" always "suppressed" or should be submissive. As cited from the net:

The asymmetry in power relationships is central to the construction of otherness. Only the dominant groups are in a position to impose the value of its particularity (its identity) and to devalue, the particularity of others (their otherness) while imposing corresponding discriminatory measures.

Therefore; if the other of man is a woman, and if the other of the Whiteman is the Blackman, the opposite is not true. (Beauvoir, 1952; Fanon, 1963)

Other is thus a person or group considered by a person or group, not as 'self'. This other does not 'belong' to self. The other has been denied all the rights- legal, social, political and so on. The self considers him a misfit in society. He does not possess any good qualities of the self. So the other is controlled by the self as he has all the morals, he has the legal, social, political right. The other becomes the slave or the subordinate and the 'self' as a master or the dominant. For example: during colonization, the condition of Indians was of the Other. According to English men, who were the 'self' Indians are not civilized, cultured, or intellectuals, the science, medicine, education even the classics are all outdated. Macaulay called it as 'rotten'. Therefore, it needs to be revised or changed. European culture, education, medicine, science was the best option to substitute all that is Indian.

During colonization, the people of the country became the 'other'. They had no rights to take any decision and were not involved in any policy making position or had no authority. They were the colonized 'other' and the colonizers were the 'self'. The colonizer implemented everything that was Western, European. The Other in his own country was like a hostage. However, he had his own culture, religion, norms, and laws but was not allowed to use it.

The colonizers forced the colonized to use the culture, tradition, language, education of their country. The colonized were humiliated, ill-treated by the dominants. The subordinates or the colonized had to lead a traumatic life, torn between their old customs, culture and that of the new one. However, few of them tried to assimilate with this changing scenario but to some extent tried to assimilate completely but did not get success in achieving it. Because the old cannot vanish and it is difficult to accept the new as it is.

Edward Said (1978) in *Orientalism* put forth that the West had the powers, powers to think, learn, and decide and so on. The Westerns knew that what they are not, that is “oriental”. The connotation is associated with inferiority and away from the West. It can be directly related to colonization of western empires in the other parts of the world. Said further argues that orient means the one who is crossing all types of cultural, social, or, geographical boundaries.

Cultural identity played a very crucial role in the struggle of postcolonialism. Stuart Hall in his essay, ‘Cultural identity and diaspora’ has given two different definitions of cultural identity. According to the first definition, “cultural identity in terms of one shared culture, a sort of collective ‘one true self’ hiding inside the many other, more superficial and artificially imposed selves which people with a shared history and ancestry hold in common.” He further adds that: “Our cultural identities reflect the common historical experiences and shared culture codes, which provides us, as one people with stable unchanging and continuous frames of reference and meaning, beneath the shifting divisions and vicissitudes of our actual history.”

Thus, the oneness of the cultural identities is to be discovered and bring it to the public notice, to be exposed to the others for this new form of cultural identities were introduced. In Cannon’s words, one has to ‘unearth’ the hidden experiences.

Cultural identity does not only consist of differences that are related only to the past. However, one has to look at the other side of the situation. It is also related to the future. According to Halls, the second definition of cultural identity “is a matter of becoming as well as of being. It belongs to the future as much as to the past. It is not something, which already exists; transcending place, time, history and culture- cultural identities come from somewhere, have histories. But like everything which is historical, they undergo constant transformation.”

Immigrant literature of the recent days has not restricted to the presentation of the characters and their sufferings but also the changing attitude of resistance and then assimilation. The immigrant for whatever reason has to leave their places, whether it was a religious, social, political, economic or personal reason. The migrants have to face the dislocation. It is the dislocation from their homeland to the new land. The dislocation brings them far off from their roots, they feel nostalgic and suffer. This dislocation does not separate them from their home but from their culture, religion, customs and everything that belonged to them. It becomes difficult for them to find that belongingness in this foreign land.

Dislocation breaks them from their old identity. The sense of loneliness in the alien land and the fear of non-acceptance by the new land add to their pain. They experience ethnic discrimination. They try to assimilate with the new culture of the new country. However, it does not prove to be a very easy process. Because at the same time they want to maintain their own culture. They cannot give away with their own culture to accept the new one. They are even conscious to pass on their culture to the next generation also. They feel at borderlines, they belong neither to their motherland nor to the new land. According to Parameswaran:

First is one of nostalgia for the homeland left behind mingled with fear in a strange land. The second is a phase in which one is busy adjusting to the new environment that there is little creative output. The third phase is the shaping off diaspora existence by involving themselves ethnocultural issues. The fourth is when they have 'arrived' and start participating in the larger world of politics and national issues. (Parmeswaran, 165)

In their attempt to balance between the two cultures, they develop a kind of multiple personalities. They find themselves caught between the two cultures. They try hard to get assimilated with the new culture but if they fail in doing so they are shattered. They feel completely isolated, alien, and nostalgic. They try to continue but with the broken identities. It becomes a battle between

dislocation and relocation. Their changed positions, homelessness and their inability to go back, leads to traumatic experiences. In addition, these affect their psyche.

The adjustment of the immigrant begins primarily with food habits, clothes and some get together. Cultural or religious assimilation to some extent becomes difficult. They cannot give up their own culture to adjust to the new culture.

Assimilation is defined by different disciplines. It is related to different disciplines such as sociology, psychology, philosophy and so on. Definition of assimilation as given in vocabulary.com/dictionary is:

Assimilation comes from the Latin “assimilationem” meaning likeness or similarity. People of different backgrounds and beliefs undergo assimilation when through living together they come to see themselves as part of a larger community, or when a small group is absorbed into and made part of a bigger group such as the Irish immigrants in America in the nineteenth century.

Assimilation, as given in Britannica.com, is “the process whereby individuals or groups of differing ethnic heritage are absorbed into the dominant culture of society”. “The process of assimilation involves taking on the traits of the dominant culture to such a degree that the assimilating group becomes socially indistinguishable from other members of the society. As such, assimilation may be compelled through force or undertaken voluntarily; it is rare of a minority group to replace its previous cultural practices completely. Religion, food preferences, proxemics and aesthetics are among the characteristics that tend to be most resistant. To change assimilation does not denote social or biological fusion, though such fusion may occur”.

According to Milton Gordon, an American sociologist, assimilation has seven stages. As given in Wikipedia are:

1. Acculturation: newcomers adopt the language, dress, and daily customs of the host society (including values and norms)
2. Structural assimilation: large-scale entrance of minorities into cliques, clubs and institutions in the host society.
3. Marital assimilation: widespread intermarriage.
4. Identification assimilation: the minority feels bonded to the dominant culture.
5. Attitude reception assimilation: refers to the absence of prejudice.
6. Behaviour reception assimilation: refers to the absence of discrimination
7. Civic assimilation occurs when there is an absence of values and power struggle.

Assimilation in short means accepting the values, traditions, customs, and beliefs of the host society. Assimilation can be of various types. It depends on the individual; someone may adjust easily with the food habits whereas the other may adapt the clothing style, or religion, language or social life. Culture and identity are closely connected. When we move to a new country, it becomes difficult to adopt the life of that place, as one cannot easily forget the old culture of the homeland. The person feels unsecured. The movement is not only physical but also psychological. The result of assimilation in some cases may be depression, alienation, and trauma.

Assimilation is a slow process. One cannot change overnight. It takes time for the migrants to get adjust to the new surroundings. It is difficult to forget ones past completely and to adopt the new environment immediately. The person or group has to assimilate with the culture, language, food habits clothes, religion and many other aspects of the new country. They face multiple

obstacles while trying to assimilate. For complete assimilation, it takes a long time. For the second generation, it is easy to be assimilated in the new land as they are born and brought up in this culture. In the views of Gordon Milton (1964) assimilation is “the parallel process of dissimilation, i.e. “taking off” the former national identity and assimilation, i.e., “taking over” the new values is a great intellectual, voluntary, emotional performance, some can even call it a second birth.

The protagonists of the selected novels try to assimilate with the new surroundings. They all have migrated from different geographical backgrounds with different culture and traditions. Being women, the writers have probed deep into the minds of the characters and brought to light the inner sufferings of the characters in the new land. Women immigrants have their own different sufferings. The patriarchal pressure and the pressure of the new land. They have to fight with both situations and pave their way to adjustment, both at home and in the society. Heilburn in this regard reflects that:

Writings by women will offer unment friends provided the subjects of the writings have encountered struggles or the dilemmas or crises of choice that the women readers can learn from as one could from a friend. To read as a woman about a woman who has braved the terrors and the hopes women share, at least to some degree..... The secret of the unment friends is that they have called upon the strengths to escape or endure the same kinds of situations. (Heilburn, 153)

Salma the protagonist, to escape from death punishment in the hands of a brother Mahmoud, shifts to Exeter in England. She has committed adultery and was pregnant before her marriage. According to her culture, her punishment is death. Salma starts a new life in Exeter with a new identity as Sally Asher. She has been haunted by her past memories of her sin and her daughter. However, she never fails to assimilate with the new culture. She tries hard to forget her past and is successful to some extent. Salma even started taking formal education. She has joined University and does her submissions and presentations after her job. She marries Mr. John, her Professor and is

blessed with a baby boy, Imran. She finds herself a misfit in the culture of England but never gives up.

While in Lebanon, under the guidance of Sister Asher and Minister Mahoney, Salma tries her best to convert herself in every possible way. Whether it is food, clothes, education, or even culture. Sally said:

I received Rebecca's general instructions about table manners and the English language. This was the small plate, this was the main course knife and fork, this was the soup spoon and this was the dessert spoon. I had learned how to corner the green lettuce, cut it into pieces, shove it in my mouth and eat it unwillingly as if I were full. I had learned how to butter a piece of bread, hold it with two fingers and eat it with the soup. I had learned how to be patient and wait for others to start eating and then start after them. I had learned how to wait for others to stop speaking before I started talking. I had learned how to start a conversation with a comment about the weather. (103- 104).

The very first step of Salma's towards her freedom and assimilation was removing her veil. The veil has cultural and religious meaning. It is the representation of modesty, purity, and piety. Wearing a veil is mandatory for Muslim women that too when she belongs to a tribe. In an article by Uma Bhowan and Harshali Bundho stated that:

Wearing a veil was an obligation in Islam and it only reflects their commitment to their religion. However, the meaning of the veil was not limited to a piece of clothing. Modesty was considered to be an important dimension of the veil and self-respect, a reminder to conduct their life according to the Muslim belief system.

Salma does not want anyone in Exeter to know her identity. Nobody should recognize her as Salma. She introduces her as Sally Asher.

Had I told him I was Arab he probably would have run faster. A Bedouin from a village called Hima, whose blood was spilt by her tribe for any vagabond to drink it. I straightened my back, pulled my tummy in and shut my mouth. Like a key witness in a mafia case, I changed my name, address, past and even changed countries to erase my footsteps. (211)

When she was in a pub she hides her old identity to Jim and said:

‘I work in a health club; he said

‘Oh! How interesting! I said, trying to imitate the accent of Queen Liz, my landlady, would be proud of me,

‘Where do you come from? He asked.

If I told him that I was a Muslim Bedouin Arab woman from the desert on the run, he would spit out his tea. ‘I am originally Spanish: I lied. (21)

She even changed her looks. She wanted to look like a white girl, not as an Arabian, countryside girl.

I was ready to go out for a walk I wore blue jeans, a t-shirt and tied my white veil under my chin tightly. I look again at my reflection then slowly began untying the Knot of my white veil. I slid it, folded it and place it on the bed. I put my hair out of the elastic band, brushed it and tossed it around. I was so thin that my freezy dark hair fell over my shoulder. (107-108)

She started adapting to the new culture of Exeter. Going out every evening, visiting pubs, to the gardens, to the hotels and all the public places where English people spent their time became her routine. She said that “I should forgive Britain for turning me into moss that grows in cracks, for giving me the freedom to roam in cities between five and seven in the evening, for confining me to the space between the sole and the heel”(143). Life in her village was completely different. Girls were prohibited to go out in the evening. They should cover their whole body with a veil or burka. They should not mix with outside people especially male in Bedouin. If they break any of the rules led by the tribe, they would be punished. She finds it difficult to manage without a veil. It was against her religion. Soon she tried to manage English life. She on many occasions used to hide her identity. She has gradually started adjusting with the new culture:

I lined up my lips with the red pen trying to make them look smaller and fuller I spread myself with deodorant. Up and down my body when the

cold scent. I chose the tightest and shortest skirt in the wardrobe and squeezed myself into it, slipped my legs into sheer transparent black tights then wore my shiny black high heel shoes.... Those were the few precious moments of the evening when I forgot my past. That moment when I looked at my reflection as if looking at a stranger was the best. My mind would be busy finding a new name and history book for Myself Tonight I am going to be a movie star. (46)

Salma tried hard to move on but her past never left her. She carried her past along with her. She constantly thinks of her Arabic roots. However, at the same time, she wanted to learn a a new culture, a life style of Exeter. She said that: Salma resisted, but Sally must adapt. I kept looking up adapt in the Oxford English Dictionary is Adapt: fit, adjust, change.

She started taking education and joined the University. She wanted to improve her accents so that no one would recognize her. She wanted to change herself completely. However, she was all the time worried about her past and was reminded of her daughter. She felt nostalgic, alienated, shattered, without any identity of her own.

Bharati Mukherjee's protagonist, Tara belongs to a rich, orthodox Brahmin family. She is a highly educated girl. She was married at the age of nineteen. As a typical patriarchal family, she had no scope to challenge her father's decision.

When my father said the magic words: there is a boy and we have found him suitable. Here is his picture. The marriage will be in three weeks. --- The "boy" (they are always "boys" when fathers choose them for their daughters) who was selected to jumpstart my life, to be worshipped as a god according to scriptures, was (and is) Bishwapriya Chatterjee, the first son from an outstanding family. (23)

The boy selected for her was a very rich businessman, living in Atherton, US. Tara spent ten years of her married life with Bish her husband

and her son Rabi. However, she soon realizes that she is just a housekeeper and a nanny to her son. She has no identity of her own. She rebels and gets divorced from her husband. However, she had all the luxuries of life but had no identity of her own. Bish was all day busy with his business, had no time for her. However, as a typical husband expects her to fulfill her duties as a wife

The narrative moves between past and present. The novel begins when Tara has already taken divorce from her husband and was staying separately at San Francisco; with her teenage son Rabi. Tara worked as a school teacher after her divorce, to manage her economic needs. She has an in-live relationship with Andy, “my balding, red-bearded, former biker .former bad-boy, Hungarian Buddhist .contractor/yoga instructor” (25). She has been spending a good time with him.

She assimilates with American life with her divorce with Bish. It could be considered as her revolt against male dominance. Divorce in India was a taboo. She has not informed her parents about her divorce. Unlike other women, who spent their whole life with their husband without complaining about anything.

Tara has all the luxuries of life in Atherton. She was a good housewife and a mother. She managed her household for ten years. Bish, her husband, Tara called him by this name, was busy in his business. “I, of course, as a Hindu wife- to- be, could not utter any of his names to his face. But we’re progressive people; after crossing the dark water of California I called him Bishu, a then Bish and he didn’t flinch” (23). He was a well-known personality all around. But he had no time for his family. Tara after decades of her married life realized that she has no other life than a wife and a housekeeper. She was not happy and decided to separate from him. She wanted to live life on her own terms. She kept her parents unaware of this truth because divorces are not considered as good in Calcutta. She wanted a family where she would get respect, a space for her, but Bish failed in doing so. Bish’s view about love

was completely different from that of Andy. Andy was working as a carpenter for Bish. Bish knew that Tara was living with Andy after divorce.

“Love” is a slippery word when both partners and family, contributing to good causes and community charities, earning professional respect, and being recognized for hard work and honesty. Love is indistinguishable from status and honours. I cannot imagine my carpenter, Andy, bringing anything more complicated to it than, say, “Fun”. Love is having fun with someone, more fun with that person than with anyone else, over a longer haul. (27)

Tara’s relationship with Andy can be considered as an escape from the bondage of marriage and tradition. Adultery, by women, is considered as a sin in India. The woman having such relations was not considered as modest. However, Tara was not guilty of her relationship with Andy. Even Rabi was comfortable with this; he was never shown saying anything against her relationship with Andy. This is again her move towards her liberation. She was happy with her life:

Rabi’s cheeriness was catching. We had a whole week of hot, dry weather, hot enough for Andy to barbecue on the deck and for me to need to cool off in shorts and a halter-top. My raggedy backyard got more of my attention than it had in months. The desolate lawn turned bristly green, and flowering creepers speckled the weathered – dark wide planks of the garden fence with mauves and pinks. And bought us a second-hand piano, which he had to hoist up to my second- floor condo on pulleys and into the dining room through French doors because the front door’s too narrow and the staircase too widening, and he threatened to compose a love song to me. I tamped down my natural paranoia and made a self-conscious effort to be happy. (63)

After leaving her luxurious house, Tara contended in her life with her son and Andy. She never regretted her decision of leaving Bish. Tara was shocked with the entrance of Chris Dey, illegal son of her sister Parvati. Chris Dey said produced a letter from his father Dr.Dey from India,

disclosing the fact that he was the son of Dey and Parvati. She tried hard to find out the truth behind it. She doubts that he was not the real Chris Dey. Her complaint against Chris Dey upset Andy and he leaves her. Tara is again alone in her life. Another blow comes when she when Tara received a letter from her son sharing the truth with her that he was gay. She was again shocked to hear this. She was bewildered as for how to handle the situation. But she didn't argue with him, as she loved him a lot. She only appreciated him for the style of his writing. However, she accepted the reality. Thus, by accepting the fact of her son she again proved that she has become American.

Now: here's the one thing I knew back then that might come as a big surprise to you now. I knew I had a different "sexual orientation" long before there was an ugly name like that for it (just bring your compass, and everything straightens out). Ma I am a gay. (That's the name of my play incidentally). It's first for the family, another distinction we're going to have to work on. I've always known it, and I've tested it. Don't worry; I'm too Bengali to be reckless. (164)

With all kinds of up and downs in her life, she finally takes the decision to move to India. She wanted to meet her parents. Tara with her son moves to India.

The destiny that society traditionally offers women is marriage. Even today, most women are, were, or plan to be married, or they suffer from not being so. Marriage is the reference by which the single women are defined, whether she is frustrated by, disgusted at, or even indifferent to this institution. (502)

Tara tried to internalize with the modern life of America and its culture but at the same time, she realized that she has no one's support in her journey. Tara says

....The teachers, at least during the two years that I have volunteered here, all European –Americans. The rhetoric of modern San Francisco makes me invisible. I am not “Asian”, which is reserved for what is outdated textbooks used to be called “Oriental”. I am all things. When the little kids climb on my lap to be read to, or just listened to, I don’t think they see me as anything different from their parents, the school nurse, or their teachers. (78)

Tara’s situation is completely different from her sisters Padma and Parvati. Her sisters too rebel against the socio-cultural background and follow their own way of life. All of them move in different directions and encountered different situations. Still, each one they are connected to the past in one way or the other. Her sisters were disappointed to see Tara converting herself completely into the western culture. Parvati tried to explain her about Indian tradition. In her letter to Tara, she says:

I just don’t want to end up a widow because Auro has an evil boss. Don’t suggest he get on Prozac. Come to think of it, I don’t know a single psychiatrist.... I hope you aren’t doing bad things to yourself like taking Prozac and having cosmetic surgery. Please, please, don’t become that Americanised. (104-105).

Tara wanted to reconcile her relationship but it was not possible now. She decides to go back to India. She told Bish that she wanted to do something different. She wanted to be a writer. She had stories to tell, the story of Tara Lata, the Tree Bride who was married to a tree. Tara went to her parents with her son Rabi.

Thus, the works of these writers reflect the traumas, sufferings of the immigrant women protagonists. How these women face the patriarchal society, its rigid traditions, superstitions, culture, customs of both their homeland and the new land. Women writers are considered as the reservoirs of experiences, understanding. They have deep insight into the world of women and their sufferings. They unearth the pains, struggle and the character's resistance

against it. The basic aim of these women writers is to make their characters strong to face the challenges imposed upon them by society, culture, tradition.

Arissa Illahi the protagonist of *Saffron Dreams* was an educated girl from Pakistan. She belonged to a rich family. But her family was not stable. Her mother had left her family. Arissa was married to Faizan and shifted to America. Her life was full of a series of tragedies.

Arissa's married life was happy and contented. She hardly faced any problem with her husband. Faizan was a very caring and loving husband. Unfortunately, her husband died in 9/11 tragedy that took place in the World Trade Centre. Arissa's happiness ended. She had to adjust her life by herself after the tragic incident. She was completely alone in the new world, without any support. She was shattered. She had no support from her mother too.

It is at this moment Arissa tried to adjust with her life. She was pregnant and she had to live for her baby. The baby was the only support and memory of Faizan. She decides to give birth to her baby. Doctors had declared that the baby had multiple complexities and she could think of aborting the baby. However, she refused to do so. This was her first move towards assimilation. She was supported by her in-laws. They proved to be a great support to her. They were with her always.

The next decision she took towards her liberation was taking out her veil. The veil was the identity of women in the Muslim community; it was the representation of their identity. Her mother in law was disturbed by her decision but Arissa convinced her. She finally decides to take out her veil: I slid hijab from around my neck. The wind felt chilly on my bare head (2). Her decision became easy when: the wind tore the veil from my hand, making my task easier. I grasped the cold railing with one hand and swatted at the fleeting piece of my life with the other as the wind picked up speed. It teasingly brought the veil closer to my face. I could have grabbed it. Instead, I let it sale down towards the depths, its grave (3)

The other reason for taking out the veil was the indiscrimination by the people after the incident of 9/11. Every Muslim in America was seen with suspicion. Many people changed their Muslim name to American. Many people shave off their beards. They stopped using the veil and scarfs. Arissa was also the victim of this tragedy but she also received the same treatment by the local people.

She very boldly accepted the tragedies of her life. She decided to complete the work of her husband. She started working on her husband's dream project 'Soul Searcher', a novel. She started working with a publication house. She equally fulfilled her duties as a mother and daughter in law.

Arissa proved to be a dutiful mother. She was very caring as her son; Raian needs more attention and care. He had multiple abnormalities. However, she was never frustrated with that.

She even at a moment decides to take the decision of remarrying. She in-laws were also supportive of this decision. But soon she realised that Zaki was ashamed of Raian in public places so she changed her decision. She then only concentrated on her family and the incomplete book of her husband.

Thus, through all the adversities of her life, Arissa confidently tried to assimilate with the new land. The new land only gave her sufferings and pain, to the extent of traumatizing her life. However, Arissa very boldly faces her misfortunes. She established herself as an independent being. Who stood by herself without any bodies support. She finally achieves her identity.

Lula, the protagonist of My New American Life is the representation of the number of people who come to America for fulfilling their dream. She right from the beginning is shown bold enough to handle her things. She was in America on a tourist visa. She continued the stay though her visa had expired. This was the first attempt to adapt to the life of America. She had been shown, hardly with any problem of adjustment.

Prose had presented her with all the skills and abilities to adjust to the new surroundings. She was comfortable with food, clothes, language, and

culture. She very skilfully managed her job as a nanny in Mr. Stanley's house. She was more comfortable with the life of America.

She had come to America for fulfilling her dreams. She hardly felt nostalgic about her past, her homeland. She used to remember her parents, her lifestyle of Albania but she never was eager to visit there. She wanted to settle in her dreamland.

Tara and Arissa both move on in their life, fighting against and challenging the traditional society. Arissa moves on with her husband's love and Tara without her husband. Both are strong enough to rear their child with all their abnormalities. Both tried to adjust and assimilate with the new lifestyle but never felt uprooted from their culture.

Bharti Mukherjee, Francine Prose, Shaila Abdullah and Faqir Fadia have successfully depicted the life and struggle of the immigrant, expatriate characters. They both belong to different geographical, social, cultural background but in reflecting the women psyche, sufferings in the male world, they are the same. Bharti Mukherjee and Shaila Abdullah's female protagonists are educated, belong a high-class society so they do not have to struggle to adjust with the lifestyle or manners. Their struggle is with their position, identity in the new world. Arissa, a Muslim, migrated to America manages her life as a widow, after the tragic incident of 9/11 in which she has lost her husband. She has to face the social issues created after the mishap. Though she is educated, believer of equality she follows her tradition, culture. She rises from her sufferings and faces the world boldly. She also fulfills her duty as a mother of a disabled child, the gift of her husband. She decides to give birth to her child even though she knows he is not normal. What she kept in her mind was that it was her husband's last memory. Except for a few fights, in which she ably protested herself, she had a very beautiful married life but never known that it is so short. She rebels but not against her husband but the tyrannies of the society. Very confidently, she faces discrimination by Americans, who considered every Muslim as a terrorist. She even rejects a chance she has to settle in her life again with Zaki, but for Arissa, her family comes first. Finally, she completed her husband's dream project – "Soul Searcher", Faizan's incomplete novel.

To conclude from the above references that it becomes difficult for the ethnics to assimilate into the dominant culture of the environment. The macro

changes they need to adapt to with respect to food, clothing, and more importantly identity. A symbolic boundary is always seen while adapting.

Conclusions

Immigration is not a new phenomenon. People migrate from one place to another for various reasons. History of human evolution shows that people migrated from one place to another in search of various provisions. This migration can be within the geographical boundaries of the nation or beyond the nation. Migration can be voluntary as in search of better opportunities, marriage, (in case of women) or maybe due to social, economic or political reasons. In due course of time, man has developed beyond imagination. Developments in science and technology have brought a drastic change in human life and society. Due to globalization, development in communication and transportation facilities, it has become easy for people to move from one place to another.

Whatever may be the reasons for migration its effect on human being remains the same. When people migrated to other places, they not only moved physically but also took with them their culture, tradition, religion, the language of their country. It is at this stage the actual pains of migration begin. It becomes difficult for the migrants to adjust to the new culture, tradition or way of life. They are habituated with their own culture and tradition. They find themselves in dilemma as to which culture should they adhere to. The old they cannot forget and the new becomes difficult to acclimatize. They find themselves caught in trauma. They are torn between two cultures. They felt nostalgic, alien, oppressed, uprooted in the new land. They were 'Other' in the new land.

Colonialism marked a period when migration in large number took place by both colonizers and colonized. Colonizers forced their culture, tradition, religion, language upon the colonized. The colonized felt homeless in their homes. They tried to face the situation but were not successful. In addition, with no option left, tried to adapt to the situation. Colonialism was not only a political or social situation but it was a cultural issue among the colonized

people. Because the colonizers attacked their culture and religion, with which the colonised were attached. Colonizers exploited colonized in every aspect of life.

Postcolonialism means independence of colonised from the tyranny of colonizers. So it could be said that freedom to follow their own culture, tradition. Still, the colonised were not completely free from the culture of the Western. One cannot completely wipe out any culture if people of any place or nation followed it. The postcolonial literary theory carries along with its different approaches and theories. It deals with areas like diaspora, feminism, ethnic studies and many more. Writings were mostly connected with colonizers and written by the colonizers were given to read by the westerns. However, after colonization, the colonizers started sharing their own experiences. The sound that was mute for a long time now got its voice by the writers of the post-colonial literature. Postcolonial literature dealt with themes of nostalgia, rootlessness, alienation cultural identity and so on. Bhabha, Spivak and Said were the prominent theorists of postcolonial theory.

Postcolonialism gave voice to the colonised similarly; a movement called 'feminism' gave voice to the oppression of women in the male-dominated society. Towards the end of the nineteenth century, a movement by and for women started in the Western countries to fight for the emancipation of women from the patriarchal society. The long-time oppressed women demanded their rights. The right to education, to vote, to work, equal pay, right in property and many others were the demands of the feminists. The movement from the West then gradually spread to other countries also.

A new point of view of studies of women and her psyche was been introduced with the development of Sigmund Freud's psychoanalytical theory. A gender study of both men and women were studied. The psychoanalytical theory proved to be the most influential theory of human behaviour. It studied

conscious and unconscious elements in the mind. Psychoanalytic criticism helped in analysing the text and interpreting the text.

All the theories and movements briefly explained above helped in analysing and interpreting the selected text. In the present study, an attempt has been made to explore the immigrant consciousness of the characters in the selected novels. The novels were *Saffron Dreams*, *The Cry of the Dove*, *Desirable Daughters* and *My New American Life*. The selected novels provided ample examples to examine and analyse the traumatic experience of the protagonists through the triple lens of postcolonialism, feminism and psychoanalytical theories. The theories helped the researcher in exploring the traumatic experiences, its causes, features and its influence on the feminine psyche of the protagonists of the selected novels. Globalization, as mentioned above, brought about many changes in society but whatever kind of magical changes man has made the structure of the society and family remained almost the same. The patriarchal society was always there and still exists. The position of women in all ages and era has remained as a submissive, oppressed. The hierarchy of society kept women at the lower strata of society. Male dominance and the rules led down by society are responsible for the sufferings of women. The culture and religion of any society expect women to follow the rules imposed by men and his society. Their duties were confined only to household works, procreation and rearing children. They were not allowed to participate in any social, economic, political areas.

The development in feminism gave scope and literary strength to the women writers to present their views and thoughts. The women writers have tried to give voice to the 'long silence' of the women and their issues. Women were given preferences as the protagonists in the novels. In the beginning women, characters were presented only as a match to the male character. Afterwards, women were presented as the leading characters and their sufferings and pains. The writer presented their character not only as suffers but also the one who can resist the situations and society. They portrayed

women characters as rebellions against patriarchal society. Thus, we can see how the remarkable works are done by women writers in literature and other fields too. They have established their identities as women writers and opened an independent discipline for studies.

The women writers studied are –Shaila Abdullah (*Saffron Dreams*), Faqir Fadia (*The Cry of the Dove*), Bharati Mukherjee (*Desirable Daughters*) and Francine Prose (*My New American Life*). All four writers belong to different geographical backgrounds. Three of the four writers are immigrants and belongs to the Third World. They are Bharati Mukherjee from India, migrated to America, Shaila Abdullah from Pakistan, migrated to America and Faqir Fadia from Jordan, Arab settled in England. The fourth writer Francine Prose belongs to America and is a non-immigrant but writes immigrant fiction. The writers selected for the study are from the twenty-first century. Therefore, its selection gave the researcher a fresh outlook to interpret immigrant fiction. While analysing the texts the researcher got information about different cultures, traditions, religion, food habits, clothes, language, code of conducts etc.

The fictional writings of these women writers explore the inner and outer world of the women protagonists. They are the keen observers of the feminine psyche and human life in general. The researcher has observed that the writers, who have the first-hand experience of immigration, presented in depth the sufferings, pains, dilemmas of the protagonists. They have given a detailed description of the life of the protagonists against all contingencies as an immigrant. Mukherjee, Fadia, Abdullah being the writers of the third world have successfully drawn the difference between the life in their own land and that in the new land, as the protagonists of the novels are immigrants. The study of postcolonialism and feminism flashed the light on the concept of ‘third world’ and ‘third world literature’ in specific. In very simple words, the third world literature dealt with the writings by the post-colonial, countries with colonial past. It mostly referred to countries that have gained freedom from the

colonizers. The countries in the third world include Africa, Asia and Latin America. These countries were considered economically poor, with issues like poverty, diseases, limited resources, unemployment, illiteracy rate and many more problems. These countries now are called as developing countries; the name third world is less in use. The literature by third world writers included the experiences, exploitation, sufferings of colonised.

In the third wave of feminism, a phase came when feminist of the third world found some problem in the feminist movement. They argued that the struggles, sufferings of the third world women as compared to Western women are completely different. The Western, white women were also one of the colonizers. They were part of the exploitation of people of East and other colonised countries. They had to face problems both at the level of race and sex. These feminists challenged Western writers. Bell Hooks, Alice Walker, Audre Lorde were among the writers who argued that the condition of white is different from the women of other race, colour or class.

The three writers selected, belonged to the third world, faced and depicted the issues of racism, class, colour etc. They precisely presented the issues, dilemmas of the protagonist, both in the new and the old land. The characters Salma, Arissa, Tara witnessed the pressure of social, cultural, traditional of both societies. The writers were successful in exploring the trauma of the characters and their attempt to resist it and establish themselves as an independent being. They tried to balance between the two. It is difficult for someone to forget the past and completely accept the new culture of the present.

Francine Prose, the fourth writer, is not an immigrant. However, she has written immigrant fiction. She is an American novelist, writer of *My New American Life*. The character of her novel Lula belonged to Albania, East Europe. She has presented the life and sufferings of Lula, an Albanian, who want to settle in America. The researcher while studying this novel tried to find

out whether it is necessary for an immigrant writer to belong to that place about which she/he is writing. Prose belongs to America and her protagonist, from Albania, East Europe migrated to America. The researcher agreed with the view of C.L. James when he pointed out that: “literature to be about the nation, the writer must be located within the space of the home”. He further argued that: “they do not qualify as ‘great’ because they live abroad and write for a foreign audience” (James, 188). Prose has presented only the American part of Lula perfectly and her Albanian life through Lula’s stories and her communication with others. She undergoes sufferings and pains in the new land but she never felt nostalgic about her homeland. She does talk about her dead parents, her cousins, uncles and aunts. She discusses politics, the social life of Albania but she never missed her homeland. Rather she was keen on getting permanent visa of US. Right from the beginning of the novel, she was well acquainted with the lifestyle of the US. Her language is more sophisticated than her boss Mr Stanley and the immigrant lawyer, Settebello. She finds fault in their language. She has no issues regarding food habits, clothes .religion etc. of the new land. She carries everything very smoothly. She is nowhere seems to be an immigrant or facing the problems of immigrants as the other characters of the novels are presented. She does feel lonely, alienated. Her passion for American life is so intense that she is ready to do illegal acts (keeping gun of her cousins in Stanley’s house). At the end, when she has to leave her job and the luxuries of Mr Stanley’s house she is not too much disturbed, instead she carries her luggage to be ready for her next journey.

Francine Prose in an interview for *Book Passage* by Zack Ruskin accepted the fact that to know the lifestyle, culture, tradition etc. of that place she visited Albania for two weeks. After her visit to Albania, she continued with her novel. Through Lula, we come to know the position of women in Albania. However, we get more information about Lula and her life in America. Lula easily gets assimilated with life in America. She never felt new in a foreign land. She is more comfortable with the lifestyle. She encountered

many tragic incidents in her life one after the other but she is strong enough to cope up with that. She completely blends with the Americanisation. She establishes her own identity and emerges as a self-being.

The other three writers selected for the study are the reservoirs of experiences and understanding of female psychology. They are all immigrant writers and have explicitly portrayed their protagonist against the immigrant background. Abdullah, through Arissa, has eliminated the agony, endless suffering of Pakistani women. Arissa belonged to an educated, rich but disturbed family. Her mother has left the family and staying happily with her friend. Her married life with Faizan is contented. Shaila unveils the struggle and sufferings of a widow. She has lost her husband in the 9/11 incident. She gave birth to a baby who had multiple disorders as the baby was the last memory of her husband. Her determination to stand up again through all odds is very appreciating.

Study of *Saffron Dreams* has given the researcher an exposure to the world of Pakistani culture, tradition, religion. Abdullah has presented a panorama of Arissa's tragic life and her emergence as a strong, independent woman. Through a series of sufferings and pains, Arissa assimilated with the life of the new culture but never forgets her past. She does rebel against few traditions of her society but that became mandatory for her to do that. She at a moment decides to remove her veil. The veil, an important part of Pakistani women and culture. It is connected to her religion, her modesty. A woman without a veil is considered as immoral. Her mother-in-law insisted her not to do so but she had to take this decision. The reason behind this was the indiscrimination of the American's towards Muslims after the incident of 9/11.

Aftermath of 9/11 created a kind of terror among the American's about Muslims. Muslims had to witness humiliation from the local people. They looked at every Muslim with suspicion, as a terrorist. Many people shaved their beard, removed the scarf, changed their names. Women had to remove their

scarfs, burkas or veil and wear western clothes so they could hide their Muslim identity. Ania Loomba aptly uses the term 'Islamophobia' to present the situation of the community. Arissa herself witnessed the situation and decides to unveil herself. Her removing veil represents her step towards assimilating to the culture of America. She very courageously faced the issues and dilemmas of her life. With full devotion and dedication, she completed her husband's dream, his incomplete novel, shows her love for her husband. She emerged as a heroic, fearless undaunted woman, who is now ready to face the challenges of life. She has transformed her to suit the present scenario.

The analysis of *Desirable Daughters* by Bharati Mukherjee gave the researcher the immigrant sensibility. The characters dilemma to balance the cultures of both the land. As a third world writer, the memories of India occur repeatedly in the novel. Tara, the protagonist, an Indian migrated to Atherton, America. After marriage, she has come to America. She finds no problem with her daily routine but soon she realised that she is only a housekeeper and nanny to their kid. Her husband, Bish had no time to spend with her. He was a materialistic man, who just wanted to increase his money. At the same time, he was a typical husband, who wanted his wife to be perfect in her duties. He felt proud to tell his parents in India that how he has converted a rich, educated girl to a dutiful wife. He expects his son and wife to follow the rules he had led down for them. After ten years of married life Tara rebels, and seeks a divorce from Bish. She manages her life with her son Rabi and her boyfriend Andy. This was her first attempt to liberalise herself from the bondage of male dominance. She finds an escape from all her worries by having a relationship with Andy. She earns her income by working in a school, and not depending on her millionaire husband. She assimilates with the life of America. But she had to peep into her past as she comes to know about an illegitimate son of her sister. Though she has assimilated with the present life she was always reminded of her past, her motherland. She identifies herself with Tara, the tree bride, her ancestor. Tara Lata was married to a tree by her father and the

society to keep her virgin and safe in society. A girl without marriage has no reputation and respect in society. According to the belief, a girl gets 'nirvana' only when she is married and serves her husband.

Tara, the protagonist did exactly the opposite of it. She goes against the rules of Indian culture where divorce is a taboo and even having an extramarital affair is immoral. She even accepts the truth that her son Rabi is gay. She was disturbed to hear the fact but as in American culture its not a big issue. She moves ahead in her life. But her journey towards freedom never frees her from past memories. Somewhere she was restless, nostalgic about her homeland. She even at a stage felt to reconcile with her husband who saved her from the bomb blast. But she found it impossible and decides to go back to India, to her parents. And especially to the lanes and house of Tara Lata. She decides to start her career as a writer and she is confident that she will do it. And finally, the journey of her quest of identity comes to an end. She was torn between the hybrid cultures and decides to choose on, that is the culture of her homeland she emerged as an independent self, a transformation takes place in her life.

The Cry of the Dove is the anguish of Salma and her attempt to acclimatize with the new culture of Exeter, England The study of this novel efficiently explored the suffering and traumatic experiences of Salma in her own village and also in her various displacements. Salma, a young Bedouin girl has to leave her village because she has committed adultery. She is pregnant before marriage. It is a sin in the Muslim community or in fact in any community, to commit adultery. According to the rules of their society she would be punished for sin because she has brought dishonour to her family and village. The novel is her journey from Hima, Arab to Exeter, England. Her voyage from East To West. Through this journey, she confronts a number of problems. Displacement from one place to other leads to complete destruction of her identity. She moves ahead with her fractured identity. To escape the death punishment in the hands of her brother and people of her village she had

to keep on changing her name, her identity. She has lost everything in her life. She started her life without anybody's support. Though later she had her friends and then her tutor. She always finds herself stuck in the dilemma of her past and the present. She finds it difficult to come out of her past. On occasions, she tried to assimilate to the new culture by changing her lifestyle or food habits or sometimes having relationships with men.

Her journey taught her many new things. It improved her confidence in adjusting to the new world. But unfortunately, she was not able to come out of her past. The East proved more dominant than West. When everything was going smoothly she intensely felt worried about her daughter. She wanted to meet her at any cost. For that, she decides to leave her nine months child, Imran and even her husband John, who loved her a lot. The decision takes her back to Hima, her village only to hear that Layla, her daughter was killed by Salma's brother and finally ends with her own death in the hands of her brother, who from many years was waiting for this opportunity. Because it was his moral duty to wipe out sin and purify the village by the blood of Layla and Salma.

Thus, the study of these novels gave the researcher a deep insight into comprehending the cultures, traditions, religion, way of life etc. of the different countries. Male dominance is prevalent in every place whether it is East or West. The research also brings to the light the issues like the quest for identity, patriarchal authority and marginalization of women in the society and also at home, the discrimination between rules of conduct for men and women and the protest against the male dominance and the restrictions of the society. The sufferings and agonised life of the protagonists caused due to displacement and their fair attempts to face and challenge all odds. The emergence of their self into a transformed being, full of confidence and their identity.

The scope of the research may help to enhance the fields of 'gender studies', 'immigrant fiction' or 'psychoanalytical studies'. The social

significance of the research also draws attention to the minds of readers and the intelligentia to the situation of the traumatic life experienced by the women to take efforts to see the need for change. The fictional world is not just the collection of facts and information of circumstances in the homeland and new land. It at large level presents the traumatic experiences of the protagonists and their efforts to assimilate in the new world. the researcher also believes that the present work will serve as a pedagogic tool for any study related to immigrant fiction, postcolonial studies or feminine psyche.

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