Home stands as another example of the patriarchal structures. Women want to compete with men and prove themselves as superior beings. Manju Kapur shows how Nisha tries to establish herself as a successful business woman by creating Nisha creations. Sona wants Nisha to be a traditional woman practicing the culture and rituals of their family lineage. For her education is not must for a girl. Her status should be confined to the house as a good cook and a mother. Coming from such a background, Kapur shows how Nisha struggled with her life. Her love failure, her mangli status all made sensitive Nisha to search for her identity amidst the chaos in her life. She could derive from her tribulations that women would be happy in their independent status. She identified her talent in designing the dresses and became successful in the relevant field.

Woman started to explore herself in the new contexts and the term ‘New Woman’ awakened the woman to realize her place and position in her family and society. New woman fought for their independence and asserted their rights as equal to man. The feminist movement in England had its supporters. Ellen E.Jordan examines “The English feminists endowed the new women with her hostility to men, her questioning of marriage, her determination to escape from the restrictions of home life and her belief that education could make a woman capable of leading a financially self-sufficient, single and yet fulfilling life” (Ellen, 1983, 19).

Most of the Indians perceived it as a prestigious issue to get a job at abroad and settle on the alien lands. Some of them might face some problems on the new land but they are interested to settle in the land of opportunities. Manju Kapur novels are above and beyond. She has attracted many readers through her writings. She deals both with the feminism and patriarch families. Manju Kapur’s novel the Immigrant (2008) deals with the story of the shattered dream of a young girl married to a resident of Canada. As to Swapna Raghu Sanand viewed ‘The Indian bride in Canada is a phase where the butterfly begins to lose colour’.

The mushrooming multicultural societies are a result of the Diaspora that had its origin over 200 years ago and it has tremendously increased with the arrival of globalization. The 20th century witnessed a great emigration of the academic talents to US, England, Canada and Australia. The immigrants are always alienated facing a contesting culture either as a separate identity or as a racial group or to assimilate into the new trends. G.S. Sharat Chandra expression seems to be relevant on his views on
alienation. He says he has moved from an old world to new world and the gap was unfulfilled. In the new world, they care only for themselves. All the reminiscences are withered and had to bloom fresh again in the new world.

Diaspora can be defined as dispersion of people, language or culture that was concentrated in one place; it examines the disorder as well as struggle between generations and cultural identity. The Immigrant characters strive for their identity as Indian Diasporas in Canada. Kapur, as a modern writer deals with the two issues of immigrants and Diaspora. The Diaspora tunes start when the couple starts their life in Canada. The moment they fly far from their homeland they become the victims of perception as they are introduced to new values, language, culture, people, life style, environment, attitudes, food and time.

The present novel and the fourth novel of my research the Immigrant (2008) presents a different shade of a woman. She sets the story at Halifax, a place where she had done her M.A. All her protagonists in the other three novels are different from the protagonist in her fourth novel. All were struggling for self-identity amidst a good family background. Nina in the Immigrant is different from her other protagonists. Nina is brought up by her mother, who could not give her any confidence either economically or socially. Nina’s father who had hoped for a bright future died leaving his wife and daughter at cross roads. His parents did not take care of the mother or the daughter. So they had to strive hard for their survival.

The novel opens with Nina’s unmarried status always reminded by her friends and colleagues. In India a girl should get married at the right age otherwise the society feels more burdensome than her own parents. It’s quite difficult for parents to get a good husband to their daughters as money is the vital element involved in it. For Nina’s mother naturally it was not easy to search for a son-in-law. So Nina had remained unmarried till she was thirty. And in fact Nina wasn’t prepared to have a boring marriage, may be her edification didn’t allow her to do so. Nina’s world was surrounded only by females. The only male acquaintance she had was with one of the Arts Faculty member, Rahul who reminded her father. Unfortunately the relation ended destroying her feminine sensitivity and she chose loneliness for the sin, she had committed. Ms Batra, her mother was always high of her daughter not knowing the dark corner in her daughter’s life. On her thirtieth birthday her mother forced her to accompany her to an astrologer, hoping a change in the daughter’s life. Though Nina
didn’t believe in astrology, the astrologer turned her fate by answering the prayers of her mother and making Nina a bride.

None can compete to God in their writing. God creates characters brings them from various nook and corners to unite them. A writer’s talent is also equal in creation. Kapur could set a match for Nina from Delhi to Ananda in Halifax. Ananda was a dentist in Dehradun, born to middle class parents. Alka, his sister could only complete her BA at Miranda house but was blessed with a husband from IAS, UP cadre, educated from Doon School and also a buddy of Sanjay Gandhi. Ananda’s parents had spent hours on their son’s education making sure he will win over the entrance exam. Though Ananda could win scholarships all over the years, he failed to get an admission in the medical college and had to opt for dental sciences, hoping he would succeed like his maternal uncle in Canada.

Ananda’s mind was filled with the religious practices from his childhood. As he was a Brahmin, the practices were strict. His parents warned him against the anti-religious practices. He promised them that he would follow the rituals and traditions, before he left to Lucknow to study medicine. But after staying with his modern roommates, he slowly adapted himself from smoking to drinking. Perhaps in India, parents give much importance to studies rather than their behaviour. The scenario in southern states is more pitiful. Every parent wants his son or daughter to be a doctor or an engineer, irrespective of their talents or interests. Here the subject of moral values becomes tarnished before the degrees they are attaining. Parents dare not to interfere into the private chambers of their children’s heart. So Ananda was not much defended by his parents and settled as a dentist in his home town.

The parents were very happy to see their daughter and son well settled. Ananda, as an affectionate son didn’t want to leave his parents and move towards west. His only aim was to be a good and loyal son to his parents and serve them throughout his life. ‘Man proposes, God disposes’ is a true statement in the case of Ananda’s life. Ananda’s parents wanted to relieve themselves from their duties after searching a suitable bride to bloom their son’s life; but God permanently relieved them from their duties in the form of an accident. It was really a shocking incident for Ananda, as his only dreams were his parents.

Ananda had known nothing as he was busy all the years with his studies and practicing as a medical practitioner. He was guided by his parents and now all of a
sudden he had become unaccompanied. Even his sister, Alka was small to handle the situation. Like a normal Indian woman, she wanted her brother to marry and settle so that her duty will be completed. But the shock had a great influence on Ananda’s mind and he accepted his uncle’s proposal and set towards west to change his fate. Parents are the real strength of the children. Who can a child trust other than his parents? So Ananda had none left over in his life other than reminiscences of his parents. He didn’t even have elders to guide him, so he left the country which once he decided he shouldn’t leave. He thought his country gave him whatever he wanted and in turn it was his duty to give it back.

Ultimately he had to travel to west to escape from the grievances of his fate. His milk and water situation made him to be calm, when his sister pleaded him to stay back. Alka too was shocked with the sudden demise of her parents. The only one left to her was her brother. Would it be possible for her to see him again if he moves too far? Ananda’s only ambition was to earn money that is sufficient to look after his parents. His parents who had given him a good education, their savings for starting his clinic could never enjoy the fruit of their son. He demanded his parents to use the car, who were hesitant to use it. He assures them he was economically sound and can look after them. The initial priority is his parents. His marriage concern would be second. Who will have such a son now-a-days? But the parents did not want to burden their son. They wanted his happiness. But Ananda made all the necessary arrangements for their comfort.

Their middle class minds didn’t allow them to use the car. The calculation of finance and status dropped them from using the car as well as their life entirely. The orphan set towards west hoping for a bright future. But he was shocked to see the independent status of the people in Halifax. As he was bright he could succeed in academics but took time to inject himself to Canadian culture. His uncle and Gary’s support made him to settle well in the West, but seven years of his precious time was consumed in the process. Already a dentist, who was having his own practice in India had to start his career as a student, had to attain an independent status of a citizen. He was isolated in India as well as in Canada. May be the shock didn’t allow him to think of marriage or have an intimate relation with girls.

Ananda couldn’t satisfy Sue and he couldn’t even think of the matter seriously as his mind was preoccupied with the distress created by the death of his parents.
Neither his aunt Nancy nor his cousins, Lara and Lenny were close to him. His horrible situation in the West was touchingly drafted by Kapur. It would be difficult for anyone to adjust in a new place. Ananda had gone to a new place and joined with the people to whom he was not much acquainted with. The writer does not give any clues that he was having an intimate relation with his uncle. So naturally he was not at ease in the beginning. In India, the attention of parents on a grown-up son makes him dependent, where as in the west it makes them self-reliant.

Ananda took loan from his uncle; spend every Canadian note very carefully with an intention of repaying it. As his uncle often remarked “If God shuts the door, he opens a window” (25). Ananda’s doors were shut down completely in India by the death of his parents and the windows were opened in Canada by his uncle’s mercy. Unfortunately boys cannot express their feelings or agonies to their kith and kin as girls do. Ananda had succeeded in the field of education but could not receive the love, which his parents had ushered on him. So his seven years stay in Canada made him a true Canadian in habits rather than in his attitude. May be that was the reason he came to India to have a look at the girl that his sister suggested. Luck takes chance to decide the destiny of characters. Nina, who lost her father and had none of her own except her mother and Ananda, who had none accept his sister in a distant land were thus connected.

Nina had her own apprehensions when the proposal has come from Alka without expecting any dowry from the bride’s side. Alka was satisfied with the match. She had envisaged that Nina’s future would be the best in the West. Nina had her own thoughts about the boy. She had the general uncertainties that a girl generally has about a NRI boy. Nina’s mother was happy that her daughter would be free from all sorts of troubles and would also have a life which she actually deserves to have. The letters flowed between Nina and Ananda making both of them to understand well about them before they met. Nina waited anxiously for Ananda’s arrival and he came to Delhi in the month of December. He followed Nina and threw the ball in her court. “Ms Batra had spent many years fearing Zenobia’s influence on her daughter. Despite her parent’s efforts to ensure a respectable second marriage, she remained alone in her barsati, thinking independence worth the plain of loneliness” (77).

Nina consulted her friend Zenobia and with the assurance of her mother that if something went wrong she could run off from him made her agree to the proposal.
They were married a year after with the hearty blessings of their near and dear in India. Nina was worried to leave her mother alone, as she had to leave her and fly ten thousand miles away from her. Nina was the only one left over to her after her husband’s death and if that daughter is send away in the name of marriage, she knows it is hard for her. Indian mothers adjust to anything if their daughters get married and it was quite natural for Nina’s mother because her burdens were relieved after getting her daughter married to Ananda.

Ananda, a completely distrusted man of destiny and Nina a puppet in the hands of the future were united under a tie. According to parents, marriage makes everything. If a daughter is married to a NRI, she is lucky and well settled. The girl also enters her marital life thinking high about her future. Sometimes things go on smoothly. But certain things cannot be anticipated and ultimately the conflicts elevate their family bondages. Nina's apprehensions have become true after her immigration. Her troubles as an indication started right from her move to Halifax. She was caged by the airport authorities and was not treated well. She enters the fortunate land with dreams and aspirations. She never heard complaining about any humiliations the immigrants have come across in the new country. Though she came from a respectable profession, she was not spared. The rules are rigid.

Ananda had taken her humiliation in a lighter way, and Nina felt such ignominy was not to Europeans or Americans but only to third world Indians. She tried hard to get out from jetlag. She was happy in the beginning trying to know about Halifax, but slowly she missed her home. She didn't have her mother or Zenobia to share her feelings. As she was a voracious reader she tried to involve herself in reading books. But how long can she pass her time? Nina was busy as a teacher in Delhi, but had nothing to do in Halifax. Ananda did all his best to make her happy. She was happy at the thought of her choice. She was happy that she could make a good choice. Years of her waiting for a suitable man have been fulfilled.

Adjusting away from home is not an easy task. As there will be no option other than adjusting themselves in the new world, the immigrants tend to adjust to the new surroundings making comfortable, but these immigrants are always in two minds. “Outwardly they adjust well. Educated and English speaking, they allow misleading assumptions about a heart that is divided” (120). Who do they have to share their concerns? Nina was now craving for someone as Ananda was always busy in his
clinic. All the monotonous household work is carried by her listening to the music or radio. To divert her mind she did some shopping and learned some Canadian dishes. They have everything to share in the west. It is not the wife who should do every household work. When Nina has cooked Ananda does the cleaning. He says it is not necessary to thank for such matters as it was quite normal there. There is no need of thanking each other. Work should be shared like everything else in life.

Nina expected warm welcome from Dr. Sharma’s family. She was rather disappointed to hear Nancy’s complaints about Andy being dependent on them for a long time. Despite crossing many oceans she could see Alka in Nancy. Though they weren’t Indians, she was happy with the Gary’s family. In spite of her occupied work with Melissa and John, Sue promised her to take for shopping. Though Nancy and Sue were foreigners there was much difference in their attitudes. When Nina was anxious to see the place where Ananda stayed in their house, Nancy shows the place and pours out her dislike for Ananda. People in western countries would never depend on anyone. They look for independent settlement. So Ananda was indifferent to them.

There is certainly a difference in the brought up of children in India and in the West. Lara and Lenny were born and brought up in a culture, where self-dependence is a common thing. Quite contrary to it, Ananda was brought up in a situation, where children have to depend and listen to their parents even after their marriage. In India they feel it’s a kind of respect given to the elders. Ananda moved to Halifax in a heart-broken condition of where both his parents set for a journey that they would never return again. In a wretched state he moved to Halifax, hoping to search for his parents in his uncle. As he said surely, Dr. Sharma did his best to make Ananda settle on the new land.

He shows his gratitude when Nina was curious to know about his stay as a paying guest. Though Dr. Sharma was prudent, he was careful with the family sentiments. He invited Ananda, made all necessary arrangements for his stay and education. Ananda was also wise enough to understand his uncle. He never forgets his uncle’s duty mindedness. Kids accomplished discipline in public places in western countries is also different from the way kids are pampered in India. Nina was dumbfounded to see Sue appeasing Melissa when she wanted candy. “Now Melly – if you don’t say another word about candy, I’ll give you some caramel corn at the fair.
But otherwise not even that” (155). Nina was startled to see the effectual discipline in the developed country, when Melly shut her mouth up.

Sue was the first woman, who could identify Ananda’s sexual inadequacies in him. She was rather surprised to see Nina happy. She thought maybe it was too early for Nina to identify her husband’s sexual paltriness. She feels sorry for Nina as she heard in India arranged marriages are successful and the expectations between partners are less and they try to adjust without revealing the inadequacies of others. Probably that was the reason for Ananda to pick a girl from India, that to an arranged alliance. Out of pity she wanted to help Nina in all the ways she could. She genuinely expresses her inward feelings. Has Ananda overcome his problem or was his wife not able to make out this? Of course if he has come out of it they would be great partners. Her doubts were answered in an indirect way as Nina wanted to become a mother, she approaches Sue and she introduces her to La Leche League, an association of nursing mothers.

People are happy when they live in concrete jungles but not when they need to live in a real jungle. The idea itself makes them sick. Though Nina was not having any relatives in India, she had her job, colleagues, mother, Zenobia, her landlord and other people on the street to view and enjoy. She was busy with her job, sharing her thoughts and listening to her mother, Zenobia and the vendors in the street. All of a sudden her life in Halifax has become cut-off from her world. She had none here, Ananda was busy with his hospital duties, Sue with her kids and Dr.Sharma’s were not closely connected to her. It made her life miserable. How long can she pass on her time reading books, watching television or listening to radio?

She feels if she has a child of her own she can have someone of her own and even her mother can visit them. She craves to be a mother and suggests her husband they would meet a doctor for knowing the problems associated with infertility. Rather than having children, Ananda wanted to settle though he was fond of children and was also a god-father of Melissa. As he was also aware of his problem he didn’t agree to her proposal. Nina took an appointment after a cold war between them but ultimately found that it was necessary for him to attend the medical sessions. He artfully escapes from the situation by saying insurance would not cover the entire costs.

Nina could clearly identify that the materialistic relation between them was good enough but coming to sexual contact, she confided that it was not a pleasant
affair. She pours out her agonized feelings rather at the drop of a hat, “I love you, but when it is over so quickly I get frustrated. May be this is why I have not conceived. Dr Abbot did ask whether we enjoyed a normal sex life and I didn’t know what to say. When we go together, we can discuss it in greater detail” (180). Manju Kapur shows the pathetic feelings of a secluded woman on an alien land in a distressing way. Except for this problem, Ananda was good. He cared for her, took her for outing, helped her in household work and was always trying to make her happy. He couldn’t understand one thing why was she feeling lonely? Even in India she had none other than her mother and her friend Zenobia. She didn’t have any relations, who were close to her. One thing is certain it is her homeland, where she was used to for many years.

Ananda had understood that it was time for him to address his problems. As a doctor he felt humiliated to pose his problems to other doctors. Now the time was ripe and so he set towards California to Masters and Johnson, specialists in sexual therapy. He lied to Nina that he was attending a medical conference. Feeling bored to stay alone, Nina wants to visit new places. She urged him to take her along with him. He met Dr Hansen in San Francisco and continued his treatment with a surrogate. He returned successfully after two weeks of treatment and three thousand dollars spend on the treatment.

Of course, Ananda intentionally didn’t want to prevaricate to Nina, but may be his male domination didn’t allow him to do so. He feels hurt, when Nina questions about the surrogate. Sometimes it is very difficult to understand the inner feelings. Ananda understood that he could not satisfy his wife in sexual matters. So he thought she would feel happy if he could overcome the problem. He left on his own for the treatment and when Nina knew about the surrogate, she could not digest it and he accuses her. She was the one who creates problems and when he finds a solution she again creates a problem from it. Ananda was quite intelligent to tackle the situation peacefully as he said; ‘It’s because of you I went for therapy’ (209).

It is well aware that there will be no last straw in human life. Ananda cleverly diverted the matter whenever she started pestering him about children. He wanted her to start with a job, may be a small one will also be better in the beginning. Nina was blessed with a job in the library. Her intelligence in acquiring the job is really admirable. She said to the head of the library, “I come almost every day; this is my home away from home. I used to teach literature in India, now I am getting to know
Canadian authors. I am working through the stacks, and I would love to unite my knowledge of books with more practical experience” (203). What more will anyone expect from the candidate. Nina was given the job wiping out all the graduate applicants.

The second phase of Nina’s life started in the library. Beth, who was doing Masters in Library Science, started co-counselling. It’s a new form of therapy. Naturally when the problems are due to men, women wouldn’t like to prefer men as counsellors or therapists. This made Beth to think of feminist movement. Nina was curious to be a part of the group but Ananda didn’t find any meaning in the movement. He was damned by the bra feminist movement. Actually he didn’t want Nina to be independent. He knows internally such movements easily transform the minds of women. He knew that Nina was rather stubborn, so he wanted her to choose only the best things she could learn from the West. Nina, a babe in the woods confirmed by saying, “I need to find my feet in this country. I can’t walk on yours” (213).

Nina was startled to hear the problems of various women present on the Thursday meeting. They need not even go into personal matters, if it is going to harm them. While the other women had problems like sexual harassment, excessive burden of house work, a father molesting his own daughter, Nina shared about Ananda’s trip to California hiding the fact from her. Women want themselves to be exposed in such instances. But as Nina was brought up in India, she feels sorry that she had degraded the reputation of her husband. Nina’s typical Indian attitude makes her to feel sorry, when she faces Ananda at home. “Looking at him she felt guilty. Hopefully, he would never know how she had betrayed him” (216). Nina couldn’t stop herself from crying when they finally had the co-counselling sessions. Nina’s partner Gayatri couldn’t even stop her as they were not to intrude into the matter. Even Gayatri had tears rolled down her cheeks but not as Nina.

Nina’s frustration had crossed the limits. Though she was amicable and docile, she could not tolerate a few things on the strange land. She has none to open up her mayhems. Ananda was a good husband but he had his own limitations. He couldn’t tell the truth to her as he left to California for his sex therapy. If he had told her she would be happy to involve in the treatment. As he had his own apprehensions he didn’t reveal it to Nina. Her painful words clearly reveal the storm arising in her heart.
She left everything for him. Here she was alienated. It’s not so easy to change mindsets as the immigrants shift to the western dressing styles.

Gayatri’s problem was simple when compared to Nina. Gayatri wanted to be independent. Nina has many stumbling blocks to be independent. She was totally confused with the new changes in her life. She had nothing to do expect performing the duties as a wife. The members of the co-counselling club tried to console her. In India her duty was only to teach and enjoy with her mother and friend. Nina was in an ambiguous position. She was new to everything. She was not sure about what she could do and what she couldn’t do. May be their assumptions were correct. A working woman who was used only to her house and a few acquaintances has to now search for a new life.

It was really amazing for the members of the counselling session to hear Nina’s uncontrollable sorrow as she boldly shared the secret of her husband in the first session. May be Nina couldn’t think deep about the problem as she was not so serious about the counselling for the first time. But after two, three sessions of listening to the traumas of the members her sensitiveness landed her to an uncontrollable situation. She was straight forward when she discussed arranged marriage systems with Beth. As Beth considers it a strange thing to live with a strange person, Nina touchingly put forwards clearly, “In traditional societies things work differently. And if you are pretty sure you are going to get married, no matter what, the compulsion to attract male attention is not there……India doesn’t have a large divorce rate” (220). Was this the reason for Nina to forgive Ananda in spite of his inadequacies? May be she always feels the adjustment mentality between the wife and husband makes them to lead a contented life.

The counselling sessions made Nina to realize her identity in the new land. Her thoughts of being a mother were less concentrated. Ananda feels bad when she was not interested in his sperm test. Nina was quite intelligent to recognize a healthy sperm test was not sufficient because by this time she could have become a mother. Nina wants to search for her own identity and she applies for the Library course. Her intellectual charm fetches her seat in the Library Science course. Nina’s second innings as a student in Halifax make her busy far from her agonies. As Ananda knew the hardships of student life in the western countries, he helped Nina by dropping her at the university. He appreciated her talent and was also behind her, helping her to
succeed as a student. They enjoyed their educational tours. Though Nina found strange in the system of education between the east and the west, she could easily cope with academics as it was the most enjoyable practical way of learning. Nina was amazed to see the collection management in the National Library.

Nina was busy with her Library science and at the same time she met Anton with whom she developed friendship and later an intimate relation. The western impact had rightly settled in her mind. Nina’s first trip to India after her one year course was something special for her. She could see her mother after a long time. Nina had a good time with Alka’s family. She felt uneasy to meet Zenobia, as she was very near to her. After meeting her she revealed her clandestine affair with Anton. At the same time Ananda started to have an affair with Mandy, his office girl. As his treatment was successful, he was happy to have a relation with her. He felt guilty sometimes but Mandy didn’t allow him to drop off. She was such an arrogant woman that when she teased Ananda that his wife would also find a lover in her educational tour Ananda said, “My wife is not like that” (249). The term ‘my wife’ has created a storm in her that Ananda had to make several promises to cool her.

Ananda and Nina both weren’t loyal to one another. Nina had completely come out of the life of Anton, but poor Ananda was deeply buried. Nina moved to India for the second time as her mother died and on her return the cat was revealed out of the bag. Ananda couldn’t take his friends advice into account. He told Gary about his affair with Mandy and Gary in spite of his western brought up gave him a good suggestion. Once a man or woman gets married, they cannot go according to their wish, especially in the matters where both the couple is involved. Your wife has crossed miles to live with him. It is not necessary that one should follow his own consciousness. They have to live according to their standard respecting their family. Otherwise they have to pay a high penalty. Is Ananda in a position to listen to such a good advice?

No, one way his problem didn’t encourage him to have warm relations with western women. Secondly his treatment gave him confidence that he was capable of anything. Nina was snowed under her own work. And moreover Ananda was not intelligent enough to handle such matters that he was always fooled near Nina and Mandy. Nina had already smelled the rat but did not want to spill the beans. He was easily caught by Mandy, when he tried to weave a story about Nina’s trip to India that
she left warning him knowing about his affair. She said, “I think you’re a coward, using your wife as an excuse. May be she came to Canada because of you, but she’s studying for a library degree, she’s going to work here. How does it matter what some family in India thinks?” (281). Yes, it is true. He didn’t even observe the weak points in his narration.

The marriage broke up. Nina was ready to run a tight ship on the new land. The lives of Indians are drastically modified by adapting the western culture. There is a reason for Nina to leave Ananda in the dust. She had left her mother, lost her mother, friends and career. But was she faithful to Ananda? Then how did she think of an affair with Anton? She internally feels it is not at all her fault. She has the right to live according to her choice. It is best to satisfy her inner turmoil, otherwise she may be consumed. As far as her husband is concerned, he was not fair on her part regarding the treatment. So there is no argument on disloyalty. Even Ananda had forgotten the imbibed values and craved for a different taste.

Ananda or Nina have missed the basic point that east or west the pillars of marriage system can withstand only with powerful relation, with a mutual understanding between the partners. Is it sufficient if a husband provides the basic amenities to his wife? Ananda was totally mistaken with this notion. He married a girl from India, gave her a comfortable life, made her to continue her studies and helped her in all the ways he could. His parents were an ideal couple; they led a peaceful life as their relation was based on strong motives of human values and affections. How could Ananda forget it?

Ananda and Nina had many similarities. Both were vegetarians but changed to non vegetarians. Both had pre-marital relation. Ananda’s philosophy of be a Roman when you are in Rome is good but not at the cost of degrading our own values. He wants his wife to be a Canadian, he feels himself a Canadian. How could he forget the roots that India had sprouted in him? Is it wrong if we are recognized as Indians? Where ever we are, we have to adopt the culture of that country by following their roots. People move to west aiming for better future. Many Indians are becoming successful as they move heaven and earth to achieve their targets. In due course they are recognized. It’s not so easy to adjust in new surroundings. Eventually the chaos in getting used to new conventions is making them crazy. Immigrants are in a dilemma to choose between two diversified nations. Finally they have to choose the part which
has given them life. Can a tree sustain if the roots are hauled? The tree has to either suffer or end its life. The basic things in life should be given the most priority.

Of course, in her life, this is not the first time that she comes out of a loveless bondage. She was deceived three times. First time it was in India and the next two were in Canada. As Frederick Speaks man feels destiny is determined by decisions, Nina wants her destiny to be shaped by herself with her own carving. With an intolerable mind but firm attitude she flies to the University of Brunswick for an interview, hoping for a new future. Kapur summarizes it perfectly with reference to Nina’s life. Life is a dream to everyone. When she wants a passionate life, she is laying the path for her partner to choose his own life. The perception of eye and analysing things from two different views could be entirely different. Was he not used to different attitudes in two different places? If she is typical to him, he is eccentric to her.

The novel can be dealt as two segments. The first part may be her life in India before her marriage. Luckily she meets Ananda, who also had a distressful life. He rightly feels when Nina says her mother departed from the world when she was young, “His parents could have been called young too” (324). Loss of parents was also a disturbance for both them. When they were in India, both of them imbibed their own tradition respecting their parents. Once they flew to Canada slowly they became Canadians rather than Indians. It was easy for Ananda Sharma to adopt Canadian culture as he didn’t have any parents to answer. Nina struggled till her mother was alive. She left Ananda only after her mother’s death.

The conflict between the physical and mental states was clearly seen in both Ananda and Nina. Ananda’s sexual dysfunction has become the main problem for Nina’s psychological grief. May be if alone it was the problem she could have adjusted as she was a simple wife. May be she could have forgiven her husband for his sexual problem. A part from it he had given her a life of which she would not have any complaints. Her loneliness made her to think more about his problem that couldn’t make her a mother. It was also the age for her to think about children as she was already in thirties.

Mahnaz Afkhami in Women in Exile makes the point: “Along with the loss of their culture and home comes the loss of the traditional patriarchal structures that limited their lives in their own land. Exile in its disruptiveness resembles a rebirth for
the woman. The pain of breaking out of a cultural cocoon brings with it the possibility of an expanded universe and a freer, more independent self” (Afkhami, Mahnaz, 1994, 45). Ananda sends her alone to India for her mother’s cremation. Why did Ananda do so? Was he not aware of the trauma of his parent’s death? Was he more over filled in enjoyment with Mandy?

Nina and Ananda committed the same mistake. Ananda had to pay for his penance. Luckily Nina’s was dug into the earth. One way here Ananda had to be pitied more than Nina. He did everything for his wife to be independent in the new country. Though he calculated spending money, he paid wholeheartedly for his wife’s field tours and he also joined her in the weekends. He felt sorry as she was lonely. He wanted to hire an apartment near to Gary’s house. When Nina was fond of silver in his uncle’s house or she was fascinated by Gayatri’s house, he positively made up his mind and assured her that they would one day succeed in life and fulfil their wishes. He never suspected Nina so he proudly says to Mandy; his wife is traditional in deeds and thoughts. Nina couldn’t digest Ananda’s affair with Mandy. It is true but what about Nina herself? What should Ananda do if he finds her relation with Anton? If he leaves her, she would be back to square one. Now she had an interview and almost a job was ready for her, so she could leave Ananda.

Nina knows from the Indian tradition, how a marriage is bonded. She understood how her mother was happy with her father. The secret between their intimacies was transparent that they had respect for their relation. She feels her mother’s ideologies behind the marriage system were true. Her mother always said to her, “Things take time. In the end patience and love can achieve their own rewards. A woman’s duty is to understand this” (130). Yes, it’s true. Nina who thought Ananda was boasting himself as a Canadian always, also turned to be a Canadian after her furtive affair with Anton. She never touched meat and Ananda always cooked for her dal but suddenly she started eating non-vegetarian food. She also completely changed herself from Indian attires to Canadian attires. Time has brought about many changes in Nina’s life making her a Canadian. She started her career as a helper in Library, joined the library course, developed intimate relations with Anton, and shifted to western dresses and at last left her husband accusing him for having illicit affairs.

Ananda never hurts her. Though she accuses him for his sexual disability and goes to the doctor alone, he tries to adjust. He sacrifices a large amount of money and
time and undergoes a treatment. He doesn’t like her to involve in Beth’s group as a part of co-counselling, but Nina turns a deaf ear and gives much importance to them than to share her tribulations to her husband. Ananda couldn’t make out why she relied on the group rather than maintaining amiable relations with him. Many a time husbands fail to understand their wives. They feel they have given them a comfortable life. What else do they need? Even if they have something to worry, they have their husbands to solve it.

Nina doesn’t seem to have a rigid opinion about her career in the west. She feels uneasy to be a teacher as she had thought to graduate level students. When she decides to choose Library Science and Ananda expresses his doubt about the new subject she was choosing she says she can always switch to the other if she doesn’t like it. Ananda becomes dumb at her words.“The gay assumption stuck him as frivolous. Thoughtlessly she would spend time, money and effort, as well as take up valuable space in professional course. Though the West was about choice, those choices claimed responsible appraisal. Life is not a game. If you are so unsure, why go through all the trouble?” (232).

How could a sensitive woman like Nina convince herself when she was inclined to Anton’s words? When Nina had her own apprehensions that she is already married, Anton says he too was married. The spirit of the marriage does not issue a license that directs us to confine to one person. One has to enjoy life, how can we do it, when we draw a line of control or confine to one place. Anything in this world does not belong to one person.

If the same principle was applied by Ananda, will Nina be able to digest it? Nina, who was an intelligent woman by nature couldn’t take necessary steps to implement the traditional formula in her family life. Her mother was always back of her to make her realize the importance of family. She says to respect her husband and take care of him. Nina puts forward the western methods “Ma, don’t be so old-fashioned. He gets his own breakfast like every person in the West. He eats alone? Only during the week. I also eat alone, by the way. He married for companionship” (284).

Kapur is highly appreciable for giving a good end to the story. The meaning of gratitude was entirely different in the views of Ananda and Nina. They both blame one another after Nina had decided to leave him and start a new life. Manju Kapur
had artistically weaved the dialogues between them. “You are a drifter. One needs some purpose in life. One needs to give back. You are always taking. To whom should I give back? You? Canada? He replied with dignity, “I am not talking about myself. But yes, this country has offered you a lot. Did you get a full scholarship or not? Do you think such a thing is possible in India, or even in the US? “I am sorry, Ananda, I can’t be as grateful as you want me to be. Consider it a character defect” (328).

Nina is paying back to Canada, as she is sure she could succeed in New Brunswick interview. Once she gets a job she can offer her valuable services to the country which had given her the education. Ananda was stunned to listen that she was living in a real world. It’s the duty of everyone to respect their own traditions and cultures. One cannot say their culture is better than other. What is important in relations is humanity and understanding. As Ananda said it is true that Nina had free education in a place like Halifax, where a high quality education is provided. Halifax rewarded Nina for her brilliance. There exist good relations between people only when they can digest the surroundings they are living in. Sue and Gary, Dr. Sharma and Nancy had a successful married life as they could understand what is needed to lead a married life other than the things destroying their harmony and peace.

Immigrants flew hoping a bright future. In terms of money they are crossing boundaries as they are used to sacrifice their families and work hard. But what happens when coming to maintain human relations? Are they not having the same spirit in maintaining them? Where are they failing? It’s time for every couple to think of this issue carefully as the divorce rates are increasing. One cannot point out the merits or demerits in the culture. What is good should be swallowed and bad should be drained off. There are many points to be considered.

Indians, who are well adjusted to western climate, are not able to adjust to Indian climate. Nina, who lived in India for thirty years, got heat stroke. She says to her mother, “Ma, living here is hell. I am going to send you money for an air conditioner” (286). Is it hell living in India or living in a cold country made her difficult to digest the heat? Once she is used to the cold temperature, it became problematic for her to survive the hot temperatures. As they are used to live on the same land from the time of their birth, it becomes difficult for them to adjust on an unfamiliar land. It takes some time for them to get used to the new surroundings. In
the mean time they develop all kinds of miseries making their life miserable. Nina, who felt it was difficult to live in hotter India also complained about living in the western country.

The other problem which trembles immigrants is the racial discrimination. Even when the world is said to be globalised, especially Indians are not treated at par with the other nations comparing with ethnicity. As Nina was dressed in Indian fashion, the authorities at the airport suspected her. She rightly questions Ananda in her frustration after he comes to pick her up and says it was a rare thing. She was worried about the racial discrimination. Though her immigration was legal, she was stopped by the authorities. She fails to understand, is it because she comes from a third world? Or would it be the same for an American or a European? As John Mcleod mentions in his *Beginning Postcolonialism* about the people who cross boundaries to enter into a strange place, they will naturally be subjected to suppression and bias “Too often Diaspora peoples have been ghettoized and excluded from feeling they belong to ‘new country’ and suffered their cultural practices to be mocked and discriminated against” (McLeod, John, 2000, 208).

As other Immigrant men, Ananda also aimed for a traditional bride. The reason is quite obvious. They want a girl from their country as it would be easy for them, as she could understand them well because she comes from the same traditional roots. At the same time, these people are fond of the freedom and wealth in the other country, which is rather difficult in their country. Ananda’s loneliness made him to wait patiently for Nina’s reply. When his sister Alka points out the girl wouldn’t get a boy like him, his fascination towards Nina, makes him to defend “Let it be. The girl has a right to ask for time. She is giving more than I am; it’s not surprising that she should be cautious. I would feel the same in her place” (76). Well, who can think in such a way? Though his sister thought he was under the magic spell of the girl, he wanted Nina to agree to the proposal on her own as she was the person going to share the life with him. He didn’t even rush for the marriage, in spite of his growing age. He was matured enough to think marriages should be made on mutual understanding, not by force.

Ananda was in one way not to be blamed much. The minute he understood his wife’s feeling about his premature ejaculation, he left for treatment. He stayed almost for continuous six years not returning to his homeland as he tried to save each penny
to recover from debts. But at the same time he gave importance to Nina’s priorities. She should see her mother, so he sent her for two months, though internally his feeling was to be with Mandy or as he said to Nina two tickets to India were really a burden to him. So he says as an excuse “I have to catch up with things here. Besides, two tickets to India is more than I can afford” (281). Nina could enjoy the Indian trip as it was the last time she could spend with her mother. So with Canadian currency and her husband’s dutiful affection she could drag her mother to Mussoorie. Poor Shanti had none in her life except this daughter and now she is able to explore a hill station. Nina felt happy at her mother being in the pink. “Ms Batra looked positively healthy. Really, if she came to Halifax, she could be in such an environment all the time, thought Nina. It did not seem right that a life of privation should never end” (287).

As Ananda cared about Nina and her mother, Alka’s family was equally sharing the problems of Ms Batra. Ramesh used his influence to get an immediate phone connection for Nina’s mother. Though Alka was younger to Nina and Anand, she could think of her brother’s future and searched for a suitable match. Maybe it was because of her Nina could move to Halifax. Nina was warmly welcomed by Alka’s family, when she stayed in India. She expresses her sorry for Nina as there was no one to look after or care for them in Halifax. “It is hard,’ agreed Alka, ‘to be without family. I know Uncle is busy, and Aunty doesn’t understand our ways” (285). Alka and Ramesh were the people, who helped her at her mother’s last journey. Nina was equally good to them asking them to visit and send Ishan and Ila for their higher studies. Alka was ambitious, which made Nina to feel scared of her. But without revealing the fact she maintains good relations with her in-laws. Though it is not the right way to think Alka considers that her children would be more honoured, if her brother cannot have his own.

Alka was happy in India as she had accepted the Indian marriage system and felt women’s happiness lies in marriage. She had no complaints about Ramesh .She hopes the same for Ila, her daughter. Though she was interested to go abroad, she doesn’t get a chance. When Nina offers her a chance to send Ishan and Ila to Dalhousie for higher studies, she immediately responds, “Ila of course would have to stay in India, there was the question of marriage, but Ishaan, yes for him Dalhousie could be an option”(285,286).
In spite of the education and good family background, Ananda and Nina couldn’t continue their relation as a couple. Ms Batra was lucky enough that she could set her last journey with a peaceful mind hoping her daughter’s married life was happy. Now Nina was left alone in the new country to start a new life without having anyone on her own. Now the real trouble starts for her challenging the woman’s independent status. She knew changes are inevitable. Though she cannot live with her husband, she cannot even return her home. She has no one either in India or in Canada. So she has to plan for her future. She has to make the country which gave her everything as her home. She had spent thirty years in India and moved to Canada, searching for a new life.

Today many of MNCs are attracting youth to work abroad, rather than choosing jobs in their own nation. Students are migrating to foreign countries to compete in the globalised world. They may not have many hurdles to face, as they are advanced and well-developed in education, medical facilities and transport systems and so on. Many of the students are settling in the white collar jobs. There is no doubt that the whole world is trapped by globalization. It is attracting many people to test their fortunes in the field of business or employment.

Despite the problems of culture, traditions, fashions, language, ethics, attires, skin colour, festivals, food habits and many other things, immigrants are trying to set their own image with their own feet by adopting the western culture with a blend of their own culture as one thing is clear for them that western countries are more enhanced, organized and care for the immigrants in all the issues. May be that is the reason, why most of the Indians are not returning to their home lands and settling in the foreign countries as the land of opportunities is providing shelter to millions of people across the world. Many of the educational institutions are also trying to adopt the advanced and practical learning methods of the western countries.

Another renowned novelist, Chitra Divakaruni’s short story *Arranged Marriage* (1997) also reconnoitres the psychological conflicts in the minds of her protagonists between two different extremes. They scuffle between the past and the present. They are so enmeshed in their heritage between the two diverse worlds that the step they take in their new found land is lined with a half-hearted will. Divakaruni’s protagonists dawdle with nostalgia of their past, amidst the foreign and coveted culture by gradually consuming them completely. Divakaruni traverses India
and America as two divergent worlds exemplifying different cultures. How a man drowns before learning swimming, the position of immigrant Indians is ‘being thrown into the sea’. Indians have a variegated experience as sometimes they feel it as boon that shatters the inhibitions and taboos and the other time they experience trivial and nothingness of an apparent culture.

Divakaruni’s heroines, especially immigrant Indians dream of walking past their lived experiences to experience a new land. Her female characters are traditional, find it hard to break the patriarchal rules and resolve the psychological conflict in the new situation. Divakaruni’s images are taken from Calcutta. Ethos and customs change according to the demands and needs of the individuals. The protagonists struggle to find comfort assimilating the cultures of the two worlds and the conflict makes them schizophrenic and disillusioned. These circumstances swallow the minds of the protagonists in their aspirations to achieve something in their life.

In the story, *The Word Love*, the protagonist falls in dilemma between the two cultures followed in two different countries, one represented by her mother and the other by her boyfriend. She struggles to make a choice between her birth giver and her boy friend. She experiences an ideological conflict living behind the traditional ideals of her mother and continues to adopt a live-in relation with her foreign friend. Her ambiguous condition is shown “So don’t tell her,” He said, “that you are living in sin with a foreigner, no less. . . .You don’t want to hear the question, which might be how did you get yourself into this mess, or perhaps why, so you leap in with that magic word” (*Arranged Marriage*, 1997, 59). In spite of the failings in the past, the protagonist gains strength to look forward with a new hope.

The story *Clothes* is an example of feminine sensibility and immigrant dilemma. It is the story of an Indian village girl, Sumita, who enjoyed the beauty of life amidst good relations and scenic beauties and dreams for a prince as told in the fairy tales. She was used to a free life of swimming in the rivers and raiding the neighbour’s guava trees. The prince comes from California to take the princess of the village. When she sees the globe on her father’s table, she was fascinated to the slab marked U.S.A. she was excited to touch and feel about it.

The magical world seems to frighten her, but she thinks life in California will be a garden of bliss and fruitfulness. With that hope, she goes to her husband. She was surprised to see the vivid, vibrant, vivacious land of the fairy tales. She compares the
name of her husband stores ‘7- Eleven’ to Indian shops. She was dumb stuck between the two extremes as her husband says her, “It’s a part of their culture, not considered immoral… there’s nothing wrong with it” (Arranged Marriage, 1997, 21) and her father says her about the ‘village toddy shops’. As the other immigrants, she begins to explore what America really is.

Sumita’s life takes an unexpected turn. The robbers who robbed their stores had taken away the life of her husband by killing him. Her in-law’s protected her from all the traditions that Indians follow for a widow. She knew how they would label her as an unfortunate lady in her village. Her in-law’s wanted to send her back to India. But she knew very well that she cannot go to India and show her face to the people in her home-town. She is horrified to imagine the images of widows in India. At the same time she was not aware of what she had to do in America.

One can easily make out her mind. She feels comfortable in America, than in India as she would not be labelled as a widow. The cause of Sumita’s emergence as a modern bold woman was clearly due to the fact that both as a woman as well as an immigrant, she knew how to make both ends meet. Divakaruni’s protagonist’s dilemma is relevant to the sensibilities of human beings in the globalised world. Her heroines hang between myth and reality, focusing on perfection, which finally disables them to shiver the root of their nativity and culture. Whether it is Sumita or any other woman in her place, they want to break the age old traditions and start an independent life. Though Sumita has an alluring life in India, she could understand that her happiness lies in California, not in her village as everyone and everything in India will increase her sorrows rather than pacifying them.

Bharathi Mukherjee’s Wife and Jhumpa Lahiri’s Namesake are two more examples of Immigrants life worth mentioning in this context. Ashima and Ashoke Ganguli, Bengalis enter the alien land hoping for a bright future. Ashima was not well educated but was happy, as she had two kids, Gogol and Sonali. Even Ashima had suffered from loneliness in the beginning. But she maintains good relations with the Bengali families and retains her Bengali traditions. She couldn’t meet her parents, when they were alive. She wanted to show her son to her father and she shops for her father the costliest brushes. Unfortunately he hurries up to leave the world before he could see his grandson or his daughter’s gifts. Though Ashima was in America, she always recalls her memories with her parents, granny and brother and feels comforted.
They faced many problems with Gogol’s name, his adolescence, but were happy as they had trustful relation.

Ashima plans to stay in India after the death of Ashoke. Even Ashima feels like running away from the strange land and she painfully requests her husband it would be difficult for her to raise Gogol alone. If he could finish his work and move to India, she had her relatives to support her. Gogol was named after his father’s favourite Russian author, who gave rebirth to his father. But he hated the name. He changed it to Nikhil and adopted western thoughts and culture dating with American girls.

After his father’s death, he realizes his self and returns to his own life. He marries Moushumi, another Bengali girl, who was more attracted to the western culture and continues her relation with an old American friend. Finally Gogol’s married life comes to an end but he started to feel his father’s affection reading his father’s favourite author Gogol’s story, *The Overcoat*, which represents his altered life. Nikhil first called as Gogol realises the strength and affection in his name. His father’s intention was clear to him, that he did not want his son to be an ordinary man, but something different from others.

Dimple in *Wife* aims for a luxurious life but when it comes to reality unable to bear the solitude, she develops psychic problems and ends her life in a disastrous way. Dimple, an ordinary woman born in a middle class family in Calcutta wanted to marry a neuro surgeon. Unfortunately her fortune was decided to marry an engineer, Amit Basu. She kills her child in the womb as she didn’t want to carry anything old from India. She terribly commits the act. It really gives the readers a shock. For a woman, motherhood is a boon. For the first time when she hears that she conceives, she develops intimacy with the foetus growing in her stomach. She enjoys carrying the child forgoing all her pains. How could Dimple do such a thing? Why did she torture her body so painfully? Really it moves the readers.

They flew to the land of dreams and luckily her beauty was also recognized there. As Amit was busy with his job, she was unaccompanied and fell in the trap of Ina Mullick and Milt. As her only entertainment was watching television, she watches crazy incidents and records them in her mind. She maintains relations with her parents through letters. Amit denies the job offer given by Vinod Khanna saying, “One bread winner in the family is quite enough” (*Wife*, 1990, 61). So ultimately, she was free.
and the terrifying earthquakes started to erupt in her mind. Amit failed to recognize the extrasensory condition of his wife and was brutally murdered by her. As the writers have rightly pointed out the immigrant’s loneliness, Dimple was uncontrollable and ended her life in a pathetic way on the new land.

Dimple moves from a state of silent rancour to a rocketing disgust and insularity which finally turns to the disaster in her life. Mukherjee probes the gloomy corridors of Dimple’s inner psyche with a desirous and penetrating subtlety. Dimple is frustrated as well as humorous. She declines to have the normal track of life. Dimple stabs seven times on her husband’s chest which shows the destruction of their marital bond against the symbolic representation of taking seven steps with her husband to bind them together. The name ‘Dimple’ suggests ‘flawed beauty’ and the meaning is any slight surface depression. The surface depression can be related to the depression of her inner psyche.

The novel traces the psychic breakdown of an Indian wife in America and the associated deep shock leading to neurosis. Dimple’s character was free and rebellious throughout, without exhibiting any inhibitions. Dimple is perilously alienated from herself. Though her husband, Amit loves and cares for her, he could not escape from the reality of butchering in his wife’s hands. Mukherjee doesn’t show any hatred between the couple, though there is not much communication between them.

“Everything scared her: the sputtering of the radiators, the brown corduroy sofa with depressions, the needles in the rug, the ironing board, the ledger prints, the cactus that had not flowered the way it was supposed to, the smudgy wide windows behind the dining table.” (Wife, 1990, 156). Her own mental state has disturbed her silent bearings leading to a violent killing.

Nina, in the Immigrant was also from a middle class family like Dimple, in Wife. Nina could use the advanced education system to grow and establish herself and Dimple was fascinated by the culture not knowing how to come out of the far-flung cultures and save her. Ashima had also faced many hurdles at abroad but was happy with her husband as she had a small job, children and friends. Dimple and Ashima belong to Bengal, where the culture is respected and followed in terms of attires, food and marriages. Dimple was shocked to see Ina Mullick smoking and Ashima must have been shocked to see Moushumi smoking. Both Ashima and Ashoke and Dimple and Amit are fond of their Bengali language and they settle with
their Bengali friends to speak their own language. They have their own families to support their traditions in Calcutta.

The three novels show different aspects of life. It is not that everyone who leaves his family and settles abroad doesn’t lead a happy life. Confidently, when they are away from home they feel sick but it is important to adopt the place and make it their own home. It is very important to have mutual understanding between partners so that they can be on cloud nine amidst the new evolutions they have come across in their new life. The analysis of *The Immigrant* makes a few things clear. First and foremost is how the protagonist Nina’s transnational habitus had its origin and transformed through her emigration to an alien land, Canada and secondly how once again as Kapur shows in her novels the patriarchal domination rules the innocent life of a woman.

In order to understand Nina’s two phases of life one in India and the next in Canada, it is better to look at her life in India. In India, she lives in Delhi, with her widowed mother in the early nineteen seventies where the country was undergoing socio-political reforms under the rule of Indira Gandhi. It was the time where Gandhi has implemented controversial laws and Emergency was also declared. She executed the 20-point economic program, which though resulted in the growth of economic and commerce, denied a large group of workers. The most controversial thing was Gandhi’s execution of sterilization of young men by government officials as a method of family planning (Rangarajan, 2009).

Though brought up under metropolitan and foreign cultures, Nina was traditional with her thoughts concerned to motherhood. She was under the impression that the ultimate aim of marriage is to have children. The influence of her mother’s own life makes her believe that a woman cannot individually survive and marriage is a part of her life. When the match from Ananda comes to her, she feels secured with his position as he was having a job, economically viable and no one to depend on him. She has a personal experience of her mother, who struggled without a support of a man, as she lost her husband and the support she lacked from his family members. She fought socially and financially to lead their lives.

Though it was the time for Nina to marry and when a NRI proposal has come, she had her own apprehensions, but finally she agrees to marry Ananda. When she marries Ananda and moves to Canada, she wants to give importance to her role as a
house-wife. It is quite apparent that Nina gave importance to marriage and family. In spite of her education and job, she feels to accept the conventional structures prevailing in the family. She gives importance to the traditional culture and accepts the arranged marriage system. Her life becomes bored in Canada, when she finds she was lonely. In India she was used to do a job. She had work at hand, which made her to be busy all the time. All of a sudden she became free, not knowing what to do. As a wife she has little to do.

In seventies, Canada was just getting used to immigrants from Non-European countries. Nina was lucky that she didn’t have any problems related to racism and discrimination. Maybe one reason could be Nina’s education, her speech and independent status made her easier to acquire social and economic equality in Canada. Her habitus can only be compared to women from India, who had similar experiences in immigration from the social class. Nina has gone to Halifax in Canada. Instead of Halifax if she had moved to the big metropolitan cities like Toronto, Montreal and Vancouver may be her habitus would have been influenced in a different way as these places were occupied with established Indian communities. She could have held on to her Indian traditions, clothes and food more passionately being comfortable to be Indian woman in the Indian community, while she made the same adjustments in Canada. Or possibly, as these communities were not predominantly of the same society, she would not be able to relate and feel extricated and indifferent to her fellow immigrants.

Nina’s habitus can be examined with respect to two important aspects. She was a pure vegetarian in India and dresses in traditional wears like saris and salwar kameezs. But she changes accordingly when there is a shift in her transnational habitus towards a more western way. When she arrives to Canada, she gives importance to her Indian traditional system of dressing and was also praised by the people in Canada, except her husband. To adapt herself to the winters of Halifax, she has to change herself to western clothing. Though she feels her Indian look is lost, she slowly shifts to Canadian wears. Kapur makes a number of references in the novel regarding her clothing, to show how her identity was perceived by other. She was nostalgic to see all the states of India in her saris. To follow her traditional dress wear, she brings all her clothes to Canada. The beautiful colours and creative designs bring
a kind of relief to her mind. Nina feels to be a vegetarian is the nucleus of their culture and it ties them to the memories of their home country.

Kapur lays much emphasis on Nina’s appetite. Anyone can live in any place, but cannot manage without the food they are used to. The primary importance is naturally given to food. He or she may adjust to whatever is available in the new place. But when they find their home food, the happiness knew no bounds. Nina was happy to smell and enjoy her Indian cuisines in Canada. When she develops a relation with Anton, she starts eating fish and meat. She feels everything in her should be changed. Why should she stop with her sexual relation? Let it continue with food habits or attire. She parallels her infidelity and eating of non-vegetarian to her fidelity and vegetarianism which she feels is tainted and un-Indian.

Nina craves to have children, but fails to conceive and learns the inadequacies of Ananda in sex. Nina’s main aim is to sustain and have a happy family, which comes with a successful marriage. Her habitus needs to be satisfied at this juncture as she thinks a happy married life is not to be divorced and not to be humiliated if not to be divorced. Though she wanted to consult a doctor on such issues, Ananda opposes her ideas. She joins a co-counselling feminist group, which consists of white Canadian women. Their aim is to fight against the patriarchal societies. When she attends the co-counselling sessions she finds that she needs to find her feet than having children with her present disturbed state. The transformation in her habitus could be clearly identified as she shifts from being an Indian woman to being an immigrant. She gives much importance to her western clothing, having sexual affairs but doesn’t miss her duties as a traditional wife of looking after her husband.

Nina’s education in the west, her job and Co-counselling sessions all made her to be more independent in her attitude. Though she had a Masters in English in India, her coming to Canada made her to be free and escape from the age old cultural and familial demands. When compared to her education and job in India, her education in Canada provided her a financial and social independence. She realizes that her mother’s death has cut her connections with India. At the same time, she finds her husband’s infidelity and feels her previous habitus should be left away and she needs to start a new life. After finding out Ananda’s affair, she confirms that she has come out of the role of the traditional wife and liberate herself from the patriarchal constraints to usher to a new world, where she would be solely recognized.
Kapur carefully weaves the character of Nina to show how she has come out of the familial ties, the processes that changed her identity, the ability to choose her education, sexual freedom, and job and even to lead an independent life by leaving her husband. Perhaps it was her ultimate experience as an immigrant. The main feature in this novel is the arranged marriage system where if presented with a suitable husband, the wife has no chance to break from the bondage and if she does it, surely it would reflect on her family’s reputation. Nina is lucky enough because she lost her mother who would otherwise never appreciate her daughter to take such a decision.

Naturally, Nina couldn’t even take a decision which pains her poor mother, who suffered throughout her life. As a dutiful daughter, she cannot add fuel to the fire to increase the fire in her mother’s life. Moreover it is difficult to blame people like Ananda, who has given a good economical status to his wife, encouraged her to pursue her education and took a treatment to overcome his inadequacies. Maybe to be at par with the society he needs to maintain power and control over his Indian wife.

Ananda had relationships with blue-eyed, white skinned women in the west before his marriage. Naturally Nina is different from his dreams and he wants her to westernize herself so that she would be more Canadian and less Indian. He shows his modern attitude in not taking dowry and bearing the marriage expenses without sticking to the age old traditions that it is the duty of the bride’s side to bear the expenses. Kapur has initially shown his character as a man, who was brought up in discipline by imbibing the rules of tradition in a small conservative family in Delhi.

The sudden demise of his parents shakes his life but he successfully establishes himself as a dentist. When Nina comes to Canada, he wants her to adjust to the new surroundings. He helps her to know the sophisticated and disciplined life of Canadians. However, as the story opens out, he emerges as a patriarch, who wants to have control over his wife’s dressing, eating, name and even her desire to have children. He wants Nina to fit in the Canadian society by leaving all her Indian thoughts as Indian woman.

Ananda was well aware of the fact that one should live in the present and leave the past. He knew it would be easy for them if they adapt themselves to Canadian culture and environment sticking to their past cannot make their life blissful in Canada. Ananda transformed to Andy feels that his wife Nina’s name can fit in
Canada as well as in India. He asks his wife to come out of her traditional wears. Nothing begins from day one. They learn things as they grow. As human beings are social beings, they need to mingle with society, so it is necessary for them to adopt the culture of the society in which they are living.

Ananda wants his wife to enjoy and make her life easy in Canada, so he suggests her to eat meat. Maybe this is another way of controlling her on what she should eat. The thematic element in the story is sexuality and extramarital affairs. His need to marry an Indian girl shows he believed that it might solve his problems with premature ejaculation. He expected patience from her to tolerate the problem. He didn’t share it to Nina before his marriage about his premature ejaculation. Maybe if he had told it her decision would have been different. When she finds after her marriage, she feels hurt and unsatisfied in her sexual life. No doubt he loved his wife but he didn’t want to confine alone to her. In order to control Nina’s assertions to have a fertility test he shows his dominance by controlling her but he knew his problem and goes to have a treatment secretly. He also tries to control her financially as she has no job and was dependent on him.

Ananda does not find anything wrong in his infidelity. The author also shows the binaries of patriarchy are confidential. Individual patriarchy in the novel includes Ananda’s control over Nina’s choice of life, general patriarchy includes Nina’s inability to find employment and traditional patriarchy includes the arranged marriage system, widespread patriarchy includes Ananda’s control over the finances and confidential patriarchy includes Ananda’s control over why they need to have children so early. The change in Nina’s transnational habitus could be clearly seen in the story as the change was seen in Ananda’s patriarchal actions. Kapur wants to show that Nina’s journey of self-discovery into the woman she changes at the end is one of freedom and choice.

There are many questions that arise in the readers mind. Does Nina really begin her life on her own? Does she again marry? Does she consider herself to be an immigrant? And so on. The research considered how the Indian women’s identities as immigrants are changing as portrayed in Indian immigrant literature. The research work includes the concepts of transnational habitus, space, patriarchy and infidelity to analyze and exemplify such themes in Indian immigrant literature, through a case study of Kapur’s *The Immigrant*. The story reflects the transformation of the
Immigrant to one of a confident and settled citizen, who no longer wants to continue her life in the shadow of her Indian husband. The story neither has a positive nor a negative ending.

Kapur has artistically interlinked the theme of Diaspora in the novel. The adaptation of immigrants is clearly pictured in this novel. Though they don’t have a way to fight against the odds, they try to assert their positions free from flaws. Their survival is based on their altering attitude and mind. In spite of realizing their lost identities in the new world, they don’t struggle to come out of the illusory status. On the contrary, Nina boldly decides to begin a new life. Perhaps her attitude, acceptance of realities and quest for her identity made her to take a decision. May be Ashok Kumar rightly pointed out that the compatibility between the husband and the wife was indispensable. But in the present novel sex had taken the other factors needed for compatibility between wife and husband. Nina and Ananda both wanted to join the bandwagon of liberal sex. Social, psychological and ideological factors were peripheral while sexual factor became the nucleus.

In an interview with Deepa Diddi, Kapur shares her ideas on her fourth novel.

“DD: Nina in The Immigrant wants to get married, and when the proposal of Ananda comes, she is sceptical!

MK: Nina is an example of a modern woman, who wants to settle down, yet is independent, she needs to be sure before committing herself to a relation ship, especially one which involves going abroad and leaving her old mother behind” (The Common Wealth Review, Vol.20.No.2, 164).

Though the novel moves from east to west, Kapur shows the rituals followed in a traditional way. When Alka comes to Nina’s house for the first time to see her, her mother was tensed and made many arrangements to welcome her. Her anxiety reached to higher levels, she created a festive mood in the house. She made all the northern dishes to honour the relatives on the bride groom’s side. A mother’s love and responsibility are really admirable. In spite of her old age, she works for her daughter. She knew her daughter’s fate will be changed, if she marries a man staying at abroad.

As her mother expected, Nina had a wonderful life in Canada. Ananda took her to movies, restaurants and malls. She feels when she sees the stores that they were like treasure troves. As she was feeling sick of Indian food, he took her to Taj Mahal
and she had enjoyed her home food. “Nina hadn’t had a roti item since she left home” (140). They had got together at Sharma’s and Gary’s houses. But Nina began to feel bored as she had none to talk to her. Her husband was busy with his patients, Sue with her children; Sharma’s were not so close to her. The whole day, she had to be alone. For the first time in her life, she could experience the horrible loneliness.

As Kapur’s shows her protagonists are caring and sensible daughters, she shows how Nina had responded after her mother’s death. Even Ananda’s knows how a woman would feel at her parent’s death. When Alka called and told him, he didn’t immediately say to her, but Nina could smell the rat, maybe it was her mother. Nina couldn’t be consoled either by her husband or their uncle, Dr. Sharma. Her mother was everything for her. Gayatri says to pacify her, “she has attained moksha, she will not be born again in this world full of pain and sorrow, and she is free. She left no debts unsettled, no duty undone. Don’t be sad, Neen, she died in her sleep, only great souls do that” (316, 317). Nina comes to India and performs the rituals of her mother’s last journey. Shanti had finally attained shanti, peacefully that she had completed all her duties. Nina wanted to immerse the ashes in Rishikesh.

In her journey back to Delhi that night, Nina couldn’t sleep in the train. She thought now her parents were united together. She was left alone to sail the boat until it reaches the shore. May be, she may or may not come to visit these places again. She started to think everything excluding her mother’s intervention. She felt her life now would be entirely different as she has no one to be answered or bothered about. She is answerable to her conscience. Nina was intelligent in anticipating her future, which are miles away to decide.

Manju Kapur, in her third novel doesn’t show an amicable relation between the daughter and the mother. But in her fourth novel, she could show that there was a good bondage between the two. Nina knew her mother’s happiness was always dependent on her. When it was time for her to move to Canada, she was worried about her mother. Her mother says not to worry about her; she will go and stay in Lucknow. At this instance, Nina stops her mother saying, “And be their unpaid servant? Promise me you won’t do that. You know you can always come to Canada” (101). Who can give such an assurance other than such a lovely daughter?

Nina was lucky to have a friend like Zenobia and mother like Shanti. Though God had taken away her father, he left her a good guardian. Nina had her own doubts
on the man, Ananda, who stayed seven years away from his family. Ms Batra knew that Ananda was an eligible, professional, honest, settled in a first rate country and who understood caring and sharing. Zenobia and Ms Batra pushed her over the fence tantalising the option of divorce. They advised her not to resign and apply leave. “All doors open, escape routes planned” (78). Were they too aware of the future or they wanted to assure Nina? It’s not clearly mentioned. But their anticipation helped her after her mother’s death; she could come out of the marriage and lead an independent life.

Nina knew Ananda was suitable for her. Ananda didn’t depend on the bride’s money for any sort of expenses. He gently accepted everything making her life a bed of roses. May be Nina could have forgiven his sin, but she was swindled in his hands two times and the second one was an emotional disturbance. Her inner conscious didn’t allow her to accept him. Though he gave her the life, which she couldn’t even dream, she couldn’t show the gratitude on him. “Ananda had made sure that none of the traditional demands involving gifts and money be made on the bride’s side. All the immigration paper work and the price of the air ticket were his” (81). He helped her in her education. He looked after and enquired about her mother as he knew the taste of parent’s love. But his miscalculation towards life made him to miss, Nina.

The readers feel sorry for Nina. The story begins with her distressed state of an unmarried woman, hoping to marry and have children. The readers experience a number of changes in her life. The happy days in her life seem to be very few. May be those were the days she spent with Ananda, before her marriage and the days after her marriage in Canada. She could make out the sexual problem of Ananda on the night after her marriage. She thought everything would set right, once they understand each other. Though she moved to Canada, there was no change in it. Her wish of becoming a mother was not fulfilled. The author mentions that Ananda had gone for the treatment and he shows that there is some improvement in his sperm report. Nina doesn’t show any interest in it. Perhaps, she was vexed up with her misfortune.

Than luck, adversity paid a dominant role in Nina’s life. At the end, when she moves away from her husband, one feels sorry for her as now, she has none in her life. Her mother crossed the oceans that she cannot support her daughter, Zenobia is far from her, Alka cannot be trusted, as she is Ananda’s sister and she was back to square one to test her fortune in the wonder land. Her strengths were her academic
achievements, her glowing letters of recommendation and the encouraging responses. While she moves away to a new life, she thinks of the people, who were really lovable to her.

Nina identified her strengths, leaving her weaknesses. She knew her academic talent would make her to settle financially. So she didn’t want to follow the age old traditions and rescue her according to her inner psyche. Modern women are intelligent enough to think that they need not depend on past and make their life more miserable. They knew how to accept things as they are and escape from the inner turmoil of their life. May be even if her mother was alive, Nina could have done the same thing or could have convinced her mother and saved herself from the humiliations, she had undergone. The education in Canada had given her the real life, which made her to think and live practically. That is the reason she wants to pay back to such a country.

Manju Kapur the author of three novels has shown the women in her novels in different dimensions. In her first novel, Virmati’s struggle was different from the other protagonists. So she labelled her as a difficult daughter. Certainly the society during 1940s was not in a position to accept the marriage of Virmati. Her second novel, A Married Woman shows that a married woman’s place is her home under the shelter of her husband. So Astha travels round and finally reaches her home. Kapur shows how woman want to be independent and undergo tribulations in the process and finally choose a secured option. In her third novel Home, Kapur focuses on the strong relations that a home needs to survive. She shows the joint families and the suffocation of women with excessive domination of patriarchal powers, male domination and traditional values. Despite the psychological, emotional and physical problems in her life Nisha, turns out to be victorious. The novel the Immigrant shows how women like Nina, surrender to traditions and break them, when they are disturbed by the male powers. They silently bear their agonies but search for routes to escape.