

**WOMEN'S ROLE IN INDIAN AMERICAN FAMILY  
IN JHUMPA LAHIRI'S *INTERPRETER OF MALADIES***

**THESIS**

**By  
Zulfi Zumala Dwi Andriani  
03320032**



**THE ENGLISH LETTERS AND LANGUAGE DEPARTMENT  
FACULTY OF HUMANITIES AND CULTURE  
THE STATE ISLAMIC UNIVERSITY OF MALANG**

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**THESIS**

**Presented to  
The State Islamic University of Malang  
In Partial Fulfillment of the requirements  
For the Degree of *Sarjana Sastra***

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**2007**

## APPROVAL SHEET

This is to certify that Zulfi Zumala Dwi Andriani's thesis entitled **Woman's Role in Indian American Family in Jhumpa Lahiri's *Interpreter of Maladies*** has been approved by the advisor for further approval by the board of examiners as the requirements for the degree of *Sarjana Sastra* (S.S) in The English Letters and Language Department.

Malang, September 22, 2007

Approved by Advisor

Acknowledged by the Head of  
English Letters and Language  
Department

**Dra. Siti Masitoh, M. Hum.**  
NIP 150 331 144

**Dra. Hj. Syafiyah, M. A.**  
NIP 150 246 406

Acknowledged by the Dean of  
The Faculty of Humanities and Culture,

**Drs. H. Dimjati Ahmadin, M. Pd.**  
NIP 150 035 072

## LEGITIMATION SHEET

This is to certify that Zulfi Zumala Dwi Andriani's Thesis entitled **Women's Role in Indian-American Family in Jhumpa Lahiri's *Interpreter of Maladies*** has been approved by the board of Examiners as the requirement for the degree of *Sarjana Sastra*

The Board of Examiners

Signature

- |                                |                 |       |
|--------------------------------|-----------------|-------|
| 1. Sri Muniroch, S.S., M. Hum. | (Chair)         | _____ |
| 2. Dra. Istiadah, M. A.        | (Main Examiner) | _____ |
| 3. Dra. Siti Masitoh, M. Hum.  | (Advisor)       | _____ |

Approved by  
The Dean of the Faculty of Humanities and Culture  
The State Islamic University of Malang,

Drs. H. Dimjati Ahmadin, M.Pd.  
NIP 150 035 072

**MOTTO**

**“THE BRAVEST WOMAN CHANGES SAHARA INTO  
BEAUTIFUL AND FERTILE GARDEN”  
(‘Aidh Bin Abdulloh Al Qarni)**

## **DEDICATION**

**This Work is Especially Dedicated to:  
My beloved family, my parents, Abah Ibu  
And for my sisters and brothers,  
Mbak Nik, Mas Aslam, Endik and Hilda**

**For their endless love, pray and supports given to me**

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Finally, I realize that this thesis is still far from perfection. Thus, I will always appreciate for the coming constructive comments from the readers. Hopefully, this work can give a valuable contribution to the field of literary criticism

Malang, September 22, 2007

Zulfi Zumala Dwi. A



## ABSTRACT

Andriani, Zulfi Zumala Dwi. Women's Role in Indian American Family in Jhumpa Lahiri's *Interpreter of Maladies*. Thesis. The English Letters and Language Department. Faculty of Humanities and Culture. The State Islamic University of Malang. Advisor: (1) Dra. Siti Masithoh, M. Hum. (2) Yayuk Widyastuti, M. Pd.

Key words : Women, Role, and Indian-American

Among hundred years ago, women have been marginalized, alienated and defeated by society. Women are assumed as the second sex, it happens because women are weaker than men physically. The society attitudes toward women lead into the imbalance and unequal right between men and women. One of them is related to the gender role. The society construction mentions that women's role is just related to the private area. Women do not have the equal chance as men in almost aspect of life, such as economical, social, and educational aspect. But, as the developing period and the struggle of feminism, women's condition has changed. Now, women also work outside the house, having broader chance in educational and economical aspect.

The women's condition is also reflected in literary works, one of them is Jhumpa Lahiri's *Interpreter of Maladies*. It tells about Indian-American women's background and sensitive dilemma of Indian Immigrant who stay in America. The objective of this study is to analyze about women's role in Indian-American family that is viewed from traditional and modern women's role.

To achieve the above objectives of the study, the researcher applies a feminist literary criticism, which insists on linking the women's role in literary work. Since, this study emphasizes on the analysis of literary work, it is then classified as literary criticism. The primary data of this study is two from nine short stories Jhumpa Lahiri's *Interpreter of Maladies*, they are *The Temporary Matter* and *Mrs. Sen's*.

The discussion of this analysis finds out the kinds of the traditional women's roles in India American family. The first kind is that women just work in domestic affair including cooking, cleaning the house and taking care the children. Second, women are dependent, and the last is women are submissive to their husbands. On the contrary, the modern women's roles in Indian-American family include women work outside home, women are autonomous, women who can exchange the husband's role, women who have the right to make decision, and women who have a high education. The researcher, then, concludes that there some women's roles that can be seen from traditional and modern women's role as reflected in the stories of *The Temporary Matter* and *Mrs. Sen's*.

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# CHAPTER I

## INTRODUCTION

### 1.1 Background of the study

Jhumpa Lahiri's *Interpreter of Maladies* is a collection of nine stories. It is Jhumpa Lahiri's grand debut. Her work has been selected for the O'Henry award, the annual best American short stories. She has also got the Pulitzer Prize for fiction, in 2000 ([www.Houghtonmifflinbooks.com/reader\\_guides/interpreter\\_maladies](http://www.Houghtonmifflinbooks.com/reader_guides/interpreter_maladies). Accessed on February 16, 2007). Lahiri was successful in painting the worlds of both the Indian immigrant and the native in miniature. The stories of *Interpreter of Maladies* is unique, it is related to the life and the sensitive dilemma faced by the Indian immigrants who stay in America. They feel shocked when they have to adapt the new culture that is basically different from theirs. Lahiri tries to expose the different and peculiar site of Indian immigrant life in America. They have been influenced by American culture that tends to be more free and democratic than some countries in Asia even India.

Jhumpa Lahiri is an Indian-American writer. She was born in London and grew up in Rhode Island. She taught creative writing at Boston University and the Rhode Island School of Design and has been a fellow at The Fine Arts Works Center in Provincetown, Massachusetts. She had many awards such as Pulitzer Prize for Fiction, a Transatlantic Review Award from the Henfield Foundation and a Fiction the Louisville Review in 1997. ([www.Houghtonmifflinbooks.com/](http://www.Houghtonmifflinbooks.com/)

[reader\\_guides/interpreter\\_maladies](#). Accessed on February 16, 2007). Some of Lahiri's fictions concern the lives of Indian-Americans, particularly Bengalis. The recent Lahiri's novel is *Namasake* also about the life of Indian Immigrant family in America.

As a woman writer, Jhumpa Lahiri has enriched literary studies by her success in creating something different in her literary work. How she reflects her life as an Indian immigrant in America, one of capitalists and modern countries that is quite different from her own homeland. It can be seen from the woman's character she used, Lahiri has illustrated how Indian women tried to cope with new and sometimes shocking different gender stereotypes and roles in their new homeland.

The uniqueness of this literary work is that most of the main characters Lahiri used are women. Lahiri shows us about Indian women's role, the Indian women's culture, and the influence of diaspora to its characters. This research is done to analyze women's role in Indian American as Lahiri reflected through her literary work. In her stories, Lahiri reflected both traditional Indian women's role and modern Indian women's role within marriage.

The women characters used by Jhumpa Lahiri are can be representative about the women's status and women's position in society and family. How society and religion constructs the roles for them, which tends to defeated them and the women's struggle in reaching the equal rights as men.

For years a go, woman has defined into many forms and it will be a kind of stereotypes for women it self. Woman according to Simone De Beaviour is uterus,

ovum, and female. She also said that woman is “the other” in society (De Beaviour, 2003; 3). This term is caused by the assumption, which said that woman is inferior to men, naturally, and biologically woman is created as weak creature. And those factors are used by men to marginalize women (Selden, 1993, 137).

Women’s role is often said as gender nature from God, but it is actually the concept of men’s superiority that tends to social construction rather than theological perspective. The problem is the society consideration that assumes that social perspective is created from theological perspective and it is still defended although the social condition has changed. It made some gender problems in society especially to the women’s position such as women’s subordinate, unequal right between men and women, and women marginalized (Fakih, 2003; 12).

Traditionally, women’s place is at home, having childbirth, taking care of the children, and doing the house works that are related to the domestic area. Besides, women also cannot have high education. According to the social construction, women do not need high education, because women’s nature is being a wife and a mother. And women’s role is just related to the domestic area.

From the economic aspects, women or wife usually depends on their husband’s wage. It is reasonable because mostly, women do not have their own income. Women’s work in domestic area is not as productive as in public area, because the productivity is measured from the income of work, whereas the work in private area is really harder and more difficult than public area. This condition is aggravated by the obligation for women to stay at home and their disability to go out

from this boundary. On material, it makes women is not autonomous, disability to access source of income as men, and women also cannot determine their own destiny (Nope, 2005; 61).

But, in this modern era, when social stratification has changed, the increasing of family's necessity and the necessity of female in exploring her ideas and ability, women's role has greatly changed. Now women also work outside the house. Women work full time or part time in offices, factories, and other sector area but they do not leave their position as a mother or a wife. The initial necessity for a mother to give birth and nursing their children lead women to the continuing caring and nursing role which they adopt in all cultures. And because of their role as mothers, women are primarily absorbed in domestic activities (Giddens, 1993; 173).

These shifts in the labor force led to changes in the attitudes of women at work, allowing for the "quiet" revolution which resulted women become more aware in their career and education orientation. This revolution of women in the labor force makes changes in three essential criteria namely the first is expanded horizons. Here, women are anticipating their future work, allowing them to plan for themselves and receiving the education they need to accomplish that goal. The second is altered identities, women's identities are no longer based upon just family and child-bearing. Their focus becomes more on career and financial success, and the last is defined themselves, and changes in decision making. Women make decisions regarding their lives, education, and career goals. Marriage can be postponed and more women focus on their career and education, rather than just go to a college to meet a spouse.



The future role of women can be looked at more optimistically. Nowadays, there seems to be recognition of the vital role of women in society and more status is given to women. Overall, excellent progress has been made in education. It has played a powerful role for women self-esteem. It demonstrates women's intellectual abilities to gain expertise in the field of their choice. However, this progress has still to be reflected in the job market. Since a more educated society are good for industry and society as a whole, it is even more urgent for women to gain an acceptable status in their profession.

American women realize their position in their family. It causes them work in a certain area that does not need physical strength, in order not to leave their duties as a mother and a wife. In relation to American wife and husband, they can help each other in providing and increasing their family income. Although, they work in different sector, they show an equal regard for their perspective part. They consider both of them as being of equal value. They do not give to courage of woman the same form as the same direction as to man (Wilson, 1966: 414-417).

America has declared the equal rights between male and female as it is stated in the Amendment to the constitution of the United States, article XIX "The right of citizens of the US to vote shall not be denied or obridged by the US or by any state on account of sex". It explains that the right of American people is does not determined by the country, even sex. Both sexes have the equal right and obligation in state. Women of American now have position in parliament, and as senator. America is one of the countries that is successful in gender equalizing. As both causes and

consequences, average educational achievement of woman has increased, and in extra familial roles as in the marriage relationship itself, the women achieve a more nearly equalitarian role (Wilson, 1966: 420-426).

Not only in America, but also in all parts of the world, the position and role of women have changed. The women and wife's roles have been reversed by culture, economic demand and women actualization necessity. In a real society, there are many women who work outside the house and they have their own income that is separated from their husband's income. Even, the income of the wife is higher than the husband's income. Women also has dominated family economic sector than men.

The change of women's position cannot be separated from the feminism; it is the belief that men and women are equal. This equality needs to be more than just words; it must be seen in everyday life, wherever, and whenever they are. Men and women have the same right in their life. Men must not force women's choice. Women can define something they like such as their destiny, their role, etc. Because basically, women and men are equal. Both can be partner of each other.

This research is urgent to be done, because it will dig out some women's roles in society. It will describe women's role in Indian-American family which is viewed from traditional women's role and modern women's role. It addresses that intellectually, women are not defeated by men any more. Moreover, according to Islam, there is no specific different in Islam about gender role, but Islam leads woman and men to adapt their role to each family's condition and the development of society. Islam determined that the main role both for woman and for men is based on the

equal principle and partnership. The variety interpretation of each people who has different culture, education background and social has created the different understanding in interpreting the roles for women and men. (Shihab in Umar, 2001: xxxvii).

This study has relation to other study; they are *Gender role in Jhumpa Lahiri's Interpreter of Maladies* that has been conducted by Jackie Large and Erin Quinn, the students of Northwestern University. They assumed that many of her characters in Lahiri's *Interpreter of Maladies* are in diaspora situations that made their gender role change. This condition was caused by the differences of gender role between America and India. This previous study also has the same object as this research, but in different aspect analyzed and explored that are the influence of diaspora to the changing of gender role in Indian-American family. In addition, this research analyzes about women's role in Indian-American family that is seen from traditional and modern women's role.

It is due to the above considerations, it is necessary for the researcher to do literary criticism on "Women's Role in Indian-American Family in Jhumpa Lahiri's *Interpreter of Maladies*".

## 1.2 Statement of the Problems

Based on the background of the study above, this study is aimed at answering the following questions:

1. What are the traditional women's roles in Indian-American family in Jhumpa Lahiri's *Interpreter of Maladies*?
2. What are the modern women's roles in Indian-American family in Jhumpa Lahiri's *Interpreter of Maladies*?

## 1.3 Objective of the Study

In relation to the statements of problem, the objective of this study is formulated as follows:

1. To find out and to know the traditional women's roles in Indian-American family depicted in Jhumpa Lahiri's *Interpreter of Maladies*
2. To find out and to know the modern women's roles in Indian-American family depicted in Jhumpa Lahiri's *Interpreter of Maladies*

## 1.4 Scope and Limitation

In accordance with the research topic, the researcher wants to conduct an analysis about women's role in Indian-American Family in Jhumpa Lahiri's *Interpreter of Maladies*. Furthermore, the researcher limits this study on two stories from nine stories of *Interpreter of Maladies*; they are *Temporary Matter* and *Mrs. Sen's*. Because those two stories are relevant one with the problem stated. In addition,

this study is focusing on the traditional and modern women's role that is related to the educational, social and economical aspect,

This study has limitation in searching the previous study. The researcher just found many studies using feminist literary criticism in general such as the oppression of women and many kinds of women's struggle in getting the equal rights as men. However, there is no study or research that focused on analyzing the women's role.

### **1.5 Significance of the Study**

The result of this study is expected to give contribution to the related study theoretically and practically. Theoretically, the finding of this study is expected to enrich theoretical knowledge based on literary studies, especially which are related to the women's role. In addition, this study tries to implement one of literary criticism that is feminist literary criticism.

Practically, the aim of this study is to give more understanding in reading and analyzing short stories and implicate it to our real life. In addition, the result of this study can be used as references for the future researchers who are interested in conducting the same study.

### **1.6 Definition of key terms**

To avoid a different perception between the readers and the researcher in understanding some key terms used in this study, it is important to give definition of them. The first is Women are female human. The term woman (irregular plural:

women) usually is used for an adult, with the term girl being the usual term for a female child or adolescent. (*wikipedia*. Free encyclopedia). The second, Role (a social role) is a set of connected behaviors, rights and obligations as conceptualized by actors in a social situation. It is mostly defined as an expected behavior in a given individual social status and social position. The last is Indian-American, which has definition as the generations of immigrant from India who stay in America and has American as their nationality.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

#### **2.1 The Concept of Feminism**

Feminism does not come from the theory or concept that based on single theory. Ratih in Hikayatin (2005) states that “the definition of feminism can be changed because of the understanding and viewing feminism based on the reality of history and culture of a nation, conscious, perception, and attitudes of women in a country”

##### **2.1.1 The definition of Feminism**

Feminism is from the word *femme* (*woman*), its meaning is female (single) who struggle for women’s (plural) rights as social class (Ratna, 2004; 184). It must be different definition between *male* and *female* (from biologic aspect), and *masculine and feminine* (from psychological and cultural aspect). It can be said that *male* and *female* is point to the sex and *masculine and feminine* is point to the gender, as she and he (Selden, 1986:132).

Feminism is a collection of social theories, political movements, and moral philosophies largely motivated by or concerned with the social, political and economic equality of the sexes. Feminism is based upon the conviction that biological sex should not be the determining factor shaping a person's social identity or socio-political or economic rights (*wikipedia* the free encyclopedia, html).

According to Lerner in Nope (2005), there are some definitions of Feminism term, they are feminism is a doctrine which supports equal rights both for men and women. Secondly, feminism is the declaration for the theories which is made by women. Thirdly, feminism is the efforts for the social changes in endeavoring women. While, Weedon (1987) defines feminism as politics, a politics which changes the relationship between men and women in all aspects of life, including family, education, culture, and power aspect.

### **2.1.2 Historical development**

As it is known that from long time ago, there had been gender discrimination to the women. Women do not have the same occasion as men in almost the aspect of life. This discrimination was actually in the form of social construction which also legitimized by the religion.

Aristotle, one of Greek philosophers asserted that “the nature of male is superior”, and the female is inferior; and the one rules and the other is ruled (Bressler, 1994; 180). This assumption is also aggravated by religion believe, as Thomas Aquinas stated that women is really “imperfect men” (1994; 180). He added that these imperfect and spirituality weak creatures have lured men away from spiritual truth and prevent males from achieving their spiritual potential.

The historical feminism is related to the social problem which comes from the relationship between men and women. Feminism want to criticize the unequal right, injustice, the subordination and women marginalized in society (Arivia, 2006; 18).



The feminism term for the first time was used in 1880, it can be seen from the writing of Mary Wollstonecraft in her book, *A Vindication of the rights of women* (1792).

Through her book, Wollstonecraft criticizes the position of women in society, especially that related to the education and economic.

Wollstonecraft maintains that women must stand up for the rights and not allow their male-dominated society to define what it means to be a woman. Women must articulate who they are, and what is their role in society by themselves not always follow the patriarchal system which defeated them (in Bresster, 1999; 181)

Arivia quotes (2003; 84) the classification of feminist theory that's introduced by a Feminist, Rosemarie Tong, historically, the development of feminism theory is divided into three waves, first wave, second wave, and third feminism wave. This categorization has each own characteristics, that is different from each other.

The first feminism wave was begun at 1800. The emerging of the first feminism is the effect of France revolution when the position of women in field work was not productive as men. For a long time ago, men and women worked together to support the daily necessity of family, but the effect of industrialization has caused the laborer work in factories. This condition made women live at in home; they only do some domestic affair without being paid. This wave emphasizes on the reformation in the family law, the equal chance for women, especially in economic and education aspects. The first feminism wave includes of liberal feminist, radical feminist, and Marxist or socialist feminist.

The emerging of second feminism wave is related to the changing of practice activities into theoretical activities, it means that the efforts in struggling the women's right beyond some theories which show the reasons of women's oppression by men. The early program of the second feminism wave is explaining the problem of fundamental oppression to the women. But in early 1970, the program of second feminism wave focused on the theory which is said that men and women are equal. The subtype of feminist theory that includes the second wave feminism is existentialist and gender feminist.

The third wave of feminism is identified by the collaboration between the theory of equal gender and the contemporary theory such as the concept of postmodern theory. The concept theory of postmodern focuses on the alternative discourse, reviewing what has been thrown away, have been forgotten, irrational, traditional, marginalized, rejected and everything which never been noticed by modernism (2003; 127). The effect of the postmodern reality brings out some new feminist theory such as postmodern feminist, ecofeminism, and multicultural and global feminist.

## **2.2. Feminist Literary Criticism**

Feminist literary criticism is one of the feminism movement effects in West countries that have flamed out at early 20 century. Feminism theory is assumed as the part of women movement in the world. Related to the literary criticism, feminist literary criticism provides a criticism that related to the perception that women have

different critics as men because women have the different historical background, experience, and concept from men which are related to the equal gender (Sugihastuti, 2002; 6).

According to Ratna (2004; 1992), feminist literary criticism is discussing about women literature, the experience of women, women writing, and reading as women etc. Those aspects are linked to the women movement, emancipation, and unequal gender. Concerning to the woman emancipation, the aims of feminist literary criticism is to break and to deconstruct the evaluating system to the literary work that generally tends to be understood by man's interpretation and understanding.

Yoder (in Sugihastuti, 2002; 5) takes an example that feminist literary criticism is as *quilt*. The using of *quilt* as metaphor for the feminist literary criticism is quite suitable because feminist literary criticism is the strong foundation to unite and to proof that woman can read, write, and criticize the literary work as woman.

The mains points in analyzing literary feminism criticism are exploring woman's literary work from the old until the modern one in order to know the woman's oppression by tradition and patriarchal culture. The next is exploring some of oppression that's faced by the female major character in man literary work. Then, exploring the ideology of man and female author, how their assumption to the reality of life. And, analyzing *gynocritic*, it analyzes about the special characteristic in style and expression of female author in producing the texts. And the last is exploring feminist psychoanalysis aspect, why both of female author and reader tend to like everything which is smooth, emotional, and love (Endraswara, 2003: 146-147).

All feminist critics assert that they are on a journey of self-discovery that will lead them to better understanding of themselves, and once they understand and define themselves as woman, they believe that they will be able to change their world. The goal of feminist literary criticism is not only to reach women's emancipation but also to raise the consciousness of men in looking at women's position especially in literary work.

### **2.2.1 Gynocritics**

*Gynocritics* is the term used to analyze literary works based on feminist perspective. It is discussing on women as a writer. Its subjects are the history, style, theme, genres, and structures of the women's writing. Humm (2002; 193) says that the terms of *gynocritics* includes psychodynamic of women's creativity, collective women's career and the evolution and laws of female literary tradition.

The goal of *gynocritics* is to construct a female framework for the analysis of women's literature and to develop new models based on the study of female experience, rather than to adapt male models and theories. *Gynocritics* begins at the point when we free ourselves from the linear absolutes of male literary history, stop trying to fit women between the lines of the male tradition, and focus instead on the new visible world of female culture.

As it is known that male writing has dominated the world of literature. Male has constructed literary work based on patriarchal system in which women considered as weak creature, suppressed and being second sex. Male has illustrated women in

literary work based on their assumption and the myth of society that tends suffer losses for woman. Cixous (in Tong, 2006; 292) says that masculine writing rooted from the genital organ or phallus. Socio cultural has constructed that masculine writing is more powerful and more valuable than female writing.

Cixous expects women to be able to write as women by themselves not as women who are illustrated and constructed by male. Women have to create their own words and sentences based on their experience, and their identity as women. The feminine writing is the place where they can speak out, think, and express about the women's experience and their feeling (Tong, 2006; 293).

Showalter (in Selden, 1993) classifies feminine writing into three phases. The first is the feminine phase, 1840-1880. In this phase, women writer tends to imitate the male esthetic standard that intends the women writer as respectful woman constantly. The writers in this phase are such as George Elliot and Elizabeth Gaskell. Secondly is the feminist phase, 1880-1920. The women writers in this phase are more radical, they have the right to express what they want freely. The theme of literary works are also more various and complex. The last is the female phase, 1920-henceford. In this phase, women writers have developed the idea of characteristic women writing and the experience of women. Most of literary works of this phase are more transparent, it illustrates about sexual and relationship outside marriage.

In the other hand, Arivia (2006) has different view about masculine writing or feminine writing; she says that if there are differences between them, it means there will be a separation between two writings consisting good and bad writing.

### 2.2.2 Reading as a Woman

*Reading as a woman* is a term that is developed by Jonathan Culler to analyze literary work from feminist perspective. This concept is aimed at deconstructing the misinterpretation and patriarchy ideology that have been dominated by men, and for over years, male ideology has controlled over writing and reading literature (Sugihastuti, 2002; 19).

*Reading as a woman* is the reading concept emphasizing on consciousness as woman and being a woman. This consciousness will make different interpretation and understanding in getting the meaning of literary text because it is influenced by the socio-cultural and the experience of the reader. Hence, according to Culler (1991; 518) *reading as a woman* is not specified to woman but for everyone who can sympathize, comprehend, and agree that he has a certain experience as woman's.

Showalter (in Culler, 1991) says that the way of reading as a woman will change our apprehension of a given text, awake us to the significance of its sexual codes. Reading process is related to the reader experience such as the emotional, socio-culture and psychological experience; and those will affect the interpretation of the text and reader-oriented criticism (Junus, 1985:75).

Furthermore, Culler (1991) offers three modes of *reading as a woman*. The first mode is woman read and discovers her own experience through the text. The second mode is the possibility of woman's experience can cause an attempt to produce an interpretation and criticism of the text. The last mode is woman's

experience as marginal creature in the society that can be references to produce and to change mode of reading from maternal rather than paternal mode.

For a woman to read as woman is not to repeat an identity or an experience that is given to them, but to play a role and construct new mode of reading with reference to her identity and experience as a woman, because the aim of feminist criticism is to change the world by changing the consciousness of the readers and their relation to what they read. Woman has to deconstruct the male reading tradition that tends to make woman be inferior and marginalized by reading consciousness as woman.

### **2.3 Kinds of Feminist Theories**

By developing period, feminist theory has also developed based on the women's need on the equality of rights. There are some feminist theories, actually those theories have the same struggle and the goal; in getting equal right, erasing the patriarchal power and women's oppression in society. But feminist theories have different in history and defining the cause of the woman's oppression (Ollenburger & Moore, 1996; 21)

In her book, *Feminist Thought*, Tong (2004; 2) mentions some feminist theories namely; liberal feminist, radical, Marxist and Socialist feminist, psychoanalysis, existentialist, postmodern, multicultural, and ecofeminism. But the researcher just discusses some subtype of those; they are liberal, radical, Marxist/

socialist and existentialist feminist, because just those theories are more relevant to this research rather than others.

### **2.3.1 Liberal Feminist**

Liberal feminist is subtype of feminist theory that comes from the political concept of liberalism which convinces that the basic characteristic of human being is ratio (Tong, 2004; 15). By having ratio, human being can determine their rights based on the morality principles.

Liberal feminist was begun at 1792, at the same time when Mary Wollstonecraft published her book, *A vindication of the right of woman*. Wollstonecraft writes in her book about the woman's position in social and economic aspect and the condition in 18 century that is not beneficial for women themselves. At that time the power of capitalism has changed the productive work which is oriented in houses into factories; this condition causes women loose their work, and not productive as men (Arivia, 2003; 89).

Wollstonecraft also discusses in her book about the equal education for women as men. According to her, the cause of low intellectuality of women is the education quality of women. As the result, woman doesn't have access to some works as men. Woman can be autonomous and liberate herself by having high education (Ollenburger& Moore, 1996; 22).

The development of liberal feminism is also influenced by the works of John Stuart Mill and Harriet Taylor, the focus of their works is about the capacity and



capability of women. It is quite different from Wolstonecraft's assumption that education is the way to liberate women, Mill and Taylor argue that women have to be given the civil rights and the same chance in economical aspect as men (Tong, 2004; 28).

In the 20 century, the struggle of liberal feminist has developed in political aspect; it can be seen from the forming of *National Organization for Women* (NOW) in 1960 (2004; 34). The goal of this organization is raising the education quality and the equal chance for women. From the struggle of this organization, it will be released the amendment of the women's equal right in America.

### **2.3.2 Radical Feminist**

The emerge of radical feminist is the effect of unsatisfied some members of liberal feminist. According to radical feminist, the cause of women's oppression is not only the low quality of woman's education but because of sexuality oppression and gender system by men and patriarchy.

Radical feminist assumes that the cause of the appearing patriarchy is from the separation between public sphere and private sphere. Private sphere is related to women in asserting lower than public sector. Hence, radical feminist have the special term for their struggle, *the personal is political*. It means that the various kinds of women's oppression in private sphere are concerning the oppression in public sphere (Arivia, 2003; 100).

In deconstructing the patriarchy system, the struggle of radical feminist concerns the women's sexuality and the problems of women's reproduction. In the development of the radical feminist, there are two kinds of the radical feminist theory; radical libertarian and radical culture. Radical libertarian sees that patriarchy have the control in some only of aspects of life, thus according to them, we have to remove just the power of patriarchy not men. While radical culture have the assumption that patriarchy system and men control all the aspect of life. Related to it, to get liberation, woman has to release herself from men in every sector of life even in sexuality. Many of the radical culture members are lesbian (Tong, 2004; 93).

Radical libertarian and radical culture also have different opinion related to the women's reproduction. According to radical libertarian, reproduction has decreased the women's rights and time to get actualization in economic and social aspect. Because of reproduction, woman is not able to be productive as men in the society. While radical culture convinces that the "strong key" of woman is in presenting the new life of human being through reproduction. Reproduction is the way for women in deconstructing the patriarchal system (2004; 107).

### **2.3.3 Socialist and Marxist Feminist**

The original concept of socialist and Marxist feminist are the concept of Marxist theory saying that the existence of the human being is based on their own existence. We have to be autonomous in fulfilling our basic demand and necessity through the productive activities such as fishing, farming, hunting etc (2004; 140). This concept is the basic reason to defend the Marxist feminist assumption explaining that women are not be able to get their existence if they still depend on men economically and socially.

Actually Socialist and Marxist feminist have the same opinion related to the struggle in getting the equal rights for women. But they have differences in defining the cause of the women's oppression. According to Marxist feminist, women have oppressed through politic, social and the economic structure which is known as capitalism. Whereas Socialist feminist defines that the unequal gender problem as the cause of women's oppression (Arivia, 2003; 111).

According to Marxist theory, there won't be the prosperous society as long as the power of capitalism which is still rooted in the society. Capitalism has caused the different class between proletarian and bourgeois. In Marxist feminist the different class is assumed as women and men relationship, women are proletarian and men are bourgeois because, women are oppressed and exploited by men.

The analysis of Marxist feminist concerns imbalanced economy, the rightful authority of property, the effect of capitalist system on the domestic and family's life, and the struggle in paying fee for the domestic works (Nope, 2005; 76). Marxist

feminist asserts that as long as the economic oppression problem is not solved completely, the women's oppression will also impossible to be eliminated.

#### **2.4 The Characterization of Women's Role**

It has been assumed that women's role is just related to the domestic area; actually, this assumption comes from the socio-culture construction. Then, this assumption is considered as gender nature for women and men (Fakih, 2003:11).

Women are always labeled as weak, submissive and dependent, while men are strong, independent and aggressive. These differences make the different gender roles for them. Women's roles or women's natures are taking care children, house, and their husband and everything which is still related to the domestic sphere.

The different gender role then causes some problems in the relation of men and women in the society, for instance unequal right in public area, subordination of women, and discrimination to the women. Because women' role is often assumed just relates to the domestic area, women do not have the same chance as men (Fakih, 2003:12).

The changing of women's condition cannot be separated from feminism struggle that is marked by some women movements in the countries such as Europe, Canada, and Australia. Feminism becomes the first movement in the world related to the equal right (Fakih, 1996: 69).

Anthony Giddens , England Sociologist differentiates between modern and traditional in term of globalization. Globalization is the effect of the industrial

revolution in 16-17<sup>th</sup> century. According to Giddens, globalization has changed the human aspect of life; it breaks everything established for a long time including the relation in private area such as marriage, sexuality and family. Therefore, the transformation of gender role cannot be separated from the influence of globalization (Giddens, 2001: 49).

Furthermore, as the period developed, women's role has changed. This change is at the same time as the appearance of realization of women to their destiny and their rights. Women struggle for getting the equal right in workplace, education sector, society and family.

#### **2.4.1 Criteria of Traditional Women's Role**

Traditional may also refer to the concept of a fundamental human tradition presented in all orthodox religions and traditional forms of society such as the following of local culture and tribal or clan orientation (Wikipedia, *the free encyclopedia*).

According to Giddens (2001: 60), traditional role is indicated by the imbalance attitude toward women. Related to this traditional role, Giddens gives an example of tradition of force marriage by parents to their daughter in Gansu Province, China. Of course, this tradition marginalized women. It indicates that women do not have the right to choose their own prospective husband.

In the traditional family, it is still dominated by the concept of reproduction. Because at that time there was no contraception to postpone the pregnancy, it makes

the number of pregnancies is increasing. Furthermore, there is a belief which saying that the more children, the more gift. The study in Europe countries finds that woman bears children ten times as long as her life.

Traditional role is also related to the women who just work in domestic area such as cooking, washing, taking care children and house, and servicing the husband (*Horison magazine*, 1998: 9-10). These roles are considered as women's nature, so women must have skills related to it. The socialization of women's role is introduced to women in early age. Parents especially mothers introduce women's roles to their daughters in order to give some beneficial skills to their daughter's future.

Traditional role insists on women not to have high education, because there is misassumption among society, saying that high education is not important for women. Women's traditional role is just staying in house, so that they should not have high education as men. It can be proved from the novel *Emile* written by Jean Jacques Rousseau. In his novel, Rousseau illustrates that girls should have been taught the patience, the submissively, and flexibility. It is quite different from the lesson that is given to boys. They are taught about the bravery, equality, and independence. From those lessons, it is hoped that women and men will run the roles appropriate for them, for example girl is hoped to be good and submissive wife to her husband, while boy is hoped to be a rational person and the leader of his family (Arivia, 2003:91)

Traditional women's role is also related to the economic aspect such as low wage for women and unequal chance between men and women in the workplace.

Traditionally, men become the leader of family and women are housewife who always do the domestic works. Women who work in domestic area are not paid as men who work in public area, in fact, actually domestic chore is really harder than public chores (Arivia, 2006:266).

According to Engels in his book, *The origin family, private property and the state* (In Tong, 2004: 150-151) historically, women and men work together in supplying family income. They work in their house to produce kinds of materials such as households, bed, clothes etc. Then, the condition changes because the productivity of material does not complete to fulfill family income. Men begin to hunt the animals in the forest, and this activity becomes the main work of men. This condition creates the shift of power and role between men and women. Women just stay in house to do some domestic works. At the time, hunting is considered as productive work, and man is more valued because of his work. Thus, the men's position in society is more significant than women's position.

#### **2.4.2 Criteria of Modern Women's Role**

The term modern is used by historians to refer mainly to the period from 1500 to 1750 in Western Europe. Modern is not just another era in history, but rather the results of a new change and something up-to-date. This is usually considered as progress driven by deliberate human efforts to make their situation better. Advances in all areas of human activity, such as in politics, industry, society, economics,

transportation, communication, science and technology (Wikipedia, *Free Encyclopedia*).

The characterization of modern era is also marked by the development of communication tools such as internet, telephone, television, etc. It has erased the boundaries of the culture and values of each country, now there is no exclusive culture that cannot be accessed by others. This fact gives many influences to the human being life, including to the women condition.

Modern period is one of the effects of industrial revolution and enlightenment in 16<sup>th</sup> century in Europe. It happens because of the people unsatisfied to the church values that tend to have authority to the human's life. Then, there are many movements protesting the church's policy; one of them is feminism movements.

At the time, church's policy still marginalized and defeated the women's condition. The religion and society construction have legitimized the subordination of women in society. Feminism is one of the women movements that struggle for the equal right between men and women, when women begin to realize about their destiny and their position in society. Traditional women's role has changed as well as possible by the appearance of feminism and its struggle in getting the equal right for women. Modern women's role is quite different from traditional women's role along with the development of women thought. Women begin to liberate themselves from the patriarchy and men's boundary and try to be more independent than before.

The criterion of modern women's role that is related to the private area is women should not do the domestic work, but they have choice to be a career woman



or a housewife. The domestic chores are often considered as unproductive work, while public chores are productive work and it effects on the women choice to work outside house in which they will have more valuable work and high wage (Tong, 2004: 155).

The second criterion of modern women's role is related to the education. In this modern era, education is very important for human being. By having high education, women are not considered as the second sex and are not be oppressed by men anymore, because high education will represent the intellectual quality of women. In the traditional role, women are considered as low intellectual human being, and this consideration often causes some oppressions to women, such as in the work field, women are posed in the low position of company, and they are just paid for some jobs, which are still related to domestic chores. However, this assumption is discouraged by John Stuart Mill, one of the liberal feminist followers. Mill insists that men are not superior to women in intellectuality but according to him, the different intellectuality between men and women is based on the high education that is accepted by men and their lucky position in society (In Tong, 2004: 28).

The third criterion of modern women's role is related to the economical aspect. Comparing to traditional role, now women have the forward thinking about their desire in reaching their future goal. Many women leave their domestic chores and choose to work in office to supply the family income and realize their ability in the public area. They also have the same opportunity as men; women begin to have high position in office and being paid based on their ability. The participation of

women in job market shows independence and liberality of women, they are able to pay their selves out without being dependent to men.

## **2. 5 The Indian Women's Background**

Before discussing the traditional role and the modern role of women in Jhumpa Lahiri's *Interpreter of Maladies*, the researcher would like to explore the condition and the position of the women both in America and in India, because it is convinced that both of those two countries have great influence to Lahiri, as the author of the stories in constructing women's role and women's character in her stories.

The Indian culture as Lahiri's homeland has taken great point in conducting and influencing her stories. Lahiri exposes the condition, the role, and the rights of Indian women. Viewing from all of the Lahiri's stories in *Interpreter of Maladies*, the condition of India can be the representative of women's traditional role. This statement is also supported by Sociology data gained about Indian women (<http://www.bluecloud.org/role.html> accessed on August 16 2007).

The Indian women's position is much influenced by the chastity system and it requires the subordination of women and strict control over their sexuality and mobility. Women and girls are expected to conform the ideologies of wifely fidelity and chastity, as part of their religion and culture. Many women internalize these ideologies in their worship and devotion to God and family. Women cannot leave their employers (Father and husband), or leave the estate (male's house), or demand's

wages for their work or refuse the work assigned to them. Many women work very hard, they are cleaning, washing, gardening, and maintaining the family's property.

One of traditional women's roles in India is about *Dowry System*. *Dowry system* is prevalent in India calls for a large sum of money to be paid to the groom at the time of marriage. The woman brides who are not able to give the husband's expectations are sometimes harassed after wedding. This tradition makes some problems for poor women who do not have a lot of money to pay for her future husband. Related to the *Dowry system*, numerous cases happen in India, such as the mysterious dying of new married brides in the kitchen- stove explosion.

In ancient and Medieval India, there was also the tradition of wives committing suicide in front of the death of their husband. The women were decorated themselves in their bridal clothes before immolating themselves to their husband. This tradition is known as *The Sati* or *The Sahagama*. Actually, both *Dowry system* and *The Sati* is forbidden in present, because it damages the body and soul of women. Suppose, women cannot belong to their soul, but everything depends on male and their husband. Unfortunately, at this time, it is still often heard in Indian newspaper.

The status of women in Indian society are both abused as well as revered, sometimes within the same household too. The Hindu religion calls for worship of the womanhood, and several rituals are conducted in honor of women. But at the same time, Hinduism requires the obedience of woman toward men. Women have to walk behind men or their husband. Women cannot have their own property and widows could not remarry. In Indian society, the treatment of widows is very apprehensive,

because mostly many families blame the untimely death of a husband to the misfortune of the woman. Extremely, the widows have to wear only unattractive clothing, shave their head and could not remarry to other men because it still has relationship with to the blending of Brahmanical religious norms which said that women from all castes are expected to do “Sati”. Accordingly, widows are customarily treated as bad women or bad luck by men, and women to a lesser extent. Moreover, there is discrimination of the property possession to widow, and it causes many old Indian women ended their lives in impoverishment.

The activity of most of the Indian women is still related to the domestic affair. Indian women spend the time with the family members-mostly other female relatives. They also spend time with private chores such as raising children, watching movies and caring for community but in contrary perception, the educated women are working outside the houses and have made friends in school or work.

The traditional role of Indian women has changed step by step presently. It is influenced by vision and encouragement of Mahatma Gandhi, an Indian prominent figure who struggled for freeing India from the England colonialism. Now, many Indian women become the leaders emerged and even many more engaged in social service, social reform and improved their life in India. Moreover, Women’s position in modern Indian society now is equal with that men, socially, economically, educationally, politically and legally. Women suffering from Sati, Child marriage, Institution of Temple prostitution do no longer exist.

## 2. 6 The American Women's Background

After discussing the women's position and women's role in India which tends to trivialize women's status and does not give the same chance as men to women, now the researcher would like to discuss about the role of American women. As we know, America is one of developed countries and well known as the liberal country.

Historically, American women have to face many roadblocks in struggling the equal right to men. The early attitude of men toward women in West countries is not far different as East countries. Women are considered as inferior to men. Over years, American women are also discriminated by men or patriarchy system. Women generally have had fewer legal rights and career opportunities than men's. It is also supported by the religion doctrine and mythology in society.

According to Saphiro in her book, *Women in American Society* (1994) there are some discriminations which have to be faced by American woman in the past. One of them is related to gender division labor. Women do not have the same occasion and wide access as men, because women have to work some jobs which have been constructed by society, they are cleaning, washing, cooking, decorating the house and other jobs related to the private sphere. Women have thought these few skill from their childhood; it was called as "women's work". Women's work allows women to work for payment without too radically violating norms of femininity. Because it has been assumed that being woman, means being able to do some domestic chores. Howe (in Saphiro, 1994; 464) states that women's work has been

labeled as “pink collar” work which is an obvious extension of women’s roles at home, particularly work involving service to other people.

Women’s work is considered as lower in status and payment rather than men’s. In fact, women’s work is heavier than men’s, although they have to stay at home but they have to work for 24 hours everyday. Besides doing the jobs, they have to be responsible for their house and all members of the family. Because based on society it is women’s nature which they have to accept.

The discrimination among American women in the past is also related to education. Women in West countries, especially America also do not have an access widely to education. It can be seen from the work of Jean Jacques Rousseau, *Emile*. It is the classic work of education philosophy depicting how the rationality development is the men’s education orientation, not women’s. In her novel, Rousseau often discriminates between men and women’s position, he uses the word “the rational man” and “emotional woman”. Rousseau illustrates that men have to be given the lesson about courageous, equality, firmness. And it is quite contrasted to women’s that they have to be thought about patience, obedience, cheerful, and flexibility.

From that illustration, it can be assumed that there is different chance between women and men in educational aspect. Men are expected to be rational, confident who will carry out the husband and father’s responsibility, while women are expected to be a wives who are understanding, responsive and good mother.

As the changing period, the American women's status has also changed. There are some women's movements happening in America, as the raising of their realization about their status and the equal right between men and women. Now, the status of American women is protected by law, as Muraskin states in her article, *Woman and the Law: The American Way* (1999: 1-2) that women's status or place in society should be determined by the law. The women's movement started when Abigail Adam told her husband, John, to "remember the ladies" in writing the constitution of the United States, The movement was more formalized at the Seneca Falls Convention in 1848.

The problems which have to be faced by American women related to their status have been solved at the Seneca Falls Convention. They are (Muraskin and Alleman in Murraskin, 1993): All laws which prevent woman from occupying such a station in society as her conscience shall dictate ... [have] no force or authority. Secondly, Woman is men's equal .. [and] should be recognized as such. Thirdly, the same amount of virtue, delicacy, and refinement of behavior that is required of woman in the social state, should also be required of man. And the last is being invested by the Creator with the same capabilities, and the same consciousness of responsibility for their exercise, it is demonstrably rights and duty of woman equal with man, to promote every righteous cause by every righteous means.

At the job manner, there is also "the brightness" for women. Women begin to be given same occasion as men. The court decided that the limitation of women's right to work in certain profession for more than ten hours a day was premised on the

state's interest in protecting the reproductive function of women. It was at 1963 in which women won a major battle regarding to the equal payment. It is said that workers who perform the same job must now be paid the same wages.

As the Law related to the women's status developed, it is still added by the title of IX that prohibits sexism in the educational program. It means that women also have the same occasion as men's in educational aspect.

America has the gender consciousness earlier rather than East countries, especially India because America is more liberal and it is not limited by the religion doctrine and chastity as India. The American's thought is more rational and has step forward thinking, and it causes the regulations there become more flexible and democratic than India.

Furthermore, America is well-known as capitalist country. It influences to the relation between men and women. They compete each other in gaining the high profit. Capitalism does not see whether they are women or men. The main point is competition and profit. Capitalism is not differentiated based on the gender but on the personal autonomous of each person.

## **2.7 Previous Studies**

This study has relation to other study, which has similar topic, and methodology they are *Gender role in Jhumpa Lahiri's Interpreter of Maladies* that has been conducted by Jackie Large and Erin Quinn, the students of Northwestern University. They analyze the characters in Jhumpa Lahiri's *Interpreter of Maladies*



from gender role aspect. From their analysis, they think that many characters in Jhumpa Lahiri's *Interpreter of Maladies* are in diaspora situation that made their gender role changes. They also assume that the different gender role between America and India influences to the characters in the stories. This research has the same object as this research yet different aspect. In this research, the analyzing focuses on women's role in Indian American family, it will explore some women's roles that can be seen from the traditional women's role and the modern women's role. While Large and Quinn's research focuses on the influence of diapora to the changing of gender role.

The second is the research about *Gender Segregation of Housework among American Couples* which is conducted by Sampson Lee Blair and Daniel T. Lichter from Pennsylvania State University. Their research is focused on the household division of labor; examine how husbands and wives divide the time of their family work across a variety of domestic tasks, especially on the effects of time availability, family power, and gender role ideologically. The object of their research is from the new release data of the National Survey of Families and Households. The research shows that this gender-based division of family work is symptomatic of continuing gender inequality and gender role socialization in American society. The similarity to this research is relating to the division labor between couples in American family. This research analyzes the gender labor division based on the traditional role and modern role, and it will show us the different between traditional women's role and the modern one.

Due to some researches above, the researcher conducts this research, focusing on women's role that can be seen from the traditional women's role and modern women's role in Indian American family in Jhumpa Lahiri's *Interpreter of Maladies*.

## **CHAPTER III**

### **RESEARCH METHOD**

Accurate results of this research are obtained if the research is conducted under appropriate method. This part is devoted to explain the method of this research. Important points are elaborated in this chapter, namely research design, data sources, data collection, data analysis and definition of key terms.

#### **3.1 Research Design**

Literary work has many aspects, dimensions and elements. Interpreting the literary work needs the appropriate theory and methodology related to those elements (Ratna, 2004; 7). The function of the method and approach in literary criticism is to make easier in analyzing the object of research.

This study is literary criticism because the researcher conducts discussion of literature including the analysis, literary theory and interpretation of literary work. As Wellek and Warren state that a literary work could not be analyzed, described and evaluated without a literary criticism (1993; 46).

This study includes the feminist literary criticism, because the focus of this study is analyzing the women's role as it is portrayed in literary work. Feminist literary criticism tries to relate the literary work with the women emancipation, equal right between male-female, and gender equality (Ratna, 2004; 184). Feminist literary criticism also tries to offer the perception that woman readers and woman interpreter

have specific interpretation and background knowledge that is different from the men's interpretation.

### **3.2 Data Sources**

The data source of this research is the collection of short of stories entitled *Interpreter of Maladies*. It is published by Houghton Mifflin Company Boston- New York in 1999. The data taken from two of nine stories in Jhumpa Lahiri's *Interpreter of Maladies*, they are *Temporary Matter* and *Mrs. Sens*.

### **3.3 Data Collection**

There are some steps to get the data that the researcher needs. Since the data are in the form of words, phrases, and sentences within the short stories, detailed reading, careful reading, and deep understanding as well as highlighting, and coloring the words, phrases, sentence, paragraph are really needed. These techniques have both comprehensive and interpretative aspects since they are describing the characteristic and the elements of the stories such as plot, setting and characters based on the subject of the study.

The last step is elaborating the finding by showing the facts; the finding of kinds traditional and modern women's role in stories. Then, giving quotations taken from stories, and showing how literary theory works, for example relate the finding of the analysis to the one of feminism theories stated in chapter II. And summarizing the finding and gives the general comment.

### **3.4 Data Analysis**

It is a process of searching and arranging the materials that the researcher accumulate to increase her own understanding and to enable her in presenting the analysis. This step, according to Bodgan and Biklen (1998:157) refers generally to the process of working with the data, organizing the data, breaking the data into manageable units, synthesizing them, discovering what is important and what is to be learned, and deciding what is going to tell to others.

The researcher begins to analyze the data gained by using some steps, they are reviewing the data that have been collected, and classifying them based on the stated problem division, i.e. the traditional and modern women's role in Indian-American family. The next steps are interpreting critically to the data gained by referring to the researcher's viewpoint and some references of literary and feminist theories. Then, the researcher will draw the conclusion based on data analyzed and recheck whether the conclusion is appropriate enough to answer the statement problems.

## **CHAPTER IV**

### **DISCUSSION**

This chapter reports the discussion of the analysis. The researcher would like to answer the research problems that have been stated in chapter I by presenting the data and analyzing the data. The researcher tries to analyze women's roles in Indian American family by presenting the traditional and modern women's role.

This part is the discussion of the analysis about Women's role in Indian-American family in Jhumpa Lahiri's *Interpreter of Maladies*. The first analysis is the discussion about the traditional women's role and the next is about the modern women's role, from those we know some women's roles that can be seen from traditional women's role and modern women's role.

#### **4.1 The Traditional Women's Role**

The traditional women's role is described in the stories clearly by Jhumpa Lahiri. The researcher analyzes the traditional women's role from three aspects; economical, social and educational aspect.

The traditional women's role is depicted by Jhumpa Lahiri in two of her stories, *Temporary Matter* and *Mrs. Sen*. The analysis will focus on the women characters, because they are representative enough to this analysis.

#### **4.1.1 Women Just Work in Domestic Affair**

The role for women and men are known as gender role, it arranges some duties, and obligation for both women and men. Gender role is the result of the social construction which has been convinced by people from a long time. Actually, gender role is not role based on biological aspect, but rather than social construction. Sometimes, gender role causes unbalanced role for women and men, especially for women. Women are marginalized by some roles in the society which are arranged for them. If women do not follow and break their gender role, they will be marginalized in society. Women's role arranged by society is the result of the patriarchy power that tends to oppress women. Women's traditional role requires women to stay at home, doing some domestic works such as cooking, washing, taking care of the children, and serving their husband. Traditionally, women do not able to express their desire and ability because they just stay at home for days.

The socialization of gender role is begun from family. In the early age, girl has been introduced some roles by her parents such as cooking, washing, sweeping et cetera. The parents give the different lesson to their daughter and son. The son is engaged in adventurous pursuits and outdoor activities demanding independence and strength where girls appear, they are shown as passive and confined mostly to indoor activities. From this early socialization, of course it affects the quite different gender role for both woman and man.

It has been assumed for a long time that women's role is considered as the lower job because it does not need some intellectualities and just related to domestic affair. In fact, women's role is heavier than men's. If man wants to substitute the women's role, he will feel tired as women.

Here are the findings of the analysis which expose the traditional role for woman in one of stories in Jhumpa Lahiri's *Interpreter of Maladies*.

#### **4. 1.1.1 Cooking**

One of stories in Jhumpa Lahiri's *Interpreter of Maladies* portrays traditional women's role explicitly, for example in *Mrs. Sen's*. Mrs. Sen is one of the illustrations of traditional woman which is used by Jhumpa Lahiri.

“He especially enjoyed watching Mrs. Sens as she chopped things, seated on newspapers on the living room floor. Instead of a knife she used a blade that curved like the prow of a Viking ship, sailing to battle in distant seas. The blade was black than silver, lacked a uniform polish, and had a serrated crest, she told Eliot, for grating. Each afternoon Mrs. Sen lifted the blade and locked it into place, so that it met the base at an angle. Facing the sharp edge without ever touching it, she took whole vegetables between her hands and hacked them apart: cauliflower, cabbage, butternuts squash” (Lahiri's *Mrs. Sen's*: 1999: page 114)

Mrs. Sen is an Indian woman who has to follow her husband to America. Her husband, Mr. Sen is Mathematic lecturer in one of Universities in America. Mrs. Sen's daily activity is staying at home and waiting for her husband's coming from campus. She likes cooking very much and usually cooks many things for breakfast and dinner. She also cooks many kind of Indian menu which she learned from her



family in her homeland. Extremely, she has a knife which she brought from India. At the morning, she is always busy with her daily activity, cooking. If Mrs. Sen is busy with her activity, she does not want anyone disturb her, even Eliot.

Mrs. Sen's habit is influenced by the condition of women's role in her home land, India. In the story, it is portrayed that Indian women often gather in a ceremony, and they cook together. They will bring their own knife to slice many vegetables and meats. Usually, Indian women do it for a night, at the same time they also chat and make jokes as well. This occasion is used for gathering among family, neighbors and friends.

It indicates that woman in India has to be able cook, at least. Not only in Indian society but also in almost of middle countries, woman is still in traditional position, they have to be able to cook and to do other domestic works. All day, woman is busy at home and bounded by some roles constructed by society and which must be followed by them. Besides, Women also do not still have proportional place enough to work outside their home as modern woman in advance countries such as Europe and America.

“It was never special occasion, nor was she ever expecting company. It was merely dinner for her self and Mr. Sen, as indicated by the two plates and two glasses she set, without napkins or silverware, on the square Formica table at one end of the living room”. (Lahiri's *Mrs. Sens*: 1999: Page 117)

Mrs. Sens always cook in a large amount of food, but actually it is not for special occasion but rather for herself and Mr. Sen. Suppose, cooking is the daily

routine which has to be done by Mrs. Sen. As a good wife, Mrs. Sen has to prepare special meal with the different menu for her husband everyday.

#### **4.1.1.2 Cleaning the House**

Furthermore, the women's role relating to domestic affair is cleaning the house. A good woman is stereotyped as woman who has skills in domestic chores. Girl has been trained for those by her parents since childhood in order to create her as ideal woman appropriating to the society's assumption.

It is also illustrated in Mrs. Sen's. Besides cooking and taking care of a child, Mrs. Sen's daily activity is cleaning the house or homemaking. Mrs. Sen tries to always keep clean her house. After cooking and preparing meal for her husband, Mrs. Sen cleans her house, puts everything in the right place and doesn't forget to lock some cases.

“By the time Eliot's mother arrived at twenty past six, Mrs. Sen always made sure all evidence of her chopping was disposed of. The blade was scrubbed, rinsed, dried, folded, and stowed away in a cupboard with the aid of stepladder.” (Lahiri's *Mrs. Sens*: 1999: Page 177)

“As he pressed the newspaper deeper into the garbage pail, Eliot felt that he and Mrs. Sen disobeying some unspoken rule. Perhaps it was because the urgency with which Mrs. Sen accomplished everything, pinching salt and sugar between her fingernails, running water through lentils, sponging all imaginable surfaces, shutting cupboard doors with a series of successive click.” (Lahiri' *Mrs. Sens*: 1999: Page 118)

Mrs. Sen's cooking activity makes her house dirty, the garbage of cooking spices flavor spreads in every corner of the kitchen and the living room. This condition makes Mrs. Sen clean her house everyday, sometimes she asks Eliot to help her. And Mrs. Sen always makes sure that everything has been put in order and neat while Eliot's mother come for picking Eliot up.

Traditionally, cleaning the house is the obligation for every woman. Almost of woman's time has confiscated for domestic chores, she does not have time for herself anymore. But, now when the condition of woman has changed, many career women are busy with her work outside the house, the domestic chores is substituted by a maid. And almost all of maids at home are woman, so it is still accorded that the domestic affair is still the obligation and woman's work.

#### **4.1.1.3 Taking Care of Children**

The other traditional role for women is the obligation to take care of the children, because it is assumed that women or mother is the "first school" for their children, women have to teach new things, and paying attention to their children, so they can grow up well.

But actually, this role is loose out the women's right to actualize their ability outside the house, because women are always busy with their children and some roles that require them to stay at home and do some house work. As Beavoir (2003) stated

in her phenomenal book, *The Second Sex* (1949) that the mother's role limits the rights of the women to develop and bounds the women existence.

Mrs. Sen come to them in tidy ballpoint script, posted on an index card outside the supermarket: Professor's wife, responsible and kind, I will care for your child in my home. (Lahiri's *Mrs. Sen's*: 1999: Page 112)

Waiting is one of the wife's jobs after serving her husband. It can be denied because it is kind of devotion of the wife to her husband. To fulfill his long day in waiting her husband's coming, Mrs. Sens look for job that is still related to the domestic area, taking care of a child in her own home. She posted the advertisement in front of the supermarket. And Eliot's mother sees it and decides to entrust her child in Mrs. Sen's caring. Mrs. Sen takes care of Eliot in her home, because she does not able to drive car by herself to go to Eliot's home. Everyday, after coming back from school, Eliot go to Mrs. Sen's house, and his mother picks up him in the afternoon.

"As they walked back from the bus stop she produced a sandwich bag from her pocket, and offered Eliot the peeled wedges of an orange, or lightly salted peanuts, which she had already shelled" (Lahiri's *Mrs. Sen's*: 1999: page119)

Mrs. Sen is responsible to her duty as nursemaid. Everyday she picks up Eliot in a bus stop, as Eliot comes back from school. She cares of Eliot with full of love and treats him like her own daughter. Arriving at home, Mrs. Sen does her domestic chores; but at the same time, she tries to always keep caring of Eliot.

"While she worked, she kept an eye on the television and an eye on Eliot, but she never seemed to keep an eye on the blade. Nevertheless she refused to let Eliot walk around when she was chopping. "Just sit, sit please, it will take just two more minutes" she said."(Lahiri's *Mrs. Sens*: 1999: Page 114)

“In order to occupy Eliot she supplied him with the comics section of the newspaper, and crackers spread with peanut butter, and sometimes a popsicle, or carrot sticks sculpted with her blade” (Lahiri’s *Mrs. Sen*: 1999: Page 115)

As women who convinces the traditional role, Mrs. Sen just does some jobs which are still related to the domestic area, without trying to develop herself in public area as her husband. In a long day, Mrs.Sen’s activity is cooking, and taking care of Eliot, the daughter of other person.

From the illustration above, we can conclude that one of the traditional women’s roles is just related to the private or domestic area such as cooking, cleaning the house and taking care of a child.

#### **4.1.2 Women are Dependent**

Women’s traditional roles constructed by society tends limit and bound the women’s existence to get actualization, because it is convinced that if women break their own role, they will get risks which suffer themselves such as marginalized in their own community.

But actually, some traditional women’s role makes women dependent, because women are bounded by some roles that limit their actualization to be themselves not as the portrait of an ideal woman which is constructed by the society.

“His own mother had fallen to pieces when his father died, abandoning the house he grew up in and moving back to Calcutta, leaving Shukumar to settle it all” (Lahiri’s *Temporary Matter*: 1999: page 6)

The dependent woman is portrayed by Jhumpa Lahiri from the story of Shukumar’s mother in *Temporary Matter*. It was told that Shukumar’s mother is not a

strong woman; she did not able to survive when her husband died, because she does not have forward thinking about her own destiny, she suspends her life to her husband without trying to be autonomous. Finally, she does not able to survive, leaves her house, and goes to Calcutta.

The other example of the dependent women's illustration is can also be seen in *Mrs. Sen's*.

“Every few days Mrs. Sen would open up the yellow pages dial a number that she had ticked in the margin, and ask if there was any whole fish available. If so, she would ask the market to hold it. “Under Sen, yes, S as in Sam, N as in New York. Mr. Sen will be there to pick it up.” Then she would call Mr. Sen at the University. A few minutes later Mr. Sen would arrive, patting Eliot in the head but not kissing Mrs. Sen. He read his mail at the Formica table and drank a cup of tea before heading out; half an hour later he would return, carrying a paper bag with a smiling lobster drawn on the front of it, and hand it to Mrs. Sen, and head back to university to teach his evening class”.

(Lahiri's *Mrs. Sen's*: 1999: page 124)

Mrs. Sen likes fresh fish, and usually she orders it from the fisherman at the beach directly or they call her up after catching fish from the sea. But, Mrs. Sen does not have courage to take the fish from the beach by herself and asks her husband to take it for her in his business of teaching schedule at a university. It shows us that Mrs. Sen is dependent woman because everything, even the simple thing, she still depends on her husband to do it. Whereas, Mrs. Sens is busy with his full teaching schedule in a university.

From the illustration above, it can be said that the traditional role which requires woman to be obedient to her husband and depend all her life to her husband

cause her to be dependent. It is because she never gets her rights and always marginalized by men. Woman who does not independent in her economic aspect, and still depends on their husband, they will never get freedom to actualize herself.

#### **4.1.3 Women are Submissive to Their Husbands**

As stated above, the traditional woman is dependent; she cannot able to do everything by herself. In this point, we will discuss the obedience of a woman or a wife to her husband.

The power of patriarchy which tends to oppress and marginalizes women has made women loose out their liberations. Woman has to obey rules which have been arranged by patriarchal society. In a family unit, a wife has to obey rules and everything ordered by her husband. Traditionally, based on the conventional doctrine; a wife is forbidden to go out from her house without the husband's permission, a wife is also considered as intractable woman if she tries to break her husband's rules.

Moreover, the society accords that a good woman is a woman who is silent, submissive, beautiful, respectful and so on. But, an independent and brave woman in breaking the boundary of patriarchal system will be considered as bad image of woman. Whatever, the patriarchal concept is the agent in conservation of the traditional women's role.

“Every few days Mrs. Sen would open up the yellow pages dial a number that she had ticked in the margin, and ask if there was any whole fish available. If so, she would ask the market to hold it. “Under Sen, yes, S as in Sam, N as in

New York. Mr. Sen will be there to pick it up.” Then she would call Mr. Sen at the University. A few minutes later Mr. Sen would arrive, patting Eliot in the head but not kissing Mrs. Sen. He read his mail at the Formica table and drank a cup of tea before heading out; half an hour later he would return, carrying a paper bag with a smiling lobster drawn on the front of it, and hand it to Mrs. Sen, and head back to university to teach his evening class. One day, when she handed Mrs. Sen the paper bag, he said, no more fish for a while. Cook the chicken in the freezer. I need to start holding office hours”. (Lahiri’s *Mrs. Sen*: 1999: page 124)

Mrs. Sen is one of the images of a submissive wife. She always obeys what her husband orders, and even she does not have the courage to go against it. From the Mr. Sen’s statement in the last paragraph, it can be concluded that Mr. Sen always has a firm attitude to his wife, and everything he asks, Mrs. Sen tries to obey it. When Mr. Sen asks his wife to cook chicken rather than fish, for a few days, Mrs. Sen thaws the chicken legs in the kitchen sink and slices it with her blade. For obeying what has been said by her husband, Mrs. Sen allows her favorite food; fresh fish is changed to chicken.

## **4.2 The Modern Women’s Role**

The modern women’s role is described in the stories explicitly. The researcher analyzes the modern women’s role from three categories; they are the role in economic, social, and education aspect.

The modern women’s role is depicted by Jhumpa Lahiri in two of her stories, *Temporary Matter and Mrs. Sen*. The analysis focuses on the women character.

### **4.2.1 Women Who Work Outside Home**



It is still difficult to achieve a career woman in the society, because the traditional role of woman is staying at home, taking care of the children, cooking and doing some others house working. But, in this era, when feminism movement has spreads every where, the role of women has changed. Women get their emancipation and opportunity to actualize their ability and have equal rights as men.

The modern women's role is depicted in the story of *Temporary Matter*, the first story of Jhumpa Lahiri's *Interpreter of Maladies*. Shoba and Shukumar has married for a years, they are Indian who live in American from their child. As a new and young couple who life in America, their family condition is much influenced by the American's life style that is more liberal and modern than their own homeland, India. Shoba is a career woman; she works everyday even she often brings some works to home. Economically, Shoba is an autonomous woman; she never suspends herself to her husband, Shukumar. But it different to the condition of Shukumar, when Shoba goes to work, he just stays at home even he is lazy to do anything. This condition can be seen from the discourse below

“The more Shoba stayed out, the more she began putting in extra hours at work and taking on additional projects, the more he wanted to stay in, not even leaving to get the mail, or to buy fruit or wine at the stores by trolley shop” (Lahiri's *Temporary Matter*, page 4)

As a husband, Shukumar does not worry about his wife's work, but sometimes he feels jealous to Shoba's significant job which is quite different to his own job. Shukumar is thirty-five old but he is a student of a university who is still finishing his dissertation, while Shoba is a proofreader in a magazine.

“He had no memory of eating those meals, and yet there they were, recorded in her neat proofreader’s hand” (Lahiri’s *Temporary Matter*: 1999: page 7)

Actually the condition of Shukumar and Shoba’s family is uncommon in our society, but in America is not. Women can work outside the house and have equal right as husband in family. There is no difference between a husband and wife’s job.

#### **4.2.2 Women are Autonomous**

As woman career, who always works outside the house, Shoba is autonomous than other women who still suspends their life to their husband. If woman can be autonomous economically, she can liberate herself from the oppression of patriarchy system, includes the basic patriarchy power, family.

From the characters explained by Jhumpa Lahiri, Shoba is a woman who is strong, autonomous, and always has the straightforward thinking. In whatever condition, Shoba always shows that she is fine and strong.

“She didn’t mind being jostled, even when she was pregnant. She was tall, and broad shoulder, with hips that her obstetrician assured her were made for childbearing” (Lahiri’s *Temporary Matter*: 1999: page 7)

As a strong woman, Shoba is also supported by her physical characteristic which has been shown above. Shoba is thirty-three, so it is two years younger from her husband. Shoba is the illustration of an autonomous woman, she gets her own income and can decide whatever good for her self. She does not depend on her

husband anymore. Shoba's attitude shows us the woman independent in the small unit of the society, family. Shoba is free individual, free from the boundary of the economy and the society rules. Shoba is able to expense herself and never becomes the other's responsibility.

The autonomous woman is also shown in the stories of Mrs. Sen. Eliot's mother is a single parent; she raises her child by herself. Economically, she is able to expense her own life and also her child. Eliot's mother is a career woman; she works everyday and does not have time with Eliot except in weekend and when she comes home from the office.

“Eliot's mother worked in an office fifty miles north, and his father, the last she had heard, lived two thousand miles west” (Lahiri's *Mrs. Sen's*: 1999: page 113)

Eliot just lives with her mother; her father has left them for a long time and does not give any news for them. But Eliot's mother is an autonomous woman, although she has been left by her father, she is still able to survive with her child.

#### **4.2.3 Women Who Can Exchange the Husband's Role**

As we know, in our society there are some roles for both husband and wife. The society has constructed that the role of a husband is being a leader of the family who has responsible to fulfill the basic necessity of her family. As the leader of the family, a husband has the rights in making decision related to his family.

The basic socialization of the patriarchy system is family; it can be seen from the power of husband who handles the main role in his family, and tends to ignore the

rights of the wife. But as the development of feminism goes on, the right of the wife begins to be noticed. In this modern era, when the economic condition grows up, and the basic necessity raises up, the role of women also changes. Women work outside the house to support the economic condition in her family. Now, the responsibility of the economy family is not only the husband's responsibility but also the wife's.

“He had no memory of eating those meals, and yet there they were, recorded in her neat proofreaders hands” (Lahiri's *Temporary Matter*:1999: page 7)

“Shukumar gathered onion skins in his hands and let them drop into the garbage pail, on top of the ribbons of fat he'd trimmed from the lamb. He ran the water in the sink, soaking the knife and cutting the board, and rubbed a lemon half along his fingertips to get rid of the garlic smell, a trick he' learned from Shoba” (Lahiri's *Temporary Matter*:1999: page 5)

As a proofreader in a magazine, Shoba is very busy. Thus, the house working which is usually as the women's role changes to be the husband' role. When Shoba goes to the office, Shukumar does some domestic jobs such as cooking, cleaning the house, and shopping in the stores. As the story above, Shukumar cooks meals based on Shoba instructions. Shoba has written how to cook the meals, its flavor, and so on.

Shoba and Shukumar have supported each other in fulfilling the basic necessity in their family. When Shukumar has to stay at home for finishing his dissertation, Shoba replaces his role by working in the office. And neither Shukumar, he replaces the wife's role. From the reasons above, man has to help the wife's job, from the easy one until the hard one. Thus, man and women can respect and help each other.

It is based on the John Locke assumption (in Nope, 2005: 142) that woman and man have to be supporter for each other. A husband and a wife have her or his own position, function, and responsibilities according to each of their roles without neglecting their own nature role.

#### **4.2.4 Women Who Have the Right to Make Decision**

The women's modern role tends to liberate women from the boundaries of patriarchy system. The woman is not only serving to her husband but she also has to be able in definite everything for herself. A wife also has the right to be heard and valued of her position as a wife.

But, in deciding the attitude, the woman has to be distinct and does as her husband does, Women can be decision maker in the family. It can be needed for the interest of the husband and the welfare of family.

“He hadn't wanted to go to the conference, but she had insisted: it was important to make contacts and she would be entering the job market next year. She told him that she had his number at the hotel, and copy of his schedule and flight numbers, and she had arranged with her friend Gillian for a ride to the hospital in the event of an emergency” (Lahiri's *Temporary Matter*: 1999: page 2-3)

When Shoba is pregnant of nine months, she insists on her husband to follow the academic conference in Baltimore. Actually, Shukumar does not want to go, but Shoba insists him. Shoba says that it is the chance to make the relation in

entering the job market for Shukumar. Shoba has arranged everything for Shukumar and also for the emergency situation, if she will bear her child.

But, when Shukumar is on the conference, one of hotel staff has found him and given him a hospital telephone number in Boston. When he arrives at Boston, everything is over; their baby had been born dead. Shoba's placenta is weak, and the doctor recommends Shoba cesarean, but it is not quickly enough.

Shoba and Shukumar have some problems after the bearing of their first child who has died in Shoba's uterus. It makes Shoba depressed; sometimes she blames her husband for not being with her when she bears the baby. This condition makes their household unstable. They always avoid each other, whereas they live in the same house, and it has continued for months. To neutralize her own feeling, Shoba decides to rent an apartment for herself, living separates from her husband for temporary time. Shoba needs time for herself and lives alone separately from her husband for temporary moments.

“She had money saved up for a security deposit. The apartment was on Beacon Hill, so she could walk to work. She had signed the lease that night before coming home” (Lahiri's *Temporary Matter*: 1999: page 21)

Shoba's decision to rent an apartment indicates that a woman has the rights to arrange her own life without being intervened by other people, even her own husband. It is the right which individual belongs from infant, each person has the right to get a better life. And Shoba tries to reach the better life for herself and her family.

#### 4.2.5 Women Who Have a High Education

In this modern era, the education is the important thing; we can be respected if we are educated, even for a woman. The woman has access to education in order to get her equal right as men. By education, the woman will be able to change their traditional role which requires her to stay at home. Education also as the requirement for a better future, it is the way to get good career.

The important education for the woman is also depicted by Jhumpa Lahiri through her character, Shoba. Shoba is the illustration of woman who has a high education. She studies until University level. It is surprising, because there is still little Indian woman who still gets a high education. Shoba and Shukumar meet in the first time, when they still study at the same university.

“He thought back to their first meeting, four years earlier at a lecture hall in Cambridge, where a group of Bengali poets were giving a recital. They’d ended up side by side”. (Lahiri’s *Temporary Matter*: 1999: Page 13)

Starting with having a high education, Shoba can reach her career in a magazine, she is a proofreader who corrects every manuscripts. Shoba becomes an autonomous woman and can support the family income.

From the explanation above, we can assume that there are some women’s roles in Indian-American Family in Jhumpa Lahiri’s *Interpreter of Maladies*. It can be seen from two of the nine stories in *Interpreter of Maladies*, *Mrs. Sen’s* and *The Temporary Matter*. Both stories represent the woman’s traditional role and the modern one. And from both stories, we can see the differences between Indian-

American families which is still hold on the conventional Indian culture and which has been influenced by American culture.

Feminist movement also has a contribution in women's role. They struggle for women's destiny, women's liberation and women's right in getting the equal right in every sector of the society including social, educational, reproduction, and economical sectors.

The women have to realize their position in the society. They have to liberate and actualize themselves in order to get equal right as men. The women cannot be marginalized anymore. The women have to decide a good thing for their own life and not always follow the rules of male system or patriarchy.



## **CHAPTER V**

### **CONCLUSION AND SUGGESTION**

This chapter is divided into two parts, the first is conclusion and the second is suggestion. In accordance with the finding in the preceding chapter, the researcher's conclusion is about the traditional woman's role in Indian-American family and the modern women's role in Indian-American family.

#### **5.1 Conclusion**

From the discussion in chapter IV, it can be concluded that there are some traditional women's roles in Indian American family. It has been illustrated by one of the woman characters in the story of *Mrs. Sen's*, Mrs. Sen. The traditional woman's roles are women who just work in domestic affair including cooking, cleaning the house and taking care the child. And the second, women are dependent, and the last is women are submissive to their husband.

Furthermore, from the discussion of the second statement of the problem, it can be seen that the modern women's roles in Indian-American family including the women who work outside the house, women are autonomous, women who can exchange the husband's role, women who have the right to make decision, and the last is women who have a high education.

The conclusion of this research proves that there are some woman's roles in Indian American family, it can be seen from the discussion and the answer of the

research problem stated. There are some woman's roles, from the traditional to the modern one. The traditional woman's role tends to require woman to stay at home only and make her dependent. It is quite different from the modern women's role which is illustrated by Shoba in *A Temporary Matter*. The modern women's role in Indian-American family is much influenced by American culture. Shoba is an autonomous woman who has a high education and works outside the house.

## **5.2 Suggestion**

This study focuses on women's role in Indian American family, and using the feminist literary criticism. This study is not only urgent to be done but also beneficial in analyzing literary work, especially the women's work. We know about the characteristics of women's writing in expressing their ideas concerning to the life of an Indian women.

From this research, the researcher hopes there will be a further researcher who wants to conduct the same research, especially in analyzing the other women author's work who struggle for woman's status in society through literary work.

Concerning this literary work, *Interpreter of Maladies*, Jhumpa Lahiri has drawn about the social life of Indian. From these nine stories, we know more about the culture of India. The researcher also hopes for further researcher to analyze the same literary work but in the different aspects such as colonialism and diaspora situation among characters such as how they have to cope new different culture from their culture and how they adapt to the new environment that is quite different from theirs.

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## **BIOGRAPHY OF JUMPHA LAHIRI**

Jhumpa Lahiri has the complete name as Jhumpa Lahiri Vourvoulias (Nilanjana Sudeshna) she was born In London, England in July, 1967. Lahiri was brought up in South Kingstown, Rhode Island. Her father is a teacher and her mother is a librarian. Lahiri was taught about Bengali in early age by her parents. She also has traveled several times to India, where both her parents were born and raised, and where a number of her stories set.

Lahiri was received her B.A. from Barnard college and from Boston University she has received an M.A. in English, and M.A. in creative writing, an M.A. in comparative studies in Literature and Arts. She was received her Ph. D in renaissance studies. In 1997-1998, she took up a fellowship at Provincetown's Fine Art Works. She has taught creative writing at Boston University and the Rhode Island School of Design.

Lahiri's fiction has appeared in The New Yorker, Agni, Epoch, The Louisville Review, Harvard Review, Story Quarterly, and elsewhere. In addition her grand debut, *Interpreter of Maladies* has been selected for both the O'Henry award, the annual best American short stories, and also won the Pulitzer Prize for fiction, at 2000. She has received the PEN/ Hemingway Award, a Transatlantic Review award from the Henfield foundation in 1993. And a fiction prize from the Louisville Review in 1997. She was also a finalist for the Los Angeles Times Book Award and was named as one of the "20 best young fiction writers in America" in The New Yorker's summer 1999 fiction issue.

Her second book and first novel was *The Namesake*, it was published in 2003. This novel tells about the identity problem, which is faced by Indian Immigrant who stays in America. Lahiri takes an interesting topic about the complexity problem of Indian Immigrant. The theme that is used by Jhumpa Lahiri in her works is related to the Indian immigrant life, how they have to cope the different culture from their homeland.

In 2001, she married Alberto Vourvoulias-Bush, a Journalist who was then Deputy Editor of Time Latin America. Now, she lives in Brooklyn with her husband and her two children. Since 2005, she has been a Vice President of the PEN American Center.

**DEPARTEMEN AGAMA**  
**UNIVERSITAS ISLAM NEGERI (UIN) MALANG**  
**FAKULTAS HUMANIORA DAN BUDAYA**  
Jalan Gajayana 50 Malang Telepon (0341) 551354 Faximile (0341) 572533

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**BUKTI KONSULTASI**

Nama : Zulfi Zumala Dwi Andriani  
NIM : 0332003  
Jurusan : Bahasa dan Sastra Inggris  
Pembimbing : 1. Dra. Siti Masithoh, M. Hum 2. Yayuk Widyastuti, M.Pd  
Judul : Women's Role in Indian-American Family in Jhumpa Lahiri's  
*Interpreter of Maladies*

No	Tanggal	Materi Konsultasi	TTD Pembimbing
1	20 Februari 2007	Pengajuan judul skripsi	1
2	18 April 2007	Seminar Proposal	2
3	23 April 2007	Konsultasi Bab 1-3	3
4	15 Mei 2007	Acc Bab 1-3	4
5	24 Agustus 2007	Konsultasi Bab 4-5	5
6	13 September 2007	Revisi Bab 4-5	6
7	21 September 2007	Konsultasi Bab 1-5 dan keseluruhan	7
8	21 September 2007	Acc Keseluruhan	8

Malang, 22 September 2007  
Dekan Fakultas Humanioran dan Budaya

Drs. H. Dimjati Ahmadin, M. Pd  
NIP 150 035 072