

ROLE OF “SEX” IN MARRIAGE: A FEMINIST STUDY OF *THE IMMIGRANT*

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Abstract

The present study entitled, *Role of “Sex” in Marriage: A Feminist Study of The Immigrant*, endeavours to investigate the problems experienced by the women as portrayed in the novel of Manju Kapur. It anatomizes the ways the protagonist has embraced to overcome the difficulties of her life. In Contemporary Indian society and culture, Manju Kapur has become foremost Indian English Writer to perfectly explore the institution of Marriage. Marriage is an old institution, which has many different aspects attached to it, but when it comes to marriage the aspect of sex is something which plays an important role in the marriage. The shrewdness and brutality faced by women to go to any extent to save their marriage led me to undertake it as my research topic. The theory employed to undertake this research is Feminist theory, which mainly focuses on the communal, constitutional, and commercial equivalence of the sexes. The chief objectives of this theory are to manifest the significance of women, to expose that historically women have been dependent to men, and to import gender integrity which defend women and girls from, sexual torment, domestic violence and sexual assault. The purpose of this paper is to highlight those problems of feminism that are aboriginal to the condition in India in order to assist us understand how laborious it is for women to reach at an developed state of mind being captured within the pattern of tradition and religion.

Keywords: marriage, sex, sexual torment, domestic violence, feminism.

Marriages are contrived in heaven but it is also veritable that efforts from both husband and wife are essential for an auspicious marriage. As Myles Munroe has stated in *Purpose and Power of Love and Marriage*, “Marriage is two imperfect people committing themselves to a perfect institution, by making perfect vows from imperfect lips before a perfect God”¹ Today there is lack of tolerance, time and liability in modern age. Nowadays, people fall in love and get married but at times fall out of love too when they recognize that their continuation is quite unmanageable to maintain in such a combative world. As the domain advances the women too become cognizant of their rights, their unsatisfied dreams and their appetency which was enslaved after her married life. Because of the accession of modernity today she is craving to constitute her individuality in this competitive world. This crave of hers is disastrous for her as well as for her family members as her stifled crave ruins the whole family. This is because she demands to be free and earn equal position in all the spheres. As the Indians are refusing their own ethics and rectitude by adopting the western cultures and customs of modern outlook.

Marriage is considered to be the ancient and the most essential institutions in the sub- systems of the community. The notion of marriage varies in amount from society to society and nation to nation. Marriage is not exclusively a communal channelization of spontaneous urges and inspiration but it is a live social captivity. Marriage as an ethically accepted federation of male and female is an

organization devised by community to authorize the association of male and female for purposes of entering into sex relations which plays an important role in the institution of marriage as an indicator of companionship and in keeping the spark of love alive in a marriage. It also insinuates the confidence in them that they are craved and required by their partner. Sex plays an important role in the institution of marriage. It has numerous intellectual, emotional and communal benefits. Sex, in a marriage is connected with durability as it upsurge attachment, primarily when the sexual desires of a couple are gratified. Sandor Gardos, a sex therapist states that, “When things go well in bed, you feel more confident and powerful in other parts of your life”²

In an old saying marriage is considered as an evil because the life style of human being particularly of women is thoroughly changed, as she capitulate her own identity. Still every person wants to marry because surviving single is not accepted by the society. Marriage is intensely entrenched, deep-rooted and persistent social anticipation for any Indian women. According to society, Marriage and motherhood are the two most important cultural dials that transmogrify the girl into an adequate appropriate womanhood. It is reputed that marriage is convenient to womanhood. She is expected to be a wife and mother and to keep the interest of her family above her own. Simone de Beauvoir states in her *The Second Sex*,

¹Myles Munroe, *Purpose and Power of Love and Marriage* (Destiny Image Publishers, 2005).

² Celeste Morales, “Why Sex is Important in a Relationship,” *Fine Magazine*, February 2017.

Marriage has always been a different thing for man and woman. The two sexes are necessary to each other, but this necessity has never brought about a condition of reciprocity between them; women, as we have seen, have never constituted a caste making exchanges and contracts with the male caste upon a footing of equality

Many traditions and concepts have been changed according to the time but the only institution which still remains common is the institution of marriage. Along with the modification in family norms in contemporary society, the pattern of marriage is also fluctuated. Today men and women are spontaneously stepping out of their habitually demarcated portrayal to democratic concept of marriage. According to Weiten (1986) some of the modified patterns of the marriage which denounced the traditional pattern of marriage are; (1) Accumulative acceptability of singlehood, (2) Accumulative popularity of cohabitation and (3) Accumulative rate of divorce.

Manju Kapur's *The Immigrant* is critically examined the theme of sexuality. Sexual compatibility is one of the most important factors that contribute in the success of the marriage but most of the times; it gets undervalued because the subject of sex is itself so threatening. Sex is considered as a taboo which according to traditional mindset should not be talked about openly, but cracks in marriage appears due to lack of sexual compatibility. *The Immigrant* deals with the theme of man- women relationship and the title of the novel signifies the reinvention of the protagonist, Nina by herself in a foreign country when sexual dissatisfaction creeps into her marriage. Being an immigrant Nina faces many problems like search for self identity, sexual dissatisfaction in her marital relation, adultery, as well as the clash between East and West cultures, As R.K Narayan states,

The Indian in America is a rather lonely being, having lost his roots in one place and not grown them in another... Few Indians in America make any attempt to integrate into American culture or social life... Outwardly happy, he is secretly gnawed by some vague discontent and aware of some inner turbulence of vacuume he cannot define.³

The Immigrant is an insinuate depiction of women who belongs to middle class and struggles hard to find their own identity. Role of sex is considered as the centre point in this novel, all issues and frustrations in this novel are linked to this one main aspect of the institution of marriage. Nina, the protagonist is approximately thirty and

still unmarried. In India, marrying a daughter is a widespread tradition as marriages carry a social status for women. "For girls marriage is the only means of integration in the community and if they remain unwanted, they are socially viewed, so much wastage."⁴

Manju Kapur is a conspicuous Indian English Novelist who has auspiciously depicted the dispute of tradition and novelty through her characters. Her female characters are not only entangled in clang against male-dominated ancestral world but they have also deteriorated this clash in the shape of generation gap. According to B.K Das,

Apart from love, sex and contemporary reality, Indian English Novelists have written feminist novels. Women novelists assert the rights of women to live their life in their own way.⁵

Manju in her stories touches prominent themes like dowry, corruption, immigration and erroneous belief. In her novels we meet the modern women of this new era and her crave to become self independent. She vigorously deals with taboo issues like sexual assault, female sexuality, masturbation, sexual disability and circumvention. For accomplishment of this equality they are entrenched out of the stubborn sex roles which are imputed on them traditionally. They are not agreeable to adopt the Tennysonian separation of roles.

"Men for the field and women for the hearth

"Man for Sword and for the needle She"⁶

Human's sexual desire is the capability to have sexual experiences and acknowledgment and a person's erotic adaptation may persuade their sexual curiosity and fascination for different person. It may be sophisticated and explicated in different ways including thoughts, invention, appetency, assurance, attitude, ethics, actions, customs, roles and relationships, which may demonstrate by way of biological, substantial, sentimental, socio-cultural or mystical prospect. The biologic aspect of human eroticism deals with human conceptive system and human sensual response riposte cycle and the aspect that influence these processes. These processes also deal with the impact of biological factors on the other aspect of sexuality such as natural and neurologic responses, ancestral, hormonal problem, sex issues and sexual dysfunction. The text emphasizes that for Ananda pleasure is the aim of the intercourse where as for Nina sex is

³ R. K. Narayan, *My Dateless Diary: An American Journey* (Penguin, 1989), 365.

⁴ Simone De Beauvoir, *The Second Sex* (UK: Vintage Classics, Random House, 1997).

⁵ Bijay Kumar Das, *Postmodern Indian English Literature* (New Delhi: Atlantic Publishers, 2010), 57.

⁶ [https://en.wikiquote.org/wiki/The_Princess_\(poem\),427-431](https://en.wikiquote.org/wiki/The_Princess_(poem),427-431)

strictly procreative. According to *Manusmriti*, sex is procreative, monogamous activity as opposed to the pleasure giving experience that *Kamasutra* encourages. Vatsyana's ancient Indian Hindu text *Kamasutra*, is broadly considered as an expressive work in Sanskrit on human sexuality and most of the work consisted of this book is on the sexual intercourse.

In this novel Manju Kapur has examined sexual and psychological aspect as the most crucial in man- women relationship. "First in sexual aspect and second is psychological. But it is the sexual aspect which overpowers the psychological aspect. In sexual aspect Kapur has shown premarital and extramarital relationship in the novel. In premarital sex, Rahul, the boy friend of Nina, ignites the fire of sex in her. In extramarital relationship, Nina finds a partner in Anton. In both the relationships Nina comes forward by herself."⁷ Nina in Kapur's *The Immigration* is not a virgin at the time of her marriage as her first relationship began with Rahul, a professor in his college, she devoted physically as well as emotionally toward him but she was rejected. She expected same love and emotion as she devoted him. But Raul was a kind of "serial lover"⁸ Nina knew about his reputation but thought that her young age and commitment would earn same from Rahul as well. Rahul, on other hand, "Rahul had always made it clear that he wanted to have his cake and eat it too. Like all cakes this was chewed, mashed into pulp and Swallowed."⁹ Nina's mother who is trying her to convince for marriage is not aware of this affair from the past and considers her daughter to be an innocent virgin.

If we examine man- woman relationship Nina is unquestionably on our focus because of her relations with different men at different times. Nina's hard struggle for making a life for herself is truly endearing which concerned as the theme. Her first relationship began with Rahul, "15 years older than her, a teacher in the English Department of Arts Faculty"¹⁰

In this novel we do not find a stress on virginity, it is the stage of the person who has never engaged in the sexual intercourse. These are cultural and religious traditions which play special values and significance on the

state, especially on the case of Indian females, associated with the notion of personal purity on honor and worth. Across culture and continents a women's virginity has been prized, treasured and conserved. Indian traditions too have always propagated a patriarchal culture through esteem, paranoia about the virtue of female chastity. A woman is not allowed to experience sexual pleasure until she marries, and when she does, she is allowed to have sex with one man i.e. husband. In this novel, neither Nina feels guilty about indulging in premarital sex nor is Ananda shown to be keen for a virgin bride. In fact, he too has a few failed sexual encounters in Canada. Before, Ananda leaves for Canada they tried to get physical with each other and Nina's positive response makes Ananda realize that she is the right girl for him. "In his bones he felt this was the girl for him, and there by the wheels of Mr Singh's Ambassador he did his best to make her feel the same."¹¹ On the eve of Ananda's digression when they started their relationship love making and sex was at work. Ananda's craving towards her body and to feel and devour her physically increased with the enthusiasm, in which Nina was also responsive. "She pressed herself closer. Gone was the awkwardness of words. With his free hand he turned her face towards him and nuzzled her lips"¹²

The first night after the wedding is filled with the hopes of love, joy, anxiety, nervousness, hesitation, lots of anticipation and many expectations about the upcoming married life. All are social interactions, especially the sexual interaction are influenced by social and moral values. Society and religion have always stressed on the observance of celibacy before marriage both by men and women, but women in particular. Sexual interactions of women are prescribed by communal values and unless the communal norms allow, she is not able to relish sex on account of the accustoming of her mind through socio-sexual ethics. Through the first night, the girl is made to comprehend that her communal group admit her right to relish sex with her partner. But insensitivity towards her feelings and selfishness on the part of her husband lead to bitterness in a women's mind regarding this, Simone de Beauvoir in *The Second Sex* says that

The feminine body is peculiarly psychosomatic; that is, there is often close connection between the mental and the organic....In many cases a vicious circle is set up an initial awkwardness on the part of the man, a word, a crude

⁷ Ashok Kumar, *Manju Kapur's The Immigrant: Dilemma of the Second Sex* (New Delhi: Sarup book publishers, 2010).

⁸ Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008), 6.

⁹ Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008), 6

¹⁰ *Ibid.*, 9.

¹¹ Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008), 76.

¹² Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008), 77.

gesture, a superior smile, will have repercussions throughout the honeymoon or even throughout married life. Disappointed by the lack of immediate pleasure, the young woman feels a lasting resentment unfavorable for happier relations subsequently¹³

The consummation night proven to be the turning point in their new relationship. Ananda grabs and forces her on the bed while exploring her body with his hands. Despite Nina's efforts to slow him down he ejaculates within five minutes, and that to before entering her. She feels disappointed as the marriage is not consummated. For Ananda this was the night of implementation of his carnal love but for Nina, this night proven to be the thunderclap on her expectancy. The sexual disability of Ananda left a bad impact on her. Ananda used to give pleasure to himself rather than caring for her feelings.

The bridal night. Now that the moment was close, Nina felt shy. Ananda closed the door and grabbed her. His hands leapt all over, under her blouse, her petticoats; they forced her on the bed to enable an even speedier exploration of her body. Startled, she tried to slow him down, but in five minutes he had come, five minutes and he had not even entered her. The rest was done with his hands, but that was stuff she could have done on her own.¹⁴ (89)

This bad impression on Nina leads her to start comparing him with her previous lover Rahul, she further thinks,

Involuntarily comparison arose. Rahul, with his obsessive talk of sex, endlessly curious about what she felt in what position, this technique versus that. So much so that at times she felt objectified. At his desire to penetrate from behind she had been outraged, what did he think she was? His little virgin, he replied, who needed to be educated so they could feel as much pleasure as possible. That was what love was all about.¹⁵

Ananda apologizes her for the whole process being so fast and soon they fall asleep due to exhaustion. In the morning she wakes up with the soft touches of Ananda and they tried to consummate their marriage again. This time Ananda enters her body for less than five minutes and that too with the help of anesthetic spray about which he does not tell Nina. Though the duration of their intercourse

is short but their marriage consummated. Their next sexual act proves to be even shorter than the first one but Nina thinks that, "Her husband was giving her the best of everything. Was she going to be unreasonable as to demand penetrative orgasm as well?"¹⁶

The focal point of their shattered relation was Ananda's sexual dysfunction. As he was aware to this issue still he was engrossed in his achievement instead of fulfilling Nina's craving and to think about her love and pleasure. His feverish talk related to success, self dependency and dissatisfaction against India were some factors which came in their married life. Nina's isolation and her desire for not conceiving after six months made her aggravate. This desire turned into a slight clash between them as Nina accusing herself for not getting pregnant and on other side Ananda feels it to be too early to have a baby. Besides Ananda's sexual dysfunctioning raised in her mind make her more assailable to dejection and torment, which marked question on Ananda's potential.

In Halifax, when Nina is reuniting with his husband Ananda, their sexual encounters are no better than her first time. Though Ananda thought he is improving with time. Ananda thinks he finally doing his job. "There was penetration, there was satisfaction, there was the pleasure and security of marriage. There was no need to be so tense, he told it, no need at all, Things were going fine."¹⁷ He knows that he suffers from a pre mature ejaculation but his ego does not let him seek medical help. Since, his penis is able to penetrate he feels glad that "he would not have to go through the humiliation of medical investigation...he would feel great shame if he had to submit his orgasms to the scrutiny of a doctor."¹⁸ with time, he stops using anesthetic spray on his penis to delay the suspense, but all their attempts to get Nina pregnant failed. According to Roxanne Dunbar, the head of Women's Liberation Movement (1969) in her article, "Sexual Liberation" believes,

Traditional as well as contemporary sexual relations are based on power of male over female. Pleasure is derived from the power...Sex for man is the only or best way to prove or express his virility, both by the demonstration of sexual potency and by imposing of his will on her...As women have frequently observed, sex can

¹³ Simone De Beauvoir, *The Second Sex* (UK: Vintage Classics, Random House, 1997),384

¹⁴ Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008), 89

¹⁵ Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008),90

¹⁶ Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008),95

¹⁷ Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008), 136

¹⁸ *Ibid.*, 136.

be a fast way to ruin a good relationship. Either because the man just can't treat her as an equal...or because he doesn't know how to treat a woman equally in a sexual relationship, or because he was secretly or subconsciously after the conquest all along¹⁹

Nina tried her best to adjust herself in the marital roles, gradually the dilemma of identity crises awakened in her, which motivates her to achieve an economic empowered state. Ananda always use to discourage her by prioritize his desire to first have children and then her carrier. He says, "Don't be silly. We are starting a family-What is the point?"²⁰ Manju Kapur, in her novel has contrived various apparatuses engrossed by men, which obviate a women from desiring a carrier for herself and motherhood is something which ties a women to maternal liabilities. Children has become a device for man to enchain women forcibly in marriage, venerated by Germaine Greer, who endorses that men may, "Even determine to impregnate her to break her self-sufficiency"²¹ Gender norms are profoundly affected by the cultural norms and her limits has bounded her to the role of wife and a mother. According to Jean Baker Miller, an American Psychologist, women is never accepted by men as their equal because, " When women start realizing their own interests and self-growth, men Feel intuitively threatened by the danger of the loss of essentials that women have been carrying for the total society."²²

The primary reason of frustration in their married life was focused on sex. Ananda decided to get this issue cured in California, he even kept his visit secret but after sometimes he think that Nina would welcome this move to mend his sexual problem and he told her. These made Nina to remain frustrate and a transparent spirit of lethargy arose on her after Ananda had gone. "Alone her thoughts grew darker. The hollowness of the landscape reverberated inside her, with no people, no conversation to even glaze the surfaces."²³ The sexual love and life which was the only desire for Nina was still at failure. After Ananda's two week sexual therapy he returned with a new

hope and confidence and also with a suitcase which was full of books. Nina also went to gynecologist for her indemnification and treatment but it was not her fault. She start reading many books and discovered stages like anal sex, oral sex, stroking massages. Nina was also influenced by the therapy of Simone de Beauvoir after reading *The Second Sex*, "One is not born, but rather becomes, a women."²⁴

After undergoing sex therapy Ananda's performance in sex is improves as he is able last longer insight. But he gets into an obsessive need to keep track of the no of time they have sex and its duration in order to feel good about himself as these records "were necessary for his confidence. The longer he could stay in her, the more triumph he felt, the better pleased with line, the more loving towards his wife"²⁵ He keeps an eye on the bed side clock while having sex with Nina which really turns her rough and she says, "Ananda, it is about love, it's not only about performance"²⁶ For him, his performance is the most important factor in the sex life as he feels that it would satisfy his wife's sexual needs and desires but he is oblivious to the fact that Nina often resorts to masturbation to satisfy her needs. For Nina, her sexual needs are still at failure, and the lie he had told her, came creeping in their relationship. "Sadly it looked to her that even good sex did not ensure happiness beyond act...They did go to sleep, with a rift between them, they felt uncomfortable about, but did not know how to remove."²⁷

During this time, Nina gets a job and she joins La Leche League without informing Ananda, due to which a feeling of emulation and antagonism germinated in between their relation. There is no hope of cheering relationship even after getting Ananda's sperms tested with a positive result as now Nina's excitement has cooled down. Due to lack of expectations and high amount of frustrations in their married life Ananda found a new alternate in his newly assigned receptionist, Mandy. Amanda's this action confirmed another measure to break up with his wife. Mandy is the least sexual inhibited and her only desire was only to have a sex with different men. This extramarital relationship gives physical pleasure but psychologically he felt torn,

¹⁹ Jessie Bernard, *The Future of Marriage*, 2nd ed. (London: Yale University, 1982).

²⁰ Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008), 141

²¹ Germaine Greer, *The Female Eunuch* (Harper Perennial Modern Classics, 2008).

²² Jean Baker Miller, *Towards a New Psychology of Women*, 2nd ed. (Beacon Press, 1987).

²³ Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008), 186

²⁴ Simone De Beauvior, *The Second Sex* (UK: Vintage Classics, Random House, 1997).

²⁵ Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008), 204

²⁶ Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008), 208

²⁷ *Ibid.*, 208

He went home that first afternoon, in a slight daze. A- He had committed adultery. His wife never knew. B- There was no way he could give this up. It was too splendid a thing. C- Life was full of surprises and new experiences. He owed it to himself to do them justice.²⁸

After sometime Nina also get involves in extramarital affair with Anton, which emerged as another step of destruction in their married life. This relation is also same as her premarital relationship in which Anton, from the very beginning has his evil vision on Nina with some evil thoughts in his mind. She again start reputing this relation as she used to expect from Rahul. Both, Ananda and Nina start enjoying their extramarital relationship, even when Nina plans a trip to Ottawa, Ananda gladly approves. On the other hand Ananda spends his every night with Mandy. Ananda always feels the burden of liability where as with Mandy he feels very litigant. "Love for Nina began to wear the face of responsibility, and when he was with Mandy he naturally felt less burdened."²⁹

On Thursday night, the last day of tour, Anton is in his hopes and he prepared himself for having sex with Nina. Nina, on the other hand feels little sad due to her last night with Anton, "Now the trip was over, things would go back to usual. She felt little sad... A happier one with less adjustment, less struggle."³⁰ On this last night, Anton wants to fulfill all his crave which he has for Nina, he start seducing her, "He started kissing her, drawing her legs up around his body."³¹ Anton is all prepared for sexual intercourse with her, as his evil desire for her is about to complete on this last night, "He pulled a condom from his wallet... he must be prepared"³² This is for the first time that she feels different from other couples and also feels independent. This is so peculiar that after sex she did not feel guilty not beyond the initial shock. Nina is considering herself as a toy which is ill-treated, dissipated and ultimately flummoxed. Her feelings were exploited and her body was crabbed in her past relation with Rahul, the moment she get married, she considered as a time pass material in the hands of her impotent husband. After marriage, in her extramarital affair she is molested and fucked by Anton, who does not, has any emotional or love feeling for her but only has the desire to fuck her for his lust "Her first lover had taken her virginity and her hopes,

her second lover had been her husband, her third had made her international."³³ after returning home, she breaks one more taboo by eating flesh, "That weekend was spareribs, the real test. Red meat. Flesh. Mammals. Cow."³⁴

Nina, egoistically predicted their relation to be gratifying mentally, but after their trip Anton has turned as disinterested and apathetic. Anton's cold behavior proves as an anticlimax for Nina's newly love. "The sense of autonomy she had in Ottawa turns out to be illusory. It seemed from a man finding her desirable, and her own sense of adventure as she responded."³⁵

As Nina, belongs to a fictitious world rather than the actual world and all her opinions and principles were biased by the world of literature. She felt liberated after the sexual intercourse with Anton. Nina likes this relationship even when Anton clearly reveals his triviality towards their relationship, she likes the give and take procedure between them which clearly indicates sexual liberation. Pursuant to feminist aspect, the chief goals linked with sexual liberation are; evacuation of extreme partial sway towards men and objectification of women as well as favors women's right to select her sexual companion free of outside disturbance or judgment. During the initial stages of feminism, Women's Liberation was generally associated with sexual liberation rather than equated with it. According to feminist thinkers, asseveration of primacy of sexuality would be a crucial step in the direction of the ultimate goal of women's liberation, thus women were recommended to induct sexual advances, gratify sex and examination with new forms of sexuality. The vocation of sexual delectation for women was the core article of faith, which subsequently was to set the substructure of female liberty. "Her life was her own; she did not owe anybody any explanation. It Anton gave her pleasure, if his easy acceptance of her glided her studies, did not she owe it to herself to sleep with him?"³⁶

However, feeling of guilty emanates between Nina and Ananda in order not to permitting each other the secret of their extramarital affairs. The feeling of dissatisfaction upsurge in between Anton and Mandy because of her highly increasing demands which he can't fulfill. On the other side, self-awareness developed in Nina

²⁸ Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008), 235

²⁹ *Ibid.*, 250

³⁰ *Ibid.*, 256-257.

³¹ *Ibid.*, 259.

³² *Ibid.*, 259.

³³ Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008), 261

³⁴ *Ibid.*, 267.

³⁵ *Ibid.*, 141.

³⁶ Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008), 273

emerges as a tension for Anton, as she is depleting mercilessly his hard earned money for her shopping finally, acrimony is the result. When she recognizes that Anton is passing time with her and he is still loyal to his wife, she is on the edge of break up with her husband. They both still remain as strangers for each other; they both seem to be acting the emotion of love which no one of two has. For Nina-“His obvious pleasure upon her return contributed to her guilt. She has transgressed, her discontent was her fault. From now on she would devote herself to him, but in this endeavor she experienced a barrier impossible to cross.”³⁷

On Nina's arrival, the excitement and enthusiasm soon dwindles, even in Anton she institutes a more caring lover than a lover. There is a kind of bond between both of them which is not letting her to mitigate even after Anton rapes him. Even later when he want forgiveness from her she thinks to keep him despicable. She remains only on conventional terms with no apprehension with Ananda, and for him her character is like the characters which she has read in the novels. In this regard, Manju Kapur asserts her perspective on the condition of Nina that-

Hours passed. Her helpless feeling spread to every pore, reducing her to a baby. If she exposed him, that would mean exposing herself as well. He would use their liaison to defend himself. The whole affair would be out, and her integrity questioned. She shrank from any gaze, so inevitable once she opened her mouth.³⁸

Nina, at home cannot accord Ananda's assumption that everything is all right. She feels futility and always considers confronting him with his disloyalty. The sexual incompatibility between both of them betrays each other. Nina decides and completes her all the formalities to go back to India.

Perhaps, that was the ultimate immigrant experience. Not that any one thing was steady enough to attach yourself to for the rest of your life, but that you found different ways to belong, ways not necessarily lasting, but ones that made your journey less lonely for a while. When something failed it was a signal to move on. For an immigrant there was no going back.

The continent was full of people escaping unhappy pasts. She too was heading towards fresh territories, a different set of circumstances, a floating resident of the western world.

When one was reinventing oneself, anywhere could be home. Pull up your shallow roots and move. Find a new place, new friends, a new family. It had been possible once, it would be possible again ³⁹

In *The Immigrant*, Nina's reaction somehow shows the universal nature of women and their problems. For a women material happiness holds no importance, for her when she finds no sexual satisfaction from her husband the thing is over. Nina gets frustrated due to Sexual incompatibility with her husband and with the passage of time Nina's sense of loneliness is aggravated because she could not get adjusted in Canada as an immigrant. Ashok Kumar, in *Dilemma of the Second Sex* said that,

Compatibility between husband and wife is indispensable. But in the present novel sex overtakes other factors needed for compatibility between husband and wife. Nina and Ananda both want to join the bandwagon of liberal sex... Social psychological and ideological factors remain on the fringe while sexual factor remain at the centre.⁴⁰

Thus, Manju kapur tries to highlight that women's are not objects for male sexual pleasure but subjects in their own rights and demands the same sexual satisfaction that the men do. In this novel, we find that Nina and Ananda, both enjoys their extramarital relationships, deceives each other and both were equally responsible for detriment their married relationship. Manju Kapur deconstructs the stereotypical image of women as sexless objects by debunking traditional ideals of chaste /good women like Sita and bad/ fallen women like Draupadi and projects Nina as a real woman having the same sexual desires as a man.

The leit motif of this paper is to highlight how sexual dysfunctionality leads to discord in marriages. Sexual pleasure is a powerful barometer of how good a married life is. Sex is playing the role of fulfillment between both husband and wife, and their sexual satisfaction is a way of measuring the quality of marriage. Sex without pleasure might be one of the reasons for ailing marriages today. Therefore role of “sex” in a married life is considered as most important because without sex, the level of intimacy between two people is hard to maintain and it also helps to make a strong bond between two people. Manju Kapur,

³⁹ Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008),330

⁴⁰ Ashok Kumar, *Manju Kapur's The Immigrant: Dilemma of the Second Sex* (New Delhi: Sarup book publishers, 2010), 22.

³⁷ *Ibid.*,296.

³⁸ Manju Kapur, *The Immigrant* (New Delhi: Random House, 2008),312.

through the character of Nina wants to show that how the economic empowerment of the women makes her strong to attain herself identity and also raises her confidence to make her decisions and grapple up with her personal problems. Nina's loneliness makes her strong instead of making her weak, it makes her strong in terms of managing her life in her own terms. Dr. Ashok Kumar in one of his article gives his opinion on the character of Nina,

When we analyze Nina's characters in the light of Indian traditions, we may conclude it calling it a triumph of feminism. But considering the character of Nina in the light of western social and moral conduct we can pass it as a normal conduct- nothing to cheer up. The feminist theory is dependent upon certain set of social and cultural traditions.⁴¹

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