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**NOSTALGIC REMINISCENCE IN M.G.VASSANJI'S *THE IN-BETWEEN WORLD OF VIKRAM LALL***

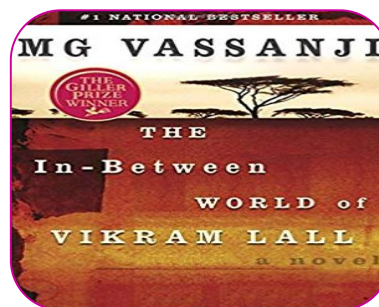
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**ABSTRACT**

Moyez G.Vassanji was born in Kenya and raised in Tanzania. He co founded and edited a literary magazine. He has published six novels two short stories and one memoir (travel story).He won the first Giller Prize for his first novel *The Book of Secrets* in 1994.Again he won the Giller Prize for his *The In Between the world of Vikram Lall* in 2003.The *Gunny sack* won the regional common wealth writers prize in 1990.Vassanji's works are based on East-African Indians, mostly the Indian Muslims. Vassanji writes about the Indian community, native Africans and colonial administration. Vassanji examines how his characters affected by migration.



**KEYWORDS :** Indian community , native Africans and colonial administration.

**INTRODUCTION**

Vassanji is a well known South Asian Canadian writer; South Asian Canadian Literature shows a place of prominence among other immigrant literatures. "The term 'South Asian' does not represent a homogeneous entity. In spite of such a variety, this umbrella term has produced a unitary community that is not actually there and a South Asian Canadian identity has emerged." (Samyakta)

*The In-Between the world of Vikram Lall* is Vassanji's fifth novel. Vassanji clearly portrays the violent struggles for independence and betrayal of Kenya's promise by its political leaders. *The In-Between world of Vikram Lall* explores the violence of Mau-Mau rebellion, and the corruption of the post-Independence. National politics plays a central part of the novel, but it is the personal politics of identity that are shown to create havoc in people's lives. *The in-between world of Vikram Lall* is framed by the protagonist Vikram looking back his life history in Kenya from exile in Canada and it Consist a broad sweep of Kenyan history.

Vassanji's *The in-between world of Vikram Lall* portrays the 'In Betweeners 'which means the post colonial and post modern, Pre Independence and after independence. The struggle of Kenya's independence, Mau Mau rebellions and betrayal of political leaders. Which also represents his mental stress for Kenya's independence and space for East African Asian community. The figure of migration has drawn attention in-between post colonial and post modernism, which constitutes the marginalized indigenous people, the subalterns, aboriginals, women and refugees.

Fanon (a psychiatrist from martinique) argued that the first step for 'colonialised' people in finding a voice and an identify is to reclaim their own past. For centuries the European Colonising power will have devalued the nation's past, seeing its pre-colonial era as a pre-civilised limbo, or even as a historical void. Children, both black and white, will have been taught to see history, culture and progress as beginning with

the arrival of the Europeans. If the first step towards a post colonial perspective is to reclaim one's own past, then the second is to erode the colonialist ideology by which that past had been devalued. (Peter Barry 186)

*The in-between world of Vikram Lall* explains the colonial stuff between the Mau Mau and British people and Asians, Vassanji talks about the communalism and riot that is pre-independence and after independence how the Asians were treated after the independence, betrayal of Africans due to "we are Asians" Vikram Lall grown up in Kenya but he is scarred by the memories of the countries struggle for independence, his political experience has turned him to a moral and emotional vacuum. Vassanji shows each and every moment of freedom and cynical betrayal of Kenya's political leaders. National politics play a central role in the novel, but it is the personal politics of identity which create havoc in people's lives.

Even these days, right now, my people are being oppressed; they are being driven from their homes and butchered. But we will fight back-with guns, not machetes! He is referring to the recent occurrences of ethnic violence back home, in which the victims have been the kikuyu of the Nakuru region, whose ancestors were immigrants from across the Aberdares."(TIBWOVL-27)

Vassanji clearly portrays the events from past to present. Vikram Lall compares his childhood days when he was haunted by the memories of Annie, Bill and their family. Even though the friendship between white, black and Asian communities cannot be so easily obscured by games or affection.

Mwangi had planted it under the watchful eyes of mother and Mrs. Bruce and Annie, who had sung for us that Sunday. Laudate dominum. Praise the Lord. Scenes from that childhood came rushing to my head, more real for me because more intensely felt than the life I now lived. How fragile, life; and how doubly so for that girl, like the wings of butterfly, so easily crushed. She lived for me again, as I walked the old neighbourhood and relived the past (TIBWOVL-259,260)

Vikram's mother may call on Njoroge's grandfather and invite Bill's family to dinner, but she lies in fear of Mau Mau attacks and she cannot do anything to protect her servant from police. The murder of Bill, Annie and their parents creates a warning of inhumanity of political idealism. When Vikram discovers his radical Mahesh uncle supplies his father's gun to kill the children Vikram turns away from politics and takes a personal loyalty as his guide.

Njoroge met Vikram after twelve years he is a young politician. Njoroge wish to marry Deepa but Vikram's mother dislikes the marriage of interracial. Deepa married Dilip who belongs to the same community, Njoroge's friendship after Deepa's marriage makes violence in her life and because of their friendship Deepa faces havoc in her life Njoroge who is a politician is the only witness of Kenyan president murder. Cautiousness became his first point he settled his family in Canada, he is nervous to survive in Kenya. Njoroge met Deepa in her shop it is a black day in Deepa's life, Njoroge was shot death in front of Deepa. Here Vassanji shows the communalism power in the country, the riot between Indian, African and British.

How Nairobi had changed by then. Among its Asian communities devastation had taken place. Half the store on River Road had new, African owners; from the remaining Asian shops you would catch the vacant looks of owners expecting any time someone to walk in with an official writ ordering them to vacate the premises and hit the footpaths. (TIBWOVL-250)

Vikram became a businessman and he is corrupted too. One midnight Vikram and his family were cornered by Mau Mau terrorist because he is an Indian who became wealthy person in Kenya. "But my financial involvements were varied and many; they were a game that offered me comfort, prestige, and the friendship of the powerful. They made my name legend outside the country."(TIBWOVL-373) Vikram's wife Shobha and his children went away from him because of this incident. Vikram leaves his home town because of his corruption. He migrates from one place to another place, he settled his fater safely in another place. Vassanji shows the difficulties of the same community people. They can't help Vikram because they want to survive on the land.

Finally Vikram's layer Sohrabji released him illegally. Vassanji shows the inhumanity between the between the same community. When Vikram suffers like an immigrant on the same place no one doesn't

help him, standing between white and black Vikram feels his own skin is nothing more than half measure, the shadowy inhabitant of an "in-between world."

I have been left dangling. I have been outsmarted. It's clear that powerful people close to the government prefer me to keep my mouth shut. I have no friends and my former partners-rightfully-don't trust me. I came ready to shed a large load off my shoulders; I was naïve in my expectation, which were inspired perhaps by an alien environment, but I also know that I had no choice. Now there is nowhere to put that load. It only makes me a target. (TIBWOVL-398)

*The in-between world of Vikram Lall* is framed by looking back his life in Kenya from exile in Canada. Vassanji explores his path to his future generation; Vassanji shows the stories of oppression and nostalgia. *The in-between world of Vikram Lall* explores the post colonial struggle with its own inner enemies that are same community, the vigorous and radical politics, and poignantly couple of interracial lovers story interwined with post colonialism. Vassanji beautifully brings the reader from the past to present, from day lights to dark nights which is filled with terrific politics, communalism, terrorism and corruption.

In the early 1960s, there was a thriving community of Asians who saw themselves as Africans. In Tanzania most would speak to Indian languages plus Swahili and English. Among the elite there was excited talk of the 'new African Asian' identity. There are Asian politicians and budding writer. (The Hindu-11)

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