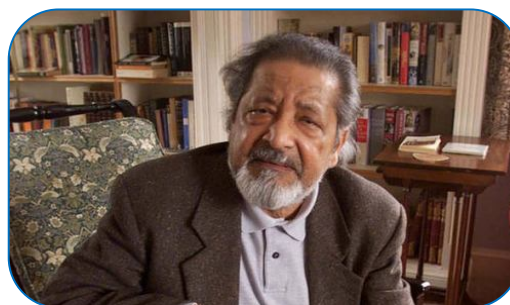




CHANGING PERSPECTIVES ON INDIA IN V.S. NAIPAUL'S SELECT NOVELS

Venkatesh M.
Assistant Professor , Department of English,
Sir. M.V. Govt. Arts and Commerce College
Bhadravathi, Karnataka.



ABSTRACT:

An Indian, no more and Indian, but whose Indian consciousness has been moving in search of a new meaning, a new thought about history of Africa in relation to history of Indian communities, in Africa bringing it a parallel to the life of an Indian India. There is a different perspective to see and analyze the Naipaul's novels to disprove the general assumption that he hates India. It is an attempt of tracing India in his writing which can be seen only through the analysis. His intention in writing his novels is not to write about the colour discrimination or the racial disparity or on the nature of expatriate, being himself expatriate. But it is to write about the re-discovery of the historical structure which provides the basement for the new social-structures.

KEYWORDS: *Indian consciousness , nature of expatriate , historical structure.*

INTRODUCTION:

It is assumed that the hybridity of culture has been the resultant concept of the post-colonial studies. Homi Bhabha has substantiated the concept in his discussion of the problems of culture and hybridity during the colonial period. He does not touch upon, the thought of multiculturalism which was prevalent before the advent of the colonial political power. It has become a subject for discussion during these years in view of reacting to the colonial literary productions and their superiority. In fact, multiculturalism is an essential character of Indian social structure, in history and in the post-independence period. The study of culture leads to the study of human races and their languages because, the language the people speak has been the source not merely for storing and recording the ways of life but also the medium of expression. The language and culture are related each depending on the other. The concepts of colonialism and the revolutions are not modern political constructs but they have been considered the natural processes of history.

Indians, throughout the history, have been travelling at the different parts especially the African and the Mediterranean regions. In the history, the Indian trade and commerce was well known, many of the tradesmen voyaged across the seas for the purpose of the trade and settled at different parts along the coast. They preserved their Indian cultures and the languages in the past. But the interaction with the people had brought the social mixing in due course. One thing was noticeable that the Indians did not establish their colonies for the political purposes, as the Europeans had established their colonies wherever they went and settled. They were the Spanish, the French, the German and the British colonies in all the continents of the world. The difference

between the Indian and the European temperament was that, whereas the Indians did not aspire for the political power and its use in controlling the people, they had the interest only to survive with their occupations of trade and the relative works, the Europeans aspired for gold and wealth in addition to the establishment of the political power to control the natural resources along with the human. They always looked for accumulating the treasury. The wealth and political power were related to the European race. The culture and the human cordiality were related to the trades of the Indian people.

The Europeans had the powerful possessive instinct in initiation whereas the Indians had the gragrerious instinct. The European instinct was more political and the Indian more social. Therefore, the Indians did not establish their either colonial or imperial powers in the past. Though the expansion of the geographical boundaries of the Indian emperors could also be found across the lands and seas. Ashoka was responsible for talking Buddhism to the various islands where the stamp of his political administration could be found. Buddhism did not remain a religion of Indians merely but the religion more accepted by the people of other islands and the regions, especially Hinduism was also taken along the people migrated from India for so many reasons and settled together in Africa and in the Mediterranean provinces. The Indian trade managed reaching the European nations also. The ancient linguists proved the inter-influences of Greek and Sanskrit languages, though the origin of the language was traced in the Indo-Germanic language, its channels began to depart from the origin and found a distinct identity of themselves to show that it was in way related with other languages. History proved that there was the mixture of the inter races in almost all the nations. The Buddhism, in this regard, found to be the ancient religion which was practised by the different ethnic groups not only in Asia but also in Africa. The people began to migrate from India to the African and Asiatic provinces for different purposes. The trade and commerce was not only the cause. It could have been supported by the cause of the employability. The social history of India reveals that the Indian people in the past went outside in search of work and food. There was the geographical shift. They undertook the agricultural work which had paved a passage for the increase of the migration. History tells us that the South Indians went to the different islands and the North Indians migrated to African wilderness. Agriculture was another cause for the migration in addition to trade and religion. They had the double purpose of preserving their roots in India and expanding their trade and work in the nations where they had settled. The African regions were patched with the agricultural estates of Indians. They found a shelter not to be departed. Indians always showed their earnestness to awaken the people teaching the ethics and metaphysics of Indian Humanism. They were adventurous. They had the freedom to wander from one place to another. History, in this way, shows the vastness of the habitation of Indian people, especially the Hindus and the Buddhists. During the colonial period many of the Muslims also went to the African places and settled there as Indians. The migration is one of the causes in the orientation and the re-orientation of Indians through the moment of the time in history. India could well be seen not only in India, but also in Indian communities settled in Africa preserving the original practices and coping with the changing the socio-political scenario of the past and of the present.

Literature studies and records the social avenues of the human life, reconstructing it on the basis of its history and the changing patterns of society. The main purpose of literature is to impart the knowledge of man discovering his ethnic roots and the multicultural twigs, because they follow their religion and social constructs around with their professions and the academic developments. Literature enables to locate the grounding of human life and its intellectual evolution in the modern times. It combines forces of the past and the present in the orientation of humanity. It does not have the limitation of geography of a nation or the history of a particular dynasty. It has the universal thought inculcating in itself the knowledge of all sciences and humanities.

The great writers do not belong to one language or one community. Though they write in one language and one community with its interaction with the other. The migrations and the settlements have brought the exchange of the cultural items to bring out a new form of culture which can be more convenient to practice. In the history of the tribal societies one could notice that they did not bother about the political authority, but bothered about the social harmony. The folk literature of the tribal communities reveals the truth that each of these communities lived in harmony practising their own cultural norms performing their own religious rituals. They did not have the identifiable factors of the religion as the Hindus or the Buddhists, still they believed in the supernatural power naming it in their own way. Indian multiculturalism is not to negate the tribal cultures which were diverse and different from one another. In the modern political identities, they can also be called as the Indians. The political administration of India is now trying to reach every section of society. It should also have the awareness that the Indians have settled outside the boundary. They are to be not only taken care of but also studied to get a comprehensive image of India with its plurality of the perspectives. In this regard, it is the need of literature along with the need of political economy to know the community constructs of Indians in Africa, Canada and the Mediterranean parts. Some of the Punjabi people during the colonial period and after the partition sought the refuge in Canada. They have at present the new literature of themselves. They make the immigrants of India in the same way the African people have in their middle the Indian communities emotionally living with them and politically make the parts of their own nationalism. Trinidad is an island where a number of Indian immigrants have settled. They have become one with the historical evolution of Trinidad. During the modern period, it is found that the Indian immigrants in Africa have been disoriented and disturbed because of the freedom to the natives and its racially prejudiced political freedom. It is a necessary thing to study the conditions of the Indian people who were not only disturbed but also dislocated and de-identified. Literature portrays the conditions as they are perceived. It does not direct any code for the correction of the addition found during the colonialism and during the post independence period. Naipaul attempts to rediscover the identities of Indians in Africa, particularly in Trinidad. He must have some purposes writing about the African Indians. One to reconstruct the history of Indian communities in Trinidad along with reconstructing the social history of some of the African nations, placing the Indians in the middle of the black : The second motif is to re-establish the Hindu cult with the moderate systems of value making the Hindu culture meaningful against the existing ludicrousness and idiosyncrasy in the middle of multicolours and multicultures.

Naipaul keeps himself outside the map of his world created in the novel only to give a critical analysis of his own people with their thoughts and wishes. He takes the example from the Elizabethan writers especially from Shakespeare. Shakespeare re-writes, the history of England in his history plays beginning with Henry I to Henry VIII. He gives an open mindedness to English people to receive something new and to reject the things which are not prodigally useful. History gives the reawakening to the people which later is called 'The Renaissance'. Naipaul wants to follow the example of Shakespeare to reconstruct the history of Trinidad and the Indian immigrants only to bring the re-awakening to his own people and to pave a passage for not only a re-orientation, a re-recognition, a re-identification, but also a renaissance consciousness for the well being of the people. He writes his novels not about India but about the Indian communities in Africa focusing on the changing attitudes of the people under the impact of the British colonial rule. It is to see India in its extended multicultural system with a different perspective. An Indian, no more and Indian, but whose Indian consciousness has been moving in search of a new meaning, a new thought about history of Africa in relation to history of Indian communities, in Africa bringing it a parallel to the life of an Indian India.

REFERENCES:

Eliot, T.S. Notes towards the Definition of Culture, London; Faber and Faber, 1963.

Gandhi, M.K. An Autobiography or The Story of My Experiences with Truth Ahmadabad ; Navajivan Publishing House, 1972.



Venkatesh M.

Assistant Professor , Department of English, Sir. M.V. Govt. Arts and Commerce College Bhadravathi, Karnataka.