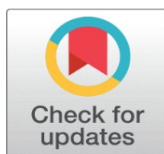


IMAGES OF POST-COLONIAL THIRD WORLD IN V. S. NAIPAUL

Dr. Rajesh Dhaka¹✉

¹ Assistant Professor of English Government College for Women, Sonipat



Corresponding Author

Dr. Rajesh Dhaka,
rajdhaka81@gmail.com

DOI

[10.29121/shodhkosh.v5.i6.2024.3084](https://doi.org/10.29121/shodhkosh.v5.i6.2024.3084)

Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Copyright: © 2024 The Author(s). This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

With the license CC-BY, authors retain the copyright, allowing anyone to download, reuse, re-print, modify, distribute, and/or copy their contribution. The work must be properly attributed to its author.



ABSTRACT

Naipaul's writings are mere end result of colonial and post colonial socio-political discourse. His social, cultural and political portrayals of emerging international locations are about the dependencies of 1/3 world international locations on preferred powers. His observations are very pessimistic, squalid and sever. Although, he writes from west's affiliation as his critics mark about him, he in a roundabout way makes all jap countries and those aware of the mimicry, rootlessness, nativism, westernization and closing destiny of dependency.

Keywords: Post Colonialism, Multi-Culturalism, Democracy, Rootlessness, Political Paradox, Westernization, Identity Crisis

1. INTRODUCTION

V.S. Naipaul is a critical writer of Indian diasphora who figures his topics around the third world in terms of put up-colonial ethos. His social, cultural and political portrayals of rising nations are approximately the dependencies of 0.33 world nations on ultimate powers. Sir Vidiyadhar Surajprasad Naipaul, absolute confidence is a global personality along with his international feel of literature, attracted the attentions of global critics, academicians, scholars and real readers because of his difficulty matters and superb representations of it. Like Patrick White, Chinua Achebe, Katherine Mansfield, Roger Mais, V.S. Reid, George Lammings, Wilson Harries, Samuel Selvon, Mulk Raj Anand, Naipaul explores the colonial and postcolonial ethos. He emerges out as a citizen and a sincere author of 1/3 international predicaments as displacement, exile and rootlessness that are foremost issues of publish colonial societies. His common colonial and postcolonial generic crises are 'international' however are outcome of 'neighborhood' reviews. Naipaul gets 'third global Trauma' as an ancestral disaster. His literary profile is substantial and admirable. We are able to get rarely some other author in the 1/3 world who can surpass him in great, quantity and potentiality. Being a Nobel Laureate, Naipaul has become a 'dwelling culture' in colonial and post-colonial literature who talks on lack of history, indigenous folk traditions, cultural loss and look for proper selfhood of the 1/3 world nations. He is an Indian inside the West Indies, a West Indian

in England and nomadic highbrow in 1/3 world philosophy. The prevailing communication covers his *A House for Mr. Biswas* and *The Suffrage of Elvira*.

Earlier than going to observe complete international picture of 1/3 global, we are able to skim through the historical past of colonial and post-colonial literature. Colonization way is now not, simply monetary oppression, however a complete control over every component of the lives of the colonized through the manner of cultural colonization. The scholars name this process a scientific cultural colonization which has fractured 1/3 international people for all time. On this relation famous scholar, Ashish Nandi remarks inside the *Intimate Enemy*;

The current colonialism colonizes minds similarly to bodies and it releases forces in the colonized societies to regulate their cultural priorities as soon as for all. Inside the manner, it helps generalize the concept of a contemporary West from a geographical and temporal entity to a mental class. The West is now anywhere, within the west and out of doors, in systems and in minds. (1983; xi),1.

We look at that the training spread through missionary campaigns in the colonies and the myths about their superiority have built the attitude of colonized as an inferior entity. The colonizer's humanistic approach turned into a diplomatic make up and with the help of this, colonizers made 'colonized self' for brand spanking new technology which is now completely western and a broken too. Naipaul minutely inspects in these historical contexts and gives socio-cultural and political legacies of post imperialist.

A House for Mr. Biswas (1961) is a prose epic of Trinidad and depicts the civilization and adventure of the islands from the colonial feudalism to twentieth century capitalism via narrating the tale of 3 era of Hindu immigrants settled in Trinidad. The 'Hanuman residence' is an area of immigrants where Hinduism exists in a fossilized shape. Mrs. Tulsi is proprietor of Hanuman house and a strict follower of Hindu code of conducts but when Mohan Biswas being a son-in-law regulation rebels, the whole circle of relatives destructs underneath the cross culturalism. The fall apart of Tulsi family symbolizes the ultimate breakdown of the East in West. House marks the 0.33 international's typical crisis of homelessness.

"And so Mr. Biswas came to leave the most effective house to which he had a few right. For the following thirty five years,, he became to be a wonderer without a vicinity he could name his personal, and not using a own family besides that which he was to try and create out of the engulfing world of the Tulsis." (p.40) On this relation, Mohan Champa Rao, a pupil observes this novel as:"residence is epic in scope and tells the story of Mohan Biswas from birth to loss of life...even as cultural conflict and the slow disintegration of the East Indian community nonetheless forms the principal preoccupation in the novel, Naipaul, at the identical time specializes in related troubles of the East Indians' locating a foothold inside the new world."2

He additionally rightly expresses. "Deeply worried within the colonized human beings's quest for order and identification, Naipaul makes those factors relevant to his novel."3 Naipaul says that East Indians who've missed the meaning of faith, tradition and rituals, are again stuck up with a typical subculture, religion and code of conduct. Sharada Iyar aptly remarks on this; "In a way, he's a representative figure stuck among the safety of old international and the opportunities of a brand new, a man trapped in this transitional phase among two worlds."4 We observe that Mr. Biswas vigorously claims for the independence and individuality deprecating Hindu codes and at once accepts any other superb option for safety, economic and mental guide.

Naipaul even harshly talks at the diverse problems bobbing up out of democracy in multi racial, multi cultural and multi communal societies like Elvira inside the *Suffrage of Elvira* (1959) a totally new idea of democracy to those humans has become a supply of money making commercial enterprise and so the actual which means of democracy or state or authorities is lost. Naipaul's most important goal is to depict how this democracy is wrong to the societies like Trinidad. The protagonist, Suraj Pat Harbans is an East Indian Hindu who contests the election and for the votes and victory is going via first rate compromises, schemes and unlawful deals. For the Hindu votes, he has to appease Chittaranjan and for Muslim votes, he has to soothe Mr. Baksh. We observe that how Naipaul peeps into the thoughts of the humans about democracy as a possibility to earn money handiest. The novels starts with those strains: "Democracy had come to Elvira four years earlier than, in 1946; however it had taken nearly everyone by means of wonder and it was not until 1950, a few months before the second one well known election underneath standard grownup franchise that humans began to look the opportunities." (12) Elviran society is a consultant of most of hybrid societies and having equal important socio-political and communal issues of it. Naipaul assaults on the foundation problem-Democracy, that is totally a brand new concept and so uneducated and half-made society like Elvira isn't always robust sufficient to have a duty of broader duty of democracy. Elviran Society is as Pathak R.S. calls; "The lifestyle ridden, decadent, degrading and demoralizing..."5

Naipaul even makes it clear that what form of people, society and leaders are to be expected in 'democracy.' Elvira society loses all of the meanings of Democracy that is "a central authority of the human beings, for the human beings, with the aid of the human beings." Here Naipaul minutely observes that democracy is 'for the human beings' now not for 'the mob' only.

He observes paradox of freedom and fake powers in the ex-colonies. The lifestyle is absolutely abandoned because of restrained society and lack of internal real political power. He regretfully observed that the neo-colonialism has unfolded everywhere and consequently the antique order of socio-cultural and political oppressions is every other destiny. The everyday characteristic of the 0.33 world society is its paradoxical nature of freedom. He observes that the politics has turned out to be 'a farce'.

The depressing snap shots of culturally fractured society emerge realistically in his writings. The 1/3 global individuals aren't happy with their mother societies as it does not provide something efficient and unique. The economic and highbrow dependences of 0.33 world nations on West are leading them toward defenceless function of neo-colonialism. Naipaul cites at the East Indians' cultural fall through their dress codes, food habits, manners and changed religious rituals. Inside the case of language, East Indians' use of Hindi is replaced with the aid of English. The use of English even on the acting traditional rituals, marks the entire westernization of eastern. The cultural disintegration of the third world offers an entire picture of the careworn society. The society is neither basically East Indian and nor Western. A cultural mimicry and complete give up of network to the western subculture, is criticized through him. He makes a speciality of the identity crisis which is the final results of cultural disarray. An indigenous culture is the prime source of identification but whilst that tradition is changed by way of multiculturalism; society is brought about a 'managed chaos.'

These are heterogeneity and fractures within the societies. Hence, the mimicry of the white grasp or flights to the western world stays inevitable fate. The mimicry of westerns has resulted into the everlasting dependency and inferiority complicated. The society depicted in his novels is 'half made', the sign of the 'brutal past'. 'The society' is always visible ideally as an organization of people for not unusual values and norms in order to have total development of society, network and nation. But 1/3 international remains beneath, they have an effect on of colonial electricity. Naipaul isn't pleased with this surface fact, so comments that multi-cultural, multi-racial, multi-communal, inorganic and disordered societies are 'million mutinies' now. These societies aren't yet strong, mature and ordered consequently the individuals too are selfish, fickle minded, corrupt and divided.

The economic financial ruin is the important motive for basic crumble of the 1/3 global. The lack of local know - how and the continuous dependence on western international locations for ideas, technology and monetary aids is typical for post-colonial international locations. Right here, Naipaul reckons that the political dependence is a complete give up to the West.

Naipaul's complete image of the 1/3 world is bad and pessimistic. Therefore, he is criticized by using a number of critics and pupils for his unsympathetic descriptions of socio-cultural and political realities. The scholars name those observations 'intellectual ailment' as they are related with restrained part of society. Critics say that his journalistic comments may be superficial and sensational, consequently, cannot be a totally genuine. However, the study of his novels, actually suggests that he displays submit-colonial sensibility fully and truly. He does write with West's affiliation, furthermore, he in a roundabout way affords an insight to the betterment of the 1/3 international. Although, Naipaul's mindset is pessimistic, it is going deeper into the fact and that contributes to the ok notion of society.

His fictions are a watch-commencing experience to the 1/3 international locations. Even though, his photos disturb the honest reader, his realistic observations do not flip wrong or exaggerated. They're genuine and authentic. In the 'Quest Interview', Naipaul argues that with the aid of this type of brutal analysis, he hopes as a way to open up "the scenario to some form of movement which is not primarily based on self deception" (Raw-Evans, 1972; 51).

CONFLICT OF INTEREST

None

ACKNOWLEDGEMENTS

None

REFERENCES

- Naipaul, V.S. (1958). *The Suffrage of Elvira*, London: Andre Deutsch.
Naipaul, V.S. (1961). *A House for Mr. Biswas*, London: Andre Deutsch.

- Nandy, Ashish (1983). Preface, *The Intimate Enemy, Loss and Recovery of Self Under Colonialism*. New Delhi: Oxford University Press. P. Xi
- Champa, Rao. Mohan (2004). *The Postcolonial situations in the Novels of V. S. Naipaul's Novels*, New Delhi; Atlantic Publishers, P.57
- Champa, Rao. Mohan (2004). *The Postcolonial situations in the Novels of V. S. Naipaul's Novels*, New Delhi; Atlantic Publishers, P.48
- Iyer, Sharada (2005). *A House for Mr. Biswas: A Study in Cultural Predicament*, V.S. Naipaul: Critical Essays. Mohit Ray, [edt.]. vol.iii, New Delhi; Atlantic Publishers and Distributors, p.20
- Pathak, R.S. (1988). *Disorder Within, Disorder Without*, R. S. Dhavan [edt.], *Commonwealth Fiction*, New Delhi; Classical publishing Co., P.133