

DIASPORAS' CONSCIOUSNESS IN V.S.NAIPAUL'S A HOUSE FOR MR.BISWAS

Mr. S. Senthilnathan., MA., M .Phil.,

*Assistant Professor PG & Research Department of English
AVS College of Arts and Science College, Salem*

Mr. B. Bargathula., MA., M.Phil.,

*Assistant Professor, PG & Research Department of English
AVS College of Arts and Science College, Salem*

Abstract

A Diaspora (from Greek διασπορά, "scattering, dispersion") is a scattered population whose origin lies within a smaller geographic locale. Diaspora can also refer to the movement of the population from its original homeland. Diaspora has come to refer particularly to historical mass dispersions of an involuntary nature, such as the expulsion of Jews from Judea, the fleeing of Greeks after the fall of Constantinople, the African Trans-Atlantic slave trade, the southern Chinese or Hindus of South Asia during the coolie trade, the Irish during and after the Irish Famine, the displacement of Palestinians in the 20th century and the exile and deportation of Circassia's. Recently, scholars have distinguished between different kinds of Diaspora, based on its causes such as imperialism, trade or labor migrations, or by the kind of social coherence within the Diaspora community and its ties to the ancestral lands. Some Diaspora communities maintain strong political ties with their homeland. Other qualities that may be typical of many Diasporas are thoughts of return, relationships with other communities in the Diaspora, and lack of full integration into the host country. Naipaul describes about his migrate experiences in life and his diasporas ideas of Britain, USA, India etc from A House for Mr.Biswas.

Diasporas' Consciousness in V. S. Naipaul's a House for MR. Biswas

A House for Mr. Biswas is the masterpiece of V. S. Naipaul. The problem that he projects in his work is how an individual resists or overcomes the frustration and condition in migrations. In which he is placed and eventually succeeds or fails to survive and succeed. Naipaul's fictions thus acquire a three dimensional significance-Historical, Social and Psychological, and Understand ability. Naipaul is at once a chronicler, historian and biographer. He is the author of more than twenty books of fiction and non-fiction and recipient of numerous honors, including the noble prize in 2001, the booker prize in 1971, and this novel is the best work of him.

It is a novel, which is created out of what he saw and felt as a child so it is written from the autobiographical point of view. The life of Mr.Biswas resembles the life of Naipaul himself, whose serious of the experience of exile and alienation while living in Trinidad seem to be portrayed through the character of his protagonist, Mr.Biswas. He struggles from his childhood because of the conventional society. He faces ups and downs in life. The society becomes an obstacle for maintaining is individuality, developing his status and

achieving his goal without the support of his family. The main reason for his frustration starts when is not able to give shelter to his wife and children as he wished. Mr. Biswas, a failed pundit, an au dental Journalist, one of fictions enduring citizens, is an idea personified with lots of ancestral inputs. The novel traces a life from the isolated totally, rural community of the first decade of the twentieth century through its gradual contact with a larger society. Throughout the novel Mr. Biswas struggles to retain his individuality from immigrant consciousness of homeland. It is a kind of internal conflict which continues until his death.

“At first I looked for this release in humor, but as the horizon of my writing expanded I sought to reconstruct my disintegrated society to impose order on the world” (33).

Naipaul’s writing is sufficient with a great melancholy and loneliness, and feels about him that he is “*under the volcano, homesick*” (52). Naipaul himself is split into his characters in whom are manifested subtle shades of his “*emotions and traits*”. This is seen to concern with the lives of the poverty-stricken and riddled with the frustration and despair at the possibility of any liberal, racial or nationalist slogans improving the conditions that have caused such hardships in anyway (Meyers 1948:27). The underlying theme of the work is the disorder and despair which fragmentation and rootlessness have spawned (Deodat 1979:70).

“Cultural and psychological rootlessness are inextricable. In addition the harsh conditions of colonialism have left the west Indian crippling burdens of physical condition correspond so closely, the unhoused, poverty-stricken. West India is often culturally and spiritually dispossessed as well”. (Boxhill 1976:49).

Mr. Biswas is frustrated by his family and hates the society which limits his opportunity. His frustration starts from the family which is the unit of society and continues to trouble him in the form of social norms. As we analyze frustration in psychology, frustration is a common emotional response to opposition. Related to anger and disappointment, it arises from the perceived resistance to the fulfillment of individual will. There are two kinds of frustration, internal and external frustration. The previous one may arise from challenges in fulfilling personal goals and desires, instinctual drives and needs, or dealing with perceived deficiencies, such as a lack of confidence or fear or social situations. External cause of frustration involves conditions outside and individual, such as a blocked road or a difficult task. As mentioned before, the hero of the novel Mr. Biswas undergoes both frustrations in his life time. Internal frustration of Mr. Biswas arises when his idea of possessing his own house is constantly delayed through social situations. The external conflict arises when he is considered as an unlucky by his family and by the conventional society.

Today, like Mr. Biswas, many of us are twisted and turned by the social frustrations. Every one of us undergoes mental frustrations, pains and inner conflicts in our life. V.S. Naipaul explores this idea through his character, Mr. Biswas. V.S. Naipaul has depicted a protagonist in a society that is pan demonic and lacking in ideas and creativity. The novel describes the birth and early childhood of Mr. Biswas whose Hindu way of life with its customs, traditions, rituals, and philosophy of the people receives full expression in the small Indian world created by indentured Indian laborers in an artificially created society of Trinidad. But here, too, it is the superstitious beliefs, the faith and reliance on pundits which cover the initial pages of the novel Mr. Biswas has six fingers a symbol of bad luck for his father, and family, and this plays a decisive role in Mohun's life.

Mohun is an alien even in his own family as from the very beginning he is declared unlucky in his horoscope, too something that makes him an outsider in his own Indian world. He becomes a lonely individual who is trying to get a new social but fails to find it. So external frustration clutches him and restricts his freedom and tries to stop his will power for the future improvement in his life. Throughout this V.S. Naipaul portrays the complexity of the relationship between a man and his origin and his inability to escape from it. Unlike his father and his brothers who have irritated the social identity of labors, this cannot be claimed by Mr. Biswas. He is looking after his uncle's shop while his brothers are working as laborers. After leaving his uncle's store, he takes up a job as sign-painter where he meets Shama, a daughter of the Tulsi (an affluent family of the Island) whom he later marries. His marriage make him that, life even after a love-marriage is not romantic, even though without money and any dowry from the Tulsi, Biswas's marriage life become an act of responsibility into bewilderment, Mr. Biswas has no choice so he moves to Hanuman House.

Mr. Biswas hates the dictatorship of Mrs. Tulsi. He feels remaining in Hanuman House will crush his individuality. Therefore, he prepares to buy his own House. But it seems very difficult to attain his goal as soon as he wishes. So the internal frustration arises when his desire for a House becomes unattainable due to poverty and social suppression. Mr. Biswas moves to various place in order to give shelter to his family members. At first he goes to Green Valley where the single room makes him to move with his family and furniture, it leaves his feelings suffocated. So the intensity of alienation and displacement continue in this place. As he has become a reporter in the Trinidad Sentinel in Port of Spain he lives there for some time. Feeling that will be a great help for him to get a new House but the Trinidad Sentinel is taken over by new authorities. So he is disappointed to get a way for his expected life.

“Everything he now saw become sullied by his fear, every field, every house, every tree, every turn in the road ...so that by merely, looking at the world, he was progressively destroying his present and past”(66).

At the end Mr. Biswas exhausted all his savings to build the house in short hills. But the house is not conveniently suited. Shama has to walk a mile daily for shopping and there is also a problem of transportation. So the situation makes Biswas to shift his house again to port of where Mrs. Tulsi offers him two rooms. Even though the house is not the house of his dreams, it helps him to realize his responsibility as a father and husband. Mr. Biswas's suffering is that of a penniless individual struggling to possess a minimum basic necessity in the form of house. At one point of time, Mr. Biswas defiance seems to have lost much of its early freshness. His gestures are made in a fatigued manner, and these gestures last only long enough to be frozen into frustration and roaming here and there.

References

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