

**CONFLICTS IN V. S. NAIPAUL: A STUDY OF SELECTED NOVELS**

**A thesis**

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**NOVEMBER, 2020**

## **DECLARATION**

I hereby declare that the thesis entitled '**Conflicts in V. S. Naipaul: A Study of Selected Novels**' submitted by me for the degree of Doctor of Philosophy (Ph. D.) is the record of work carried out by me during the period from Nov 2014 to November 2020 under the guidance of Dr. Arvind M. Nawale and has not formed the basis for the award of any degree, diploma, associate ship, fellowship, titles in this or any other University or other institutions of higher learning. I further declare that the material obtained from other sources has been duly acknowledged in the thesis.

**Date: Nov,2020**

**Place:Pune**

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## **CERTIFICATE**

This is to certify that the research work incorporated in the thesis entitled **Conflicts in V. S. Naipaul: A Study of Selected Novels** and submitted to the Tilak Maharashtra Vidyapeeth, Pune by **Mr. Hawgi Digambar Biradar** is carried out under my supervision and the material obtained from other sources is found duly acknowledged in the thesis as per the best of my knowledge.

**Date: Nov, 2020**

**Place: Udgir**

**Dr. A. M. Nawale**

**Research Guide**

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I am indebted to my parents and elder brother for their moral, emotional, and financial support.

**Date: Nov, 2020**

**Mr. Hawgi Digambar Biradar**

## **A NOTE ON DOCUMENTATION AND FORMMATING STYLESHEET**

MLA Handbook (8th edition) (2016 version), MLA Handbook, edited by Joseph Gibaldi and published by the Modern Language Association, America is strictly followed for the documentation, parenthetical referencing, works citations, bibliography and style-sheet.

References to pages in the case of the primary sources are given parenthetically with name of the author. The name of author is omitted in case; the same is mentioned in course of discussion on same text. Only number/s of page/s of the primary sources are given parenthetically

References to the secondary sources are also given parenthetically within the body of the text with name of the author/s as per MLA style-sheet

## ABSTRACT

The present thesis provides a modest study of 'Conflicts in V. S. Naipaul's Novels'. This study endeavors to make comprehensive and critical comments on the selected novels with an emphasis on various conflicts which take place in the lives of people. Naipaul's literature is a depiction of cultural conflict, religious conflicts and conflicts between colonizer and colonized people. The lives of people and their inner and external conflicts in a foreign land are some of the themes of Naipaul's writing. It is an investigation of the issues such as cultural dilemma, the quest of identity, multiculturalism and loss of the sense of belonging, which occupies an important status in the literary field.

The researcher has selected V. S. Naipaul's novels *The House for Mr. Biswas* (1957) *The Mystic Masseur* (1957) *A Bend in the River* (1979) and *Miguel Street* (1959) for his research work. The present research, entitled *Conflicts in V. S. Naipaul: A Study of the Selected Novels* has divided into five chapters. The chapters will include the study and analysis of cultural conflict, religious conflict and conflicts between colonized and colonizer as reflected in Naipaul's novels.

The chapter I is an inclusive introduction to the present study. This chapter starts with a biography of V. S. Naipaul and a brief survey of his literary works along with salient features of his writings and awards received by him. This chapter brings out the types of conflicts in V. S. Naipaul's novels. The chapter includes the aim and objectives of the research study as well as the scope and limitations. The state of the problem and the significance of the present research work have been given in this chapter. The hypothesis of the present study will also be illustrated. The chapter manifests the purpose behind selecting the novels of V. S. Naipaul. This chapter also presents a brief conclusion.

The chapter II is devoted to the review of relevant research which is already done. This chapter tries to survey the history of the literature related to cultural conflict, religious conflict and conflict between colonizers and colonized people. The purpose of the survey

is to find out the books, journals, dissertation of past writers on the topics related to the above-said areas. This will give the researcher an insight to select the topic of thesis different from others and to fill the research gap. It will help the researcher in selecting the topic and the writers for analysis. The focus of the study will be on the primary sources for analysis and the secondary sources whenever necessary. Critical material and reviews will support the major findings. For the theoretical framework the data will be collected from secondary sources like books related to this study by several authors. The researcher will refer to journals and magazines for the completion of study.

The chapter III deals with research methodology. It presents the researcher's plan to apply the model and approaches for the analysis of the data. It also includes the data collection both primary and secondary. It analyses the primary data on the basis the theories applicable, which are a colonialism, diaspora and multiculturalism. Through the lens of these three approaches, the researcher tries to present the issues related to cultural conflict, religious conflict and conflict between colonizers and colonized people. The researcher intends to apply the interpretative and analytical method to study and analyze conflicts.

The chapter IV is an analysis of V. S. Naipaul's novels. The researcher studies and analyzes his four novels. These novels are *Miguel Street*, *Mystic Masseur*, *A House for Mr. Biswas* and *A Bend in the River*. The researcher explores the reasons and effects of conflicts in the selected novels in this chapter. He endeavors to illustrate cultural conflict, religious conflict and conflict between colonizers and colonized people with suitable examples from the novels. In this chapter, a study and analysis of cultural conflict in V. S. Naipaul's Novels is done. The chapter is about cultural issues which is presented by Naipaul in his novels. The stories of the novels tell that people from different cultures and locations come together for a specific purpose. As a result of their movement, cultural conflict takes place because of diverse culture. Their movement brings chaos in their lives. They suffer from cultural conflict. They fail to follow the norms and concerns of their original culture. They lose their culture identity. They become helpless while

following to their own culture in the place of their selection. The culture of foreign land becomes dominant culture to them. So the characters from the selected novel vary their way of living. In *A house for Mr. Biswas* Mohan is confused since he is expected to behave differently at different places. Culture becomes static to Mohan with no addition of anything new in it. The son of Mohan encounters a very different culture and way of life in the school since the teacher in the school is Christian. Characters in the novels want to flee from hometowns to establish themselves in a culture of high tradition & customs i. e. Christianity.

In the same chapter religious conflicts is also studied in V. S. Naipaul's Novels. The researcher focuses on various religious aspects of different cultures. This is one of the major themes of Naipaul's novels. Naipaul's literary works present a westernization in religious rituals. For example, Mr. Biswas's father dies, he lays in a coffin, which is strewn with marigolds when Tara demands and orders everyone to gather for the funeral photograph, though Mr. Biswas never owned a copy of that photograph. There are many incidences of this kind where either westernization of culture has taken place or it has resulted into hybridization of it. No purity has remained in their rituals. Characters from the selected novels are trapped in religious dogmas.

This chapter also analyses conflict between colonizers and colonized people which is another prominent issue that is reflected in Naipaul's novels. He presents and examines a newly independent country in the Caribbean, the island of Isabella, with a pessimistic view. The colonial experience has caused the colonized to perceive themselves as inferior to colonizer. Colonial education and cultural colonization have presented the English world, with its rich culture, as a world of discipline, success and achievement. As a result, natives consider their own culture, race to be inferior to those of their master and try to identify with their master. Naipaul literary works depict binary opposition between two different cultures and its citizens. The stories of his novels show conflict between Eastern people and Western people on ground of superiority and inferiority.



The chapter V is concluding chapter. It deals with the argument presented in previous chapters and its attainment. In this chapter, major findings are drawn. Pedagogical implication as well as scope for further research are also included in this chapter.

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## Chapter 1.

### Introduction

#### 1.1 Introduction:

Sir Vidiadhar Surajprasad Naipaul is a Trinidadian writer. He was born in 1932 and died in 2018. He completed his education in London. Naipaul is one of the most distinctive Caribbean novelists and a postcolonial writer. He was brought up into two sharply opposed worlds. Thus, he grew into a consciousness marked by a dichotomy. Naipaul's novels set in both colonial as well as ex-colonial societies. His writings reflect a perspective account of the complexities inherent to such societies. Naipaul is also well-known for his early comic novels and his autobiographical chronicles and travels. He has authored more than thirty books both of fictional and non-fictional, over fifty years.

His famous literary works are *The Mystic Masseur* (1957), *Miguel Street* (1959), *A House for Mr. Biswas* (1961) *Mr. Stone and Knights Companion* (1963), *A Bend in the River* (1979) and *Half a Life* (2000). Out of his literary texts, *The Middle Passage* (1962) is a very interesting novel. The novel is based on his impressions of colonial society in the West Indies and South America. Letters between a Father and a Son, the early correspondence between the author and his family, appeared in 1999. In 1971, he received a prestigious 'Booker Prize' for *In a Free State*, a *Knighthood for service to literature* in 1990 and the 'David Cohen British Literature Prize' in 1993. He received the prestigious 'Nobel Prize' for literature in 2001. He was nominated for the 'Nobel Prize' for many years. He received many prestigious awards including the 'Booker Prize', the 'W. H. Smith Prize', 'the Hawthorn Den Prize', 'The Bennet Prize', the 'T. S. Eliot Award', and 'the Knighthood' from the queen. His works have been translated into many languages across the globe and he has been praised by many

critics in the world. Based on his scattered upbringing and education, he admits in an interview conducted by Rahul Singh:

I was born in Trinidad. I have lived most of my life in England and India is the land of my ancestors. That says at all. I am not English not Indian, Not Trinidadian. I am my own person. (Singh)

V. S. Naipaul writes about cultural, religious, racial conflicts etc. in his novels. This is reflected in the first phase of novels. He employs a typical narrative technique to develop a plot of the novel, which makes readers more interested in reading a story and keeps them hooked. He uses multiple points of conflict in a single story. In his literary works, the characters suffer from various conflicts. These conflicts are religious, social, political, cultural, identity crisis and many more. The present researcher studies various conflicts reflected in V. S. Naipaul's novel. Before going to study and analyze conflicts in Naipaul's Novels, it becomes necessary to understand the word 'conflict'. It is a complex term which cannot be defined comprehensively. A number of meanings of conflicts are found in literature such as cultural conflict, religious conflicts, racial conflicts etc. The word 'conflict' represents friction or confrontation about various issues between two or more groups who come together for different purposes from different parts of the world. These conflicts are cultural, social, political, religious and many more.

It is seen that contemporary culture is extremely complex and fascinating on account of the peculiar amalgam of tradition and modernity, as well as the multiplicity of races, ethnicity, subcultures and languages. The literary works, either in the regional language or in English, are a significant means of communicating the vast variety and diversity of such a culture. V. S. Naipaul's novels reveal this fact vividly.

On account of the 'complex pattern' of citizens' lives, various geographical areas, languages and literatures too have a multiple character. It is true that the overall temperate climate of the country has given the residents as apparently common outlook and temperament molding their thought and action. The intellectual and cultural movements inspired by religious motive, but the impact of sophisticated culture on the educated class serve as a unifying factor. This is all the more on account of the absence of a link language. English language and westernized life style have indeed served as a common bond among the Indian elitist circles. But the elite constitute a small percentage of the East's population. On account of economic competition and westernization, the joint family systems in Eastern countries are breaking up and the system of a 'hierarchically graded society' remains ever strong. M. N. Srinivas rightly states that, "Each caste has a culture which is to some extent autonomous: there are differences in dress, speech, manners, ritual and ways of life" (Srinivas 60).

So, whatever their public stance, even the educated elite privately adhere to the practices of their particular castes. Society means the totality of social facts projected on to the dimension of relationships and grouping; culture, the same totality in the dimension of action.

Culture is generally known as the socially sanctioned behavior of a people. It is a way of life of people. In other words, culture is complex whole which includes knowledge, beliefs, art, morals, laws, customs and any other capabilities and habits acquired by man as a member of society. Culture is a series of limits within which the behavior and ideas of the members of a given society may exhibit approved difference in the longer view; these differences are to be regarded as setting the boundaries of sanctioned variation. Thus, there

will certainly be “approved differences” among the members of a particular culture. That is why, it is said that, “no two cultures are the same”.

The mosaic of subcultures constituting the United States of America has given rise to be the concept of “cultural pluralism”. America as nation of nations is known for its multiple streams of immigrant groups. The melting pot of the American society, greatly eulogized by Crevecoeur, is in fact a myth. Indian sociologists acknowledge the numerous groups of immigrants from different parts of Asia and Europe. The Negrito, the Proto-Australoid, the Mongoloid, the Mediterranean, the western Brachycephals, and the Nordic settled down in India, but the culture of each group has undergone enough change over the centuries to become an integral part of the Indian mosaic. While the presence of subcultures in India may not be an exact parallel to the American situation, there are nevertheless variations in India resulting from the impact of Muslim and Christian cultures in addition to the ancient racial settlement.

### **1.2 Statement of the Research Problem:**

V. S. Naipaul’s novels exhibit various conflicts. It causes many problems for immigrants who come from their motherland to this new land for the purpose of better prospect, good fortune or adventurous life. As a result of this migration, people from diverse region come together. Consequently, conflicts on grounds like culture, religion, History etc. takes places among them. People involve directly and indirectly in variety of conflicts. People get an identity and recognition of those culture in which they are born and brought up. Due to different culture and religion, conflicts on the ground of culture, social and religion take place. Especially, the migrated community suffers from these conflicts. V. S. Naipaul depicts the life of immigrant named Ganesh in *The Mystic Masseur*. The selected novels depict changes on the ground of culture, social fabric and religious aspects. The displaced

community carries the baggage of cultural, social norms and concerns, code and conduct since their childhood which is threatened in the land of their migration. This is a total chaos. The migrated community slowly and unconsciously learn norms and concerns of the dominant culture in a new land since those values are valued. They try to keep the legacy of their religion and its rituals intact, but in the course of time these values, etiquettes, manners, norms, traditions and customs of their own religion gets affected and changed. Immigrants end up in imbibing dominant culture's and religion's rituals.

The purpose of this research is to investigate various conflicts that emerge due to migration, colonization, decolonization and multiculturalism as reflects in the novels of V. S. Naipaul in the time period of 1950 to 1970. V.S. Naipaul's novels *A House for Mr. Biswas* (1957) *The Mystic Masseur* (1957) *A Bend in the River* (1979) and *Miguel Street* (1959) are chosen for the current research. There are many themes prevalent in the novels of Naipaul such as alienation, displacement, quest for identity, Post-colonial third world, disorder and escape & violence and antagonism. However, the present research work analyzes the treatment of issues like cultural conflict, religious conflicts and social conflicts that occur due to various situation, events, incidents in the land of immigration as depicted in the selected novels of V. S. Naipaul.

The issues such as cultural conflict require thorough study which includes the sources of it, historical survey of it and its impact on the lives, and how people cope with it etc. Religious conflict is also equally important issue in the research. This also requires thorough understanding of the concept. Its thorough study will assist us to understand current conflicts of various religions that find today in the globe. This study will help us to resolve religious issues and establish peace across world.

### **1.3 Hypothesis:**

It is hypothesized that the Nobel Laureate V. S. Naipaul's novels reflect many conflicts. Immigrants suffer from these conflicts, finally become one with creole culture. These are cultural conflict, social conflict, religious conflict, and psychological conflict and exploring these aspects can lead to better and deeper understanding of these novels.

#### **1.4 Aim and Objectives:**

The main aim of the present research work is to study cultural conflict, religious conflict and conflict between colonizers and colonized people as reflected in the selected novels of V. S. Naipaul. The research work has certain objectives behind studying and analyzing the selected novels of Naipaul.

The objectives of the research study are as follow:

- i. To give passing references of the contemporary authors who have handled similar themes.
- ii. To throw some light on the various aspects of the conflicts.
- iii. To analyze the selected novels of Naipaul critically.
- iv. To offer detailed investigation of the conflicts of various kinds in the novels.
- v. To analyze the conflict and tell the support it offers in the developments of the novel.
- vi. To explore the individual struggle and social challenges in the migrated people by using socio-cultural point of view.
- vii. To explore the cultural specificities and differences.
- viii. To study other important themes, aspects and dimensions of Naipaul's writings.

#### **1.5 Scope and Limitations of the Research Study:**



There is a considerable scope to study the selected novels from various perspectives. The present study explores the issues and sufferings of the immigrants from cultural, religious and social point of view.

The present work has proposed to study issues like cultural conflict, religious conflict, and conflict between colonizers and colonized in the selected novels of Naipaul. The scope of the work becomes larger due to its important issues. There are many more themes prevalent in the novels of Naipaul. Themes such as alienation, displacement, quest for identity, post-colonial third world, disorder and escape, and political violence and antagonism. However, the present research work proposes to analyze the treatment of issues such as Cultural conflict and religious conflicts that occur due to variety of situations as depicted in the selected novels of Naipaul.

V. S. Naipaul has written a number of articles, short stories and novels. The researcher has certain limitations to his research. He intends to study and analyze conflicts in his selected novels. For study and analysis, the researcher has selected Naipaul's four novels only. These novels are *A House for Mr. Biswas* (1957) *The Mystic Masseur* (1957) *A Bend in the River* (1979) and *Miguel Street* (1959). The researcher confines himself to analyze the novels from his perspective. Further, he restricts himself to selected novels of this novelist.

### **1.6 Significance of the Research Study:**

Human beings follow the culture and tradition of where he or she is born and brought up. He tries to sustain the norms and concerns, cultural, religious and social dimensions and conventions, and code and conduct of his indigenous culture. Naipaul's writings frequently carry references to his cultural heritage, rooted in; Trinidad (birthplace), India (Ancestral place) & Briton (place of education). He always finds himself in the state of bewilderment. This is clearly reflected through his writings. Naipaul in his *Words to play with: An edited*

essay published (1964) says, “The English language was mine; the tradition was not” (Naipaul).

Naipaul depicts the problem of cultural displacement in his novels. *A House for Mr. Biswas* is a fine example of it. In this novel, Mr. Biswas is a victim of cultural displacement and conflicts arising due to mixture with other new cultures.

Religion is very integral part of human beings especially the one who believes in the existence of the God. He follows religious principles till the last moment of his life. Now a days, due to globalization people are undertaking their journey to new lands in the world for various purposes. While settling down into a new land they experience problems on many grounds. It may be related to their identity, sense of belongingness, way of life etc. They confront issues like cultural, religious, social and political conflicts. The religious principles of the immigrant community get tested, challenged and violated. Such conflicts reflect in the novels of Naipaul for instance conflict between Christianity and Hinduism in *Miguel Street*. The contrasting social values of both the culture and religion produce special problems for the East Indian people in Trinidad and compound the impact of colonialism on them. The present research study is an exploration of these conflicts in the selected novels of V. S. Naipaul.

The present study will help students to get insight into the meaning of the novel. The present approach will assist teachers and students to study and analyze other multicultural novels.

### **1.7 Chapter Design:**

The researcher has selected V. S. Naipaul’s four novels for present research work. These are *A House for Mr. Biswas* (1957) *The Mystic Masseur* (1957) *A Bend in the River*

(1979) and *Miguel Street* (1959). The present research, entitled ‘Conflicts in V. S. Naipaul: A Study of His Select Novels’ has been divided into five chapters.

The first chapter provides introduction to the research work, review of relevant literature, methodology, the study and analysis of cultural conflict, religious conflict and conflicts between colonized and colonizer as reflected in Naipaul’s novels and conclusion of the research study followed by major findings, pedagogical implications and scope for further research.

### **Chapter I- Introduction:**

The first chapter is an inclusive introduction to the present study. This chapter explores biography of V. S. Naipaul and a brief survey of his literary works along with salient features of his writings and awards received by him. This chapter brings out the types of conflicts in V. S. Naipaul’s novels. The chapter includes the aim and objectives of the research study as well as the scope and limitations. The statement of the problem and the significance of the present research work also part of this chapter. The hypothesis of the present study will also be illustrated. The chapter also manifests the purpose behind selecting the novels of V. S. Naipaul.

### **The chapter II- The Review of Related Literature:**

The second chapter is devoted to the review of related research which is already done. This chapter tries to survey the history of the literature related to cultural conflict, religious conflict and conflict between colonizers and colonized people. The purpose of the survey is to find out the books, journals, dissertation of past writers on the topics related to the above-said areas. This will give the researcher an insight to select the topic of thesis different from others and to fill the research gap. It will help the researcher in selecting the topic and the

writers for analysis. The focus of the study will be on the primary sources for analysis and the secondary sources whenever necessary. Critical material and reviews will support the major findings. For the theoretical framework the data will be collected from secondary sources like books related to this study by several authors. The researcher will refer to journals and magazines for the completion of study.

### **The character III- Research Methodology:**

The third chapter deals with research methodology. It presents the researcher's plan to apply the model and approaches for the analysis of the data. It also includes the data collection both primary and secondary. It analyses the primary data on the basis the theories applicable, which are a colonialism, diaspora and multiculturalism. Through the lens of these three approaches, the researcher tries to present the issues related to cultural conflict, religious conflict and conflict between colonizers and colonized people. The researcher intends to apply the interpretative and analytical method to study and analyze conflicts.

### **The chapter IV- A Study of V. S. Naipaul's Select Novels:**

The fourth chapter is core chapter which offers an analysis of V. S. Naipaul's novels. The researcher studies and analyzes his four novels- *Miguel Street*, *Mystic Masseur*, *A House for Mr. Biswas* and *A Bend in the River*. The researcher explores the reasons and effects of conflicts in the selected novels in this chapter. He endeavors to illustrate cultural conflict, religious conflict and conflict between colonizers and colonized people with suitable examples from the novels. In this chapter, a study and analysis of cultural conflict in V. S. Naipaul's Novels is done. The chapter is about cultural issues which is presented by Naipaul in his novels. The stories of the novels tell that people from different cultures and locations

come together for a specific purpose. As a result of their movement, cultural conflict takes place because of diverse culture. Their movement brings chaos in their lives. They suffer from cultural conflict. They fail to follow the norms and concerns of their original culture. They lose their culture identity. They become helpless while following to their own culture in the place of their selection. The culture of foreign land becomes dominant culture to them. So the characters from the selected novel vary their way of living. In *A house for Mr. Biswas* Mohan is confused since he is expected to behave differently at different places. Culture becomes static to Mohan with no addition of anything new in it. The son of Mohan encounters a very different culture and way of life in the school since the teacher in the school is a christian. Characters in the novels want to flee from hometowns to establish themselves in a culture of high tradition & customs i. e. Christianity.

The various religious aspects of different cultures too are explored as this is one of the major themes of Naipaul's novels. Naipaul's literary works present a westernization in religious rituals. For example, Mr. Biswas's father dies, he lays in a coffin, which is strewn with marigolds when Tara demands and orders everyone to gather for the funeral photograph, though Mr. Biswas never owned a copy of that photograph. There are many incidences of this kind where either westernization of religion has taken place or it has resulted into hybridization of it. No purity has remained in their rituals. Characters from the selected novels are trapped in religious dogmas.

The conflict between colonizers and colonized people which is another prominent issue that is reflected in Naipaul's novels too is explored. He presents and examines a newly independent country in the Caribbean, the island of Isabella, with a pessimistic view. The colonial experience has caused the colonized to perceive themselves as inferior to colonizer. Colonial education and cultural colonization have presented the English world, with its rich culture, as a world of discipline, success and achievement. As a result, natives consider their

own culture, race to be inferior to those of their master and try to identify with their master. Naipaul's literary works depict binary opposition between two different cultures and its citizens. The stories of his novels show conflict between Eastern people and Western people on ground of superiority and inferiority.

### **The chapter V- Conclusion:**

The chapter V is concluding chapter. It deals with the argument presented in previous chapters and its attainment. Firstly, it looks at the sufferings of the protagonists caused because of cultural conflict, religious conflicts and the received treatment from colonizers. It studies that immigration can be one of the reasons for trauma. Secondly, it projects the status of colonized people in the post-colonial situation. Thirdly it shows, how the protagonists in the entire adverse situation tries to establish their own identity balancing between original and new cultures. They never lose their hopes and try to assimilate with the new culture, without neglecting their past but slowly get inclined towards western culture. Conflict persists while negotiating between two worlds. One of eastern and another of western.

The study also highlights that though the characters belong to different countries, different cultures, and traditions they undergo the same pains and sufferings in the new land. Those who show openness towards new cultures in new land suffer lesser amount and those who are of closed nature suffer more. They undergo the process of metamorphosis and try to emerge as a strong independent being. The characters from the selected novels accentuate the fact that Naipaul as a writer has a great craftsmanship to portray the lives people in a new land and their dealings with new circumstances. He depicts people who belong to different geographical areas and cultures and their social and cultural dealings with new environment. While presenting the characters, their sufferings, their efforts in adjusting to the worst

situations and still attempting to establish their identity, V. S. Naipaul seems rather realistic. Actually, Naipaul in his personal life has experienced all these things so he has written so poignantly. He also belongs to the third world; therefore, he has aptly presented his characters in his novels which show close resemblance with man who travels from his nation to a new land for a specific purpose and faces cultural, religious, social and political conflicts.

The fifth and last chapter offers conclusions and findings. It deals with the argument presented in previous chapters and its attainment. In this chapter, major findings are drawn. Pedagogical implication as well as scope for further research are also included in this chapter.

### **1.8 The Summing Up:**

The selected novels of V. S. Naipaul portray various conflicts of the displaced characters to withhold their culture, tradition, custom and manners as they try to adjust themselves in new land. Their way of living, way of thinking, relationships, dress code, language, rituals and religion all play an important role in maintaining their culture in new surroundings. Though they try hard to maintain but end up in building a hybrid identity as an Indo-African or Indo-British because of western dominance. The characters living in an abject poverty, sometimes use their culture for their benefits and sometimes against them. Slowly they get inclination towards creole culture and face identity crisis. Their identity in the migrated land becomes fluid. They lose their original culture leading isolation and loneliness from the mainstream society. They finally become one with the western culture.

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## Chapter 2

### Review of Related Literature

#### 2.1 Introduction:

V. S. Naipaul's novels have evoked an enthusiastic response from readers and critics inside and outside Caribbean countries. He is a special writer in narrating the issues of the displaced communities. His fictions are the best narration of various conflicts; such as cultural, religious, social, racial and many more of displaced people. The realities of life, plunges into the innermost depths of the human psyche to fathom its mysteries, the inner turmoil and the chaos inside the mind of the migrant communities. During the last few decades, the twentieth century Indian English novels have exposed many issues related to culture, religion and society, and the east- west interaction. Many novelists of last two decades of twentieth century have portrayed that there is distressing or traumatic situation to the lives of immigrants abroad. This is because of cultural specificities and differences all over the world. In the last few decades, the concept of 'themes' of V. S. Naipaul has become a popular subject for many researchers and readers. This becomes an impetus to the interest of scholars and researchers to explore this branch of knowledge. A number of books, articles and papers have tried to locate the themes of this writer. The works of many writers like Amitav Ghosh, Bharti Mukherjee, Rohinton Mistry and Uma Parameshwaram have been investigated and analyzed by many researchers and scholars. The literary works of V.S. Naipaul have been given due attention by many readers and researchers. Some of Naipaul's novels have been studied in different articles, papers, essays and journals. Now, the following studies will be reviewed in relation to the present study.

Many researchers and critics attempted to explore Naipaul's personal life experience and his literary works mainly from the post-colonial perspective.

- i. Bruce King in his critical book upon V.S. Naipaul's writing entitled *V. S. Naipaul* (2003), analyzes Naipaul's novels. He covers the period of years from 1959 to 2001. This critical book also deals with the bicultural or multicultural features embodied in the postcolonial contexts. Naipaul's literature is based on it. King also presents that Naipaul focuses on individual in colonial societies.
- ii. Dagmar Barnouw studies a step further by taking King's ideas in his book *Naipaul's Strangers*, (2003). He further explains the cultural plurality and cultural values in Naipaul's works.
- iii. Imraan Coovadia in his *Authority and Authorship in V.S. Naipaul* published in 2009 concentrates on the rhetorical features contained in Naipaul's works. Imraan Coovadia describes in his monologue that the rhetorical features, namely the patterns of Virgilian allusion and misquotation, the cold jokes, the use of motifs, the Naipaulian ekphrasis, and the sensory intensity of Naipaulian description, are necessary aspects to the Novelist's literary power. Imraan Coovadia attempts to explore the authority and authorship in Naipaul's works and how the 'Naipaulian rhetoric' forms his authority
- iv. Dr. Veen Gupta discusses the issue of identity in an evaluated full length. Her study is 'The Quest for Identity' in the works of V.S. Naipaul. She has discussed only the issue of identity.
- v. Rama Devi also exposes the issues of identity in her book entitled, *The Novels of V. S. Naipaul: Quest for order and identity*.
- vi. Manjeet Inder Singh's edited book is, *V.S. Naipaul: A Writer of Indian Diaspora*. The book is about the diaspora and diasporic identification and Naipaul's placement in it.

It provides fresh insights into Naipaul's role and situation as a writer, and locates his work within the dominant theories and critical practices of our time.

- vii. Shashi Kamra highlights the major themes of Naipaul in a book entitled *the novel of V.S. Naipaul: A study in theme and form*.
- viii. K.I. Madhu Sudana studies the novels of V.S. Naipaul and critically examines Naipaul's major themes.
- ix. The other works which are useful for the present research are Landeg White's *V.S. Naipaul: A critical introduction*.
- x. Amtava Kumar in his study in *The Humour and Pity: Essays on V.S. Naipaul* speaks about the use of humour and pity by V. S. Naipaul in his novels.
- xi. *Naipaul's Compass*, published in June 08, 2008 by David Rieff articulates how the author meditates on his literary life, in London and far beyond.
- xii. *India: A Mounded Civilization* written by V.S. Naipaul is a crucial work for present research work. Naipaul in his writing criticizes Indian customs, insignificant religious practices, hypocritical notions and meaningless spiritual ideas. In the beginning Naipaul possesses a romantic view of India in his consciousness. The India of his childhood of Hindu culture of beautiful temples and colourful festivals helps him to build up a dream homeland. It reveals his awareness of ancestral root. The stories of the novel reveal his great notions about India. He once remarked, "The particular Diaspora where my works begin, if I can use this word for the migration of my ancestors which took place just over a hundred years ago." (The Times of India, June 21, 1994)
- xiii. Mohit K Ray's study entitled *V.S. Naipaul: Critical Essays (Volume III)* presents Naipaul as one of the literature's great traveler, and his absorption in to the experience of rootlessness, the alienating effects of colonial past on today's post-colonial people.

Naipaul has severable emotional bond with India which remains for him an area of pain and an ache for which one has a great tenderness yet from he wishes to separate himself. This brief survey of the critical material i.e. books as well as articles reveals that many critics have reflected their interest in the works of both the writers.

- xiv. *In the World is What it is* (1988), a recent authorized biography of V.S. Naipaul by Patrick French, Naipaul is found just increasingly straight forward about his life style. He is also found forth righted and there is a lack of repentance which causes discomforts. The society has got to examine the writer on a social podium. It is worth mentioning that in a comment James Gordon Farrell (1973), regarding the relevance of theme say that West Indian fictional works are distinctive for their intense social consciousness. He further says that the criticism of West Indian fiction, itself, has tended to be an analysis of sociological truth.
- xv. An evaluated book entitled *The Novels of V. S. Naipaul* edited by Shashi Kamra is also available. The book makes an enquiry into Naipaul's fiction as an experimental recreation of the third-world consciousness. The book deals with the major themes and form of all the major works of V.S. Naipaul.
- xvi. In a study Selwyn R. Cudjoe (1988) suggests that Naipaul does not give his postcolonial subjects or postcolonial societies a sense of agency, or the ability to transform socially and politically, because Naipaul adheres to a colonial ideology first and foremost. In other words, Naipaul does not say anything useful about colonialism; in fact he blames the colonized for their failure to be become postcolonial.
- xvii. Anjali Gera in her book *V.S. Naipaul: An Anthology of recent Criticism* (2007), has contributed an essay entitled *Strange Moves: Girmitya Turns Cosmopolitan*. In her essay she considers Naipaul as a paradigmatic nomad in the postcolonial world of today who at once epitomizes and transcends the diasporic ideology. Her reading of

Naipaul's works problematizes "the contested categories of home, belonging, nation and diaspora against the backdrop of an earlier phase of migration from the Indian continent" (Gera 107). In the same book Pratap Bhanu Mehta investigates a coherent sense of history in Naipaul, notwithstanding the author's tangled and complicating engagements with it. Citing illustrations from *India: A Wounded Civilization*, *India: A Million Mutinies Now and Beyond Belief*, Mehta interrogates Naipaul's critique of historical amnesia which, according to him, generates orthodoxy, obliterates individuality, and breeds intellectually flawed communities.

- xviii. In *The Overcrowded Barracoon* (1972) which is a collection of personal and political articles, there are some references to India which could shed a new light on Naipaul's emotional bond with India which remains for him an area of pain, "an ache for which one has a great tenderness, but from which at length one always wishes to separate oneself." (Naipaul 51).
- xix. The last chapter of the book 'The House on the Lake: A Return to India', becomes very important particularly because it is in this chapter that Naipaul makes a close and comparative analysis of his experiences in India in 1962 and his observations of India in 1988. It is a close study of India experienced and seen afresh after a gap of twenty six years. It throws open the difference between Naipaul, the young, vigorous and ambitious writer of the early days and Naipaul, the matured artist with a fresh vision.
- xx. In *culture and Imperialism*, Said concludes that the identity of a nation depends on new and different kinds of visions; nations are defined also by their natives who live in exile. Said's theory of 'counterpoint' sees the intellectual exile as distilling the predicaments of the displaced refugee.
- xxi. For many diasporic writers the picture of India as home was framed only in hearsay. The Times Literary Supplement (June 04, 1964): In 1964 Naipaul wrote 'Jasmine' for

- The Times Literary Supplement. Here he laments that the English language is his best tool for expression, but he is forced to feel an alien in English tradition. The essay ends with his visit to an Indian Christian family who had absolutely no agreement with him on political matters.
- xxii. The Interview “V.S. Naipaul in conversation with Dileep Padgaonkar” is published in *The Sunday Times of India*, (July 18, 1993). It is all along laced with the author’s provocative and unconventional observations. Naipaul, in his interview, maintains that the construction of the mosque in Ayodhya was Babar’s ‘act of contempt for the country’, that the talk of ‘synthetic culture’ in India is a state refrain of the ‘defeated people’, that a ‘mighty creative process’ is at work in the country which should be challenged into the ‘intellectual transformation of India’, and that his book *An Area of Darkness* hopefully helped Indians to become ‘more self-critical’. Such reflections of Naipaul on India and the Indians are at once candid, self-opinionated and insightful.
- xxiii. Md. Akhtar Jamal Khan’s book entitled ‘V.S. Naipaul: A critical study (1998) is dealt with his general study of the views, visions and the use of narrative technique in the fiction novels of V. S. Naipaul during his post-graduate studies in Utkal University, is a well-researched book on the Non-Fiction novels of V.S. Naipaul. The book is an attempt to show the origin, growth and development of non-fiction novel and Naipaul’s contribution to this field.
- xxiv. Diane Mehta, (*The Atlantic Monthly*, Nov. 2001), analyzes Naipaul’s *Half a Life* by citing a few problems, including some of the stilted dialogues and a scrambled, distracting chronology. Besides it, also praises him, for his candidness and honesty of narrative technique.
- xxv. The book entitled *The House on the Lake: A Return to India* is very significant. The significance of the book lies in the fact that in the last chapter of it, Naipaul makes a

close and comparative analysis regarding his experiences and observations about India in 1962 and 1988 respectively. It is a close study of Naipaul's Indian experience. It throws light on the difference between Naipaul's early life and his matured life. Another book entitled, *Among the Believers: An Islamic Journey* presents Naipaul's vision and views regarding Islamic culture. It also examines his experiences and interactions in different Muslim countries.

xxvi. Dr. Sudhir Kakar's book *The Inner World* is of utmost importance in this direction.

The book presents Kakar's views. It is also found that Kakar's views are diverging to a great extent from the views of Naipaul's. In the book, Kakar observes that the outside reality is used by Indians to preserve the continuity of outer events and things.

xxvii. Rama Kundu in his essay *Naipaul: An Indian Who is Not an Indian* concludes that the creative spectrum of Naipaul's works, From *The Mystic Masseur* (1957) to *Half a Life* (2001) repeatedly brings out Naipaul's inability to leave India behind him; at the same time the works simultaneously suffer and prosper from the author's painful yet fructifying tension which arises out of his inability to integrate his ancestral past with his diasporic present and which operates behind his richly ambivalent ironic, parodic, disruptive, irreverent and loving fond impassioned embittered deconstruction of the icon that is India.

## **2.2 Research Papers on V. S. Naipaul's Works:**

- i. Saman Dizayi in his research paper entitled "The Concepts of Home and Exile in *The Mimic Men*, a Novel by V. S. Naipaul' aims at analyzing the presence of the concepts of Exile and Home in raising the identity crisis in V. S. Naipaul's novel *The Mimic Men* (1967). It examines Edward Said's theoretic contention of exile's influence in

- creating identity crisis and in the view of Naipaul's writing as an attempt to resolve the dilemma of the protagonist Ralph Singh's identity.
- ii. Dr. Anju Bala in her "Home and Identity V. S. Naipaul's *A House for Mr. Biswa*" presents an analysis of the twin themes of home and identity. In V. S. Naipaul's novel *A House for Mr. Biswas* Mohun Biswas, the central character of the novel, always hankers after and dreams of owning his own home.
  - iii. An article, 'Failures and Disillusionment in Naipaul's *Miguel Street*' by Shehla Ali intends to give a clear view of Naipaul's protagonist, with special consideration to his first piece of work *Miguel Street*. It also describes the life of characters and its situations, which transform their life completely. A few episodes are used to describe the failures and disillusionment of Naipaul's protagonist.
  - iv. One of the latest articles of D. N. Ganjewar that is based upon duality, identity and culture in Naipaul works. This article is published in his *Philosophic Vision in the Novels of V.S. Naipaul* (2008). Ganjewar explores a varied range of Naipaul's "philosophic visions" in a detail which reflected in his literary works and claims that Naipaul is "one of the most pessimistic and bleak visions among the contemporary writers" (Ganjewar 26).
  - v. Some recent journal articles throw a light on the comparison between Naipaul and other postcolonial writers for example, Catherine Lanone's *Negotiating Colonial Contradiction: E.M. Foster's and V.S. Naipaul's Negative Landscapes* published in 2011. Comparative studies between Naipaul and other writers such as E. M. Forster, Andrea Levy and so on have been done by different critics.
  - vi. Mahabir's article "V. S. Naipaul: Childhood and Memory" published in *Journal of Caribbean Literatures* in 2008 reveals that Naipaul's relation with his father. His childhood experience is of significance on his "escape motif", which becomes the



main part of Naipaul's literary endeavors and "continues in the rest of his works" (Mahabir 16).

### 2.3 Ph. D. Theses on V. S. Naipaul's Works:

- i. Sudipta Chakraborty has analyzed Indian culture and tradition in Ph.D. thesis entitled *Space and Cultural Geography: A Study of V. S. Naipaul's Representation of India in His Travel Narratives*.
- ii. Mr. Shelage Iresha Gundappa has studied comparative study of men and women characters and their problems from diaspora study in his Ph.D. thesis entitled *A Comparative Study of Male and Female Perspectives on The Problems of Indian Diaspora in the Selected Texts of Salman Rushdie, V.S. Naipaul, Bharati Mukherjee and Jhumpa Lahiri*.
- iii. Sudha Rai conducted a study for her doctoral research entitled *The Expatriate Sensibility and India* submitted to the University of Rajasthan, Jaipur in 1987. She concludes that Jhabvala, Naipaul and Rushdie stand in the fore front of contemporary expatriate writers engaged in a provocative relationship with India. They possess strong links with India either by birth, ancestry or marriage and paid tribute to India. She also concludes that withdrawing physically from India, the expatriates make a return through imagination.
- iv. Eknath Wasudeo Khedkar submitted a thesis the Degree of Doctor of Philosophy in English entitled *Quest for Identity in the Fictional World of V. S. Naipaul* in Sant Gadge Baba Amravati University, Amravati. (M. S.) 2012. In his Doctoral research, he exposes the issue of loss of the identity and people's search for their identity.
- v. Ms. Arti Bahuguna in her Doctoral research entitled *Cultural Conflicts in the Works of V. S. Naipaul* studies V. S. Naipaul's literary works. It is her humble endeavour in

the form of the thesis to have an interpretation to understand and highlights none of the fundamental and crucial dimension in the works of one of the finest writer of English today.

- vi. Satha Poolsawas submitted a thesis entitled *The Image of an Indian Diaspora in V. S. Naipaul's Novels* for Ph.D. in SPPU, Pune in 2008. The researcher analyzes Naipaul's four selected novels. He understands that the images of the Indian diaspora are presented into many aspects. First of all, it is the presentation of the images of the Indian diasporic women. The researcher classifies an analytical issue into three types namely wife, mother and daughter. These issues will be analyzed and expounded on their duty, role and status in the various dimensions through their personal behaviour and relationship to others in both their houses and outside area.

#### **2.4 A Brief Note on Conflicts:**

The different types of conflict projected by V. S. Naipaul can be examined as following.

##### **2.4.1 Cultural Conflicts:**

Cultural conflict is one of the intense problems to the migrated community. This conflict arises due to the different cultural values and beliefs. V. S. Naipaul realistically portrays in his novels through the characters of Ganesh, Mohan and Salim. Some of the thinkers have given the definition of cultural conflict as following.

- i. Jonathan H. Turner defines cultural conflict as a conflict caused by “differences in cultural values and beliefs that place people at odds with one another.” (Turner 87)
- ii. Alexander Grewe talks about a cultural conflict between guests of different culture and nationality as observed in a British 1970 sitcom, *Fawlty Towers*. He explains

cultural conflict as one that occurs when people's expectations of a certain behaviour coming from their cultural backgrounds are not met, as others have different cultural backgrounds and different expectations.

Cultural conflict is one of the intense problems to resolve because of different cultural beliefs. Cultural conflict intensifies when those differences get reflected in politics, particularly on a macro level. Naipaul's characters prove that people face problem of acculturation in a new culture because of their own culture. The culture in which they are born and brought up becomes an impediment especially to the migrated people while accepting the new things of new culture as theirs own. This is because of the different and separate cultural norms, concerns, tradition and custom. Actually, human being is socialized differently because of cultural background and growing up into different societies. India is called the world's oldest melting pot because the population of India is classified by religion, caste, language, sex, etc.

Naipaul's writing reflect that the form of original human values lies at the core of every culture. Certain elements constitute markers of identity of culture e.g. Food, clothes, customs, religion, music, dance, language, myths, legends, and customs are the constitute markers of cultural identity. Every culture has its different norms and concerns. In India, the relationship between husband and wife is taken as the example of a spiritual relationship. In India, marriage is called one of the sacred religious ceremonies. In this environment, the married couple remains together until their death and this is expected from them in this society. A divorce is considered social stigma in Indian society however, breaking off marriage or divorce is very common in the foreign country like England. The people of Indian society still follow marriage institutions with social norms and concerns, and customs and traditions. Therefore, even if Indian people become unsuccessful in their married life,

they cannot take the decision of breaking marriage off due to social and cultural codes and conducts, and restrictions of Indian society.

Tejinder Kaur comments on the immigrants' process of assimilation in *Perspectives on Diaspora: Indian Fiction in English* (2005):

They also face cultural dilemma when their cultural practices are mocked at, and there is a threat to their cultural identity. They stand bewildered and confused and show resistance also to the discourse of power in various forms. In the following generations, these confusions, problems and yearnings become less intense as they get less influenced by the culture of that country and also adopt themselves to it (Kaur 192).

The definition of a cultural conflict dates to Daniel Bell's 1962 essay *Crime as an American Way of Life*, and focuses on criminal-enabling consequences of a clash in cultural values. William Kornblum defines it as a conflict that occurs when conflicting norms create "opportunities for deviance and criminal gain in deviant sub-cultures" (Kornblum 191). He notes that whenever laws impose cultural values on a group that does not share those views illegal markets supplied by criminals are created to circumvent those laws. He discusses the example of prohibition in the interbellum United States, and notes how the cultural conflict between pro- and anti-alcohol groups created opportunities for illegal activity; another similar example he lists is that of the war on drugs. Kornblum also classifies the cultural conflict as one of the major types of conflict theory. In *The Clash of Civilizations* Samuel P. Huntington proposes that people's cultural and religious identities will be the primary source of conflict in the post-Cold War world.

#### **2.4.2 Religious Conflict:**

Religion is very important aspect of almost everyone's life especially for the immigrants. Since it serves as a means to keep them together and secure. It provides them with a source of identity. No society can live without it. All societies, weather western or eastern, progressive or backward need a religious backup to sustain their values and to solve their psychological and social situations. Religion is the source of identity; it holds community together and brings stability in the lives. The survival of the society depends on the dynamism of the religious institutions which holds the society together and energize them. This phenomenon has been very complex over the centuries and been central to the societies both primitive and modern. It is difficult to define the religion in precise terms. Centuries of use of this term has made its connotation, denotation and meaning vague. But to understand the religious conflict properly one must have, at least working definition, at one's disposal. Moreover, the Naipaul's religious conflict consists of realms of the two religions legacies i.e. occidental and oriental. We need to take into account views of the both societies to comprehend the nature of conflict among the Indian immigrants in Trinidad.

If we trace the origin of the word 'religion' it has come from the middle English 'religioun', which is derived from old French language 'religion'. This term has come from Latin and its meaning is 'religo' means good faith and rituals. The term 'religion' in simple words means to bind together or to tie together. Naturally the term had very simple connotation like the things which bind human beings together to their groups. It includes items of faith and rituals which bind an individual to the group or society he lives in. As the time passed many things were added to this list and religion was made central to the lives of the people to maintain the social fabric. Kile Jones defines religion as "Religion" is one of the most difficult words to define. People use the word all of the time but have a hard time flushing out its precise meaning" (Kile para 1). In this reference Paul Connelly defines religion as:

"Religion originates in an attempt to represent and order beliefs, feelings, imaginings and actions that arise in response to direct experience of the sacred and the spiritual. As this attempt expands in its formulation and elaboration, it becomes a process that creates meaning for itself on a sustaining basis, in terms of both its originating experiences and its own continuing responses."

(Paul para 6)

As far as oriental point of view about religion in the east is concerned it is Dharma. They think that everything in this universe is Dharma. Existence of dharma depends on its observation of Dharma. Dharma is not the exclusive property of human beings only. Even inanimate objects in the nature have their Dharma. For instance, dharma of fire is to burn. Inertness is the Dharma of the inanimate objects in the nature. Human beings' nature is distinct from the rest of the creature. That is the Dharma. Radhakrishnan says, "Religion has been identified with feeling, emotion and sentiment, instinct, cult and ritual perception, belief and faith and these views are right in what they affirm, though wrong in what they deny". (Radhakrishnan 35).

Radhakrishnan also says religion is very important tool for social activities. It is the tool used since time immemorial to bring people together, to make them law abiding, and loyal to the societies. He has emphasized its importance as an antidote in fear and death. Moreover, Indian religions are equally careful about ethics of human beings. In Hindu religion there is code of conduct for a person from birth to death. Dharma, artha, kama, Moksha. Dharma refers to acquiring the knowledge, whereas Artha stands for Money or wealth. Kama refers to full blooded physical enjoyment and Moksha for liberation. Hence in India religion is not only about following rituals and symbols but more than that. It has very high status. In the whole Indian religions have firm faith in the doctrine that man is one with

the nature and environment obviously, they are monistic in their position which seeks to go beyond reality within oneself. Though there is a world of difference between occidental and oriental visions of the religions. Though they appear two different ways going in two different directions. One going in the direction of materialism and another going in the direction of spiritualism. But that is not true. Both the religions tread the same path. For both religions serves as a force that binds all together and helps to anchor the boat in the turmoil of the life. It has countless sources at its disposal to sustain human life. It has an ethical morality to control the social lives and solve the problems of existence. There are precisely many features to describe and characterize Naipaul's conception of religion.

Though Naipaul is known for his atheism but he has his own notions about religion. His notions are neither eastern nor western or Indian only. Neither does he has some highest form of religions concerned with the mystical experiences nor the lower practices of lower forms of occult practices. His approach is existential one. He relates religion with the life of humans. For him religion is not only rituals and spirituality. But it is associated with history, motivating people to pursue their past of the country in religious spirit for maintaining their institutions of social importance. Finally, Naipaul's religions conflict has four dimensions like Hindu, Islam, Christian, and composite. Nevertheless, Hinduism and its Brahmanical rituals always appeal him. At the same time, Naipaul never denies the importance of other two religions like Christianity and Muslim. He always emphasized the need for composite religion in the multireligious society in Trinidad.

### **2.4.3 Conflict between Colonized People and Colonizers**

The fictions of V. S. Naipaul share specific descriptions of the phenomenon of post colonialism. These may be alienation, identity issue, marginal existence, oppression and

inferior treatment as the other. On this background, it becomes necessary to take a cursory glance of post colonialism, its discourse, and most important principles.

Before we get familiarized with the postcolonial, it becomes crucial to know what colonialism is. In the Oxford Dictionary, the definition of colonialism is given. As per the dictionary, it is an apparent strategy of manipulation of poor or weak people by big powers. Originally, the term colony is basically taken from the Latin origin. The original word *Colonus* means a farmer, a cultivator, a planter in the new land of immigration. Colonialism is the authority or the supremacy of Europeans over African, Asian or South American during the eighteenth or nineteenth century. Colonizers not only enlarged their power in colonies but also shattered everything that possessed by colonized. Everything was changed with the arrival of colonizers including language, religion, and culture. New things like knowledge and information was exchanged with the new ones. Everything changed drastically. This sensitive issue is presented by very poignantly in his novel *Things Fall Apart*. Achebe very vividly describes the fall and shatter of the Ibo society after the invasion of missionaries. This was not some normal attack on them. This attack was on their heart of the tribe that is religion. Religion is the only source of identity. Everything gets scattered, the things fall apart when religion is attacked. As Chinua Achebe has rightly written in his novel *Things Fall Apart*,

The white man is clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart (Achebe 198)

The colonizers robbed off everything ever since they colonized Africans. They started imposing forcibly his culture, language for communication, education over the colonized



people and native citizens. The direction in which colonizers were going was to destroy everything like religion and tradition of the tribal people.

Colonizers overpowered and certain features looted native people in many ways. Ania Loomba rightly points out that the colonizers systematically, defeated and controlled to colonized people and captured their land and goods. Loomba opines that colonialism is not a recent trend. It started from time immemorial. We have a fine example of the Roman Empire stretched from America to the Atlantic in the second century AD. Every century experienced some or the other kind of colonialism. Some notable examples he gives are of Aztec Empire in 14th century, Ottoman Empire, Mughal Empire, the Chinese Empire. Since then their suppression from colonizers has been going on. As far as these are concerned, the European Empire is of a different kind. They took control of all important things and all precious possessions or goods from the colonies. Soon they realized that colonizers were becoming powerless and they introduced their own law for control, religion of ideology, education for mindset, science, medicine, and also a culture in the land of colonized people. In Africa, colonizers not only captured the blacks and removed their moral moorings. Moreover, they sold these natives or Africans in the markets of other countries as slaves and labors. These colonizers launched their own businesses in the colony. Economic exploitation led to annexation of one region to another resulting into the extension of the imperialism. They exploited the natives economically and entire money is sent to their native land. They also enforced colonized people to purchase the goods exported from their country. As a result, a large scale colonized people moved from their countries to the colonizer's countries and vice versa.

The Post-Colonial studies beginning can be outlined from the writing and publication of Edward Said's *Orientalism* (1978). The exploration can be said from where exploration

and laying the establishment of the theory. 1990s is known as the time of maturation. The term Post-Colonial is a full complexities and has multiple layers of meaning. It is an indication or demonstration of the intellectual and political upheaval. It is difficult to explain the term exactly, since it attempts to explore very complex things.

The post colonialism is referred for the first time by Bill Ashcroft, Gareth Griffith and Helen Tiffin in their book *The Empire Writes Back: Theory and Practice in Postcolonial Literature*. From that moment onwards the term gained momentum in the academic arena. Promod K Nayar in his book *Postcolonial Literature: An Introduction* defines post colonialism as it is a forum. It recommends a particular period of writing, reading, and resistance that deals with the history of colonialism. It defends the security of the colonized people. Most of the times, it proposes the ideas like social justice, democracy in order to help colonized people. It asserts on behalf of oppressed and defends their rights in the face continues injustice with them.

This term post colonialism is usually written with or without the hyphen. The hyphen, according to some critics, bridges the gap between the past era of colonialism and the post-colonial present. Narayan Chandran in this connection says that:

Post colonialism is not merely chronological label referring to the period after the demise of empires. It is ideologically an emancipatory concept particularly for the students of the literature that we were made to take for granted, enabling us not only to read our own terms in our own terms but also to re-interpret some of the old Canonical texts from Europe the perspective of our specific historical and geographical location. (Chandran 222)

Robert young says what post colonialism is in detail in one of his books. He says in it that colonialism as a frame of writing' that tries to change the prominent ways in which the

relationships between western and eastern folk and their spheres are observed. Frantz Fanon in his *The Wretched of the Earth* (1961) expresses that colonialism is one of the major causes of destruction and distress for third world people who are imbued to look with inferiority upon themselves, and their culture.

The opinions of these critics reveal that a relationship between colonizers and colonized people exists of reciprocal antagonistic nature. It leads to the unraveling of the sore and troubling points of situation.

There are various issues with post colonialism. Some of them are hybridity in religion and culture, identity crisis issue, ambivalence nature in life etc. A prominent critic in the field of post colonialism is Homi K. Bhabha in his book *Location and Culture* says that post-colonial perception and perspective emerges from the first world countries testimony about Third World countries. Besides, it leads to the discoveries of memories within the geographical boundaries of East and West.

The postcolonial writers focused their attention on past things. It is dealt with the past literature written by authors who not only belonged to colonized countries and but also in the colonizers countries. Jasbir Jain says post colonialism is what is the one's position regarding the past and colonialism. It is not about only time, it is also about post colonialism. Moreover, it is to do with one's attitude to confront colonialism and to get out of its shackles and claim for completely free identity in the world.

The colonizers ruled the colonized for centuries and robbed off their culture, language and their self-esteem permanently. Afterward, everything associated with colonizers was considered as superior and literature was not an exception to it. It was considered as of great quality than the colonized literature. This feeling of inferiority among the colonized was the result of rule on them by first world countries. During the rule they

forced colonized people to learn their ways of life including living style, religion, culture, and language. After this force to learn colonizers culture, they were left with no culture of their own to follow. The colonized were considered inhuman, not suitable to live among colonizers and colonized were considered as cultured. Though colonizers have left the country, they are accustomed to follow colonizers way of lives. So these people have caught between the cultures of colonizers and colonized

The writers who belonged to colonizers, they glorified and presented their own culture in a better manner than the others and imposed on the colonizers. These same issues related to culture became part of literature in the future and affected the literature also. The colonized people were suppressed to such an extent that they could not raise their voice. The writers from this land also were treated as marginalized. They were regarded as other. Surprisingly, they were other in their own home land. Even after the colonizers left the country, the status of colonized was not raised. With this reference Homi Bhabha in *Location of Culture* says that 'fixity' is very important feature of colonial discourse. It denotes rigidity and domination on the part of colonizers. It is unchanging nature of them.

A critical approach of postcolonial is not only limited to political, historical, social or literary but also focuses on provinces, values and so forth. Its broader impact could be on the all streams of literature study. In short, it could be said that colonialism was very rigid.

Thus, colonialism is the policy of a nation seeking to extend or retain its authority over other people or territories, generally with the aim of economic dominance. The colonizing country seeks to benefit from the colonized country or land mass. In the process, colonizers impose their religion, economics, and medicinal practices on the natives. Colonialism is the relationship of domination of indigenous by foreign invaders where the latter rule in pursuit of their interests.

The impacts of colonization are immense and pervasive. Various effects, both immediate and protracted, include the spread of virulent diseases, unequal social relations, detribalization, exploitation, enslavement, medical advances, the creation of new institutions, abolitionism, improved infrastructure, and technological progress. Colonial practices also spur the spread of colonist languages, literature and cultural institutions, while endangering or obliterating those of native peoples. The native cultures of the colonized peoples can also have a powerful influence on the imperial country.

A colony is a part of an empire and so colonialism is closely related to imperialism. Assumptions are that colonialism and imperialism are interchangeable, however Robert J. C. Young suggests that imperialism is the concept while colonialism is the practice. Colonialism is based on an imperial outlook, thereby creating a consequential relationship. Through an empire, colonialism is established and capitalism is expanded, on the other hand a capitalist economy naturally enforces an empire. In the next section, Marxists make a case for this mutually reinforcing relationship.

‘The Other’, or ‘othering’ is the process of creating a separate entity to persons or groups who are labelled as different or non-normal due to the repetition of characteristics. Othering is the creation of those who discriminate, to distinguish, label, and categorize those who do not fit in the societal norm. Several scholars in recent decades developed the notion of the "other" as an epistemological concept in social theory. For example, postcolonial scholars, believed that colonizing powers explained an "other" who were there to dominate, civilise, and extract resources through colonization of land.

Political geographers explain how colonial/imperial powers (countries, groups of people etc.) "othered" places they wanted to dominate to legalize their exploitation of the land. During and after the rise of colonialism the Western powers perceived the East as the

"other", being different and separate from their societal norm. This viewpoint and separation of culture had divided the Eastern and Western culture creating a dominant/subordinate dynamic, both being the "other" towards themselves.

## **2.5 Conclusion:**

The present chapter deals with the review of related literature, which is one of the most indispensable parts of the research work. A number of books, articles and papers have tried to locate the themes of both these writers under discussion. This chapter is an attempt to present a brief review of all the different modes of investigation in the field. The chapter provides an insight into various dimensions of the problems and related issues at different stages.

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## Chapter 3

### Research Methodology

#### 3.1 Introduction:

Research is can be defined as a search. This search can be about some information or it can be about some knowledge. We have so many questions and problems in our mind. Our mind is very inquisitive. To pacify this urge we involve ourselves in some kind of solutions to the problems. A research happens in everyday life but it may not as methodical as the present research. For instance, a parent wants to take admission into a course. The same course is offered by many colleges in the university. In this scenario, he goes to various colleges, searches online information and talks to the people and talks to the former students of the college to know the best college. These are various methods to get the correct information. The sought information is compared, contrasted and verified then decided in which college to take admission into. Similarly, Research can be defined as it is the systematic investigation into, studying existing information in order to establish facts and coming to the conclusion. There can be various reasons why one involves in the research. It can be thirst for knowledge, it can be search for solution of a problems and it can a passion of someone. Similarly, this chapter presents a broader view of the uses, techniques and methodologies of the research in V. S. Naipaul's selected four novels. Standard methods are used in it. The research methodology is nothing but particular methods and strategies used for data collection and analysis in the research. "Research methodology", in the words of C. R. Kothari, "is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically" (Kothari 8). Jonker and Pennink defines it as,



The etymological and traceable meaning of methodology (deduced from Greek *methodos* = *meta hodos*) is ‘the way along which’, in other words aimed at following a certain route. In this case methodology implies: the way (or route) the researcher will need to take in order to achieve a certain result (knowledge, insight, design, intervention, solution) (Jonker and Pennink 31).

They further say,

Methods (also often and rather confusingly called methodologies in many textbooks) indicate specific steps (or actions, phases, step-wise approaches, etc.) that should be taken in a certain – eventually stringent – order during the research (33).

Research records the existing conditions and facts of community at given point of time. These facts are the research done by someone earlier. The salient features of a work and community opinion are also useful parts of research. In a nutshell, a research activity in literature is a specific method, a system of collecting data in a consistent and systematic manner, organizing analyzing it and finding out the conclusion. Raymond and Anthony rightly say that there has to be the linking of selected research methods to the research objectives or hypotheses is very crucial. Without linking these two things we may not have needed result. This aspect is very important part of research. Hence, while doing research it is essential to explain clearly how each one of the research objectives will be examined and studied. Linking research method and objectives takes care of it.

The research methodology comprises of constructing or coming up with a set of useful methods to collect the data as per the plan of the design. There are various methods available but one has to choose carefully the suitable method. This is done through search or with the help of a primary data collected by reading different books, novels, various interpretations and reviews given by different writers at different point of time. Before going to investigate

and study any literary works or primary sources, it is essential to check literature material that is needed for research endeavor. When researcher takes all necessary steps into consideration, the research work becomes easy for analysis.

The researcher has studied all steps and stages which are necessary from research point of view. Actually, these stages like probable books to be studied, libraries to be visited and list of contemporary authors to be referred and these were well informed to the guide before beginning the research. Moreover, the researcher has to take the help from the important parties that include guide, the people or friends and experts. This meeting to the various people has helped the researcher in every possible way while doing research. Various points of views surfaced during the discussion and amazing things and facts revealed. It boosted the speed of the research. Their opinions, suggestions and reviews found to be worthy of acknowledging the research work or from point of view of conducting good research work.

The role of Guide has proved very significant and vital. He has helped researcher in giving valuable specifications and instructions for the research work. It was helpful about identification of topic, hypothesis finalization and data collection etc. The pre-research meeting with research supervisor provided of an opportunity to finalize the type of research and amount of and kind of operations to be carried out. All the haws and whats were answered by him. Because of the guidance from guide, entire research process went very smoothly. Moreover, the meeting with guide helped in preventing doing over-research as well as doing under research of the selected literature and subjects. Deviation from the objective and hypothesis could be avoided. Moreover, timely review with guide of the methods proved very essential. Investigation, analysis, tests and corrections related to all types of research methods were important. These things helped while obtaining and maintaining the minimum acceptances required in the research.

The faults as well as difficulties in the methods were discussed in detail with the research supervisor prior to the start of the research activity and during the research based on his experience. All such errors encountered before and during are verified and removed in the course of research. All these steps were useful and helpful to reach to the conclusions and findings. It definitely has made research analysis more productive and notable.

This is very important to keep open mind for allowing the entry of new data, facts and factual information found by researcher. Even though the information is collected at every point in the research, utmost care is taken not to deviate from the point. There were different methods of comparing and contrasting aspects that require. For instance, the literature reviewed can be chronologically ordered, examining events in the happened in past, present and the future. A basic i.e. descriptive design for research can be a very well planned good first step towards finding direction to avoid upcoming a more complex design. The needs and the resources of the literature are the most important factors that determines one way a design for the completion of the research work.

### **3.2 Steps for Conducting Research:**

There can be variety of steps involved in a research. It totally depends on the type of research one has undertaken. It can be scientific, survey based, qualitative, quantitative etc. Depending on it one decides steps. Depending on present research certain steps were decided in the beginning of the research. It is important to understand thoroughly these steps before starting the research work. A marking of the steps used in the research activity are mentioned in the following. These steps are 1. Identify and develop the topic 2. Doing a preliminary search of information.3. The Purpose of Research work 4) the research is done to study V. S. Naipaul's literary works and reflection of conflicts in it. ii) Finding the reasons or causes of conflicts and its impact on the society. 2) analyzing V. S. Naipaul as a novelist Location of Data 5.) Evaluation of data 6.) Primary methods of the collection of data ii) secondary

sources of the collection of data 6) designing the research plan and research method is utilized.

### **3.2.1 The Purpose of the Research Work:**

There is a specific purpose behind every research work in this world done by a researcher or any organization. There are some of the reasons for research work. They are acquisition of knowledge, improvement in sales and improvement in productivity. The aim of the current research work is to study cultural conflict, religious conflict and conflict between colonized people and colonizers in the selected novel of V. S. Naipaul. The researcher has tried to find out various conflicts along with its reasons. Further, he explores causes and effects of conflicts on human beings. The selected novels portray the people of different backgrounds. The selected novels show that due to globalization, people from each corner of the world can come together for many purposes. Now days, the migration has become very easy because of transport facilities and advancement in communication technologies. People are undertaking their journey across the globe. These people of different geographical territories have their own thoughts, way of living, code and conducts of their culture, so it is obvious to take place conflicts in them on many grounds. The migration or displacement brings with itself a lot of conflicts and issues. The immigrants have to leave their homelands and suit themselves into the whole new land. That leads a traumatic situation. The purpose and reasons for migration are different but the pain and sufferings remain the same.

### **3.2.2 V. S. Naipaul as a Novelist:**

V. S. Naipaul as a novelist is the next important step in the conducting research which is included in the research study by the researcher. In this research work four novels written by Naipaul have been analyzed from fresh perspective. His novels show how people involve in different conflicts because of cultural specificities and differences.

The study focuses on various conflicts especially, cultural, religious and conflict between colonizers and colonized people as depicted in the selected novels. Some of the characters from the selected novels move to a new country for a specific reason. The others have been living abroad for a long time. These are the second immigrants. The characters who are first-generation migrants, they face multiple problems while adjusting themselves to the new surroundings, culture, language, food habits etc. These issues turn into conflicts. The conflicts are cultural, religious, social, and political and conflicts in relationship. This is because of cultural specificities and differences. V. S. Naipaul's novels are good example of it. He narrates conflicts more emotionally in his literary world which needs to be explored. The four selected novels for research study present how the characters suffer from the various conflicts.

### **3.2.3 Data Collection:**

In research process collecting data is very essential next step. The data is collected to gather quality information related to topic. This data helps to answer the objectives in the research. To come to informed conclusions this is very necessary. Maximum data collection can help to draw deep inferences and can provide clarity. It is determined before any data actually is collected to obtain source. In research of literature, data is collected from two sources one is primary and another secondary. Primary sources are considered important to build a strong foundation. These original literary texts or works of arts on which research is to be carried out. This gives not only extra information about the research but also an insight for further study. This data or source is difficult to understand and interpret the meaning without some kind of assistance or knowledge of its context. To understand the primary data some relevant secondary source information's help can be taken. The present research work has explored various conflicts faced by characters in their lives in the land of migration. In this study, the male and female characters, their social conditions suffering and issues are

studied and analyzed in details with comments on the social, cultural, religious and family structure in the novels. The researcher has initially, read and studied original works of Naipaul that is called primary sources with the cultural studies, colonialism and diaspora perspective. The original texts written and published by Naipaul are the primary sources to the current research work. The researcher has selected the following Novels: 1) *The Mystic Masseur*, Pan MacMillan Publication, published in 1957, 2) *Miguel Street*, Vintage Publications, published in 1959, 3) *A House for Mr. Biswas* Andre Deutsch Publisher U.K., published in 1961, and 4) *A Bend in the River*, Alfred A Knopf Publisher Trinidad and Tobago, published in 1979.

During the research, the researcher has referred and studied articles, theses, research papers, books and websites. Secondary data or its sources are studied thoroughly. While collecting secondary data authenticity and credibility were kept in mind. These include various articles written by various authors, critical materials available on internet, research projects kept in the library, handbooks, dictionaries, encyclopedias etc. The analysis of this secondary source is done, which has provided an insight. This analysis of preexisting data is essential to compare it with your new objectives and gap can be found to the reach forward. It also helps to answer different questions in it. The collection of data and information for secondary source analysis is dependent totally upon the subject or its requirement. Therefore, the purpose or the intention of analyzing the secondary sources or data is to understand the subject matter deeper and develop an idea related to further study and analysis of the subject. The researcher has applied following three important steps for the use of secondary sources. The researcher has decided the sample design only after taking into account the nature of the enquiry. The most important thing about the secondary source of data is that rich data is easily available. It can be so helpful in the research and this might be the only perspective available about the subject.

### **3.2.4 Designing of the Research Plan and Research Methodology:**

Once the research activity is fixed next most important step is designing the research plan and determining the research method to carry out the research further. Research design and methodology are closed related. Research design is the plan to get the information or data. It is a plan to collect data from various sources to verify the hypothesis and research question whereas methodology is the plan to implement the elements of design. Methodology is an implementation of research design. Research design comes first followed by methodology. The research being qualitative in nature, researcher has emphasized the theoretical basis for his selection of relevant data because there is no data or source without a theory.

However, the research designs a methodology of interpretation and analysis changes from person to person, but each researcher should specify his own standard process of collecting and analyzing data. The present researcher in current work has studied and used many research tools and techniques. The researcher has selected the best research designs after receiving and getting important suggestions from the guide and expert persons in connection with it. The data is collected from various sources in very systematic way. After the collection of data, it is read, interpreted and arranged in a proper way to meet the hypothesis of research and get desired output and knowledge from it. Carefully reading material helps to reduce the size of information and helps to weed away irrelevant data. Reduced information can be coded and decoded for further process. This data can be presented in such manner where comparing and contrasting data becomes possible. By analyzing and interpreting data can be conceptualized. At this stage all the activities like reading, analyzing, developing and modifying and other go on simultaneously. All the activities influence each other. It is not inductive in nature but it explores on the basis of

exploring data and information. Hypothesis is verified in due process. This research being exploratory in nature it discovers rather than verifying.

In the process of coding, decoding and drawing inferences it doesn't put forth hypothesis as a guiding point but it is treated as tentative in nature. If needed it can be reworded and redesigned

This process of research design is not rigid like quantitative. Any component of the design can be reconsidered and changed if situation demands so. Basically, it is not rigid but a flexible process.

Proper planning of the research is also important aspect of it. He has taken the suggestions given by the guide and experts. So, for its implementation, the primary sources i.e. original texts or novels are collected and read first by the researcher then he has turned towards collecting the secondary data from various sources like critical materials, reviews, research papers and articles published in National and International Journals, magazines and interviews. After collecting data from primary and secondary sources, the researcher has studied and interpreted the collected data in. The researcher has properly maintained a record and sharing of this data to unauthorized and illegal sources are avoided strictly. In this way, the researcher has maintained secrecy throughout the research. However, literature is a mirror of the society which must be studied from different viewpoints and insights. Hence, research work in the field of literary texts is distinctive than the research in social sciences and research in natural fields. There are various advantages of this current research. Human being's spiritual awareness or perception in life is enriched and matured by research done in social sciences and natural sciences. Even study materials available and techniques required for literary research are quite different than the former research. In fact, imaginative and creative mind of an author who utilizes different language strategies and literary devices in the literature research. To achieve it, he uses his intellectual, analytical and creative faculties



of the mind. Literary artists approach, life perception, ideology of literature, literature's vision, unique linguistic abilities and intense imagination power are some of the things used into the current operation. In fact, research in literature remains unfulfilled in itself until researcher does not study multiple meanings and interpret the literary texts from comprehensive points taken for the study, with its multiple layers of meanings. For instance, *Pride and Prejudice* novel can be interpreted from various perspectives. The same can be studied by keeping contemporary conditions in the mind, historical perspective, linguistic perspective, feminism and modernism etc. Another instance can be taken of *Pygmalion* by G. B. Shaw. In this novel it can have various points of view of study like, education, division of society, language and how education creates the problems in the life etc. The Novels chosen for current research also are studied from other points of view than the points of view applied in the research. It can be study of exclusively language point of view, religion point of view, alienation point of view etc. As per the requirement of the hypothesis, perspective of study was kept in mind using correct methods. It can therefore; infinite study of the topic is possible in research. There are three types of literary research: a) biographical research b) theoretical research and c) interpretative research.

The researcher has used the following research methods in present research work. i) The research is empirical and interpretative in nature. ii) The materials of study include the collection and thorough interpretation & analysis of primary and secondary sources related to the works of V. S. Naipaul. References of contemporary and relevant authors are also taken to compare in the study like Chinua Achebe and Salman Rushdie.

### **3.2.5 The final Stage of Research Work**

The researcher has studied and analyzed the collected data thoroughly. He has applied different above-mentioned techniques and devices. These are putting data into different

categories. Comparing and contrasting, applying these categories or methods to the collected data through was done. Then conclusions were drawn and keeping aside irrelevant data collected in due process. Editing is done with the help of guide to have clarity. Editing is done once by self and second time by Guide. The guide has checked and assessed the used various reports and interpretations. He has also assessed information and the drawn outcomes on the ground of its authenticity. In very systematic way, the researcher has arranged, presented & classified various subjects, literature and writing in needed sequence. It is useful for better understanding of research work which is carried out. At the final stage of the research, the proposed hypotheses are subjected to the interferences. The hypothesis which was set at the beginning was verified in the progress of the research. It helped many times to come back on the track when I had deviated from it. It also helped to understand my natural inclination in the study. It also provided an insight and better understanding to reword my hypothesis making it more correct. The aim and objectives of the research work have been achieved by giving the details and providing self-analyzed statement.

### **3.3 Conclusion:**

Thus, methodology chapter is about the systematic plan and methodology of the researcher regarding study and analysis of Naipaul's novels.

Just gather information just over period of time

Social and cultural methods

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## Chapter 4

### A Study of Selected Novels

#### 4.1 Introduction:

Naipaul depicts that people with different cultural backgrounds come together for many reasons. Having the cultural and religious differences in them, they confront with many conflicts in their daily lives in terms of elements of culture and religion. They face many difficulties. They fail to sustain and take forward their original culture and its values in a place of their migration. The culture of migrated land is dominating. Indirectly and sometimes directly, the dominating culture of this place is imposed on the immigrants. It influences them on the ground of culture, tradition and religious convictions. The characters from the selected novels of V. S. Naipaul undergo many changes on these grounds. Naipaul rightly depicts that immigrant people face problems on grounds of acculturation in a new land. Ganesh, Salim, Mohun, etc. are the representative characters from Naipaul's novels which represent the tragic or pathetic lives of people who settles in a new land. They get confused in getting the meaning of new cultural norms and concerns. This chapter also studies and analyses the religious conflicts among the migrant communities. Naipaul's novels which are chosen for the research have many instances of religious conflict. The characters from the selected novels undergo many conflicting moments which create unrest in their lives. Conflict between colonizer and colonized people is a prominent issue which is reflected in Naipaul's novels. He depicts these recently became independent island nations in the Caribbean with negative experience. Though these colonies have become independent but have failed miserably in ruling and controlling it on their own. The colonizers regime was so

oppressive and cunning towards the colonized people that they exploited them in every possible way. They imbibed in the minds of colonizers that their culture, religion and way of living is very unreliable and inferior. Colonizers forces the colonized to accept their culture as superior. It is not culture but everything associated with colonizers is better than colonized people. They are coerced to accept superior culture of colonizers in every possible way. As a result of it they starts imitating and identifying with their colonizers.

## **4.2 A Study and Analysis of V. S. Naipaul's Novels:**

In this chapter, four novels written by Naipaul have been studied and analyzed under the light of cultural conflict, religious conflict and conflict between colonizers and colonized people.

### **4.2.1 Cultural Conflict in V. S. Naipaul's Novels:**

The fictional work, *Miguel Street*, written by V. S. Naipaul contains seventeen stories. This literary work is nothing but an observation with an open-eyed innocence of the narrator of lawless society. He presents the values of street. Actually, Naipaul's seventeen stories have various themes. It reveals in every new character in each story. These stories are based upon the instability of the West Indian society. This West Indian society is full of mavericks, eccentric and ambitious people. These people slip into fantasy to avoid the touch of the harsh reality.

In *Miguel Street* (1959), Naipaul sees the Street through the narrator's eyes. He observes Miguel Street more minutely, keenly and differently on the ground of cultural norms and concerns and cultural conflict. His keen observation reflects his way of narrating the lives of different characters. *Miguel Street* is a sequence of seventeen stories. In this sequence of stories, Naipaul bonds or connects all the characters in the stories together with the similar

features. All characters are bound by their common feeling of either failure or abandonment. Naipaul narrates how characters struggle hard while settling in street and sustaining their original culture and cultural identity after independence of the island.

*Miguel Street* is full of ambivalence. The time is not mentioned clearly there till the last story named “How I Left Miguel Street”. This reflects unpunctuality. The characters of the novel do not bother about time and purpose. The unnamed narrator escapes from the street only after his complete observation. All these stories are recorded by going into the flashback in authors life. Miguel Street is the place where people gather not by their choice but by their fate or destiny has brought them.

Naipaul in *Miguel Street* portrays the instability of the lives of people inhabiting this place. There are various reasons for the instability of the place. People always try to escape from the reality where they live in and they take refuge in fantasy. Miguel Street is not a homogeneous society but a multiracial place conflicting values, perceptions and ways of life. They have an uncommon code of conduct that’s why they become eccentrics and mavericks. They always slip into emptiness rather than facing the harsh reality of the day. This society is a heterogeneous blend or a confluence of the people from various continents of the world. Everyone rebels against his own set of morals and aligns himself with other subcultures. It is a very complicated web of cultures deeply mixed. As a result of it, they feel a loss of the sense of identity. They are lost in the street. In an attempt to have the identity they involve themselves in some great works in which they never succeed. Another important reason for their instability is disappearance and reappearance which make their lives purposeless.

In this novel, Naipaul describes the stories recapturing the memories of the childhood. All these seventeen stories are named after the inhabitants. All characters are interrelated to

each other. They play sometimes the main role and the sometimes subsidiary. As Francis Wyndham says in the London Magazine in 1959

“Unity of theme, mood, manners and background binds the stories in V.S. Naipaul’s *Miguel Street* so tightly together that the collection is almost a novel. The street is in Port of Spain, and Mr. Naipaul takes us from house to house connecting on a character here, a situation there, before moving on to the next: a major figure in one episode may fill a subsidiary role in another”  
(Wyndham 78-79)

While departing from Miguel Street, people leave different images behind. Their eccentric stories make a certain mark in the society. Like every society, it is expected from all inhabitants of the Street to follow the code of conduct of Street. Unfortunately, nobody follows the norms and concerns of the street. Actually, there is an absence of a particular code of conduct because society has no coherent history and tradition. They have just emerged from the repressive past. Island nations were colonies ruled by European. They have become independent recently from the clutches of colonizers. Colonizers ruled them with iron hands, therefore they have lost their cultural roots in the course of time. Europeans imposed their culture on them forcibly. They experience being lost everything in the Street. They don’t have ability to shoulder the responsibility to govern the place on their own. They don’t have means too. During colonization, colonizers have imbibed superiority of white culture in their minds. It is fixed in their minds that everything associated with white is better than their own cultures. As a result of this belief, they imitate the ways of life of white people to create an identity. They imitate colonizer’s cultures, colours shown in the movies produced by white people. Belief in colonizers is so strong that if they don’t imitate colonizers, they will not have an identity. This conflict between superior and inferior culture

intensifies. After a while, they start feeling a loss of the sense of identity due to accepting new cultural norms and concerns and losing out on their own culture. As a result, it leads people to develop a hybrid identity and cultural conflict.

Naipaul presents a society of people with no glorious past and no remarkable future through the characters. Repressive history, multicultural society and no code of conduct, all of these have descended into valueless and tradition less group of eccentric people rather than a society. This society is based upon...

The degrading fact of the colonial society; it never required efficiency, it never required quality, and these things, because unrequired, become undesirable.

This is the world without scientists, engineers, explorers, soldiers or poets, without tradition or standard which shapes the people of Miguel Street.

(William 65)

The above lines arouse a question in a mind that why the standards of society are so low? Maybe they are less concerned about it. Naipaul explains it in following lines.

Miguel Street is not a community without standards but the standards are not the sort that can promote achievement by giving shape to ambition, and in the end they amount to little more than a good natured tolerance of eccentricity and failure. The lack of sanctimoniousness is superficially attractive, but even this is basically no more than lack of real concern. (Landeg 48-49)

People of Miguel Street have no identity of their own. They try to achieve it but they fail miserably. They neither have a glorious past nor remarkable future or no social or moral background. They are well aware of their helplessness. In this way, lives of the people can be



described as missing foundation. This is the life without natural graces, heroes, saints, without a national identity of a social purpose, inherited by the people of Miguel Street.

The story of the novel depicts conflict at many levels between cultures and among people etc. Like Bogart and Popo, the inhabitants of Miguel Street are neither foolish nor intelligent. There is uncertainty in their way of life. They are not serious about their work and their daily life. They pretend to do something big in their lives but they become unsuccessful in it. Miguel Street is a strange place for new people but this is a world in itself for these inhabitants. There is an assortment of very different people trying to do something in their lives but they fail in it. They manage their lives on their own with complete disregard to social code. They survive even in a difficult situation. For example, Boggart is a mysterious man. He involves in mysterious activities for his own livelihood. Though he is known as a tailor, he never makes any dress or suit of any type ever. He is the same as Popo who lives next door to Boggart. Popo is also known as a carpenter but never makes any piece of furniture. This reveals that people in *Miguel Street* live without history, society, tradition and identity. The cultural system which binds the individuals together is absent. The culture inherited by these immigrants is abolished by the colonizers. It is only cultural conflict from morning to evening.

The inhabitants of Miguel Street have no common culture in order to bind them together in one particular culture. Being a multicultural society, the environment is all chaotic. Convenience in the life is the only culture. However important part of culture one particular element is, if it is causing inconvenience to them, they abandon it. Everyone lives with no identity in Street since absence of culture provides them with no identity. Everyone tries to make a dent into the world to be known by something for an individual identity. But utter unorganized base of the street gives them no support. *Miguel Street* is formed by a very

bizarre people like Man-man is mad, George is stupid, Big foot is a bully, Hat is an adventurer, Popo is a philosopher and Morgan is a comedian. They lead lives without any solid base of culture in their lives.

The characters from *Miguel Street* always try to escape from real culture. They want to live in a mysterious world or culture. As a result, they start feeling a loss of the sense of belonging. They attempt to feel a sense of belongingness by doing something great in their lives but they become unsuccessful in it. The reasons behind this predicament are lack of tradition, repressive past, immigration and slavery. The inhabitants of the Street don't have culture to fall back on because of not having a common culture. The characters in the novel come together from different countries. Naturally, they have different attitudes, perception and viewpoints. These lead to cultural conflict for them. In the reality, they face conflicts at many levels in the Street. A cultural crisis is one of the prominent conflicts for them. Naipaul realistically, depicts the cultural crisis through characters. The characters take efforts to come out of this crisis by doing something good and bad but in vain.

Naipaul proves through his characters if a person loses his cultural identity or individual identity, he becomes violent. He can feel restless which leads to some unwanted behavior. Naipaul's depicted characters are so realistic in this context. The characters of the novel lose their sense of reality. Bogart is a fine example of it. He escapes from it into the mysterious world. He kills time by playing cards which he never enjoys it. Despite this, He makes friends. He wants to be the most popular figure into in the street. The lines taken from the novels show the nature of Boggart:

Bogart models himself on the star of the film *Casablanca*' and when he explains his long absence in terms of smuggling and brothel keeping in British Guiana, he becomes the 'most feared man in the street.' Eventually, he is

jailed for bigamy and it turns out, his absences have no more melodramatic an explanation than that he has been trying to produce a child. But the men of the street do not laugh; they understand his desire to be a man, among we men.

(Landeg 47)

Popo is one more character from *Miguel Street*. His story is not different from the story of Bogart and other people in the street. He endeavors like Bogart to make a thing without name. Unfortunately, he never makes a stick of furniture. Naipaul describes his character, 'And Yet Popo was never idle. He was always busy in hammering, sawing, and planning.' Like other people in *Miguel Street* he too is the lost man with no sense of reality. His drinking of rum, going on the street, dipping finger into it, and giving to the friend is not the routine of the sane person. The circumstances make many changes in him. For instance, he beats his wife and drags her in the court. These are some of his attempts to become a recognized person. This results in estrangement from people, place and cultures. It only happens when a person lacks past and tradition. He has nothing to bank on, no culture to follow and no values to practice in the teeth of difficulties. The sense of loss and bewilderment haunt him. On one hand, the characters of the novel attempt to escape from the reality but they are not ready to accept the reality on the other.

*Miguel Street* is an assortment of people with very different backgrounds. In the novel, Christianity is seen as a dominant culture from which all the characters are influenced heavily than any other. The characters of the novel struggle hard to get an identity of one particular culture. They are seen ready to do anything to get one kind of recognition there. For instance, in *Miguel Street* Popo in order to get an identity and to be known, involves in theft and gets imprisoned. A prison sentence for robbery gives him the necessary recognition

as a man. The views of the inhabitants of Miguel Street also get changed gradually. Notoriety recognition for the wrong reasons brings popularity to people in *Miguel Street*.

V. S. Naipaul portrays the characters who lose their ways of lives. They suffer from a loss of the sense of identity and belonging. The surroundings and culture of the adopted land affect the way of life of people. The characters of the novel change their behavior due to their bad experience in the Street. George who is one of the characters from the novel. George is a drunkard. He is very rude by nature. He beats his wife, daughter, son which is a regular phenomenon at his home. He kills his own wife by beating her brutally and marries again with someone. He lives a lonely life. He never mixes-up with people. Big foot is one more character from the novel. He is a very strong man. People are terrified of him but he is afraid of dogs. He acts like a boxer but is defeated by Raf very badly. He becomes a big joke since he gets defeated. He works as a postman, carpenter, driver, and meson. But at the end of the novel, he is found while working as a laborer. The circumstances bring many changes in him. That is why he becomes a mere worker even though he has a lot of potential.

Morgan is a pyrotechnic but he never succeeds in his profession. He wants to make people laugh at his jokes. He tries very hard to make people laugh. He experiments with pyrotechnics all the time but he fails in it. His dream is to become the greatest pyrotechnic in the world. He fails miserably in it. He quarrels with Mr. Bhakhu and Ms. Bhaku. He tries to earn money with the help of newly purchased cars but he fails. The character of Laura perfectly reflects the culture of Miguel Street. She is a neighbor of the narrator. While Bogart is the most boring and monotonous person but Laura is very bubbly all the time. She has eight babies from seven fathers. She changes her husband now and then. These eight babies scream all over the place. The narrator observes the process of rising and getting flat of the

belly of Laura. Men are usually cycled around her home whistling. Nathaniel is the last husband to whom she used to beat. Nathaniel cries and coaxes to stop her from beating.

Naipaul presents the unstable lives of people which affects their culture finally. They experience instability because of not having a confirmed job. The characters of the novel never settle in a single job and never earn a single penny. The residents of Miguel Street like Bogart, George, Popo, Man-Man, Mr. Morgan, B. Wordsworth, Big Foot, Tony, and Bolo never settle in one job nor do they earn a single penny in their lives. Whereas their wives struggle hard to meet both ends for the family. Almost all the members are found beating their wives every day. The beatings to the wives make them elope with someone else.

Naipaul presents an ironic view of life in this novel by portraying characters. This irony is the rampant in the West Indian life. Mystery haunts the lives of the people. Every bizarre way of life is accommodated and everyone is free to have his own style of being and doing in absence of culture and law. People of Miguel Street are governed by certain inexplicable moods and impulses matched by unpredictable turn things take in life. They are well aware of it. They have shortcomings but they never try to overcome them. They allow themselves to drift along with the current. They prepare themselves to face the unavoidable. As William Walsh observes:

There is a kind of sadness folded into the quick lines of sketches in Miguel Street: It is unemphatic and never despairing because neither author nor character take up any indignant stance about what happens to them. They accept it. And they do so because of a conviction, or if that is too explicit and articulate, because of profound attitude or a posture in the bones and nerves, that one part of being human is simply hopelessness and another part is practicing a ritual to make that tolerable. (Walsh 16)

The characters in *Miguel Street*, form the rubbish heap of the West Indian society. The seventeen stories in *Miguel Street* are different in their own way. There is a contrast set in all the stories. The set of values is represented by Miguel Street. Naipaul denounces the West-Indian culture, habits, and values by labeling them as primitive and barbarous, in a satiric tone in all the stories.

The characters in the stories are well connected and defined by the place. Some characters play a major role in some stories and some characters play subordinate roles in some other stories. Despite the difference in stories, all of them are interconnected. There is no one particular culture and daily duties to bind Bogart, Hat, Errol, Boyee, Edward and Eddoes together. They appear and disappear like fish or bird in the air and water. Suddenly they are at one place, suddenly gone. People come and go, they are dramatically present in the novel.

In the novel, the characters suddenly appear and disappear which reflects their inconsistency at their residence. This shows people of Streets are not stable. It reveals that they are living by force there. They never feel a sense of belonging. Naipaul rightly portrays the lives of such people who are lost in every sense. They feel lost. There are different reasons for developing this feeling in them. Bogart lives in Street for four years but all of sudden he disappears and reappears thrice with long intervals in between. "The third time he went away and comes back. He gives a great party in his room for all the children or kids, as he called them.' Popo leaves his place in search of his wife who is eloped with a gardener. Despite the attempts of Elias, he fails in senior school certificate examination. People in the street informs him that change of examination center sometimes may lead to pass the exam. Accordingly, he goes there. Unfortunately, he gets failure in clearing the exam. He goes to Barbodas but all in vain. Big foot disappears and appears many times and changes his jobs

many times. Morgan goes to Columbia to become a Jockey. This reflects that people of *Miguel Street* live with no firm roots of work. They are all wanderers. Uncertainty and instability haunt every character in *Miguel Street*. They take this as a part of their regular lives. People of Miguel Street take shelter in fantasy and mystery for disappearing from the place. This indicates that the characters have a problem of rootlessness. They also face an identity crisis. They lose their original identity. They attempt to do something big in their lives to get an identity. But in vain, they never succeed in it. Furthermore, the residents of the street have neither respect nor grace for a decent living. The narrator rightly finds it that it is very sordid place. It is the place without any public grace in their lives, huddled with human oddity which is both the ground reality and the history of the people.

The story of the novel indicates that the Streets' society is amoral. The Streets lacks values and morality which leads the society haywire. Miguel Street is the most appropriate example of an amoral society. Generally, Values and morality act as a censor and controlling force on people. Naipaul's characters live an unethical life. For instance, Laura is the mother of eight children from seven fathers. Bogart is a thief and leads to amoral life. He is imprisoned for his crime. His home is occupied by some stray women. A home of Bogart becomes a brothel house. Extramarital affairs are very common there. Eddoes, despite his aristocracy he indulges in indecency. He is found with another woman in his home. Naipaul depicts the amoral society and meaningless lives of the inhabitants of the Streets. This happens because of the Western cultural influence and the dominance of Western culture on the residences of Streets. There are many examples that can show the effect of the foreign culture. For instance, Popo's wife elopes with a gardener. The 'pink house' of George is full of noise, stray women whenever American soldiers make their presence. When Edward asks, "How you sure is your children? Morgan laughs and says he has his own doubts. The solid

base of culture which demotivates people from wrong and immoral act is missing at the Miguel Street.

Treachery marks all marital relationships in Miguel Street. This reflects a lack of values and commitment among its residents. Mrs. Hereina or Mrs. Christiani elopes with Toni. She leaves her first husband and then the second also. Edward's wife elopes with an American soldier. Hat's wife also elopes with another man named Hat. She takes all her gifts with her. Leaving nothing back in the home. Hat followed her and she is finds herself with another man. Hat felt very bad for himself and for his wife. The narrator is also involved in these vicious things. As he turns eighteen. He picks up affairs with stray women. Finally, the Narrator confesses in his last story. He says that he makes wild parties, takes rum, and women for all nights.

Naipaul's writing reflects Western dominance on the residents of Miguel Street. People live with no roots of common culture. This amoral society is easy prey for the influences of western society. There are no set standards of behavior in it. These characters feel that the Western way of life is standard and good for them. The Miguel Street people look down upon themselves in comparison with American people. They think and fantasize about going to the United States. They think life in States is rosy. They imitate American way life in their day to day lives. Whatever they listen to on radio, watch on TV and read in the newspaper has come from the western society. These mediums become sources for imitation. Edward when he gets a job in the American army. He immediately starts following the American style of living and behavior. He expresses the feeling of inferiority to the people. He sells box carts to Hat and joins the American Army though the nature of the job is temporary. He imitates the American way of life in every possible way. First of all, he sells all his cows to hat and got some money against it. It was the beginning of his new life. In this



life he drifted away from rest of the society. He submitted himself to Americans. Wearing cloths like Americans, chewing gum, using similar accent were the changes seen in him. He is not seen to the people except on Sunday. He speaks and makes it a point of discussion about his dress. He starts following fashion like tennis player wearing gold chain around his neck. He wants to look like a American through and through.

Naipaul presents some positive effects of cultural amalgamation also. *Miguel Street* is an amalgamation of different religions, races and practices. The curriculum in education is the western culture orientated. The darker side of colonialism is taught to the students in the curriculum. This is one of the positive steps toward progress. But education makes people forget their original culture and indirectly forces them to adapt to western cultural norms and concerns. Another best example of a good effect of assimilation is that Miguel Street people take pride in using English to express themselves rather than using their mother tongue. All the characters in *Miguel Street* use broken English or English with the flavor of their mother tongue.

Naipaul's literary works are the best examples of multiculturalism leading to cultural conflict. *Miguel Street* is not an exception to this fact. Miguel Street is a heterogeneous blend of all cultures. People from African countries, India, and Chinese are the part of Miguel Street. Moreover, the place has a repressive history of slavery. British people had ruled the place with iron hands. So, the white color and culture are given prime importance in the life of Miguel Street people.

Naipaul's *The Mystic Masseur* presents conflict in various aspects of culture which is rampant in the novel. The novel *The Mystic Masseur* moves around the character named Ganesh Ramsumair. Ganesh is a struggling masseur in the beginning of the novel. When the narrator goes to Ganesh to cure his swollen foot, he sees Ganesh in a trouser and vest. He

doesn't look holy in that dress to the narrator. He does an Indian profession but he wears Western clothes. This reflects the western influence in the way of living. He continues his Indian profession as a masseur in Trinidad. He has made amalgamation of west and east in this profession. The Western environment does not affect his profession but it brings changes in his way of living, doing, language and food. He faces conflict in the selection of the dress codes. This is because every culture has its own approximate approved dress code with general consent. As far as the dress code in Indian culture is concerned, men wear Pajama and Kurta and Gandhian cap on their head while women wear sari and bindi on forehead, bangles and they bun their hair. This dress code undergoes tremendous changes in the course of time creating lot of confusion and conflict. Immigrants are seen shifting the dressing codes now and then as per the occasion.

Ganesh is the representative of the first-generation Indian immigrants in Trinidad who comes under the influence of Western education. The first generation faces severe cultural confusion and identity crisis because they come in contact with multiracial society in Trinidad. Prolonged exposure to a new cultural system alters their own cultural behavior. The value system of Creole culture is different from the values of Indian culture. As a result, their cultural behavior is altered and adulterated resulting in confusion.

V. S. Naipaul minutely depicts the story of first-generation Indian immigrants and their isolation from the mainstream of the Trinidadian society. The characters from *The Mystic Masseur* initially fail to understand this creole culture rather they didn't want to expose themselves to new cultures on the island. So, they live an isolated life in the beginning. They are almost disconnected from the mainstream society in Trinidad. It was a mini India with feudal manner living. They migrate to this land to work as a daily wager on the island which was a colony. First generation people manage with difficulties to keep

themselves away from the creole culture. But the children of these immigrants could not keep away themselves for long time. Naipaul shows that the education system brings this generation in contact with Western and creole culture. This happens on daily basis. The educational need brings them to close the children of other races and cultures. Their educational aspiration initiates cultural conflict for them. In the novel, Ganesh goes to 'Queen's Royal College' his father makes Special arrangements at home and this special reason becomes a reason for their conflict. Mr. Ramsumeir, father of Ganesh, made a lot of noise about sending his son to the 'town college', and the week before the term began, he took Ganesh all over the district, showing him off to friends and acquaintances. He had Ganesh dressed in Khaki suit and Khaki topi on the day of sending off and many people said the boy looked like a little sahib. The women cried little and begged Ganesh to remember his dead mother and be good to his father. The men begged him to study hard and help other people with his learning.

Ganesh wears the traditional Indian dress code and he accompanies his father. As soon as they reach at Port of Spain, where college is located, people start giving derisive look towards their attire and typical country manners. Naipaul narrates this scene in a novel so minutely. The novelist shows that immigrants face many problems in a new land. The dress code is one of them. As we know that people of different cultures are known or identified by their dress code, food, language and way of life. This is clearly reflected in Naipaul's novel. Ganesh's story is so pathetic. When he goes to school, he is humiliated by others on the very first day. The boys in his class ridicule his Indian dress style and rustic country manners. Ganesh for the first time realizes his marginal position in his life as an Indian immigrant in Trinidad. Every aspect of his personality is mocked at making him more isolated. Students mock at his bizarre name. To avoid further humiliation, he acts in a careful manner. That's why he changes his name from Ganesh to Gareth. The novelist pictures this scene in a very

vivid manner. Ganesh is awkward in his manners in the college. He told his classmates that he should be called as Gareth. Though it helped him a little but he continued wearing Indian cloths. He never participates in any game and his accent is totally Indian. He couldn't stop himself from becoming a country boy in the eyes of the classmates. His humiliation continues both at mental and physical level.

This is the paramount dimension of diasporic sensibility which finds fuller expression in Naipaul's other novels. Naipaul develops the concept of mimicry and implicit inferiority complex from which the immigrants suffer in Trinidad. Ganesh starts suffering from an inferiority complex there. Gradually, He takes foreign culture as a superior since he is hammered on daily basis for four years in 'Queens Royal College' that colonizers culture is better than their own. Everywhere immigrants' culture is looked down upon by the colonizers. The culture of white is valued and respected in relation to them. Consequently, without any choice, he starts developing hatred towards his own culture.

Ganesh spends four years at Queen's Royal College. He experiences the insidious process of cultural colonization there. There is a difference between inherited culture and the culture of Queen's Royal College or the culture of four ways and Port of Spain. Ganesh gets confused in following one particular culture. Both the cultures are getting mixed in him intertwined. Conflict between these two cultures gets intensified in him making difficult for him to follow. He also experiences that the colonizers culture gets dominated not only in his surrounding but also in his own personality. As a result of it, he experiences a loss of a sense of cultural identity because he is influenced by the norms and concerns of the colonizing culture. Moreover, his own culture which acts as a source of identity and protection gets cracked leading confusion. This colonizing culture affects him a lot however, he is not able to shed off his country manners. He feels awkward while accommodating the alien land or

creole culture completely. The struggle of Ganesh reflects a conflict between two cultures that persists as days rolled on. Though he continues to wear his basic oddities of his country he develops some inner sense of obliviousness. This is because of Western cultural influence.

The western cultural influence which he had in the Port of Spain in Queens Royal College for four years, brings many changes in Ganesh. This change can be seen in his way carrying himself after coming back from college. The change in him is revealed through his interaction with his father. He is not the same boy who follows all the instructions of his father without any question. He has his own ways. He is independence loving person. He is not bothered whether the person advising him is his well-wisher or elderly family member. This shows a clear impact of Western culture on him. As per tradition and culture of Hinduism, the father chooses a bride for his son or groom for his daughter. In the novel, Naipaul depicts a typical Indian father through the character of Ganesh's father. He selects a bride for Ganesh. In Eastern culture, it is expected from the son to get married after his completion of education. Ganesh's father expects the same from him. This reflects a typical Indian ness or Indian culture. Ganesh refuses to get married. It is too early to get married as he thinks so. This decision turns into a conflict between Ganesh and his father. His father scolds Ganesh. The relations between father and son gets strained. By looking at the bizarre ways of Ganesh father says "If Ganesh didn't want to get married, he must consider himself an orphan." This shows cultural dissimilarities are the reasons for clashes. This is the vivid portrayal of the conflict between the culture of west and culture of east. Naipaul minutely portrays this in *The Mystic Masseur*.

Ganesh having western cultural influence defies not only his father's desire but also other traditional customs. He joins as a teacher training college in Port of Spain. It is a clear break with his background. He is under the influence of a western culture that is why he

never becomes or feels upset while denying his father's proposal of marriage. This situation stands for a conflict between Eastern and Western values, between father and son, and between old and new. Sometimes Ganesh's father thinks that Ganesh's decision is right. This is because his father is humiliated due to traditional Indian culture therefore, he thinks Ganesh is appropriate at his place. Naipaul clearly describes the reasons of conflict through this scene.

The story of the novel shows Naipaul's greatness in writing about different cultures and traditions. The college scene in *The Mystic Masseur* when Ganesh starts working as a teacher shows cultural differences and specificities. Miller his colleague taunts and laughs at him because he belongs to a different culture. He comments that Ganesh is "up from the cane field". This is a fine example of the east-west conflict. Miller has an attitude of superiority complex therefore he imposes his values on Ganesh. Miller represents Western cultural values whereas Ganesh represents Eastern culture which has a marginalized position in Trinidad. Naipaul shows cultural marginalization through these two characters and their attitude. Ganesh couldn't bear a humiliation of culture, tradition, dress code and way of life. Consequently, he resigns from his position and comes back to Trinidad. This shows that the cultural crisis becomes the main reason for him to give up a job. Meanwhile, he returns to Four Ways just to hear the news of father's death. He lives an empty life even he completes one degree. It is proof of keeping himself alienated. Ganesh is very happy to leave the Port of Spain. Though he spends five years here but never felt part of it. He gets alienated. So he leaves for Fore ways where his identity is very clear among the people of his community. He is known as the teacher and moreover his father is dead. It is double advantage for him. Death of the father has given him freedom and this is an influence of western culture. He is known as a Sahib among the people. Some parents encouraged their children to call him the teacher

but Ganesh refused to be called so since his job as teacher has nothing to do with current situation.

In Trinidad, Ganesh feels alienated because he fails to become a perfect Creole or an Indian. He is caught between two different cultures. He experiences a conflict between things that he acquires in Port of Spain and things that exist in Trinidad.

After returning to Four Ways he feels being lost. He just wanders from one place to another by doing nothing. This condition represents the lives of those people who come in contact with Western education. While pursuing education in the Western countries, people learn many things related to a way of life and culture. Ganesh's character reveals this fact. But this makes effects on many levels. People can detach from their culture and tradition. Ganesh also detaches from the value of their Hindu community. Education initiates the process of colonization and creolization and makes them confused from both Eastern and Western worlds. From the Trinidadian people's point of view, Ganesh is educated but this education has no practical value in their society.

Naipaul's writings display this conflict which is entered into a deep world of religion. This happens due to constant exposure to colonized culture. The novelist views that Hindu religious rituals become meaningless due to Western cultural influence. The story of the novel shows that religious rituals are mundane and mechanical in which people have no faith. Moreover, this is practically difficult to follow it. The immigrants follow norms and concerns of their original culture just to keep themselves attached to the distant Hindu religion. Naipaul rightly depicts through the character of Ganesh in *The Mystic Masseur*. Ganesh undergoes the initiation ceremony to become a real Brahmin as per the Hindu custom. His head is shaved off. He is given a little saffron bundle and he is asked to walk to Banaras to study. Ganesh is supposed to walk a short distance to go to Banaras as symbolic. Naipaul

shows Ganesh's way of walking and his behavior. Dokhi, who accompanies him bursts out in anger and says to him to stop that non sense and advises him not to be stupid. She also says that she doesn't have whole day to run after him. She also reminds him that India is far away and it is not possible to go to India. They are in Trinidad. These reactions make it clear the mimicry, limitations and meaninglessness of rituals. They follow it in the illusion of being Hindu connected with the Hindus in India.

Naipaul believes that cultural estrangement brings dichotomy in the lives of people in a novel. The story of the novel reflects the degradation of religion which leads to the dichotomous lives of Indian immigrants. Indian immigrants are aware of the limitations and difficulties of religious rituals. Religion is used for personal benefits as per the requirements of the situation. They are well aware of it. Following all the rituals isn't practically possible for them. They follow certain values just mechanically because sentiments are attached to it. Otherwise, they will not be called good Hindus. Just to be good Hindus in the eyes of society they follow rituals.

This dichotomy is further notably exemplified during Ganesh's marriage. In strict conformity with the traditional Hindu marriages, the groom is generally supposed to not to meet the bride before marriage. However, Ganesh meets Leela before marriage many times. They become familiar with each other. It is the father who encourages Ganesh to meet his daughter so that there will not be any problem in the marriage which is lined up. But they pretend during a marriage that they are meeting for the first time. The narrator in the novels says that they are good Hindus. They know that it is wrong for a man to see his wife before marriage. They are well aware of that. They can act like good Hindus rather than being good Hindus. This dichotomous condition is quite visible among the immigrants.



Moreover, this dichotomy can be seen on many occasions in the novel. Indian immigrants legitimize their actions in cultural frameworks to meet the demands of the situation. Their behavior is contradictory. Ramlogan's way of dealing with Ganesh is the best example of this contradiction in the lives. Ram Logan attempts to avoid kedgereee eating ceremony during the marriage of Ganesh with an intention to avoid paying of dowry to Ganesh. He says educated people should not indulge in such things. The same person who hated education at one point of time now hides behind the education.

Ganesh assures Ram Logan that he is not greedy for dowry. But prevalent custom compels him to take a dowry. He just takes a nominal amount as a dowry. Ramlogan starts condemning the prevailing dowry system. People like Ramlogan take due advantage of the situation as far as prevailing customs are concerned. He says the customs are bad thing sahib. If he had been in place of Ganesh, he would not have accepted the dowry. He is the same person who denies importance of education in his olden days. He calls education as hell thing. He says people of all sorts take advantage if you are illiterate. He is a person who takes advantage as per the situation. He is not firm about his beliefs. This can be seen as conflicting ideas about traditional part of culture. In spite of it, Ganesh plays it very smartly. He gets a large sum of dowry from him.

These above two passages reveal dichotomous tendencies of RamLogan and Ganesh. Despite the assurance of Ganesh, he extracts a sizable amount from Ram Logan and a house in a remote village. They change themselves like a chameleon to get advantage of the situation. Despite his education, he doesn't deny dowry, rather he extracts as much as possible from him.

After marriage Ganesh settles down in fountain grove with no clue what to do. Ganesh feels stranded between the world of East and West. Ram Logan gives advice on

writing books. He loves to buy, read, and write Western books. He publishes his first book entitled '101 questions and answers on Hindu religion' revealing his cultural admixture, but it fails in the market. After getting failure in writing, he chooses to work as a masseur where he flops as a masseur also. His cunningness is not developed yet to trick the people who comes to as customer. Later, his aunt advises him to become a mystic. There were many mystics across the Trinidad. But there wasn't anybody as educated as Ganesh. He achieves fame popularity success only when he combines oriental spiritualism and occidental learning. The very feature of Ganesh makes him stand out from the crowd of other masseurs in Trinidad. This is a clear example of cultural mixing as he learns to adopt both Western learning and Eastern ways. These are the ways of maintaining a tolerant stance towards other culture in the novel. Cultural mixture can be seen in Ganesh in a best possible manner. He develops expertise to talk on all subjects. Discussion on religion is an area of interest for him. He took interest in all religions like Christianity, Islam and Hinduism equally. In his home he had displayed all religions religious photographs like Mary, Jesus, Vishnu, and crescent and a star representing all the major religions on the Island. Ganesh learns to manipulate the people for his advantage by using the knowledge of religion and culture and west and east. People of all religions liked him. He risks to pray new God for the sake of people. People like Ganesh takes undue advantage of cultural conflict.

The significant aspect of cultural differences is focused tentatively in the novel. It is reflected in the wobbly use of English as an alien language and the attrition of Hindi as a native language. Most of the time East Indians use a dialectical or poor version of English characterized by mis conjugated verbs. The duality in the lives of East Indians can be seen by the use of such language. Hindi is used on rare occasions. This reveals that Hindi is a forgotten language. It is replaced by English. So, English is used in Indian cultural rituals as well. When Ganesh undergoes an initiation ceremony to become a real Brahmin as per Hindu

custom. They tend to use English as much as possible in their daily life however it is broken English. This is the impact of Western cultural influence. As far as Ganesh is concerned, in spite of his education, he uses Standard English on rare occasions. Wherever he uses it he becomes very self-conscious. He speaks formal English with Leela. But this episode proves as a good piece of comedy. Conversation between Leela and Ganesh is about it. Their duality of the personality can be experienced in this use of language. Language being very important aspect of culture which is being attempted to replace with some other language. Ganesh advises Leela that they live in the British colony and they need to speak English. Leela is cooking with the help of that chulla in the traditional manner in Indian style. Because of the smoke her eyes were red and watery. In their conversation Leela uses English with wrong conjugation. Finally, she gets irritated in the due conversation and asks Ganesh to leave and have chat with the Bihari. Language, which is very important part of culture, is changed. English is replaced the Hindi and conflict has entered in the minds of the immigrants.

The above conversation indicates that East Indians take pride in speaking English in their day today lives. They take the English language as their mother tongue. The Hindi language is secondary language to East Indians now. Ganesh urges Leela to improve her spoken English. In an attempt to do so what she does is she uses personal method of pronunciation which results in improper understanding of the words and vowel sounds. Her another mistake is wrong use of verb's conjugation. Accent which softens all harsh vowel sounds; her grammar owes nothing to anybody and includes highly personal conjugation of the verb. Ganesh is an ideal and role model for the Four Way's new generation who is highly educated in English. Books bought by him are all in English. Overall English is promoted. Speaking English is considered as superior and an escape from inferiority. Similar change can be seen among the children in *A House for Mr. Biswas*.

Dress code is an important aspect of culture. Dress code is also one of the reasons for the cultural crisis because attire has much importance in each culture. Your attire gives you a partial identity in the eyes of the other people. At the beginning of the novel when the narrator is taken to Ganesh for his swollen foot then he notices the dress of the Ganesh. Apparently there is contradiction hidden in the fact that Ganesh is in the Indian profession and he is wearing western clothes i.e. Trousers and Vest. He looks like a modern man due to his dress code. Later Beharry and Suraj give advice about wearing traditional Indian attire to Ganesh. Ganesh is a man made by the advice of the people. He rose to the height of success only on the basis of people's advice around him. Similarly, Sooraj poopa have been thinking about Ganesh that Ganesh should wear trouser and shirt and stop wearing Dhoti and Kurtha. Even the wife of sooraj poopa has same idea about your dress. He follows it.

Though Beharry and Suraj Ganesh start wearing the traditional Indian attire, Ganesh wears Indian dress as a need of the profession. He never wears it by his choice all the time. He fails to discard it totally. Whenever he goes out he puts on western attire which boosts his confidence. This constant change in wearing dress from western to eastern and from eastern to western is vivid indication of the people on Trinidad island.

Food also becomes a reason for conflict when you immigrate to a new land where various cultures exists. Because food is also very integral part of culture. The staple food of your culture becomes difficult to eat in the new land. This can be because either it is not available or you are influenced by your surrounding which is not conducive for your culture to follow. Every culture is famous for food based on the geographical and climatic condition. This becomes permanent part of your life. It is one of the important aspects of culture. Confusion in food habits in diasporic existence in Trinidad is very much rampant. People are torn between Western and Eastern food habits. The staple food for Indians is rice, roti and

Dal. However, to accommodate themselves in a new environment people adopt certain Western food habits as well. Ganesh feels awfully disgusted and nauseated when it comes to biting the cold egg and sandwich offered by Mr. Stewart. When he becomes MLC he attends a dinner party in the mansion of Governor in Port of Spain. He goes there in western attire and apparently he manages to mix with them. But he is served non-vegetarian food in the party. It causes his real problem. By looking at bizarre food items and unknown table manners, he denies to eat the food served to him. This is an attempt of Ganesh to acculturate with a new culture. Though he joins western culture completely by becoming MLC but internally some part of him is still Indian. This causes conflict in him at mental level. This continues to torture him inside though he leaves behind the Indian culture. The merger takes place completely when his children mixes with the children of west without any tinge of immigrants.

*A House for Mr. Biswas* written by V. S. Naipaul is a beautiful work of art. This novel has many layers of themes such as isolation, frustration, clash of cultures and negation in a colonized society. The protagonist suffers from a colonized society which is cruel and callous to him. The novel deals with Mr. Biswas's life from his birth to death. The novel is an exposition of cultural clashes between the old and the new in a multi-racial society. It is also a quest for self in a conservative society. V. S. Naipaul's fictional work, more or less, is concerned with the complex fate of the individuals, society and culture. His recurring and dominant theme is the clash of cultures that makes people suffer on various grounds. Naipaul's major interest lies in people's dealing with their ordinary lives and conflict in their day today lives in colonial set up. Naipaul's writing is an example of the variety. In this novel, he deals with the importance of cultural values. His early literary work focuses on the Indian community and their life-struggle in a new environment. It is reflected that Naipaul is a keen observer in depicting Indians as 'mimic men'. Like other groups in colonial society,

they imitate the colonizers and develop their negative attitude towards their own culture. They look down upon their own society and people. This shows the influence of Western ways in behavior and thoughts on colonized people. As a result, it leads to conflict between two different cultures.

The protagonist of the novel, Mohan is born to an Indian parent in Trinidad, west India. His birth is considered an inauspicious and bad omen since he is born with a sixth finger. According to Hindu mythology, it is inauspicious to have a sixth finger. Pundit prophesies that he will eat up his parents. He says, moreover, he keeps himself away from trees and water. Mohan's father is advised not to go to work for the next twenty-one days. When Mohan's father Raghu listens to the sneeze of Mohan he stops going on work. His brothers Pratap and Prasad go to work on the cane field at the age of nine and eleven respectively. Mr. Biswas becomes a little older and he is put into the missionary school. But Bipti withdraws him from the school and is hired by Dhari to take the calf to graze. This boy, Mohan has not seen the water ever before due to Pundit's advice. He gets attracted to water as he hasn't seen the same and allowed the calf to wander off. He fails to find the calf after a lot of searches. He hides in fear of punishment. His father gets into the water thinking the son is drowned in the water. He dies in the water in an attempt to get the son out of water. He fulfills the prophecy of the Pundit. All this is believed in the Indian environment. Naipaul describes in a detailed manner in this novel.

Naipaul presents the pathetic life of Mohan and his family. His family is scattered after the death of his father. His brothers are sent to their distant relatives to work on a sugar estate. Mr Biswas is withdrawn prematurely from school and he is given a chance to become Pundit. Under the supervision of Jairam, he is introduced to Hindu scriptures and learns Hindi. He gets trained in the duties of the worshipping. After eight months, Mr. Biswas insults

Jairam by eating bananas given as a gift. That outrages him. As a result, he is sent back to his home. But Ajodha as an alternative to this she asks Bhandat to take care of him. Bhandat is very drunkard and abusive. Mohan is sent back because, according to Bhandat, he steals one dollar from his pocket. He comes back to Pagotas in disgrace. He decides to do something on his own after a series of failures. He meets his school friend Alec in the business of signwriting. In search of work, he goes to Hanuman House or Tulsi and he is enchanted by the smile of the girl at the counter. He writes the note saying "I love you". This note is discovered by Ms. Tulsi. He is invited by the Tulsi and when they show him the note, he denies it. Finally, Seth and Tulsi coax him for marriage with Shama. No dowry is offered to him. Mohan thinks that he will be given something else like a job, home, etc. But he does not get anything. He becomes rebellious in the home. He starts fighting with everyone. He insults Ms. Tulsi, Seth, Owad, Govind, etc. As a result, he is sent to Chase to look after the shop of a family. He spends six long years in that cane growing, isolated area. He gets a failure in his business. He loses the money continuously. His family members, Shama and children spend more time in the Hanuman House. As he goes bankrupt, he returns to the Hanuman House. Later, he is sent to Green vale to work as an overseer. He is very reluctant to go there. He resists but all in vain. After the loss, he suffers in Chase. He doesn't have any economic means to be independent. He feels labours trouble him. He builds his home there but it is demolished by heavy rain. He suffers from mental breakdown therefore; he is brought to Hanuman House to convalesce. Mohan becomes penniless because he wastes all money that he earns. He is asked to do something to earn the money and take care of his family. In humiliation, he goes to Port of Spain where his sister lives with her husband Ramchand. There he finds work as a sign painter. Looking at his work and he is offered a job as a journalist on the Sentinel. As his overall condition improves it leads to reconciliation between

him and Tulsi. He is offered a place to live with them. Biswas accepts it happily. He is given two rooms to share until Oved is sent to England to study medicine.

Meanwhile, Anand starts going to school. Mr. Biswas starts taking more and more interest in his study. Biswas makes a pledge to get him a bicycle one day. Before the examination, Biswas helps him with all preparation required. Anand makes Biswas very happy since he got a scholarship in England. Meanwhile, Tulsi's family is moved to an estate in Short hills. Mr. Biswas once again becomes jobless. He is persuaded to accompany Tulsi to the short hills. Tulsi's family under the pressure of new social and economic means starts disintegrating. Once again, the house built by Biswas is destroyed by the fire. Helpless, frustrated he returns to the Tulsi's family and lives with them until he buys his own home on Sikkim Street. His Hopes are increasingly on his son Anand, who wins an exhibition to the prestigious Queen's College in the city.

The home on Sikkim Street is no doubt is a priceless possession of the Biswas Family. But this house has left him debt-ridden. The home is not only overpriced but also needed repair. After the government welfare department sacks him, he returns to the Sentinel until putting on half-pay. Soon after that he develops heart trouble and is finally sacked. Anand doesn't return even during the illness of his father but Savi returns who has got a well-paid job. Mr. Biswas breaths his last soon after he develops heart trouble and receives traditional Hindu cremation. Then his wife and children return home but the home is very empty for them now.

Naipaul in his novel describes aloofness and isolation of the immigrant community in Trinidad. Though they migrate to Trinidad physically but emotionally, psychologically and culturally they are connected with original culture or environment i.e. Indian. The characters from the selected novels reflect helpless condition so poignantly. Indian community in



Trinidad behave as if they are in India. But they fail to lead such rustic life for a longer period of time. They can not continue their feudal way of living away from mainstream society. In the course of time, their lives become chaotic and they experience a new land as the most disordered place for them. They live in the most precarious state. They fail to contact themselves with any other communities due to their closed nature of the community. That is why, Trinidad is a Multicultural society. Naipaul also writes about other communities that are uprooted like the Indian community. These communities are geographically uprooted and culturally fragmented but they show some amount of tendency for accommodation for new cultures on the island. Whereas Indian Community is very rigid, engrossed in the Hindu way of life. It is rotten in myths and rituals. It is altogether closed culture. Despite the closed nature of Indian society, slowly and steadily Indian community comes under the influence of other cultures especially Westernised creole culture or creole culture. Further, this westernized culture becomes a reason for their sufferings. Due to western cultural influence, the components of Indian culture and its background all start getting eroded and warped. The tradition inherited from imaginary Indian ancestors or its original culture is transmogrified in the society of societies losing its capacity to provide an authentic drive or psychological direction to Indian immigrants.

Indian community loses its inheritance in Trinidad. They strive hard for maintaining their original cultural values. But they fail to do so. The force of western culture is so powerful that they cannot resist its impact on them and culture. Indian culture becomes a caricature due to western cultural influence. Finally, they imitate the coloniser's culture. In an attempt to imitate the dominant western culture Indians, become "Mimic Men". They look down upon their own people to glitter in western culture. Indian Community in Trinidad is trapped in superstitious beliefs. They live on their own in the village as a community life. Indians creates a small world of their own which is full of jealousies, quarrels etc. in

Trinidad. It was a mini India in the world of colonisers. They do not have any authority, economic means, and responsibility. This is an indication of their rigidity towards other cultures on the island. They did not welcome any change so easily.

Indian immigrants live in an utter precarious condition. Myths, dogmatic beliefs and superstitions make life miserable of Indian Community. The birth of Mohan is a bad omen for the entire family because he is born in the wrong way. The timing of birth and the sixth finger is labelled as a sign of inauspiciousness by Pundit. Pundit prophesies that newly born Biswas is a leacher and spendthrift. Possibly his birth is bad for his father and mother as for their lives are concerned. Moreover, Pundit advises them not to take the baby near water and tree. Father is advised not to go to work for the next twenty-one days. Biswas's mother Bipti makes some attempts to avoid the ill omen. The following lines explain dogmatic beliefs of the Indian community. She brought back leaves of cactus, cut them into strips and hung a strip over every door, every window.

Biswas's family always tries to keep themselves away from other cultures due to the close nature, dogmatism and rigidity of the society. They don't have economic means to improve themselves. Despite the poverty, they follow traditions strictly. They face difficulty while maintaining their Indian identity. They hold ancestors and their preaching very close to them. Though they try hard to keep their culture intact they fail miserably. Slowly, the westernization creeps in some places and starts corroding parts of their culture. When Mohan's father dies, he lays in the coffin which is strewn with marigold. Tara orders everyone to gather for the funeral photographs. Mr. Biswas never owns a copy of that photograph. Biswas's family doesn't have the means to follow the Indian way of cremation. No one even thinks that coffin is a western way to cremate the dead body. It is accepted as if it is a part of the Indian Heritage. The burial of the dead body is part of the Indian culture but

the local government does not allow them to do so. The photograph is taken on the occasion and the copy for the same is not given ever to Mr. Biswas until 1937. Mr. Biswas came across the photograph in new house at Pagotas. Corners of the coloured prints were blurred and not visible. Sometimes it is the force of the law and sometimes it is the helplessness which forces them to accept the culture of the land leading to conflict in their lives.

The significant aspect of diasporic sensibility is reflected through the wobbly use of English as an alien language and the attrition of Hindi as a native language. Most of the time East Indians use a dialectical or poor version of English characterized by the mis-conjugated verbs. The duality of the lives of East Indians can be seen by the use of such language. Hindi is used on rare occasions. It is considered as a forgotten language there. It is replaced by English. So, English is used in Indian religious rituals. This can be seen in the following exchange of Bipti, a mother of Biswas and Lal, the teacher at the Canadian missionary school: “Buthsuttificate? Bipti repeated same words and said she does not have any birth certificate. Lal made a very derogatory remarks saying why you people think before you give birth to a baby. There have been many such occasions where such kind of language is used.

Though Mr. Biswas fails to continue his schooling for long, his exposure to Christian missionary school is enough to change his thinking, behaviour & language. He differentiates himself by speaking Creole English at Hanuman house while others speak Hindi. Children speak English at home instead of Hindi. Later they understand Hindi but can't speak Hindi. The Hindi words such as Ma, Mai, Bap are used with daddy and Mummy by them. This is the impact of other cultural influence which brings many changes in them. Later it leads to cultural conflict.

The first-generation Indian immigrants maintain Indian culture intact. When children of first immigrants come in contact with the multiracial society they learn or adopt or love it.

They develop their interest in it. They take it as good for them. This exposure to the western ways of life makes the second generation of immigrants' non-believer in their own ways of life. It speeds up the process of Creolization among them. Increasingly the Indian ways are challenged by them. This second generation of children exposed to the colonisers culture more and more and school is one of them. Consequently, they become very rational in their approach and outlook. As a result of it, Mr. Biswas becomes very rational in his own approach. Due to this rational approach, it becomes difficult for him to follow Indian cultural elements. He feels them as illogical about his own cultural principles. Mr. Biswas becomes non-believer in his own culture. He doesn't believe in dogmatic rituals. As he is a very rational and progressive person he performs rituals very mechanically with no interest in them. When he drops out of school and learns to be a Pundit he never involves in the process in the worshipping. "He copied Sanskrit verse that he doesn't understand". (Naipual 44)

Driving force of these rituals is lost and have failed to energize these immigrants. One world crumbles down and another emerges in their lives. In an attempt to maintain the balance, they become divided people. This is the predicament of divided cultural heritage. He doesn't have attachment towards these rituals though his roots are in Hindu culture. Rituals have become mechanical. There is no meaning in it and it is not a source of solace anymore. This is the duality of the mind of immigrants they live in. Before the marriage of Mohun with Shama, he exposes to a very individualistic life. He attends Canadian Mission School and gets influenced by western Philosophy.

Mohan lives a double conscious life which is the source of conflict for him. Though he lives in Hanuman house he never follows any rituals properly. Actually, Hanuman house is a symbol of orthodox, traditions and Hindu way of life in the novel. It stands like an alien white fortress clinging imaginary Indian culture very tightly. It is also a symbol of colonialism. They never allow Creole or Western culture to creep in. They think it will

corrupt them. This Hindu way of life allows them to maintain their Indian identity and the Indian way of life. This is the culture against the forces of westernization. Hanuman house is a single, comprehensive brilliantly evoked metaphor for traditional Indian ways. Mohan, who is heavily influenced by western ways. He fights a lifetime battle against this Hanuman house or Tulsi home. Whatever goes on in the Tulsi home is opposed by him. This is the classic example of cultural conflict between East and West.

Ms Tulsi stands for colonizers. They need people to work for them. They understand the psyche of the labourers. They don't sympathize with them. They exploit labourers making them work. Against this work, these sons-in-law are given food and shelter. It is okay for Tulsi and Seth to do such things. Their freedom is curbed and they are made puppets in the hands of their masters. Ms. Tulsi doesn't have any problem as long as these other members work and don't create any problem. Ms. Tulsi never allows anybody to assert and voice out their opinion against the views of Tulsi. They are supposed to contribute towards the cause. The status of women is very secondary in tulsidom. It stands for hierarchy and Hindu communal life. That's why it is the symbol of pseudo-Hindu culture. Mohan is a man of western orientation. He is the source of the conflict in Tulsidom since he is a pro-western culture whereas Tulsi is pro-Hindu culture.

As Biswas enters the Tulsidom he thinks, by looking at the operations of the, that he will sacrifice life and future. He feels out of place in Tulsidom. There is a reason to feel so. The environment of his home was very different than the environment that prevailed in Tulsidom. Like colonisers Tulsi family is very oppressive about these people. No independence is given to them. They have been instructed to follow the assigned role. Mr. Biswas is tired of this way of working. He creates disturbances in Tulsi's family as an attempt to break away from the shackles. This is a conflict of ideas. Ideas of Mr. Biswas and the ideas

of Tulsi family are pole apart. His ideas are very liberal whereas the ideas of Tulsi's family are very orthodox and conservative. He is a descendant from a hut dwelling peasant, there is no single-family house to keep all the members together. Once that house is sold, he begins his journey alone early in life. He experiences cosmopolitanism. At school, rigid discipline is imposed on him. He is exposed to western ways and thinking in school. He becomes a sign painter with the help of Christian friend Alec. He is taught by Mr. Lal in Christian Missionary School. His contact with Bhandat and his two sons who are leading an unethical sex life that is exposed to the amoral life of his relatives. Moreover, he is a freedom-loving man. He loves his individuality. He is very assertive and wants to paddle his own canopy. In every stage of life like Chase, Green Vale, Port of Spain, Short Hills he wants to come out of Tulsidom and leads his life with his family happily. Hence it is not a surprise to find Mr. Biswas out of place in Tulsidom. Though he acts as a blow to the old conservative ideas in Tulsi. The character of Biswas reveals the influence of western cultural influence. Further, it becomes a reason for cultural conflict for him and Tulsidom.

Basically, this conflict between Mr. Biswas and Tulsidom is a conflict of ideas or conflict between western and eastern ideas. Former represents one ideology whereas later represents the opposite ideology. Against this world, Biswas hurls a stream of revolutionary ideas. It is a conflict between colonizers and colonized, old and new, aristocrat and labourers, East and west, etc.

This impact of westernization can be seen in his approach towards the joint family. He doesn't like joint family or extended family. He gets suffocated in Hanuman House. He doesn't want to be among them. Lack of resources and economic means make him helpless. He fights with them. He turns rebel and mocks the practices and challenges the values. He

loves freedom and individuality. He prefers things on his own. This is the western nature of taking responsibility on his own.

Mohan's plight is the same as Ganesh' in *The Mystic masseur*. Like Ganesh, Mohan is not happy. He wants to make a dent into the world and wants to be recognized. He doesn't have any set direction to do so but he wants to. Ganesh turns his back completely on his past and becomes G. Ramsay Moor but Mohan never does it. He moves away from the Hindu past but he can't cut himself off completely without repudiating his name and religion. The home blessing ceremony creates conflict to Mohan even after he left Hanuman house. It follows him wherever he goes. Because of his rebellious nature, he is sent to Chase to take care of the family property. Another indicator of the orthodoxy of the Indian community and source of cultural conflict between Shama and Biswas is the home blessing ceremony in Chase. After a lot of friction, Shama is adamant and insistent on the blessing ceremony of Shop by Hari. Being a member of the Hanuman House, she is a follower of Hinduism. Whereas Mohun is very rational emancipated from these rituals and resists it. He is well aware of the situation. These are just dogmatic beliefs and won't have any effect on the Shop in Chase. Actually, Biswas is worried about deteriorating financial condition. In the novel, Biswas represents a very rational and logical interest of the situation whereas Shama represents a very traditional and orthodox way of life. Shama's way represents the Hindu way of thinking whereas Mohun's way of thinking represents a western way of thinking. There is a conflict of views and way of thinking. Biswas being alone in this conflict, he disagrees and fights back. When shama threatens him of leaving for Hanuman House and not returning to live in that home, He surrenders before her. He says to Tulsi's son in law; "Give up sign painting? And my independence? No, boy. My Motto is: Paddle your own Canoe". (P-158) For Mr. Biswas sign painting is a symbol of preserving his identity and his way of doing the things in life. Whereas shama's way is an extension of Tulsi Home. Biswas is made to surrender

before the situation as Shama is from the family of Tulsi. Mr. Biswas is till not capable to cope with orthodox way of doing. This conflict is extended with shama also.

The cultural confrontation intensifies and becomes more apparent in the family when children go to school, colleges, and return as the changed persons. They become western-oriented. Their longing for Hindu culture is not as intense as their parents and grandparents. They have detachment with Hinduism or the culture of their own forefathers. The Hindu ideals are learned in the home and western impact in schools leads to confusion and bewilderment for these children. As they are of susceptible age and they learn whatever is taught to them by teachers in the school. This kind of shift in their life intensifies cultural conflict. For example, the younger son of Tulsi is sent to oxford for higher study. When he returns from Oxford marries Dorothy's cousin, "the Presbyterian violinist", and "left the Colonial Hospital and moved to San Fernando..." (Naipaul 618) He learns many new things in England. He "was wearing a suit they had never known, and he had a Robert Taylor moustache. His jacket was open, his hands in his trouser pockets." (Naipaul 567) it is clear indication that there is drastic change in him during the stay in the Oxford. This newly emerging generation has no respect for Indian Traditions. Their ways are modernized and westernized. The traditions of Hindu have gone extinct in the face of westernization.

In the Tulsi's family caste has very significant role to play especially in marriages. Since in mythology ridden Hindu community inter cast marriages are not allowed. Marriages are allowed only in the same cast. Marriages are arranged in the respective castes only. But the daughters of Tulsi think that their brothers should not get married to a girl of the same caste and chosen by family members. This outlook is changed and it can be attributed to western cultural encroachment. They don't want their brother to restrict himself to only the caste to choose the life partner. This results in "Search for an educated beautiful and rich girl



from a caste family who had been converted to Christianity and had lapsed.” (Naipaul 239-240) Finally, the marriage of Shekhar is arranged with a beautiful, educated girl from a Presbyterian family. It is obvious that Shekhar gives up on the rigid Brahmanical beliefs and rituals which keeps the purity of high caste intact. Moreover, marriage doesn't take place in open space with a lot of people and extravaganza but in the registrar office. After that contrary to Hindu custom and the tradition of his family, he did not bring his bride home. He left Hanuman House for good, no longer talking of suicide. He no longer talks about to look after the lorries, cinema, land and filling station of his wife's family.

Another blow is given by Shekhar's wife to the family members of Tulsi on the front of dress code. She refuses to follow the customs and traditions of the Hanuman House. Besides, she wears short frock and doesn't care they make her look absurd. She flaunts before the family members and sounds arrogant as well. From day one of her arrival, she starts behaving in this manner. This can be seen as clear leaving behind the family values. Moreover, it is also seen that elders in the family accept it without any rigidity. Their resistance towards it is mellowed down. They don't look at it as cracks in the fabric in the culture.

Westernization is more apparent when children start using English in daily life. Their choice of clothes/dress is changed. Mohan wears suits while working as a reporter. He accepts western style. He eats European food, goes to the beach for a holiday, etc. These are the indications of Westernization. He never dreams about India and his ancestral land anymore. This third generation is caught between two cultures. Whereas old people are the only defenders of old, Pure Hindu culture. Their Longing for motherland remains unfulfilled. They go through a psychological dilemma. They are torn apart between Western and Hindu

culture. These changes in the elements of culture lead to conflict, hybridity and mimicking. It results into the disintegration of the hindu culture.

First generation immigrants are very rigid in practice of their Hindu culture. Though they stay in Trinidad for years but does not want to accept the elements of other culture. They refuse to adopt western ways or other cultures exists on the island. Living aloof and isolated from the other races for long time is not possible. They don't have economic means and power to sustain without the help of dominant people on the island. Finally, they relent in their rigidity. Erosion of Hindu culture is accepted slowly. First generation people have also relented in their efforts in protecting Hindu culture. The impact of westernization is so powerful that Hinduism starts getting crumbled down. The Western impact is seen slowly in people's way of life in dress, food, language, relationships etc. No aspect is remained unaffected. In this process of cultural assimilation and change certain aspects of the Hindu way of life take new form and that shares aspects of both the cultures. It results into hybridity in every aspect of life. It is quite evident in the daily routine of the family. Ms. Tulsi's performing of the pooja and worshipping of the family deity has been influenced by western ways. These rituals have been reduced to business and bargain. The practices of the Hindu way of life are diluted by Westernization. These rituals become meaningless, mechanical and monotonous and had undergone dramatic change resulting into hybridity losing its original format. Ms. Tulsi tried different Pandit whenever she was sick since Hari had died. No Pandit could please her. But in the course of time this rigidity of rituals and Pandit was mellowed down. Her faith was diversified. She sends Sushila to burn the candles in the Roman Catholic Church and She keeps Crucifix in her room. Moreover, She would clean the grave of Pundit Tulsi on all saint's day. In this Manner Christianity makes inroads in the lives of Tulsi Family slowly and steadily.

The disintegration of the Hindu culture and way of life doesn't stop. The third generation is exposed to the western way of life more than these first-generation immigrants. The younger son of Tulsi, who goes to Oxford to study medicine, worships Hindu God and wears Crucifix. The family deity Hanuman is replaced by Christ and observance of all other rituals has been hybridized. Govind's wife Chinta uses Hindu mantra and chanting but she uses candle and crucifix in, on the other hand, to find out who had stolen her money. This is how religious ambiguity and disintegration has set in. The only reason for this erosion is the western impact. All the family members more or less mix Hindu way of life with Christianity. The elder son of Miss. Tulsi wears a crucifix which is a symbol of Christianity. At the same time he is asked to wear charms in the hand for his well protection. Just before the examination he is asked to take bath in pious water created by Pandit Hari. In lavender water he is to soak his feet. When he leaves the home, he is laden with so many things like crucifix, sacred thread, number of armlets, coins, beads in each pocket of his trouser. Life of immigrants is in dilemma between Christian culture and Indian culture.

During the time of Christmas whole place is turned into "a place of deep romance and endless delights. The scent of multiple apples; by a multiple toys dolls and games in the boxes; new and sparkling glassware by Japanese lacquered. When Pundit Hari dies one of the Sons-in-law of Ms Tulsi, staunch Brahmin and wearing silk jacket performs last rites. There is not one who perform Pooja after his Death.

The war Mr. Mohun Biswas wages in every phase of his life is a war for self-identity. From birth to death he fights to create his identity in an alien land. Soon after his birth, he is rejected as a bad omen. After the initial insults with Jairam, he takes the training to be a Pundit. There he is accused of stealing a dollar from the pocket of Bhandat. His brothers receive identity as sons of labourers but he didn't receive the same. In Tulsidom his identity

is diluted. He is non-entity in Tulsi house. He fights a long battle with Tulsi's family but all in vain. It is against this type of psychic emasculation and anonymity that Biswas promptly fights. He rebels and makes up the names of the various members. Like old cow, the old hen, the old queen, Seth, the big boss young Gods. It is nothing but his frustration and agitation against this slave system he wants to come out. He mocks all the practices of the family. Moreover, the change on the front of language is also noticeable. Hindi language takes back seat. Mr. Biswas speaks Creole English and follows Aryan ways of life which Tulsi family is arch rival and hates. He can't do much to change his identity. He became rebellious. He fights against the laid down rule of Tulsi. He isn't ready to do the work asked by Tulsi. He wants to run his own canopy. The home he wants to possess is not just a shelter but his identity and independence. He goes to the chase but returns as a frustrated and again becomes a part of Tulsi home losing his chance to have his home and identity. For a very short period of time, his identity is given when he starts working as a reporter for a newspaper. As he loses the job same situation resurfaces in his life. He is now in worst condition than ever before. He has no job, no home and no health. The impact of westernization is more on him than his parents. His thoughts are progressive going against the traditional Hindu culture and Tulsi. At any cost, he wants to have a home. He tries all his ways and purchases his home. Though he is deeply buried in debt he has a home of his own, now, according to him, he has an identity of his own.

Naipaul's novel *A Bend in the River* sets in the background of Africa. The novel depicts Naipaul's larger vision of culture and home. When homelessness becomes a boon for him because he finds the whole world is open as a home finally. The focus of the novel is on history including both private and public. Naipaul proves in the story of the novel that past remains an inseparable part of ourselves but no return to past is possible. Past is nothing but tradition which acts as a history of culture. Absence of this causes psychological pain for

mankind. People's endeavour to trample on the past to get rid of it is like crushing down the culture. This also depicts how a country descends into chaos after independence and it goes out of control.

In his writing, Naipaul focuses on the African sore points which are the outcome of the contact and clash between Western culture, civilizations and other cultures present exists on the island. This leads to a situation of confusion, disorder, chaos and suspicion. Dominant culture oppresses the other culture. The expatriates like Salim have no strong base of culture. He is from neither culture and finds himself in an extremely susceptible and difficult position. People in this condition feel more distant, lost, and insecure and out of place in Africa. They find themselves sandwiched in two or more cultures. They accept whatever comes their way. They live with no identity in a new land which makes them more insecure. The sense of identity and the sense of belonging give a kind of recognition and identity to mankind. He feels secured. People lose their sense of identity and the sense of belonging by changing their location since they encounter new people and new ways around them. Their translocation is a major theme of many diasporic writers. Naipaul is one of them. He sincerely portrays the character of Salim from the diaspora point of view in *A Bend in the River*. Salim loses everything in his life as a result, they feel isolated.

The story of the novel shows that people migrate to a new land for various purposes including educational, commercial, business, political, job opportunity, promotion, better prospect, marriage with foreign based and many more. Their aspiration for these aforementioned things causes many problems for them. Naipaul's characters in *A Bend in the River* are responsible themselves for the society in which they are mixed up and treatment they receive from foreign people. They fail to mix-up completely into a foreign culture. Moreover, they don't have their own culture as base to provide them a security and identity.

The immigrant society suffers due to the change and displacement and they fail to sustain their culture in a new environment.

Salim is an East Indian Muslim. He is migrated to the land of Africa. Therefore, he is called a product of Afro-Indian culture. He is a second-generation immigrant. His ancestors were Indian and his upbringing was African. Africa and India both are distant to him. Neither country is close to his heart. Being a native of this African country since his birth he feels aloof and different from the culture of East Indian people and Africans. Since he is unknown to their antiquity and barbaric nature and their enclosed society. He is equally strange about the conduct of the culture of English as it is the ruling class of his adopted country. He is sympathetic towards Zabeth, a black trade woman. His obsession as well as his hatred for Yvette are the outcomes of his mediocrity between two cultures. He develops superiority towards the European culture and the inferiority towards African Culture. Actually, he is confused because on one hand he is following African Culture from his birth and he is alien and aloof of his East Indian culture on the other. He never feels the solace of the religion because he is cynical and lacks true religious knowledge and base. He only bears up the weight of his East Indian linkage. His colonial education imbibes rationality in him. He becomes logical in his thinking. He doesn't accept things without proof. As a result, he finds religion useless and unimportant since religion is based on abstract things. He is not philosophical and never hides his face from his past. He decides to stay away from his community so, he moves to the western coast of this unnamed African country. His plight indicates the amount of cultural conflict which he bears every day there. He suffers on the ground of physical, mental and psychological.

Salim encounters with Shobha and Mahesh who are leading precarious life like other immigrant Communities with no culture at all to offer them identity and security. Their only

way to deal with life is to 'Move on' or 'carry on'. They get detached to anything like religion, cultural values, philosophy of life and many other values. They allow themselves to become nothing. They just suit themselves to the new place. Mahesh has a particular view in his life that is to carry on through all turmoil and uncertainties of the place. During first disturbance when Salim is worried Mahesh expresses his philosophy: "What do you do? You just carry on" (Naipaul 91)

Mahesh is a motorcycle repairman on the coast elopes with Shobha to this town in the interior. He successfully manages to survive only because:

There was a kind of quiet wisdom or canniness there, no doubt of that .....  
 he was casual, without doubts or deep anxieties..... without deeper  
 ambitions. He suited the place; he would have it hard to survive anywhere else  
 (Naipaul 100)

In the opinion of Salim, Mahesh is someone who allows himself to become nothing. This attitude helps him to survive in a tough time. He runs even when all the businesses are radicalized. He develops the befitting attitude whereas Salim imposes limitations on him. He is not smart enough to move on in life. He loses a sense of belonging to any one culture. This troubles him much.

Metty is one more African Muslim character confused due to mixture of culture and no identity. He is Salim's servant. He has no rich past nor future. He neither belongs to any community or culture of his own. So, he lives without the burden of cultural norms and religious conventions. He is the freest character who easily gets involved with native people of different cultures. Naipaul tries to prove through the story of the novel that the past is very important in one's life as it holds people together culturally. In the absence of it, a person

may lose a sense of belonging. He loses his cultural and religious identity. Further, this leads to various conflicts for him including cultural, social, political, religious and many more.

Naipaul rightly opines that education helps in shaping the psyche of African youth like Ferdinand. Zabeth also intends that her son must learn English and speak it well. Actually, she is a woman from the tribal community of Africa. She wants her son to be modern like Salim that is why she requests Salim to supervise her son. In a novel, it is seen that the study makes Ferdinand a strange person. As a result, Salim finds it difficult to establish rapport with him. Salim's description of the progress of Ferdinand is gradual progress that exposes the harsh reality of the young Africans after colonization. Salim points out that they are in a perpetual state of confusion in the process of transition to western style or modernity. They try to imitate various characters. They attempt to copy various manners of teachers, their friends and Salim's own business associates. African culture never provides them a model culture to follow. They end up becoming none of them. It leads to hybridity and mimicry. Their state of cultural confusion persists eternally. This picture is clearly shown by Naipaul through the characters in *A Bend in the River*.

Ferdinand's view about the world is far from simple. The world is a very simple place for Salim, Mahesh, Italians and other uneducated people in the town, "For Ferdinand, there was no such possibility. He could never be simple. The more he tried the more confused he became. His mind... was a jumble, full of all kinds of junk". (ibid 115)

Ferdinand loses the identity of his indigenous culture because of Western cultural influence on him. He feels alienated and detached from his own culture. As he loses his own self and he becomes confused in following one particular culture. He is forced by a situation to accept western cultural values and way of life. While taking education, he is imbibed the



western culture. There is a confluence of cultures in his mind. He tries to imitate the culture of west since it is very dominating. Thus, he becomes a mimic man in a due process.

Naipaul's characters live a hybrid way of life in the novel since this place becomes breeding ground for all cultures, races, religions etc. This is the real picture of twentieth century African society. In a post-colonial period where disorder, dishonesty, corruption, chaos and racial riots prevail characters. People do not feel at ease. An unknown terror and burden is always felt by them which makes them live in uncertainty. Father Huismans, the Lyce's Belgian headmaster, a lover of African cultural artefacts has a reverence for colonizers' culture. His murder shows that two opposite cultures cannot mingle with each other because of their external as well as internal differences. The characters of the novel try to rebuild a bridge between African and other cultures of Europe but they become its victim themselves. Natives cannot digest the culture of colonizers; old masters have no place for colonized and ex-slaves. Slaves do not give them the opportunity to be exploited again through this cultural bonding now. African people, however barbaric they are in their culture, they think their bush culture is superior. In their opinion colonizers exploited them and ruined their culture and looted their sources. So, the Africans want to go back to bush culture leaving behind colonizers' culture. They rebel against the people who are pro for colonizers' culture. The new idea of establishment of 'New Domain' is an act of modernization of African people who want to go to primitivism because they hope to find their true identity. In urban society their homogeneity is rejected. The idea of 'Big man' of modernizing people of Africa is for assertion of power over the native people. This idea also is an imitation of Europeans without knowing about needs of native people and showing no concern for their welfare.

Inder is one more prominent character in the novel who is equal precarious condition. He is an East Indian Punjabi Hindu. He is a product of colonial education. He encounters the

culture of England and the culture of the East coast of this unnamed country which has a wider concept and approach so he adapts in the changed situation much easier. Raymond and Yvette, the white couple at Domain are the present mentors of native people. Raymond, an advisor of Big Man a historian, whose position is pushed from a central to the periphery in this new country also culturally confuses people. Raymond's withdrawal from the social life deforms his personality and Yvette in her trial to preserve her personality gets involved in an amorous, illicit relationship that can't give her a place and an identity. Inder's remarks that we were people of two worlds sums the feeling of a man among alien people and alien country and alien culture. Even Indian culture "purity of caste, arranged marriage the services of the untouchables is also equally unknown. Salim's rejection of Yvette is a rejection of her culture as well because the manliness of Salim makes him not be dominated by a woman and this attitude has its roots in Indian culture. Salim decides to leave the place and flees to London to get a sense of security and recognition. London is portrayed as a place of accommodating all cultures. But there his unacceptance as an Indian as well as an African and his failure in real estate business gives him even more dissatisfaction. The materialistic society, an unsupportable culture provides the same feeling of homelessness therefore he decides to come back to his home i.e. Africa. In one sense this is the explanation by Naipaul who reflects both- Trinidad as well as India and prefers his adopted home- England.

On his return to his adopted country, Salim finds things out of control. African people have made him an outcast in the name of radicalization. He is overthrown from his business. He gets involved in the smuggling of ivory and gold. He gets caught, imprisoned and escaped with the help of Ferdinand. He realizes the fact which Naipaul advocates that for survival a global perspective should be maintained.

#### **4.3 Religious Conflict in V. S. Naipaul's Novels:**

V. S. Naipaul's religious conflict is reflected in his writing. It also shows his personal experience which is received by him while growing up in Trinidad and while traveling. He has such experience from his childhood in Trinidad and some of it is gained during his traveling to various countries. It is observed through his writing that the religious manners of other religions are accepted by him whole heartedly. This is reflected in this novel. He writes about Christianity in the detailed manner in a novel. He portrays the characters in such a way that it reflects his love for other religions. This becomes one of the reasons for religious conflict in his personal life. That is why it becomes easy to write about religious conflict through the characters. His religious vision can be understood chronologically in different phases in his writing. He observes various religions and their rituals in Trinidad while growing up as a child. He didn't have maturity to understand whole gamut these rituals as a child. So, there is all confusion in him about this complex mixture of all religions. His religious vision or outlook is very parochial in the beginning of his career. Same can be experienced in the novels written in his first phase. These novels include the same novels which are taken for the current research study. After this first phase of writing, he takes to the travelling across various countries. He travels to various middle east countries and various Muslim African countries. He meets various religious leaders and tries to know their faith system. As a result of extensive travelling and his stay in multicultural hub like Oxford, England broadens his outlook towards these religions of the world. He is not as critical about other religions as he is in the beginning of the career or the first phase of writing. He does not have hatred towards other culture any more the way it was. This rigidity about other religion is mellowed down in the second phase of his writing.

He also learns their traditions, their rites and rituals, their methods of worshipping, their myths, prejudices, beliefs and superstitions in the Caribbean while growing up as a child. His writing shows that his knowledge about religious practices inherited from his

motherland. Unfortunately, he loses its significance in the course of time in the distant land. Moreover, how religion becomes mechanical without any meaning in its rituals. These three phases of his writing career have found its expression in a few initial novels like *The Mystic Masseur* (1957), *The Suffrage of Elvira* (1958) and *A House for Mr. Biswas* (1961).

Naipaul describes in *Miguel Street* that religion is an entire value system and a way of life. Religious conflict exists in this novel but it is at another level in *The Mystic Masseur*, *A House for Mr. Biswas*, *Miguel Street* and *A Bend in the river*. People experience direct confrontations with other religions and their indigenous religious rituals. In *Miguel Street*, there is a conflict at psychological level as well. It is apart from direct confrontation. The root cause of this religious conflict is that the people from four continents have arrived in the unique space of the Caribbean which is a space that is evolved as a multicultural, multiethnic, multiracial and multilingual. This place is an ethnically heterogeneous social order. It is due to the convergence of historical, social, religious, political and cultural influences of four continents. At the beginning of their arrival as an immigrant, every community tries hard to keep their religion intact without getting influenced by some other religions on the island. But in the course of time, slowly the fabric and principles of their original religion gets cracked. Moreover, it becomes practically impossible for especially, Indian immigrants to follow all religious rituals strictly. As an attempt, these people started following all religious rituals in the homes. Following in public places gets difficult day by day. As the years rolled, next generation came in making it more difficult to follow the religion even in home. Besides, the colonizers' impact on them is so powerful. It becomes difficult for them to escape from the impact or influence of Christianity because their religious values are projected as a high standard of practicing. It is found that people are influenced by other religions in the novel because it was a religion of colonizers and it was considered as standard.

All religious rituals of all religions make mixed impact on the immigrant society though Christianity is dominant among them. This affects not only Indian immigrants but also to all other religions on the island. It results into hybridity in all aspects of religion. Some rituals are shortened and some are changed. No original form of any ritual is maintained intact. These processes of hybridity creeps in and occurring change are not smooth. It causes lot of problems in the daily lives of immigrants. It leads to religious conflict among all religions. The stories of the selected novel reflect that as the years rolled on, the bond between inherent religion and the people get loosened. Naipaul's literary works reveal that the exposure is increased towards colonizer's religion with the arrival of the second generation. They lose the roots of their original religion because of the distance from their own religious activities. Second generation is seen exposing themselves to the very different religious system. Moreover, they develop an inferiority complex about their own religion because of having a western religious influence on them. They think that the religion of colonizers is better than their own religion. So, they easily adopt the religious manners and etiquettes of colonizer's cultures. Because there are many sources from where these people get impacted. Slowly and steadily other religious rituals seeps into the daily lives of the immigrants. The process of embracing principles of other religions is not completed and some element of their own religion remains with them. Sometimes their own religious aspects prevent them from accepting new religious aspects. As a result, religious conflict arises in their mind.

Naipaul writes how slavery and repressive past change these people completely. The characters from his novels reveal how people become directionless due to the absence of firm belief in religion and its rituals. Naipaul writes that the mess and chaos are created in society due to different religious principles. If the faith in which you are borne becomes weak, people try to find it out somewhere else. In Naipaul's novels characters are found while following

religion and its principles as per their convenience in their daily lives. Now adays, it is observed that people never have firm beliefs in the principles of one religion. In *Miguel Street*, characters follow very few religious conventions. It is not because they don't respect the religious rituals but their religious base is destroyed by colonizers in various ways. It was deliberate attempt on the part of colonizers to do so. Because weakening religious base helps to sustain their power. It affects basic ideology of the people. This kind of situation can be seen in the *Miguel Street*. The society of Street has no respect for institutions like marriage, family and women. They get failures in their lives and become amoral from all walks of life. This conflict makes their life miserable.

The story of *Miguel Street* exhibits a strong detachment of the characters from their own religion. The characters of this novel populate its pages in a very culturally colorful manner. People of the Street while growing up in this culturally complex place face many difficulties. The story of the novel tells that people who are migrated from north India have inherited Indian Hindu practices. Whereas people freed from slavery are left with no culture and religion. They are robbed off their roots. These various communities get mixed with each other.

Naipaul presents the Street as amoral society. It is believed that every society or religion has certain conventions and it is expected from people to follow the conventions of their religion strictly. It is the source of identity and it is the binding force. It helps to control the issues related to religion and society. It works as a binding force but Miguel Street is an exception to this fact. Religious gatherings, meetings, temples, and artifacts associated with it strengthen bond among the people of the community. In absence of these things base of the community doesn't get strengthened. The characters in the novel follow very few social or religious conventions. Naipaul displays Street with no laws, no morality and ethical

standards. There is no order in the lives of people as a result they never experience peace in their lives. Lawlessness is the order of the day in the *Miguel Street*. The conventions appear in the *Miguel Street* from the land of colonizers in the form of laws. The Street exists in mere chaos, confusion and anarchy after the departure of colonizers that leads people to every direction. Eventually, their lives become meaningless. In order to maintain good manners and etiquette in society, political system exists in every society. But in the Street, there is no political system to control the happenings in the religion and society. Because recently decolonized islands are not ready to shoulder the responsibility. They are not able to govern the place descending the place into chaos. Society after the independence is fragmented. There is no solid base of religion. The characters in the novel are involved in meaningless activities which are against their religious convictions. They are helpless in this situation. Colonizers very systematically have changed and made their perception negative about their own religion. For example, the woman character named Laura is involved in prostitution. She has seven husbands and having many husbands is against the convections of any religion. The women characters in the novel are unofficially involved in polygamy. As a result, the family structure and marriage institution are broken down. People never become successful on family front. They lie, steal and beat their wives in order to become a famous personality in the society. For example, Boggart beats his wife in the novel. In presence of strong social and religious base accompanied by political system these things don't happen.

Naipaul presents Caribbean's floating nature of their lives after the reign of colonizers. They fail to follow the code and conduct of their indigenous culture and religious dimensions. It is because of the influence of colonizer's religion on them. They go beyond control of any aspect related to religion. In every religion, the relationship between husband and wife is usually taken as spiritual and it completes home structure or family structure. Unity is expected in them. For instance, in Hindu religion, a woman is considered an

embodiment of the goddess named 'Laxmi'. It is believed that the role of woman in man's life is very significant. It determines the destiny of man. Both are expected to perform every religious duty in their lives. In Street, the characters become unsuccessful because of not having cultural and religious roots. Therefore, they meet failure now and then in their lives. It shows that people without culture, religion and history never become successful. When people perform a religious activity, they get some kind of energy or blessings from god. This is the faith system in all religions. These blessings help him to complete his target as well as to get success in life. In Street, nobody is observed while involving in religious activity and failed to get success in his life. Naipaul gives many examples of it in the novel. Though the characters begin with great hopes, they never become successful. Popo is one of the best examples in the novel. George is another unsuccessful person as a father and husband. His wife is died by his excessive beating. His son, Elias fails in the Cambridge senior school certificate examination many times. This only happens when a man goes away from his own cultural and religious roots. Naipaul articulates the importance of religious aspects in human life by portraying different characters in Miguel Street.

Naipaul depicts the instability of people in the novel. The sole reason for this is absence of religion and people's detachment from it. For instance, Elias starts working as a teacher in some school but he changes his job profile frequently. Later he attempts to pass in sanitary inspection examination but Elias fails. People suggest Elias to changing the place for examination with the belief that change of place might give him success. This kind of myths are part of every society. Senior citizens give a piece of advice to others in getting success. Naipaul keenly shows this through the character of Elias. Accordingly, he leaves for Barbados to appear for the exam but in vain. He fails there too. He becomes more unstable person in his life. As a result, he fails to protect his family which is expected from a man to protect his family. Man Man also has a similar story like Elias. He is called lunatic for the



bizarre things which he does. He is called a messiah. He helps many people as well. He takes an active role in religious activity. Sometimes he suffers from religious conflict. Actually, he is under the influence of Christianity which becomes a reason for religious conflict in his mind. He always tells that he is worshiper of Jesus. He wants to be crucified like Jesus to save humanity. His character reveals that lunatic people flaunt with religious principles without any regard for this. Except him, people in Miguel Street have duality regarding religious convictions. As they sometimes spoil it.

Another example is that Laura begets eight children from seven men. This is not expected from a woman in any culture and religion. It happens only because of not having firm religious roots. Another character named Eddoes lives an aristocratic life. He has an extra-marital affair and begets a baby named 'Pleasure'. Later, it is revealed that even the aristocrats also have the same mentality as common people. Under the influence of these common people, aristocrats also tend to behave in the same manner. For instance, Edward is jailed for killing his wife. In presence of strong religious principles as a guiding force people don't get involved in such immoral things.

Naipaul describes the Street as a neutral and amoral society. Generally, religion holds society tightly on the road of morality. In every religion, the Saints or Pope delivers sermons and religious preaching which guides people in living well-mannered life. In Street, there is no one who can perform such activity. Due to lack of this religious back up, people are found involved in amoral activities. Naipaul presents that everyone in the street in the novel is detached from religion. They have forgotten their own religion. This has only happened due to other cultural and religious influences on them and further, it leads to conflict for them. The influence of other religion is also not complete one. Some rituals of other religions in the street and some from their own religion have made them confused entities.

The people of Street have contradictory views regarding religious principles. When they do not follow it, they feel comfortable and convenient and when they follow it they feel discomfort and an inconvenience. So, the people in Miguel Street never follow religion. They experience pleasure in leading amoral life. The citizens of the Street live such lawless lives and have taken refuge in amorality, following religious principles religiously is not what they want. Actually, it is expected from people to follow religious manners and etiquette in every possible way. They are expected to perform all duties related to religious convictions but the citizens of the Street live without religious convictions. Such life gives them pleasure. Bogart is a fine example of it. He lives an absolutely illegal and amoral life. He leaves his house. He drinks, smokes, and entertains stray women. Gradually, Bogart's house becomes a brothel in the town. He never fears of God in his mind that would prevent him from doing such wicked acts. Eddoes is one more example. He is a renowned aristocrat in *Miguel Street*. He is also found playing with these women in the Bogart's home in the novel.

The man-woman relationship is presented without any spirituality, loyalty for one another and bonding by Naipaul. In every culture and religion, family relationships have different and typical dimensions. Every one strongly follows the norms and concerns of his respective culture and religion. But in the novel, women are humiliated by a husband. An extra-marital affair is a commonplace thing and not expected from a partner in any religion. But Bogart's wife elopes with a gardener reveals one of the common features of *Miguel Street*. Actually, the relationship between husband and wife stands for a spiritual relationship. Marriage is considered as one of the sacred religious ceremonies and it is expected from a married couple to remain together until their death. Divorce is supposed as a social stigma in society. In Eastern society especially, most of the people still follow marriage institutions with social norms concerns, and customs and traditions. Even if people fail to succeed in their

married lives, they cannot take a decision of breaking marriage off due to social and cultural codes and conducts, and restrictions of society.

In the novel, the pink house is noisy all the time with stray women gathered in it. Whenever the American soldiers arrive there it gets noisier. When the narrator passes nearby the pink house these women throw abusive remarks at him. Moreover, they make gestures inviting him inside the pink house. The epitome of amorality occurs when Popo fights with this wife. He suspects the paternity of his ten children. He has his own doubts about being the father of ten children. Ms. Hereina or Ms. Christini runs away with Toni leaving her first and second husband. Edwards's wife runs away with an American soldier. Dolly also runs away from Hat taking all her gifts with her. Though Hat caught her he was helpless in his attempt to get her home back. Naipaul presents this in a funny manner in a novel. The following lines from the novel show it. The author says, "i suppose Laura holds a world record, Laura had eight children. There is nothing surprising in that. These eight children had seven fathers." (ibid 26)

It becomes height when the narrator is found indulging in such an amoral life. At the age of eighteen, he starts drinking rum and going with stray women for all-night sessions. It reflects the absence of religious principles in society. Since the teenagers of narrators age involving themselves in immoral activities itself indicates that something is terribly wrong with the street. There is only treachery all over there. Any kind of value is not seen in their relationships even between husband and wife. People of the Street beat their wives and they take pride in it. They think beating is a sign of manliness. This shows a lack of religious manners. In any religion, the relationship between husband and wife is considered sacred but, in the Street, beating to wife is common. They beat each other as if it is a ritual among them to be performed on a daily basis.

The reasons for their fights are very trivial or minor. They do it only for getting name and fame. For example, George beats his children and wife on a daily basis. Ms. Morgan beats Mr. Morgan publicly, the scene is enjoyed by the entire society. She holds him by the waist and beat him. Nathaniel also involves in it on regular basis. When someone asks him about it, he says beating some sense into that woman. The narrator says, "All the time he had the story, he hated his wife, and he beats her regularly with the cricket bat. But she was beating him too, with her tongue." (Naipaul 128)

As mentioned above, the relationship between husband and wife is not pious and sacred. The institution of marriage and family which are sacred parts of the religion are treated in a very bizarre manner. The slavery, repressive past and colonizers' impact on the lives of people makes them insensitive towards religion. As a result, their lives lead to chaos and amorality. Women are found the breadwinners in the family in *Miguel Street*. They are responsible women bearing children and taking care of them. Males always dominate women not on the basis of responsibility but on the basis of gender. They appear just to prove their manliness by ill-treating their wives. The death of George's wife and post-mortem report shows how cruelly she is killed and humiliated by George. It is observed that women are treated in a very disrespectful manner in *Miguel Street*. Though this practice is not part of any religion it evolves over the period of time. In the Street, women are considered to be inferior. They have a marginal role in society. The males are always found dominating the females. Women are presented as breadwinners in their families. Though females have a secondary place in the house. The death and postmortem of George's wife reveal the brutality of men towards females and the humiliation of women in society. This beating and ill-treatment become reasons for their extra-marital affairs. Popo says women like work, Men are not for work. Hat says women act like funny people nowadays. They run after any dwarf if he has got money.

Though these women strive really hard to look after their families they get bad treatment from their partner. No religion preaches about the beating to the women till death and making their place very negligible in the home. This is happened because of these people have emerged from the repressive past and past of slavery. After departure of the colonizers only chaos is seen there. No rules are observed for governing their nation. As a result, people start adopting different religious principles which all exist on the island.

In *Miguel Street*, God seems to have been comfortably domesticated by inhabitants. Man Man says that he is blessed by God. It is not a thing to get surprised, since seeing God is commonplace in Trinidad. This trend is set by the Mystic Ganesh in *The Mystic Masseur*. Everyone perceives that Man man is a mad man but he is not so except a few curious habits. He discovers that after the death of his dog, he doesn't have any other means to earn money. Man man says I have been talking to God these few days, and what he tell me about you people wasn't really nice to hear. He eventually tries to become the messiah, makes a cross and ties himself to it. He wants to crucify himself like Jesus but when people start pelting stones at him. He shouts "What the hell is this? What the hell you people think you doing? Get me down from this thing quick!" (Naipaul 39) This entire episode throws light on the attitude towards religion and Gods. Religious bonds among various religions are very loose in Miguel Street. Anyone wants to become Jesus and make people fool by saying that he has seen and met the god. Since this area is emerging from the repressive past and slavery. They accept every change in a very quiet manner. This acceptance can be attributed to their helplessness. They develop the tendency to accept anything since they don't have anything concrete in the name of religious principles.

The society of Trinidad is multiracial. It is hard and practically impossible for immigrants to follow everything in the name of religious rituals. They try to mix up with new

things from other religions. They practice it whatever is practically possible for them. Unfortunately, it becomes hard for them to keep a balance between two different religious convictions. The people of the Street use religion for their personal reasons. Abject poverty is also one of the reasons.

The story of *The Mystic Masseur* deals with the life of Ganesh. His forefathers settled down in Trinidad as an indentured laborer from India. These first immigrants tried hard throughout their lives to keep their culture intact. Keeping the second generation away from the mixing with other communities is impossible. How long they can keep to themselves detached from others? Naturally Ganesh, the second-generation boy, comes in contact with other religions as he goes out for various reasons. Further, this contact makes complications for his religious sense. Many principles of his religion get mixed with other religions principles. Moreover, there is no force their own religion since it loses its relevance in this land.

Naipaul depicts how religious practices received from a place of birth or origin of a particular religion loses its importance and meaning in a distant land. It shows that religion becomes simply something superficial and meaningless thing for practices. Naipaul skillfully exhibits how people especially immigrants are caught in between dual situations. They face two types of problems. One is whether to perform their own religious practices in a new land or to adopt a religion of new land. The second problem is that they are ready to accept religious convictions of new land but their own religion does not allow them to do it. These two different reasons make trouble from them. These migrants encounter a new religion abroad that leads to conflict in the fabric of Hinduism. This conflicting experience finds its expression in *The Mystic Masseur*.

Naipaul presents how immigrants reduce their religious ceremonies in order to bring changes

in them and adjust to a new environment abroad. Ganesh's Brahmanical initiation ceremony is a fine example of it in *The Mystic Masseur*. Ganesh, a Hindu Brahmin is expected to undergo this ritual of initiation ceremony. As a part of the ritual, he is asked to go to Banaras, the holy place of Hindu for further studies. He continues walking until Dookhie runs after Ganesh saying stop this nonsense boy. I am not going to run after you. If you think you are going to India that is not going to happen.

Naipaul shows the religious influence on one another through the characters. The religious influence on the Hindu religion is observed in the novel. The characters of the novel are influenced by Christianity. Ganesh is the best example of it. We examine that the characters of the novel are very curious to accept new religious convictions. It is a common tendency in them to accept new things which are observed throughout the novel. It is obvious that the religious practices, norms and concerns of one particular religion can be shared through the interaction of people and mixing with them for various reasons. This happens in this novel. When people start following two different religious convictions it becomes problematic for them. This situation leads to conflict in their mind. People cannot live without their original religion though they go away from their motherland and religion. They perform every aspect related to their religious convictions. They always realize that they are away from their nation. When they perform the religious activity, they feel a sense of belonging. Sometimes, people of the same religion guide to each other. In *The Mystic Masseur*, Indian immigrants perform a traditional Hindu ceremony in a new land. Through this ceremony, they get remembered that they are in Trinidad not in India. Apparently, it might sound a very easy thing but there is simmering tension and conflict among the Indian immigrants. This conflict becomes more complicated as the new generation grows up in a multiracial or multicultural world. The rift between the new generation who is not fully

bonded with their inherited religion and old generation ,who is very much bonded with inherited religion, widens though they try to maintain the religious norms in a private home.

In the novel, the episode of Stewart gains importance here. Stewart is a British by birth but he claims to be a version of Hollywood Hindu. He covers himself “here and there in a yellow cotton robe like a Buddhist monk” (Naipaul 32). When Ganesh asks him why he wears yellow rob. Stewart gets confused because he does not have any clear-cut idea regarding it. Ganesh tries to make clear it. He says that it is right in Kashmir in India not in Trinidad. The story of the novel tells that Indian immigrants are very much conscious of religious principles. They know well that they are living ‘here’ not ‘there’. This conflict haunts them but they live in a make-believe world. When Ganesh writes his autobiography entitled “Friend and counsellor of many years” Stewart had never been a counsellor of Ganesh but Ganesh finds some similarity between his religious conflict and his own religious conflict of attempting to identify with an alien religion.

In *The Mystic Masseur* similar approach is observed in Kedagree eating during the marriage ceremony of Ganesh and Leela. As a part of Hinduism Leela, the daughter of Ramlogan, is not supposed to wear a sari to cover the entire body but she wears frock which is the outfit of Christianity. Ramlogan allows her. In match-making culture girl is not supposed to meet a boy before marriage. The girls are not allowed to meet her bridegroom before marriage because it is against the Hinduism or its principles. However, Ramlogan allows Ganesh to massage the foot of Leela. He negotiates the space for love making for her daughter by transcending the principles of Hinduism.

Fawzia Mustafa observes this trend by saying that this trend in the novels of Naipaul is observed wherever they encounter with the principles with other religions. There is a shift from one practice to another and from one trend to another. This is one of the significant



features of the decaying Indian culture in Trinidad. With such changes the Hinduism was changing very fast on the island. With fast pace hybridity was making inroads in the lives of the people of Indian immigrants in *The Mystic Masseur*. All the conventions of other religions get mixed and hybridized the Hinduism. Moreover, Anglicization process gained momentum as Christianity impacted the Hinduism to great extent. Because of the inferiority complex most of the Hindus on the island starts getting attracted towards creole culture or Christianity. The same process in the novel depicted by Naipaul is very vivid. Ganesh, as he exposed himself to the outside world starts feeling inferior about his own culture and religion. So, he starts imitating other religious principles. There are many instances reflected in the novel. One of them is when he takes admission in Queens Royal College, students start teasing him by his Indian name. He is ashamed of it. Finally to save himself from the embarrassment he informs the students in the school that his name is 'Gareth' not Ganesh. Anglicization can be seen even in their use of language which is the representation of Christianity. All these characters use English, though broken, to communicate with each other.

Ganesh's attempt at writing and publishing a book into English and taking pride in speaking in English by all characters indicate their inclination towards Christianity and Anglicization. As he becomes mystic, he realizes that the knowledge of Hinduism is not enough, so he combines the learning of Hinduism and Christianity and uses it for his own benefit. He demolishes and constructs his old house into British style. It looks like a Government building. He decorates walls with photographs of Gods and Goddess of all major religions to attract the customers from all sects. All these things are the examples of Anglicization of Indian people.

As the consequences of immigration, people become hybrid in all walks of life. They have duality in their mind about wearing clothes. The English way of dressing marks the major shift in the lives of immigrants from India. But it always remains a problem for immigrant people. Indian man feels comfortable in 'Dhoti' and 'Koortah' whereas women in a sari. This is the particular dress code of Indian people. When they settle down in a foreign land they start copying everything of a new culture and religion in every possible way. But they fail to continue it for a longer period of time. Finally, they follow their own. In *The Mystic Masseur* Ganesh while working as mystic a lady customer suggests him to wear trousers and shirts. But he feels discomfort in it. Later he changes it and starts wearing 'Dhoti' and 'Koortah'. He wears cloth as per the demands of the situation. While going out to meet his friends and Port of Spain he wears Trouser and shirt, which helps to boost his confidence. In this way, an immigrant manages everything according to his benefit and the dress code is one of them. Naipaul depicts the skill of immigrant society in balancing different aspects of different cultures so poignantly. They sometimes become helpless in this regard.

Religious conflict is intensified as he enters the classroom after the initiation ceremony. His principal of the school asks him not to disturb the class and asks him to wear a cap on his shaved off head. Ganesh's religious convictions suffer from another assault when he meets Stewart. He declares himself as a Hindu. He gives a new dimension of mysticism. He sets Ganesh on the path of mysticism and brings a lot of changes in his religious sensibility which ultimately brings conflict in the mind of Ganesh about religion. Ganesh's confusion is symbolical in the novel. The people of Indian origin suffer from such jolts when they encounter some different and forceful religious practices of Christianity, Muslims, and all other religions on the island. Another example can be quoted from the novel where Ganesh's Hinduism suffers another jolt. Ganesh makes an attempt to fuse the learning of

Hinduism and Christianity. He wants to help the people and to himself also in turn. Later, he becomes Pundit. He receives his uncle's great book on mysticism from his old belcher aunt. His aunt observes something in his Ganesh therefore she advises him to become a pundit. Ganesh also decides to use the great legacy of the past buried in the book. But it is hard to get the knowledge in the book given by the belcher aunt because it is difficult to understand ordinary intellect. It requires experience and insight to demystify it. So, he decides to mix it with East and West philosophy. He combines the mythologies of East and West. He mingles the taste of all religions leading to conflict in his mind and in the minds of the people. Ganesh is a very cunning person. He uses his knowledge of all religions for his personal gain. Moreover, it was his ability to discuss all the religions and their principles very sensibly with people. He displays similar interest in all religions like Islam, Hindu, and Christianity. It is his way to manipulate the people who come to him as clients with some or the ailment. As per the client's knowledge he would speak that particular religions knowledge. In his home, all over, pictures of various Gods and Goddesses like Vishnu, Jesus, crescent and star iconoclastic presenting Islam are hung on the wall. He is liked by people of all religion.

This approach is observed in the conversion of the room of Ganesh while welcoming the African Boy Hector. He places a photograph of Goddess Laxmi and God Vishnu at the prominent place on the wall. Below it, he burns candles, camphor and incense sticks. This reflects a typical way of worshiping the Indian Gods and Goddesses. In this context Cudjoe remarks that all the tenets of all religion are merge in Ganesh and have made him so. Principles of all religions like Christianity and Hinduism confluence in him. Naturally this practice of bringing together two religions is not without conflict. There is a mental duality in Ganesh. He wants to practice both beliefs. It is an example of the invasion of Christianity. This religious conflict goes on becoming deeper and deeper with the passage of time. As he comes to know about the philosophy of Gita in the backdrop of Gandhian philosophy that

desire is a root cause of all evils. He develops a very complex religious philosophy. His simple philosophy is that desire is the root cause of all misery and therefore they ought to be suppressed. This conflict of ideology and principles of various religions is seen in the nature of Ganesh. Since he chooses to select the western books and scriptures of Hinduism. All these images of Gods of all religions are displayed on the walls of his home. There are books of all sorts. Books are seen everywhere in his home. It was surprise for the author to see these many books at one place when he goes to his home as a client. These books grabbed the attention of the author and he forgot the pain caused by the Ganesh by thumping his thigh. Meaningful quotes and pictures are displayed on the walls. It is the trick of the Ganesh to manipulate the people.

Ganesh is not happy due to his Indian name. Students in the Queen's Royal College mock at his name and Indian way of speaking. To avoid this insult, he changes his name from Ganesh to Gareth. His move towards Christianity is obvious. Naipaul slowly unfolds the intensity of rift between two ideologies like East and West values and Ganesh is used to show this life and through Ganesh's change from one profession to another like masseur to a mystic. After becoming an MLA, he comes in contact with English people more than ever before. As the demand of the hour, he moves to the Port of Spain. He loses his confidence in his Indian identity. As a result of it, he quits wearing Indian clothes and speaking in Hindi. He sells his Indo-western home of Fountain Grove. He even changes his name from Ganesh Ramsumair to G. Ramsey Muir. His leaving of place and going to Port of Spain itself is symbolic of the final disintegration of the Indian community by giving up on Indian identity and embracing the British identity. It also indicates the final resolution of the Indian community to accept British identity and clearing off the conflict between east and west.

The conflicts on various grounds including religious conflict are narrated in the novel. As far as their names, daily food, dress code, habits and maintenance of the past customs are concerned. They are the same as Indians. The list of the characters of the novels Ganesh, Ramlogan, Soomitra, Leela, Bihari, Sooraj, Dookhy , Bission, Basdeo and Pratap indicate that in Trinidad immigrant people have similar names though they are far away from India. Similarly, they are Hindus and Indians as far as their food is concerned “Dal” “Rice”, they wear Hindu cloths like Koortah and dhoti, the cooking and table manners like cleaning the plate with tongue and fingers, water drinking are in line with Hinduism. Loudly sanitizing of their hands and mouth, rejection of food offered by non-Hindu all these speak volume about the tendency to clinging to the past memories of the motherland.

Hinduism and Indianness are the two sides of the same coin which these Indian immigrants want to maintain at any cost. They still get required spiritualism from the Hindu religion. Such evidence is found in the book. Ganesh builds the temple of Goddess Laxmi standing on her Lotus. He recites a long Hindi Prayer. He splashes the water with the leaf of mango. He holds “Bhagwat” a seven-day prayer meeting, making references of Ravana and Gita. He buys a book on spirituality. This shows the deep love of Ganesh towards his ancestral homeland and religion. The immigrant community despite the full evidence of maintaining their religious traditions of their motherland accepts the western religious convictions. The illustrations in the book show that these traditions fading away gradually when the Indians expose themselves more and more to western culture and religion. It results in religious conflict and creolization.

In *The Mystic Masseur* Naipaul unfolds the conflict between the attempt of Indian immigrants to keep their Hinduism alive and attack other religions in corroding the religion. It is the beautiful depiction of the immigrants following their rites, rituals and social customs

in a very hostile condition. But slowly the Hinduism is crumbling down in front of powerful Christianity. This process of change in Hinduism intensifies as the second-generation people are exposed to the western world more and more. This exposure results in various things like hybridity, Anglicization, and reduction in the rituals and ambivalence. This phenomenon has become very complex resulting in Creolization.

The world of Hindu people in *A House for Mr. Biswas* is an insensitive and numbing place whose culture is dying swiftly. The mission of Biswas to get home is a mission for civilized existence. He leaves behind his entire world to become successful. Naipaul shows how the entire community in the novel gets dissolved in the wider culture of Trinidad. This journey is presented as chaotic. It is full of conflict and tension on the physical and mental levels. Similarly, it is observed a new vitality and growth in the Indian civilization. The various religious groups connect with the larger world to claim their share in the country. The mixing of these various religious groups causes disturbance and conflict to those who come under the influence of new religious principles.

*A House for Mr. Biswas* is a beautiful novel depicting these religious conflicts. Mohun is born to Indian parents in Trinidad in the novel. His birth is considered an inauspicious and bad omen since he is born with a sixth finger. According to Hindu mythology, it is a bad omen to have a sixth finger. Pundit prophesies that he will create problems for his parents. He said, moreover, he should be kept away from trees especially water. Mohun's father is advised not to go to work for the next 21 days. If the father listens to the sneeze of Mr. Mohun he stops going to work. His brothers Pratap and Prasad go to work on the cane field at their age of nine and eleven respectively. Mr. Biswas becomes a little older and is hired by Dhari to take the calf to graze. Mohun never sees water due to pundit's prophesy. One day he gets attracted to water as he has never seen it. His father gets into the

water thinking the son is drowned in the water. Unfortunately, he dies in water in an attempt to get the son out of water. Thus, the prophecy of a pundit becomes true.

In every religion (especially in Hindu religion), a father has a significant role in his family. He is considered to be the head person of the family. He takes all sorts of decisions. Biswas's family gets scattered after his father's death. His brothers shift to distant relatives to work on a sugar estate. Mr. Biswas is withdrawn prematurely from school. But he is given a chance in becoming pundit. Under the supervision of Jairam, he is introduced to Hindu scriptures. He learns Hindi for becoming a pundit. He is trained in duties of the worshipping. But he does not find it interesting and meaningful. He does it all in a monotonous and mechanical manner. The reason is his western education and prejudice towards Indian culture. After eight months, Mr. Biswas leaves that place by insulting Jairam. Ajodha puts him in the care of alcoholic and abusive brother Bhandat. The story tells the pathetic and unsuccessful life story of Biswas. He is sent to Green vale to work as an overseer. He is very reluctant to go there. He resists but all in vain. After the loss he suffers in Chase he doesn't have any economic means to be independent. He also suffers from a mental breakdown. Sometimes he is humiliated by name, ethnicity and religion in Port of Spain. There he finds a work of sign painter.

The dogmatic Hinduism and feudalism of the Immigrants are criticized by the Naipaul in the first section of the novel named pastoral. In this section of the novel a detailed description of their ways of living, their Philosophy and customs are described. Indentured laborers came to Trinidad lived in a communal manner. They are so deeply superstitious in their lives that it is not easy to bring them out of it. Their beliefs in Pundit and preordination are very strong. Whatever happens to them they think it is as preordination and they react passively.

The story of the novel shows that the Indian community lives in a feudal manner. They are isolated from other communities in Trinidad. People are detached from the outside world with no power over the situation. Their nature is full of superstitions and they have faith in the pundit. They follow the customs and rituals, moreover, they have strong faith in Pre-ordination. They fail to continue in the same manner for long. The best instance is observed in the first part of the novel i.e. birth of the Mohun. The birth of Mohun Biswas and purificatory rites clearly depict religious practices. It is the world of religious ceremonies. They are engrossed in rituals. As per the bad omen of the birth of Mohun the grandmother, Bissoondaye, without thinking that it is midnight she goes to another village and brings leaves of cactus. She hangs them on every window and door in order to push evil spirits away. She invites the pundit to read the child's horoscope. As pundit comes:

He undid his red bundle and took out his astrological almanac, a sheaf of loose thick leaves, long and narrow between boards...the pundit lifted a leaf, read a little, wet his forefingers on his tongue and lifted another leaf. (Naipaul 7)

The Indian indentured laborers are so superstitious that they follow all the instructions told by pundit. Raghu follows all the rituals said by pundit very carefully before he sees his son for the first time. Formalities said by pundit is to collect coconuts and extract oil from it in the brass plate and see the face of the son in it. instructs Raghu, the father of the baby to observe certain formalities before taking the first look at his son.

Though he follows the said formalities of pundit for twenty-one days still he cannot ward off the evil. The birth of Mohan proves unlucky. Raghu, the father of Mohan dies. Naipaul depicts the initiation of Bipti into widowhood in a detailed manner. She is bathed and parts her hair and henna is applied and it is filled with charcoal. After this formality, she is now complete widow.



Naipaul gives all the minor descriptions not only of superstitions but also of their dogmatic beliefs. One among the many is that their belief in preordination or fate. Indian immigrants believe that fate is unavoidable and it is out of control. They think that whatever happens wrong with them is a part of preordination. When Bipti cries bitterly before her father explaining the unhappy marriage, he consoles her saying 'fate'. He says that there is not anything that he can do regarding this.

Champa Rao Mohan, in this context says Naipaul himself is not unfamiliar with the doctrine of fate. This belief in preordination in him is since his observation to the father of the Bipti. As per this doctrine, it brings Bipti's father to sugar estate from India to die in this mud hut. It made him aged very quickly. It is fate which does everything to him. Death of Raghu also is the reason of preordination. Whatever happens to them is taken very passively by them considering it as a role of fate. Burying the death body is the only way out for them because they have to follow the law of the land

This leads to religious conflict in their mind. Naipaul makes a kind of suggestion that they have to follow the compulsions of the land like inter-caste marriage and inter religious marriage.

In the novel, Tulsi's family is the centre where all the religious practices and dogmas of Hinduism are practiced in a very strict manner. Tulsi's family believes strongly in the caste system and considers it the utmost importance to the maintenance of society. They resist the force of the other religion from influencing. Tulsi's house has many statues of Hindu gods in the prayer room. There is a separate prayer room in the Tulsi's home. The prayer room is not furnished in any way. The ground in the room is very sacred. The room is full of the smell of incense and sandalwood. Western life never affects them in any way. The Indianness is

reflected in them while performing Pooja regularly in the morning and evening. Pooja is performed in special cloths like a small dhoti, small vest, beads and miniature which would make them holy man. They have tremendous respect for the ceremonies. Children don't have the freedom to choose their life partners. Tulsi's family doesn't believe in educating girls. Marriages of the daughters are strictly caste based. As per Hinduism, widows are not allowed to remarry. All the rituals are practiced on the occasion of birth, marriage and death meticulously. Offering to God is done strictly through Pundit. The following caste and religious patterns are mandatory to all in her family. She believes in choosing a life partner from the same caste. She accepts Mr. Biswas as a Son-in-law for the family because he belongs to the Brahmin family. It reflects typical Hindu religious manners and practices. It is also expected from everyone to follow it very strictly. The goodness and standard are observed through their religious practices. If a person follows it they consider him as a good person. In the novel, Tulsi says to Mohun 'I can look at you and see that you come from good blood.' Because, she follows everything related to religion. Naipaul writes so realistically because he belongs to the Brahmin family. He observes these rituals and practices in childhood. These religious practices are deeply rooted in him.

In the novel, western religion corrodes Indian religion slowly though people follow religious rituals strictly. The impact is quite visible. As the exposure of these people increases, they get influenced by western thoughts. The conflict between these two worlds i.e. East and West get increased. Tulsi's family also compromises with many religious practices. The arrival of the Mohun in the family is symbolic of the arrival of westernization. Having educated in western school, he has a very progressive approach towards life. He justifies everything in terms of logic. He advocates girl education, the abolition of the institution of child marriages and the freedom to choose the life partner. Tulsi also comes under the influence of Westernization. She sends her two sons named Owad and Shekhar, to abroad for

their higher education. Even though they are well settled in a family business. It reflects the impact of western religion. The impact of Christianity on them leads to conflict for them. In every religion, there are typical ceremonies which are performed after one's death. Every ceremony related to one's death is performed as per the norms and convictions of his religion. It doesn't happen in the novel because of the influence of Christianity. Ms. Tulsi also lights the candle in Church during her sickness. There is conflict in her faith. She is not satisfied with the Hindu Gods. Later, it is seen that the Tulsi's family while celebrating festivals of all religions. It reveals the stronger impact of the west on them. Gradually, the western impact tightens its grip on changes in her family. An orthodox system of selecting spouses later changes into the freedom of ideas. The eldest son of family Shekhar chooses a byastrian girl as a life partner. Even the wish of Biswas of sending Anand and Savi abroad for higher education shows a western impact. Wearing crucifix around the neck, burning candles in the Churches, using English rather than Hindi, calling mummy and daddy instead of Mai, Baap for parents are indications of westernization in the family.

W. C. Tuttle, one of the teachers in the novel is presented as a staunch believer in the Hindu religion. He fixes a large photograph of Goddess Laxmi on the wall of his room. He himself offers Pooja every morning. "The readers of W. C. Tuttle put up a large framed print of Goddess Laxmi in the drawing-room and offered his own prayer before it every evening" (P-486) Another photograph of W. C. Tuttle in another room makes him a complete English gentleman. The way he carries himself in his life makes him an advocate of western religion. This is one of the characters who follows the cultural ethos of the east and west. Hindu religious practices become common in the life of Tuttle. "In his room the photograph of W. C. Tuttle naked except for Dhoti: sacred thread and caste mark, head shaven except for the top knot, sat cross legged, fingers bunched delicately on his upturned soles and meditating with closed eyes" (P-486) This is a reflection of true Indian Hindu sensibility. But later he is

found a changed person. He changes himself practicing both the religion and cultural ethos. It not only indicates the fusion of two religions but also creates a conflict of hanging himself between the two cultures.

In the novel, there is no line indicating the east and west world in their rituals. It is all mixed in a very complex manner. Many rituals get shortened and changed from their originals through people's religious practices. So no ritual is pure anymore. All of them, become hybrid. While practicing these rituals, there is conflict in the physical and mental levels among people. They neither follow Hinduism nor Christianity strictly. These practices are evolved and resulted in creolization. They are neither Hindu nor Christian but creole. Creole is the result of the evolution process of various religions and cultures over a hundred years in Trinidad.

This religious conflict is observed in the Brahmin caste people also. In the novel, we observe that ordinary people making their offerings through Brahmin; high caste men from the Hindu community. While conducting the religious ceremony the presence of Brahmin is very significant. There are numerous occasions when such religious ceremonies are conducted in the novel like birth, death, marriage and house blessing, etc. On these occasions, a pundit is invited. At the beginning of the novel, at the time of the birth of Mohun Biswas Pundit is invited. The ritual related to birth is performed by him and some amount is given to him. On the death of Raghu, Father of Mohun, pundit is invited. House blessing ceremony, naming ceremony, initiation ceremony, etc. on all these occasions Pundit is invited to make the offering through him. This Pundit is feed soon after the ritual is over and some reward is given.

Ajodha wants to hold such ceremony, he needed Brahmins to feed... Ordinary food is not served on such occasion. The food has to be appetizing. In Tulsi's family they: "thought

appetizing food should be served for religious festivals.” All these rituals are inherited from India by their forefathers. But these inherited rituals undergo tremendous changes in the course of time. No rituals and pundits are pure any more. They become hybrid. The best example from the novel is when Mohun is taken to Jairam for learning the duty of pundit. Mohun never enjoys it. He performs every pooja without finding any meaning in it. It is mechanical for him. He is well aware of it that soon after the pooja his status would be laborer’s son. That is the reason it never arouses any interest in him. Moreover, his dislike for the same is observed since childhood. He believes in Western philosophy. Hari, in the novel, who instructs the Tulsi’s in their prayers, religious ceremonies and rituals.’ Everyone would see Hari as the officiating Pundit at various religious ceremonies; everyone had been given the consecrated foods from him every morning.’

Naipaul observes changes occurring in these rituals over the period of time due to the impact of western culture. But the major change occurs when Hari, main pundit, dies. Tulsi’s family after the death of pundit Hari fails to find anyone satisfactory and takes his position. When Ms. Tulsi gets sick, she cannot stand anybody in the place of Hari offering rituals. In the second place, these immigrants are found while adopting rituals of other religions like Christians and Africans. The impact of dominant Christian culture is clearly noticed. Tulsi seeks to get spiritual solace from the Christian religion. Different Pundit is called every time the pooja is done in the home since she had no faith in any Pundit. When she is sick, she sends someone to church to light the candle and crucifix is used in home.

All traditions from birth to death, among the indentured Indian immigrants, are strewn in the novel. We come to know at the beginning of the novel how the birth of the child is celebrated. Generally, a birth celebration takes place on the 20th day if the baby is normal or the 27th day if the baby is abnormal. But the Birth of Mohan is celebrated on the 9th day. It

reveals the impact of the local other communities. Naipaul presents so poignantly in the novel the naming ceremony “Bissoondaye.....decided to have a celebration on the ninth day. She invited people from the village and fed them. The Pundit came .....the barber brought his drum, and the selochan did the shiva dance in the cowpen, his body smeared all over with ash” (Naipaul 115)

Another ritual that usually takes place now and then in the novel is House blessing. In this ritual, westernization creeps in. They aren't performed as per the original norms inherited by these immigrants. The house blessing is held at the time of the foundation of a home. The owner of the house requests pundit to bless the house and make it strong. Shama, the wife of Mahan, is very much influenced by these customs. Therefore, she always pricks Mohan to go for House blessing ceremony whenever they build the home. “You didn't even get a pundit or anything before you plant the first pillar...I not going to live in that house or even step inside if you don't get Hari to come and bless it” (Naipaul 267) Shama continues to nag Mohun to have a house blessing ceremony in the Chase. Naipaul critically observes that there is a conflict between two people. One of them is with western thinking and another is with eastern thinking. One with western thinking doesn't believe in this ritual and is realistic. It is not possible for him to spend the money. Whereas Shama being a person of Hanuman House, is strongly influenced by these customs. She is very rigid about it.

Naipaul describes the culture and tradition of House blessing ceremony in a typical Indian way. People find a suitable and appropriate time for this function. They believe that if this ceremony is conducted at such time every member of the family meets with happy life, prosperity and development. In the novel, it is conducted but at an inappropriate time. It is conducted when they start living in the house in Chase. He invites all the family members for the same. Mr. Biswas is against this. He doesn't want this house blessing ceremony because

Tulsi's family is too big to feed. He tells Shama that this blessing of the home ceremony "is bad enough as it is to feed your family on top of all this is really going too damn far"

(Naipaul 152)

Another incident in the novel is related to death. The rituals of death are not an exception to the change in the course of time. Westernization has crept in this area also. On the occasion of the death of Raghu, the father of Mohun, many new things take place which is not part of the Hindu religion. Raghu is dressed and kept in the coffin. A coffin is not part of the Hindu culture but it is adopted there in the Trinidad. After the death, he is kept in a coffin, wore dhoti and other ornaments. After that last rite is performed by the eldest son of the father. But it happens something very different there. Raghu is forced to be buried instead of a cremation ceremony which generally takes place in the Hindu religion. The Christian rulers force them to bury to Raghu. There is no other alternative for immigrant Hindus. They accept and follow existing laws silently. Later Mohun Biswas is cremated after his death. Thus, Naipaul describes drastic changes in rituals of death which change in the course of time.

Hinduism becomes weaker due to the invasion of modernity and its intensification. Actually, this kind of modernity is nothing but eclecticism. It starts the process of blending and mixes different traditions, religious and social codes. It usually appears in the form of clashes between the older people and the interests of the new generation. The young generation has very different interests than the interest of elder people. The conflict between these two generations is nowhere seen so prominently than among these immigrant people. Paul Theroux writes by keeping this aspect in mind that Immigrants longing for their native land is eternal and will continue in the time to come. They dream of going to their religious places like India, Africa, Mecca etc. but they never go if the opportunity comes. These first-generation older immigrants have very different fascination than the young generation has.

Older people think of Gandhi and Nehru whereas younger people think of New York and Oxford. This clash between the old and new generation is seen strewn across the novel in an exemplary manner. An old generation is not devoid of changes of modernity. It brings changes in the many orthodox and staunch people. A staunch believer like W.C. Tuttle in the Hindu religion and gets affected by modernity and changes his mind. Tuttle who is once thought as the only custodian of Hindu religion becomes a harbinger of modernism Naipaul writes though the daily routine in the home of Tuttle is strict in terms of Brahmanical principles but he could not escape the clutches modernity. Radio, gramophone, dining tables he has. As he brought four feet long naked women statue, he creates a king furor among the people.

The spirit of modernity approaches in the form of new religious practices of different nature. This is not a surprise that the younger son of Tulsi, a strict worshiper of Hindu deity, starts wearing a crucifix around the neck which is the symbol of the Christian faith. The corrosion of religion has been defined as religious by Many critics. Pandey can be seen in the disintegration of the Tulsi family. "The cultural seepage," writes Pandey, "which begins early with the death of Pt. Tulsi gets completed with the elder Tulsi son, Shekhar's marriage with a Christian lady and younger Tulsi son, Ovad's going abroad. With Biswas' movement to Port of Spain, almost all Tulsi members leave the rural Hanuman House to live in urban Port of Spain. The House is now completely disintegrated and so is the relationship of its members with one another" (Ray 7).

The story reveals that modernity makes inroads in the mind of the most liberal people. Mr. Biswas who believes in changing the nature of Hinduism and improving the nature of Hinduism. He is the strong opponent of Hinduism in Tulsi's family. He is found happy while changing the stances of Tulsi's family. Because his own son is reciting lines from the Bible.



This speed of modernity energized by Christianity energizes his faith. Many immigrants think of revitalizing their religious faith with doses of Christianity. The characters of the novel adopt Christian traditions in their faith to reinforce their religious faith. The same tendency can be marked in Hari, the only Pundit of Hanuman House. In an attempt to revitalize the faith, crucifix is worn. Also, it is worn because it protects us from all the evil. Faith in the Hinduism is stagnated and they look beyond it to change their faith system. As a part of it, so many things are done just before the examination. Wearing charms, keeping lemons, drinking consecrated water are some of the things done by these people.

The religious conflict intensifies and major transformations occur in their practices when the new and young generation's exposure to westernization increases. For example, the younger son of Tulsi Mr. Oved goes to Oxford to study medicine. The duality is seen in his nature. On one hand, he worships the Hindu God and wears crucifix on the other. He thinks that it would protect him from evil. Moreover, on Sunday just before the examination week, he takes bath in water consecrated by Hari. He leaves the Hanuman house for exam laden with a crucifix, sacred thread and beads and a mysterious sachet, a number of curious armlets, consecrated coins, and lime in each trouser pocket. This shows the religious view of people. The cast according to Tulsi's family is very important to maintain purity. Ms. Tulsi chooses Mohun by looking at his Brahmin cast only. The cast has a lot of importance in Tulsi's family. But now the situation is changed a lot. Tulsi's daughters think that their brothers should not get married in the same caste and girls chosen by family members. As a result of it, they find one educated and beautiful girl who is converted into Christianity. Finally, Shekhar marries a girl who belongs to another caste. It is obvious that Shekhar has given up on the rigidity of the Hinduism. Besides, marriage doesn't take place in open space with a lot of extravaganzas but in the office of register. Contrary to Hindu customs and the tradition of

his family, Elder god leaves Hanuman house without getting his better half to his home. He doesn't talk of suicide but decides to work.

Another blow is given by the wife of Shekhar to the family members of Tulsi by not following the customs of the family. She wears a frock and doesn't bother about other people's suggestions. She behaves arrogantly with her family members. She behaves in the same manner since she gets married. A younger son of Tulsi also marries Dorothy's cousin sister who is a violinist. He "was wearing a suit they had never known, and he had a Robert Taylor moustache. His jacket was open, his hands in his trouser pockets." (Naipaul 567) This young generation has no respect for the Hindu custom and for the Indian Traditions. Their way of life is altered by the western impact. The western cultural influence is also seen in worshipping the god. The Tulsi's family usually worships Hanuman but now the family deity is replaced by Christ and all other rituals in Hindu becomes hybridized. When someone steals the money in the family, she takes help of Christianity and Hinduism to detect the person who is stolen the money. Govind's wife Chinta utters Hindu Mantra on one hand and wears crucifix on the other. This is how cultural disintegration has brought major changes in the lives of colonized people. The driving force behind this is modernism and westernization. They mix Hindu with Christianity. Festivals are great part of the Hindu culture and it helps in preserving Hindu culture in Trinidad. At the time of Christmas whole place is turned into "a place of deep romance and endless delights". (Naipaul 221) The marriage of second generation, their education, their wives and their dressing at exam period rituals present religious duality. Owad, Shekhar, Anand and Savi are confused with these mixed religious practices in the novel.

Naipaul's religious vision is found deeper in the third phase of his life. When he reflects on his religious journey, he no longer sees all religions from the prism of prejudice he

had formed over the period of time. Though Naipaul maintains his atheistic stance he is never an atheist in true sense. He condemns religion but that condemnation is not about the entire religion. It is only irrational and outdated part. He criticizes only rituals in the religion which make the difference between human beings. These rituals lack internal values. The base and rationale of these rituals are never explained by these practitioners. Naipaul condemns these rituals because they are monotonous, mechanical and boring to the author. While expressing displeasure about the religion says:

Actually, Naipaul hates religious ceremonies since they are very long. Rituals are written in the Sanskrit language which he does not understand. Moreover, he finds them very monotonous. This hatred for religion is rooted in his mind because of his western-oriented education. Trust on fate, myths, and superstitions clashes with his idea of freedom. Being a strong believer in the idea of freedom it is very difficult for him to accept anything that goes against his idea of freedom and world vision. Though he criticizes all the religious rituals, he isn't against all these rituals. He is very much interested in them. He takes a very keen interest in them which are relevant to the new environment. As a matter of fact, criticizing him for his hatred towards rituals may not be an appropriate idea. He makes tremendous efforts to adjust these rituals with the current situation in Trinidad. In his many novels, he has creatively transformed Indian classics and presented them. It is very interesting to find how Naipaul goes on to modify the teachings of the Gita in *The Mystic Masseur*. He distorts the story of Ramayana in *A House for Mr. Biswas*. Needless to say, that Naipaul is ready to accept all the ways and rituals of Hinduism. He rejects that part of Hinduism which differentiates among the people on the basis of caste and creed. But the Brahmanical Hinduism is very much intact in him. Actually, Naipaul is impacted by the western philosophy very deeply. He loves principles of any religion or culture which don't compromise the freedom of the person. Whether the principle is from Hindu religion or

Christian it does not matter at all for Naipaul. So, the principles of his caste are liked by him because they are not rigid making person orthodox and outdated. Naipaul is of the opinion that even in the clash of the religions these principles should exist. While growing up he narrates

It is clear by now that he doesn't have any problems with other religious principles. He does not even think that all principles of all religions are negative. He is very open minded about the rituals of any culture if they are of progressive nature. Same approach can be seen of Naipaul in Mr. Biswas. He does not hate rituals imposed by Tulsi family if they are welfare oriented. As long as they do not suppress the progress of the human being it is acceptable to him to the traditions. He uses them very frequently in a very creative manner. He is quite concerned about fading away from the customs of Hinduism. He considers all those rituals of religion meaningless which are just theoretical in nature and which deal with the problems which are abstract in nature with no connection of reality. The form is applied religion dynamic in nature and includes the fact of human nature. His religious vision is also conditioned by the pluralism of Trinidadian society. His changed view of Hinduism is in confrontation with Christianity and Islam. He frames his religious vision in view of his plural society.

In the novel, Naipaul presents that the migrants try to maintain religious convictions. In an attempt to preserve the religion, these immigrants in the Trinidad follow many religious rituals as per the original instructions from their forefathers from India. As time passes decade after decade, generation after generation it becomes difficult for these Indian immigrants to follow all the religious beliefs meticulously. Because these indentured labourers have come far away from their native land and new land's pressure and limitations restrict them from following all the religious traditions meticulously. Moreover, these people

come in contact with other communities like African, Christian and European in Trinidad and get unknowingly and knowingly, and slowly influenced by their religious rituals. These rituals get mixed into one. This influence brings a slow change in original Hindu rituals and culture. As a result of it no religious rituals remain without influence. Sometimes they are altered and shortened the rituals. Some of the rituals become meaningless and mechanical for them in following them. These rituals fail to appeal to the new generation any more. Some rituals from a new land and some from old create tensions in their mind while following it. As a result, religious conflict enters their lives. A dilemma of religious conflict prevents them from performing cultural practices peacefully. The new generation fails to find any attachment in them. So, there is a conflict between the east and west as well as between the new and old generations. When the Indians land on the Caribbean, they live in a feudal manner detached from other communities. They try hard to be aloof and isolated for a long time since they have no adaptability but their children don't have the same tendency towards it. They easily mix with other communities. They don't have this much attachment towards these rituals. Some rituals from Christianity appeal to the new generation. They mix themselves with other religions and conflict gets crept in. The intensity of the conflict increases with the second and third generations. As these children go to western schools, for example, Biswas is educated in western orientated schools. He is prejudiced like towards the eastern world. Though he is inclined towards Christianity his Hindu sensibility never leaves him. This lead to conflict for him

Naipaul presents first-hand knowledge about these religions. He also learns about their contributions to society and the danger they pose to contemporary life. This phase has found its expression in the *A Bend in the River*. In *A Bend in the River*, Indian immigrants and native African people are found while changing and adapting new things continuously. They deprive of their own identities. They live with the identities given by colonizers to them.

They cannot even practice the principles of their own religion due to the impact of colonizers. They are seen as by-products of colonial powers. They don't have their original inherent identities. In this context, Rob Nixon argues that these people of Africa experience a sense of insecurity. The root cause of this insecurity is the fact that these people have a very weak sense of history. Since immigrants have left their native place centuries ago they are not in touch with their religion which helps to experience the sense of security and offers identity. Faith generated and boosted by religion in the lives of people are missing among these immigrants. They are colonized for centuries together. They are robbed off their culture, religion and identity. Ultimately, they are influenced by the progressive thoughts of colonizers. So, they think that they are partially modernized. They are repeatedly informed that they can't rely on themselves. Since they don't have a reliable culture and religion of their own. That's why they experience a sense of insecurity. At the beginning of his narration, Salim, says that he feels a sense of insecurity that haunts him because he is without the religious sense of his family. Colonial education is the main reason behind losing religious identity. He says as far as History of the Indian Ocean is concerned, it is given by Europeans and books written by them. Whatever records, achievements, and discoveries are done by Indian in the ancient period, all comes from European History. All our historical past is washed and destroyed by Europeans. They have managed the History of Indian oceans. Whatever they present is true for us and we take it as ultimate truth. Trinidad born novelist of Indian origin

Salim has no other way to look at the history of the community except the books written by Europeans. This knowledge makes him inferior to colonizers. It makes him realize that as a community that has "fallen behind" (P-16) he departs from his community because he feels unprotected and helpless. Therefore, he decides to be away from his community to compensate for the losses. The plight of post-colonial Africa and the impact of colonialism

on societies and individuals are presented in this novel. They lose everything, it may be history, religious manners, cultural codes and conducts. They take efforts to survive in a new religion. The loss of history makes one attempt at self-realization on alien soil. In this novel, almost all major characters are in a state of exile and they are forever on a journey to reach a better future.

In *A Bend in the River*, both African people and Indian immigrants are described as the new mimic men. They have not their own identities. They never get it. The colonial power offers them an identity. These people are seen as the products of colonialism. Moreover, they are not capable of living independently and preserve their identities. It is already mentioned above that Rob Nixon advocates that the condition of insecurity is prevalent among these immigrants. The origin of this insecurity is the fact that these people have a weak sense of history. They are partially modernized on the religious and cultural ground. During the colonial period, they are repeatedly imbibed that they can't rely fully on themselves since they have a weak sense of history. Hence, the mimicry is observed as an integral part of African people. Since they are always informed that they don't have a substantial cultural and religious base to depend on it. That's why these people look for this privilege in cultural and religious manners and etiquettes of colonizers. An imitation of the colonizers is the result of insecurity and a weak sense of history among the Africans and Indian immigrants. This leads to a religious conflict that is presented by Naipaul in this novel.

Salim is unable to cope with this conflict within himself and outside. He has two minds which become a reason for a conflict. The religious and cultural dilemmas always haunt him. Salim is born and grown up in an Indian environment where he receives everything related to tradition and training from his ancestors. But he wishes to detach from his own tradition and wants to become modern. There is a kind of wish or desire that a

migrant keeps in mind. Further, it becomes conflict for him. He fails to detach himself from the modern values without it he fears of destruction and loss in his life. There is nothing substantial to offer from his culture and religion. Even if there is nothing that can appeal to him. So, he imitates all manners of the British like playing squash twice in one week, reading scientific magazine on daily basis and talking English.

Salim is detached from his own religion and culture not only physically and psychologically but on spiritual level also. This kind of mental state is indicative of loss of religious and cultural foundation in the life of Salim. The following lines clearly reflect it.

I too breaking out of old ways, had discovered solitude and the melancholy which is at the basis of religion. Religion turns that melancholy into uplifting fear and hope. But I had rejected the ways and comforts of religion; I couldn't turn to them again, just like that. That melancholy about the world remained something I had to put up with on my own. At some times it was sharp; at sometimes it wasn't there. (ibid 118)

Naipaul shows through the character of Salim there is no other option to immigrant in a new land. Either they have to tolerate or to keep themselves aloof and isolated from mixing into new environment. Salim is unable to go back to his religion because of not having strong foundation and he is already influenced by the colonizers. Now he wants a new identity which can be based on his capability. In search of more comfort he goes to England but it ends in disappointment.

Ferdinand is one more important character in the novel who is equally bewildered from current state of the Africa. He is born and brought up in the bush of Africa. But his mother wants him to be educated and looked after by Salim. He takes colonial education and



gets influenced by it a lot. Ferdinand's mixed tribal heritage and colonial education makes him a divided person like Salim. The following lines from *A Bend in the River* reveal it:

“I found that the ideas of school discussion had in his mind become jumbled and simplified. Ideas of the past were confused with ideas of the present. In his lycee blazer, Ferdinand saw himself as evolved and important, as in the colonial days. At the same time, he saw himself as a new man of Africa, and important for that reason. Out of this staggering idea of his own importance, he had reduced Africa to himself; and the future of Africa was nothing more than the job he might do later on”. (Naipaul 40)

Though they follow western religious convictions their own religious convictions do not allow them to accept it completely. As a result, these immigrants get confused and experience bewilderment in their lives. The characters from Naipaul's novels are the best examples of it. Differences rather than similarity and unity gain more momentum in their lives. Each community appears a unified in opposition to foreign rule but underneath it is found cracked severely. It is viewed ready to fall down like pack of cards. Individuals from any community could neither act for themselves nor for the larger society. They just function as a part of clan and cast they are part of. There cannot be any larger concern for the well-being of the society as a whole. Hence, they remain oblivious to the chaos that approaches in their lives. There is not inner commitment on the part of people to hold group together. There is commitment for separate group identities. Consequently, the society is upheld by external force i.e. the foreign rule.

Naipaul suggests that closed civilizations and cultures finally become hostile and turn barbaric. Societies which achieve balance while interacting with outside. Africans in the novel neither they know their culture nor the culture of western country appropriately. Over

the period of time, colonial conflict over the centuries, youths find themselves in dilemma regarding religion and culture. There is violence among various tribal groups based on issue of religion and culture. In the novel, a conflict between Liberation Army and Big Man is the best example. He wants to follow the western culture and earlier he wants to restore to a culture of bush. This is the major source of conflict among the people of Africa.

In its continued defeat for centuries by colonizers, Africans get weakened its cultural roots and are influenced by the western culture. Big man is not an exception to this fact. Through Raymond he wants to work and implement European policy. In imitation of colonizers, Big man creates miracles in the form of new domain which is against the laws of the nature of Africa. These people of Africa call this into question and destroy everything. This indicates the tension and conflict between colonizers and colonized. Something they follow and something they don't. Domain is one of them.

Naipaul's inclusion of many Indian characters and prominent place giving to them has a reason. It is about entire contemporary world. It is about the situation becoming increasingly difficult for people to live an orderly and peaceful life. Because of cultural, religious, economic and political reasons lives of the people are continuously threatened. The condition of the Indian people settled across globe is an example for Naipaul. All these Indians always try to make their place in this world. All of them try to make their destinies. Though action takes place in Africa but this extends to the world. Salim announces the philosophy of the world. He means that one must be guided in today's world. One need to assess the situation around him deliberately and one must be ready to take action to improve it. Salim finds people lacking such assessment of situation. It breaks from the current prevailing condition. Salim gets prompting from Indar. Indar senses upcoming political trouble and plans to move to England.

Nazrudin's help makes it easier for Salim to leave the place and go to England.

Nazrudin helps Salim since he looks at Salim as potential soon in law. He sells Salim a shop at the Bend in the River. He also guides Salim in earning profit in business. Nazrudin's pragmatic approach towards life enables Salim to live life happy by emulating it. He receives realistic lessons from Indar in pursuit of fulfilment of life. As Salim moves towards interior and faces another trouble coming his way. The political conditions are very precarious. This place, having gained independence recently, has national government for the benefit of native people but actually this controlled by Big Man with the help of military force. The common people live their lives at near subsistence level. From time to time they become rebellious because of their deprivation.

The Big Man remains in power by bringing in troops sometimes from Europe. Big Man's regime seems to be under pressure and he continuously develops new plans for the same. The political situation is only superficially stable. Underneath it is at the worst period. Foreigners at the Bend in the River play important roles in improving business of the region. Among all the foreigners Indians are under the focus. These Indians carry the most important elements of civilization. They try to keep cultural elements intact throughout the struggling period. In this manner, business contributing to the stability of the region and civilization. Education still is more important than business as factors of contributing to the civilization. It is a wish of Zabeth, a merchant from the bush, though a woman herself believing magic, also believes in the importance of education. She has a son named Ferdinand enrolled in Lycee at the Bend. She entrusts his guardian ship to Salim. In her opinion Salim has the knowledge of outside world. He, for Zabeth, is advanced, civilized and good English speaker. But the psyche of Salim is equally distorted by the prevailing tension. He doesn't want his religion any more. He wants destiny on his own capabilities. But the native people like Zabeth think

that he is civilized and advanced. The way Salim's psyche is destroyed and the same way Ferdinand's mind is also confused and distorted because of Salim's influence on him.

Huisman's unquestioning devotion is to bring people of various civilizations together. He does it. He has an ideal kind of mindset. He approves to a motto. He approves of the mingling of people and their bonds of union. For father Huisman the meeting and peaceful coexistence of different people is the essence of civilization. A peaceful coexistence of people of various religions brings out something best out of them. Father Huisman's idea of European culture is different from the narrow and parochial idea of European culture present in Africa. His approach to African culture is similar and idealistic. He also appreciates its inherent qualities and its beauty. Salim has no doubt that father Huisman has profound knowledge of African culture. Father Huisman travels deep in the interior collecting artefacts related to the African culture. He is well aware of the fact that African culture is perishing very fast but he has faith that he would keep it alive.

Naipaul shows through Huisman how people unite themselves in a new place. In that situation, people keep a hope of flourishing a civil society. In the novel, Guyana is the natural place where people of various ethnicities are mingled. There is a hope of flourishing a civil society. This process encounters many setbacks and is considered to be overcome. A peaceful life is possible which is reflected in a novel. Salim admires father Huisman for his love for Africa and his positive vision for Africa. But Salim can't share the same vision being an ordinary person. Father Huisman is a priest, a half Man. Salim is unable to afford to have the same vision in his life. He confronts various problems that occur in daily life because he is from the Indian community. The reality is harsh but there is no hope on the horizon. No matter how much progress we make but the threat to disrupt orderly existence is always imminent. Religion and ethnicity of Indians always act as a threat to them. Despite centuries of stay on

East coast these people still feel alienated. However, these people try hard to merge in it but it never happens. Indians are discriminated on the ground of their origin, religion and ethnicity. There is not any kind of protection offered against the ill-law and violence. There is not any parameter to check what is right or wrong and hold society together. Mahesh tells Salim "it isn't that there is no right or wrong here, there is no right". (P-92) The situation is clearly opposed to the mingling of people of various ethnicity, which Father Huisman envisions and Salim welcomes. In this circumstance one cannot do anything but protect oneself in the best possible manner. The prevailing condition in Africa is so tense that it offers only basic type of existence for people of all ethnicity. The middle-class African life is not an exception to this fact. They also live in dismal condition. These native Africans feel that these Indians are hostile. They involve in the fight with the tribal communities. For example, struggle between Liberation Army and Big Man. There is an ideological conflict among various groups. These things make the lives of people miserable. Salim, like Mahesh and Shobha, try to make a true life in this difficult condition. Every day they struggle for their survival. The threat looming large over the head makes them restless all the time. They live against the harsh reality of the town and opposite to the hopes and idealism of Father Huisman. There is also another world created by the Big Man and his European advisors like Raymond and Yvette.

This entire situation is manifested at various places in Africa like New Domain, Big Man's politics and propaganda devices. It is also visible in his Africanization of people and introducing the cult of Black Madonna. Though these things seem to have some connection with the reality, this is in vain. Without doubt there is a desire to improve the basic condition of the country and their people. There is a plan of taking these people back to the culture of Africa and realize the culture of Africa for them. But in the course of time, due to many insurmountable difficulties posed by liberation Army, Big Man loses his interest in it. The honesty with which he starts this ambitious project and propaganda, now it becomes devoid

of honesty. Later, it becomes sheer an attempt to maintain his authority and power. This becomes a project with no realistic base for his European advisors named Raymond. It is futile exercise in self-delusion. They are full aware that Big Man has no commitment towards this goal because of the influence of colonizers' society.

Naipaul calls foreign land as a dreamy land. In the novel, Salim comes into contact this dreamy world, a world away from reality, through Indar. Indar is one more important character from the novel who returns to Africa. He associates to one organization which works for intellectual and academic development in many countries and regions of Africa for the development of the continent. Indar gives lectures at the polytechnic at New Domain. Raymond a European advisor to Big Man knows more about Africa than anyone else. He becomes soft towards African. He comes to Africa before independence. He develops good relationships with people. He becomes close ally of the Big Man. He helps to Big Man to write about Africa. In New Domain, Yvette is also there in close association with Raymond. She is younger by thirty years to Raymond. Salim gets attracted towards her at first sight. It shows the notion of cultural and religious assimilation. In the course of time they come close to each other. This is totally a new experience for Salim whose romantic life is limited by certain favors. Now his life gets started oscillating between reality and dream world. Reality is represented by a bend; an interior and dream world is represented by New Domain. Reality is the life of Indians living on East Coast for centuries together leaving their religion, culture and everything behind. They try to make their destiny at this place which is very much real. New Domain is like barrowed culture neither African nor Indians which people feel safe and comfortable. This relationship though sounded attractive but is not good for the native people. There is conflict among people of Africa and India. New Domain is like illusion but sounded like fulfilment of meaningful life.

Naipaul's literary work tells that people from different worlds cannot live together. They never become a good life-partner for each other. In the novel, the relationship of Salim and Yvette doesn't last for longer period of time. One can't live in a dreamy world for long neither the place wouldn't allow them to continue their relationship. Yvette marries Raymond. The sole reason behind this is the glamour attached with Raymond's life. Now the limelight associated with his life is reduced to nothing. Yvette feels virtually trapped in this situation. She gets suffocated in it. She plans to escape from this place which means leaving to Salim. There is no life in the relationship between Yvette and Salim. The behavioural changes that have occurred in her are suggestive of falseness and brutality. This experience is horrible to him. In the grip of anger and frustration he degrades her. With this bitter note the relationship ends. There is no communal harmony at the bend. It results into Salim's departure from the bend. Though he visits London in search of better place ends in similar disappointment.

Salim's moving across continents, is a model for people. One has to become practical leaving behind your all cultural and religious bonds while leaving in this chaotic world. But this is full of conflict on the front of religion and culture. The story of the novel displays that ethics and norms and concerns of two different religion and culture. Further, it tells that cultural pluralism is the role of religion in the lives of people in a society. Although Naipaul is not an advocator of a particular religion yet he believes in a singular religion i.e. humanity. Naipaul's Brahminical past is counterpart of his own unorthodox non-customary views. It is because of his development in a cosmopolitan society. This environment makes him only a believer in religion of writing. Naipaul seems to be of the view that religion is a sort of false pride and relaxation and it is so much deep rooted in our life that a man without religion feels insecurity. But the truth is far from it. Naipaul is against rituals, Customs and traditions of Hinduism. He is a product of a multicultural society. He believes in individuality of men as

Salim confesses in *A Bend in the River* "... I could be master of my fate only if I stood alone..." (Naipaul 2). Salim is not a fatalistic. He does not advocate inactivity among men. Naipaul's protagonists want to get rid of their ancestral heritage and relations, as these make them insecure. These people find themselves to adhere to old ways of life, when the society is progressive and changing. Like Salim, they proclaim "I could no longer submit to fate. My wish was not to be good, In the way of our tradition, but to make good..." (Naipaul 17).

All characters portrayed by Naipaul want to break the social boundaries of caste, colour, creed, religion and country and want to become citizen of the world. They intend to work collectively for the welfare of human beings. While doing this task, all characters suffer a lot in this novel. V. S. Naipaul's literary works reflect the religious conflict among different communities. The novel has many instances where characters undergo the conflicting moments which creates unrest in their lives.

#### **4.4 Conflict between Colonizers and Colonized People in V. S. Naipaul's Novels:**

V.S. Naipaul is a very renowned author whose father migrated to Trinidad from India. His position as an author is unique among all the diaspora writers. He is known for his uniqueness in depicting the realistic condition of the migrated and colonized people from India to Trinidad and from other parts of the world. He also depicts plight of the colonized people in Trinidad. All the problems of colonized people are highlighted by V.S. Naipaul in a very poignant manner. By developing his own unique style in his writing, he has portrayed the condition of colonized people in a very realistic manner. In his selected novels he has depicted. In his initial novels he depicts the harsh condition offered by new land of Trinidad towards the people throughout their lives. He depicts the realistic struggle about culture, religion, identity and isolation etc. He includes three generations struggle in his one of the



novels. His basic concern is to address the issue of cultural and religious colonization of immigrants on African land.

While talking about the colonization, Naipaul says colonizers adopted various tactics to exploit the people. Some of the methods were education and theory of inferiority complex. On the former front colonizers exploited the ideology of the colonized people. Through education western ideology is spread among the people. They are informed that their culture is inferior. Colonizers culture is superior and need to implement in their day to day lives. Education provided to them is also western philosophy oriented. Their way of behavior is also judged by keeping western culture in mind. Theory of inferiority complex is also deeply imbibed in the people that they always try to imitate the culture of colonizers. The values of the colonizers culture decline slowly and they distance from it. It leads to the cultural colonization making the presence of colonizers firm on the island.

Colonizers tackle the situation very carefully in their favor during the colonization. They want the workers and no influence at the same time. Colonizers want the slaves or African workers to keep away from getting organized. Sugar plantation needs massive number of workers. Workers are brought from various countries of the world. When they land on the island, they are scattered by the colonizers deliberately. The reason behind this is that they should not pose any kind of threat by getting organized to the colonizers. As a result of it, these workers brought to the Africa are so different communities that it is highly unlikely that they get together and pose any kind of challenge to the colonizers. It is a heterogeneous mixture. Moreover, they are asked to work very hard in very harsh conditions in minimum comfort. Generally political threat is posed by homogeneous society but that is not allowed to happen by the colonizers. It is handled by them very skillfully. This heterogeneous mixture of communities and various people of various race, religion, ethnicity

created lot of problems. It created problems not only at the societal level but also at the individual level. The fabric of culture is cracked and disturbed it entirely. Colonization disturbs the entire set up immigrants in the island nations. It leads to rootlessness, alienation, homelessness, and displacement in the in their lives. It leads to identity crisis among these people. Since they are away from the roots and not associated with their own people. Children born out of such marriages suffer from the identity crisis for their lifetime. The Son of Tulsi Shekhar gets married with the girl of other religion and goes away from the home. The son of Mr. Biswas Anand also goes to the other country and it is highly likely that he may get married with the girl of other religion. In this manner, colonizers caused permanent damage to the colonized people from all perspectives.

Colonizers not only ruled African countries with iron hands during the reign but also after independence of the African country. After the exploitation of the country during the regime, colonizers leave it in really bad shape and chaotic condition. Though colonizers leave the country handing over the responsibility to the native people they haven't taken it forward carefully. It descends into the confusion. It is torn apart. Lawlessness prevails on the island. Communities fight among themselves for the control. Naipual also describes how these African countries have coped with newly emerged situation. Because of the unpreparedness on the part of colonized people to take the responsibility of administering. As a result, country descends into the chaos. Moreover, the presence of the white people is still felt everywhere. Europeans are existed still in these countries despite the independence. They exist still in the form of neo colonialism. These people are dependent on the Europeans to rule the country. They don't have abilities to take it forward. Because colonizers have made them disabled ideologically. It will continue to happen.

‘Hegemony’ the concept of Antonio Gramsci is very apt in this context which says that colonized people are managed by the colonizer with the help of cultural dominance. Not only brutal force but also ideological trap is used by the colonizers to keep these people under control. As a effect of it, the tendencies like inferiority complex are seen and observed among the people in the post-colonial era. Because of the ideological trap, they cannot stand on their own when it comes to rule the nation. That’s why it is the common criticism among the people that third world is dependent on the Europeans in post-colonial era. The problem does not end here. The nations are split, communities, and cultural crisis arrived are divided the social fabric of the nation. This situation makes them vulnerable as a nation for the outside world. Neo colonialism is rampant reminding the presence of the colonizers after colonialism. Many authors have tried to portray the sorry state of these countries after colonization. Hence the V. S. Naipaul’s novels reflect the same tendencies after the post-colonial era. Naipaul depicts the harsh conditions in which people live. Many authors have tried to use writing as a means to prepare the ground to overthrow the regime the of colonizers. As a result of this writing, nationalistic writing emerged which tried to overthrow the colonizers but also they try to find out the suppressed identity of the people. In this manner slowly, post- colonial literature came into being.

This conflict between colonizer and colonized is very vividly depicted by the V. S. Naipaul with lot of precision. His writing is his own experience who experienced the things in his lifetime as an outsider and as an immigrant. No one can understand the feelings of the colonized people better than Naipaul himself in this context. His world of novels, which are chosen for the research, consists of both the plight of the people pre and post colonization. Their very realistic picture includes every day struggle or conflict on the various fronts like culture or religion or identity crisis. His description of situation is more vivid than any contemporary author of the people who are in trauma, displaced, rootless and surrounded

strange ethnicity. Thus, Naipaul presents firsthand experience of the situation in a topographic manner. Majority of his writing which comes from his first-hand experience by living on the island among the people with very different race, ethnicity etc. His father as laborer came to Trinidad. So, Naipaul himself comes to this land as an immigrant. His origin from India, his childhood in Trinidad, education in Oxford have made him a man of globe with no sense of belongingness. Because of this he depicts the conflicts between colonizer and colonized in a very objective manner. This gives him the position to put forth his views very vividly.

In the selected novels, Naipaul presents his views on the conflict between colonized and colonizer people between the period pre and post colonization. How these immigrants since arrival they try to preserve their heritage and fateful end of their efforts and disintegration into other communities are all described by the novelist. Ganesh, Mohan Biswas and people on the Miguel street like Bogart, Popo, Man Man and Big Foot are some of the examples in the selected novels who always struggle for their identities. But finally, they get integrated in the mainstream society leaving behind their original culture, identity, and religion. In *The Miguel Street* all the people involve in some useless activities though they have big dreams to be someone. Mohan Biswas's epic struggle for his selfhood is also larger than life. Ganesh is another struggler in the novel who for lifetime struggles but finally gives up. He integrates himself with the creole culture.

As a minute observer of the post-colonial societies in Trinidad of which he was part, he scathingly criticizes that the present condition of the immigrant societies is the result of unconditionally accepting the values and norms of the colonizers culture. Treating their own culture as a inferior to their masters. It is also an indication that Naipaul's inclination

towards west. Naipaul depicts through the characters how the immigrant society struggles for maintaining Trinidadian identity under the influence of Western culture and the thought of inferior complexity imposed by colonizers. Hence, people start rejecting to follow the norms and concerns of the Trinidadian society. They start thinking about the culture of this society the unimportant, uncreative and has cynical nature. Actually, the Trinidadian community is an immigrant community. They come together from various races, religions and cliques in Trinidad. Their common accommodation helps them to generate togetherness among themselves. But Trinidad becomes the confluence of scattered people of various religions with heterogenous historical background. Naipaul presents such type of society or the nature of West Indian societies through the stories of his novels. He describes the West Indian colonial situation as unique. He explains that the West Indies are completely a creation of the European Empire. In such situation leaving behind the empire would lead to lawlessness, Naipaul Says.

In the novel, anti-imperialistic feelings are found among the Trinidadians. In spite of it, the characters in the novel accept the power of the British Empire and their dominance. This acceptance gives them a sense of identity. If they stick to the principles of their culture, they will not get identity what they get by following colonizers. Moreover, Colonizers are very cunning people. They want work force for the work but they do not want any threat out of it. As a result of it the colonial history of the West Indies shows wild which is divided into the aboriginal inhabitants and groups of Negroes. Basically, these Negroes are taken from African countries as slaves. Treatment given to the slaves is very inhuman. Negroes are the most affected people from colonizers. The negroes are brought from various places and from various communities in Africa. Each one of them had unique culture, language, appearance, and appearance. Once they are brought to work, they are not kept at one place. They are diversified and fragmented by colonizers to avoid the risk of getting united. If they unite, they

pose the threat to the masters. So, they are dispersed. After dispersing, they are imposed colonizing culture on them. In absence of common culture, these negroes accept colonizing culture. In the course of time they forget their own culture and think that colonizers culture as their own culture. As a result of it their ideology, perception, language is changed by colonizers. Negroes take everything from their masters as superior.

On the other hand, experience of Indian immigrants to Trinidad is very different than Negroes. They travelled to the Trinidad as indentured laborer's but when they came they had a common language and common civilization because of having migrated from North India. But the situation of Negroes is different from these immigrants. Cunning masters or colonizers used the same tactics for them also. Divide them in group and rule is the policy applied since their arrival in Trinidad. Negroes and east Indians are kept away from each other. By making these two separate groups, provision is made accordingly. Schools for each community established separately. It is observed in the novels like *A House for Mr. Biswas* and *The Mystic Masseur* that east Indian communities get hardly influenced by the culture of outside world for long time. They never venture out as open-minded person to explore other communities. This is beginning of the commencement of politics in the west Indian Community. This kind of separation bring very strange situation for the colonizers. A very peculiar and different kind of politics takes place in the east Indian Communities. It leads to the conflict between colonizers and colonized. But despite this, these immigrant societies have lot of problems in them. Their existence is just hand to mouth. Heavy influence of colonizers on these communities is continues process. In this process of getting influenced, the protagonists rise indicates the changes taking place in the east Indian communities. It also indicates the fast pace changes and disintegration of these communities in the Trinidad.

Naipaul's important novel *Miguel Street* deals with the cultural fragmentation and disintegration of immigrant communities in the Trinidad. It is an indication of their marginal position in Port of Spain where creole culture is very dominant. Naipaul describes in this novel the struggle of immigrants for identity and order in the lawless and continuously changing world left by colonizers. Except the families of narrator and Bhaku, no one is escaped from the influence of Creole culture. Loosely connected stories of the novel give the experience picaroon world where there are no set standards of this society. This is the result of colonizers leaving the society in mess. This is the fight between colonizers and colonized. Colonized people are robbed off their culture, religion and values. They are ruled for long time with iron hands. Coming to terms after the repressive past is real struggle for Miguel street people. The country is left into chaos by masters and this conflict is between colonizers and colonized people

Remarkability of creole negro society in *Miguel Street* is for many reasons or characteristics. They are casual attitude towards life, illegitimacy in relations, wildness towards women folk and small children, and might is right. Most of the relationships in the novel are of casual in nature. The relations between men and women folk are either illegitimate or licentious. Policy of might is right is applied in the relationship. Women and children are beaten in a brutal manner by their fathers and husbands on daily basis. Marriage as an institute is failed in creole world in the street. There is no single element in this society which binds it together. Utter chaos prevails in this society. Because of the heavy influence of white people's culture, colonized people think America and England are the only destinations where something worth happens. This legacy of inferiority complex is left by the colonizers. This is conflict between colonizers and colonized because colonized people worked for their masters. They are robbed off their culture, language, religion and social life. They are imbued deeply in them that European culture is superior to them. Once they leave

the country, it descended into mess. Since colonizers left them in the same condition wherein they are not in a position to shoulder the responsibility to administer the newly independent country.

Naipaul's *The Mystic Masseur* is the best example of post-colonial struggle of immigrants or the east Indian community in recently independent country. It also presents rise of politics among these expatriate people in the post-colonial society. They try really hard to preserve their identities but finally they succumb to the pressure of western culture and leave their identity behind and join the hands with British. East Indians understand that they are no longer part of India any more. It is also not possible for them to maintain their heritage in this land. They are into unique predicament where they are so helpless to follow the rituals of the India. In this multicultural lawless land, many things happen and one of them is rise in the politics. Many factors are responsible for creolization of this world and education is one of them. When Ganesh goes to the Queens Royal College for education in the particular Indian dress, he is ridiculed and laughed at. He understands his marginal position for the first time after getting ridiculed. He feels very awkward and starts hiding his identity. The lines which indicates, ““He was so ashamed of his Indian name that for a while he spread a story that he was really called Gareth” (Naipaul 21). He is the representative figure of the first generation who comes in to the close contact of western world through education. These speeds up the process of creolization by coming under the influence of western education “He was so ashamed of his Indian name that for a while he spread a story that he was really called Gareth” (Naipaul 21).

Cultural colonization actually began way back when Ganesh went to Queens Royal College and his stay there for four years. Everything is changed in this educational process. Soon after his education he accepts the job as teacher. Due to his rustic nature and awkward



manners and his Indian history he is insulted and forced to leave the Job. With nothing to do, he returns home to four ways. Till then things changes like never before. He is changed person after coming to four ways. Impact of colonization is so much that he does not listen to the father's instruction and goes against him. He is not ready to accept the marriage proposal put forth by his father. Even he allowed his father to die and is ready to leave the life of orphan. All these changes have occurred as impact of westernization in the Queens College. These changes are nothing but conflict with colonizer since their impact is very high. He is changed person. He becomes cunning like western person. He does not concern about his community. He thinks only about himself and this trait is very dominant in western philosophy. He becomes self-centered. He wants to be successful at any cost. So he goes to any extent to make dent in the world. Though he is not aware of what it is. The same cunningness can be seen in his duplicity of character while dealing with the strike of the farmers. He takes side of the white people and cheats them because he wants his agenda to achieve. While chasing his dreams he in election campaign, he conducts Bhagwat Geeta sermons and turns the opinion of the people in his favor. Finally, he leaves behind his community and joins British as MLC. It is final departure from his Indian identity by changing his name from Ganesh to G. Ramsey Moor. It is his journey to whiteness. This narration of the journey of Ganesh is nothing but the allegory of the Indian History. The conceit, or journey kind of references find expressions in the novels of Naipaul. This is nothing but conflict between colonizer and colonized.

V. S. Naipaul's very important work *A House for Mr. Biswas* is more than just a fiction. It successfully portrays the struggle of a person to create an identity in the hostile condition of colonization. Biswas tries to create an identity under the powerful impact of the colonizers. His epic attempt to do so makes him forget his past and disturbs his current condition making his life miserable. Mohan Biswas is the symbolic figure in this novel

wherein the Naipaul presents the condition of the expatriates. After the decolonization of the Trinidad, the struggle of Mr. Biswas starts which is portrayed so well by Naipaul. His battle of achieving identity is trivialized by the communal pressures, rootlessness, alienation, disintegration from the society etc. It is an analysis of the how the people like Mr. Biswas negotiate the life in the pressure of the colonialism. All the struggles of the immigrants are interwoven in the novel in a beautiful manner. Even though immigrants are bound to be poor but it is the invincible hope of the Mohan makes him hero of the plot. Education and other things which support the people of the colony to thrive in this environment. Due to colonizers' dominance, automatically, they start forgetting and neglecting their own past and their history. They remember the history of colonizers. The disintegration of Tulsi's family, the realization of Mr. Biswas and his long struggle and ambition to find a place in this colonial society with his own efforts make the rest of the plot of the novel. Biswas's sense of inner dignity provides him heroic qualities. In this hostile environment dreaming of something and achieving it needs lot of courage. As Champa Rao Mohan opines in her book *Postcolonial situations in the Novel of V.S. Naipaul*, "There is a general agreement among critics that Hanuman House is a miniature version of the plantation system introduced by colonizers". (Mohan 72)

Naipaul's fictions written in the first prime period from *The Mystic Masseur* to *A House for Mr. Biswas* present the harsh situation of a myth ridden and corroding society entirely rests upon degrading and demoralizing pressures of colonizers. Being a postcolonial novelist, Naipaul reveals his personal experience as an inhabitant of a colonial society in his few earlier novels but his later novels e.g. *The Mimic Men*, *A Flag on the Island*, *In a Free State*, *Guerrillas* and *A Bend in the River* are set in ex-colonial societies inherent to such societies. In these post imperial societies, Naipaul's observant eye and his faithful portrayal facilitate that even after getting the political independence these ex-colonies are in grip of

imperialist states through neocolonialism. In these novels through the lost and unsecured protagonists, Naipaul as a visionary exposes the predicament of modern men in the present-day world. This provides universality to his novels. As an observer and interpreter of the ex-colonies, he critically uncovers the inadequacies of these societies. He believes these are the outcome of the unconscious acceptance of the fame and values of the colonizing culture. The crippling effect of cultural colonization manifests in the dependency or inability to rule the colony without the assistance of the colonizers or Europeans. In some or the other form they continuously get the assistance of colonizers. Neo colonialism has already set in in the post-colonial world making them and their position vulnerable. It can be further explained in the way the first four novels of Naipaul show “mimicking” attitude of colonized people in the hope of totally identifying with them and the result is a cultural loss and loss of identity.

Tridib Sengupta in an article published in a Bengali Magazine ‘Anushtup, where he deconstructs Homi Bhabha’s, discussion of postcolonial culture when Bhabha’s notion of Hybridity is in question because Sen Gupta denies that the unequal relationship between colonizers and colonized cannot be sustained. The relationship at the bottom still remains unequal and exploitative; leading to huge surplus transfer from the third world to the first world. The only snag is the elusive character of the process which makes it exploiting (colonizing) agency. Even after independence, globalization and the political freedom of these Ex-colonies could not transcend the opposition between Imperialist, capital and exploited colony or neo-colony remains very much relevant even in this globalized world, and it is unnecessary to stop at the mere appearance of ‘subject lessness’. If Cultural hybridity could not reconcile between (as Sen Gupta demonstrates) the agent and the target (victim) of colonial “persuasion” in a colonial society then between them only a relationship of “mimicry” is possible. As the heterogeneous colonial society fails to provide a collective reaction to colonizers, the postcolonial society, the “homogeneous” (despite heterogeneity,

having a national identity) society of Native, having their own flag and name fails to give a sense of security. The culture of colonized is concealed to be “heterogeneous” and a native finds himself unable to get any sustaining power in that alien culture. No collaboration is possible and again only “mimicry” and its predestined failure remains. The distinct cultural identity of the natives remains in a displaced mode. But the colonized realizes the futility of “mimicry”. He becomes “reformed”, “changed”, even while refining his identity in the new equation and he starts or moves back to his authentic original culture but the basic equation still remains unchanged. He feels incapable and his full participation in making the country remains questionable. People of ex-colonies fail to overcome the feel of being colonized and the new environment of their high expectation when fails to provide them some sense of rootedness and satisfaction they become contemptuous of this changed situation and start criticizing their own history and heritage. Their dead tradition and dead past threaten the very existence of these people and they want to escape from the reality as soon as possible following a journey of rejection. These people are caught in the conflict between order, destruction corruption and truth, the old and the new. They attempt to achieve the glory of the colonial culture. Naipaul himself explains this dilemma in an interview with Shankar Israel: The people saw were little people I who were mimicking upper-class respectability. They had been slaves, and you can’t write about trust in the way that Tolstoy wrote about, even his backward society-for his society was while and one I knew was not”. The sense of Non-belongingness, cultural bankruptcy alienated self, displacement and, vulgarity, brutality, sordidness and irrationality of the modern world create stress typed men devoid of any personality. The futility of their search in the values of a foreign culture provides them no identity but an embarrassment, a failure, a sense of dejection that makes all these people to accept their ‘nothing’ position and they reconcile with it or they want to escape to the world where they have no connection of past and of future (no fantasy land).

Naipaul touches another point in rendering postcolonial societies. He presents a threatening picture of these countries after the colonial rule is over. During colonial rule, the people of these countries were feared to misuse their abilities, capability, intellectuality and reliability. So after getting independence they people were not ready to keep the independence intact. So once released from the colonial safe world these countries become chaotic as there was an absence of any central force which could hold the whole country in a single thread. The result was anarchy everywhere leading to insecurity, brutality and corruption. There is no cohesive force to hold the society together the result is an unstable and insecure life of its inhabitants. They are either confused or misguided. They feel 'outsider' in their own society and their own country. The excitement of freedom ends in revolution and civil war. Everybody wants his share. The people are restless within the country moving from one place to another, feeling pains of exile. In such an atmosphere the leaders are still the same either colonizers themselves in the disguise of diplomats or the technicians or foreign returned natives who see the world through the eyes of colonizers. The artificiality still pervades there. Even Europe, a symbol of order and security is denounced in these novels of his ex-colonies. Europe presented in the novel is shrunken, mean and forbidding place. In doing so Naipaul cast off the criticism of being critical just of Third World societies.

Thus, Naipaul's colonial and postcolonial fictions show the tensions of being colonized and of being free which was better, the journey from a dependent colony to an independent nation was hard but the incapability of getting economic or cultural autonomy is harder. Even the transformation of oppressed into oppressor can't provide any sense of satisfaction and meaning. The best way to confront the world is finally to reflect all levels of dependency whether of colonizers or of their own tradition as men make society, societies

make a prototype and ‘surrogates’ without an individual personality. So, to define a ‘self’ one has to forget the past.

V. S. Naipaul's early novels impart information about immigrants’ origin and their lives in a new land. He also provides an insight into childhood experiences affecting colonialism and post colonialism. He undoubtedly narrates it through the lives of immigrant people. Sometimes he intervenes the narration and put forth his views personally. This novel is the outcome of Mr. Biswas’s attempts to locate himself in this post-colonial world as far as identity is concerned. It also narrates his reaction to this brutal world and drawing conclusion about the life. Naipaul analyzes such reactions of the immigrant community in the postcolonial scenario. The novel reflects the pitiable plight of these third world societies soon after the independence of these colonies. It also presents their settling down on a alien land.

The novel *A Bend in the River* depicts stories of migrants facing a lot of disorders in their lives. It is not an action novel, nor is Salim a man of action. The great Hindu epic Ramayana offers a story of the voyage, an exile and returns which is also a history of a people. The protagonist Salim lives in a tropical country in Africa. He is from a Muslim immigrant family whose ancestors have migrated to Africa from India. He belongs to a sect of Muslims who are closer to Hindus. In that respect, the religious difference between Salim and former heroes is reflected in the name itself. *A Bend in the River* is shaped on the basis of Naipaul’s works after his travel in Zaire.

The novel is influenced by the traditional image of Africa in European literature. These images comprise of European civilization and the site of deterioration to savagery full of human brutality. It seems that the change of setting to post-colonial country in Africa will give a chance to explore the depiction of characters and events of colonial-location. The

Twentieth Century representation has turned Africa into a landscape of European man with African self-exploration.

Naipaul's wonderful novel *A Bend in the River* presents miserable lives, brutal game of politics done in the lives of expatriates who have been living in the nation for generations. Despite their stay longer than to be eligible to get equal treatment, they are treated in a inhuman manner and lives are destabilized. The political movements which are going on among the various communities destabilizes immigrants' lives

In this novel, politics after the independence occupies smallest part of their lives like emotional, sexual etc. which results into the disgust and dissatisfaction. The condition in *A Bend in the River* is so unpredictable after country's independence that it deteriorates the condition of the third world societies. Novel is a delineation of sorry state of the immigrants in the unnamed country in the novel. It is the portrayal of these lives through the life of the Protagonist Salim's consciousness. Third world countries will never come to terms after the independence. Salim's community, in the coastal region, live there for generations but still no recognition is given to them from neither colonizers nor native tribal inhabitants They share a mixed heritage and history in the living in the coastal region. They have been drifting away like water from one place to another, Naipaul observes. The community has fair share in the making and unmaking of colonial and post-colonial world by these immigrant communities. They include Bulgarians, Greeks, Italians and Indians. Though their status during colonization was indentured laborers but they have come long way and have contributed in the making of the current situation of Africa. Africans treat them like outsiders. They are counted nowhere. Rootlessness and alienation haunt them. They are in no position to put down the roots. Their contribution means nothing to the Africans. The reason is Africans

themselves are not united. They are still in the barbaric state. Colonizers have made them good for nothing. Through the consciousness of Salim, Naipaul says

As a result of this rootlessness, despite of living in the coastal region for centuries Salim respects for the culture of Europe. He reverts everything connected with Europe. In the opinion of Salim, the culture of Africa is on the verge of extinct. These barbaric communities would take the country back to Bush because that's where these people come from, Salim observes. They do not have abilities to shoulder the responsibility to administer the country like colonizers. They will take the country back to bush, Salim thinks. Brutal murder of the father Huisman shows that immigrants should not think that they are in Africa and anything can happen to them. It is a kind of warning to them. Thus the condition of Africa is like a civil war and very chaotic one since various groups fight among themselves tearing country apart. The country is made war torn region. This is the unpreparedness on the part of African to run the country. Naipaul thinks that they have to pay heavy price for it. He also thinks that the developments brought by the big man are nothing but a trap to take country into dictatorship. Naipaul's obvious support here is to European empire. He also thinks that these people will never come to terms as far as running of the nation is concerned. Considering these oddities and complexities the condition of country would remain same or get worst, Naipaul thinks

The novel starts with the account of Salim's drive from the East Coast of Africa. Salim leaves his family and community and starts a new life in the town at the bend in the river. Salim is the member of a community which is settled on the East Coast of Africa. The relationship between Salim and Yvette is presented harmonious but unfortunately ended on bitter note because of the inferiority complex. Initially, Naipaul has negative perceptions of Africa that make a sense to either of Naipaul and Salim. Actually, Naipaul is born and



brought up in Trinidad among communities of Hindu and Muslim who migrated from India around in 1845 and 1917. He responds to the restricted space which he occupies as a Trinidadian of Indian origin. In the novel, the character of Salim undergoes the similar experience like Naipaul in accommodating within British culture as a way to avoiding directly his cultural background. This theme recurs in Naipaul's novel. The story is important because it reflects and opens up an interesting window to examine Naipaul's own relationship with his circumstances in the course of his upbringing and childhood education in Trinidad. The reason is that in many respects, Naipaul is Salim. He is a small boy growing up on the East Coast of Africa. This place plays an important role in the development of his career and the longing to his native country.

The novel in fact challenges issues as the clash of traditions with modernization, the tragic comic hands of whimsical ruler and the corruption in the army and the administrators. Naipaul's novel is suggestive about the way out of this impasse for the Asian immigrants those settled in Africa centuries ago. They were brought to work on the project of Railway by the British colonizers in the beginning of the nineteenth century. They all suffer from identity crisis. Salim, protagonist of the novel, is caught in this upheaval of post-colonial situation in Africa. Salim, Indar and Ferdinand emerge to establish their identities while the big man establishes the nationalist roots. They do not have secure roots to fix themselves in place in a nation or an ethnic group that takes them imaginatively as well as physically too many places in contact with many people. Salim is an immigrant from East African Muslim Indian family that moves into the interior. The Big Man rules an isolated town at the bend in the river, the newly independent state. There is a site of severe conflict between the past and the present. The novel focuses on the dangers of a politics of rage and the cult of myths in modern Africa. This newborn African country wishes to keep pace with the modern and western developed world.

The character of Salim in *A Bend in the River* has psychology of the slave. Like Biswas's in *A House for Mr Biswas*, Salim is from an Indian family and has constructed a housing compound to keep out the surrounding society. They do not want freedom though they do not wish to remain slaves forever. Salim's version of slavery points captives from center and their tribal area. On the Coast, they are not troubled at all but they are anxious to step into the boats to cross the sea. It is set in a new book about central African state resembling Zaire, governed by a dictatorial former army officer, the Big Man. Like Mobutu, the Big Man brings a kind of peace always with cruelty and claims to offer African socialism combining the Black Nationalist demand and fights with foreigners as for Indians and Greek. Both the Big Man and Mobutu carry an impressive staff, carved to represent the power of an African chief. They have their thoughts collected in a little Maoist green book that is sold to the general people and has a national youth brigade, which always marches with shouting slogans.

Salim changes his mentality towards his own people because of westernization. He sees his people exactly as a colonizer see these people. He has the same prejudice. He brings to his culture exactly the same prejudices that the colonizer has, regarding Arabia, India and Africa. He derives a sense of pride from knowing that his people have done great things in the past. The civilization of Europeans belongs to the present, while that of non- natives belongs to the past. Through Salim's recollection, one thinks to acquire access to the history of his people, as he understands it. One thinks and learns that Arabs, Persians and Indians were once the masters of East Africa, but they lost their power to the Europeans who took control of the region. Salim, the central character of the novel and Indar his close friend are both engaged in a quest for identity that reminds one Marlow in Conrad's *Heart of Darkness*. They have seen to be intended as the modern Marlows. Salim and Indar are Indians brought up in the communities in which they belong to a minority group. In *Heart of Darkness*, it is Mr. Kurtz

who orders the barbaric display. In *A Bend in the River*, the brutality is ascribed to the uncontrolled African violence. *A Bend in the River* and *Heart of Darkness* are two novels related to the colonized country. *A Bend in the River* is similar to this river is like Conrad's Congo and its rusty old steamer journey to the *Heart of Darkness* and here is a journey in *A Bend in the River*. The political order falls apart around Salim and the only solution is emigration intended off roots. Salim's physical relationship with Yvette, Raymond's wife, leaves an important trace in his life. He has so far the only experience with prostitutes but it becomes different with Yvette. It is Salim's revenge for Raymond's cruelty and power. There is no answer by Naipaul, another question also arises, are Indian in general and Muslim in particular sexually attracted by the white or black women from other countries. Naipaul leaves readers to imagine. Through Indar and Salim, Naipaul portrays the plight of the displaced exiles. Raymond and Yvette demonstrate that in the new dynamics of power, everyone is in a marginal position. In Raymond, Naipaul also exposes the lack of a authenticity of historical events. "Whereas, Ferdinand represents the modern African who has been picked in a more important position in the civilized jungle of the town that provides no protection. The Big Man, though not physically present, looms large in the big photographs put up everywhere. The Europeans wanted gold and slaves, like everybody else; but at the same time, they wanted statues to put up of themselves as people who had done good things for the slaves. Being intelligent and energetic people, and at the peak of their powers, they could express both sides of their civilization; and they got both the slaves and statues". (Naipaul 28)

The main character Salim ends his comparison of the immigrant community from the Indian Ocean in Africa and the European colonizer. Salim's comparison of his own people and the Europeans is interesting because it is one between two intruders in Africa. Salim's people seem more like an innocent kind of intruders. They practice slavery and some time,

put up statues of their virtues. They occupy African lands to exploit their natural and human resources, but when they get into trouble, they are prepared to accept any solution. Salim in a short return before leaves the coast and continues with his new life at the bend in the river. Salim gets into contact with the people of this formerly colonized country. The European colonizer is hypocritical. Ferdinand, Indar and Yvette are all migrants and the locals are displaced in their own country. Salim feels that through Europeans he is able to understand the history of his community. There is a parody full of duality. This bewilderment brings all African people into trouble. They live into two different worlds at the same time i.e. the world of their own heritage and the world created by colonizers. Due to the Christian religion and the dominance of colonizers, their inherited world becomes weaker for them every day. As a result, they see themselves as the protectors of their traditions and colonizers' at the same time. They are into space which belongs to no culture and religion. Ferdinand is a representative of African youths. An evolution of Ferdinand is the state of African youth which represents the harsh reality of the people.

The evolved men are threatened to their own culture and religion, and men because they think like Ferdinand that they are important. They look down upon on other Africans oblivious to the fact that they are also Africans. This contradiction in African people's attitude is indicative of a confused state of mind missing the very strong base of their own religion and the religion of colonizers. They are into the delusion which results in the kind social, political and religious unrest. As a result of delusion and confusion, no one believes and takes it seriously the development of New Domain. The narrator observes "The domain with its shoddy grandeur, was a hoax. Neither the president who had built it into being nor the foreigners who had made a fortune building it had faith in what they were creating".

(Naipaul103)

The Africans admire and hate to colonizers at the same time. There is an ambivalence among the Africans since they have inherited the cultural and religious manners of two different worlds. The root cause of this is that colonized people lack religious and cultural potentiality. Their psyche is distorted and blurred. Moreover, they have an inferiority complex about their own religion and culture. They imitate colonizer's culture which is superior according to them. Thus, they attempt to disguise the personality of colonizers. As soon as the foreign rule gets ended, it is replaced with the native government by some force. After getting independence, the social and political elite get cropped up to replace the foreign rule. It has always been the case that the upper class' ideology is shaped by modern ideas like equality, freedom, human rights, etc. Apparently, they have this outlook but deep down it is mimicry of colonizers. "A knowledge of degree is in the bones and no Indian is far from his origins. However incongruous the imported mechanics on the new world . . . seem they have been incorporated into the rule of degree". (Naipaul 59)

Usually, new rulers are from the elite class of the society. Their psychology is one of the inward withdrawals from society. This is the irony of their position as rulers of the region. They are the imitator of the foreign rule. Eventually, they become true rulers of the society. Similarly, the Big Man in *A Bend in the River* is not mere a man of people of Africa. He is not a man of colonial Africa. He holds the society under his force. He does that with the help of troops that ruled this country earlier and sometimes with manipulation. He wants to change the people of Africa for the worse. He doesn't want to change their position for good or bad but only to hold them in check so that he can maintain the authority of his power. But gradually the Big Man loses the interest in Africa and its history. African nationalism is a good attempt by Big Man. It endeavors to define the real identity of the African people. It tries to bring freedom in the country. But mere Africanization do not help the country any way. But it is belief in vain. It is baseless in reality. The identity which is projected is purely

imaginary. It has no relevance to the contemporary reality of Africa. The civilization itself loses its force. But nationalism generates new form of new energy among the people. New modes of civilization are required to express this new form of energy constructively. The old modes of energy have become malignant and destructive. Reality must be addressed to generate new form of culture. He himself is heavily influenced by the colonizers rule. The civilization that has been in sorry state should expire. The only hope lies in further swift decay.

#### **4.5 Conclusion:**

Thus, Naipaul's writing is the best exposition of various conflicts as well as a post-colonial interpretation of colonialism. The theme of cultural conflict, religious conflict and east-west encounter has been a recurring theme in his literature. Naipaul is found a strong advocate of these issues. He presents a search for heritages by people which takes them to various stages of transformation. The present study critically examines the four novels of Naipaul under the light of the cultural conflict, religious conflict and east-west encounter. He highlights the influence of colonization and its positive as well as negative impact on non-European society. This particular influence is also observed even after Independence which affects the colonies so much so that the colonized are suffering from mental slavery striving for independent existence. Naipaul's post-colonial products are essentially the products of colonization. Naipaul mostly deals with the problems of the uprooted colonized people. The problem relates to their nativity and their transplants into various continents in general, and the Caribbean and the African in particular. Naipaul attempts to deal with various aspects of the life of the post-colonial society such as socio-cultural, religious, political, psychological, educational, marital, etc.

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## Chapter 5

### Conclusion

#### 5.1 Introduction:

The stories of the selected novels depict various conflicts. Naipaul exposes many conflicts and the issues of various immigrant communities in the selected novels. People suffer a lot on the ground of cultural conflict, religious conflict, political conflict helplessly. These people also suffer due to colonial ideology of the colonizers which is so forceful and dangerous for their existence. It makes them marginalized. The selected novels for research work are a depiction of the aforementioned issues which disturb society a lot on the various grounds. Naipaul writes about the issues like cross-cultural identity, loss of the sense of belonging, east-west encounter, socio-cultural issues and religious conflict in his selected works. V. S. Naipaul shares firsthand experience of immigrant community's problems like alienation, rootlessness, hybridity, mimicry etc. in a very poignant manner. He himself is a part of this third world clan and has gone through the pain and pangs of indentured laborers.

The four novels touch all these above-mentioned aspects of lives of the people. Though they try really hard to maintain their own culture, religion and identity but ultimately and slowly they surrender before the force of it. In this process of getting mixed with other culture and its influence they face many problems. They face problems like mimicry, imitation, rootlessness, loss of sense of belongingness. They had lost their heritage the moment they left the country. Though they try hard to maintain their culture but as second generation comes into the exposure of this new world and the speed of creolization gets accelerated. The conflict gets intensified between two generations. Old generation is very rigid whereas the new generation is open to all new things. As a result of it they fight between them. Restlessness, inferiority complex, psychological problems are some of the major

problems they suffer from. Hybridity, mimicry and inferiority complex were the major issues. They are in utterly helpless situation since they cannot find a solution to this simmering conflict from which they suffer a lot. Entire lives of the people are spent in this various conflict and finally they get closer and closer to the creole culture and become one with it.

## 5.2 Major Findings:

After studying, analyzing and interpreting the selected novels some conclusions are drawn

- It is observed that first immigrants from India to Trinidad are very rigid in observing their cultural and religious rituals inherited from their motherland. They lived in complete isolation from other immigrant communities on the island as if it is mini India in Trinidad. It is part of the attempt to keep their identity intact.
- It is noticed that indentured laborers follow all rituals very meticulously on the island to maintain their Indian heritage intact. For instance, after the inauspicious birth of Mohun, father does not go to work for twenty-one days and does not see the face of the son for twenty-one days on the advice of pandit. Mohan is also advised to not to go close to the water.
- People from the other parts of the world are comparatively open minded towards the new cultures on the island. They never show as much rigidity as Indians and accepts cultural diversity easily.
- It is observed that Indian communities along with other communities on the island live marginalized lives with no identity of their own, no sense of belongingness and no economic means at their disposal.
- It is studied that it is education which brings immigrant's children close to the culture of west. All educational institutes were western oriented machineries and they

imposed western ideology on the children of immigrants. For instance, Ganesh comes back from the educational institute as a changed person and never follows any advice of his father which is important aspect of Indian Culture not being followed.

- V. S. Naipaul has proved that immigrant's marginalized position is accentuated and realized when children of the people started mixing with the people of western oriented culture.
- It is noticed that as the exposure of children increases to creole world, the cultural conflict intensified in the home between old generation and new generation, between west and east. It causes rift between two generations in the home since children starts learning about other cultures.
- The selected novels offer that in the beginning Indian communities celebrate all the festivals and gatherings without missing any principles of Hinduism but in the course of time all this changes. As a result of change rituals gets hybridized. They perform rituals in a very a mechanical manner without any feelings attached to it. For instance, Mohan performing pooja in a very mechanical manner without any feeling associated with it.
- His novels offer that, as the years roll on in the lives of the people they leave their rigidity and start accepting the rituals of the other communities on the island and they mix them with their own cultural and religious principles. This process takes place very slowly in their lives. For instance, Miss Tulsi during illness would send Sushila to church to light the candle and go to temple for prayer at the same time resulting into the cultural conflict.
- The selected novels provide that westernization is imposed forcibly on the immigrants from all perspectives and it brings to the notice of the immigrants that their own culture is inferior to western. As a result, people starts following the western culture

in their everyday lives forgetting their own culture and feeling proud in following western culture.

- It is found that religion is very close to the immigrants and is a source of security and identity for them. Gatherings and rituals in day today lives would strengthen bond among these people. People of same community would come together celebrate various festivals.
- It is noticed that socio-cultural conflict and religious conflict result into chaos in the lives of people resulting into the rootlessness, isolation and alienation.
- It is discovered that unwelcome change that occur in the lives of immigrant people in the form of dress, language, appearance, food, behavior and relations causes huge conflict in all aspects of their lives. For instance, relation between father and Ganesh strains, relations between Mohan and Shama becomes unhealthy.
- It is noticed that Naipaul presents duality or divided personality of the immigrants on the island. People live with different layers of personality. The life lived in the home is not same as outside. They are compromised version of themselves outside the home. Elements of other culture gets mixed in the culture of Indians.
- It is discovered that though multiple cultures, races, ethos dwell in the Trinidad but only Christianity makes more impact on the lives colonized people. Elements of other cultures are not seen as much as Christianity in the lives of colonized people.
- Immigrant people keep their tie or relations with their forefather's land through food, rituals, clothing, language etc. They take conscious efforts to maintain it in the harsh and adverse environments of Trinidad. This is one of the reasons for the conflict with existing cultures on the Island. For example, Tulsi's family preparing all things on the occasion of celebrating Indian festivals. Ganesh undergoes initiation ceremony in the same manner as Indians do.

- It is seen that society depicted in the novels is emerged from the repressive past from the clutches of colonizers. Colonizers leave the colonies in the miserable condition. As a result of it, islands like Trinidad descends in lawlessness and chaos.
- It is found that second generation of immigrants is more western oriented people than first generation. Their pull towards their forefather's land is not strong as their parents. They never think of going back to the India. As a result of it, the difference in their way of thinking is seen resulting into the conflict between two generation.
- The religious rituals undergo tremendous changes in the course of time due to the contact with other religion. It is no purer thing. Some religious elements of other culture are mixed resulting into the hybridity. Hybridity comes in all aspects of immigrant's lives. No aspect of their lives is without it. For instance, mechanical way of performing pooja, putting death body in the coffin, cleaning grave mark of dead people on the occasion of all saint's day.
- Selected novels show that all immigrants suffer from severe identity crisis. All of them get hybrid identity in the course of time.
- In the opinion of colonized people America and England are only places where something worth happens. So, they either try to go there. For instance; Salim goes to England in search for better life but returns frustrated.
- Novels selected for the research shows that inferiority complex about their own culture, religion is imbibed so much among the immigrants that these immigrants hate their own culture and follow western culture. At one point of time they change their names also. For instance, Ganesh becomes Gareth.
- In the Novels of Naipaul, it is revealed that he inclines towards western philosophy. He blames the third world people for their pitiable condition. He thinks it is not fault of colonizers for the plight of colonized.

- Naipaul reveals that third world people are not able to rule and control their own countries. They need the assistance of the first world.
- It is noticed that Naipaul's depicts the experience colonized people. Though these nations have become independent recently but impact of colonizers is so rampant that these people cannot get rid of influence of colonizers so easily. It persists in the form of neo colonialism.
- It is understood that the overall relationship between colonizers and colonized is based on superior and inferior, powerful and powerless, civilized and uncivilized and is very complicated hegemony.
- Identity crisis has remained a major issue in the lives of immigrants. All generations of immigrants suffer from the same issue. The cultural and religious identity is lost ever since they come to new land. This question of identity always haunts them.
- The stories of the novels reflect that these islands just emerged from the repressive past of colonizers rule. Because of sudden departure of colonizers these colonies have become chaotic. These people are not yet ready to rule the nation on their own. There is lawlessness and confusion. For instance, Miguel Street is best example of it.
- It is observed that the western culture's presence is seen very rampantly on the island despite the departure of colonizers. The reason behind this is that colonizers have made very deep impact on colonized. The impact will remain there on them for long time to come.
- After lot of struggle, immigrants merge their identity into the white people. When immigrants realize that it is not possible to keep the cultural and religious identity intact on this land finally become one with them. For instance, Ganesh becoming MBE in the novel and permanently leaving behind his identity.

- It is observed that religion carry no more any value in the lives of immigrants. It is used for the personal gain and it is also used as per the convenience. Faith has become dry. Disconnect with the forefather's land leads to faithlessness in the piousness in the religion.

### **5.3 Pedagogical Implications:**

The present study which throws light on the cultural and religious aspects of the novel will help to the teachers and students' community to understand it in a better manner. This research endeavor will bring in new aspects in the study for the future. It will also be helpful for the teachers and students to understand problems faced by the immigrants in the new land and they can prepare themselves in a better manner.

The teaching and learning process of post-colonial literature can be made more comprehensive by applying current research aspects i.e. cultural and religious conflicts in the lives of the immigrants. The author's perspective about the immigrants can be brought into the study in the lives of students and teachers. Difficulties faced on economic fronts, religious front and as human beings in the society of new land. All these perspectives will surely make teaching and learning or reading of these novels interesting and lively. Students reading of literature can be broadened way better than ever before by incorporating all the aspects of the current research. Current research will serve as complimentary in understanding a text of literature.

The significant amount of pedagogical implication the present study has in the field of literature. The insight it has provided can be used to make teaching of English language and literature very effective. This fresh perspective of cultural and religious conflict will surely facilitate in understating more and in depth.

### **5.4 Scope for Further Research:**

The novels of V.S. Naipaul should not be studied in terms of religion, culture and east west conflict only. V. S Naipaul can be studied in various other new perspectives like status of women, marriage institution, man and women relations, lawlessness and post-colonial situations. Emerging research in the field of third world countries also can be part of research. Multiculturalism, impact of slavery on the island, sugar plantation and slavery, role of colonizers in the lives of slavery are all potential topics for further study

Women or female characters had their fair share of struggle in the Trinidad. First is Change of country and second is patriarchal set up. In this situation the battle of women becomes doubly tough. In spite of this, they fight the battle throughout the life and sail through it. These women characters can be studied from feministic approach and can be analyzed their characters.

A comparative study among the contemporary novelists can be studied for further research. Writing style of Naipaul also can be researched thoroughly.



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