



INTERNATIONAL
STANDARD
SERIAL
NUMBER
INDIA

2395-2636 (Print);2321-3108 (online)

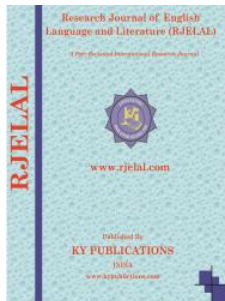
IDENTITY CRISIS IN V.S.NAIPAUL'S *A HOUSE FOR MR.BISWAS* AND *THE MIMIC MEN*

S.SHUNMUGAPRIYA¹, M.THAMIZHMANI²

¹M.Phil. Student, ²Research supervisor

Department of English PRIST University, Thanjavore Campus, India

<https://doi.org/10.33329/rjelal.7119.235>



ABSTRACT

This paper scrutinizes the search of identity of Biswas and Ralph Singh in their life. Literature is an essentially an expression of human feelings, emotions, joys and sufferings. In India there are different languages and common literatures. Among them common wealth literature plays an important role. One of the best-known writers in English today is Vidyadhar Suraj Prasad Naipaul, himself a product of post-imperialist society. V.S.Naipaul, one of the greatest Caribbean writer's in English, has been a great novelist and travel-writer. He wrote many splendid and excellent novels and collections of essays. Many common terms are used in the postcolonial literature they are: Fragmentation, alienation, and exile. Identity crisis plays a foremost role in the modern-day society regularly occurring in teenage years but sometimes in adulthood, when a person seeks a clearer sense of personality and an acceptable role in society.

A House for Mr.Biswas is the story of Mr.Biswas the from his birth to death he has been suffering a lot, *The Mimic Men* is a beautiful work which deals with the theme of isolation, frustration and negation in a colonized society – a society that turns cruel and callous to the aspiration of the protagonist, Ralph Singh. The novel is presented to us in the form of a fictional autobiography. In the novel, Ralph Singh, a political exile in London, mediates on the fragments which form his Life; there is much in his wrecked life to reckon with: an uneasy childhood a painful youth, a broken marriage and an abortive political career. Both the novel deals with the identity crisis of the protagonist.

A House for Mr.Biswas traces the story of a man's struggle to claim his position in a confined and restricted environment. Although the novel primarily focuses of the community of Hindus from India, this society is seen as a part of the larger society of a colonial Caribbean island. Mohun Biswas a hindu brahmin who dies at the age of forty-six in a house in Port of Spain where he has been living with his family.He lives with his wife and four children. He was born in a motherland rural community,

surrounded by ailing omens. His labor is measured ill-fated as he is born in the immoral way and with an additional finger. A pundit prophesies that the newly born Biswas will be a lecher and a spendthrift. Possibly he will 'eat up one of his mother or father.' And a few years later, his family is scattered after his father's death. Mr.Biswas is left from the school as stated that he was premature child and apprenticed to a pundit, but is cast out on bad terms.

Ajodha, his mother was the first reason to make him search of his identity because she puts him in the care of his brother who was alcoholic and abusive in nature his name is Bhandat. It is the main reason why Biswas becomes thief, which also comes to a bad result. At last, Mr. Biswas now has become a young man decides to set out to make his own fortune. After being wrongfully accused of stealing he joins a former school friend in the sign-writing business, in the course of which he goes to Hanuman House, the home of the Tulsis. He is then fascinated into capable to marry Shama, the sixteen-year-old daughter of Mrs. Tulsi, as he is of the accurate Hindu social group. No dowry is offered and he is expected to join the family work force by working on the land with the other husbands. He instantly rebels, but devoid of any money or situation of his own he finds himself reliant on the Tulsi household from then until abruptly before his death for the duration of the six years he spends there with his emergent family, the shop persistently loses money, and his family spends an increasing amount of time at Hanuman House. Finally Biswas, joins them there, and is then sent to Green Vale to act as overseer for Mrs. Tulsi's powerful brother-in-law. He is wholly unsuited to such work and feels persecuted by the labourers under him. He suffers a mental breakdown and has to return to Hanuman House to convalesce after a storm destroys the ram shackle house he has built. He finds work as a journalist on the Sentinel newspaper, and this leads to reconciliation with the Tulsis. He goes to live with his family at Mrs. Tulsi's house was shared by her and with her younger son, Owad, until he is sent abroad to study medicine in the city. Biswas shows much interest in giving education for his son Anand and there were a good relationship develops between them. Life is going on but a big storm comes when he has a fierce quarrel with Mrs. Tulsi and Owad then he returns to his own house which is located in the Sikkim street. His job position also changed as social investigator that leads to a new path of life and also he is given a government post in a Social Welfare Department. His hopes, however, increasingly centre on Anand, who wins an exhibition to the prestigious Queen's College in the city. But the final responsibility for

order lies with the individual and not with the society. The story of Ralph's life becomes a powerful and gripping expression of the restlessness and deep disorder he has inherited from history. It is a much more revealing and vivid account of the consequences of empire building and exploitation than any chronological documentation of events can give. It illustrates, through a distinct member, how the physical and cultural dislodgment of a people can guide to cultural, psychological and authentic rootlessness. In *The Mimic Men*, Singh succeeds in the most dramatic and elaborated fashion in telling the East India, West Indian tale of rootlessness and fragmentation which Naipaul sought to give expression to in each of his previous West Indian novels. This success, however, makes him no less a permanent victim than the other protagonists. Emotional withdrawal had become a habitual way to deal with problems on his early life. Ralph Singh remains exile both in Isabella and in England. He also writes later that he has feared about the reality around him, it is the fear of the man who feels veils coming down one by one, muffling his deepest responses, and panics at not being able to tear down unreality about him to get at the hard, the concrete, where everything becomes simple and ordinary and easy to seize. Thus Naipaul's Ralph Singh in *The Mimic Men* does not remain only Ralph of the third world. This West Indian hero becomes universal also. The social analysis that Ralph has done universal implications. Ralph has become an archetypal modern man and cynical and self-destructive only of his sensitiveness. He may be called the prototype of the colonial man. By his realization, Ralph Singh feels alienated in the society and create himself a self-crisis to overcome his fear of his life and also sense of his exile. The novel charts a journey of self-discovery of Ralph Singh in the society.

The major problem which emerged from reading of these two novels are related to the problems of the colonized people and their sense of Alienation from their society, which also depicts the problem of neocolonialism in the ex-colonies. The people who can no longer identify with a cultural heritage lose the assurance and integrity which the

indwelling racial ancestor provides. In addition, the harsh conditions of colonialism have left the West Indian crippling under the burden of poverty and ignorance. psychosomatic and physical circumstances correspond so closely, the unhoused, dearth-stricken West Indian is so habitually culturally and religiously homeless as well. Only his alternative is to strive after the culture of his ex-colonial masters even though he is unable to identify with their traditions and values. In both of the novel both Biswas and Ralph Singh suffered a lot in the society. Because of search of their identity they lost everything in their life their life become struggle till their death. From both the novel we come to know that identity crisis play a major role in the novels and also we come to know that Biswas and Ralph Singh undergo sever struggle to search for their identity in the society.

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