



NAIPAUL'S AUTOBIOGRAPHICAL ELEMENT IN AN AREA OF DARKNESS

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Abstract

"An Area of Darkness" is one of collection of autobiographical paintings with the aid of Nobel Laureate V.S.Naipaul approximately his lifestyles and his ethnic identification. Naipaul's autobiographical writings give attention to self-discovery, identification disaster, and a persistent reminiscence from his early youth to vintage age. *An Area of Darkness* (1964) is V.S. Naipaul's profound reckoning along with his ancestral homeland and exceptional perceptive chronicle of his first come across with India. It was the primary of Naipaul's Indian trilogy which became involved with India's poverty, misery, dust, defecation sickness and malnutrition. Naipaul seems to have a pre decided conviction of talking all against India. Even whilst he appreciates the Indian earth by calling it rich with historical sculpture, there's a complaint as he says that Indians do now not react, do not exclaim on seeing the rich Indian inheritance. He thinks that Indian human beings be afflicted by many social dilemmas which lead them to attempt to imitate the western civilization.

V.S.Naipaul

Vidyadhar Suraj Prasad Naipaul turned into born in 1932 in an Indian Brahman circle of relatives at Chaguanas in Trinidad .He is one of the greatest Caribbean writers of Indian starting place, writing in English. His father Seepersad was a journalist and his mother a housewife. Naipaul completed his schooling at Queens Royal College, Port of Spain Trinidad. Naipaul then went to England on a scholarship. He graduated from Oxford University. He married Patricia Hale, his classmate in 1955. V.S.Naipaul is a zealous travel writer, like Hakluyt , Marco Polo, Darwin, Defoe and such a lot of guests ,he has travelled some distance and wide. In 1960 he commenced touring and recording his impressions of post –colonial societies in South America,India ,Middle East Countries, the West Indies as well as post-imperial England. V.S.Naipaul wrote Indian trilogy' which includes *An Area of Darkness, India: A*

Wounded Civilisation and India: A Million Mutinies Now. In this trilogy Naipaul writes about his journey of India home of his ancestors.

An Area of Darkness: Autobiographical detail of Naipaul

"An Area of Darkness" is considered one of collection of autobiographical work by means of Nobel laureate V.S.Naipaul approximately his life and his ethnic identification. Naipaul's autobiographical writings deal with self-discovery, identity disaster, and a persistent memory from his early early life to old age. Area of Darkness is his first Indian trilogy, written at some point of his first visit to India in 1964 within the early sixties. When he first visited India in 1962 he was with the aid of his personal description 'a apprehensive vacationer' for him, India changed into "An Area of Darkness" as he known as his preliminary e book approximately the

use of *An Area of Darkness* subtitled as 'Experience of India' had already been posted in 1962. This book is the first of his reputed trilogy on India and it charts out the writer's first hand affect about India. It is a journey of India of his ancestors. It isn't a travel e book but it indicates a photograph of India visible through the eyes one of the most outstanding observes and really intimate relationship with U. S. A. through his ancestor. India, as he himself says, has been an inquiry into himself. The motion of the journey includes dialectic of a paranormal concept or fable of India. India as a non secular land is symbolized by way of Naipaul's reminiscence of snow-capped mountains in spiritual picture at his grandmother's house; 'a unique pleasure have been with me It turned into the joy of being most of the mountains. I preferred speak me the call, India, the Himalayas they went collectively. In so many of the brightly coloured non secular snap shots in my grandmother's house I had seen these mountains cones of white towards simple, cold blue. They had emerge as a part of the India of my delusion' (176).

"The emergency was over. And so was my year. The short winter was fading fast; it was no longer pleasant to sit out in the sun; the dust would not now be laid until the mansoon.... India had not worked its magic on me. It remained the land of my childhood, an area of darkness; like the Himalayan passes, it was closing up again, as fast as I withdrew from it, into a land of myth; it seemed to exist in just the timelessness which I had imagined as a child, into which, for all that I walked on Indian earth, I knew I could not penetrate. In a year I had not learned acceptance. I had learned my separateness from India, and was content to be a colonial, without a past, without ancestors." [From, *An Area of Darkness* (1964).] 32

'A Resting Place for the Imagination' is starts in *An Area of Darkness* and ends in 'Flight'- a metaphoric fleeing far from his truth. Naipaul's idea of India determined its way to him via the very reality of his delivery right into a Hindu joint circle of relatives in Trinidad. India also existed around Naipaul within the various domestic articles that his grandfather had introduced from India 39)."

"India lay about us in matters: in a string matters... In plaited straw mats; in innumerable brass vessels; ..In brightly coloured pics of deities on red lotus or radiant against Himalayan snow; and in all the paraphernalia of the prayer room. " the pix, the easy pebbles, the stick of sandalwood. (AAD 29)2

Although he lived in the India created through his grandfather, he could not inherit the team spirit of his grandfather's global. His grandfather had carried his village with him and in his re-creation of this village he had denied Trinidad absolutely. Therefore his global remained complete. Naipaul recollects reminiscence in his Nobel lecture:

"In Trinidad, brilliant boy although I turned into, I became surround by means of regions of darkness ... With my restricted social heritage it turned into tough for me imaginatively to go into different societies or societies that have been far away."

Naipaul's generation couldn't reflect that feel of complete self sufficiency; it couldn't deny Trinidad. As he grew, India slipped similarly and in addition away. It belonged to his grandfather's global, a global which the younger generations had no get right of entry to to. The rituals' and ceremonies of their private international survived however the corresponding knowledge was misplaced:

"our elders predicted that our knowledge might be instinctive- and no one defined the prayer or ritual."

In *An Area of Darkness*, 'A Resting Place for Imagination', two "wonderful personas of Naipaul emerge. One is the character of a totally self-aware non-believer with an actual distaste for rituals. And the opposite is one who is outraged to hear that candles and electric bulbs had replaced clay lamps for Diwali in Bombay. Simultaneously, the Brahmin self is disturbed at the breaking of subculture,

"I had rejected tradition, but how can I give an explanation for my feeling of outrage once I heard that during Bombay they used candles and electric light for the Diwali festival, and the country clay lamps, of immemorial design which in Trinidad we nonetheless used." (AAD 36)

These separate selves had stayed together so long as Naipaul changed into in Trinidad or in England. The direct reveal in of India tore these two selves aside. His lifestyles changed into damaged into two. So as an 'unbeliever' he can't consider in the rites and ceremonies. To call one in particular is the 'thread rite' that's a 'theatre' to Naipaul and once more as a Brahmin, someplace lurking within him, he cannot approve the adjustments and changes in traditional cult. With this type of split in his persona he attempts to adjudge the India of 1962 and therefore fails in rendering a complete nice photograph of India. To say that An Area of Darkness is set India, is to miss the factor altogether. It is a desperate try to keep the cohesion of a sensibility shattered past restore. The approach employed is one of dismissal, rejection and flight. The 'Flight' marked the beginning of a collection of trips to India. He came to go to India with certain preconceived notions which were fashioned in his psyche seeing that his boyhood. His explicit goal as said in his book is to discover his identification and his roots from which he have been alienated culturally, emotionally and also by using delivery. His acquaintance with India turned into most effective via what he had heard approximately it from his dad and mom. From his childhood he had romanticized India and on his visit sought to realize the romanticized photographs of the land of his forefathers. He writes in 'A Resting Place for Imagination' in An Area of Darkness:

“ And India had in a special way been the heritage of my adolescence. It turned into the U. S. A. From which my grandfather came, a country in no way physically defined and consequently by no means real, a use out within the void beyond the dot of Trinidad It changed into a us of a suspended in time, it could not be related to the U. S . A. Discovered later ...” (AAD27)5

Naipaul reports of his first sojourn in India which are cited in An Area of Darkness flare up innumerable controversies and conflicting critiques some of the critics living everywhere in the worlds Naipaul involves India with a predetermined set of thoughts about imaginary India, fashioned through the experience of informal participation. In Hindu rite reminiscences of artefacts and other matters of

his grandfather's immigration India is to him is the India he dreamt to peer after coming right here. His very first landing on India's soil shatters his preset ideas and he is wakened to an utter horror that displays the colonial self still dominating over his mind.

“And for the first time in my life I was one of the crowd there was nothing in my appearance or dress to distinguish me from the crowd..... It was like being denied part of my reality, recognition of my difference was necessary to me. (Naipaul: An Area of Darkness 39).”

An Area of Darkness is a cogent account of Naipaul's advent with reality after coming to this u . S .. Corruption, nepotism, preferred apathy Naipaul sees in every part of the United States. India is left to him as 'an area of darkness' because it has been because the days of his boyhood in Trinidad. How some distance he tries to come back close to India too far it seems alien unusual and distant to him. Therefore he rightly determines to take his great flight from his u . S . A . And to confess earlier than dwelling it.

“I had learned my separateness from India and was content to be colonial.”

An Area of Darkness is a detailed investigation of Naipaul and the alternative Indian acts as data. His visit to India most effective confirms what he have been thinking to this point of his land of early life as an area of darkness a Caribbean by way of birth, an Indian by means of historical past, a downright colonial by means of subculture. Naipaul whilst visits India on the lookout for his resting vicinity, it's miles very natural India seems to him a void, a featureless region of darkness. But the darkness Naipaul sees in India is not the darkness in India itself. It is the darkness having frozen in Naipaul since the days of his Trinidad. Therefore darkness of India is the long preserved darkness of Naipaul mind.

“In 27 years I had succeeded in making a kind of return journey..... abolishing the darkness that separated me from my ancestral past.”(Naipaul: A Million Mutinies 516)

Naipaul as an expatriate who contains his starting place of darkness within him. His India is not the India he visits, however the actual India always brimming with ambivalences to the outsiders. Naipaul involves India that's adrift by means of its social and political disaster. The economic state of affairs is shattering due to high quantity of corruption and ineffective governance. The picture of India, which he describes in the course of the primary go to, became too excessive and cruel for him. Instead he permit all his emotions burst out of him. He couldn't stand to take a look at all the squatting people in the dust, streets, ragged, scruffy beggars, and pervasive dust within the ruins of the long in the past burnt out glory.

Naipaul is with the sad consciousness that the actual India of his formative years is a totally exclusive region. His memories of the practices of Indian customs and traditions which he skilled in the Hindu community in Trinidad fluctuate considerably from what he reports later in India. That is likewise one of the main motive for his despair and despair that he feels inside the Indian environment. The actual India fails to fulfil vision of India of his imagination.

Naipaul says it better:

"It was the country from which my grandfather came, a country never physically described and therefore never a real a country out in the void beyond the dot of Trinidad."(Naipaul *An Area of Darkness* 21).

Vidiadhar Surajprasad Naipaul, the Trinidad-born Indian beginning author who gained Nobel Prize in Literature, breathed his remaining on Saturday at his London domestic elderly 85. Hailed as one of the finest creator Naipaul was a arguable figure in literature, with a number of his contemporaries describing him as a misanthropist and racist.S of the 20 th century, Naipaul's books explored colonialism and decolonization, exile and the struggles of the everyman inside the developing international. He is survived through his spouse Nadira Naipaul. President Ramnath Kovind expressed his condolences over Naipaul's dying through Twitter. The best literary virtue of the Trinidad-born writer

VS Naipaul, who has died elderly 85, turned into on the spot clarity. He built clean, irreducible sentences, and marshalled them into unmarried-minded paragraphs. His control of language and the rhetoric of his novels were such that he ought to convince you into notion even if his truths had been simplest partially authentic.

Naipaul in his very own existence suffers from the experiences of 'a double exile'. His *An Area of Darkness* is a travelogue which narrates a imaginative and prescient for a tourist who is constantly haunted by way of a feel of rootlessness. Unable to turn out to be intimate with his Trinidadian starting place, apathetic to his foster lifestyle Naipaul makes his visit to India with a desire to discover his resting place at last. But while the desire of the sort of creator shatters, it is quite herbal for him to make a few harsh remarks towards folks who cannot fulfil his hope. There are a whole lot of critics who've duly tried to decide the mind-set of the author at the back of making such harsh feedback against India and its realities. N. Sharada Iyer has said his cause for Naipaul's nauseous mindset closer to Indian reality—

"Naipaul continually tries to impose his personalised, romanticized picture of India on the truth, and while the truth militates against his preconceived perception he lets in his narrative to slide into an exercise in banter".

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