

**NARRATION OF SELF-IMPOSED EXILE IN BHALCHANDRA
NEMADE'S THE HINDU: A PROSPEROUS OBSTRUCTION
OF LIVING**

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ABSTRACT

Postcolonial narratives have brought various issues, themes and concepts into literature including international, national and native literature. The theme of exile—one of the major themes—influenced the native literatures like Nemade's *The Hindu* marking out many postcolonial issues indulged into native issues. Khanderao—protagonist of the novel—how becomes the victim of exile i.e. self-imposed is delineated in the *Hindu*. Many Indian writers in English commented on the theme but its influence in Marathi literature has brought an international issue to the Marathi readers giving a good response to English writers and readers.

Keywords: Narration, Diaspora Literature, Migration, Immigration, Emigration, Exile, Self (imposed) Exile, Exiled Consciousness.

Migration, immigration, emigration and self-exile are the recurrent themes occurring in Diaspora Literature of 1980s. Salman Rushdie, Shashi Tharoor, Amitav Ghosh, Anita Desai, Kiran Desai, Jhumpa Lahiri and many other emerging writers' body have spoken authoritatively on the issues of Postcolonial Literature of "orient" and "occident"-in Edward Said's terms. Diaspora Literature is to be stated and also considered as the outcome of same issues and recurrent patterns. Literatures in the native Indian languages like Marathi, Hindi, Tamil, Urdu Assamese, Kannda, Bengali, etc. have wider and deeper influence of Postcolonial Diaspora Literature. The influence on native literatures is because of Globalization, International Social-political and Economic relations among the countries. With the IT revolution the world is getting closer and closer and it affected all the literary canons immensely. Many literary forms are adopted from the world literature in native languages. The attitude of the West towards East reflected through literary texts and reaction to this west attitude given by the East and migration, immigration of authors and their characters are the core stinct of world literature today. Native literature like 'The Hindu Prosperous Obstruction of Living' by Bhalchandra Nemade is no

exception to the issues of globalization and international educational system and the problems created by this system; e.g. the problems like short term human relations and feeling of belongingness.

The Hindu: A Prosperous Obstruction of Living is a novel in Marathi language written by Bhalchandra Nemade, a creative writer as well as critic has taken wide time span of 30 years to complete the novel indicating the scholarly research work in Marathi Literature. The paper 'Postcolonial Self-Imposed Exile in Bhalchandra Nemade's the Hindu: A Prosperous Obstruction of Living' is an attempt to highlight and capture the mitigating ways of Diaspora literature which earned enough influence over the native literatures. The paper also tries to expose the Marathi novel at a particular junction and encourages the readers to raise the opinions in favour and against the argument.

Khanderao-protagonist, sometime doer narrator of the novel - is by product of the complex process of globalization and especially of the educational system. The novel starts with khanderao reading a research paper in Mohanjo-Dado, Pakistan on his research in Archeology and it ends with death of Khanderao's father Vitthalrao in Morgaon – Khanderao's native birth place village. The inception and the end are two major symbolic events in the life of Khanderao as well as in the novel. All the middle part between these two extreme occurrences is embedded with Khanderao's migrations of one place to another for different purposes but chief of education. Khanderao, a fully fledged human being is caught into the complex web of global educational system which forces him to exile from his native land. He is the son of an agricultural family but curses the culture of farming as the biggest enemy of farmers.

Khanderao took primary Education at Morgaon, his native village but he moved to other village Yawal for secondary education and it became his first experience of exile in childhood. The love and emotional attachment towards family is gradually fading up with Khanderao's outside experiences. Khanderao has had a very strong desire to educate himself and leave up the village as he considers village as a barrier in his development. But at the same time, he adheres to self sufficient systems of villages which show the inner dilemma of his mind, translated lines are:

Khanderao, this house, land agriculture is not you're the only inheritance.
The culture of farming coming to your generation from ten thousand years
is your inheritance so you cannot cut it off like lizard's tail, impossible to
cut it. [Nemade: 94]

Khanderao goes to Jalgaon – a district city-to complete graduation. Now, the valley of distance becomes wider and wider between himself and family, village; but consciences remain struck in his mind and becomes mature. Here, khanderao thinks of the world and compares his village, people, family, agriculture to other people and made a conclusion that his village people living there are static from many generations. But according to his PhD. guide Sankhliya the change is permanent and human boundaries are illusive: "According to Sankhliya, the map of the earth changes per hundred years." [Nemade: 16]

Here, Khanderao - the protagonist – always throws himself into a dilemma of choice and there stands two options in front of him whether to stay at native village or pursue further education farming is not a bad occupation but education is more important and he decides to go to Aurangabad to pursue post graduation. His is the contrasted self trying to get out of physical and mental mess from longer time by which he got tired of it. The course on tourism started in a

five star hotel, he admitted to the course; but he could not avoid the memories of family, people of village farming culture. In sleep, memories were moving through his subconscious mind:

“Now, I am going far from it, but is it become a centre of conscience? Wherever I go will it be in the parameter of the center? Is it a before touch to all events in future? Remembering the space in sleep, circle just remains dot line.....” [Nemade: 436]

By leaving up Morgaon, Khanderao feels comfortable. It helps to develop his understanding and maturity. Now, there is a vast distance -physical as well as mental – between Khanderao and his native village i.e. Morgaon. His father wants him to come back and pay attention towards farming. Father is not interested in education which is far from the native village. Here, we have a note of a letter sent to Khanderao by his father:

“And same ending as always of Baba’s letter- come to meet after completing your works. I am waiting, your father. And long dialectic signature” [Nemade: 25].

With increasing maturity, Khanderao becomes insensitive towards his native village. He made himself exiled from native place for educational purposes. He saw a lot of upheavals that is emotional in his post graduation course at Aurangabad. Khanderao’s quest for becoming something stems from his native experiences led his journey from one place to another marching towards the way of self exile. There are six parts of the novel, each part advocates the different type of situations in Indian villages with the intensive urge of the affect of global up and downs directly and indirectly which turned into migration, immigration and exile, Nemade, with his intellectual power creates the feeling of self – imposed hardship living at typical Indian village. Khanderao is his mouth piece rejecting all the modern Industrial inventions and states the reasons for that, but we also witness Khanderao’s inability to detach him from the present condition. This fact is revealed in an incident when he received a letter from his father to return to home for the marriage of one of the family members. At that time, he was studying in finals and caught into a choice conflict again. He went to home and skillfully escapes after the wedding ceremony which indicates his two self moving far from native place or homeland is an on unwilling step taken but Khanderao’s strong desire of learning made him be able to cut off the family relations for a moment and again he traveled to pursue his goal. That feeling is the indicator of self-willing exile taken by Khanderao.

The next migration of Khanderao is to Pune to complete PhD. then he traveled to Mohanjo-Dado, Lahore-Pakistan. The dispersal of Khanderao is voluntary. Actually he is the victim of reality that if he wants higher education, he has to migrate from his homeland. It is a kind of cultural exile, the art of historical development of his understanding of long generations. Khanderao runs from pillar (homeland) to post crossing the boundaries of time, memory and history carrying hopes and wills returning homeland. But sometime, he thinks that it is futile to return to homeland and losing valuable time in valueless things. The longing for the homeland is countered by the desire to belong to the new home, so Khanderao as a migrant remains a creature of edge.

Khanderao’s exile is the result of his choice and inclination towards the educational material gains, professional and other interests. It is particularly the representation of privilege and access to contemporary advanced facilities in educational system with its easy reach. Khanderao as a central figure in the novel marks the theme of exile though in a native country with its multiple shades.

Thus, Nemade's novel 'The Hindu: A Prosperous Obstruction of Living' is a narrative of the real lives, habits, cares, customs, traditions, cultures, dreams, desires and gloominess of rural life on the edge, in an act of morphing Morgaon through on making of 'More-gaon'. And the character of Khanderao is replete with the exiled consciousness which is nothing but the witness of all the happenings of social realities, longings and feeling of belonging.

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