

CHAPTER III

ANALYSIS

A. Transformation of Values: From Indigenous into Colonial ones.

A House for Mr. Biswas is one of the novels, which implements the images of postcoloniality on its theme. It undoubtedly reflects the life of colonized people in the ex colony of Britain, Trinidad of Caribbean Island. This novel is a vivid portrayal of a man who fights to free himself from the pressure of life. He tries to release himself from the entanglements of family, custom and religion. *A House for Mr. Biswas* is also an unforgettable look inside colonial society at the beginnings of great transition of the country.

The novel takes place over a period of almost fifty years-the lifetime of Mohun Biswas -46 years- during the first half of the twentieth century. The setting is the Caribbean Island of Trinidad, which is part of the republic of Trinidad and Tobago. Trinidad's history has given the island the most ethnically diverse population in the Caribbean. The first European to arrive on the island was Christopher Columbus, during his third voyage, in 1498. At that time, people speaking the Arawakan and Carib languages already lived there. About two hundred years later, Spanish people began settling in the region, bringing with them enslaved people from Africa. Spain encouraged Roman Catholic people from other countries to move to the island, and the French settlers who came in large numbers greatly influenced its culture. Britain seized control of Trinidad from Spain in 1797, and under its rule the population became even more

Hinduism is one of the world's major religions. Hinduism developed in India around 500 BC and is the religion of the majority Indians including Mr. Biswas' and the Tulsī family. Hinduism is a polytheistic religion, that is the religion characterized by a belief in many Gods. One of the important beliefs of Hinduism is that all life is a series of birth, death and rebirth (called Samsara) influenced by the moral purity of a person's behavior and his or her attention to religious rituals (called Karma). Karma is sometimes explained as the law of moral cause and effect. By following proper rituals, doing good deeds, and maintaining a purity of thought and action, a person can improve his Karma and he reborn into a higher kind of life (Yutang 67). Mr. Biswas Family believes in Samsara and Karma. Like what happened with Mr. Biswas who was born at midnight, the inauspicious hour, six-fingered and born in a wrong way. The family held a ceremony to avoid the bad luck. The family considered the unfortunate birth of Mr. Biswas and every event was God's will and it was their fate. He consoles his unhappy daughter who is left by her husband with his favorite word "Fate. There is nothing we can do about it." No one paid him any attention. Fate had brought him from India to the sugar-estate, aged him quickly and let him to die in a crumbling mud hut in the swampland (Naipaul.1992. 15). Mr. Biswas's Grandfather always produced that word-fate- in every happenings of their life. He thinks that people cannot change the courses of their lives unless they ask the help of a person who they think he has a direct contact with their God such as Pundit or Guru.

The pundit (master of religious ceremony) who was invited by the family to tell the fortunes believed that the boy who was born in such way would be a bad man in the future; a lecherous, a spendthrift and a liar. As the consideration of this unfortunate birth and to avoid the bad luck which might follow him, the pundit instructs the family to hold a ceremony, to forbid the father to see him for twenty-one days and to avoid Mr. Biswas from trees and water. The family did not know that what makes Mr. Biswas born in such way was because he got malnutrition. His uneducated poor mother could not give herself enough nutrition during her pregnancy. It resulted to a bad physical condition of Mr. Biswas. It resulted to a bad physical condition of Mr. Biswas.

The malnutrition that had given him the sixth finger of misfortune pursued him now with eczema and sores that swelled and burst and scabbed and burst again, until they stank...Malnutrition gave him the shallowest of chests, the thinnest of limbs: it stunted his growth and gave him a soft rising belly. (22)

Because they had entangled themselves in their old belief and superstitious thing, they cannot think rationally. They always relate everything with something mystical, something beyond reality. And their lack of education had brought them to a deeper misery.

Mr. Biswas had an unlucky sneeze as well. The whole family believed that whenever he sneezed the bad things would happen to them especially to the father.

Whatever he did, Raghu never left the house. Even so, minor mishaps often followed Mr. Biswas's Sneeze: threepence lost in the shopping, the breaking of a bottle, the upsetting of a dish. Once Mr Biswas sneezed on three mornings in succession.

"This boy will eat up his family in truth," Raghu said.

One morning, just after Raghu had crossed the gutter that ran between the road and his yard, he suddenly stopped. Mr. Biswas had sneezed. Bipti ran out and said, "It doesn't matter. He sneezed when you were already on the road".

"But I heard him. Distinctly."

Bipti persuaded him to go to work. About an hour or two later, while she was cleaning the rice for the midday meal, she heard shouts from the road and went out find Raghu lying in an ox cart, his leg swathed in bloody bandages. He was groaning, not from pain, but from anger. The man who had brought him refused to help him into the yard: Mr. Biswas' sneeze was too well known. Raghu had to limp in leaning on Bipti's shoulder.

"This boy will make us all paupers" Raghu said." (20)

Mr. Biswas is often in rebellion against the circumstances of his life, including his living condition, his work life and his relationship with his in laws later when he married Shama. Early in his childhood, despite the pundit's warning to avoid water in natural form, Mr. Biswas plays in the stream while watching his neighbor's calf. And the result is first the calf drowns then his father drowns.

When his father was diving in the pond to find him on the day he lost the calf, he was sneezing and it was marking the death of the father.

Lakhan said, "Something has happened."

A woman said, "No stupid talk now, Lakhan. Raghu is a great diver."

"I know, I know." Lakhan said. "But he's been diving too long,"

Then they were all still. Someone had sneezed.

They turn to see Mr. Biswas standing some distance away in the gloom, the toe of one foot scratching the ankle of the other.

Lakhan was in the pond. Pratap and Prasad rushed to hustle Mr. Biswas away.

"That boy!" Dhari said. 'He has murdered my calf and now he has eaten up his own father'.

Lakhan brought Raghu unconscious. They rolled him on the damp grass and pumped water out of his mouth and through his nostrils. But it was too late. (31)

The quotations above are distinctively depicted how superstition had deeply rooted in the life of the characters, and Mr. Biswas was reared and grew up surrounded by those superstitious people.

But what happened to Mr. Biswas's life 30 years later is far from the Pundit prognosis. He, in his future is becoming a Journalist whose job is writing factual news. He no longer believes in such superstitious or mystical things. Although he had been growing with the people who believed in traditional value

but it didn't give much influences to his life. He had transformed himself into the new person different from his family or other people close to him in his childhood. He starts to write accidentally when he had to go to Port of Spain, the state where his dream becomes true. When he leaves his family, he had no money and the only job offered to him is as a sign painter in Sentinel office, the newspaper office. Luckily, the director of the newspaper is a kind man who gave him courage to learn to write. And he starts writing. The occupation he possessed and loved until he died.

A.2 The Religion

The religious values that closely related with superstition are also being transformed in the life of the characters in the story. As mentioned before that most characters involved are Indians and their religion is Hindu. Hinduism is a polytheistic religion, that is the religion characterized by a belief in many Gods. Hindu worship practices are different from those of the monotheistic religions, which often resolve around public group activities. Hindu practice many private rituals usually performed in the home for important events like marriages, births, and deaths. One common Hindu ritual performed in the novel is *Puja*, a ceremonial dinner for God. (The Glencoe Literature Library 3). In his childhood, his family is continually doing the religious ceremony. And after he married Shama he had to move to Tulsis' House in Arwacas which he named 'Hanuman House' because there is a big Monkey God Hanuman in front of the house. In this crowded house, the member of the family; Mrs. Tulsi, Seth, Mr. Biswas' brother and Sister in laws and their children are frequently doing *Puja* especially the

morning *Puja* in order to thank their God on everything they had. This activity becomes a family ritual.

The younger God came down the stairs. He had been doing the morning *Puja*. (129)

Morning and evening, under the pundit's eye, Mr. Biswas did the *Puja* for the pundit's household. (50)

The family also had every event; births, deaths, marriages or the move of the family blessed by the pundit. Mr. Biswas also had his Dry good's store at the Chase and the Green Vale's House blessed because Shama his wife begged him to do that.

As the time running, the frequent of those family religious ritual; morning *puja* and the blesses were decreasing. The member of the family especially the younger generations were less keeping it in their daily life. Instead of doing Hinduism Ritual, they hold what western culture had; Sunday school, Santa Claus and Christmas. It seemed that the characters had transformed the western's religion and culture, step by step forgetting their own tradition and culture.

The Tulsis celebrated Christmas in their store and, with equal irreligiosity, in their home. (191)

...And in preparation for Christmas drew one Santa Claus after another until he had reduced it to a simple design in red, pink, white and Black...(77)

"Santa Clauses and holly and Berries and snow-capped letters."
(77)

Even Mr. Biswas himself, who absolutely hold Hinduism as his religion from his early childhood was sending his children to Sunday school and let them study Christianity.

He sent Anand and Savi to Sunday school. They loved it. They were given cakes and soft drink and taught hymns with catchy tunes.

At home one day Anand singing, "Jesus loves me, yes I know."

Mrs. Tulsi was offended, "How do you know that Jesus loves you?"

"Cause the bible tells me so," Anand said, quoting the next line of the hymn. (340)

Anand, Savi, Myna! Come and sing a Christmas Carol for your mother.

They sang 'While Shepherds Watched their Flocks by night' (393)

Indeed, at hanuman house, that kind of Christian activity and stuffs were also hold by the member of the family, especially Shama's brother, Owad and Prakash who were attending Roman Catholic college. Although both of them had never absent in doing the morning Puja, they also celebrating crismast. "On the morning of Christmas Eve excitement was a its height"(213) in Hanuman House. Later Owad, the younger brother was also leaving to Europe, to be educated. Slowly the household was eroded by Westernisation.

"Look at him," Mr. Biswas said. Little Jack Horner. If he just put his hand in his shirt he pull up a crucifix."

The elder God did wear a crucifix. It was regarded in the house as an exotic and desirable charm. The elder God wore many charms and it was thought fitting that someone so valuable should be well protected. On the Sunday before examination week he was bathed by Mrs. Tulsi in water consecrated by Hari; the soles of his feet were soaked in Lavender water; he was made to drink a glass of Guinness stout; he left Hanuman House, a figure of awe, laden with crucifix, sacred thread and beads, a mysterious sachet, a number of curious armlets, consecrated coins, and a lime in each trouser pocket.

“You call yourself Hindus?” Mr. Biswas said. (125)

From the quotation above it seems that there is a mixture between the old and the new values. The family holds the Hindu ritual and Catholic, their colonial religion at the same time. They do not have their own identity. They just take catholic for granted. It seemed that they did not really comprehending and implementing both religion seriously. As the story progress, Mr. Biswas and his family become increasingly Westernised. He swaps the Hindu lifestyle for a Colonial lifestyle.

A.3 The Education

The educational value is also transformed in the novel. The main character is coming from a poor uneducated family. (Most Indian family in Trinidad is Indentured labor so their position in the society is half slaved) All members of his

family are illiterate. His parent does not pay so much attention on the education of their children. They did not send him to school.

It never bothers him that he didn't go to school. Life was unpleasant only because the pundit had forbidden him to go near ponds and rivers. (22)

The coming of his rich auntie Tara after his father's death that is finally curing his illiteracy. She is the one who sends him to pundit Jairam's house to learn Sanskrit and Hindu ceremonial custom. Tara wants him to be a pundit for his small community of India because he is coming from the right caste, his parent is Brahmin origin. Hindu society has traditionally been divided into groups called castes, based on heredity, which determine a person's occupation and status. And Mr. Biswas's origin is of Brahmin caste, the highest and the most respectful caste in society. Later, This was also Mrs. Tulsi's reason; his caste, that she took Mr. Biswas as her son in law by marrying her daughter Shama because he comes from Brahmin origin. By marrying a high caste husband, the wife position will be elevated into the same caste as the husband. She and her children will bring the father's name after theirs. However, at that time the influence of caste has been weakening, and discrimination based on castes is frowned. It is true that Mr. Biswas was coming from the highest caste in society, he should be respected by the Tulsis that comes from the lower caste. But what he got there are humiliation and ridicules on his poverty and joblessness. Castes were no longer valuable.

Then Tara sends him to the pundit's house. By being a pundit for his Indian small community, his family will achieve honor and respect from his

society. But he failed at this calling. Jairam, his religious teacher sent him back to Tara's house because he found that Mr. Biswas had cheated him by stealing the Bananas given by people on religious ceremony and had thrown his feces unpurposely onto pundit Jairam cherished oleander tree usually used for doing *Puja*. Pilfering and depravity are the biggest obstruction for someone to become a pundit, a holy position in society. His attitudes blow Jairam's anger and he who initially did not believe in Pundit Sitaram prognosis on Mr. Biswas's nature, finally ensured by those bad attitudes.

You will never make a pundit," Jairam said. I was talking to Sitaram, who read your horoscope. You killed your father, I'm not going to let you destroy me. Sitaram particularly warned me to keep you away from trees. Go on, pack your bundle. (56)

However, he continues his education in Canadian Mission school. Lal, his only teacher had been converted to Presbyterianism from a low Hindu caste and held all unconverted Hindus in contempt. He learnt a lot of things in this school. There, he got his basic knowledge which later shaped his horizon of thinking to become a real educated man.

Although his education is hardly what could be called complete, later in his future Mr. Biswas is truly an educated man and his knowledge can be equalized with his two brothers in laws who got their education abroad. He can discuss everything with them; politics, economic and social matters. In broadening his thinking he reads; *Bell standard Elocutionist* (50), *Book of Comprehensive Knowledge*, *The Body of Yours* (62), Samuel Smiles (78),

Hawkins' Electrical Guide (79), *Reform The Only Way* (116), *Meditations of Marcus aurelius*, *The Discourses of Epictetus* (125), *Collins Clear-Type Shakespeare* (161), *The Supersensual Life* (182), *The Manxman or The Atom* (303). He read the novels of Hall Cain and Marie Corelli (78) and other books that enriched his thinking. "He read innumerable novels as well, particularly those in the Reader's library; and he even tried to write" (183).

Finally, he could make himself in the same level with Owad and Prakash, his brother in laws which one of them had taken university degree in Oxford, although he had a totally different educational background from them. In this case, Mr Biswas is not the only person in the novel who transforms the educational value. As the writer mentioned above that Owad his Brother in law was also studying in England. "Then came the news that Mrs. Tulsi had decided to send Owad abroad to study, to become the doctor" (349).

In this part of the story we can see how the characters are transforming their indigenous values into colonial ones. They are trying to elevate themselves into the same position with the colonial people. They realize that education is the main tool to create a better future for themselves, their family and their country.

For Mr. Biswas, there is no other way to achieve what one wants in life except the education. Therefore, he and his wife had to get his children educated.

Whatever happened, Anand would go to college. So Mr. Biswas and Shama decided. It wouldn't be easy, but it would be cruel and foolish to give the boy nothing more than an elementary school education. (485)

...that he had nothing to leave them but good education and a sound training .(439)

He doesn't want his children to experience the same miserable life as he had. Although a Brahmin, Mr. Biswas was poor and a member of minority in country that played no role in the modern world. "As part of Anand's training. He said, "I don't want you to be like me" (374). What is meant by Mr. Biswas of his phrase ' I don't want you to be like me' is that he wants his son to lead a larger, more expansive life, to avoid the trap of domesticity in a provincial setting in which he has himself become ensnared.

In the end of the story, it is clearly stated that he successfully transforms the colonial values into his life and achieves what he has dreamt; the house, the independence and the educated children. And what he got is greater than he had ever imagined before.

Mr. Biswas was forty-six and had four children... on the house in Sikkim Street Mr. Biswas owed, and had been owing for four years, three thousand dollars... two children were at school. The two older children, on whom Mr. Biswas might have depended, were both abroad on scholarships. (7)

A.4 The Language

Trinidad, V.S Naipaul's birthplace and the setting for *A House for Mr. Biswas* is an island nation seven miles off the northeast coast of Venezuela. Since 1962 it has been independent and with a nearby smaller island, parts of republic of Trinidad and Tobago. About 40 percent of today's approximately 1,2 million

Trinidadians are of African Descent, another 40 percent are of Indian descent and the rest, sometimes referred to as *Creoles*, are mixtures of different ethnic backgrounds. Trinidad and Tobago is dominated by the oil and natural gas industry, which was replaced sugarcane as the major source of wealth. (The Glencoe Literature Library 16) In the story, the author is also picturing the transition of Trinidad's national economic source from sugarcane into oil and gas industry. When Mr. Biswas was a boy, he lived in a house in swampland. This house was part of sugarcane estate and his father and two brothers were working there. He and his family had to sell the house and the land after the death of the father. And when he works as a journalist he knows that his family land is rich with oil and gas. He regrets his family's decision to sell the house. He imagines how rich his family would be, if they had not sold the land. They would become the owner of the oil and gas industry and did not have to experience a miserable life. But those things never happen to his life.

Trinidadians, like many Caribbean people, speak a variety of languages, often creating their own special blends of English, Spanish, French, African, Asian and native languages (The Glencoe Literature Library 16). *In A House for Mr. Biswas*, most of the characters speak Hindi, the official language of India, as well as Trinidadian English, which is characterized by a simplified grammar and the omission of words or word endings. The reader might know when the characters are speaking Hindi because the dialogue is translated as grammatically correct English. Sometimes Naipaul tells the reader which language is being used "... as yet little friendliness between them. They spoke in English" (104).

Trinidad was a colony of Britain. One of the main features of the imperial oppression is control over language. The imperial education system installs a standard version of the metropolitan language as the norm, and marginalizes all variants as impurities (Aschroft 7). Because Trinidad-exactly where the story takes place- is a British colony, the language used is English. The empire Britain's colonies were covering one-third of the globe (The Encyclopedia Americana 298). So, the British English, the language of the imperial center, is considered as a Standard English by its colonies, while the English language mixed with the local language is considered impure. In the first part of the novel, the characters are using Hindi in their conversation. The main character starts using English when he entered the missionary school. He has to learn English because English is the official language used by the colonial. So everybody in Trinidad is ordered to speak English in formal situation. By speaking English, they feel more accepted by their circumstances. The Trinidad-born children are mostly speak English although they are Indian descendants while their parents, including Mr. Biswas and Shama keep speaking Hindi in their daily life.

...and a few days later, when new quiz was going round the school-what did the boys call their parents?- Anand, wishing only to debase himself, lied and said, 'Bap and Mai', and was duly derided; while Vidiadhar, shrewd despite his short stay at the school, unhesitatingly said, 'Mummy and Daddy,' for those boys, who called their parents Ma and Pa, who all come from homes where the sudden flow of American dollars had unleashed

ambition, push and uncertainty, these boys had begun to take their English composition very seriously: their Daddies worked in offices, and at the weekend daddy and Mummy took them in cars to the seaside, with laden hampers. (440)

Not everybody in the motherland is eager to learn English. As we know that language is inextricably bound up with the culture and identity (Drabble 774). The indigenous inhabitants feel that they are losing their cultural identity by using the colonial language. They feel displaced. They like to use their own language but on the other hand they oblige to use the colonial language-in this case is English- because in such colonized country, English becomes the official language and everyone must use it, at least comprehend it. But as the colonizers attempted, with varying degrees of success, they impose the English language on subject peoples, the response from the formerly colonized has ranged from the outright rejection of English as a medium through which to exercise their art to the appropriation of it with subversive intent (Drabble 775). In the novel we may see how Biswas's mother is trying hard to communicate with the solicitor in English when she wants to make him a "Buth Suttificate"(42). The characters in the novel often switch their native language (in this case Hindi) and broken English.

"The Oyster man was talking drunkenly, in a mixture of Hindi and English. My son is a helluva man..." (139)

Ought oughts are ought,

Ought twos are ought. (44)

One twos are two,

Two twos are four. (45)

Naipaul, the Author of this novel has used techniques such as switching in and out of the Standard English and local Creoles to emphasize that the post-colonial world is irrevocably multicultural and hybridized. The debate continues to rage, and although the view is by no means universally shared, there are now many people in all parts of the world who see English as having become detached from British. They claim the language as their property, for they have molded and refashioned it to make it bear the weight of their own experience (Drabble 775).

Using English in Indian community, or using Hindi in English society, the characters experience a linguistic displacement, as what mentioned by Ashcroft in his book *The Empire Write Back* that the ex colonized people have to experience the linguistic displacement of the pre-colonial language by English-the colonial language (10). D.E.S. Maxwell, a post-colonial critic stated that place and displacement especially the disjunction between place and language is one of major concerns of all postcolonial peoples (Ashcroft 24).

He observed the similarity between the colonized societies in their use of a non-indigenous language which was always to some extent 'alien' to that place. He identified two groups; the settler colonies and the invaded colonies. In the case of the settler colonies like the United States, Canada, New Zealand, and Australia, land was occupied by European colonists who disposed and overwhelmed the indigenous populations. They established a transplanted civilization which eventually secured political independence while retaining a

non-indigenous language. Having no ancestral contact with the land, they dealt with their sense of displacement by unquestioningly clinging to a belief in the adequacy of the imported language-where mistranslation could not be overlooked it was the land or the season which was 'wrong'. Yet in all these areas writers have subsequently come, in different ways, to question the appropriateness of imported language to place. Maxwell's theory suggests that in the case of invaded societies like those in India or Nigeria or Trinidad, where indigenous people were colonized in their own territories, writers were not forced to adapt to a different landscape and climate, but had their own ancient and sophisticated responses to them marginalized by the world view which was implicated in the acquisition of English. are major concerns of all postcolonial peoples (Ascroft 25). In this case, Indian who live in Trinidad were not belong to both categories, because they are not settling in their colony and neither invaded in their own land. However, the second category is closer to their condition because the Indians there were brought by the British Empire from their own land India to work in Trinidad as laborer. So they have a similar experience with the Indian in India.

A.5 The Communal live

There are still a lot of values transformed from indigenous into colonial in the novel such as the changes of communal values of the Tulsis family into Mr. Biswas's individual values, or the changes of the style of the house. Mohun Biswas and most of the other characters in the novel are East Indian. Like V.S. Naipaul's family, they are descendants of people who are emigrated from one

British colony—India—to another during the 1800s. Around 1840, Indians began arriving in Trinidad as Indentured workers. These were workers whose travel costs were paid by their employers in return for a set numbers of years of work, usually on the island's sugarcane plantations. Indians also migrated to other countries that lived under British law and government. Today, the descendants of these indentured Indian workers can be found in former British colonies in Africa, East Asia, and South Africa. In these countries, as in Trinidad and Tobago, Indian's culture, religions, and languages have remained alive (the Glencoe Literature Library 10). One of the cultures kept by the Indians family is their communal living.

In Indian custom, a married daughter had to leave the house and start a new live with her husband' family. They are keeping the communal living to hold the family together and keeping the family's name especially for a wealthy family that usually own a very big, vast house with many rooms.

Except during his earliest childhood when he lived with his own nuclear family; Raghu his father, Dipti his mother, Pratap and Prasad his two brothers and his only sister Dehuti, Mr. Biswas was almost never lived in his own private house with his own family. He keeps moving from a crowded house into another where he feels oppressed and looses his independence and which none of them gave him space for his own. The worst came when he had to live in The Tulsis house, the Hanuman house. There, in a house full of people, adult and children-- Shama's sisters, brothers, in-laws, nephews, nieces, about 200 in numbers-- nothing can be kept as a secret. Everyone knows every single move of another.

It was impossible to keep anything secret from children. As soon as the darkness fell bed were made for them in the Book Room and all along the verandah upstairs. As the evening wore on, more and more beds were unrolled and the old upstairs became choked with sleepers; sleepers filled the wooden bridge that connected the old upstairs with the concrete house. (103)

At Hanuman house, in the press of daughters, sons in law and children, he began to feel lost, unimportant and even frightened.

The organization of the Tulsi house was simple. This house is run by the head of the extended family Mrs. Tulsi. He had only one servant, a Negro woman who was called Blackie by Seth, Shama's uncle. The other people in the house call her Miss Blackie. Miss Blackie's duties were vague. The daughters and their children swept and washed and cooked and served in the store. The husbands, under Seth's supervision, worked on the Tulsi land, looked after the Tulsi animals, and served in the store. In return they were given food, shelter and a little money; their children were looked after, and they were treated with respect by people outside the house because they connected with the Tulsi family. The rich and respected family among the society. Their names were forgotten. They become the Tulsis. But not all daughters live in this house. There were daughters who had, in the Tulsi marriage lottery, drawn husbands with money and position; these daughters followed the Hindu custom of living with their husband's families, and formed no part of the Tulsi organization.

The household is run under a strict regime based on tradition and ritual duty, and Mr. Biswas finds himself in conflict with this, refusing to accept the varying positions of inferiority and superiority in the family. He cannot stand living in this kind of communal house. He keeps struggling for years to earn money and free himself and his family from the entanglement of the Tulsis. He does not believe anymore to his ancestor's value to keep living together with the relatives is the best way to live a life. Otherwise life in the Tulsi compound is insecure, refugee-like, prey to and dependant on the bureaucratic decisions of Mrs. Tulsi and her henchman, Seth.

He wants his autonomy; a house for him, Shama and his children. Finally in the Sikkim Street he owns his own house. He cannot imagine himself and the people he loves have to live forever with the Tulsi.

But bigger than them all was the house, his house.

How terrible it would have been, at this time, to be without it: to have died among the Tulsis, amid the squalor of that large, disintegrating and indifferent family; to have left Shama and the children among them, in one room; worse, to have lived without even attempting to lay claim to one's portion of the earth; to have lived and died as one had been born, unnecessary and unaccommodated. (13-14)

The style of the house he lives in is changing over and over. In his childhood, Mr. Biswas lived in the mud hut in the back trace. Then he lived in the Tulsi's house and in the end of the story he lives in his own house, the

transformation is evidenced by the shifting of the 'house value' in the style description of both houses; the Tulsi's and his own house in the Sikkim Street.

Among the tumbledown timber-and-corrugated-iron buildings in the High street in Arwacas, Hanuman House stood like an alien white fortress. The concrete walls looked as thick as they were, and when the narrow doors of the Tulsi Store on the ground floor were closed the house became bulky, impregnable and blank. The sidewalls were windowless, and on the upper two floors the windows were mere slits in the façade. The balustrade which hedged the flat roof was crowned with a concrete statue of the benevolent Monkey-God Hanoman. (80-81)

And notice the description of his own house in the Sikkim Street.

... It was like a huge and squat sentry-box: tall, square, two-storeyed, with a pyramidal roof of corrugated iron... a tiny kitchen in one corner: the remaining L-shaped space, unbroken, served as drawing room and dining room... a concrete room which contained a toilet bowl, a wash-basin and a shower...it is a new and modern concrete houses, bright with paint. (8-9)

It is clear from the description of both houses above that Mr. Biawas had transformed the house value. His previous houses' styles were the Indian style but in the Sikkim Street he owns a Western Style house.

A.6 The Food and The Clothes

Another transformation of values experienced by the characters dealing with food and clothes. For the characters, the Western food is the best food for them.

They have a new sweet drink in Port of Spain. Something called Coca-Cola. The best thing in the world. (334)

In his childhood his parents never fed Mr. Biswas that kind of food. They did not give much care to his food and his health that is why he got malnutrition when he was a child. But on the other hand, his children will never endure that kind of Malnutrition. He-whatever happen- gave his children the best nutritious food; milk, prunes which are good for their bodybuilding. His mother in laws is also giving good attention to the health of her son and grandchildren.

Mrs. Tulsi believed that prunes, like fish brains, were especially nourishing for people who exercised their brains, and she fed Owad prunes everyday. Milk was obtained for him from the Dairies in Phillip Street; it came in proper milk bottles with silver caps; not like the milk Shama got from a man six lots away... (336)

Dealing with clothes, the quotation below is the proof of how Mr. Biswas is transforming the ways the colonial people choosing their clothes. Besides his duty as journalist and the government civil servant that was obliged to wear the formal suit, Mr. Biswas feel the society is accepting and respecting him more when he wears those formal suit rather than if he wears his traditional Indian suits his father used to wear.

... put on yesterday's shirt (he wore one shirt for two days), wrist-watch, tie, jacket, hat...(470)

Today, look! White suit, collar and tie. And me. Still in the same dirty clothes you see me since you born. (387)

The transformation of values in post-colonial world occurs because the indigenous people had what so called 'mimicry'. It is the term used by the theories to point the colonized people that always imitate every aspect of their colonizer's life, mentally or physicaly. They imitate the way the colonizer speaks, eats or behaves. They do 'mimicry' because they consider that the colonial values are better than theirs. Whereas the fact is not always like that. They want to put themselves in the same position with their ex-master. They are trying to elevate their level. Like what Edward Said says

...that is, a mimicry of the center proceeding from a desire not only to be accepted but to be adopted and absorbed. It caused those from the periphery to immerse themselves in the imported culture, denying their origins in an attempt to become '*more English than the English*'.

(Aschroft, 4)

So it is clear that the characters in *A House For Mr. Biswas* are truly experiencing the transformation of values, from indigenous into colonial. It is not the writer's right to judge whether their transformation is right or wrong. But the most important thing here is that by transforming the values their ex colonial have in their life, they can elevate themselves into a higher status. They lifted their

position into the better one. Like what happened on the life of the main character Mr. Biswas who with his hardest effort and struggle, finally achieves his honor and success. He was only a son of a sugar cane estate labor who was very poor, uneducated and had endured miserable life because he didn't have permanent shelter to put his body in. His family's poverty had made him move from house into another. He was depending on people who gave him place to live. But the outcome of this novel is that Biswas finally succeed in attaining a house. Although he cannot be called rich but he can buy suits, a bicycle and eventually a car. He worked as journalist and government officer which is considered as an honorable occupation in the society. And the greatest success for Biswas is the fact that finally he could bring her children to the higher education.

B. The effect of Transformation of Values on Mr. Biswas's Life

Trinidad, the place where Mr. Biswas lived and where his whole story took place had experienced colonialism. Colonialism refers to the control of one power over a dependent area or people. Beginning around 1500, first Spain and Portugal and then other European countries began to compete for colonies around the world. This competition led to many wars. Being under colonial rule profoundly affected many countries in what is now called the developing world, including Trinidad, V.S Naipaul's home and India the home of his ancestors.

The writer had seen the novel as a symbolic representation of the colonial experience. According to this view, the Tulsis represent the mother country, Great Britain, which strictly controlled the colony's daily life and development. Mr.

Biswas would represent the colonized people. He was economically and psychologically dependent on Mrs. Tulsi (whom he calls the old Queen, perhaps recalling the height of British colonialism under Queen Victoria) he struggles for independence and freedom, but his progress is slow and difficult. Like many former colonists, at the beginning Mr. Biswas had not had the opportunity to learn the skills needed to manage in an independence society. His attempt to run the store at the Chase was a disaster, and he was ill suited to oversee the sugarcane workers. Even his self-identity had been jumbled and his traditional roots obscured. But he kept struggling. He kept continuing his fight to gain what he wants in life; his independence, which means he had to get a lot of money to build his own house. Without living in his own private house, it was impossible for him to get his freedom. And the only thing to do was transforming his indigenous value; the values he kept since his early years of life into colonial ones. The word colonial here does not refer to the Tulsis as the writer mentioned in the explanation above as the symbolic representation of the mother country. But the word refers to the real colonial people, the western particularly Great Britain who had colonized Trinidad's society and still implants its influences and values there.

The transformation of values finally proved to have a great effect on Mr. Biswas's life at the end of the story. By transforming the colonial values into his life, he could take along himself and his beloved family; his wife Shama and his four children Savi, Anand, Myna and Kamla onto a better position in the society. Although he himself does not have a slightest approval on every form of people's suppression or colonialism, but beyond that act of colonialism, he could see the

grandeur of the British empire and what people stand behind it. He gives positive view on colonial people's life and their values which undoubtedly take them into such a great position in the world. He took the good and positive aspects of the colonial people to be learnt, to be absorbed and to be applied into his life. So that he gets the benefit of that application of colonial values on his life's improvement.

The positive aspects of colonial values that he transformed into his life are their education, the food they consume and the individual living. The transformation of educational values gives the greatest effect on Mr. Biswas and the characters' life. With education, Mr. Biswas pursued his career as a tabloid newspaper journalist, he also becomes a government civil servant which gave him good salary so that he could buy his peace of earth, his house and educated his children. He always think " That education was important, that child marriage should be abolished, that young people should choose their own spouses" (121). He could not have imagined what he would become in his life without education. Therefore, he--whatever happened--sent his children to school. At the end of the story, Anand went to Oxford in England and Savi got education scholarship abroad as well. In his old age Mr. Biswas is helped financially by Savi who got a job at a company after she finished her study and returned to her homeland, with bigger salary than Mr. Biswas could ever have got. Savi had also learn to drive and they went on little excursion. He was enjoying Savi's company and likes to see how wonderful and intelligent she had grown.

Dealing with the food they consumed as already mentioned in the analysis in the third chapter that in his childhood Mr. Biswas got a malnutrition which

gave him the thinnest body and the shallowest chest. Therefore he treats his children far more better than his parents had treated him. He gave Savi, Anand, Myna and Kamla better food that he never ate. His children consumed prunes (a fish brain) for the brain building because he thought that brain is good for brain. He also gave them dairy milk, Ovaltine, Milo and other western food which Mr. Biswas thought it would be good for their body building. Indeed those foods gave Anand, his only son, a good body and brain so that he won the student exhibition and got scholarship abroad.

Nevertheless, it is true that sometimes Mr. Biswas and other characters in the novel are transforming the colonial values for granted. They just take it without looking at their cultural background, where their cultural identity is rooted. This kind of takes for granted-value clearly seen in transformation of religious value. As Indians which is surely hold Hinduism as their religion, they just mix it with the colonial religion such as Christianity or Catholicism without any consideration whether this religion is what they really believe or not. They just following the colonial belief. And that kind of thing could not be considered as a right thing since religion is an important thing in people's life and it is about the vertical relation between human being and God, The Creator.

Above all, it is absolutely clear that those transformations of values endured by Mr. Biswas and other characters in the novel indeed give much contribution to the development of their quality of life.

CHAPTER IV

CONCLUSION