

A House for Mr. Biswas :A diasporic novel on displacement as a disorienting condition

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ABSTRACT

A House for Mr. Biswas is the work of genius of V. S. Naipaul. The difficulty that he projects in his work is how a human being refuses to believe or triumph over the disappointment and situation in migrations in which he is positioned and ultimately succeeds or fails to stay alive and be successful. Mr. Biswas, a failed pundit, a Journalist, one of fictions lasting citizens, is a design embodied with lots of familial inputs. The novel traces a life from the remote, entirely rural community of the first decade of the twentieth century through its regular contact with a big society. Throughout the novel Mr. Biswas struggles to keep hold of his independence from immigrant awareness of mother country. It is a kind of inner clash which continues until his death. Throughout this V.S. Naipaul portrays the complication of the association between a man and his source and his incapability to run away from it. He is looking after his uncle's shop while his brothers are working as labourers. After leaving his uncle's store, he takes up a job as sign-painter where he meets Shama, a daughter of the Tulsi whom he later marries. His marriage make him that, life even after a love-marriage is not romantic, even though without money and any dowry from the Tulsi, Biswas's marriage life become an act of responsibility into bewilderment, Mr. Biswas has no choice so he moves to Hanuman House.

[KEY WORDS: migrations, independence, homelessness, exile]

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The writings of V.S. Naipaul deal with changing identities, heredity, homes, location and varying realities of exilic and the migrants. The rootlessness is an important subject found in roughly all of Naipaul's writings .It breeds from estrangement brought about by uprooting and re- rooting in exile or in some specific diasporic condition, physical, psychological or social. He is a writer who persuades us repeatedly to query, to write about the world with the autonomy of a person with no home, no country, and no affiliations. The notion of "home" and "homelessness" has always been a frequent theme of Diaspora literature, particularly, the literature of the Caribbean. The historical dislodgment of the Islands shared with the intellectual and racial variety of the region has been influential to give mount to what can be referred to as a plural society. The tip is obvious that we have a shapeless, informal society with bewildered standards and the appearance of the perplexed, unassimilated humans. The disintegrated environment of the social order gives the West Indian a sharp sense of "homelessness" and is finest described as ironic because it insists on ancestry and rootlessness; "home" and "homelessness" location and dislocation at the same time.

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Mr.Biswas, a failed pundit, a Journalist, one of fictions lasting citizens, is a design embodied with lots of familial inputs. The novel traces a life from the remote, entirely rural community of the first decade of the twentieth century through its regular contact with a big society. Throughout the novel Mr.Biswas struggles to keep hold of his independence from immigrant awareness of mother country. It is a kind of inner clash which continues until his death.

Throughout this V.S.Naipaul portrays the complication of the association between a man and his source and his incapability to run away from it. He is looking after his uncle's shop while his brothers are working as laborers. After leaving his uncle's store, he takes up a job as sign-painter where he meets Shama, a daughter of the Tulsi (an affluent family of the Island) whom he later marries. His marriage make him that, life even after a love-marriage is not romantic, even though without money and any dowry from the Tulsi, Biswas's marriage life become an act of responsibility into bewilderment, Mr.Biswas has no choice so he moves to Hanuman House.

Mr.Biswas hates the dictatorship of Mrs.Tulsi. He feels remaining in Hanuman House will defeat his individuality. Therefore, he prepares to buy his own House. But it seems incredibly complicated to reach his goal as soon as he wishes. So the inner irritation arises when his longing for a House becomes unachievable due to poverty and social repression. Mr.Biswas moves to a variety of places in order to give social fortification to his family members. At first he goes to Green Valley where the single room makes him to move with his family and furniture, it leaves his feelings suffocated. So the intensity of alienation and displacement continue in this place. As he has become a reporter in the Trinidad Sentinel in Port of Spain he lives there for some time. Feeling that will be a great help for him to get a new House but the Trinidad Sentinel is taken over by new authorities. So he is disappointed to get a way for his expected life. "Everything he now saw become sullied by his fear, every field, every house, every tree, every turn in the road ...so that by merely, looking at the world, he was progressively destroying his present and past"(Mr.Biswas ,66).

At the conclusion Mr.Biswas worn out all his savings to construct the house in short hills. But the house is not expediently matched. Shama has to walk a mile daily for shopping and there is also a problem of transportation. So the situation makes Biswas to shift his house again to port of where Mrs.Tulsi offers him two rooms. Even though the house is not the house of his dreams, it helps him to realize his responsibility as a father and husband. Mr.Biswas's suffering is that of a penniless individual struggling to possess a minimum basic necessity in the form of house.

As Homi K. Bhabha in Location of Culture describes displacement as a disorienting condition, the borders between home and world became perplexed and eerie, the confidential and public become part of each other forcing upon us a hallucination that is as dividing as it is disorienting. (Bhabha, 41) Displacement, whether forced or self-imposed, is

in many ways a disaster. An important point to note is that writers in their displaced continuation generally tend to excel in their work, as if the changed atmosphere acts as a stimulant for them. V. S. Naipaul's character Mohun Biswas from *A House for Mr. Biswas* is an example of an individual who is generations away from his original homeland but his heritage gives him a consciousness of his past. He becomes itinerant specimen of the outsider, the unhoused, for the world to see.

A House for Mr. Biswas is essentially a diasporic novel. Mr. Biswas' attempt to build and own a house is symbolic of his hunt for a better sense of belonging, a more steady distinctiveness and sense of security. Biswas tries best to be independent of the Tulsi family but his opportunities in the colonial society are partial. Biswas struggles between the tepid chaos of a decaying culture and the void of a colonial society. The significance of the novel lies in its ability to show the struggle of an emerging and vulnerable postcolonial subjectivity, as mainly embodied in the character of Biswas, as a result of the diasporic history of indenture and migration. He spends a large part of his life as homeless, displaced and rootless: And so Mr. Biswas came to leave the only house to which he had some right. For the next thirty-five years he was to be a wanderer with no place he could call his own, with no family except that which he was to attempt to create out of the engulfing world of the Tulsi's. (Mr. Biswas, 40) Sense of loss and rejection, darkness and gloom, uncertainty and confusion, dilemma, chaos and crisis go into the making of Naipaul's characters 'unnecessary and unaccommodate'.

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