

THE MARXIST SUPER-STRUCTURE IN V S NAIPAULS' 'A HOUSE FOR MR BISHWAS'

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Getting Judged for appearances is easy. People get judged because of branded things like Clothing, Shoes, watches, phones and iPhones. There are a lot of examples and experiences we face in our daily life where everyone judges us for one reason or another. They either ignore or reject or totally get dejected because of their financial conditions. But nobody is going to accept that a few of their friends are only with them for the sake of Money. We all know money has a very important role in every relationship, many times people get valued because of only money. We all know to get better life or future we all need to have money or strong financial status. Marxism deals with the exact scenario, the concept is how the financial condition effect Human life, How human life becomes part of literature and how they communicate things to the level of money. Karl Marx, Friedrich Engels, Georg Wilhelm Friedrich Hegel, Adam Smith and all the great writers who have gone for truth, ideologies, understanding, domination, and culture. They all have supported the Unity of humanism. They didn't believe in caste creed in the culture they believed that there is always dominating one and the dominant one i.e., the rich class and the poor class. The fundamental ideas of Marxism, are the most radical philosophy of our time. Marxism is considered to be the most influential ideology, along with liberalism. Marxism, liberalism, and idealism are the three key political science ideas. The state as a machine, an organism, and a class is the three categories into which C.L. Wayper separated distinct perspectives on the state. To put it another way, the state may be viewed from the organic, mechanical, and class perspectives. The organic perspective is idealism, the mechanical perspective is liberalism, and the class perspective is marxism. This paper deals with the seven basic principles of Marxism and their relation or connection with literature.

Keywords- Money, condition, Marxism, principles, relation, house relationship, satisfaction, desires, etc.

Introduction

In general, the term "marxism" refers to the theories of the German philosopher Karl Marx. However, Marxism does not just refer to his theories. It incorporates the viewpoints of Karl Marx, Friedrich Engels, and their adherents, referred to as Marxists. Marxism therefore, refers to a body of thought that mostly consists of Karl Marx's views. Marxist theory is always being improved by Marxist philosophers. Marx is supposed to be deceased, although Marxism is still in existence. Karl Marx was not the first to embrace the Marxist theory. This is the rationale for David McLellan's three books on Marxism. Marxism's fundamental beliefs includes, *dialectical materialism, historical materialism, the theory of surplus value, class struggle, revolution, dictatorship of the proletariat and communism.*

Coalescence of Marxism principle with V S Naipauls' 'A house for Mr Bishwas'

The word dialectics comes from the ancient Greeks, for whom it refers to a method of dialogue between two or more characters with opposed points-of-view, typically aiming to arrive at truth, - like in Plato's philosophical parody in which Socrates defeats his opponents with a combination of argument and certain facts. Medieval intellectuals adopted a type of dialectics as a strategy for reaching the truth through reasoning, frequently by spotting and eliminating inconsistencies. This strategy later evolved into the classical German philosophy of Kant, Fichte, and notably Hegel. Hegel's dialectic, which was applied not just to actual or imagined dialogues but also to the natural world and human history, makes meaning of things in terms of their evolution via the resolution of contradictions. Lives evolve when their methods of survival contradict their environment.

In V.S. Naipauls' A House for Mr. Biswas, Mr. Biswas is a man of determination. He faces several challenges before he can eventually buy a house and take his family back from the Tulsis. He struggles to attain his aim despite the Tulsis' seeming lack of interest in supporting him, his own despair and self-doubt, and the criticism from his wife. Naipaul wants to demonstrate that even individuals born into unfavourable circumstances can overcome them if they have a genuine desire to continue on a road toward a goal.

We need to look at a crucial idea that he and his collaborator Friedrich Engels established called historical materialism in order to start understanding why. Materialism is a new way of expressing the physical world, which includes the things we can see, hear, and touch, shapes or influences the intangible world, which includes the concepts and thoughts we have. That goes against a concept known as idealism. It asserts that everything, in reality, has a "natural" nature that is unaffected by external circumstances. The corporeal reality we perceive around us is created by thoughts. The communist manifesto's famous sentence, "The History of all Existing Society is the History of Class Struggle," captures the essence of historical materialism. This implies that the material forces of society, including how we make goods and who receives them, shape the development of certain classes and the material circumstances of those groups. The end causes of all social transformations and political revolutions are to be found, not in men's minds, not in men's superior insights into eternal truth and justice, but in changes in the modes of production and trade, argues Engels, who then summarises this idea.

According to historical materialism, social conflicts between various social groups that have their roots in the underlying economic structure are the elements shape history.

Wealth and poverty, Naipauls' A House for Mr. Biswas is filled with these two opposites. The people of Trinidad live in extreme poverty despite the island's abundance of luscious sugar cane plantations. Many of the buildings on the island are referred to as "huts," including the one Mr. Biswas shares with his mother on Tara's land. Additionally, there is a difference between Mr. Biswas' perception of the Tulsis, Tara, and Ajodha's wealth and their lack of willingness to freely contribute to others. According to some critical interpretations, the British conquerors who exploit the island's agricultural resources while living in luxury and abandoning its residents in poverty are represented by the Tulsis.

According to Marx, Labour is the most important among the means of production i.e., land, labour, capital and organisation. Although they are exploited by capitals for their own greed. Karl Marx further states that the profit which is earned by the capitalist or industrialist is nothing but “ The difference of value created by labour power by working on the raw material” i.e., labour increases the value of raw material. Marx created the surplus value theory to describe how people are exploited in capitalist society. Marx was inspired by the traditional economists' beliefs in this area. The labour theory of value was one he supported. The quantity of labour used in a product's manufacturing determines its value. A commodity is also labour. It is a commodity that can be purchased and sold like any other. Labor is the most important of the four production components. The other production elements are pointless without them. The other production elements are land, capital, and organisation. These production elements are only productive when labour is applied to them. They are sterile when there isn't labour.

In V.S. Naipauls' A House for Mr. Biswas, Although Mr. Biswas does not have much time to appreciate the house he bought. Mr. Biswas regained his family from the Tulsis even after his death. They have united into a single entity, a stand-alone home. He now has his own house, which is what he has always desired. The idea is that his offspring, who won't make the same errors he did, have been influenced by his independence and capacity to become a "self-made man" by finally obtaining a job outside of the Tulsi holdings. They will succeed, start their own families, and own their own homes; they will never be subject to the control of the Tulsi family. They will probably also be the ones to repay Ajodha's house loan burden.

Every class struggle or we can call it conflict, according to Marx, is a political conflict. This implies that if the proletariat and capitalists are engaged in an economic conflict today, they will be forced to engage in political conflict tomorrow in order to defend their respective class interests in a conflict with dual manifestations. The capitalists each have specific commercial interests. And the reason their economic organisations exist is to safeguard these interests. The strengthening of capitalism is one of their common class objectives in addition to their specific corporate interests. And they must engage in political conflict and require a political party in order to defend these shared interests. The Russian capitalists had a fairly simple solution to this issue: they decided to unite behind the Octobrist Party and submit to its ideological leadership after realising that it was the only party that "straightforwardly and fearlessly" represented their interests.

In V.S. Naipauls' A House for Mr. Biswas, Mr. Biswas is coerced into marrying Shama when Mrs. Tulsi reads his love letter. This starts a protracted and unpleasant marriage that results in four children, a never-ending battle for money, and endless acrimonious arguments. At the nexus of cultures, he struggles for home ownership while dealing with the issue of displacement and dislocation. His engagement in multiple occupations demonstrates the difficulty of adjustment, integration, and belonging. He has no solid ties to his culture or morals. He is perpetually torn between his attraction to and revulsion towards the customs and civilizations of the East and West. Additionally, this study has looked at the suffering, dilemma, and situation of Mr. Biswas as he struggles consistently to possess a home, which is a compelling symbol of his independence.

Marx thought that for human civilization to advance, revolution was both essentially necessary and unavoidable. He believed that ultimately the capitalists and industrialists who secretly controlled their life would face a backlash from the workers of the globe who would realise they "had nothing to lose but their shackles." Following the Revolution, a new, "Communist," world society would emerge in which everyone would be treated equally regardless of their rank, money, or nationality. In reality, the new international order would do away with ideas like states and money. Some people view Marx as a visionary and the founder of the modern welfare state, while others view him as a delusional utopian whose well-intentioned but unrealistic ideals contributed to a great deal of misery around the world. Marx's legacy is consequently difficult to evaluate since, despite the fact that his influence on history is obvious, he continues to be a highly polarising figure who is admired and despised by many. Few historians are indifferent to Marx, despite the polarised opinions they may have of him.

The revolution in Naipauls' *A House for Mr. Biswas*, He has finally had enough. His desire for his own house, far from the Tulsis, is revived as his children's happiness becomes crucial. Lack of funds does not deter him, and the fact that he turns to his family for a loan rather than to the Tulsis suggests that he intends to end his relationship with the family completely. The possession of his own home represents his ultimate achievement or independence from the Tulsis, whom he views as nothing but troublemakers. There are two different ways to understand the Tulsis and their importance in the Biswas family's lives towards the end. On the one hand, Mr. Biswas is never happy with what they provide him and always thinks that he is entitled to more from them or that he should have more in general. He dislikes how they interfere with his home life and how they affect his wife and kids. But it seemed improbable that, had he not married Shama, Mr. Biswas would have ever progressed beyond the hut he and his mother occupied on Tara and Ajodha's farm. Because he simultaneously bites the hand that feeds him and aspires to independence from it, Mr. Biswas is a highly complicated figure. He believes that having a home of his own is the only certain way to break free from the Tulsis for good, establish authority over his family, and finally earn their respect. Even if his kids eventually start to appreciate him, Shama still tends to side with her family in most disagreements. By severing her ties to her family, he may be able to win her complete allegiance. Because of this, his happiness becomes so dependent on the house.

Lastly, the proletariat holding governmental power is referred to as the dictatorship of the proletariat in Marxist thought. Between a capitalist and a communist economy, the dictatorship of the proletariat is the stage in which the post-revolutionary state seizes the means of production, forces the implementation of direct elections on behalf of and within the boundaries of the ruling proletarian state party, and institutes elected delegates into representative workers' councils that nationalise ownership of the means of production from private to collective ownership.

The party's administrative organisational structure at this stage will be heavily influenced by the necessity for it to exercise strong leadership, restrain counterrevolution, and ease the transition to a long-lasting communist society. Various other phrases, such as socialist state, proletarian state, democratic proletarian state, revolutionary dictatorship of the proletariat, and the democratic

dictatorship of the proletariat, are frequently used to refer to the dictatorship of the proletariat. The proletariat's dictatorship is contrasted with the bourgeoisie's dictatorship in Marxist thought.

In *A House for Mr. Biswas*, Mrs. Tulsi, with her brother-in-law Seth, she establishes herself as a highly powerful figure early on, managing a large portion of what occurs at Hanuman House, the Tulsi Store, and all of the Tulsi assets. Mr. Biswas thinks she treats her sons like gods since she is so lavish with them. She is quite passionate about practising Hinduism and is the widow of a famous pundit, however, occasionally she adds Christian components to her ceremonies. She aged and loses influence over daily life as the story goes on, yet everyone still abides by her word.

As we know Mr. Biswas was born with bad luck. His bad fortune follows him from infancy and even causes his father's demise. He does not let this deter him, though. He resembles the biblical figure of Job in many respects, for whom everything that might go wrong does. Despite being in a largely miserable marriage to a lady he had never met before, he eventually finds happiness in the successes of his two eldest children. His lifelong ambition is to possess his own home, which is uncommon in Trinidad, a small, predominately underdeveloped island. Even though he encounters several obstacles and even loses sight of this objective, he ultimately buys a home and takes charge of his own household.

Conclusion

Mr. Biswas's search for a home perfectly represents the fundamental uprightness of 'Karl Marx'. His intense need to seize control of a place, arrange it as he sees fit, and live his own life there. Mr. Biswas spends his life moving from one temporary family home to another after his childhood home inexplicably vanishes, which feeds his longing for a home of his own. His feeling of isolation prompted him to look for a home. He had a huge desire for a house since it represents independence, comfort, self-respect, and personal identity—all things he lacked throughout his life. Finally, his ongoing struggle came to an end when he bought a home on Sikkim Street. Even though he had a sizable debt on the property, he was in charge of it and not at the mercy of anybody else. For the first time in his life, he felt a sense of belonging. He felt more secure as a result, which improved his deteriorating connection with the family. There he "found himself in his own house, on his own half lot of land, his own portion of earth". He "discovered himself in his own house, on his own half lot of land, his own bit of ground" there. His estrangement came to an end, and he was ultimately able to pass away quietly in his own home. Naipaul therefore identifies with Mr. Biswas's estranged ego. The main character is banished, alone, and estranged. Since Biswas is seeking identification till his death, creating his persona was difficult. In a captivating way, Naipaul explores the themes of homelessness, alienation, and the quest for identity of an alienated person.

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