

Chapter – I

Introduction and the sense of Masculinity Crisis

Sir Vidyadhar Surajprasad Naipaul is known as V.S. Naipaul in English. He was born near port of Spain, Trinidad into a Hindu family of Indian ancestry on August 17,1932. He was a son of Indian Bramin family and educated at Oxford. Naipaul is one of the celebrated figure in literature and a great man of fine prose in English. His reputation is spreaded not only eastern but also in western societies. He is generally considered as the leading novelist of the English Speaking Carribbean and the winner of the Nobel Prize in literature in 2001. Naipaul has also been honoured by the Booker prize in 1971, the W.H. Eliot Award and David Cohen British Literature prize. He has a position as social and political critic also because he has written many books about critical analysis.

Naipaul was educated at Queen's Royal College in Port of Spain and then at the university of Oxford in England. After his B.A. degree from Oxford in 1953, he had worked as a journalist for a few years. His father Seeprasad Naipaul was also a writer, though professionally was a reporter for the newspaper called Trinidad Guardian, died at 47 in Trinidad. When V.S. Naipaul had arrived in England he had a strong determination to be a writer. V.S. Naipaul could not return into his home at the time of the death of his father because of the shortage of money. In fact V.S Naipaul got a lot of knowledge about writing from his father.

Naipaul has written many fictions and non-fictions. He has found sufficient materials for his writing from his travel to India, Pakistan, Malaysia, Iran, Africa, Indonesia, South America and the U.S.A in the 1960 and the early 1970. From his travel he has written a lot of novels. He has written many travel and autobiographical

texts also. Through his works we can find especially theme of masculinity under crisis and alienation, mistrust, self-deception. He is also a predominant travel writer.

It is better to talk about his main texts and show the crisis of masculinity in them. The *Mystic Masseur* (1957) is his first novel from which his career as a literary writer had begun. It is awarded by John Llewellyn Rhys Memorial prize. The *Suffrage of Elvira* (1958) is a novel after one year of *The Mystic Masseur*. *Miguel Street* (1959) dramatizes the frustrating meaninglessness of urban poverty. It is rewarded by Somerset Maugham Award. *Mr. Stone and the Knights Companions* (1963) has a more serious and philosophical tone. The setting place of this novel is United Kingdom. In which novel we can find English characters. In this novel Naipaul has shifted from his native west Indies to England. This novel is awarded by Hawthornden prize. *The Mimic Men* (1967) is his best known novel about the mimicry. For this novel Naipaul has found W.H Smith Award. *A Flag on the Islands* (1967) is his another novel which is a collection of short stories. *Gurrillas* (1975) is his next famous novel. *In a free state* (1975) is awarded by the Booker Prize. This novel consists of Short stories, a novella and two experts from a travel diary. It transcended the boundaries of the genre. *A Bend in the River* (1979) is next popular novel by Naipaul. *The Enigma of Arrival* (1987) has U.K. as setting place. The subject matter is the synthesis of autobiography and fiction here. *A Way in the World* (1994) and *Half a life* (2001) are also his well novels.

He has written many non-fictions also. *The Middle Passage* (1962) is his serious travel literature which deals with his experiences in the course of his travels through and over the West Indies or it records his impressions of colonial society in the west Indies and south America. *Area of Darkness* (1964) is about India. This book is a record of his travel in India. His search for root has become failure. His deep

despair and futility as a result of his travels. *The loss of El Dorado* (1969) is a history book which is about the early history of Trinidad or it is a masterly study of New World history. *The Overcrowded Barracoom* (1972) is a selection of his longer essays. *India : A Wounded Civilization* (1977) is about India. *The Return of Eva Paron* (1980) derives from experiences of travel in Argentina, Trinidad and the Congo. *Among the Believers: An Islamic Journey* (1981) is his another work which is the result of seven month travel in 1979 and 1980 in Iran, Pakistan, Malaysia and Indonesia. *A Turn in the South* (1989) describes his journey through the Deep south of America. *India; A Million Mutinies Now* (1990) is about India. *Beyond Belief* (1998) is on the theme of Islamic Pakistan, Malaysia and Indonesia. *Letters between a father and son* (1999) is the early correspondence between the author and his family. *The Writer and the World; Essays* (2002) is collection of essays. And then *Literary Occasions* is his next famous work and in his most of the works we can find masculinity under crisis as main theme.

Naipaul's *A House for Mr. Biswas* has got a number of critical responses since its publication in 1961. It means there is not only single authoritative criticism on this novel. Especially, the theme masculinity is in crisis is the main focusing criticism which will special research to the role and position of the protagonist of the novel. There are many critics who have commented this novel - *A House for Mr. Biswas* by V.S. Naipaul. Among them here are some critics and their opinions. Champo Rao Mohan says in one text-*Post Colonial Situation in the Novels of V.S. Naipaul* titled Cultural Disintegration and Search for An Authentic Selfhood in *A House for Mr. Biswas* is "A *House for Mr. Biswas* tells the story of Mohun Biswas from birth to death." (47) Whole novel tells about the whole life period of its protagonist- Mr. Biswas. It is about the birth to the death of Biswas. The story covers the whole life

span of Mr. Biswas. So, to know whole novel means to know about the whole life of Mr. Biswas.

Santosh Chakrabarti says in a text-*V.S. Naipaul Critical Essays* by Mohit K. Ray-volume I, is "Mr. Biswas had no money or position" (39). It indicates that to be a male one should have enough money to spend for his family and for himself and to earn enough money, one should have good position. But in terms of Biswas he has neither money nor position. He has no better work, so he has no better position in his own society. He has to shift from one job to another but none of the jobs can give relief and solace to Mr. Biswas. From one job to another job highlights the futile attempts of protagonist. His condition of wandering from puja to sign painting to searching for another job he does sign painting which can be taken as a job of less importance. His efforts to establish himself as an overseer have failed because the labourers do not take him seriously knowing that he is not trained in the job and he becomes a failure to be as a literary writer because none of his articles is accepted for publication. While he starts to write a short story he can never be able to go beyond the opening sentence. He begins again and again but he can never finish a story.

Pashupati Jha and T. Ravichandran say in the same text – *V.S. Naipaul Critical Essays*, is "Mr. Biswas is a faceless creature with no family name worth any social status" (47). Which refers to that Mr. Biswas is equal to faceless creature because he has no family having high status or his family has no name in reality. So he is a person having any value. They again say "He keeps telling his wife that as soon as the house completed, he would buy a gold brooch for her. His wife who knows him very better, teases him further that it would look nice in her coffin!" (53) From these lines it has been cleared that Mr. Biswas does everything in his words but he never can do anything in reality. On the one side Biswas has a plan to build a big modern type of

house and then on the other side he does not forget to fulfill all needs of his wife but in reality he is not able to do any of them.

Nandini Bhattacharya says in the same text – *V.S. Naipaul Critical Essays* titled *Gendered Identities: A reading of A House for Mr. Biswas* is "From childhood he is placed somewhere in between a man and woman, a normal human being and a father-eating monster" (62). It indicates that Mr. Biswas has no position of a real man from his birth to death because he can not fulfill his role as a man and every time he remains only as a normal human being and more than this he has taken the death of his father from his birth because he is the reason of the death of his father. He has disobeyed the pundit and has gone to forbidden stream to watch the fish, loses a calf he was caring for and hides fearing punishment which is the cause of the death of his father. After the death of his father his family starts to break up and his mother Bipti sells their house to Dhari.

Bhattacharya again says "When he dies and the loan remains unpaid" (69). While building a small house Mr. Biswas has to take a large amount of loan because he has no enough money to build his house. Even to make small and less facilitated house he has to depend upon loan and that very loan he can not pay even in his whole life. So he has to die without paying whole loan. It means there is loan to pay even when he is died. So he can not even die with his peaceful and freemind. Mr. Biswas suffered especially from poverty in his life because he can not earn enough.

Biswas has become as a failure person from his family background, his marriage and his achievement in his life. In *V.S. Naipaul Critical Essays II*, it is said in the preface "He is born into a superstitious, impoverished Hindu family, he has a scrawny physique, a mismatched marriage, he achieves nothing without pain and whatever he acquires is always flawed, and yet he continues to struggle" (preface, Ix).

By birth Biswas is not fit and then after in his whole life he can do nothing successfully. He tries to struggle but in each and every step he becomes just a failure person. In the same text – *V.S. Naipaul Critical Essays*, S.P. Swain says, "He suffers because of a lack of self-integration, which reveals as a failure and an inability to attain whole identity" (15). Mr. Biswas has no self-integration and he can be taken as a failure and he is unable to attain his whole identity which clearly says that masculinity is in crisis in the life of the protagonist- Mr. Biswas. Mr. Biswas is simply a man having no permanent belonging so he tells his son that he is just somebody, nobody at all. S.P. Swain again says "He never really owns his own house and he never feels at home in his work or in any group within Trinidad Society. He is self-alienated" (18). Mr. Biswas can never build his own house as he likes. In each and every place he feels lonely. This novel has a story of Mr. Mohun Biswas's desire to build own house though he can not build such type of house as he likes.

Main or single desire of Mr. Biswas is to build his own house of modern facilities but his movement just only has been towards incomplete house. So, here we can find increasing sense of loneliness, frustration and shattered dream of owning a house. He has become unable to make permanent place to live throughout his life. He has to live and work in-laws' house which is not the place of his refuge and relief but in reality it is the place of tyranny and oppression for him. The novel sheds light about the Mr. Biswas's (protagonist) struggling to acquire a house of his own. This novel is a good narration about the unlucky born Mr. Biswas. He has to live having no house, family and then society, he has to be a wanderer with no place he can call his own, with no family. His effort to build his own house is not possible in the face of poverty. He feels alienated with the society in which he is living. He has no feeling of being a part of that society. Biswas becomes a stranger in his own house. His attempt to build

his own house remains incomplete due to the lack of proper financial management. His desire is to build own house but circumstances are beyond him, so he can not build. S.P. Swain says " He does not have enough money to build the kind of house he envisions." (19) Biswas has to live here and there because he has no permanent place to live. Even he tries to do this and that but he can not earn and he cannot fulfill even his basic needs. He attempts to build his own house, which remains incomplete because of shortage of money.

In *Master plots II : British and Commonwealth Fiction Series*, Rosemary M. Canfield Reisman says, "When Mohun Biswas died of heart trouble at forty-six, jobless penniless, leaving a wife, four children still in school, and a three thousand dollar mortgage on a poorly constructed house, it might be seem that he was failure in life." (1) Mr. Biswas dies because of the sudden heart trouble and it is because of the tension of loan which he has to pay. When he dies, he is just forty-six years and his wife is unable to earn and spend for her family including four children and herself and then there is a large amount of loan which has to pay. Hardly Biswas has built one small house which has many defects but it is from the money borrowing from Ajodha. Because of the loan which he has to pay to Ajodha, he gets frequent heart attacks and suddenly passes away at the age of only forty-six. In this way, his desire has not been completed due to his sudden death at the age of only 46 without paying the debt borrowed from Ajodha. So Biswas never can fulfill his desire. Even in his death time he has to pay \$3000 to Ajodha which is a large amount and that he will never be able to repay.

Mr. Biswas finds any type of respect from other in his whole life. Not from others but his wife and children also do not respect him properly. Rosemary again says, "Mr.Biswas is given no respect, either by his wife or by the relative who also

inhabit the house. Although he has a roof over his head, he feels homeless. Although he is married, he feels alone" (2). It refers that even Mr. Biswas is a leading figure of his family but he is not given any type of respect not only by his own wife but also by his relatives. He stays somewhere under the roof but for him he is homeless person because that very house where he lives is not his own and he is a married person having four children but for him he is alone because he is not taken as a husband and a father by his wife and then his children.

Biswas can not get any respect from his family members and his relatives because he is weak from all sides like economically, socially and etc. In *Master Plots II: American Fiction Series*, Bryan Aubrey says, "Mr. Biswas is always the 'little man'; physically weak and small, he is dependent on others economically socially; he is humiliated by them and can not win any respect even in the family into which he marries" (3). It indicates Mr. Biswas is not a person having high personality because he is always as a 'little man' and he is not so strong physically. He is not only small but also weak physically because he is dependent upon others for economy. Socially he has no vital role in his society. Not only in the society but also even in his own family he is not given proper respect.

In his whole life all of his attempts are worthless. He is economically and psychologically depended on others. He struggles for independence and freedom but his progress is slow and difficult. He has no knowledge about the location of the house he lived in as a boy. His moody presence, loving and leaving his children and wife can be found in this story. So, Biswas is still a child who never has a home and he is seen as a tragic figure without the means of achieving in the story. He can not find happiness in his whole life. He has to face so many tensions in his life. He mostly remains just above the poverty line. Biswas has no means of livelihood and residential

accommodation for himself and his wife. So, the life of Biswas is the life of subservience.

Thus this story of Mohun Biswas depicts the most important modern problem of 'Crisis of Masculinity' which can be taken as the main theme of the novel. This research paper is divided into four different chapters. This first chapter talks about the introduction of the writer and his works. It also includes views of many critics which are related to the sense of masculinity crisis. The next chapter which is the second chapter of this research paper presents some information about tool. It has three subtitles like gender, discrimination between masculinity and femininity and masculinity crisis. All these subtitles make clear about the methodological tool of this research. Then third chapter is about the textual analysis and it has four sub-parts like management, impact of poverty, influence of tradition and lack of education and information. And the fourth chapter presents the conclusion of the research.

Chapter -II

Methodology

2.1 Gender

Gender looks like similar to sex. Though many people use sex and gender as synonym but in reality sex is absolute biological characteristic where as gender is relative social characteristic. According to the definition given in Oxford Advanced Learner's Dictionary, gender is a "noun which means the fact of being male or female" (533). Human beings are categorized into two different genders-man and woman and are accordingly assigned different social roles to be performed by them and then two different categories of sex male and female. If proper terms for sex are male and female, the corresponding terms for gender are masculine and feminine. Sex is depended on biology and gender has psychological and cultural connotation. In this sense sex is unalterable, permanent and biological in origin which refers to the physical differences of the body where as gender is socially constructed roles and responsibilities assigned to male and female based on the perceived differences of the sexes themselves. In this way, gender is defined in terms of binary opposition between masculinity and femininity. Traditionally males are known as courageous and have princely manners and their behaviour as of noble man.

Gender is constructed or created at once by the society according to the role performed by one person. Rahul Roy in his text *A Little Book on Men expresses:*

Gender is the set of Culturally accepted norms of behaviour that are seen as appropriate for the sexes in a given society at a given time. The sex-gender system is the institutionalized system which allots

resources, property and privileges to persons according to culturally defined gender role...(5)

Gender is constructed according to the system of our culture. It is not by birth of a person but after the birth of a person the society determines gender according to the role of a person. It is defined culturally. Edgar F. Borgatta and Rhonda J.V.

Montgomery say in *Encyclopedia of sociology* volume-2, "Gender, race, ethnicity and social class are the most commonly used categories in sociology. Gender is the division of the people into two categories 'men' and 'women'. Women and Men are socially constructed to be different in behaviours, attitudes and emotions" (1057).

One society divides whole people into two categories male and female. And gender is constructed according to behaviour, attitudes and emotions. Traditionally strong and good words are related to male and weak and bad type of words are related to female. So gender is social construction.

Not only in the society but also in the classroom of a school, girls and boys are treated differently even by the educated person like a teacher. By teachers boys are taken as able to do difficult problem where as girls are taken as able to do only easy type of problems. Edgar and Rhonda again say, "Children are also gendered at school, in the classroom, where boys and girls are often treated differently by teachers. Boys are encouraged to develop to their mahts abilities and science interests; girls are steered towards the humanities and social sciences" (1059).

The temple of education – school is also the place where boys and girls are treated differently. In the classroom, the students who are boys, are taken as superiors than the students who are girls. Not only in the classroom but also on the playgrounds boys and girls are treated differently. They again say, "On playgrounds girls and boys

divide up into separate groups whose borders are defended against opposite-gender intruders. Within the group, girls tend to be more co-operative and play people-based games. Boys tend to play rule based games that are competitive" (1059).

Not only in the society or in a family but also on the playgrounds boys and girls students are not taken equally. In every field, it is said that boys are boys who are never girls and girls are only girls who can never be boys. Males have been taken superiors and females as inferiors. "In western culture, men are stereotypically seen as being aggressive, competitive and instrumentally oriented while women are seen as been passive, co-operative and expressive" (997). Not only at school or within a family but also in western culture male and female are quite different. It refers to that strong and active terms are related to males whereas weak and passive terms are related to females. In western culture men are taken positively and women are taken only negatively.

Inside volume four which is in the title of Sex Differences, it is said that "The term 'sex' reflects the division of women and men into two groups on the basis of their unique biological features" (252). Even it has been heard that sex and gender are same words which have similar meaning but in fact they are not similar because sex is biological and gender is social. In volume five, titled-Gender Differences, it is said, "Research consistently has shown that women are just as satisfied (and often more satisfied) with their jobs as their male counterparts are" (3275). It indicates women are taken less active than men. Men work at office and other institution but women are just for men. One woman always wants to make her man happy. She thinks that it is her duty to fulfill all needs of her husband. Works done by men as good works and by women as 'bad' works. "Women's jobs are on the average 'worse' jobs with lower pay less autonomy and fewer advancement opportunities" (3275). Any types of works

which are done by women are taken not as good type of works because women can get only lower pay for their works. All sorts of jobs which are related to women are not more important type of jobs.

Tualsi Ram Poudel in his text *Models of Society* says,

Active, aggressive, rational, strong independent, hard, high sexuality, mechanical, competitive, dominant, factual, messy, judgmental are terms which are related with male and passive, tolerate, emotional, weak, dependent, soft, low sexuality, artsy co-operative, sub-ordinate, intuitive, neat and clean and then supportive with female. (146)

It refers to that all terms which we take as negatively are related to female and then all terms which we take positively are related to male. In same text – *Models of Society*, Richard P. Appelbaum and William, J. Chambliss say:

The term gender is used to refer to behavioural differences between males and female that are culturally based and socially learned [...] we will therefore reserve that are biological in origin while using the terms 'masculine' and 'feminine' to refer to the corresponding culturally specific gender differences that are social in origin. (147)

It indicates that according to the different type of behaviours it is defined as male and female or male has different type of behaviour than the female. This type of division is not determined by birth but by a society. The term male is related to masculine and then the term female is related to feminine. In the same text Judith Lorber says:

I see gender as institution that establishes patterns of expectations for individuals, orders that social processes of every day life, is built into the major social organizations of society. Such as the economy,

ideology, the family and politics and is also an entity in and of itself.

(148)

Gender is constructed socially. Many social organizations like economy, ideology, the family, politics etc. are main factors to construct gender in society. For Lorber, gender is as a social institution which is determined by the society.

Thus, gender is socially constructed and it is a way by which human beings organize their lives. And through human history gender is constructed. Society is a type of institution to construct gender. Female is not inferior by birth but the society makes her inferior. According to the society all types of negative terms are given to relate female and all positive terms are related to male. If the same type of work is done by a male and a female together, our society decides lower pay for a female.

2.2 Discrimination between Masculinity and Femininity

Masculinity is related to maleness. This term refers to activeness and it can be taken as positive term whereas femininity is just opposite term of masculinity and it is taken as negative term. According to *Oxford Advanced Learner's Dictionary*, masculinity is a "noun which means the quality of being masculine" (786). It refers to that masculinity is positive term and it is taken as having masculine quality, Rachel Adams and David Savran say in the book *The Masculinity Studies Reader*, "Masculinity as social role" (3). Masculinity is given according to the role performed by the society. They again say "Every gesture, every posture, every stance, every way of acting in the world is immediately seen as 'masculine' or 'feminine' depending whether it connotes activity or passivity" (42). If one performs active role it is known as masculinity. So masculinity refers to activeness and femininity refers to passiveness.

In the same text – *The Masculinity Studies Reader*, unit 6, titled Toward a New Sociology of Masculinity, Tim Caggion, Bob Connel and John Lee say "A Sociology of masculinity of a kind, had appeared before the 'sex-role paradigm" (103). Before sex, masculinity was familiar to people. For them masculinity has a long history than sex. They again say "The role framework then is neither a conceptually stable nor a partially and empirically adequate basis for the analysis of masculinity" (107). It indicates that the study of masculinity is important from long time. And analysis of masculinity can be changed in the course of time because masculinity is constructed by a society at a time and society is not stable in its concept. When the time changes the concept of society is automatically changed. Before many years masculinity has become a subject of study for many people. R.W. Connell says in his writing *The History of Masculinity* in the same text – *The Masculinity Studies Reader*, " Since masculinity exists only in the context of a whole structure of gender relations, we need to locate in it the formation of modern gender order as a whole a process that has taken about four centuries"(245). The word gender has appeared from long before and then masculinity has appeared. Masculinity is related to gender. Masculinity has a close relationship with gender. Masculinity exists within gender.

In the formation of gender masculinity has played vital role. Connell again says, "The entrepreneurial culture and work places of commercial capitalism institutionalized form of a masculinity, creating and legitimating the forms of gendered work and power in the counting-house, the ware house and exchange" (345). The extract expresses that in our culture also masculinity has not been taken as a new term and even in commercial capitalism is a form of a masculinity which is institutionalized. So masculinity is dominant feature in each and every field from past

to present. Judith Halberstam says in the same text – *The Masculinity Studies Reader* but in his article, *An Introduction to Female Masculinity*, "If masculinity is not the social and cultural and indeed political expression of maleness, then what is it" (355). Halberstam asks such type of question but his main idea is that masculinity is the social , cultural and political expression of maleness. It can not be taken as only political but it is equally social and cultural.

In *Encyclopedia of Sociology*, Second Edition Volume-2, Edgar F. Bordatta and Rhonda J.V. Montgomery say in the title of *Femininity/Masculinity* is that:

Femininity and Masculinity, ones gender identity refers to the degree to which persons see-themselves as masculine or feminine given what it means to be a man or women in society. Femininity and masculinity are rooted in the social (one's gender) rather than the biological (one's sex). Societal members decide what being male or female means (eg. dominant or passive, brave or emotional) and males will generally respond by defining themselves as masculine. While female will generally define themselves as feminine. (997)

To be a man one should be dominant but if one is passive and emotional s/he can be taken as female. Traditionally males are known as courageous and they have princely manners and their behaviours of noble man. Femininity or masculinity can be taken as gender identity of one person. Gender is constructed socially but sex is constructed biologically. Femininity is known as womanhood and then masculinity is known as manhood. Normally males are taken as having masculinity and females are taken as having femininity.

2.3 Masculinity Crisis

Masculinity crisis is the combination of two terms like masculinity and crisis. To find clear definition of masculinity crisis we have to find out the clear definition of masculinity and then crisis. Masculinity is related to manhood where as crisis is a type of situation which is known as difficult situation. These two definitions of the terms masculinity and crisis have made clear about the whole definition of masculinity crisis. If there is danger situation of manhood it is known as masculinity crisis.

Masculinity is having masculine power and if one person has no masculine power that person can not be a male in reality. If there is lack of masculine role, behaviour, namely the good provider role, it is known as masculinity crisis. Levant, Roland F. Says in his *The Journals of Men's Studies*:

The masculinity crisis involves the collapse of the basic pattern by which men have traditionally fulfilled the code for masculine role, behaviour, namely the good provider role[...] The loss of the good provider role has been the central factor in the development of the masculinity crisis. (2)

From the extract, it is clear that to be a male one should fulfill own role as good-provider which is known as masculine role. If there is no masculine role or if one can not be a good provider in life it is known as masculinity crisis. If one male can not perform the role of a good provider it can be taken as the crisis of masculinity.

Among many roles, good provider role can be taken as vital role in masculinity crisis or loss of good provider role is the reason of masculinity crisis. "Marriage is like a dance. There can be only one leader and most women want their man to be it"(3). One male who has no capacity of masculine role his masculinity can be taken as under

crisis. Marriage is like a game of a dance in which one male should perform good type of dancing role. If he can not perform such type of dance it is just like masculinity crisis. Marriage is combination of two hearts but there is only one leader who is male and one member of that marriage who is female want their male partner as a leader.

To sum up, we can say that gender is constructed in society according to the role performed by one person and gender can be divided into two categories which are male and female or male is related with masculine and female is related with feminine and then masculine refers to the active and brave role which is just opposite role from feminine role-passive and emotional. If one male can not perform an active role, his masculinity power will remain under crisis. Though Mr. Biswas is a male protagonist of *A House for Mr. Biswas* but he is not able to fulfill his masculine role or he can not perform his active role. So that his masculinity can be taken as under crisis.

Chapter – III

Masculinity in Crisis in *A House for Mr. Biswas*

The protagonist-Mr. Biswas a male, is not able to perform his masculine roles. Traditionally, having capacity to fulfill own desire, guiding own family and being able to fulfill their needs, feeling greater than own wife and never working in-laws' house as a worker are main features of masculinity but in this novel Mr. Biswas is the protagonist who is the male and he fails to adopt his own house as he likes and after sometimes depends upon his mother then wife and her family, he does work in-laws house which are not supposed to be done by a man. Such type of paradoxical nature of Mr. Biswas reveals that his masculinity is under crisis.

Biswas can be taken as one unsuccessful person because he is seen as failure in management, he is suffering from poverty because he can not earn enough. Influence of tradition plays a vital role in his life to be a failure person and then we can find lack of education and information in him. This text can be observed/ analyzed from different perspectives. It is divided into four parts like management, impact of poverty, influence of tradition and then lack of education and information.

3.1 Management

The protagonist of this novel Mr. Biswas is known as failure in the course of management. He has no good relationship neither with his wife nor with his children. He is a guardian of his family but he has become as a stranger in his own family. "He didn't care to do anything against his wife's wishes. He had grown to accept her judgment and respect her optimism. He trusted her"(2). Mr. Biswas is a male but he has no strong type of own idea. He has to accept whatever is said by his wife. He used to agree all things of his wife whether it is right or wrong. To be a leading person, he

must have capacity to look after all the members of his family and then he should not be depended totally upon the idea of his wife. But here Mr. Biswas neither has become able to care all sides of his wife nor he has strong opinion, rather he accepts every opinion of his wife.

Biswas has any vital role in the management of the family because even in the absence of Biswas, his wife puts the name of their baby daughter- Savi. Only after putting the name of his daughter, Biswas "found that his daughter had already been named" (167). In the time of putting the name of his baby any attention is given upon the idea of father. His wife can give even the name of the baby. Though Mr. Biswas is a father of the baby which was born but he is unknown about the name of that same baby. He is totally unknown about it. It indicates Mr. Biswas can do anything for his family members. He has not good relationship with his son also. When "Shama said loudly, Anand, go and ask your father if he would like a cup of tea. Anand came shy and worried and mumbled the message"(233). It indicates that there is no good relation of Biswas not only with his wife but also with his own son. His son Anand can not say anything to his father because Biswas is not serious about any family member.

In fact one leading person has to fulfill all needs of his family but Biswas is such type of person who never brings anything for his family. While Biswas returns from outside to his home he does not take anything. So his wife used to complain him. " Mr. Biswas brought nothing, Shama complained"(241). To be a guardian of his family Biswas should have to bring many things which are necessary for the family but Biswas has his own problems, so he can not fulfill his duty as a real guardian of his family.

In this text – *A House for Mr. Biswas*, Shama says, "Anand, do you want to come with me or do you want to stay with your father? Mr. Biswas, the stick in his hand, looked at Anand.[...] Anand says, I staying with pa. His voice was low and irritable"(289). Even in the small type of family, there is some division also. Anand is their own son but they are asking whether Anand will live with mother or father though it is not necessary within own family. It is a child right to stay with his/her parents (father and mother) but here because of the tussles of his parents, Anand has to decide about where does he want to stay, with father or with mother. While this conversation is taking place, Mr. Biswas is taking one stick in his hand and he is looking at Anand. It indicates he forcefully wants to Anand to tell for staying with father not with mother. Anand wants to see peace and harmony in his family and then unity between his parents. But here he has to choose one of them. So willingly or unwillingly he has chosen his father. It refers to the weak side of Biswas that he is not able to control or guide all members of his family.

Biswas has realized that he is just somebody because he is nobody at all. While Anand says Biswas is his father but in response Biswas says, "I am just somebody. Nobody at all. I am just a man you know"(291). Mr. Biswas likes to identify himself with "Somebody" , and "Nobody at all" and "Just a man" He gives his identity as nobody even to his son Anand. Anand says, "Well, everybody thinks he is my father. But he is not my father really. He is just a man I know"(296). It refers to that even each and everybody says Biswas is the father of Anand but for Anand Biswas is not his father because for Anand, Biswas, is only just like a man. Biswas is Anand's father but his behaviour is not like a father. So for Anand he is not a father. Mr. Biswas is a guardian to his family but he can not fulfill his role as a guardian. He can stay without his wife and children even for a long time. He is indifferent towards

his family and even his children do not care about his presence also. "He wondered whether he should go to see Shama and the baby. His senses recoiled. As soon as he heard the children leave for school he went downstairs. He was seen, but no one called out to him: the suitcase was not of a significant size"(318). Mr. Biswas is a leading figure of his family but he is unable to maintain unity, peace and harmony in his own house. He has no good relationship with wife and children. He does not live together with his whole family. Whenever his children meet him, any of them used to call their father, Biswas.

When he is only 33 he has already four children. From this also it has been cleared that he gives birth too many children but he never becomes care about any of them. It is one point to show the weak side of Mr. Biswas in management. "At the age of thirty-three, Mohun Biswas was already the father of four children"(363). Biswas is not too much serious about the health of his wife who has to give birth to the children even within short duration Biswas is not serious about children of his own because he has no income to care those children.

Mr. Biswas has not good relationship with any member of his family. He has stayed within own type of world and he does not give even a short time to think about his wife and children. He rarely stays at his home. Even in his meal time and at night he has no contact with other person. He begins to go out early in the morning and when it is the time of near to night he comes at his home and though he is together during the meal but he never talks with any person:

Mr. Biswas didn't talk during the meal. Afterwards he went for a walk. When he came back he went directly to his room and never once called to anyone to get his cigarettes or matches or books. It was his habit to walk through the house at six in the morning, rustling the newspaper

and getting everyone up. Then he himself went back to bed; he had the gift of enjoying sleep in snatches. He woke no one the next morning and didn't show himself while the children were getting ready for school.(377)

It refers to that Mr. Biswas is a failure person in his household management. In other times Biswas does not stay with children and wife and then even in the time of meal he used to be silence. Biswas is indifference towards the problems of any member of his family. He does not give even a short time to talk with them. He is not aware about the happiness and pain of his family members.

To be a guardian, one should maintain peace and unity with in whole family but here Mr.Biswas can not maintain. "Mr.Biswas scarcely saw his children, and they became separated from one another"(435). Mr. Biswas is a father of four children but his behaviour with his own children is as stranger. If his children see him they start to separate from each other. "Mr. Biswas didn't wait to see. Ignoring the cries of the children, he ran on leaving a trail of subsiding wisps of dark smoke"(451). Mr. Biswas is such type of a father who never wants to see his own children. If he hears the cries of the children he does not go near to know about what has happened but he starts to run far and farer from his children. Leaving his children, he starts to smoke which is not a good habit of a good father. Whatever happens to the children Mr. Biswas used to be careless. Though Mr.Biswas is a married person and he had already four children where as he is just 33 years old. He has no place to go and live for his children and then for himself. "Married with four children and nowhere to go"(591). He is father of many children but placeless person. Biswas and his wife have no good relationship between them. Each of them wants to stay lonely but not together. And both of them say to leave other person but there are many children for whom it is the

problem of living with dad or mum. They use bad type of words also to another person:

Sharma says, leave me behind. Leave me behind [...] Biswas says leave me alone [...] He called to the children to come with him if they wanted to or stay with their mother and continue living with the Tulsis if they wanted to do that, slammed the door and walked away. The children got out and followed him. (602-603)

The extract indicates that where there is a shortage there is a tussle, so Mr. Biswas and his wife Shama used to quarrel time and again. Each of them says to leave both of them alone. Biswas is going to leave Shama and he has asked children to choose either to stay with their mum or to go with him and at last the children have followed him. Biswas and his wife equally say to leave each of them lonely because nobody wants to live with another person. Then in course of their children Biswas forcefully says to stay with their mum or with dad with whom they want to stay, they can do it. So children willingly or unwillingly followed their dad.

Biswas is a father having no good habit and behaviour even in front of his children. Children have better habit than their father. "While the children on their best behaviour, made conversation [...] They drank tea and ate cakes, while Mr. Biswas, not at all displeased by the success of his children, smoked cigarettes and drank whisky with the solicitor's clerk"(603). While children are in discipline and manner. They are talking and are pleased but their father Mr. Biswas who is a guardian of that family is drinking whisky and smoking cigarettes. It shows Mr. Biswas is not a good person. Mr. Biswas never can manage peace and unity in his family. He roams here and there not caring about the problems of his family members. There is no unity between and among the members of his family so only after the death of Mr. Biswas,

his wife Shama and all children go to the house which is empty now but they were separated before his death. " Shama and the children went back in the perfect to the empty house"(623). When Biswas is alive he has to live in many places and he never finds the place as he likes and he never can manage properly in his family. Only after his death his wife and children have come into the house which is empty after the death of Mr. Biswas.

3.2 Impact of Poverty

Mr. Biswas is failed in earning money, so he is suffering from poverty. He can not earn enough money because of his weaknesses. " Mr. Biswas had no money or position"(99). Biswas never finds a good type of job. He can not earn enough money and there is always shortage of money in his life. He is unable to achieve high position whereas he works only the less important type of job. Biswas has a keen desire to get a job and then money to build his own house but he can never be able to complete his desire. While there is a discussion about Biswas's daughter. It is said that her father is a labourer and she has bad blood from her father. "Occupation of father. Labourer. Labourer !Me! where your family get all this bad blood, girl"(168). The blood of Biswas's daughter is mentioned as bad which is from her father who is labourer. So the girl has not good type of blood in her body.

Biswas has to do the work of painting in Tulsis family because he can not find other types of job. "Mr.Biswas went to Hanuman House to paint signs for the Tulsi store" (82). When Mr.Biswas is searching for a job he can not find and then at last he finds only the job of painting which is not very important type of the job. It is not easy and from this job he can not get enough money. For Biswas, "The world was too small, The Tulsi family too large. He felt trapped"(92). When Biswas is working in the family of Tulsi he found that the family of Tulsi is too large. It is larger than the

world because in comparison to that family the world is too small. In a larger family Biswas has to face many difficulties. So he is feeling that he is trapped.

Biswas has to care his four children but he has no means of earning. "He was the father of four children, and his position was as it had been when he was seventeen, unmarried and ignorant of the Tulsis. He had no vocation, no reliable means of earning a living"(317). Mr. Biswas is a married person and he is the father of four children also but his behaviours can be taken as the behaviours of a teenage person and he is not serious about his four children and he looks as an unmarried one. He has no income for living. He is not matured in his behaviour because he is like a boy of seventeen and he is looked like an unmarried. He has no strong source of earning. " Biswas,31, unemployed of no fixed address..."(336) Biswas is searching for a job but he can not get any type of job during his young hood. He has four children and his wife to fulfill their needs but he has no income at all. He has no permanent address to live in because he can not build his own house.

Being unemployed person Biswas is searching for a job. He never can get such type of job from which he can earn enough. At last he has to choose the job of painting. " Mr. Biswas thought of estate driver, exalted it to overseer, rejected it, rejected shopkeeper, rejected unemployed. He said, 'sign painter" (338). Biswas rejects other types of jobs except sign painter because he is not able to do the jobs of higher class. so he has to do the job of painting which can be taken as a job of less important. He has to shift from one job to another in his life but none of the jobs can give relief and solace for him.

Biswas sometimes works as a worker for looking a cow in calf of Dhari- a neighbour of Mr. Biswas. But once when he was watching fish, at that time he lost the

calf then Dhari became angry and Mr. Biswas starts to hide himself because he is too much frightened from Dhari:

Dhari the next door neighbour bought a cow in calf, and when the calf was born, Dhari, whose wife went out to work and who had no children of his own, offered Mr Biswas the job of taking water to the calf during the day at a penny a week.[...] Then one day Mr. Biswas lost the calf. He had forgotten it, watching the fish. And when, after dropping the stick and scattering the fish, he remembered the calf, it had gone.(20-22)

Mr. Biswas is a poor person who is not sound economically. He has to do the work of taking water to the calf of Dhari during the day. In the hope of income from the job of Biswas, his parents are very happy. While going to look after the calf, Biswas is enjoying watching fish in a stream. All of sudden Mr. Biswas has lost the calf. Such type of forgetful mind indicates the weak side and masculinity crisis in Mr. Biswas.

That calf which is belonged to Dhari is lost by Biswas that calf is very nice to Dhari. So Dhari has become angry with the work done by Biswas. "Mr. Biswas put his hands into his trouser pockets and, through the holes in them, pressed his fingers on his thighs. Mr. Biswas was alone in the dark hut, and frightened"(26). While Biswas has lost the calf of Dhari, he has started to hide here and there because he is frightened with the incident. While hiding he has heard the sound of the people from near, so he has tried to live by putting his hands into his trouser pockets and has pressed his fingers on his thighs. He has to hide himself wherever the place he has found. He has to hide in the hut which is dark. So he is afraid because of that darkness.

Mr. Biswas wants a very modern type of house but in fact he can not build. His main or single desire is to build a house of his own but because of the opposite circumstances and his own weaknesses he never can build in his whole life period:

Mr. Biswas has built two houses of his own and spent much time looking at houses. Yet he was inexperienced. The houses he had built has been crude wooden things in the country, not much better than huts. And during his search for a house he had always assumed new and modern concrete houses, bright with paint to be beyond him; and he had looked at few.(4)

Again and Again Mr. Biswas thinks only about a house. He has sweet desire to stay in his own house but in reality he has to stay in the house of others and he can never be able to make a house as he likes. During all days and nights he has thought only about a house. He has an ideal vision about the structure of house. Once he tries to build own house but he is failed to build a house as his desire. Between his desire and his real house there is vast difference. He wants a house of high facilities but in reality he hardly can get low type of house which has no high facilities only in the country. In that house we can find the just opposite situation than the wish of Mr. Biswas. So from this type of house he is never satisfied. Mr. Biswas has keen desire to build his own house and his ideal house is very modern type of house though in reality he can hardly build one small house like a hut. Time and again Mr. Biswas wants to make a house. Though he builds house/s but any house can be matched with his desire. He wants too much great building but he can not, so his house can not be taken better than huts.

The ideal house of Biswas is great with modern style which is new and painted but the real house of Mr. Biswas is just opposite from his desire:

The very day the house was bought they began to see flaws in it. The staircase was dangerous; the upper floor sagged; there was no back door; most of the windows didn't close; one door could not open; the celotex panels under the eaves had fallen out and left gaps between which bats could enter the attic.(6)

That very house of Mr. Biswas has nothing as desired by Biswas. Many parts of the house are damaged and some parts can not be found in this house. Some parts are very dangerous. Such type of house is not exactly wished by Mr. Biswas or a life what he is and a life of what he would like to be are reality and illusion.

Mr. Biswas has to do painting in Hanuman House in which house Tulsi family are staying and later he even marries the daughter of Tulsi hoping that he will get enough dowry, house and good type of job though in reality he finds nothing at all.

At Hanuman House everything had appeared simple and reasonable outside, he was stunned. He had not had time to think about the problems marriage would bring. Now they seemed enormous. What would happen to his mother? Where would he live? He had no money and no job, for sign-painting, while good enough for a boy living with his mother, was hardly a secure profession for a married man. To get a much time, but the Tulsis were giving him non at all, though they knew his circumstances. He assumed that they had decided to give more than a dowry, which they would help with a job or a house or both. (97)

At first Biswas has seen all things as good in Tulsis family. So he has not had time to think about the problems marriage would bring. He has no job and money, so he has wished too much wealth from that family. His desire is not only to get a job but also to get a house. Though in reality it is quite different.

Biswas's main or single desire is to build own highly modern type of house but he never can. "The new house imprisoned them in silence and bush. They had no pleasures, no cinema shows, no walks, no games even for the land around the house still smelled of snakes. The nights second longer and blacker"(448). To find pleasure he wants a house but the house where he lives brings no pleasure in his life and his family. In his whole life period, Mr.Biswas has stayed in different houses. While living in one of the house, all members have felt them as prisoners because that house has imprisoned them There is no sound of anyone means for them there is no person and it is just silence and that house is just covered by bush. So they can get any type of pleasure there or they find anything there. So they don't like that house. While one is unhappy s/he feels every night as very black and long. For them nights are too much long and dark there.

Though Biswas builds only a small house not more than hut but it is said, "Uncle Mohun's house is burning down!"(456) His main aim is making his own house and he usually has thought about a very modern type of big building/ house. Though he never has become able to make such type of house but even his small house which is made by very difficultly is burning down. So that very dream of Mr. Biswas is burnt together with the burning of the house. Biswas wants a modern house but his house is not as his desire:

The wooden walls were unpainted, grey-black, rotting; at every step on the patched. Shaky floor wood dust excavated by woodlice showered

down; there was no ceiling and the naked galvanized roof was fluffy with soot; there was no electricity. Where would the furniture go? Where would they sleep, cook wash? where would the children study?(555)

The house which Mr. Biswas has started to make can not become as he likes. All parts are just opposite from his desire. Any thing is enough for the house. There is any good room for sleeping, cooking, washing and studying.

Hardly Mr. Biswas has built only a small house not more than a hut but he is not the owner of the land of that house. Because of poverty Biswas can not buy own land to build a house. So he has no right to sell that house. In this text, Biswas says, "Everybody wanted to buy or sell houses that day. 'I ain't even pay down for it yet. 'oh; that. That. But I can't sell that. The land isn't mine. I don't even rent it"(599). In this world every person has own house and if the owner wants to sell own house that person can do it but here Mr. Biswas can not sell his house because the land in which that hut like house is situated is not belong to Biswas. Biswas has no right to give that hut even in rent. Though Biswas has keen desire to build own house in his own land but he can not able to do it even in his whole life period. He has to make the house on the land of other. He has no money to buy that land because he has built that hut with debt only. Biswas has no right even to give in rent and then no matter remains he can sell that house.

Mr. Biswas never can build his own house as his desire and he has to stay in downstairs of the house of others, this is why he feels recurring humiliation. "Mr. Biswas lived downstairs ; and this was a recurring humiliation..."(620) Biswas has to stay in downstairs where it is very difficult to live. He is fearful to live in such a place. Neither Biswas has his own house nor he finds upstairs to live.

Mr. Biswas has a very strong will to build his own house though in his whole life period he can not. He tries to build but because of many difficulties he can not complete. Even to make a small house not more than a hut Biswas has to take loan totally because he has no income at all. Luckily he finds loan from Ajodha who is completely unknown about the reality of poor Biswas. Hoping that Biswas will return total sum of money adding interest but it is not in fact because Biswas who is covered by poverty has no capacity to pay that loan within accurate time. This is why Biswas dies in his short age of his life because of the tension of the debt which he has to pay within five years:

Four thousand five hundred dollars at eight percent, to be repaid in five years [...] He saw that he had involved himself not only in debt but also in deception. Ajodha did not know that he was only an unestablished civil servant. And the loan could not be repaid in five years [...] he saw that he had involved himself not only in debt but also in deception. Ajodha did not know that he was only an unestablished civil servant. And the loan could not be repaid in five years: the interest alone would come to thirty dollars a month.(602)

Mr. Biswas is filled with a large amount of debt because he has taken that debt while building his house. Though he can build only a small house but his debt is increasing rapidly because the rate of interest is also high. Mr. Biswas has found loan from Ajodha by not telling the reality of Biswas because for Biswas he himself has involved not only in debt but also in deception. If Ajodha has already known the fact he would not have given that great amount of loan but Biswas has to pay all amount within the period of five years but it is impossible for Biswas because only the interest

alone is thirty dollars a month which is not easy to pay for one person like Mr. Biswas.

Though Mr Biswas becomes a owner of a small house but he can not fulfill his long cherished ambition due to his sudden death become of the tension of debt which he has to pay to Ajobdha from whom Biswas has taken money to build his house. "Again and again she said she was not worried, that the dept would settle itself; and though Mr.Biswas felt-that her words were hollow, he did get comfort from them. But the debt remained"(619). Mr.Biswas is too much worried about the debt which he has to pay but his wife Shama is not worried. Debt is not so danger for Shama where as for Biswas it is not true because he has any income, so he can not pay that debt which is remained as it is.

While Mr. Biswas reads a story by French writer which is about a woman and she is fulled by debt because she has taken one necklace in debt. Here Mr. Biswas finds himself like that woman because Biswas is also fulled of debt because he has built a small house from that very debt. We can find the same type of situation of that woman and Mr. Biswas. "Once Mr. Biswas had read a story by a French writer about a women who worked for twenty years to pay off a debt on an imitation necklace [...] Mr.Biswas knew he was close to such a debt, a similar blight, a similar waste"(597). Mr. Biswas is comparing himself with a woman of a French writer. That very woman is also suffered from debt like Mr. Biswas. Though Mr. Biswas has started to build a house, he has too much debt because without debt how can one who has no income build a house? On the one side he never becomes able to make a house as he likes and on the other side while making low type of house, Biswas is covered by too much debt already. For him debt is a thing which is very fearful becuae the person who is economically sound should not take debt and who is unable to earn and who has to

spend money should take debt. So debt is for those who are not sound economically. Mr. Biswas is like that person.

Each and every moment Biswas has used to think about debt which he has to repay. He is always in fearful situation. Because of the shortage of money Mr. Biswas has to take loan even when his son-Anand is coming home. Before that Biswas has a large amount of debt. But when Anand changes his plan to come home then only Biswas becomes free from the debt which is supposed to be taken by Mr. Biswas. In this text, it has been said, "Anand said he wanted to come home. At once the debt, the heart, the sack, the five years became less important. He was prepared to take on a further debt to get Anand home. But the plan fell through; Anand changed his mind. And Mr. Biswas never complained again" (622).

When his own son Anand has wanted to come home, Mr. Biswas is frightened because he has to take loan to bring Anand into home. But later Anand has changed his mind which was to come home. So Biswas does not complain his son because he has been free from loan which was support to bring Anand into home.

3.3 Influence of Tradition

Mr. Biswas is influenced by Tradition because willingly or unwillingly he has to accept the pundit who says Biswas not to go near the source of water though at last Biswas goes and it is the reason of the death of his father. He is influenced from the wealth of Tulsi family, so he marries with one of the daughter of that family but at last he can get nothing. He is suffering from wife beating society which is also known as influence of Tradition in the life of Biswas. "Six fingered, and born in the wrong way. [...] Mr. Biswas lost his sixth finger before he was nine days old"(11-14). Mr. Biswas's birth is not normal type of birth because he is not born perfectly. While

born having five fingers is right where as he is born with six fingers which is wrong way but before nine days of Biswas's birthday the sixth finger is lost. It is also not normal for all male. Pundit has already said that Biswas should not go to the near by ponds or rivers.

Even in his youth, Biswas has to stay in home and there was no permission for him to go to swim:

Life was unpleasant only because the pundit had forbidden him to go near ponds and rivers. Raghu was an excellent swimmer and Bipti wished him to train Mr.Biswas's brothers. So every Sunday morning Raghu took Pratap and Prasad to swim in a stream not far of , and Mr. Biswas stayed at home, to be bathed by Bipti and have all sores ripped open by her strong rubbing with the blue soap.(18)

By birth Biswas has carried something wrong. Pundit has said Biswas should not go near the source of water. Raghu is a good swimmer and Bipti wants Raghu to train all sons except Biswas. So Raghu used to take Pratap and Prasad to swim but Biswas has to stay at home. "Biswas played at home with his sister Dehuti"(18). Thought Biswas is a son but unfortunately he has no permission to go outside with other brothers for swimming. So he has to stay at home with his sisters.

Biswas is influenced by the wealth of Tulsis family because that Tulsis family is too much wealthy towards poor Biswas. Hoping that he will get a lot of dowry, job and house also he marries one daughter of that family though in reality he finds anything. Biswas says, "Well, I see this girl, you know. I see this girl and she was looking at me and I was looking at she. Rich people, you know, Big House"(93). Biswas is working in a family in which family there are many daughters. Among

many, Biswas is focusing upon one girl who is looking at him and then he is also looking at her. Each of them loves one another.

He is especially influenced by her wealth. For Biswas , "The girl was good looking. And there would be a handsome dowry. Against this he could set only his fear and a regret he could explain to no one : he would be losing romance forever, since there could be no romance at Hanuman House"(94). Biswas likes Shama-one daughter of Tulsi family because of her wealth. He thinks if he marries that girl he will get a handsome dowry. But he again says, "They didn't give me a penny. They didn't even pay me for the signs. That his signs were probably considered contributions to the family endeavour" (101). Actually Mr. Biswas has a desire to get lots of dowry from Tulsi family but in reality he can not find. He does not get such dowry as his desire. He gets nothing from that family which family even does not pay him for the signs and the author thinks that Tulsis family probably has taken it as volunteer service. On the one hand Mr. Biswas wishes too much dowry from Tulsi family. He wants good dowry, job and a house also But in reality instead of getting those dowry, job and house; Mr. Biswas has to loss salary of his work-sings painting. That family probably thinks that Biswas's sign-painting is not for money but for close relation with that family.

At that time there was a wife-beating society. So Biswas is suffering from such type of society:

In the days that followed he learned something new. how a woman nagged. The every word, nag was known to him only from foreign books and magazines. It had puzzled him. Living in a wife-beating society, he couldn't understand why women were even allowed to nag or how nagging could have any effect.(153)

During the lifetime of Mr. Biswas, there is a wife-beating type of society. So he has to face many types of difficulties even from his wife also. He has lived in a wife-beating society. There was a over freedom for women and husband like Mr.Biswas has to stay in such type of society which is very bitter. In such society woman can stay even being nagged.

3.4 Lack of Education and Information

To become a success person one should have education and information about many things but who has no education and knowledge of information is known as a failure person. Here Mr. Biswas has neither enough education nor information. So he has been totally failure person here. To become a success person one should study a lot but who can not study can not earn and s/he can not be a male in reality Mr.Biswas can not read and can not be a successful person or he is failed to earn also. "He would never become a driver or a weigher because he wouldn't be able to read" (20). The extract indicates that to make his own house, Mr.Biswas wants to be a driver or a weigher but he is never become because he is not able to read. Without reading, anyone can be able to earn. In such a way, Mr. Biswas has become a failure to read and then to earn.

Biswas himself realizes that he does not want to know than how can he collect information and acquire education. Biswas says, "I don't want to know, I just don't want to know"(164). He can not know anything but one human being has to want to know something new and good as more as possible. Even Biswas is a male but he doesn't want to know. Without knowing anything how can one handle his/her personality.

Biswas has no enough education because in his life there is lack of education and then he has any knowledge and information not only about other things but also about his own life. And he is totally unknown about his early days and he has no information about his grandparents:

MR. BISWAS COULD NEVER afterwards say exactly where his father 's hut had stood [...] Where Mr. Biswas looked for the place where he had spent his early years he saw nothing. His grandparent's house had also disappeared, and when huts of mud and grass are pulled down they leave no trace. The world carried no witness to Mr. Biswas's birth and early years.(39)

Biswas's parents have no house, so Biswas can not stay in his own house. Further more Biswas never can say the place of the hut of his father. While searching for his own place of his childhood, Biswas can not find. Becuase from his childhood there is not only one place where Biswas has lived but he has to live here and there because he has no own place. Biswas has no house from his parents or grandparents because house of grandparents has now disappeared because it is too much old and covered by mud and grass. In this world for Mr. Biswas there is no permanent place to stay and his father and grandparents are not alive. So nobody is there to tell the detail about Biswas and his family. He has only one mother but she also can not say about Biswas's birth and childhood days because she is innocent and uneducated.

Biswas finds himself as stranger in his own yard because of his many weaknesses. He is living in a place with many persons but all of them used to behave him as a stranger. That place where Biswas is living is not as familiar place and those people who are living there are not as familiar people. "Mr.Biswas found himself a stranger in his own yard"(156). It is the living place of Mr.Biswas but he is behaved

as unknown person even by his relatives like Sushila:- the childless widow, Mrs, Tulsi etc.

Biswas realizes that his face is also a thing to indicate his weak side. He finds his face as a shopkeeper who always sells things in credit and never can get it. And then after sometime he finds himself not as shopkeeper, lawyer, doctor, labourer or overseer or anything at all. Biswas says, "I don't think I have the face of a shopkeeper. I have the sort of face of a man who does give credit but can't get it. I don't look like anything at all. Shopkeeper, lawyer, doctor, labourer, overseer. I don't look any of them" (164-165).

Biswas is such type of a shopkeeper that who gives only credit and never gets it in reality. He himself thinks he is not looked like anything at all such as shopkeeper, lawyer, doctor, labourer or overseer. He can not become any of them even in his face or in outwardly and then how can he become one of them in reality which has become very clear.

For his wife also Biswas is not good person having no masculine ability. They have no good relationship with each other. Shama says, "You getting like a woman"(369). For Shama Biswas is not like a male or he has no capacity of man. So he is weak and powerless and then in short he is like a female. Mr. Biswas has no good relation with media also because any type of media helps him after his death by putting the news of his death but only one Newspaper called Sentinel has published the news of his death only changing the title of the news of his desire. "he had also said that when his own death was reported he would like the headline to be ROVING REPORTER PASSES ON. But the Sentinel had changed, and the headline he got was JOURNALIST DIES SUDDENLY. No other paper carried the news"(623). Biswas has a keen desire of a own house when he is alive and he wishes that after his death

he will get positive type of response from the means of media but in reality there is not such situation in his life and after his life as his desire. The news of his death is published only by the Newspaper called Sentinel only publishing the title not according to the wish of Biswas. When he is alive he wishes the headline as ROVING REPORTER PASSES ON but in reality Sentinel publishes the news of his death as JOURNALIST DIES SUDDENLY. No other paper carries the news. Even after the death of Biswas he can not get proper respect. In this way Biswas has become a failure person.

Chapter - IV

Conclusion

The novel is considered as one of the fine novels of twentieth century that explores the failure, futility, valuelessness and crisis of masculinity and identity. Biswas can not build his own house as his desire due to his poverty. He has built a small house not more than a hut and it is not from his own earning but from the debt which is taken from Ajodha. Because of the tension of the debt, Biswas dies in his short age. He is searching for a job but he never can get as his wants. He has to do the work like painting in Tulsi family, looking after the cow in Dhari's house and so on but none of the jobs can give relief and solace to Mr. Biswas. He even identifies himself with Smile's self taught heroes and becomes a short story writer but all of his attempts are worthless.

The novel presents the psychological and physical sufferings of the protagonist, Mr. Biswas. Living under this situation is a difficult task for one male like Biswas. So Biswas can never enjoy life completely and remains always failure. A male under masculinity crisis struggles for happiness, independence and freedom which is well illustrated in Mr. Biswas. The plot, theme, characters all support to make the masculinity of Mr. Biswas is under crisis strong here. All the incidents that occur in the life of Mr. Biswas leave him under the state of masculinity crisis.

Hence, the issue about the Masculinity Crisis is not only found appropriate and contextual, but also reflects the essence of the novel especially in the eastern context of culture and literature.

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