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**The Role of Globalization as an Ideology in
Aggravating Violence in V.S. Naipaul's
A House for Mr Biswas (1961)**

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Abstract

This dissertation provides a Marxist reading of *A House for Mr Biswas* (1961), a masterpiece written by the Indo-Trinidadian writer V.S Naipaul, in terms of Louis Althusser's Ideology, Ideological State Apparatuses, and 'interpellation'. Althusser developed the notion of 'interpellation,' that is the system through which individuals become subjects by what he called Ideological State Apparatuses. These latter, being the foundations through which the dominant power imposes its control over the masses, are highly prominent in the novel and are founded by foreign forces. This work then, aims to investigate the possibility that globalization may operate as an ideology, and to test how does globalization as an ideology aggravate both domestic and social violence in the case studied. This dissertation also represents a closer examination of the impact of globalization as an ideology on the postcolonial countries. The issues brought by globalization as an ideology to the Caribbean island of Trinidad and Tobago being a country that experienced colonialism are present in this work. The exploratory, descriptive, and analytical method is used then, as an attempt to bridge the gap between concepts like globalization, ideology, and violence.

Key words: Globalization, Imperialism, Ideology, Ideological State Apparatuses, Interpellation, domestic violence, social violence.

Résumé

Ce projet fournit une analyse marxiste du roman de l'écrivain indo-trinidadien V.S. Naipaul, *A House for Mr Biswas* (1961), en termes d'idéologie de Louis Althusser, d'appareils idéologiques d'État et d'interpellation. Althusser a développé la notion d'« interpellation », c'est-à-dire le système par lequel les individus deviennent des sujets par ce qu'il a appelé les appareils d'État idéologiques. Ces derniers étant les fondations à travers lesquelles le pouvoir dominant impose son contrôle sur les masses, sont très importants dans le roman et sont fondés par des forces étrangères. Ce travail vise ensuite à étudier la possibilité que la mondialisation puisse fonctionner comme une idéologie, et à tester comment la mondialisation en tant qu'idéologie aggrave la violence domestique et sociale dans le cas étudié. Ce mémoire représente également un examen approfondi de l'impact de la mondialisation en tant qu'idéologie sur les pays postcoloniaux. Dans ce travail on a également présenté les problèmes apportés par la mondialisation en tant qu'idéologie à l'île des Caraïbes de Trinité-et-Tobago en tant que pays qui a connu le colonialisme. La méthode exploratoire, descriptive et analytique sera alors utilisée pour tenter de combler les lacunes entre les concepts comme la mondialisation, l'idéologie et la violence.

Mots clés : mondialisation, impérialisme, idéologie, appareils d'État idéologiques, interpellation, violence domestique, violence sociale.

ملخص

يقدم هذا المشروع تحليلاً ماركسياً لرواية الكاتب الهندي-الترينيدادي ف.س. نايبول، منزل للسيد بيسواس (1961)، باستعمال نظرية الأجهزة الإيديولوجية للدولة، و مفهوم "الاستجاب". طور هاته النظرية وهذا المفهوم الفيلسوف الفرنسي لويس ألتوسر حيث ان مفهوم "الاستجاب" يمثل النظام الذي يصبح الأفراد من خلاله رعايا لما أسماه الأجهزة الإيديولوجية للدولة. هذه الأخيرة هي الأسس التي تفرض من خلالها القوة المهيمنة سيطرتها على الجماهير، وهي بارزة للغاية في الرواية حيث انه تم تأسيسها في الرواية من قبل قوى أجنبية. يهدف هذا العمل إذن إلى دراسة إمكانية عمل العولمة كأيديولوجية، واختبار كيف تؤدي العولمة كأيديولوجية إلى تفاقم العنف المنزلي والاجتماعي في الرواية المدروسة. تمثل هذه الرسالة أيضاً فحصاً دقيقاً لتأثير العولمة كأيديولوجية على دول ما بعد الاستعمار. هذا العمل يتطرق أيضاً إلى القضايا التي جلبتها العولمة كأيديولوجية لجزيرة ترينيداد وتوباغو الكاريبية كونها دولة شهدت الاستعمار. ولذلك تم الاعتماد على الطريقة الاستكشافية والوصفية والتحليلية كمحاولة لسد الفجوة بين مفهوم العولمة و مفهوم الأيديولوجيا والعنف.

الكلمات المفتاحية: العولمة، الإمبريالية، الإيديولوجيا، الأجهزة الإيديولوجية للدولة، الاستجاب، العنف المنزلي، العنف الاجتماعي.

Table of Contents

Dedication.....	i
Acknowledgement.....	ii
Abstract.....	iii
Résumé.....	iv
ملخص.....	v
Table of Contents.....	vi
General Introduction.....	1
Chapter One: Theoretical and Historical Foundations	
Introduction.....	9
I. A Definition of Marxism	10
I.1. Marxist Theory and Marxist Literary Criticism	10
I.1.1. Leninist Marxist Criticism	11
I.1.2. Engelisian Marxist Criticism	12
II. Louis Althusser’s Theory of Ideology and Ideological State Apparatuses	12
II.1. Ideology	14
II.2. The State and the State Apparatuses	16
II.2.1. The State	16
II.2.1.1. The Repressive State Apparatus (RSA)	16
II.2.1.2. The Ideological State Apparatus (ISA)	17

II.3. Interpellation.....	18
III. Towards a Definition of Globalization	19
III.1. A Brief Historical Background of Globalization	19
III.2. Types of Globalization.....	20
III.2.1. Economic Globalization.....	20
III.2.2. Political Globalization.....	22
III.2.3. Military Globalization.....	23
III.2.4. Cultural Globalization.....	24
III.3. Globalization, Capitalism, and Imperialism.....	25
III.4. Globalization and the Ideological State Apparatuses.....	26
III.5. Globalization as an Ideological State Apparatus.....	27
IV. A Historical Background of the British Rule over Trinidad and Tobago in the First Half of Twentieth Century.....	29
V. Exploring Caribbean Literature.....	31
Conclusion.....	32
 Chapter Two: Exploring Domestic Violence Resulted from the Implementation of Globalization as an Ideological State Apparatus in V. S. Naipaul’s <i>A House for Mr. Biswas</i>	
Introduction.....	34
I. A Historical Background of V. S Naipaul’s <i>A House for Mr. Biswas</i>	35

II. Exploring Forms of Globalization in V. S Naipaul’s <i>A House for Mr. Biswas</i>	36
II.1. Economic Globalization in V. S Naipaul’s <i>A House for Mr. Biswas</i>	36
II.2. Political Globalization in V. S Naipaul’s <i>A House for Mr. Biswas</i>	37
II.3. Cultural Globalization in V. S Naipaul’s <i>A House for Mr. Biswas</i>	37
II.4. Military Globalization in V. S Naipaul’s <i>A House for Mr. Biswas</i>	39
III. Exploring Globalization as an Ideology in V. S Naipaul’s <i>A House for Mr. Biswas</i>	39
III.1. Exploring Globalization as an Ideological State Apparatus in V. S Naipaul’s <i>A House for Mr. Biswas</i>	40
III.1.1. Religion ISA.....	40
III.1.2. Education ISA.....	41
III.1.3. Family ISA.....	42
III.1.4. The Impact of Interpellation on the Ideology of the characters.....	43
IV. The Aggravation of Domestic Abuse as a Result of the Implementation of Globalization as an Ideological State Apparatus in V. S Naipaul’s <i>A House for Mr. Biswas</i>	45
IV.1. Children Abuse.....	45
IV.2. Male Domination.....	46
IV.3. Women Domination.....	47
Conclusion.....	48

Chapter Three: Exploring Social Violence Resulted from the Implementation of Globalization as an Ideological Status Apparatus in V. S Naipaul's *A House for Mr. Biswas*

Introduction.....50

I. The Aggravation of Social Violence Resulted from the implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*.....51

I.1. Class Struggle and Social Hierarchy.....51

I.2. Social Escapism.....54

I.3. Discrimination and Racism.....56

I.4. Imperial Exploitation.....58

Conclusion.....59

General Conclusion.....61

Works Cited65

Appendices.....69

General Introduction

General Introduction

Globalization has come to be a debatable concern in the contemporary world. Many critics and scholars differ in defining globalization. A common understanding of this term is taken as the free exchange of goods, knowledge, information, people, and profit around the world, which erased the boundaries and has made of the world a smaller place. This free exchange, according to some scholars, is only made possible due to the advancement of technological communication tools as well as the advancement in transportation. While for some other scholars, globalization is rooted in a more ancient time and it has become more notable and transparent due to these advancements.

It is controversial when globalization precisely began. Some say that it began with the first world explorations and with the first steps Europeans set on the New World which is today America. While others say that it began with the settlement of the East India Company and trade in India. These assumptions put forward the assertion of John McLeod, that globalization is closely tied to colonialism, postcolonialism and that it is nothing but an extension to the old Capitalist system because of its neo-colonial operations taking place on a global stage.

Globalization has been subdivided into different dimensions. The first and most prominent dimension is known as economic globalization. It stands for the free exchange of goods and profit around the globe, in which a certain company from a certain country can have a market in another country whether the other country is close or far. The second dimension is political globalization. It stands for the extension of the political scene in which a certain political power can have authority over other parts of the world whether this power is a constitution or an organization. The third dimension is military globalization. Its stands for the the extension of the military operations and the effects of war on the countries not involved in war. The fourth prominent dimension is cultural globalization which stands for the exchange of culture

General Introduction

around the world, whether through the mobility of people from a country to another or through the media which today has become the fastest tool for exchanging culture and information.

In the latest decades, attention has been made on Caribbean literature and more precisely Trinidadian literature. This attention is put on the forefront for the experiences that this country especially Trinidad and Tobago faced as prior British colonies. One of its major writers is V.S. Naipaul who is known as the father of Caribbean literature. His appealing writings won many prizes among which is the Booker Prize in 1971 for his novel *In a Free State*, The Trinity Cross in 1989, which is Trinidad and Tobago's highest national honour, the knighthood title in Britain in 1990, and most importantly the Nobel Prize in Literature in 2001.

His novel, *A House for Mr. Biswas*, which is inspired by the life of his father Seepersad Naipaul, is known for the presence of the theme of violence. There are many instances in the novel that portrays domestic and social violence. These instances sometimes occur between the protagonist, Mr Biswas, and the characters around him, and some other times between the other characters. What is more interesting is the instances that occur between Mr Biswas and the characters surrounding him. Throughout the novel, Mr Biswas either receives violence from his family, his school teacher, his in-laws, and many other characters or he himself practices violence with people surrounding him like his wife, Shama and his children.

The aim of this study is to reveal that globalization is a reason for the aggravation of both, the domestic and the social violence in the case study. This research also tends to prove that globalization is an ideology that leads to the perpetuating of violence using the established theory of the French Marxist philosopher Louis Althusser. His theory asserts that ideology lays on the unconscious of the individuals living in a certain community. This ideology for

General Introduction

Althusser is the tool through which the state maintains control over the masses and prevents them from starting a revolution against it. It operates through what he named as the State Apparatuses being the Ideological State Apparatuses (ISA) and the Repressive State Apparatuses (RSA).

Some of the most important themes in the novel, in addition to violence are individualism and alienation. The novel of V.S. Naipaul, *A House for Mr Biswas*, portrays a protagonist who is growing up to build his financial freedom out of the control of his mother culture that drives his surroundings. In most of his writings V.S. Naipaul portrays this culture being driving characters to their downfall, unlike in *A House for Mr Biswas*, the protagonist fights hard to get his independence and build his individualist self and he succeeds to achieve his will by the end of the story. Yet, all along his life journey, the protagonist feels alienated when he was young as well as when he grows up. He lives in series of houses to which he never belongs to and keeps on working hard to get a house of his own. The problem of this research therefore, is how does globalization reinforce individualism and exacerbate alienation in a postcolonial setting and how does globalization as an ideology lead to social and domestic violence.

It might be hypothesized that in the novel of V.S. Naipaul, *A House for Mr Biswas*, globalization forms the ideology of its protagonist and aggravates his sense of individualism and alienation, as well as it forms the ideology the characters within his society leading them to act with both domestic violence and social violence.

The importance of this research lays in the fact that globalization is increasingly becoming the concern of the postcolonial countries. Thus, this study tackles a new contribution that has not been fully given its portion of importance. Another fact is that although the novel studied achieved worldwide acclaim, it has not been analysed from the perspective of the current study.

General Introduction

A number of works have been consulted in order to conduct the present research. To illustrate the theme of violence in the novel, *A Variation on the Theme of Violence and Antagonism in V. S. Naipaul's Fiction* is an article written by Ben Abbes Hedi. This article talks about antagonism and violence in V.S. Naipaul's fiction. It investigates how do characters develop antagonistic relationships because of the political, social, or cultural contexts they are involved in. It examines the occurrent scenes in V.S. Naipaul's novels. One of the mentioned scenes is extracted from his novel *Miguel Street* in which individuals are fighting for the recognition of their status in the street while antagonism and violence take a major role in their fight. Another scene is from his novel *A Flag on The Island* in which antagonism is due to political oppression the characters face especially between the character Henri and the police. He also engages through antagonism and violence documented in V.S. Naipaul's *A House for Mr. Biswas* assuming that the antagonism existing in the novel is a social antagonism. This later splits characters into two groups along with the novel, characters who are of his family, and those who are of the rest of the community around him. And that Mr. Biswas totally rejects beings assimilated to the culture and the traditions of that community ruled by the Tulsi family. This rejection therefore, promotes a cultural and social antagonism that leads to violence. The two major scenes of physical violence occurring in the novel that Ben Abbe mentions are Mr. Biswas being beaten by Bhandat when he was young, and his fight with Govind when he grew older which made him realize the inhuman nature of his society. He also argues that sexual violence takes place in V.S. Naipaul's fiction especially in his novel *Guerrillas* and in *A Bend in the River*, which reveals the way V.S. Naipaul looks at the West Indian man as a helpless and a submissive man. However, instead of being submissive, Mr. Biswas tries to prove himself through a resistance to the conservative old system of the Tulsi family and to the existing Hindu system through other means of resistance. He says that Mr. Biswas is regarded as a disturbing element for the Tulsi family.

General Introduction

Thus, they sent their agent Govind who tried to force Mr. Biswas using physical violence to submit to the order and the regime of the Tulsi family.

In tackling the issue of ideology, the theory of Louis Althusser is of great importance here. In his essay entitled *Ideology and Ideological State Apparatuses*, Althusser examines the relationship between the state and the people and what makes people obedient to their ruler without thinking of a revolution. Althusser, therefore, developed two kinds of 'State Apparatuses' that assure people's obedience. The first kind of apparatuses is the Repressive State Apparatuses which is the police and the criminal judging system. These Apparatuses stand as a physical force for the state. The second kind of apparatuses is the Ideological State Apparatuses which stands for the different beliefs laying in the unconscious mind of the people such as religion and culture. Althusser developed this kind of apparatuses out of the Marxist tradition and the notion of Friedrich Engels of the false consciousness. This later, according to Althusser is what the proletariat are driven by in order to submit willingly to the ruling class.

Moreover, *Legacy of British Colonialism in V.S. Naipaul's A House for Mr. Biswas and A Bend in The River: A Postcolonial Study* (2013), written by Bahman Jabbar Mohammed, is a master degree thesis that examines the two novels of V. S. Naipaul entitled *A House for Mr. Biswas* and *A Bend in the River* from a postcolonial perspective. It points out the changes that took place in the previously colonized countries especially Trinidad and Tobago. One of these major changes is acculturation. He provides then an attempt of reading V. S. Naipaul's *A House for Mr. Biswas* through John W. Berry's two levels of acculturation, the cultural level which affects the society, and the individual level which affects the psyche of the individual. The individual level is prominent in the changes that occur in the life of the protagonist. First of all, Mr. Biswas goes through a change in his Hindu Culture because of the education he

General Introduction

receives in the Canadian Mission school. This education has built an inclination inherited from his colonial ideology towards the capitalist value of individualism. He then struggles throughout the novel with his capitalist individualism to fit in the old traditional life of the Tulsi family, being a life that does not serve his new identity. By the end he builds his own house independently from the ownerships of the Tulsi family which denotes the completion of his acculturation and becoming fit to the modern capitalist world that serves his individualism.

In the light of what have been said, many studies have been done in the arena of globalization, ideology, and violence. However, little attention has been given to the relationship between the impact of globalization in a postcolonial countries, Althusser's Ideology and Ideological State Apparatuses, and the theme of violence in the case studied. Therefore, this work comes as a tentative contribution that aims at bridging the gap between these two concepts, and the theme of violence through a theoretical background within which the experience of Indio-Trinidadian/Tobagonian immigrants is to be carefully analysed.

In an attempt to give adequate answers to the previous problematic questions and verify the relevance of the hypothesis mentioned above, the qualitative approach is the most appropriate and relevant one to the chosen work. Data will be collected from books, articles, and websites to verify the hypotheses cited above and the exploratory, descriptive, and analytical method will be devoted to interpret and discuss the aggravation of violence in the novel.

Likewise, the present work will be divided into three chapters. The first chapter will be dedicated to the theoretical and historical background for this dissertation. It will provide a deductive study that aims at bringing together the theories used and the historical context of the novel dealt with. In addition, it will attempt through the use of the Marxist theory, to

General Introduction

conceptualize globalization as an ideology that operates using Louis Althusser's Ideological State Apparatuses. Moreover, it will emphasize the usefulness of the postcolonial literature through discussing a prior study made on the relationship between the making of the trade rules made by the United Nations after and during the years of the independence of the Caribbean islands, as well as some other studies that help to highlight the imperialist nature of globalization.

As for the second chapter, its aim is to elaborate on the characters of the novels and their harsh experience with domestic violence as a consequence of globalization using textual analysis. It will first provide a historical context of the novel in order to understand better the background of the instances being studied, it will afterwards refer to instances of globalization with its four major dimensions: The economic, the political, the cultural, and the military dimension of globalization, then the novel is analysed further using globalization as an ideology through the instances of the Ideological State Apparatuses and how they operate in the novel using the concept of Althusser of 'interpellation', and finally, it will show how in the novel these interpellations lead the protagonist to either receive domestic violence or have domestic violence exercised on him.

Nevertheless, the third chapter elaborates as well on the characters of the novel and their experience with social violence as a consequence of globalization using textual analysis as well. It will first provide a social background on the social system in the Indian and Indo-Trinidadian society, it will explain then how does the social hierarchy, and the class struggle resulted from it, contribute in the aggravation of social violence resulted from globalization as an ideology in the novel. It will afterwards elaborate on the experience of the protagonist, Mr Biswas with social escapism that he lived, to escape his daily reality full of harsh conditions, because of social violence resulted from globalization that formed his ideology that contrast

General Introduction

the ideology of his surroundings. Next, it will explain how discrimination and racism are taking part of the novel and how other characters suffer from or practice social violence because of globalization as an ideology. At last, it will show how imperial exploitation is portrayed in the novel, how prior researches perceived it and how it is perceived in this work.

Chapter One:

Theoretical and Historical Foundations

Introduction

During the last decades, the accelerated changes occurring on the organization of space and time across national borders made studies of globalization a crucial matter. Many attempts were made by the scientists in order to define globalization with regards to its multidimensional nature. Four major dimensions have been derived from globalization: The Economic dimension, the political dimension, the military dimension, and the cultural dimension. Each of these dimensions is compulsory as long as one of them is in concern. With reference to the postcolonial studies, Globalization has come to be of a great importance. A need of studying the impact of globalization on the previously colonized countries is increasingly the concern of these countries. Many studies have been made on this arena, yet little is known about how globalization can act on an ideological level. This chapter therefore, attempts to highlight this impact through the use of the Marxist criticism in order to conceptualize the Ideological factor of globalization.

This chapter will also provide an overview about the concepts of the Marxist Criticism. Moreover, it will shed light on Louis Althusser's theory of Ideology and Ideological State Apparatuses that discusses how societies work according to the interest of the ruling power. Besides, to emphasise the usefulness of the postcolonial literature, in this chapter a study made on the making of the trade rules made by the United Nations after and during the period of the independence is to be discussed, as well as some other studies that help to highlight the imperialist nature of globalization.

I. A Definition of Marxism

The Marxist theory is one of the most significant theories in the literary studies. Despite that Karl Marx - alongside with his friend Friedrich Engels - presented his theory in the 19th century, this latter is still of a great importance till the present day. Most of his writings are devoted to put forward the idea of a continuous clash between the owning class 'the bourgeoisie' and the exploited working class 'the proletariat'; and that human beings are prone to this clash under the capitalist system, unless if the proletariat rises a revolution.

Karl Marx's theory creates a dual system that puts together the owning class and the working class. Marx argues that under the capitalist system there is an endless struggle between these two classes, and that the only way to give end to that struggle is through a socialist revolution of the proletariat in order to change their economic conditions. He also presented a duality that he named the 'infrastructure' and the 'superstructure'. He argues that each society is different for its 'superstructure' that results from its 'infrastructure' which is also called 'the base'. The 'superstructure' refers to the elements that shape the culture of a certain society such as literature, art, and religion and it contains two 'levels' or 'instances': the politico-legal (law and the State) and ideology (the different ideologies, religious, ethical, legal, political, etc.) (Althusser 135). The 'infrastructure' refers to the basis from which rises the 'superstructure', and it consists of the forces of the production, the means of the production, and the relations and the interactions occurring for the sake of the production (ibid).

I.1. Marxism and Marxist Critical Theory

Concerning Literature and literary criticism, Marxists at that time considered any literary work merely as a result of the social class which the author belongs to (Barry Ch8). This view is mainly based on regarding literature as a 'superstructure' that rises out of the economic

Chapter One: Theoretical and Historical Foundations

conditions of the author and to what social class he belongs to. Moreover, they believed that literature should be a tool in the hands of the 'proletariat' in order to rise the socialist revolution that will change their economic conditions towards an economy based on common ownership, which is known as socialism (ibid).

I.1.1. Leninist Marxist Criticism

After the death of Karl Marx, a new faze came into being in the Marxist criticism led by the Marxist Vladimir Lenin. His Theory known as Leninism is defined as the:

Marxism of the era of imperialism and the proletarian revolution. To be more exact, Leninism is the theory and tactics of the proletarian revolution in general, the theory and tactics of the dictatorship of the proletariat in particular. Marx and Engels pursued their activities in the pre-revolutionary period (we have the proletarian revolution in mind), when developed imperialism did not yet exist, in the period of the proletarians' preparation for revolution, in the period when the proletarian revolution was not yet an immediate practical inevitability. But Lenin, the disciple of Marx and Engels, pursued his activities in the period of developed imperialism, in the period of the unfolding proletarian revolution, when the proletarian revolution had already triumphed in one country, had smashed bourgeois democracy and had ushered in the era of proletarian democracy, the era of the Soviets. (Stalin 73)

Leninism is therefore a continuation of Marxism and a stressing on the proletariat revolution that Marx and Engels spoke about yet there was no extreme need for it at that period. According to Leninism, the superstructure, especially literature, is a necessary tool that should be only in the hands of the socialist party. He stressed on the Marxist idea that literature and the arts should

Chapter One: Theoretical and Historical Foundations

be a tool for the sake of a socialist revolution. He therefore, imposed realism on literary writings in order to present the social reality. He said that: “Literature must become part of the organized, methodical, and unified labours of the social democratic party” (Barry Ch8).

I.1.2. Engelsian Marxist Criticism

According to Peter Barry, in his book *Beginning Theory: An Introduction to Literary and Cultural Theory*, right by the last years of Lenin’s life, a new kind of Marxists rose under the name of the Engelsian Marxists. These later “stresses the necessary freedom of art from direct political determinism” (Barry Ch8). The Russian Formalists, who were not fully Marxists, introduced what is known as “Defamiliarization” which simply means making the familiar unfamiliar to the reader.

The idea of “defamiliarization” operates in contradiction to Lenin’s idea that realism should be the tool to present the social reality (ibid). Peter Barry argues that: “ As with the concept defamiliarization, there is a careful distinction here between reality itself and its verbal representation in a work of literature”(ibid) Their idea is about literature mirroring reality in a documentary way (ibid), as Peter Barry puts it in words, and this way is not in their benefit. One of its prominent figures named Boris Tomashevsky presented a distinction between what is today known as the story and the plot (ibid).

II. Louis Althusser’s Theory of Ideology and Ideological State Apparatus

In his book *Capital Volume.I*, Karl Marx discusses many ideas that represent the core of his Theory and these ideas are exactly what Althusser took as a basis in order to reshape Marxism and gain the attention of many contemporary Marxists. *Capital Volume.I* mainly discusses the general idea of the ‘Process of Production of Capital’. Marx therefore explained how under this

Chapter One: Theoretical and Historical Foundations

process the proletariat are being exploited (Ch.6), called for a ‘reproduction’ of this capital (Ch.23) , and presented a new system based on common ownership derived from a state that he called ‘primitive accumulation’ which stands for the old state before the rise of the feudal system, social classifications, and eventually capitalism.

In his essay entitled “Ideology and Ideological State Apparatuses”, Althusser stresses on the idea of ‘reproduction’. he referred to its necessity in the words of Karl Marx in which he says that “every child knows that a social formation which did not reproduce the conditions of production at the same time as it produced would not last a year.” (Marx, Qtd in Althusser 128). He further stated in his essay that his thesis is only possible from “the point of view of reproduction.” (137). He asserts then that “the reproduction of labour power requires not only a reproduction of its skills, but also, at the same time, a reproduction of its submission to the rules of the established order, i.e. a reproduction of submission to the ruling ideology for the workers” (133).

Althusser’s theory of Ideology and Ideological State Apparatuses rises from his examination of the relationship between the state and the people and what makes people obedient to their ruler without thinking of a revolution. He believes that under the capitalist system, the ruling class imposes its control over the working class and maintain their obedience to the capitalist rules through what he calls the ‘State Apparatuses’. He therefore, presented a preconception of what the state is, from the point of view of reproduction, and developed two kind of State Apparatuses: The Repressive State Apparatus and the Ideological State Apparatus.

II.1. Ideology

Chapter One: Theoretical and Historical Foundations

In his essay entitled “Modules on Althusser: On Ideology”, Felluga asserts that, in order to develop his conception of ideology, Althusser heavily relied on the works of Jacques Lacan on “reality”. He states that "Ideology represents the imaginary relationship of individuals to their real conditions of existence" (Lenin 109). This idea is derived from the distinction of Jacques Lacan between the structures of the psyche. In another essay entitled “Modules on Lacan: On the Structure of the Psyche”, Felluga asserts that, for Lacan, the psyche is divided into three major structures that control our lives and desires: the real which is simply the non-affected state that a baby lives since he has no connection with the outer world, the imaginary order which rises from the contact of the person with the world, and the symbolic order which is the laws and rules of life that result from language and narrative and that control the desires and rules of communication of the person because of the imaginary order. A clear example that Felluga made is the acceptance of the name of the father as a family name which makes the individual entering a community and acting according to its rules. Althusser therefore, believes that Ideology is far from the natural reality; but rather it creates a new ‘imaginary order’ which in ‘individuals’ perceive as their actual ‘reality’.

In “Modules on Althusser: On Ideology”, Felluga also asserts that, according to Althusser, ideology is “the world we construct around us after our entrance into the symbolic order”. Both Lacan and Althusser believe that due to our dependence on language, it is impossible to access the "Real Conditions of Existence;" however, through a rigorous "scientific" approach to society, economics and history, we can come close to perceiving, if not those "Real Conditions," at least the ways in which we are inscribed in ideology through complex processes of reconnaissance (ibid). It can be deduced then that ideology is a human construct that we enter with our first acquaintance with language, and that it diverts the human being from his actual reality.

Chapter One: Theoretical and Historical Foundations

Althusser, moreover, states that "Ideology has a material existence" (Lenin 112). Felluga explains it as follows:

Althusser contends that ideology has a material existence because "an ideology always exists in an apparatus, and its practice, or practices" (Lenin 112). Ideology always manifests itself through actions, which are "inserted into practices" (Lenin 114), for example, rituals, conventional behavior, and so on. Indeed, Althusser goes so far as to adopt Pascal's formula for belief: "Pascal says more or less: 'Kneel down, move your lips in prayer, and you will believe'" (Lenin 114). It is our performance of our relation to others and to social institutions that continually instantiates us as subjects.

Ideology therefore can be seen as a concrete matter and not merely a concept because it has an impact on actual life, desires, and actions of its beholder.

He adds that: "what thus seems to take place outside ideology (to be precise, in the street), in reality takes place in ideology [...] That is why those who are in ideology believe themselves by definition outside ideology: one of the effects of ideology is the practical denegation of the ideological character of ideology by ideology: ideology never says, "I am ideological." (Lenin 118)", as mentioned by Felluga as well, in "Modules on Althusser: On Ideology". Thus, it can be deduced that every human being has ideology in control of his desires and actions.

To sum up, Ideology according to Althusser has different features. It is always present as long as the subject matter is acquainted with language. It forms the new reality of individuals holding it that may be far from their actual reality. Every human being is involved with ideology and it controls his life, desires, and actions with a full acceptance and willingness from his own.

II.2. The State and the State Apparatuses

II.2.1. The State

The State can be defined, according to the Marxists, as the institutions through which the ruling class maintains control. Althusser states that it “is conceived as a repressive apparatus. The State is a ‘machine’ of repression, which enables the ruling classes (in the nineteenth century the bourgeois class and the ‘class’ of big landowners) to ensure their domination over the working class, thus enabling the former to subject the latter to the process of surplus-value extortion (i.e. to capitalist exploitation)” (Althusser 138). Furthermore, He made a clear distinction between what the state power and the state control is. The state power for him is kept by what he named the repressive structures which are the institutions that operate by external force, also called Repressive State Apparatuses; and the state control is kept through the Ideological State Apparatuses (Barry Ch8).

II.2.1.1. The Repressive State Apparatus (RSA)

Before that Althusser developed his theory, the Marxists knew only one repressive state apparatus which is the state. They called it simply the State Apparatus. This latter constituted of the Government, the Administration, the Army, the Police, the Courts, the Prisons, etc. (Althusser 143). He then, developed two kind of State Apparatuses that assures the people’s obedience. The first Apparatus is the ‘Repressive State Apparatus’, simply referred to as RSA, which is the police and the criminal judging system. It stands as a physical force for the state. And the Ideological State Apparatus, referred to as ISA (ibid).

II.2.1.2. The Ideological State Apparatus (ISA)

The second apparatus is the ‘Ideological State Apparatus’. It is referred to as ISA. It stands for the different beliefs laying in the unconscious mind of the people such as religion, law, values, tradition etc. According to Althusser, The ISA comprises: the religious ISA (the system

Chapter One: Theoretical and Historical Foundations

of the different churches), the educational ISA (the system of the different public and private 'schools'), the family ISA, the legal ISA, the political ISA (the political system, including the different parties), the trade-union ISA, the communications ISA (press, radio and television, etc.), and the cultural ISA (literature, the arts, sports, etc.) (Althusser 144).

The Religious ISA is prominent mainly in how the state spread certain religious thought to the people that operate for the sake of its benefit, this phenomenon can be seen in an analysis of the medieval period when the church used to spread ideas to get loans from the people. The Educational ISA is prominent in the implementation of certain thought in the educational system that serve the needs of the state, Althusser points at this idea with the example of the need of the state of more labor in a certain field thus it may orientate them to that particular proficiency. The family ISA is through affecting the ideology of the families that are the core of the society and are what forms the ideology of the individual. The legal ISA through the implementation of certain norms and virtues to be followed. The political ISA mainly through the spread of political ideas like democracy and liberalism. The communications ISA being prominent in the press, the radio, the television, and the internet today. Last and finally the cultural ISA can be through literature, the arts, sports, music, movies etc.

II.3. Interpellation

One of the most important concepts that Althusser created is the concept of 'Interpellation'. He defines it in his essay entitled "Ideology and Ideological State Apparatuses" saying: "I shall then suggest that ideology 'acts' or 'functions' in such a way that it 'recruits' subjects transforms them all by that very precise operation which I have called interpellation or hailing.

Chapter One: Theoretical and Historical Foundations

(174). He also stated that "all ideology hails or interpellates concrete individuals as concrete subjects" (Althusser 115). Althusser gives example of interpellation in a scene that takes place on a street: a police hailing "Hey, you there!" (Althusser 118), "Assuming that the theoretical scene I have imagined takes place in the street, the hailed individual will turn around. By this mere one-hundred-and-eighty-degree physical conversion, he becomes a subject" (Althusser 118). The called person turns around to respond then to this call being trapped as a subject assuming himself to be the one being addressed by the call.

His concept of interpellation can be understood therefore, simply as the use of certain utterances of language in order to implement a certain belief. This belief therefore resides on the unconscious of the receiver of that certain interpellation, and will control his desires and actions. It will form what this receiver believes to be his reality, although it is only his 'imaginary' reality through which he is manipulated to serve the state. Althusser himself asserts that in his book entitled *Lenin and Philosophy*, He said that:

The individual is interpellated as a (free) subject in order that he shall submit freely to the commandments of the Subject, i.e. in order that he shall (freely) accept his subjection, i.e. in order that he shall make the gestures and actions of his subjection 'all by himself'. There are no subjects except by and for their subjection. That is why they 'work all by themselves.' (182).

His statement thus, puts forward the idea that 'Interpelation' forms the 'reality' of every individual involved with Ideology.

III. Towards a Definition of Globalization

III.1. A Brief Historical Background of Globalization

Chapter One: Theoretical and Historical Foundations

It is disputable when did globalization accurately start. In an attempt to define globalization, Paul Jay argues that some scholars state that it started with the principal world investigations and with the initial steps Europeans set on the new world which is today the United States of America. Others state that it started with the settlement of the East India Company and exchange India. While others argue that globalization is a new phenomenon. He states that:

If we think of globalization as comprising a set of economic, cultural, and political developments facilitated by the explosion of dramatically new electronic and digital technologies of communication and commercial activity, it will appear to be a contemporary, Western, postmodern, and postnational phenomenon. However, if we think of globalization more broadly as characterized by a complex set of intercultural encounters facilitated by successive historical shifts in forms of travel, communication, exploration, conquest, and trade that periodically accelerate in ways keyed to technological, economic, and political change, then globalization in our own time will appear to be the extension of relationships with a long and complex history both within and outside the West. (34)

From the point of view of Paul Jay, it is much more important to look at globalization in a wider time scope in order to understand globalization better. These presumptions therefore, set forward other insightful suspicions. These suspicions may be that globalization is intently attached to expansionism, postcolonialism and that it is only an augmentation to the old Capitalist system in light of its neo-colonial operations occurring on a worldwide stage (McLeod 174), which is the point of view on globalization from which this work will be discussing its concepts.

III.2. Types of Globalization

Globalization has known a subdivision into different types. Chief among these types is the economic globalization which stands for the free exchange of goods and profit around the globe. Second is the political globalization which stands for the extension of the political scene through which a certain political power can have an authority over other parts of the world. Third is the military globalization which stands for the military system across the world boundaries. Last but not least is the cultural globalization which stands for the exchange of culture around the world, whether through the mobility of people from a country to another or through the media which today has become the fastest tool for exchanging culture and the exchange of information.

III.2.1. Economic Globalization

Economic globalization is perhaps the most significant type as far as the effect of globalization on the world is concerned. It stands for the free exchange of goods and profit around the globe. Some scholars argue that the globalization of economy will bring an immense prosperity to the world, while others argue that it would only bring an economic chaos. Such a border-free exchange operates thanks to what is called the transnational corporations (Dicken 292). It opens up the doors of different modes of extension of the market for companies seeking their economic growth.

There are two different opinions about what economic globalization brings to the world. Shalmali Guttal states that: “The proponents of globalisation claim that it will create convergences of income, access to knowledge and technology, consumption power, living standards, and political ideals.”(524), while “Its critics, on the other hand, argue that globalisation is hegemonic, antagonistic to the poor and vulnerable, and is debilitating local and national economies, communities, and the environment” (ibid). The side from which the discussion of globalization being an ideology can only be made from the perspective of its

Chapter One: Theoretical and Historical Foundations

critics which goes hand in hand with the Marxist criticism. Thus, from a Marxist perspective, the claim of the proponents of globalization seems to be too optimistic, while reality is far from such an optimism. The global economy is mostly defined as an expansion of the old capitalist system (McLeod), which heavily relies upon turning the national companies into transnational companies and creating co-operations. Since globalization is defined as an extension of the capitalist system which is an oppressive and a hegemonic economic system from a Marxist point of view; therefore, globalization can be regarded as an extension to the oppressiveness and the hegemony held in the old capitalist system.

In order to understand why and how companies expand from their home countries towards a global scale, it is necessary to understand how transnational corporations operate. In his article entitled “Economic Globalization: Corporations” Peter Dicken (found in George Ritzer) states that TNCs started way longer with the East India Company and the Hudson’s Bay Company, yet it is only with the coming of the first world war that many US, UK, and European companies shifted to a wider market (especially in their colonies) (292). He also argues that there are reasons why certain companies opt for expanding their market towards foreign countries. The first reason is the Market-Oriented Investments which mainly occurs because these companies face a saturation in their home countries thus, they look for a wider market beyond the borders of their countries (293). The second reason is the Asset-Oriented Investment which stands for the geographical limitations the companies face such as the lack of natural resources that these companies need for their production (294).

Furthermore, Dicken states three main modes of expansion that companies use. The first mode is the greenfield mode, which is the most favoured by the host countries because the investor starts the business from an empty ground, while that country takes its part of benefit. The second mode is the Merge or Acquire mode which stands for merging two companies into

a one common company. This mode grew rapidly during the last decades. The third and the last mode is the Strategic Collaboration which is simply forming alliances and partnerships.

III.2.2. Political Globalization

Political globalization stands for the extension of the political scene in which nations work together in order to achieve a national cooperation and an adequate/equal competition on a political arena. There are many intergovernmental and non-governmental organizations, federations, and Unions that were founded for the sake of realizing a peaceful world in which nations work in harmony towards a better living. among which is the World Trade Organization (WTO), and the United Nations (UN).

Following the First World War, nations around the world could clearly see the necessity of establishing a union that would make sure the stability of the world, the maintenance of peace, and that would organize countries interactions. They founded therefore what was known as the League of Nations (LoN); yet, this later failed to achieve its main purpose which is maintaining world peace with the rise of the second world war. They afterwards, founded what today is known as the United Nations (UN) (Tomuschat 79).

The UN then was founded aiming to bring change to the world. Its main purpose, as stated in its Charter, is to “achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion”. It maintains international peace and security through the UN Security Council, protects the human rights through the articles of the Charter of the UN and the Universal Declaration of Human Rights that assures the submission to the international law, delivers humanitarian aid as it did with the European countries after the second world war and

Chapter One: Theoretical and Historical Foundations

still do with other world countries, promotes sustainable development, and upholds international law (What We Do).

In order to attain some of its purposes, trade agreements and organization like the General Agreement on Tariffs and Trade (GATT) and the World Trade Organization (WTO) were founded. Yet, some of these agreements have proved to hold an inclination towards some countries rather than others which is on the contrary of the expected purposes of the UN itself. According to a study presented by Surendra Bhandari to test the accordance between the GATT/the WTO and colonialism, the GATT held colonial exceptions and special trading in the making of the rules of trade after the second world war which made of the WTO still struggling till the present day with establishing a legal system of global trade regime (Bhandari 3).

III.2.3. Military Globalization

According to the British political scientist, David Held, military globalization stands for:

the process which embodies the growing extensity and intensity of military relations among the political units of the world system. Understood as such, it reflects both the expanding network of worldwide military ties and relations, as well as the impact of key military technological innovations (from steamships to satellites), which over time, have reconstituted the world into a single geostrategic space. (88)

His definition is closely tied to the world events of the first and second world war, the events of Hiroshima and Nagasaki, and the events of September 11, 2001 which had an impact on the world on its global level.

III.2.4. Cultural Globalization

Chapter One: Theoretical and Historical Foundations

Cultural globalization can be defined as a phenomenon by which the experience of everyday life, as influenced by the diffusion of commodities and ideas, reflects a standardization of cultural expressions around the world (Watson n.pag.). Many scholars agree on the idea that cultural globalization is a consequence of the other dimensions of globalization and especially of economic globalization.

In his book entitled *The Blackwell Companion to Globalization*, George Ritzer clearly states that cultural globalization “has come increasingly to the fore partly because of the concern with economic globalization”. He further sheds light on the idea of Tomlinson which says that the global market processes do have an impact of the different cultures of people around the world and that this impact can be regarded “as ‘cultural imperialism’, ‘Americanization’, ‘Westernization’, or as the spread of a global capitalist-consumerist monoculture (Tomlinson Qtd in George Ritzer 353).

George Ritzer, in his book entitled *The McDonaldization of Society*, digs further in that idea arguing that when shopping, young people tend to buy things from certain famous brands rather than other less known brands. He says that some may have an inclination to buy certain jeans, a certain brand of shoes or even a certain phone. This phenomenon he calls it the ‘McDonaldisation’ of food and culture.

III.3. Globalization, Capitalism, and Imperialism

Peter Dicken assumes that economic globalization is capitalist. He states that:

despite the unquestioned geographical transformations of the world economy, driven at least in part by the expansionary activities of transnational corporations, we are not witnessing the convergence of business-organizational forms towards a single ‘placeless’ type. This is because, over time, and under

Chapter One: Theoretical and Historical Foundations

specific circumstances, societies have tended to develop distinctive ways of organizing their economies, even within the broad, apparently unitary, ideology of capitalism.” (Peter Dicken in George Ritzer 298).

Moreover, Karl Marx assumes that imperialism is closely linked to capitalism. He himself commented on this idea saying that:

The discovery of gold and silver in America, the extirpation, enslavement and entombment in mines of the aboriginal population, the beginning of the conquest and looting of the East Indies, the turning of Africa into a warren for the commercial hunting of black-skins, signalled the rosy dawn of the era of capitalist production. (Capital. Vol.1)

He then asserts that all the imperialist actions are nothing but an extension of the capitalist system and its hegemonic operations.

Furthermore, as referred to previously in “Political Globalization”, According to an analysis conducted by Surendra Bhandari to test the accordance between the GATT/the WTO and colonialism, the GATT retained colonial exceptions and special trading agreements after the second world war which made of the WTO still struggling till the present day to creates a legal system of global trade regime (Bhandari 3). She states that “mercantilism, hegemony, and colonialism cultivate a kind of trading regime, which causes derogation, constructed advantage, divergences, asymmetry, and skepticism. These ‘archetypical concepts’ were deeply rooted in making rules under the GATT and are still looming large in making rules in the WTO.” (4). She argues that colonialism with the ‘ideology of mercantilism’ was grounded in two main concepts: to import raw materials from colonized countries at a low price to manufacture goods

at home; Second, to export products manufactured at home across the world, including colonized products (5).

From these three quotations, it can be deduced then that, since globalization is an extension of capitalism on a global scale, and since capitalism is imperialist; Thus, globalization is imperialist as well.

III.4. Globalization and the Ideological State Apparatuses

Globalization can be perceived as an ideology for many reasons. Claiming that globalization, from a Marxist perspective, is a phenomenon that “is hegemonic, antagonistic to the poor and vulnerable, and is debilitating local and national economies, communities, and the environment” (Shalmali Guttal 524), it can be assumed that globalization is an extension to the old capitalist system. According to Karl Marx, Capitalism unnatural the balance in power (Ch. 33), and so does globalization to the world.

If tackled as an economic globalization, as mentioned earlier, economic globalization operates thanks to what is called the transnational corporations (TNC). These companies being capitalist companies operating on a global scale, inevitably lead to an extension of the capitalist system. According to the theory of Karl Marx capitalism is an oppressive and antagonistic system (Ch.33). TNCs then can be assumed to be oppressive and hegemonic as well.

III.5. Globalization as an Ideological State Apparatuses

From the point of view of Louis Althusser, under the capitalist system, the ruling class imposes its control over the working class and maintain their obedience to the capitalist rules through what he calls the ‘State Apparatuses’. The State Apparatuses being the Ideological State Apparatus (ISA) and the Repressive State Apparatus (RSA), are inevitable as long as

Chapter One: Theoretical and Historical Foundations

capitalism is the concern. The extension of the capitalist system to a global scale therefore, inevitably leads to the extension of the operation of the ISA and the RSA. This makes globalization operate as the 'Ideology' that the 'State' uses to impose its control over the masses through these 'Ideological State Apparatuses'.

The extension of the State Apparatuses is clearly prominent in many areas. According to Althusser, The ISA comprises: the religious ISA (the system of the different churches), the educational ISA (the system of the different public and private 'schools'), the family ISA, the legal ISA, the political ISA (the political system, including the different parties), the trade-union ISA, the communications ISA (press, radio and television, etc.), and the cultural ISA (literature, the arts, sports, etc.). The Religious ISA is prominent mainly in how the colonizer tries to impact the religion of the colonized, The Educational ISA is prominent in the implementation of the educational ideology of the colonizer/the investor in that of the colonized that makes the colonized work in accordance to the needs of the colonizer and not raise a revolution against him, the family ISA through affecting the ideology of the families that are the core of the society and are what forms the ideology of the individual, the legal ISA through the implementation of certain norms and virtues to be followed, the political ISA mainly through the spread of democracy and liberalism, the trade-union ISA, the communications ISA being prominent in the press, the radio, the television, and the internet today, and finally the cultural ISA through literature, the arts, sports, music, etc.

In terms of globalization, the 'state' can be seen as the dominant culture and the dominant force for many reasons. According to the Marxists and according to Althusser as well, the 'State' is the institutions through which the ruling class maintains control. In an article entitled "Global Culture?", David Rieff explains that the American culture had grown rapidly to become a global culture. He says that:

it really should come as no surprise that the global consumer culture, particularly in the realm of movies, music, and food, has remained almost an American monopoly in a time when America's hegemony in other industries, ranging from automobiles to consumer electronics, has been shattered irrevocably. (74)

Globalization therefore operate as 'Ideology' for many reasons. It is acquired because of language, it uses interpellation, it lays in the inner of the individuals forming their beliefs and controlling their desires and actions (such as buying things from a certain famous brand and preferring starbox, KFC, and McDonalds than other restaurants).

IV. A Historical Background of the British Rule over Trinidad and Tobago in the First Half of Twentieth Century

During the British rule, Trinidad suffered some of the worst years since its existence. This time period knew two main fazes: slavery, then the indentured servitude. Each of these fazes had its portion of violence which has become later on according to Bridget Brereton a culture of violence that define Trinidad and Tobago as a society.

Bridget Brereton asserts that slavery of Africans for work in the New World was joined by enormous viciousness and tremendous degrees of mortality (3). He argues that beating, both males and females, was a standard as long as maintenance of order is concerned (4). Slaves were mostly beaten or assaulted both on a domestic level and on the level of the plantations. Brereton also argues that such a brutality with the slaves first started knowing existence in

Chapter One: Theoretical and Historical Foundations

Trinidad and Tobago from the French culture of dealing with the colonies in its colonies. This culture was brought to Trinidad and Tobago by the French settlers (4).

He later explained that brutality and violence as a culture got transmitted from the white beating black slaves to blacks beating blacks. He says that:

It seems clear, too, that the conditions of enslavement encouraged ‘black on black’ violence: fighting and assaults between slaves, wife-beating, and excessive punishment of children. Mrs A. C. Carmichael, the wife of a British planter who lived in Trinidad in the 1820s, claimed that slave parents objected when the 1824 Order prohibited the owners from flogging women. They objected because they preferred the master to punish their ‘girls’, knowing that they themselves would flog them far more severely! (5)

His statement puts forward the idea that violence in the island of Trinidad and Tobago is an inherited culture from the colonizer that is later intensified by globalization.

As for the indentured servants, Brereton argues that they were more privileged than the slaves because they were protected by a contract. Regardless the contract, violence still occurred in different forms. Some Indentured servants were brought unwillingly as a kind of kidnapping to work under indenture.

As a manifestation of violence against the indentured servants, Brereton states that:

the main legal sanction for the enforcement of the indenture laws was prosecution in the courts, followed by fines or (more likely) jail sentences. Incarceration in jail as a criminal, for breaches of the indenture laws which were really civil offences, was the major form of legal —violence against the indentured Indians—the jail substituted for the whip. Nevertheless, physical

Chapter One: Theoretical and Historical Foundations

violence against indentureds [sic] on the Trinidad plantations enjoyed customary, if not legal, sanction; and Indian workers, including some who had served out their contracts, were routinely beaten, cuffed and kicked by managers, overseers, sirdars (Indian foremen, the successors to the slave drivers) and, at times, African labourers or policemen. (6)

African labourers then -after the abolition of slavery- grew a sense of hate and antagonism against the indentured servants because of the privileges they had and dealt with them brutally. This brutality was transmitted as well between the indentured servants themselves.

V. Exploring Caribbean Literature

The Caribbean literature is mostly defined by the multicultural aspect of the society living on its islands. According to Edward Kamau Brathwaite, there is no left 'indigenous tradition' on the island (n.pag). The rigid cultural heritage of the primitive Amerindians could not stand face to the multiple fazes of colonialism that the islands knew. Writers therefore, he said, imitated and adopted the culture and the literary standards of the colonizer. In his article entitled "Introduction to Caribbean Literature", Derrick states that "the work of writers in the French and Spanish Caribbean was characterized by a social and public orientation and overtly propagandist" (67). He then argues that writers at that time were attached as well as in service of the political conditions they were living in (68).

It is also noted by Brathwaite that "that from at least the end of the 18th century the Caribbean was conscious of its cultural identity" And that "It was not until the 1920s, however, that the challenge of a distinctive literary form was accepted". Caribbean writers finally could

Chapter One: Theoretical and Historical Foundations

create a literature for their own that tackles the issues of their ancestors, the black slaves who became Caribbean citizens after their emancipation, and the issues of the decedents of the indentured servants.

There are many prominent literary works that portrayed the Caribbean life and served the Caribbean cause. Most notable among them are Vic Reid's *New Day* (1949), Samuel Selvon's *A Brighter Sun* (1952) and *The Lonely Londoners* (1956), George Lamming's *In the Castle of My Skin* (1953), V.S. Naipaul's *Mystic Masseur* (1957) and *A House for Mr. Biswas* (1961), the poetry of Louise Bennett from Jamaica *Labrish* (1966), C.L.R. James from Trinidad, the poetry of Derek Walcott from St. Lucia, Wilson Harris from Guyana, and the poetry of Edward Brathwaite (*Rights of Passage* [1967], *Masks* [1968], *Islands* [1969]) which attempts to reassert the place of Africa in the Caribbean (Brathwaite).

Conclusion

In the light of what have been said, globalization had been the concern of many scholars in the last decades. Many attempts were made in order to define globalization. This later has proved to hold many dimensions. Chief among them are the economic globalization that mostly operates thanks to the transnational cooperations which seek to expand their market out of the borders of their home-countries for various reasons, the political globalization which is highly manifested in the foundation of international organizations and unions such as the United Nations (UN), and the cultural globalization which is mostly a result of economic globalization because of the influence of the market and the influence of politics.

This chapter made it clear that globalization have ties with colonialism, capitalism, and imperialism. A study made by Surendra Bhandari stated that the making rules under the GATT which is an agreement made by the UN which by its turn is the essence of the political and the economic globalization is hegemonic, because it held an inclination inherited from the old

Chapter One: Theoretical and Historical Foundations

mercantilism in the profit of the prior colonizing countries which became known today as protectionism. An essay written by Peter Dicken entitled “Economic Globalization: Corporations”, states that economic globalization holds a capitalist ideology. Furthermore, Karl Marx himself stated that colonialism is capitalist. Thus, it is assumed in this chapter that since globalization is an extension of capitalism on a global scale, and since capitalism is colonialist; globalization is colonialist as well. Moreover, since globalization imposes its colonial feature from distance, and distant colonialism is imperialism; globalization is imperialist.

From a Marxist perspective, and from the view point of Althusser, it is assumed in this chapter as well that globalization is an ideology that operates using the ideological state apparatuses. Since globalization is imperialist and imperialism, colonialism, and capitalism operates using ideological state apparatuses in order to maintain the control over the masses, Globalization is perceived as an ideology that impose its control on the masses.

Chapter Two:

Exploring Domestic Violence Resulted from the Implementation of Globalization as an Ideological State Apparatus in V. S. Naipaul's *A House for Mr. Biswas*

Chapter Two: Exploring Domestic Violence Resulted from the Implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

Introduction

Nobel Prize winning novel of V. S. Naipaul, is known for the presence of the theme of violence. There are many instances in the novel that depicts domestic and social violence. These instances sometimes occur between the protagonist, Mr Biswas, and the characters around him, and some other times between the other characters. Throughout the novel, Mr Biswas either receives violence from his family, his school teacher, his in-laws, and many other characters or he himself practices violence with people surrounding him like his wife, Shama and his children.

This chapter therefore, attempts to verify the formulated hypothesis that domestic violence results from the ideology of the protagonist who is affected by globalization. In the prior chapter it is argued that since globalization is an extension to the old capitalist system that according to Louis Althusser uses Ideological State Apparatuses to impose its control over the masses. Globalization then uses these Ideological state Apparatuses. This chapter, then also attempts to link between the different Ideological State Apparatuses that the protagonist and other characters are exposed to and how does the concept of 'Interpellation' take part on the formation of their Ideology that leads them to domestic violence.

This chapter moreover, will elaborate on the characters of the novels and their harsh experience with domestic violence as a consequence of globalization using textual analysis. It will first provide a historical context of the novel in order to understand better the background of the instances being studied, it will afterwards refer to instances of globalization with its four major dimensions: The economic, the political, the cultural, and the military dimension of globalization, then the novel is analysed further using globalization as an ideology through the instances of the Ideological State Apparatuses and how they operate in the novel using the

Chapter Two: Exploring Domestic Violence Resulted from the Implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

concept of Althusser of 'interpellation', and finally, it will show how in the novel these interpellations lead the protagonist to either use domestic violence or have domestic violence used on him.

I. A Historical Background of V. S Naipaul's *A House for Mr. Biswas*

The Caribbean Islands are rich of history. Many of these Islands faced multiple events that sculpted its society of today. Some of these Islands are Trinidad and Tobago. Trinidad and Tobago were first inhabited by the Amerindians when Christopher Columbus landed on their territory (Eric Williams 1,4). The Spaniards therefore, claimed them as colonies until 1797 (Eric Williams 10). Because of the second Treaty of Paris (1814), it ended up as a British colony. It was during this period that the two islands were unified. It remained under the British rule until 1962 when it gained its independence and became finally a republic (Eric Williams).

By the last years of colonialism, which is the period in which the novel was published, Trinidad and Tobago have become a nation that experienced numerous disturbances. Chief among them are the social issues that rose from turning into a multicultural society characterised by social divisions and social struggles ("Indian Community" 205). These struggles were mainly because of colonialism.

During the colonial period the colonizer brought Africans to work as slaves in the Caribbean Islands. Yet after the emancipation they became residents and later became known as Afro-Trinidadians. The colonizer therefore brought Indian immigrants to work in the plantations instead of the black slaves under contracts known as the Indentured Servitude. Indentured servitude was not quite the same as slavery because it was a three to five years paid contract and had better life conditions than the slaves. Although they had low wages, indentured servants

Chapter Two: Exploring Domestic Violence Resulted from the Implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

later succeeded to gain lands and became citizens as well, when the extension of their contracts to ten years ended ("Indian Community" 204). They became known as Indo-Trinidadians.

During the period of indenture, feelings of detest and antagonism rose between the Afro-Trinidadians who used to be slaves and Indo-Trinidadians who worked on the same plantations but in better conditions ("Indian Community" 205). This feeling of hate and antagonism is highly present in the works of V.S. Naipaul.

II. Exploring Forms of Globalization in V. S Naipaul's *A House for Mr. Biswas*

II.1. Economic Globalization in V. S Naipaul's *A House for Mr. Biswas*

In the novel, economic globalization is portrayed as the association of economic success with the foreign powers. As long as the character either received a foreign education or works for the foreign institutions like working for a British journal, he can be successful. Such is the case of Mr Biswas and Owad. Mr Biswas has tried different jobs, yet he failed in each of them. He only became truly successful when he started writing for the *Sentinel* as a journalist. In most of his writings, V.S. Naipaul himself portrays Indo-Trinidadian characters as men who are unable to achieve success because of their bound with their mother culture. However, in *A House for Mr Biswas*, he made it clear through the protagonist that success can only happen if the bound with the mother culture is to be cut, and through an embracing of the new culture.

Both Mr Biswas and Owad became successful because they received a foreign education. Mr Biswas studied in the Canadian Mission School and learned English which he used later in his job as a journalist. Owad studied abroad in the Medical School in England and he became the most successful person in the Tulsi family. The two brothers of Mr Biswas, Pratap and

Chapter Two: Exploring Domestic Violence Resulted from the Implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

Prasad, however, did not achieve that success because they did not receive the education he had been privileged to receive. The rest of the characters therefore, are still bound to the mother culture that is driving them backwards unlike Mr Biswas and Owad.

II.2. Political Globalization in V. S Naipaul's *A House for Mr. Biswas*

Political globalization is present in the novel in an instance when Mr Biswas lived in the Hanuman House. When Owad came back from England from medical schooling, he came as communist. Among all the Tulsis, only Owad gained the admiration of Mr Biswas because he was affected by the ideology of the foreigners, although Mr Biswas did not want to show his admiration of Owad in front of the Tulsis and in front of his children. While his children were talking about Owad, Mr Biswas “decided he had heard enough; and when Anand tried to tell of Owad’s meeting with Molotov, of the achievements of the Red Army and the glories of Russia, Mr Biswas said it was time for them to go to sleep” (571).

Although Communism did not take part from the Caribbean politics, this political system succeeded to influence people living on the Caribbean islands, because of globalization. Without globalization, Owad would not have the chance to travel overseas and study in England. Without globalization as well Communist would not be able to influence people in England although it is a Russian construct, and it would not be able to reach the Caribbean Trinidad which is half the globe far from Russia. Political globalization is all about the extension of the political scene, and this is exactly what V.S. Naipaul portrayed in this scene.

II.3. Cultural Globalization in V. S Naipaul's *A House for Mr. Biswas*

Cultural Globalization is present in the novel in many instances. When Mr Biswas studied in the Canadian Mission School, he for the first time in his life got introduced to a multicultural miniature of a society. He met people of another religion such as his teacher, Lal, who “had

Chapter Two: Exploring Domestic Violence Resulted from the Implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

been converted to Presbyterianism from a low Hindu caste” (40). He also became friend with Alec who is a Portuguese and who has a big impact on his life and on his ideology. This multiculturalism puts forward the idea of the world becoming a tiny heterogeneous village that globalization seeks to form. Sue-Im Lee, a literary critic defines the ‘global village’ as: “the dominant term for expressing a global coexistence altered by transnational commerce, migration, and culture” (Qtd in Poll 2012). The school therefore can be regarded as a symbol for a ‘global village’ in which different cultures and background meet.

An instance that clearly shows the effect of Cultural globalization on the ideology of Mr Biswas was when he became a sign-painter. Although Mr Biswas was a Hindu and was a Brahmin, he “in preparation for Christmas drew one Santa Claus after another” (76) after the request of the shopkeepers who themselves are affected by the other. The taste of the shopkeepers reveals their ideology: “To satisfy the extravagant lettering tastes of his shopkeepers he scanned foreign magazines” (77).

The subjects Mr Biswas was studying in the Canadian Mission School are also an illustration of cultural globalization. Mr Biswas studied different things that are different than his mother-culture such as learning “to say the Lord’s Prayer in Hindi from the King George V Hindi Reader” and learning “many English poems” (44). According to an article entitled *Legacy of British Colonialism in V. S. Naipaul's A House for Mr. Biswas and A Bend in the River*, these instances are regarded as a matter of ‘acculturation’ (Jabbar 27). But, from a point of view of Althusser’s Ideology and Ideological State Apparatuses, they can be regarded as education ideological state apparatuses.

Chapter Two: Exploring Domestic Violence Resulted from the Implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

II.4. Military Globalization in V. S Naipaul's *A House for Mr. Biswas*

The novel is settled in the years of the second world war. There are instances in the novel that portray the military globalization at that time. A prominent instance is when the Americans settled a Military Base on the Trinidadian Island:

Then the Americans came to the village. They had decided to build a post somewhere in the mountains, and day and night army lorries rolled through the village on skid chains. The lane next to the cemetery was widened and on the dark green mountains in the distance a thin dirt-red line zigzagged upwards.
(430)

In spite of the fact that Trinidad was a British province, its status as a British province made it possible for any foreign power to control it from a distance and use its land for its own benefit on the behalf of its citizens. The Island was far from the war, yet life became harder because of the war and because the island land was occupied by the American Military.

III. Exploring Globalization as an Ideology in V. S Naipaul's *A House for Mr. Biswas*

In the first chapter, it is mentioned that globalization is an extension to the old capitalist system that, according to Louis Althusser, uses Ideological State Apparatuses. It imposes its authority over the masses and make them submit to its rule willingly by affecting their unconscious minds. Therefore, it is argued that globalization as well uses these Ideological state Apparatuses for the sake of the same purposes.

These apparatuses, being present in the novel as Religion ISA and Education ISA operate using the concept developed by Althusser, the concept of 'Interpellation'. The Religion ISA is

Chapter Two: Exploring Domestic Violence Resulted from the Implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

used to form the ideology of the people around the protagonist, Mr Biswas, and to form the ideology of Mr Biswas himself in order to make him submit to the ideology of the mother culture and put down his ideology formed by the Education as ISA. The Education ISA intensified Mr Biswas's ideology that was already taking shape since his childhood because of the interpellations he had been receiving and which gave him a sense of alienation and not belonging.

III.1. Exploring Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

III.1.1. Religion ISA

The use of religion as an ideological state apparatus is highly prominent in the novel. When Mr Biswas was born, the family called for a 'pundit', who is a religious man. They were afraid that Mr Biswas holds evil inside of him because he was a "six-fingered, and born in the wrong way" (11). The pundit stands as a religious power and a religion ISA mainly because he contributed in the formation of the ideology of the family of Mr Biswas, the ideology of characters around him during his childhood, and eventually his own ideology. The ideology Mr Biswas acquired during his childhood aggravated his sense of alienation and hate towards everything that relate to his mother-culture and its traditions. These sensations accompany him all along the novel. V.S. Naipaul then, points at the idea that not only traditions and culture that brings the Indo-Trinidadian individual down but also Religion takes a big part of this process.

Moreover, when Mr Biswas grew up, he was sent again to a pundit, named Pundit Jairam, to become a pundit as well; yet his sense of individualism led him to failure. Throughout his childhood, Mr Biswas gradually formed an inclination towards individualism and this led to him being sent away because of not being submissive to the rules of the pundit. Because of the

Chapter Two: Exploring Domestic Violence Resulted from the Implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

old assumptions by the old pundit when Mr Biswas was born, that he should be kept away from water and trees (13), and since pundit Jairam had trees all around his house, he sent away Mr Biswas thinking he is indeed a cursed child. All the actions of Mr Biswas therefore, stand as a rebellion against the mother culture. This rebellion rises from his ideology formed by the different interpellations he received.

III.1.2. Education ISA

Going to the Canadian Mission School contributed heavily in the formation of the ideology of Mr Biswas. He learned the English language which is a medium for culture, learned to say the Lord's Prayers in Hindi from the *King George V Hindi Reader*, as well as many poems in English by heart from the *Royal Reader*. The mission school is regarded as an ISA mainly because learning English and learning by heart poems and religious citations forms his ideology due to the interpellations that rely within them.

Due to his studies and to going to the school, Mr Biswas grew an admiration of the culture of the other and an acceptance of the multicultural nature of his school. He loved reading books written in English and admired the thoughts they carried and the foreign background they came from and this contributed in the formation of his ideology through forming his inclination towards the capitalist feature of individualism. Moreover, he spent his time in the mission school with people of different beliefs and different races. His teacher, Lal, "had been converted to Presbyterianism from a low Hindu caste". Mr Biswas became a friend with Alec who is a Portuguese. For Mr Biswas, both his teacher and his friend were a sign of individualism. Alec was a trouble maker and that attracted Mr Biswas for the kind of freedom Alec created in his life, that he couldn't experience nowhere else but with Alec.

Chapter Two: Exploring Domestic Violence Resulted from the Implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

III.1.3. Family ISA

After Marrying Shama, Mr Biswas finds himself in constant antagonism with his own wife because of her ideology formed by her family operating as Family ISA. He mostly acts with her then with violence: verbal, physical, and emotional. One of the instances that show the impact of Shama on her ideology is when:

With Mr. Biswas she continued to be brisk, uncomplaining and almost unaware of her pregnancy. But when she was visited by her sisters, who made it plain that the pregnancy was their business, Tulsi business, and had little to do with Mr. Biswas, a change came over her. She did not cease to be uncomplaining; but she also became someone who not so much suffered as endured. (165)

Later in the novel, Shama got rid of the influence of her family and had a new ideology formed by the impact of her husband, Mr Biswas. In the prologue:

Since they had moved to the house Shama had learned a new loyalty, to him and to their children; away from her mother and sisters, she was able to express this without shame, and to Mr. Biswas this was a triumph almost as big as the acquiring of his own house. (2)

Shama's ideology therefore was formed twice by Family ISA. First by the Tulsi family, then by her own husband.

III.1.4. The Impact of Interpellation on the ideology of the characters

The pundit being regarded as a religion ISA, uses interpellations in order to form the ideology of the characters around Mr Biswas which led to the formation of the ideology of Mr Biswas himself when he was a child. When Mr Biswas was born, his grandmother believed he carried evil inside of him. This belief is because of her prior religious beliefs and because of the interpellation of the midwife. The midwife clearly said: "But what sort of boy? Six-fingered, and born in the wrong way". By using this interpellation, the midwife, triggered the grandmother's fear that the baby is carrying evil inside of him. She added: "Whatever you do, this boy will eat up his own mother and father" (12). This interpellation accompanied Mr Biswas in many instances during his childhood forming his ideology and aggravating his feeling of alienation.

The grandmother called for the pundit in order to make sure that the child is carrying evil or not. The pundit said: "Oh, well. It doesn't matter. There are always ways and means of getting over these unhappy things" (12). By using this interpellation, the pundit both gained their confidence by comforting them, then he insisted on the idea that it is an 'unhappy' thing that the child was born this way. His interpellation therefore, formed their antagonistic ideology towards him to a certain extent. The pundit also advised: "to keep him away from trees and water. Particularly water". His advice was taken firmly, especially by the parents because the pundit gained their confidence due to his interpellation and because he is an ISA. His parents, driven by their newly formed ideology, treated Mr Biswas differently than his brothers and sister. This special treatment aggravated more his sense of alienation. His father took his brothers to teach them how to swim, while Mr Biswas had to stay at home and was not allowed to go work with his brothers until he grew up enough to be trusted to take care of his own (19).

Chapter Two: Exploring Domestic Violence Resulted from the Implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

When Mr Biswas grew a bit, and while he was taking care of the calf of their next-door neighbour, Dhari, he lost it and hid in fear of being punished. His parents thought he fell in the pond. His father therefore dived in the pond to get his child and the calf out of the pond. This resulted in getting the calf out dead and the death of the father who thought his child is still sinking in that pond. Although it was not the mistake of the child that his father dived in the pond, but it was because of the ideology formed from the interpellation of the pundit prohibiting the child to go near water, the child was accused of killing his own father. Dhari said, when the child finally appeared: "That boy! ... He had murdered my calf and now he has eaten up his own father" (28). The interpellation of Dhari then, contributed in the aggravation of his sense of alienation. Although it was his father's ideology resulting from the interpellation of the pundit that led to his death.

During all the years of his childhood, his ideology was formed because of the interpellations he received constantly. In an instance when Mr Biswas grew older even more, Ramchad, the husband of his sister Dehuti, told him that they have an extra room for him if he wanted to come and live with them. This interpellation offended Mr Biswas because it served as a verbal and a social violence that -being tired of being dependent on others- it 'deepened' his depression (72). By this time, the ideology of Mr Biswas was already formed and it developed to become a will and a desire of owning his own house and becoming financially independent. His will and desire later in the novel had been facing the ideology of the Tulsi family as a barrier to achieve it. This leads then both, to exercising violence and antagonism and to have violence and antagonism exercised on him.

IV. The Aggravation of Domestic Abuse as a Result of the Implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

The Ideological State Apparatuses, in the novel of V. S. Naipaul, lead to domestic violence resulted from the ideology of its protagonist who is affected by globalization in its four dimensions. This domestic violence is either exercised on or by him.

IV.1. Children Abuse

Since Mr Biswas was born, he received different interpellations that alienated him. Many of his surroundings treated him with caution like his parents, or with fear like his grandmother and their neighbour, Dhari. When years passed, and Mr Biswas grew up a bit, his mother gradually stopped showing affection and love to her child because of her ideology which led her to think that all the bad situations she is living are because she had no luck for her children and especially for Mr Biswas because he was born an unlucky boy.

She treated him then, with verbal and emotional violence all the time when they were at Tara's because she herself felt helpless and oppressed by her sister Tara who took all the decisions that regard Bipti's children by her own. She told him: "Everything Sitaram said about you was true. ... That you were going to be a spendthrift and a liar and that you were going to become lecherous" (65), although Mr Biswas was everything far from these accusations. She also showed no welcoming when he came back from the house of the Pundit Jairam because she was said because his sister Dehuti run away with Tara's yard boy. She told him "he was ungrateful, that all her children were ungrateful and didn't appreciate the trouble the rest of the world went on their behalf" (56) although he had nothing to do with Dehuti's affair.

Chapter Two: Exploring Domestic Violence Resulted from the Implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

Everything that Bipti said to Mr Biswas at that time intensified his depression, made him feel more alienated, aggravated his ideology, and gave him a will to become independent. He told depressively when Bhandat beat him: "Why do you keep on sending me to stay with other people?" (64). Clearly, all he wanted to cure his scars was the love of his mother. He added, later: "You see, Ma. I have no father to look after me and people treat me how they want" (66). His interpellation then has become a will and a desire inside of him of having a house and becoming a father who truly takes care of his family and his children. He told her: "I am going to get a job on my own. And I am going to get my own house too. I am finished with this." (66). Yet later in the novel, his desire and will is challenged by the Tulsi family to put down that desire of becoming a father of a full responsibility on his family.

IV.2. Male Domination

All that Mr Biswas wanted was becoming financially independent, having an independent house in which he can have a control over, and becoming the father he wished to have of his children. When he finally got a house of his own, Mr Biswas struggled then to keep that house by imposing his authority on his wife and children which on whom he had no authority in the Tulsi's houses. This led him to treat his wife with constant emotional, verbal, and physical violence. By the end of the novel, Shama, his wife becomes more subjective and loyal to his authority and all what matters to her is to give her children a better life and a better education and making sure the financial stability of her little family.

In an article entitled *The Destabilization of Masculinity in "A House for Mr. Biswas" and "The Mimic Men"*, Steph Ceraso and Patricia Connolly argue that:

In some contexts, Indian men responded to the changing position of Indian women by attempting to regain control on a cultural scale. They began

Chapter Two: Exploring Domestic Violence Resulted from the Implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

promoting a return to traditional values and a rejection of Western ideals. On a more individualized level, males attempted dominance through violence and domestic abuse. While this violent backlash to changing women's roles can and should be held in contempt, such acts can also be seen as attempts made by Indian men to reclaim a traditional sense of Indian masculinity that was being challenged through". (120)

There are indeed instances in which Mr Biswas 'attempted dominance through violence and domestic abuse'; yet, that was not because of his desire to prove his masculinity but because of his ideology that formed his desire -as mentioned earlier- of being financially independent and of being the father he wished to be for his children.

Moreover, in the same article, Steph Ceraso and Patricia Connolly referred to Mr Biswas as a 'self-made man'. They said: "Despite being tied down by his family duties, Mohun refuses to give up his dream of becoming a self-made man and owning a house of his own" (110). This assumption reinforces the claim in this work that Mr Biswas enjoys a capitalist ideology driven by individualism rather than his own masculinity.

IV.3. Women Domination

In the Tulsi family, they follow the Orthodox Hindu religion whereby they follow an ideology in which women design and control the house. When Mr Biswas joined the family by marrying Mrs Tulsi's daughter Shama, he became frustrated from this house. In return, he requested for a separate house in order to exert his manly power over his own family and away from the Tulsi family. His individualistic ideology came as a result from his lifetime experiences he had before meeting the Tulsis when he wanted a house for his own when he said to his mother Bipti: "I am going to get my own house too" (66).

Chapter Two: Exploring Domestic Violence Resulted from the Implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

Marriage, however, is an important step in the lives of Tulsi women. Mrs Tulsi aimed to marry her fourteen daughters to men with whatever occupation as long as they follow the Hindu religion, and this was the case of Mr Biswas when marrying Shama.

Another factor of women domination in the novel is how the status of men is dependent on their wives. For instance, although everyone fears Seth outside home, his power is fueled by his wife Padma and his mother-in-law Mrs Tulsi. When his sisters-in-law turned against him, they were still on good terms with their sister Padma as if nothing happened. Another instance when Mr Biswas tried to befriend his brothers-in-law, he found out later that they were only faithful to Tulsi women rather than to one another when Mr Biswas found out that they recounted his complaints of the family to Mrs Tulsi.

Conclusion

For Mr Biswas, all he wanted was to become a modern man distinct than the old traditions of his mother culture that restricted him from achieving his desires. What formed the idea of 'modern man' in his mind is the ideology he acquired when he was young through being alienated and because of the interpellations he had been receiving all along his life journey. This ideology is firmly formed by the instances related to globalization.

Domestic violence has followed Mr Biswas all along his life journey. From the years of his childhood till his death in his own house, Mr Biswas had been either receiving verbal, emotional, or physical violence in the domestic setting.

He received it as he was a child from his own mother Bipti who could no longer show him her love because she believed he was unlucky and was to be everything that is bad according to the sayings of the Pundit Sitaram who said that the child will grow "... to be a spendthrift and a liar ..." and "... going to become lecherous." (65), Although he actually was everything

Chapter Two: Exploring Domestic Violence Resulted from the Implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

but what the pundit said. He also exercised violence on his wife and children in order to maintain control over his family and get rid of the old Tulsi rituals that his wife still carried at heart.

All the instances of violence made on the domestic level are because of ideology. In the novel there are two conflicting ideologies, the ideology of the mother culture which is carried by the other characters and not by the protagonist, and the ideology of the protagonist resulted from globalization that he himself carries and he acquired it through the Ideological State Apparatuses present in the novel. Thee ISAs mentioned in the chapter that reinforce domestic violence in the novel are: Religion ISA which affected the parents of Mr Biswas, Education ISA which affected Mr Biswas, and the Family ISA which affected his wife, Shama.

It can be concluded then that in the novel, there are two states trying to impose their control in the setting of the novel. The Indian State, on a one hand, that try to maintain the Indian and Hindu traditions and culture. It uses Religion such is the case for the family of Mr Biswas being misled by the Pundit Sitaram, the case of Tara when she tried to make of Mr Biswas a Pundit by sending him to the Pundit Jairam, and the case of the Tulsi family who are Orthodox Hindus. And the foreign State resulted from Globalization on the other hand, that uses Education as ISA in order to form the ideology of the masses and which affected Mr Biswas. The clash between the two conflicting states imposing their power over the characters using ideology leads the characters to live in constant instances of violence and antagonism.

Chapter Three:

Exploring Social Violence Resulted from the Implementation of Globalization as an Ideological Status Apparatus in V. S Naipaul's *A House for Mr. Biswas*

Introduction

In the previous chapter, it is argued that in V.S. Naipaul's novel, there are two conflicting ideologies. The ideology of most of the characters in the novel which are affected by their mother culture, and the ideology of the protagonist that is affected by globalization. The protagonist acquired his ideology through different interpellations that people around him were addressing him with and from the different interpellations and instances that used education as an Ideological State Apparatus, while the ideology of the other characters was both formed by religion ISA such is the influence of the pundit and his interpellations on the family of Mr Biswas when he was young, and the use of family ISA such is the influence of the Tulsi family on the ideology formation of Mr Biswas's wife, Shama. Both ideologies struggle to prove itself throughout the novel and attempt to overpower the other ideology. This continuous clash led to domestic violence throughout the novel which the protagonist either exercised or received.

Social violence is also taking place in the novel because of the conflict between these two ideologies. Throughout the novel, the mother culture of the protagonist is portrayed as the constant struggle of the characters that only brings them to their downfall and submission and prevent them from achieving success (Hedi 58). Mr Biswas especially experiences this struggle all along his journey, yet he kept on fighting that struggle of being controlled by the mother culture which both his family when he was young and the Tulsi family are driven by. Thus, in *A House for Mr Biswas* the author gives the solution that by following the foreign culture and submitting to the ideology of the foreign they can finally achieve success, which is exactly what happened to Mr Biswas.

This chapter therefore, will elaborate on the characters of the novel and their harsh experience with social violence as a consequence of globalization using textual analysis. It will

Chapter Three: Exploring Social Violence Resulted from the Implementation of Globalization as an Ideological Status Apparatus in V. S Naipaul's *A House for Mr. Biswas*

first provide a social background on the social system in the Indian and Indo-Trinidadian society, it will explain then how does the social hierarchy, and the class struggle resulted from it, contribute in the aggravation of social violence resulted from globalization as an ideology in the novel. It will afterwards elaborate on the experience of the protagonist, Mr Biswas with social escapism that he lived (to escape his daily reality full of harsh conditions) because of social violence resulted from globalization that formed his ideology that contrast the ideology of his surroundings. Next, it will explain how discrimination and racism are taking part of the novel and how other characters suffer from or practice social violence because of globalization as an ideology. At last, it will show how imperial exploitation is portrayed in the novel, how prior researches perceived it and how it is perceived in this work.

I. The Aggravation of Social Violence Resulted from the implementation of Globalization as an Ideological State Apparatus in V. S Naipaul's *A House for Mr. Biswas*

I.1. Class Struggle and Social Hierarchy

In order to decipher the novel in terms of class struggle, a simple background of Indian caste system is needed. In Indian history, caste system was an important factor that all Indians follow. The caste system came into existence due to the collapse of the Mughal Empire as well as the coming of the British Raj, which was the colonization of the British in India. these events led to the class division between the two extremes. On the one hand, it witnessed the rise of powerful men who took the lead in ruling their nations and in religion as well. On the other hand, it witnessed also a great deal of peasants who suffered from poverty and famine. This division was fueled mainly from the British Raj when they offered higher positions for those who convert to Christianity and people belonging to some castes.

Chapter Three: Exploring Social Violence Resulted from the Implementation of Globalization as an Ideological Status Apparatus in V. S Naipaul's *A House for Mr. Biswas*

Nevertheless, after India's independence, people practiced this policy even in nowadays. According to Kallie Szczepanski in her article *History of India's Caste System* divided India's caste system upon three major features: marriage, meals, and their religious worship. First, in terms of marriage Indians were forced into social stratification depending on endogamy in which young people were strictly prohibited to marry whomever they wished. Instead, they had to marry their relatives or their sub-caste. Second, in terms of taking meals, anybody can accept food from the hands of a higher caste, but this latter cannot accept food from a lower caste claiming it might be polluted. Third, in terms of religious worship, the people of higher caste were the priestly caste. They were the ones who presided over rituals and social practices as weddings, festivals, funerals, and holidays. However, the people of lower caste were not even allowed to offer sacrifices to the gods, nor worship their gods. More so, they were prohibited to set a foot on temple grounds arguing that the temple ground would be polluted if it is touched by a lower caste person. Eventually, the people of lower caste were obliged to submit to the higher caste.

V.S. Naipaul's novel was published during the colonization of Trinidad around the World War II. Naipaul attempted to portray Post-slavery colonial situation in Trinidad amidst political and social changes of that island. Although Trinidad was an undeveloped country, the coming of the colonial forces created more chaos by dividing the society's unity and entrenched in people's minds social division through indentured servitudes when people were obliged to serve the colonizer for some benefits for a certain period of time, however, they ended up as slaves. Despite that Trinidad did not experience any bloodshed, colonists took the land for military purposes. In other words, local people were exploited from afar and this resulted class struggle inside the island when the powerful and malice people rose and the mass fell down the hole. The island, according to Jennings Rohan, was divided "among a minority of white colonists,

Chapter Three: Exploring Social Violence Resulted from the Implementation of Globalization as an Ideological Status Apparatus in V. S Naipaul's *A House for Mr. Biswas*

the descendants of black slaves, and the families of Indian indentured servants (who are further divided between Hindus and converts to Christianity)”.

In the novel, Mr. Biswas, the protagonist, has been set in opposition against the conservative Hindu ideas and ideologies, as well as society's traditions. He is as Sandeep Kumar Sharma described him as: “Isolated in a crowd and is the lone fighter against the powerful conservative system filled with rotten myths, customs and rituals” (02). The injustice Mr. Biswas faced, for instance, when his money was all stolen in *The Chase* by a con artist lawyer without even meeting him in person. He got his money back only when he accepted to ‘insure and burn’ the store. He experienced the colonial system as a privileged system to those higher caste who rose up during that time. As events progressed, Mr. Biswas became more privileged than other people from his class when he began to work for the Community Welfare Department. He then began to help the class of landless peasants whom they descend directly from indentured servants and which was the same class Mr. Biswas was born and grew up into.

One of the remnants that colonialism left was the racist spirit that splitted the solidarity spirit among people as for instance, when Mrs. Tulsi refused to pay black servants the money she promised to. Moreover, when Mr. Biswas' family disrespected rurals when they moved to Arwacas. Another remnant lays in the picture of religion, when both families Tulsi and Tara abhor each other only because they both belong to different religions, the former belongs to the Orthodox Hindus and the latter belongs to Modern Hindus. On the other side, both Mr. Biswas and his family and the Tulsi family both respect the white men they meet.

In the novel as well, there are many instances that show the importance of the caste system on the Caribbean island of Trinidad and Tobago. Mr Biswas himself was born from a simple laborer and an illiterate penniless mother. Tara, his aunt, was lucky to get married to a wealthy man, Ajodha. Ajodha “held a religious ceremony and needed Brahmins to feed” (47), and it

Chapter Three: Exploring Social Violence Resulted from the Implementation of Globalization as an Ideological Status Apparatus in V. S Naipaul's *A House for Mr. Biswas*

was then when Mr Biswas had his title as a Brahmin for the first time. He was privileged and treated with honor because of his title. He even had his job as a sign-painter in the store of the Tulsis only because he was a Brahmin (82).

I.2. Social Escapism

One of the most prominent themes in the novel is social escapism. Social escapism can be defined as a way to escape and divert from unpleasant or boring life mainly through the use of imagination or through entertainment (Cambridge Dic).

In the novel there are many instances through which Mr Biswas escapes his harsh reality full of violence and antagonism. The first escapist scene is his experience with Alec, the Portuguese boy who used to study with him in the Canadian Mission School. Mr Biswas admired the uniqueness of Alec and his individuality expressed by his trouble making. With Alec, he did a lot of things he never thought of doing before meeting Alec: he smoked his first cigarette with Alec which gave him a lot of pleasure that he couldn't have in his daily life, he sank in his imagination enjoying watching how Alec had his hands and face dirty with oil but managed to keep the cigarette clean, he also, thanks to spending time with Alec could discover his talent of lettering and sign painting which he enjoyed infinitely. His friendship with Alec gave him a world that was far from the antagonistic and violent world he used to live in.

Before meeting Alec, and since Mr Biswas was young, he enjoyed reading books. He did not read any books but books that were of a culture that is different than his mother culture. The first thing he read was "... a syndicated American column called *That Body of Yours*" (48) from a newspaper that he read daily for Ajodha in exchange for a penny. He was amazed by its author and how disciplined he was in publishing that regularly. He afterwards was so happy to find volumes of books entitled the *Book of Comprehensive Knowledge* at the house of Tara and

Chapter Three: Exploring Social Violence Resulted from the Implementation of Globalization as an Ideological Status Apparatus in V. S Naipaul's *A House for Mr. Biswas*

Ajodha, that he escaped every week-end from the house of Bhandat to read those books and to read for Ajodha his American column.

Another escapist scene is when Mr Biswas stayed home alone when the family went to the funeral. By that time, he was living with Bhandat and receiving verbal harassments from him while he was working in the rum-shop. Bhandat continuously thought of Mr Biswas as spying for Tara, and he beat him accusing him of stealing his money. When he found himself alone, he could finally get some time of freedom of his own. Mr Biswas then:

Mr. Biswas could think of nothing vicious and satisfying. He smoked but that gave little pleasure. And gradually the rooms lost their thrill. Alec had given up his job in the garage, or had been sacked, and was not in Pagotes; Tara's house was closed; and Mr. Biswas did not want to go to the back trace. But the feeling of freedom and urgency remained. He walked aimlessly, along the main road and down side streets he had never taken. He stopped buses and went for short rides. He had innumerable soft drinks and hard cakes at roadside shacks. The afternoon wore on. Groups of men, their week's work over, stood in week-end clothes at street corners, outside shops, around coconut-carts. (63)

He then for his first time felt an extent of freedom and too advantage of it to 'walk aimlessly' because his life all long the period of his childhood till that moment had never had the independence to do things without being controlled. Even after this scene, his life keeps on being controlled until the day he finally got a house for his own.

Escapism through imagination is also present in the novel, when Mr Biswas was enjoying his sign-writing all long the night imagining the morning would never come:

And yet there were moments when he could persuade himself that he lived in a land where romance was possible. When, for instance, he had to do a rush job and worked late into the night by the light of a gas lamp, excitement and the light transforming the hut; able then to forget that ordinary morning would come and the sign would hang over a cluttered little shop with its doors open on to a hot dusty road. (78)

I.3. Discrimination and Racism

When Mr Biswas went to the Canadian Mission School, He was taught by a teacher named Lal. Lal is one of the most characters affected by cultural globalizations an ideology in the novel besides Mr Biswas, and Owad. He was a convert from a low caste Hindu to Presbyterianism and he hated and looked down at Hindus. He “believed in thoroughness, discipline and what he delighted to call stick-to-it-iveness, virtues [that] he felt unconverted Hindus particularly lacked” (43). “As part of his contempt he spoke to them in broken English” (40) and he treated them with violence. He once beated Mr Biswas because he got mistaken in a song. He also made fun of him and attempted to intimidate him when he discovered he was talented in sign writing and ordered him to write on the board an intimidating sentence that made all his classmates laugh at him but that did not really intimidate Mr Biswas (46), although this can be regarded as a social violence resulted from the ideology of Lal affected by cultural Globalization.

Racism takes part of the novel. Although the novel is settled in a time after the emancipation of the salves in Trinidad, Miss Blackie is mentioned in the novel as a sevant of the Tulsi family. She is mentioned as:

Chapter Three: Exploring Social Violence Resulted from the Implementation of Globalization as an Ideological Status Apparatus in V. S Naipaul's *A House for Mr. Biswas*

Mrs. Tulsi had only one servant, a Negro woman who was called Blackie by Seth and Mrs. Tulsi, and Miss Blackie by everyone else. Miss Blackie's duties were vague. The daughters and their children swept and washed and cooked and served in the store. The husbands, under Seth's supervision, worked on the Tulsi land, looked after the Tulsi animals, and served in the store. In return they were given food, shelter and a little money; their children were looked after; and they were treated with respect by people outside because they were connected with the Tulsi family. (98)

The task of Miss Blackie as a servant is not made clear. Everyone else who joined the Tulsi family by marrying their daughters contributed in the housework and can be regarded as servants as they "were given food, shelter and a little money; their children were looked after" in exchange of serving the Tulsi family.

Unlike any other character in the novel, Miss Blackie is given a name that refers to her skin color and is referred to sometimes in the novel as the Catholic Miss Blackie. Not giving her an adequate name is regarded as a diminishing of her identity, and although she helps people leaving in the Tulsi household but she has no authority unlike other characters who serve and have authority like Sushila.

Another black character is mentioned in the novel as "a Negro called Theophile" (429) who was called to the office, in which Mr Biswas worked, by W. C. Tuttle, for a job. This is a clear allegory that the author expresses as those who work under the rule of the Tulsi family are not worth having their own identity and are hegemonized and exploited, and those who work for the foreign are worth being called with their names and enjoy an identity that is 'only' given to them under their work for the foreign.

I.4. Imperial Exploitation

In many prior researches, imperialism is approached in the novel as the Tulsi family being the colonizer and Mr Biswas as trying to decolonizeom it. It is assumed that "... the social status of the Tulsis was clear; they represent postcolonial coloniality according to which home is both a liberator and enslaver." (Vijayaraghavan 78). Yet, many also assert that "the Tulsis symbolised the solidity and continuity of the East Indian community in Trinidad" (ibid). Thus, the Tulsi family is both seen as a colonizer and as the mother culture of the Indo-Trinidadians that is refusing the shift that Trinidad is facing because of the impact of globalization as an ideology.

The East Indian community in Trinidad in this work is regarded as the State power that is fighting to survive against the State power resulted from globalization. Vijayaraghavan asserts that "The Tulsis's inability to feel truly a part of the society in which they lived resulted in their psychological displacement. It was as though their social existence was not synchronised with the sociopolitical realities of their new environment." (79). In order to survive, they impose their control over the masses using Ideological State Apparatuses being the Tulsi Family as Family ISA and religion as Religion ISA. This control is overbearing and leads to the exploitation of the characters belonging to the Tulsi household. Among these characters are mentioned in the novel as:

The daughters and their children swept and washed and cooked and served in the store. The husbands, under Seth's supervision, worked on the Tulsi land, looked after the Tulsi animals, and served in the store. In return they were given food, shelter and a little money; their children were looked after; and they were treated with respect by people outside because they were connected with the Tulsi family. Their names were forgotten; they became Tulsis. There were daughters

Chapter Three: Exploring Social Violence Resulted from the Implementation of Globalization as an Ideological Status Apparatus in V. S Naipaul's *A House for Mr. Biswas*

who had, in the Tulsi marriage lottery, drawn husbands with money and position; these daughters followed the Hindu custom of living with their husband's families, and formed no part of the Tulsi organization. (98)

Although Miss Blackie was the servant of the family, the daughters and the husbands comprising Mr Biswas were the ones to serve the Tulsi family in exchange for 'food, shelter and a little money'. Mr Biswas therefore, refuses such exploitation and struggles in order to cut from the control of the Tulsis and get a house of his own. His constant struggle therefore leads to series of violence.

Conclusion

Just like domestic violence, social has followed Mr Biswas all along his life journey as well. From the years of his childhood till his death in his own house, Mr Biswas had been either receiving verbal, emotional, or physical violence in the social setting.

He received it as he was young from his teacher in the Canadian Mission School, Lal, who treated him with both physical and verbal violence. He beat him for no specific reasons. Once he beat him for a simple mistake he made. He tried to intimidate him several times and make fun of him in front of his classmates which has become not a big deal for Mr Biswas because his individualist ideology resulting from globalization was already formed and gave him a sense of empowerment.

In order to escape his harsh reality, in many instances in the novel, Mr Biswas was drowning in escapism. He read books whenever he had the chance to do so mainly because books were carrying an ideology that did not exist within people around him, he enjoyed his time with Alec

Chapter Three: Exploring Social Violence Resulted from the Implementation of Globalization as an Ideological Status Apparatus in V. S Naipaul's *A House for Mr. Biswas*

and admired him because he was different, and he enjoyed his time and sank in his imagination whenever he was alone.

When Mr Biswas grew up, he got married to the daughter of the Tulsi family who were of a high caste. He got accepted to work for them, as Seth said in the novel “only because he was a Brahmin” (82). And him marrying to the Tulsi family made him join the endless struggle of obedience and exploitation that totally contrast his ideology. His will to never submit to the Tulsi rule and his desire to get his independence and get a house of his own leads him to series of social violence both physical and verbal.

All the instances of violence made on the social level are because of ideology. As mentioned in the previous chapter, in the novel there are two conflicting ideologies, the ideology of the mother culture which is carried by the other characters and not by the protagonist, and the ideology of the protagonist resulted from globalization that is carried by the protagonist.

General Conclusion

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Globalization had been the concern of many scholars in the last decades. Many attempts were made in order to define globalization. This later has proved to hold many dimensions. Chief among them is the economic globalization that mostly operates thanks to the transnational cooperations which seek to expand their market out of the borders of their home countries for various reasons, the political globalization which is highly manifested in the foundation of international organizations and unions such as the United Nations (UN), and the cultural globalization which is mostly a result of economic globalization because of the influence of the market and the influence of politics.

Although globalization has gained many proponents, it also received much criticism. The first chapter made it clear that globalization has ties with colonialism, capitalism, and imperialism. A study made by Surendra Bhandari stated that the making rules under the GATT which are an agreement made by the UN which by its turn is the essence of the political and the economic globalization is hegemonic because it held an inclination inherited from the old mercantilism in the profit of the prior colonizing countries which became known today as protectionism. An essay written by Peter Dicken in the book edited by George Ritzer stated that economic globalization holds a capitalist ideology. Furthermore, Karl Marx himself stated that colonialism is capitalist. Thus, it is assumed in this chapter that since globalization is an extension of capitalism on a global scale, and since capitalism is colonialist; globalization is colonialist as well. Moreover, since globalization imposes its colonial feature from distance, and distant colonialism is imperialism; globalization is imperialist.

Since this work is an application of the theory of Louis Althusser, then, from a Marxist perspective, and from the viewpoint of Althusser, it is assumed in the first chapter as well that globalization is an ideology that operates using the ideological state apparatus. Since globalization is imperialist and imperialism, colonialism, and capitalism operate using

General Conclusion

ideological state apparatuses in order to maintain control over the masses, Globalization is perceived as an ideology that imposes its control on the masses.

In V.S. Naipaul's novel there are two conflicting ideologies, the ideology of the mother culture which is carried by the other characters and not by the protagonist, and the ideology of the protagonist resulted from globalization that is carried by the protagonist. So, it is Protagonist Vs Society, since he is a non-conformist because of his ideology resulted from globalization. This conflict leads him to have constant instances of violence precisely domestic and social violence.

Domestic violence has followed Mr Biswas all along his life journey. From the years of his childhood till his death in his own house, Mr Biswas had been either receiving verbal, emotional, or physical violence in the domestic setting. He received it as he was a child from his own mother Bipti who could no longer show him her love because she believed he was unlucky and was to be everything that is bad according to the sayings of the Pundit Sitaram who said that the child will grow to be a bad man. Although he actually was everything but what the pundit said. Later in the novel he himself exercised violence on his wife and children in order to maintain control over his family and get rid of the old Tulsi rituals that his wife still carried at heart.

All the instances of violence made on the domestic level are because of ideology. In the novel there are two conflicting ideologies, the ideology of the mother culture which is carried by the other characters and not by the protagonist, and the ideology of the protagonist resulted from globalization that is carried by the protagonist, Mr Biswas who acquired it because of the Ideological State Apparatuses present in the novel. The parents of Mr Biswas who had been affected by Religion as an ISA, Mr Biswas who had been affected by Education as ISA, and

General Conclusion

the Tulsi family who are affected by the ideology resulted from the mother culture resulting a Family ISA that formed the ideology of his wife, Shama.

It is argued in the second chapter then, that there are two states trying to impose their control in the setting of the novel. The Indian State, on a one hand, that try to maintain the Indian and Hindu traditions and culture. It uses Religion such is the case for the family of Mr Biswas being misled by the Pundit Sitaram, the case of Tara when she tried to make of Mr Biswas a Pundit by sending him to the Pundit Jairam, and the case of the Tulsi family who are Orthodox Hindus. And the foreign State resulted from Globalization on the other hand, that uses Education as ISA in order to form the ideology of the masses and which affected Mr Biswas. The clash between the two conflicting states imposing their power over the characters using ideology leads the characters to live in constant instances of violence and antagonism.

Just like domestic violence, social has followed Mr Biswas all along his life journey as well. From the years of his childhood till his death in his own house, Mr Biswas had been either receiving verbal, emotional, or physical violence in the social setting. He received it as he was young from his teacher in the Canadian Mission School, Lal, who treated him with both physical and verbal violence. He beated him for no specific reasons. Once he beated him for a simple mistake he made. He tried to intimidate him several times and make fun of him in front of his classmates which has become not a big deal for Mr Biswas because his individualist ideology resulting from globalization was already formed and gave him a sense of empowerment.

In order to escape his harsh reality, in many instances in the novel, Mr Biswas was drowning in escapism. He read books whenever he had the chance to do so mainly because books were carrying an ideology that did not exist within people around him, he enjoyed his time with Alec

General Conclusion

and admired him because he was different, and he enjoyed his time and sank in his imagination whenever he was alone.

When Mr Biswas grew up, he got married to the daughter of the Tulsi family who were of a high caste. He got accepted to work for them, as Seth said in the novel only because he is of a high caste. By marrying to the Tulsi family, Mr Biswas joins the endless struggle of obedience and exploitation that totally contrast his ideology. His will to never submit to the Tulsi rule and his desire to get his independence and get a house of his own leads him to series of social violence both physical and verbal.

All the instances of violence made on the social level are because of ideology as well. The ideology of the mother culture which is carried by the other characters and not by the protagonist, and the ideology of the protagonist resulted from globalization that is carried by the protagonist resulted in an endless conflict between the two that reinforced violence and antagonism all along the novel.

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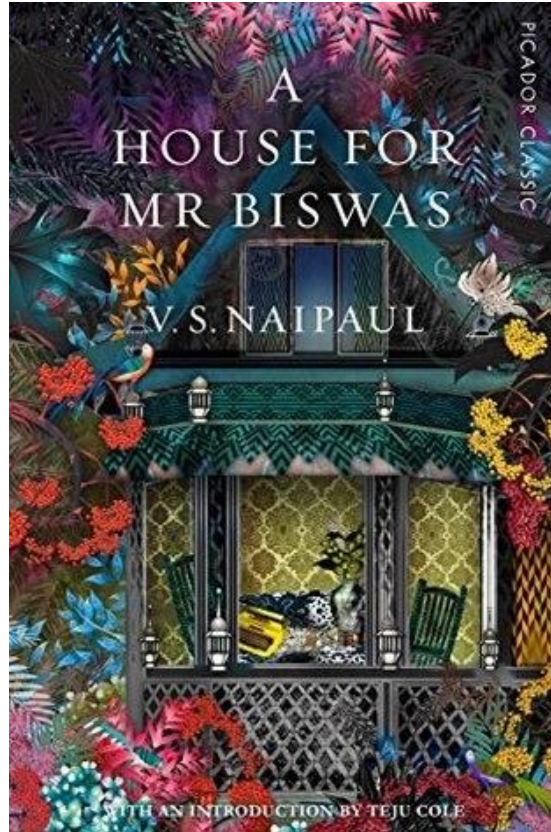
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Appendices



Appendix 1: *A House for Mr. Biswas* (1961)

V.S. Naipaul's *A House for Mr Biswas* is a modern bildungsroman that depicts the life of the protagonist Mr Biswas who was born from parents descending from the old Indian servants in the Caribbean island of Trinidad. He was born from a simple labourer named Raghu, and a mother of a low class as well named Bipti. Unlike any other new born, Mr Biswas was born as a "six-fingered and born in the wrong way". Following the Hindu beliefs, and the sayings of the Pundit Sitaram, he was regarded as a cursed child.

Throughout the novel, Mr Biswas is growing up receiving different sayings and treatments that grew within him a sense of alienation and a disgust from the traditions and beliefs of his family and surroundings that created assumptions on him that were totally opposite to what he truly was. He had the chance to be educated in the Canadian Mission School unlike his two brothers, and was determined to get a job and a house of his own away from houses that he did

not belong to. In his quest for achieving his financial independence and obtain a house of his own, he finds himself in a forced marriage with the daughter of the big family of the Tulsis who impose their control on him. Yet, his quest continues till years before his death where he could finally get a decent job and a house away from the control of the Tulsi household.



Appendix 2: Vidiadhar Surajprasad Naipaul

V.S. Naipaul, in full Sir Vidiadhar Surajprasad Naipaul, (born August 17, 1932, Trinidad—died August 11, 2018, London, England), Trinidadian writer of Indian descent known for his pessimistic novels set in developing countries. For these revelations of what the Swedish Academy called “suppressed histories,” Naipaul won the Nobel Prize for Literature in 2001.

Descended from Hindu Indians who had immigrated to Trinidad as indentured servants, Naipaul left Trinidad to attend the University of Oxford in 1950. He subsequently settled in England, although he traveled extensively thereafter. His earliest books (*The Mystic Masseur*, 1957; *The Suffrage of Elvira*, 1958; and *Miguel Street*, 1959) are ironic and satirical accounts of life in the Caribbean. His fourth novel, *A House for Mr. Biswas* (1961), also set in Trinidad, was a much more important work and won him major recognition. It centres on the main character’s attempt to assert his personal identity and establish his independence as symbolized by owning his own house. Naipaul’s subsequent novels used other national settings but continued to explore the personal and collective alienation experienced in new nations that were struggling to integrate their native and Western-colonial heritages.