CHAPTER IV

FINDINGS AND DISCUSSIONS

This Chapter focuses on how the clash and cross culture affect to the character development of main character. The writer divides into some parts; the influences of cross and clash culture that influence the education, social and economic towards the main character.

4.1. The Influences of Cross and Clash Culture towards the Main Character in Religion

As mentioned in Chapter II that the religion of main character in this novel is Hindu, the word ‘Hindu’ itself is derived from the word Sindhu, the name of a river known in English as the River Indus. The word ‘Sindhu’ becomes ‘Hindu’ because the Persians were having difficulty in pronouncing it. The inhabitants living across the river ‘Hindu’ are called Hindus and the land itself is called Hindustan. Hence, the majority religion of India (Latin derivative of Hindu) is known as Hinduism.

Hindu is a religion that has unique culture such as ceremony, ritual and funeral, but some of the Hindu cultures are also considered as a rigid culture. The examples of Indian rigid cultures are the caste system, joint family system and superstition. Ironically, in modern time, not all Indian societies preserve the rigid culture. Some of them leave the rigid culture and the other one mix the rigid culture with the new culture. It means cross and clash culture can happen. The

cross and clash culture in the novel are described in the Tulsi and Mr. Biswas' family. There is a Hindu culture preserved by Tulsi but not preserved by Mr. Biswas family. For example, The Tulsi preserves caste system based on *jati*, whereas Mr. Biswas family preserve caste system based on *varna*. The other one is Mr. Biwas' family who still believe in superstitious and they still do Hindu ritual. We can see this condition from the quotation below:

> *"Oh, Punditji, you must help me. I can only think of Hun [the name that Raghu will give to Mr. Biswas].*
> *The pundit was surprised and genuinely pleased.' But that is excellent. Excellent Mohun. I couldn't have chosen better myself . For Mohun as you know, means the beloved and was the name that given by the milkmaids to Lord Khirshna." (Naipaul:1961: 17)*

The quotation above is taken from the dialogue between Raghu (Mr. Mohun Biswas' father) and the Pundit. Raghu asks the Pundit to give a name for his son. The Hindu believes in superstitious such as astrology or the Pundit prediction. The Hindu societies really respect and obey to what Pundit says, because they believe he is a holy man and closer to God than the other Indian societies. Therefore, the pundit takes the Brahmin caste.

Mr. Biswas parents name their son by asking to Pundit. They believe his chosen name is a good name, and the Pundit gives the name "Mohun" which means "beloved". It also shows the Indian culture belief on superstition, they still believe with the Pundit predictions. Another example showing Mr. Biwas families believe what the Pundit says is when Mr. Biwas was born with six fingers. Pundit

says that is a sign for the bad luck or unfortunate. It can be seen in the quotation below that Mr. Biswas is an unfortunate boy since he was born.

> *"What is it? the old man asked."Boy or girl?"*
> *"Boy, boy, 'The midwife cried.' But what sort of boy? Sixfingered and born with wrong way."*
> *The old man groaned and Bissoondaye said" I knew it. There is no luck for me." (Naipaul: 1961:15)*

The dialogue above is taken from the dialogue between Bissondaye (Mr. Mohun Biswas' Grandmother) and the midwife. Indian society believes, when the baby is born with six fingers and with wrong way, he will get the bad luck or unfortunate. It also happens to Mr. Biswas, when he is born, he has six fingers and was born with wrong way. The Pundit says to Mr. Biswas parents that their son would be an unfortunate boy. It can be seen in the quotation below:

> *"Life was unpleasant only because the pundit had forbidden him to go near ponds and rivers. Raghu was an excellent swimmer and Bipti wished him to train Mr. Biswas' Brothers. So every Sunday morning Raghu took Pratap and Prasad to swim in a stream not far off, and Mr. Biswasstayed at home, to be bath by Bipti and have all his sores ripped open by her strong rubbing with the blue soap." (Naipaul:1961:.21)*

The pundit prediction makes his family overprotective to him. Mr. Biswas is forbidden to go to the place, which is near the water as the pundit said, and all the member of Mr Biswas' family obey it. They are over protective to Mr. Biswas because he is considered as unfortunate boy, especially when he goes to the rivers and ponds. He is curious with rivers and ponds until one day he tries to go to the river, plays with the water and fish. Nevertheless, the misfortune seems stuck in

his fate, when he plays in the river the calf loses. It can be seen in the quotation below:

> *Then one day Mr. Biswas lost the calf. He had forgotten it, watching the fish. And when after dropping the stick and scattering the fish, he remembered the calf, it had gone. He hunted for it along the banks and in the adjoining fields (Naipaul: 1961:25).*

The narration above shows that since Mr. Biswas child, he wants to prove that Pundit's prediction is wrong. Unfortunately, he cannot prove it because when he plays in the river, the calf loses and it makes the people more believe that he is "an unfortunate boy". Positively, that titles influence to Mr. Biswas' traits. We can see it from this quotation:

> *Abruptly, he decided that the calf was lost for good; that the calf was anyway able to look after itself and would somehow make its way back to its mother in Dhari's yard. In the meantime the best thing for him to do would be to hide until the calf was found, or perhaps forgotten. (Naipaul:1961:16).*

That narration shows that Mr. Biswas cannot confess his mistake and he decides to run away and hides from his problem. When he runs away and hide, everyone is worry and looking for him everywhere. The calf died in the ponds and his parents become panic because they think their child die too. Raghu, his father, tries to find Mr. Biswas in the ponds. Even though he is a good swimmer, in this situation, he is drown and died because the stream is fast.

The title “unfortunate” stuck on him until he is being adult; moreover, he causes his father died indirectly. Therefore, it makes his life under pressure and unpleasant. He always tries to throw away “the unfortunate” from his life by doing many efforts. The title makes him unconfident since his family’s background is *Sudra*. Thus, he tries to change his social class in society by studying in high school and learning to become a *Pundit.* Hence, the society’s point of view becomes more respect to him even though he cannot erase his title as unfortunate. We can see his effort to change his social class by marrying the Tulsi’s daughter, the upper class. Tulsi’s family is a Brahmin class based on *jati* but Waisya class based on *varna*. It is because in Arwacast Tulsi family is known as landowning.

> “*When Mr. Biswas to Hanuman House the next day he had a note in his pocket, which he intended to give to shama……(Naipaul: 1961:79).*

The above note says “I Love you and I want to talk to you”

That quotation shows cross culture because Mr. Biswas prefers to write “I love you” in English language than in Hindi language even though Shama is an Indian. His environment in Trinidad where the majority uses English language as national language in Trinidad and Tobago influences him. This shows that he is an educated person, because education and use of Standard English are key symbols of middle-class status. He thinks that by using English language, the other Indian in Trinidad will get more respect. The quotation also shows that Mr. Biswas is not brave enough to confess his feeling to Shama. He just gives a note to tell his

feeling to her. It is also the effect of the title of "Unfortunate", so he becomes lack of self-confidence.

His denial of the pundit's prediction about his fate makes he does not want the pundit to give name to his son. It can be seen in the quotation below:

> *"You are not leaving much room for the Pundit to give the child name".*
> *"No Pundit is giving any name to any child of mine" (Naipaul: 1961: 154)*

The quotation shows the dialogue between Mr. Biswas and Shama when they are at the Chase. Their first child will be born and Mr. Biswas tries to prepare the name for the child. However, Shama does not agree if Mr. Biswas gives the name. She wants their child's name is given by a Pundit. It is in line with Hindu ritual when the child is born. She believes that the Pundit will give a good name and the name will affect their child to get good trait and fate. Mr. Biswas disagrees with Shama because he has bad experience about Pundit's prediction, he does not want the prediction of Pundit makes his child under pressure. There is also a ritual related to Pundit when Mr. Biswas disagrees with it. It is the house blessing by Pundit. In Hindu, the blessing of new house is important because the Indian believes that it can give wealth and health for the householder. It can be seen in the quotation below:

> *One evening Shama said, 'We must have a house-blessing ceremony, and get Hari to bless the shop and house, and have Mai and Uncle and everybody else here.'*

> *He was taken completely by surprise, and lost his temper.' What the hell you think I look like?' he asked in English."The Maharajah of Barracpore?and what the hell for I should get Hari to come and Bless this place? This place looks for yourself. .....is bad enough as it is. To feed your family on top of all this is really going to damn far.'*

It can be seen that Mr. Biswas is upset with Shama because she wants to bless their house and shop. They have a huge credit because their shop does not run well. Mr. Biswas thinks that having the ceremony will need a lot of money. He does not believe in the ritual because he thinks that the wealth and the health of someone are not determined by the ceremony, but by the efforts to reach it. For instance, someone has to work hard for getting the wealth and has to do exercise for getting the health. Whereas, Shama continually sigh to Mr. Biswas in order to held the house blessing. Finally, Mr. Biswas permits it, but he does not want to witness that ceremony. However, Mr. Biswas does not like the blessing house ceremony, since it is one of the effects of his unfortunate title that is given by Pundit. This case shows clash culture between Mr. Biswas with one of Indian cultures, blessing the house.

Mr. Biswas disagrees with blessing the house and he is also disagree with a celebrating western culture or ceremony, Christmas. Everyone knows that Christmas is the Christian period of celebration on December 25th When Christians celebrate the birth of Jesus Christ and people give a gift to each other. It will be strange if The Hindu celebrates it, but it happens at The Tulsi. It can be seen in the quotation below:

> *"The Tulsi celebrated Christmas in their store and with equal irreligiosity, in their home. It was a purely Tulsi festival." (Naipaul:1961: 182)*

From that quotation we can see that the members of Tulsi family celebrate Christmas even though their religion is Hindu. The Tulsi celebrate Christmas at The Tulsi's shop because if they celebrate at home it means that they do not respect to their religion. In fact, The Tulsi seems curious to know The Roman Catholic. It happens because The Tulsi live in the country which most of the societies are Roman Catholic, so The Tulsi is influenced by it. That quotation is the example of cross culture. The cross culture happens in The Tulsi when The Tulsi adopt Christmas into their culture. It means The Tulsi are an example of mimicry man because they only imitate Christian ceremony but they do not know the essence of it. They celebrate it because in Trinidad and Tobago the majority religion is Christian. It is the opposite of Mr. Biswas' family, they never celebrate Christmas. It can be seen in the quotation below:

> *For Mr. Biswas Christmas was a day off tedicious and depression. He went to Pagoets to see his Mother and Tara and Ajodha, none of whom recognize the Christmas. (Naipaul: 1961:183)*

Mr. Biswas' family are different from Tulsi's family, they never recognize the Christmas Eve, and even they have moved to Pagotes Trinidad and Tobago. His family is loyal to Hindu since he lives with The Tulsi. He finds that the Tulsi is influenced by Roman Catholic and he disagrees with that.

> *"Mr. Biswas said, well, since I been in this house I begin to get the feeling that to be a good Hindu you must be a good Roman Catholic first.(Naipaul:1961:119).*

That quotation shows, in the Tulsi, Hindu assimilates with Roman Catholic. Mr. Biswas does not agree with the Tulsi that celebrates Christmas and adopts The Roman Catholic's faith. They allow their sons to join the Roman Catholic school and to wear the cross necklace. Ironically, they do *Puja* every morning. All their behavior is not reflected they are a Hindu. It insult the Aryan Arwacast Associatie (AAA) the organization which has the ideology to purify the Indian culture, where Mr. Biswas is known as the member. AAA is one of Hindu organization in Arwacast at which Pankaj Rai is as the leader. Even though their ideology is back to right Hindu but AAA has a vision to erase the caste system based on *jati* because the members of AAA think birth was unimportant. The caste of someone should be determined only by his action or occupation. Their vision also makes the women free to get education as men and to choose their husband. It is clear that the thought of AAA against to The Tulsi so that the clash culture happens. Mr. Biswas and AAA cannot accept the concept of Hindu that is assimilated with Roman Catholic and vice versa. The quotation also describes that Mr. Biswas is ambivalent character because in one hand he wants to purify Hindu culture but on the other hands he adopts western culture such as all women must educate and erase the caste system by *jati.*

On the other hand, there also happens cross culture between Hindu and western when AAA is against the caste system that makes a discrimination of

people by the birth. It is in line with western culture that is against the discrimination.

> *……..And what about your mother? He paused. Sha-ma! it just hit me. pankaj would say that your mother aint a Hindu at all! I mean look at the facts. Marrying off her favorite daughter in a registry office, sending the two little barbers to a Roman Catholic College. As soon as Pankaj Rai see your mother she should start making the sign of cross Roman Catholic. That's what she is! (Naipaul:1961: 111-112)*

The statement is conducted by Mr. Biswas. He tries to argue what the things that Mrs.Tulsi has done are against to Hindu. She is a Hindu who breaks some Hindu rules. Beside the caste system and *Puja* the important thing that relates to the religion is the funeral. The funeral in Hindu is gained by cremation. The body is cremated by doing some rituals. Orthodox Hindu families may invite Brahman priests to their homes to officiate these rituals, to complete with sacred fire, and to recitate of mantras. Most of these rituals, however, do not occur in the presence of such priests and among many groups who do not revere the Vedas or respect Brahmans, there may be other officiates or variations in the rites. The cremation also occurs in this novel. It happen when Mr. Biswas die.

The died of Mr. Biswas is caused by heart attack. However until the end of his life, he still struggles to fight his disease. He never gives up, but the unfortunately fate cannot be pushed away. Before he died, he writes his first story for the Sentinel Magazine, it is about "a dead explorer". We can see in the following quotation:

> *"He had also said that when his own death was reported he would like the headline to be ROVING REPORTER PASSES ON. But the Sentinel*

> *had changed and the head line he got was JOURNALISY DIEST SUDDENLY". (Naipaul: 1961:564)*

Mr. Biswas feels that his death day is close. For that reason, he wants his death day to be memorable, therefore, he writes his first story about his death. It needs bravery enough to make that story, so Mr. Biswas proves that he does not fear to face the death until one day he dies and gets the cremation. It can be seen in the quotation below:

> *"The cremation, one of the few permitted by the Health Department, was conducted on the banks of a muddy stream and attracted spectators of various races. Afterwards the sisters returned to their respective homes and Shame and the children went back in the perfect to the empty house." (Naipaul: 1961:564)*

The funeral ceremony of Mr. Biswas is done by the appropriate cremation in Hindu. The cremation in Port Spain is a few permitted by Health Department because of the smoke pollution. Yet, Health Department reminds it as one of culture that must be respected and finally it is permitted. It is legal to be held since The Cremation Act in 1953 is approved by Ministry of Legal Affairs of Trinidad and Tobago. The cremation can be held only in the place that is pointed out by Ministry of Legal Affairs and it must in line with all the content of The Cremation Act, if someone violate that act, he or she is liable on conviction on indictment to a fine and to imprisonment. It also means cross culture happens between local cultures which never know Hindu cremation becoming known about it since the Cremation Act is approved.

The cremation in Hindu relates to cyclical of reincarnation of soul that all Hindu believes they will reborn based on their past action and traits. If in the past they are a good man. The cremation in Indian culture can be performed when someone died and he/she never does something that breaks the Indian rule. The man who breaks the law or the Hindu's rule cannot be cremated; it also happens to Mr. Biswas' father, Righu. It can be seen in this quotation below:

> *Cremation was forbidden and Right was to be buried. He lay in coffin in the bedroom, dresses in his finest dhoti, jacket and turban, his beads around his neck and down his jacket. The coffin was strewed with marigolds which matched his turban. Pratap, the eldest son, did the last rites walking round the coffin.(Naipaul : 1961:31)*

Raghu ever steals money from his office and the society judge him as a thief so he cannot get the cremation like Mr. Biswas. Hindu society believes that the lowest class and the sinner who break the law or the rule, their soul will unite with the earth; in the other hand the death man will have a burial. It is different to the body that gets a cremation ritual; his soul will be in the heaven. The quotation above also shows the cross culture, the funeral using coffin and the dressed corpse are the way of Christian funeral, in Hindu it is never known.

The writer can get the conclusion that the changes of Mr. Biswas' behavior in religion because of his child trauma of the title "unfortunate" that is given by Pundit. It makes his life under pressure, and lack of self confidence; he also does not believe to the pundit predication anymore. He changes be more confidence after he meets Pankaj Rai, a pundit who leads the Arian Arwacast Asociation (AAA). It is the Hindu organization which has a mission to purify Hindu and

leaves the Hindu customs that are not suitable with that era, for example the right of women to get education and to choose their husband by their own self, and leaving the caste system by jati. This organization and Pankaj Rai as the leader is shown ambivalent because they stand in two culture, between Indian culture and Tobago and Trinidad culture. Mr. Biswas is against The Tulsi who preserve it. The writer concludes that Mr. Biswas becomes ambivalent character; it means that he is not a pure Hindu since he does not want to preserve some Hindu rituals such as blessing the house and caste system by *jati*. He is also not a local because he only adapts a few local cultures.

4.2. The Influences of Cross and Clash Culture towards The Main Character in Social Life

As mentioned in chapter II, that Indian family holds tight the caste system; the caste system that is preserved by Mr. Biswas and The Tulsi are different. Mr. Biswas' family preserves *varna*, whereas The Tulsi preserves *jati*. It show I the quotation below:

> *'He would have liked you, Mrs. Tulsi said.'He would have been proud to know that you were going to marry one of his daughter. He wouldn't have let things like your job or your money worry him. He always said that the only thing that mattered was the blood. I just can look at you and see that you come from a good blood. A simple little ceremony at the registrar's office is all you need.'(Naipaul: 1961:91)*

That statement is stated by Mrs. Tulsi, She tries to persuade Mr. Biswas. Mrs. Tulsi's husband was a popular Pundit in Trinidad. The important thing for

him is the blood or "Indian caste system based on jati". Mrs. Tulsi accepts Mr. Biswas to be her son in-law because she knows Mr.Biswas comes from upper class and she also reminds that Mr. Biswas is a Brahmin. The Tulsi think this because they remind Ajoda, Mr. Biswas' uncle is a rich man and his family is loyal to the religion so that he can marry with Shama. He imagines that The Tulsi will held a gorgeous wedding party and give him a high dowry. The fact, The Tulsi do not held a gorgeous wedding party for Shama and Mr. Biwas. Shama and Mr. Biswas only marry in registrar office without party. Ironically, the Hindu's wedding ceremony usually takes place in a tent or a *mandap,* which is beautifully decorated with flowers and some rituals. One of the most significant rituals is the bride and the groom performed the *Saptapadi* or *saat phere* around a scared fire and light, which is symbolic to God. While the bride and the groom take the seven circles, the Priest or *Pundit* recites the mantras and speaks of the real essence and significance of marriage. It also occurs during this time that the groom fills the vermillion or *sindoor* in the parting of hair of the bride and puts *mangalsutra* around her neck. Both *sindoor* and *mangalsutra* have the strong religious implications and the sacred symbols of a married woman.

The explanation shows that Mrs. Tulsi is influenced by western culture because her daughter is married only in registrar office without ceremony or ritual that has to be held by a Hindu. Another thing that important in Hindu wedding party is dowry. It can be seen in the quotation below:

> *" and what sort of dowry did they give you? She asked.*
> *"Dowry ? They are not so old-fashioned. They did'nt give me a Penny (Naipaul:1961:36)*

The quotation above is taken from the dialogue between Mr. Biswas and Tara (Mr. Biswas' aunt). In Indian culture the dowry is given to groom from bride. The groom that comes from upper class will receive the higher dowry from the bride's family. The quotation above explains that Mr. Biswas, as a groom, does not accept any dowry from the bride, it is because the Tulsi family has modern ideology and does not pay the dowry to the groom This case shows that The Tulsi are influenced by western culture that The Tulsi do not give a dowry from the groom to the bride, whereas in Hindu dowry is the important custom. As mentioned in chapter II, the dowry system in India causes Dowry Death if the bride does not pay it.

Beside the way of The Tulsi preserves the dowry system, there is another custom which Mr. Biswas does not agree in The Tulsi's house, joint family system. Joint family system also happens in The Tulsi. There are four or five generations. We can see it from the quotation below:

> *The world was too small,the Tulsi family too large. He felt trapped (Naipaul: 1961:87)*

That quotation shows that Mr. Biswas feels trapped because he must enter and marry with one of The Tulsi's daughter. His expectation about The Tulsi is wrong. He imagines that life in The Tulsi is comfortable and he will become a rich man. The Tulsi still preserves the culture especially the join family system.

The cultures and traditions transfer their knowledge about of the country to the new generations, so the younger generation learns to live and be discipline. Any imbalance between spouses is easily measured out since there are many elders to guide. Hence, India has a low rate of divorces in the world. However, Mr. Biswas does not agree with the joint family system because he wants to paddle his own canoe. It means that he wants to desperate with Tulsi's family and their intervention to his marriage with Shama. He wants to be free and leads his little family with Shama. He becomes a leader of his family and brings up their children by their own ways without intervention from Tulsi's family. It is clear that Mr. Biswas is against Joint family system and he wants to be free just like the principle of nuclear family system. Nuclear family system is the ideology from western and it is the opposite of Joint family system. In this case Mr. Biswas is influenced by western culture. It means that cross culture happens. Mr. Biswas is someone who reflects the ambivalent man. He still preserves Indian culture but he accepts western culture.

The point of view of someone changes while he gets knowledge or inspired by someone. It also occurs to Mr. Biswas when he meets Pankaj Rai, a Purist. He is a real Hindu orator in Trinidad. Mr. Biswas surrenders to his graciousness when Pankaj Ray shakes his hand. He really admires him. He believes that what Pankaj Ray says is a truth, so that he tries to implement it. We can see from this quotation below:

> *" He found he agreed with everything Pankaj Ray said: after thousands of year religion idols were an insult to the human intelligence to God;*

> *birth was unimportant; a man's caste should be determined only by his actions." (Naipaul :1961: 111)*

The Indian caste system is a close system. As mentioned in Chapter II that Indian caste system is the Hindu culture, it is not colonial artifact. Therefore, Indian society still holds tight it, because it is their local culture.

The quotation shows that Mr. Biswas is influenced by what Pankaj Ray said about the caste. According to Pankaj Ray the caste should be determined by actions (occupation), not by the birth. From the statement above, we can see that Pankaj Ray uses *varna* theory. It is Indian caste system based on their occupation. Therefore, everyone can move from the low caste to upper class, it depends on their occupation even though he/she is born from the lowest caste. It also happens to Mr. Biswas. In the beginning of this story Mr. Biswas and his family is a Sudra. Mr. Biswas learns to Jairam (a Pundit) to become a pundit, so his caste becomes Brahmin. The other influences of society and environment to Mr. Biswas can be seen in the following quotation:

> *He was speaking of the protestant Hindu missionarie who had come from India and were preaching that caste was unimportant, that Hinduism should accept converts, that idols should be abolished, that woman should be educated, preaching against all doctrines the orthodox Tulsi held dear. (Naipaul:1961: 110)*

From that quotation we can see that Mr. Biswas does not agree with the caste system based on *jati*, because he has provoked by a protestant Hindu missionarie. From this quotation we can see that education can change the point of

view of someone even to their rigid culture, where he always obeys and justifies what it is doing. The protestant Hindu missionarie's preach influences the point of view of Mr. Biswas . The cross and clash culture makes a distortion, so that, Mr. Biswas is prefer choose caste system by varna than jati because he thinks that varna is more flexible than jati. Mr. Biswas also believe that women have a same right as men in education. We can see from this quotation below:

> *"So" Seth went on.'You want to see girl children educated and choosing their own husband,eh?(Naipaul:1961:118)*

The quotation shows that Seth (Mr. Biswas' father in law) disagrees and he is angry with Mr. Biswas' opinion about the girls in Tulsi house that must be educated and they are free for choosing their husband by themselves. In Tulsi's house the girls are not educated and their parents chose their husband and they must obey with their parents. The person personality is shaped by the knowledge, attitudes and beliefs of people they know. In this case Mr. Biswas fights the Hindu culture especially caste and discrimination with girls because he is influenced by The Protestant Hindu missionarie's preach, Arwacas Aryan Association (A.A.A) (the Hindu organization that he joined at) and his knowledge in his school. The quotation shows the cross culture occurring between Indian culture and western culture. In Indian culture woman considers as the person that must obey to her husband, stay at home and do the house work, whereas western culture considers caste system violating of human right, it is kinds of discrimination and both man and women have to educate.

Finally, to sum up the effects of clash and cross culture toward the main character's social life is that the education can change someone's point of view more open minded. Education also changes the social class of someone. The social class of someone does not depend on the birth but it depends on his occupations.

4.3. The Influences of Cross and Clash Culture towards Main Character in Economic

The economic aspect plays as a big deal in the novel entitled "A House for Mr. Biswas". As mentioned before, Caste system by v*arna* is more flexible than *jati* because it gives a chance for everyone to move to upper class as long as he or she tries hard to get good occupation and big salary. On the other hand, by collecting much money and becoming a rich man, the society will respect to him. Mr. Biswas prefers to choose caste system based on *varna* because he is born as *sudra*, one way move to upper class by looking for a good job. After graduated from high school, he works at Rum shop and tries to develop his talent in carpeting in Hanuman house until he marries Shama, the daughter of Mrs. Tulsi. In Arwacast, he works as labor in Tulsi's land. One day Mr. Biswas moves from Arwacast to Port of Spain; there he gets a new job at Sentinel Magazine as a writer of sign. It is the big effort of Mr. Biswas to prove to The Tulsi that he can paddle his own canoe by hir own self without help from Tulsi. It can be seen in the quotation below:

> *"The editor rose."I have just the job for you."*
> *.....Mr. biswas was given paint and brush, and he spent the rest of the afternoon writing sign: No Admittance to Wheeled Vehicles, No Entry, Wach out for Vans, No Hands wanted. (Naipaul : 1961: 308-309)*

In Sentinel magazine Mr. Biswas is given a month for trial no paid by the editor. He is really happy to hear that. He tries to prove that he has a good quality to his boss until he becomes a reporter at Sentinel. It can be seen in the quotation below:

> *The job was urgent: the paper had to be printed every evening: by early morning it had to be in every part of the island….for his fourth week he was made shipping reporter, taking the place of a man who had been killed at the docks (Naipaul: 1961: 112).*

Mr. Biswas becomes a reporter for Sentinel and replaces the Sentinel reporter killed at the docks. It is good movement to increase his ability in journalism term.

> *" Mr. Biswas was taken on the staff of the Sentinel at salary of fifteen dollars a fortnight.'(Naipaul: 1961:314)*

Mr. Biswas becomes a journalist in Sentinel with salary fifteen dollar a fortnight. However the editor suggests Mr. Biswas to wear the suits clothes if he goes to the office. Almost every day Mr. Biswas' name appears in the Sentinel so that he suddenly becomes famous. This situation also effects to the point of view of The Tulsi. They become proud and respect to Mr. Biswas. Indian Caste system based on *Varna* is the social status of someone moves to high level because he

gets good occupation and wealth. The relationship between Mr. Biswas and The Tulsi become good as stated from this quotation:

> *"It was a Hanuman House festival in miniature, and to the children almost like a game of make-believe. they had the freedom of the kitchen and nibbled and tasted whenever they could. …and Mr. Biswas got on so well with the brothers that he was invaded by the holiday feeling that they were all men together, and thought himself privileged it be host to the two sons of the family, one of whom was going abroad to become a doctor. (Naipaul: 1961: 338)*

Hanuman House or Tulsi Festival is usually celebrated by the members of The Tulsi every year. It is tournament that present for the members of The Tulsi. Mr. Biswas really hates the Tulsi's festival because at that event Mr. Biswas always seems stupid in front of another family but since he gets new job as a journalist, they can accept Mr. Biswas as the real member of the Tulsi and it makes Mr. Biswas become comfort to gather with them.

> *"Mrs Tulsi never fainted in Port Spain……She was distant nor possessive with the children, and her relations with Biswas became less cautious and formal as his friendship with Owad grew. Owad appreciated Mr. Biswas' work and Mr. Biswas, flattered to be established as a wit and a madman, developed a respect for the young man who read such big books in foreign languages. They became companions;"(Naipaul: 1961: 322-323)*

From the quotation above we can see that after Mr.Biswas' family, Mrs. Tulsi and also Owad (Mr. Biswas' brother in-law) move to Port of Spain (The Capital City of Trinidad and Tobago, North America), they have good relation. It can be seen that Mr. Biswas' character changes after moving to Port of

Spain and he becomes more confidence after becoming a journalist in Sentinel magazine. Unfortunately, the life does not go as smooth as he wants. There is also problem that has to face. It also happens to Mr. Biwas' life. He loses his job in Sentinel:

> *He sank into despair as into the void which in his imagining had always stood for the life he had yet to live. Night after night he sank. But there was now no quickening panic, no knot of anguish. He discovered in himself only a great unwillingness and that part of his mind which feared the consequences of such a withdrawal was increasingly stilled. (Naipaul: 1961:475)*

From that quotation we can see Mr. Biswas never gives up even though he is disappointed because he loses job but he can face it. Every job has its own risk, the thing that he can do just face it and be patient until that problem goes out. Finally, he can reach the real achievement of his life. He buys new house and moves from The Tulsi's house. Therefore, Mr. Biswas can lead his own family as he wants without intervention from the other person especially Mrs. Tulsi. It is described in following quotation: *"But at last they could leave the Tulsi house." (Naipaul:1961:551)*

It is like the dream comes true when Mr. Biswas finally gets his own house. It is proved that he can paddle his own canoe after the long journey since he and Shama have married and live in Hanuman House in Arwacas, The Chase, Green Valley, Short Hills, the Tulsi's House in Port of Spain and his own house in Sikkim Street, Trinidad and Tobago. It is designed by Mr. Biswas him self. His life goes well because his son and daughter get scholarship to abroad. It proves

that his efforts successfully give his children good education. It can be seen in the quotation below:

> *"Except the children. Suddenly the world opened for them. Savi got a scholarship and went abroad. two years later Anand got a scholarship and went to England." (Naipaul:1961:561)*

Mr. Biswas feels happy when his eldest daughter, Savi gets a scholarship to go abroad and his son, Anand , also gets a scholarship too and they go to England. This is not the only achievement that he can prove to the other that he has brilliant children and he successfully leads their family, brings up their children and also gives them good education as the quotation as follow:

> *There was no longer a Hanuman House to protect them; everyone have to fight for himself in a new world, the world Owad and Shekhar had entered, where education was the only protection. As fast as the children graduated from the infant school at Short hills they were sent to Port Spain. (Naipaul: 1961: 419)*

The cross culture happens in Tulsi, Owad and Shekar, Mrs. Tulsi 's sons go abroad to continue their education and it makes the other members of family assume that only education that can make them stand in The Tulsi. All of them try to give good education for their children without any exception man or woman. Mr. Biswas is also influenced by Owad and Shekar, he thinks that by getting education abroad his children will get wealth life and the schools in abroad have good facilities and qualities for study than study in Trinidad and Tobago.

The effect of cross and clash culture towards main character in economy is that the society becomes respect to someone if he/she has good occupation. The society more respect to Mr. Biswas after he becomes a popular Sentinel journalist, in other hand, when he becomes a sign carpeting and labor, the society disrespect him. The main character becomes confidence because of money and good occupation. It proves that caste system based on *varna* is more flexible than jati, since the lowest class can move to upper class if he or she gets good occupation.