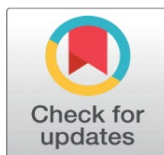


THE CHARACTERISTICS OF REMONSTRATION IN ARVIND ADIGA'S NOVELS

Madhura Pramod Fating¹, Dr. Amol Raut²

¹Research Scholar, PGTD English, RTM, Nagpur University, Nagpur

²Research Supervisor, PGTD English, RTM, Nagpur University, Nagpur



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ABSTRACT

The ideas and interactions of the people who live in a certain social, political, and geographic place are expressed in literature; the locals there embody political, social, religious, and moral beliefs. The divide between the ruling class and the working class, the rich and the impoverished, and the oppressive and the oppressed is enormous. Some members of the working class and needy who are eager to alter society stand in direct opposition to the restraints and conventions of repression. This entire procedure is a protest since they frequently fail but occasionally succeed. The novel's protagonist frequently challenges social norms and taboos, and his story is the focus of the entire work. A protagonist is forced to protest when he sees discrimination and humiliation based on caste, creed, religion, and status; this protest is also necessary to alter people's perspectives for the benefit of society. Arvind Adiga's work *The White Tiger*, which won the Booker Prize, made him renowned. Between the Assassinations (2008) is a collection of his short stories and two more novels. Arvind Adiga's books *The White Tiger* (2008) and *Last Man in the Tower* (2011) are specifically the subject of the study. He criticizes numerous inflexible, prevailing issues in all of his writings. The purpose of this study is to draw attention to the problems that have impacted a greater segment of the population.

Keywords: Social, Political, Geographical, Suppressive, Suppressed

1. INTRODUCTION

The deepest social consciousness of the civilization in which it originates and develops is expressed in fiction. It may be seen as a society focusing on its sinews and ruminating out loud. Fiction, as a creative activity, documents the creative development of civilization. As a result, the growth of the societal apparatus's consciousness and the proliferation of fiction occur simultaneously and are interconnected.

Balram Halwai fights for freedom from poverty, injustice, dishonesty, and other injustices in Arvind Adiga's debut novel, *The White Tiger*. He is portraying a genuine, harsh, and repulsive picture of contemporary India. The agricultural system is shown in this story to be crumbling, forcing people to migrate to cities to earn a living. The main character moves to Delhi to work as a driver after leaving Laxmangarh, Bihar. Because industrialization creates unemployment in rural areas and exploitation in urban ones, it is a vicious source of oppression, inequality, and violence. It causes humanity and values to deteriorate.

In response, the novelist rebels against the new, changing Indian system. Progress is continuing because people's economic and social circumstances are changing dramatically, while morals and humanity are collapsing. In addition to the numerous illnesses plaguing the people of Laxmangarh, elections are held after a predetermined amount of time.

Even while politicians make many promises to address their fundamental needs, capitalists hold the real power, therefore the election is pointless for the peasants, who are instead occupied with pointless debates.

Typhoid, cholera, and electoral fever are the three biggest illnesses in this country, sir. The worst is the last one; it forces people to discuss topics over which they have no control. This time, would they do it? Would they win the elections and defeat the Great Socialists? Had they purchased enough fingerprints, bribed enough police officers, and earned enough money on their own to win? Voters in Laxmangarh talk about the polls, much like eunuchs do about the Kama Sutra (Adiga, 98). The purpose of the white tiger's carving was to drown out the voices of oppressed and oppressed people. Balram Halwai leaves his hometown to work in Ashok's home in Delhi. Under the barrier, he resides in a separate room from which he is not allowed to leave without authorization.

The slaves are required to take care of the van wherever the master goes, and he must wake up whenever he gives an order. The author has explained that the white tiger is a unique animal that only appears in every generation and represents virtue. The aspect of protest is evident at the start of the book since it never gives into the issues. A white tiger's look is a wonder in and of itself. The richness and might of China, Japan, and India are represented by the white tiger. It represents individualism and originality. "Let animals live like animals; let humans live like humans," he states, summarizing his entire ideology (Adiga, 237).

In India's past, the feudal elite possessed the majority of the country's agricultural land because they inherited it and were able to retain their social and economic standing. However, because they lacked land, the impoverished were earning their living by laboring in the feudal class's fields. Because workers were being exploited everywhere, there was a protest to close the wealth disparity. The Zamindari system was abolished by several legislation. Women are consistently marginalized in Indian society. They were revolting against these irrational social rules since the exploitation was so severe. The position and circumstances of women in society are questioned by Indian English novelists.

The wealthy in big cities treat their servants like pets and constantly keep an eye on them. "The dreams of the rich and the dreams of the poor—they never overlap, do they?" is one of Arvind Adiga's often-cited quotes. People in poverty have a lifelong ambition of making enough money to eat and look wealthy, whereas those in wealth have a dream of losing weight and looking impoverished (Adiga 225). Balram constantly protests because he is a victim of poverty, corruption, and unfairness. The current book reflects the actual state of darkness. His protest speaks for all oppressed people. He was humiliated by both his family members and his boss.

Pinki Madam killed a toddler beneath her automobile on a high-speed road while she was intoxicated. After a few days, a lawyer arrived and resolved the issue; as a result, he falsely accused Balram of being in the automobile when the accident occurred. When his owner was about to give a bribe to a politician for stealing his taxes, he killed him because he could not stand this kind of humiliation and was determined to teach the lesson. In today's India, the White Tiger tells the tale of a poor man who is one of the hundreds of millions who make up the massive Indian Underclass, which consists of people who work as laborers, servants, or chauffeurs and who are generally under-represented in Indian entertainment, Indian movies, and Indian literature. One of these anonymous millions of impoverished Indians is my hero, or rather, my protagonist, Balram Halwai. At the start of the book, Balram rebels against the established order and believes he can earn a good living by working as a driver. He then travels to Mumbai and moves in with Mr. Ashok's family (2008. BBC interview with Aravind Adiga).

In contrast to other servants, Balram does not accept everything. He occasionally opposed as well, working against wrongdoing, even that of his lord, whenever he had the chance. He specifically revolted to combat corruption and poverty. According to the author, those who live in poverty and oppression are likened to cooks and goats who are hung in front of the Jama Masjid. The mindset of these servants is known as "perpetual servitude," and they were aware of their next move but were unable to take any action. Balram was aware that this kind of illness was a kind of roadblock to advancement. Nationality, religion, and caste are like roost coops. Indian youths are protesting against corruption in the medical and educational finance sectors, as well as in the government and non-government sectors, in the novel. Balram was unable to receive a proper education because his class teacher failed to recognize his talent and the principal was constantly embezzling money from Midday Meal.

This is also a kind of protest against the way the government releases monies for several expenses, yet the brokers who sit on the esteemed seats ruthlessly steal from the responsible parties. After identifying Balram as a white tiger, the education inspector changed his name from Balram to White Tiger, but that was the end of it. He became involved in his

livelihood since poverty prevented him from continuing his education. Without a doctor, his father passed away from tuberculosis at a government hospital. Ironically, after receiving ten rupees, the word boy gave information about the doctor. Similarly, because there was no alternative hospital in the area, many patients were dying there as they waited for a doctor.

The tale depicts the pitiful state of the medical industry. In their hospitals, doctors were taking a break because they were exhausted, and they publicly stated that ministers had chosen them to do so. The novel's main character had heard about the tax heist. However, he witnessed the money being exchanged between politicians and government officials. Public power companies are run by crooked individuals, and no one dares to challenge the status quo. The white tiger, Balram, appeared in an odd shape. He served as a model to fit the contemporary way of living in developing nations.

A market economy that prioritizes the outcome over the means led to globalization. The modern guy is motivated by success and profit. The people's socioeconomic history demonstrated that the wealthy and strong ruthlessly crushed the poor and oppressed. Balram gradually learned that those who engage in both legal and illicit activities do so. In commercial negotiations, money is a crucial factor. The capitalists and commission agents, not the elected officials, are in charge of the government. He discovered that caste does not play as much of a role in Delhi, but he also learned about another social evil that is used to make more money by whatever means necessary.

Therefore, aims were more important than means. In his book "De-Democratization and the Novels of Arvind Adiga," William Ryan Brown defines "The Great Indian Rooster Coop" as a result of his findings that anti-globalization and de-democratization are pervasive in India and that slavery is prevailing over democracy. There is an ongoing protest to leave this rooster coop. Just as the impoverished and slum residents are under the coop of ruthless, wealthy, and dishonest politicians, the roosters in the coops are acutely aware that they are next in line but are unable to stop it. The only person who can break the coop has the guts to witness his family being beaten, humiliated, and burned alive by the master; this is a true revolution. Despite not being a typical human, that person is bold and incredibly resilient. The white tiger thus began as a servant and progressed to become an entrepreneur.

Yogesh A. Murthy, a retired schoolteacher, fights valiantly to save the residential society known as Vishram A in Adiga's second book, *Last Man in Tower*. He is surrounded by middle-class people in a cooperative society. By moving the items from towers A and B to a different location, Dharmen Shah began to tempt the society's possessions to launch his cooperative enterprise. Because they were receiving \$20,000 per square foot, which was significantly more than they had anticipated, all of the colony's residents were victims of the builder's avarice. Masterji opposed it, but only four individuals were unwilling to sign; in the end, three of them were also prepared to accept.

The middle-class family's shifting circumstances are depicted in the book. When money works to their benefit, they become uninterested in the protest. They are willing to act without hesitation. The book expresses disapproval of the mafia. Many forms of corruption have become more prevalent as a result of globalization. Many castes of people, including hardware specialists, lumber merchants, chemists, shopkeepers, and teachers, lived in the five-story Vishram Towers A and B. For thirty years, everyone had been living in great harmony, but Shah, the builder, wanted to create a new civilization. Although Yogesh A. Murthy opposed everything, he was shocked to learn that we live in a republic where someone gets threatened right before the republic day. Because of how strong his objection was, all of his neighbors, who had lived with him for thirty years, started to move away from him and seek out other paths away from Masterji's moral guidance. He was a man of strong resolve, however, and prepared for any situation. He went to the police station and later to the lawyer, where he discovered all the ties between the lawyers, builders, and police. Knowing everything, the lawyer, Mr. Parekh, was arguing for a settlement when he returned and sent a private letter to the entire society.

The last temptation is the greatest treason to do the right deed for the wrong reason, according to T.S. Eliot's 1935 novel *Murder in the Cathedral*, which tells the tale of the martyr Thomas Becket, who gave his life for Christianity and never turned back from luxury and greed. (44) Yogesh A. Murthy, on the other hand, never wavered from his decision and continued, even after his neighbors and killers were killed in his own home. When a real estate developer tossed the net of obstacles in the face of greed, their tranquil existence came to an end. He threatened Masterji with government officials by using his position of authority. Ultimately, Masterji gave his life in opposition to the Mafia Builders.

Yogesh Murthy's sacrifice is comparable to that of a martyr who opposes pervasive corruption and incomprehensible problems. Each of the nine novels that make up the novel is a step closer to brutal violence and bloodshed. Masterji was persuading the populace of the mafia's slogan, which states that they will purchase our society to reproduce the swamp and slum because they are too devoted to dishonest politicians and government officials. Lastly,

the residents who had moved to other societies were applauding Masterji's bravery for working only on the projects that his conscience supported and not being a coward like us. The soul, not the mind, was what he was hearing. This is the state of contemporary people; they begin to praise after the great individuals and time have passed, yet it is pointless. Sports fiction can be found in Arvind Adiga's 2016 book *Selection Day*. It tells the tale of Mohan Kumar, a chutney vendor, who aspires for both of his boys, Radha and Manju, to become successful cricket players and compete internationally. His first goal was to get chosen for the Mumbai Under-19 Team. Their family is extremely impoverished and moved to Mumbai from a Western Ghats village not long ago. When Mohan's wife protested against her husband's compulsive pursuit of enticing social mobility, she fled their home. The book is a protest against parents forcing their opinions on their kids too much.

Although they are unaware of children's abilities and interests, they wish to shape children's futures by their financial gain and reputation. Mohan, a poor chutney vendor, forces his beliefs on his kids since his sons may help him from the poverty slum after he becomes a cricket player. Mohan never grumbled or turned around; instead, he put all of his hope for the future in young Radha Kumar (Adiga 34). To play cricket with the school team, Manju and Radha Kumar got accepted to Ali Weinberg International Schools. When Mohan discovered Manju Kumar with a female in his house one day after work, he became furious and finally disciplined the lads to protect him, which resulted in a damaged leg and Mohan being admitted to the hospital. Despite her desire to become a scientist rather than a cricket player, Manju persisted in playing and eventually outperformed Radha. He was ultimately chosen on election day, and Radha Kumar, who had nothing to gain, returned to the village. Even though Manju vowed never to play cricket again, he was chosen for the Mumbai 119 League.

Mohan's protest against his old chutney-selling company is also depicted in the narrative. As a result, he attempted to send his kids to school in the new social mobility field. The book also serves as a critique of capitalists, presenting personal greed ahead of any kind of assistance. Adiga has selected a fresh theme for the book, and he focused especially on religion and the inhumanities of tribal people. To receive the blessings of success, Mohan and his sons initially visited the temple in this book. He feeds them wild theories and bland, healthful meals. He views women as parasites with large, ravenous eyes.

The brothers wanted to exact revenge on him as they grew up, but Mohan wanted his kind of retribution on anyone who questioned or made fun of him. More social and economic development and turmoil have occurred in urban India in the 25 years after liberalization than in entire centuries. This shift has been remarkably and depressingly overlooked in English-language Indian fiction. Adiga meets the challenge for the third consecutive book with a work that is ambitious, unique, morally serious, and insightful from a sociological perspective. To use an analogy that is fitting for a book on batsmanship, Adiga is willing to take chances to get fours and sixes, whereas many of his peers are content to safely push ones and twos. It is all to his credit if he is occasionally caught crossing the queue.

2. CONCLUSION

The ethos of socioeconomic conditions brought about by India's increasing commercialization and consumerism resonates with Arvind Adiga's works. Crime, corruption, and economic inequality are all thoroughly examined. All of his books have protagonists who oppose these societal problems. They demonstrate against moral decay and sophisticated materialism. Since their minions are obedient and deeply religious, the harsh masters prosper; good things happen because of their masters' backing and bad things happen because of God's curse. As a result, there is little protest, but Arvind Adiga's characters Yogesh A. Murthy and Balram directly voice their disapproval of issues. They demonstrate to the best of their abilities, and their protest is successful. Balram murders his own master, but he does not feel guilty since he understands that this is a little part of their ongoing crimes and brutalities that span generations. His goal is to establish his firm in Bangalore.

CONFLICT OF INTERESTS

None.

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