

**EXAMINING THE TRAITS OF THE UBERMENSCH, THE CULTURAL CRISIS,
AND MORAL DECADENCE IN ARAVIND ADIGA'S SELECTED WORKS**

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Abstract

The themes of darkness and light, social consciousness, moral degradation, cultural crises, and unbreach that appear in Aravind Adiga's writings about Independent India are discussed in this essay. Even though India has been independent for over 70 years, there is still a significant divide between the South and the North. A nation the size of India is significantly split not just by geographical disparities but also by money and caste. Despite corruption, poverty, and a rising crime rate, prominent politicians manage to control the situation by playing their cards strategically. The strong voice of the voiceless has been captured by journalist-turned-author Aravind Adiga, who received the Man Booker Prize Award in 2008 for his book *The White Tiger*. His second book, *Between the Assassinations*, sheds insight into the universal quest for identity. The struggle between the poor and the rich is shown in his third piece, *Last Man in Tower*, and there is no space for sentiment. To raise people's knowledge, this study explores numerous facets of Adiga's novels. Adiga wants to show the harsh reality of life instead of condemning or praising the good or the evil. Modern India, which has garnered a lot of attention for its numerous developmental initiatives and successes, has not done much to advance the cause of the invisible man. This study explains the poor people's hardships and numerous other societal problems in contemporary India that are evident but go unrecognized. These issues have been brought to light thanks in large part to Aravind Adiga.

Keywords: darkness, social consciousness, light, modern India, the quest for identity

1.INTRODUCTION

Famous Indo-Australian author Aravind Adiga was born in India in 1974. He was given "The Man Booker Award" in 2008 for his outstanding work *The White Tiger*. Aravind Adiga was a model student throughout his time in school, a well-known journalist, and a perfect and accomplished writer, thus success was always in his sights [1]. He is constantly aware of what is occurring across the world and finds inspiration in all the information he encounters daily. *The White Tiger*, one of his books, is based on the idea of an India of Darkness and Light. *Last Man in Tower* was his most recent book. [2] This book is centered on Mumbai, one of the largest cities in India, and the people who live there. This book is

centered on Mumbai, one of the largest cities in India, and the people who live there. He has skillfully captured in this book how obsessed Mumbaikars are with real estate. He got the idea from hearing regular folks on suburban trains talking about square feet in their conversations.

Thus, this book paints a completely different view of Mumbai than Bollywood or Mafia city descriptions. It is well known that the novel is the literary form most suited for exploring events and concepts in literature. Indian social history has been reliably documented in the literature for centuries.[3] Class, gender, caste, and other related social issues have become recurrent motifs in Indian literature. There are no pathways out of the Indian class system for talented individuals from lower strata to rise to the top.[4] The novels by Adiga are examples of Indian culture. They follow their framework rather than copying novels from Europe. He depicts Indian society as being feudal. Despite the nation's independence, a lot of people are still held in slavery.

The misuse of ornate prose and the flavor of exotic spices burst in Aravind Adiga's works. [5] They convey the stark realities of everyday life. In ascending order, Adiga ties his three works together. The White Tiger is connected to Between the Assassinations. Adiga becomes the spokesperson for those who are different from him. He unravels the enigma of a poor person's enticement, which causes resentment and dissatisfaction.[6] As a victim of caste-based prejudice in India together with millions of other downtrodden people, Dr. B.R. Ambedkar speaks out strongly in favour of a casteless society. Despite the age of globalization, Dalit people have faced degradation in India. The novels of Adiga are a collection of remarkable speeches and awe-inspiring concept presentations.

Adiga depicts both heroes and villains while making keen observations of Indian culture today. [7] The sequences from this work that Adiga has portrayed are so amusing, moving, and uncomplicated. The proposed thesis seeks to examine all of his books in-depth and assess how well they address the issue of societal problems. Between the Assassinations, Last Man in Tower, and The White Tiger are the three works by Adiga on which the scholar will concentrate his attention. According to Adiga, the nation's glitz and glamour are visible on the map of the world. However, behind this seeming brightness, there are still millions of people who lack access to even the most essentials. They live in extreme poverty, are illiterate, are abused and mistreated, are treated like slaves or animals, and are subjected to discrimination based on class and caste. They live in a whole other world, and they constantly strive to improve themselves and to at least be treated like normal people.

2.MORAL DECADENCE AND SOCIAL REALISM

There are countless threads in literature that can be used to create charming works of art. Each strand in the creative work has a certain purpose. Similar to this, there are various narrative techniques used in literary narration.[8] Realism is one of the narrative approaches used in writing to convey life without romanticizing it or idealizing it. Although realism is not exclusive to any one generation or set of authors, it is most frequently linked to the French novelists Balzac and Flaubert and the literary boom of the 19th century. It is a method that

starts with a consideration of natural forces in truth analysis. Adiga outlines his expectations for his debut novel in an interview with Guardian, saying:

Authors like myself must attempt to draw attention to the heinous inequalities of society at a time when India is undergoing a significant transition and, along with China, is likely to take over the world from the West. Because of what authors like Balzac, Dickens, and Flaubert accomplished in the 19th century, both England and France now are better off than they were. This is what I'm attempting to accomplish; it is not an assault on the nation, but rather a deeper self-examination.

The reason society exists is for the benefit of those who have created it. People have learned to coexist and organize into clans and groups under the guidance of able men ever since the development of primitive societies.[9] They have created institutions for religion, politics, society, and more for this reason. By adopting a framework of standards and moral and social rules, these organizations have addressed society's stated goals. A well-established society has religious and political ideals that uphold social order and morality, respectively.

All of the characters in Adiga's books frequently inject specific principles from their own cultures. However, characters with more independent thought can transcend at least some of the cultural standards that impose themselves. As a result, they could not accept the so-called moral ideals that were pushed on them by others. Shah, who, like Masterji in *Last Man in the Tower*, is unable to instill his principles in his son. They are those who can create new values, modify existing ones, and transform old ones to suit the demands of development and modernity.

In the modern world, morality is commonly believed to be a product of a particular theological perspective, yet by definition, this is not the case. Everyone adheres to some sort of moral doctrine. Moral principles are the guidelines for right and wrong that direct a person's actions and decisions. Morals might come from society, the government, religion, or even from within. Moral standards that are derived from society and the government must necessarily evolve as the rules and values of society do. As Nagpal notes in *The White Tiger: A Critical Response to Aravind Adiga*:

The startling reality of a country where unplanned, haphazard urbanization and colonization are obliterating the already overwhelmed infrastructure, where the fabric of society is being extended to the limit, where corruption, poverty, moral degeneration, disease, and every known tradition are still in power is laid bare by Adiga step by step.

To satirize India's social and political structure, Aravind Adiga presents many binary concepts in *The White Tiger*, such as the difference between darkness and light, individuals with enormous bellies and those who drink foreign and Indian spirits, small bellies, and

others. Dreams of the wealthy and dreams of the underprivileged Never do they cross over, do they? You see, the impoverished have a lifelong ambition of having enough to eat and appearing wealthy. And what do the wealthy envision? After India gained independence, Aravind Adiga made an effort to describe how modernization affected current public life in India. Huge cases involving allegedly more susceptible sex were allegedly committed by subaltern Indian cultural segments during the period following liberation, which was distinguished by complexity and unsettling effects. [10] Adiga has made himself known by his writings on how women are treated as property in terms of violence, dowries, customs, a man-centric structure, a tangled web of family, young female children, and prostitution.

3.CORRODING CALAMITIES OF THE SOCIETY

The two greatest benefits of Indian society and its democracy are freedom and equality. These two fundamental facets of human existence are essential to enlightenment and sustained development. Unfortunately, there are countless bad forces at work to undermine equality and freedom for all people. The wicked powers that we refer to as "corruption" come in a variety of shapes and sizes. India's democracy has existed for 69 years. The Indian nation sought drastic reforms under democracy as it emerged from centuries of imperial captivity and foreign dominance. But it was unable to reach perfection. Therefore, it is imperative to look at the problems with Indian democracy and society. The story details the direct repercussions of corruption, one of the numerous side effects of industrialization and globalization. The novel's key events take place in Gurgaon, a city that resembles America in many ways. As it is portrayed in the book:

They claim that ten years ago, Gurgaon was nothing more than a collection of fat Panjabi farmers and water buffalo. Today, it is Delhi's most contemporary suburb. There are offices for American Express, Microsoft, and other major American businesses. The greatest place to bring Pinky Madam if she missed America would therefore be here.

Politicians control the voting age in Indian communities, therefore they are in charge. Adiga portrays the elections as a sickness brought upon the country in "The Darkness" with bigoted eyes. Balram's birth date is determined by the election because his employer sold his ballot to the great Marxist and he must become 18 before he is mature enough to exercise the adult franchise. Twelve elections have passed, and his father has participated in all twelve of them, but not he. Election talk is like eunuchs debating the Kama sutra; it's like a fever in the "Darkness." When a crazy but brave rickshaw driver tries to vote and is brutally slaughtered by politician Vijay and his friends, it is proven to be true.

4.CHILD LABOR'S CURSE AND HOSTILITY BETWEEN THE TWO CULTURES

Between the Assassinations tells the story of "everyman" in "every town" during the transitional years between the assassinations of Indira and Rajiv Gandhi, from 1984 to 1991, and explores how Indian society transitioned from goals to disillusionment by bringing up extremely important issues of national significance like caste and religious fanaticism. He has depicted a person's life during these years. Through a collection of loosely connected short

stories, Between the Assassinations author Aravind Adiga explores the grim reality of an India that was in transition and upheaval between the years 1984 and 1991.

The disease of child labor and the animosity between the Hindu and Muslim groups, which plague Indian society despite many years of Independence, are discussed in the book Between the Assassinations. The protagonist of the narrative is Ziauddin. He is a boy between the ages of eleven and twelve, and we watch him in a variety of jobs, including that of a tea-stall worker at Ramanna Shetty's Ideal store, a cook, a cart boy, at a Muslim restaurant, an informant to a foreign spy, and a coolie at Kittur train station. While none of the Hindu businesses would agree to retain a Muslim servant, Ramanna Shetty hires him. His candid assertion impresses Ramanna. "Sir, I'm a Muslim. We don't engage in innuendo. Between the Assassinations explores politics, human nature, and modern India in addition to contemporary India. Murali believes that the reason communism fails is because it only fulfills requirements, not wants. Unchecked desire, like unchecked capitalism, turns into something carnal, pornographic, and corrupting. Adiga's pessimistic assessment of human nature isn't wholly depressing, though; he provides plenty of common heroes for us to root for.

The tragic tale of young Soumya from Between the Assassinations depicts a child's need to be loved and cared for by her parents. Her father has been so thoroughly worn down by the tentacles of poverty and back-breaking construction work that, like many of his coworkers, he requires smack (drug) to forget the weight of his bleak and miserable life. In the loving expectation that her father would address her as "dear sweetie" and cuddle her with fatherly affection, Soumya must arrange the medicine for him:

She wanted him to say "Sweetie" the way it came from his heart earlier, when he also pulled her to her chest, gave her a tight hug, and whispered hysterically in her ear. Instead, he was saying it now as if it were simply a word.

Construction site workers live in run-down tenements and have a hellish existence filled with acute destitution, starvation, and disease. They are merely mortar, cement, and brick in the eyes of builders like Dharmen Shah (Last Man in Tower).

5.HUMILIATION OF THE POOR

As well as reflecting the humiliations, struggles, crimes, and atrocities of the ruling class towards the oppressed or servant classes, Aravind Adiga's writing appears to portray the image of misery in India. They are ignored in terms of education, economic exploitation, and medical care. Adiga has made an effort to help India's underprivileged classes. Adiga saw that poverty remains in India, particularly in the states of Bihar and Uttar Pradesh, after spending fifteen years away. He observed the appalling state in which the local populace was living. Migrant workers from remote villages and impoverished regions swarm the major cities in search of employment or a small wage to support their daily needs. Their entry into the town

turns out to be a major catastrophe. They are at least human in their native lands, but here in the town, where they are constantly pursued and hunted as vermin or the slime of the earth, they are treated no better than stray dogs. According to Aravind Adiga in *The White Tiger*,

Rich people's dreams and poor people's dreams never intersect, do they? You see, the impoverished have a lifelong ambition of having enough to eat and appearing wealthy. And what do the wealthy envision? Losing weight... the rich in Delhi tend to get fat from all the late-night parties, drinking, and eating. To lose weight, they walk.

To separate themselves from poverty and shame, poor people endure all the pains of isolation, vulnerability, and dislocation. The masters of migrant workers frequently subject them to abuse or humiliation. Even they are occasionally forced to acknowledge their poverty. For them, the humiliation is even worse, and they constantly experience violations of human decency.

6.CONFLICT BETWEEN MARGINALIZED AND CENTRALIZED PSYCHE

Social deprivation and exclusion from mainstream society are examples of marginalization. The sociologist Robert E. Park first introduced the idea of "Marginality," which has since extended into a wide range of dimensions. Peripheralization, Exclusion, and marginalization are among the terms used by geographers, sociologists, economists, and environmentalists to indicate ecological and economic drawbacks; post-colonialists have utilized the concept of the subaltern to attack the empire. In *The White Tiger*, marginalization is defined as social hardship and exclusion from mainstream society.

Adiga has masterfully developed the idea that a "subaltern" in this situation is capable of speaking in *The White Tiger*. Adiga's discussions of margin and center in his novels have gained importance in light of the ugly reality of the society that marked juxtaposition and connection between specific social forces that built social frameworks in various ways under various labels to put them in the center and further their goals. In Adiga's novels, people or groups are marginalized because of their ideology, caste, race, religion, community, area, or other factors. However, this connection between the hub and the periphery is just fleeting.

Laxmangarh, an Indian village, is portrayed as one of these forgotten communities in the book *The White Tiger*. It is frequently questioned if those who are silenced can speak. The marginalized cannot continue to be silent for very long, that is a fact. They must speak up to express their emotions—tears, anxieties, grief, and anger—and to register their existence. Balram is a powerful voice for the underclass, which includes begging people, marginal farmers, poor people, young people without jobs, taxi drivers, and auto workers. The underclass is a product of our bureaucratic structure, polity, illiteracy, poverty, caste, unemployment, and superstitions. It also results from cultural conflicts, dowry usage, social taboos, the Zamindari system, economic inequality, subpar health care, a corrupt school system, and ineffective judicial and police operations.

Due to the neglect of his principles, Adiga develops a marginalized character in his book *Last Man in Tower* who rebels against socially imposed viewpoints. The process of building one's independence entails challenging and dismantling the idea of hegemonic and the authority dominance of the centralized over the marginalized. Adiga effectively conveys the 61-year-old science teacher's opposition to the profitable city business. Old buildings are identified, and then they are demolished. Tycoons in business buy the apartments by using their resources to persuade the tenants. The majority of prisoners accept the suggestions quietly and without protest. In this tale, Adiga makes an effort to center the person who has been silenced. The voice of the individual clashes with the dominant one.

The occupants of Tower A of the Vishram co-operative housing society in Vakola, Mumbai, who are members of the Indian middle class, are the focus of the *Last Man in the Tower* narrative. Vakola is an unnoticed, marginalized place, according to Adiga:

On a map of Mumbai, Vakola appears as a collection of hazy dots that cling polygonally to the underside of the domestic airport; in reality, the polyps are slums, which are dispersed all over Vishram Society.

Tower A is frequently known as the "Vishram society," even though Tower B is also built inside the same compound wall as Tower A. Vishram is "pucca absolutely, unimpeachably pucca" in comparison to its failing neighborhood, say its people, who take great pride in this fact. The respectable residents of Vishram society include an elderly retired science teacher, a social worker, a real estate broker, a cyber café proprietor, and a retired accountant. In the race of life, everyone is marginalized in some way.

7.CONCLUSION

The three novels *The White Tiger* (2008), *Between the Assassinations* (2008), and *Last Man in Tower* (2011) present Aravind Adiga's assessment of the widening wealth and poverty divides and the frustration of the police in catching criminals. Additionally, his writings deal with a variety of real issues like poverty, abuse, political ambiguity, psychological oppression, and class distinction. In his analysis of the individual evils, including hypocrisy, dishonesty, false pride, and avarice in one's social status depending on religion, wealth, and caste, as well as the corrupt social, political, and religious systems that are all contributing to the breakdown of human principles and society as a whole, Adiga examines both the good and the bad in each of these areas. Adiga seems to be advocating radical changes in economic, social, political, and bureaucratic structures to eradicate individual vices, societal ills, and corrupt systems. Adiga's concerns are still relevant today in Indian culture. His writing also emphasizes how the country's economic liberalization is overlooked because there is so much focus on economics. It indicates that some form of economic miracle has occurred. No author has dealt with this element in such a novel way up to this point. India as a whole has advanced rapidly, but the middle class has remained static while the poor continue to live in poverty. The interactions between China and India, the next two superpowers, are used to further illustrate the globalization factor. The subject of outsourcing is also explored. India and China, the rising powers that have been attempting to break the dominance of the Western nations, have also been handled with in a variety of ways.

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