

## Chapter – 5

### Conclusion

It is an admitted fact that literature is a powerful source to mirror the ills of the society with the view to making people realize their mistakes and make amendments and ameliorates. Recent years have witnessed a large number of writers dealing extensively with the morbid realities of modern India with the aim of redemption of the nation. It is necessary to take a close look at some works of literature in order to understand how it actually reflects the society. At this juncture, it is undeniable that V. S. Naipaul and Aravind Adiga through their works portraying the naked picture of the society have carved their name in the galaxy of eminent writers and their marvelous skill in dealing of Indian ordeals. They transport the real life events in their works and provide the same as a mirror. It helps the people to have a glance over the flaws of their own life and find the need for positive change. The' views of the writers serve as a guide and a light house in a conflicting and chaotic life of India.

India is the biggest democratic country in the world but the word 'Democracy' remains only in name because there is no democratic spirit in the hearts of the people who consider themselves superior to all other Indians. There is one justice for the rich and another for the poor and socially inferior. Partiality reigns supreme in every field of human endeavour. The rich become richer, politicians turn out to be more powerful, and the bureaucrats grow to be more prosperous unethically, whereas the poor become poorer in all aspects. All the elements of fragmentation stand as the stumbling blocks to the advancement of socially poor sections of the society. But they also appear to be great obstacles to industrial, scientific and economic development and prosperity of all Indian societies.

The feature of the writings of V. S. Naipaul and Aravind Adiga is the truthful portrayal of the Indian society with the concern of social uplifting. The moaning voice of India is echoed in Naipaul's Indian trilogy *An Area of Darkness*, *India: A Wounded Civilization*, *India: A Millions of Mutinies Now* and Aravind Adiga's works *The White Tiger*, *Between the Assassinations* and *Last Man in Tower*. The outstanding works of the writers stand as the shocking evidences of the failure of Indian government on all fronts of human life. They have shown its people still suffering from poverty, hunger, oppression, social inequalities and injustice.

Naipaul's *An Area of Darkness*, the first book of Indian trilogy remains a valuable record of his first time visit in 1962 to India, the country of his grandfather. He comes to his ancestral land with colourful imaginations and great expectations of finding the land of his dreams which he thought would be rich in tradition and culture. But his illusory world of India is disrupted, through his actual experiences of the nation. The real India is completely different from what the author dreamt of as being his homeland.

V. S. Naipaul's trip to India in 1975 yields his darkly pessimistic book *India: A Wounded Civilization* (1977) which is published just after the Emergency which was imposed by the then Prime Minister Indira Gandhi that makes him to state that Indian democracy is paralyzed and that India is dying and decaying. He calls Indian Press, parliaments and courts as borrowed institutions. In this book he observes the condition of India's social, economic and political observations and traces the failures of India very well. Naipaul's third visit happens after thirteen years from his second one. In Naipaul's third book *India: A Million Mutinies Now*, the serious nature of India's problems is emphasized through this title that gives an attention for Naipaul's accurate description and the colourful vocabularies. As the title of the travelogues suggests, Naipaul goes to almost all the trouble spots, wherever mutinies are to be found. In his third sojourn he tries to

cover all sorts of mutinies ranging from regional secessionist movement to religious and caste tensions across the country.

In the novel *The White Tiger* by Aravind Adiga, the protagonist Balram's seven part letter becomes a fatal weapon and a shocking instrument in Adiga's hands to explore the miserable social issues of India. The village Kittur in *Between the Assassinations* and Visharam society in *Last Man in Tower* are the miniatures of the chaotic situation of the nation. India has a rich cultural heritage and it is a land of diversities. Its diversity is seen in social, political, and economical life and in human relationship of the societies. It has got reflected in different spoken languages, religious faiths, caste systems, cultural habits, and regional identities. These are the social fragmentations but they are always in conflicts with one another for supremacy. Because of the conflicts among them, there are more harmful impacts than good ones on the society and the life of the people. These conflicts arise out of anti-social activities and those indulging in such activities are the ones who enjoy higher social status, and who are economically far advanced and politically more powerful. They do not have any regard for the constitution, human rights, human values, law and order, and justice. They terrorize the people whom they consider as inferior to them and affect their peace, happiness, harmony and unity.

V. S. Naipaul and Aravind Adiga have taken up the social issues in India as the themes of their writings and used their works as the platform to highlight the social disparity and ills affecting the unfortunate among the Indians. They have critically exposed the ever widening gap in the status between the rich and the poor living in the cities and the villages, the bad state of affairs in the economical system, political culture, caste and religious clashes, superstitious beliefs, the migration of the villagers to the cities, illiteracy and unemployment, discrimination in relationship among people, illegal connection among the politicians, police and criminals, mockery of educational system,

lack of advanced medical facilities in the government hospitals, and encouragement of private sectors in all fields to nullify public sectors. All these social evils creating imbalance in the societal life are given prominence in their works. Both use these problems as the themes not only to voice their protest but also to create awareness in the minds of the people. Through their attempt, they attack the indifference of all the State and central governments.

V. S. Naipaul and Aravind Adiga have sincerely attempted to expose the loopholes in the democratic system in India. Their social realism is persistent by their visualization which is carried out for the purpose of art as well as for the manifestation of social reality. They handle realism with its characteristics and their writings are like a mirror which is held against the uncomfortable realities of India. They explore the Indian society with all its woes and imperfections and remind India's un-ending distress to the readers. Their plot, settings and character sketches are properly chosen to infuse into the technique social realism to reflect the contemporary gloomy reality of India and drive the readers towards awareness. They try to establish their vision of humanism as an antidote against the prevailing issues. Thus V.S. Naipaul and Aravind Adiga commit themselves to explore and represent the Indian societies which are bound with several intricacies and inconsistencies. As social realists, they write in order to protest the irksome realities of social issues that characterized India.

The authors, made up of a strong social consciousness, bring out all the issues to define the strength of the populace to protest against the evils and it is one of the parts of the beginning of a new way of India's restoration. Both the authors are accused that they sell an inauthentic picture of India in the market for coming into the lime light. But one cannot fustigate them as their views are just exaggerations of the Indian ailments, but it acts as a mirror to emboss the filth of the country for its purgation. All such the works

selected for study are not depressing novels but they can be appreciated as the works of reawakening, realization, and reconstruction of the loss of the rich and eternal cultural heritage of India. Then, they expose the pathetic living conditions of the middle and lower class of the society. Their works stand as evidences to their critical outlook on the life of Indians in independent India.

Today's economic opportunities in India have expanded the avenues for entrepreneurship and have exploded some sophisticated sectors in business and trades. With this development, millions of people from both the urban and the rural areas can aspire for better luxuries and problem-free life. But still the pathetic scenario is the pitch of hue and cry of dying people gradually increases day by day because of poverty, prevalent corruption, conflicts in caste, religion and culture so on. In some or the other way people are killed by these vampires. The nation is filled with frustration, disappointment, betrayal and conflicts, which affect the harmony of peaceful coexistence of all Indians.

The writers enunciate that poverty plays the most devastating role and constantly looks out for hapless preys to kill. To make their point valid, Neeru Tandon pin points in the article "The Theme of Poverty in the 21<sup>st</sup> Century Indian English Novel with special references to Kiran Desai, Kamala Markandaya and Aravind Adiga" that

It's the 21<sup>st</sup> century.

World has advanced in many ways, yet poverty still cries. . . .

The world is still imperfect. . . .

Because there is,

Poverty. (49)

The rich become richer whereas the poor become poorer in Indian society. The higher social class enjoys all the advantages from the government whereas the poor and

oppressed class is getting neglected. The elected body does not stand up to its promises it has made before the election. Just like the saying out of sight and out of mind it happily forgets the electors and indulges in all sorts of illegal activities to take care of and enrich themselves. All these issues join together and determine the nature and the course of societal life in India. With the indecorous attitudes of its own people the land is occupied with frustration, disappointment and betrayal which affect the harmony of peaceful coexistence of all Indians. The irony is all the darkest sights of the nation are hidden under the facade of glamour and dazzle of modern shining world of opportunity and success.

The under-table payment corruption penetrates in every nook and corner and its stench is widely spread right from the clerks to the high profile persons such as politicians, commissioners, police inspectors, traffic police, military establishments, recruiters, sports men and judiciary. They pursue their selfish motives to lead luxurious life at the cost of public money and country's resources which ruins the nation in immeasurable extents. As nation grows, the corrupt also grow to invent new methods of cheating the government and public. Corruption has the detrimental effect in a nation's development. India completes its sixty-nine years of independence, but its dream of corrupt-free country is yet to come true.

The craze of money stimulates the greedy and the dishonest people to involve in defrauding. In contemporary India, love is lost, ethics are forgotten and humanity is abolished throughout. Unscrupulously all the public servants deviate from their responsibilities. The police know the guilty but reveal nothing; the politician recognizes the guilty but exposes none, the Press knows everything but shields the truth and the judiciary knows the truth but administrators are given no punishment. Prevention and eradication of corruption is an absolute requirement for better social and public life.

It is said that the role of the State is important in education sector for its vertical and horizontal growth. Education system undoubtedly paves a strong foundation for the nation. People believe that education makes man civilized. It makes the mankind literate in ethics and moral values. If people in a country have a well nurtured and balanced education system, then half the task of the country's development is done. Rashmi Rekha Borah in the article "Impact of Politics and Concerns with the Indian Education System" quotes the words of Dr. Abul Kalam Azad who says "When learning is purposeful, creativity blossoms, when creativity blossoms, thinking emanates, When thinking emanates, knowledge is fully lit, When knowledge is lit, economy flourishes" (326). But today the entire focus of the education promotes one's career than character the major aim of the country is totally marginalized. It is sorry to state that the academicians also turn as evil doers of the society and brush aside the ethics and aim of the education system. Hence these all interlinked problem obviously projects that lack of morality and fear about the existence of god which is the most important element for unpleasant environment of the nation. India has multi-religion and multi-gods but no one has the thought of the almighty.

The worldly life is like the small dew drops on the tip of blades of grass. The moment sun is up, the dew drops evaporates. And so does one's life begin and end. In this short life span for a delusive happiness human kind has inexorably pursues accumulation of wealth and they neglect holistic well-being. Obsession of wealth has drawn the people away from the world of harmony, love and togetherness.

Human societies today face grave challenges with crimes of a heinous nature being reported every day. More often such crimes are for money. The rising inequality due to the dichotomy between the rich and the poor causes a great deal of social un-rest everywhere. In a short span of time people are motivated by greed while people are in the mood to acquire things and to enjoy all the pleasures of life. The avarice or greed of property

begins with an individual, and spread its domains to the family system; from here it encircles a closed society and benefitting for particular group and then enters public domain through political play sowing the seeds for corruption. Money or the desire for its possession generates greed at every strata of society.

There is not much difference between a worm and man. Both are born, procreate and die, but the important difference is the worm has no malice. Man has that vice. So one should check their selves in time, get rid of bad qualities, and turn their thoughts towards god. Teaching should be based on right faith, right knowledge and right conduct. Every individual soul has infinite capacity to have right knowledge, faith and conduct but that is hidden under different circumstances. Through proper channel it can be evacuated and the dirt can be cleansed up by the water of morality. This journey starts with the practice of no-violence, truth, non-stealing celibacy and non-possessiveness. The practice of Non-violence is the highest human value. The meaning of non-violence is to act with goal of common welfare by viewing all beings as equal and respecting all.

Father of the nation, Gadhiji made non-violence as a tool to overcome all the issues of India. Violence only gives birth to more violence, just as enmity gives birth to more enmity. Right cannot be suppressed by might. Suppression by might gives birth to hate. This world is burning in the fire of hatred and enmity for others. The pacifist message of moral growth can put out the fire of this hatred.

Co-existence, fraternity and humanity can grow in an environment of non-violence. Wealthy people should be motivated to go for limited position of prosperity. The lust for unlimited position creates larger gap between poverty and property. Until proper utilization of wealth for welfare is done, a strong society cannot emerge. Individual morality is very important to protect the society. Air, water, earth, fire and sky can be used by the mass only if it is utilized in a limited manner. The earth can

fulfill one's need but not greed. There is no harm in dreaming a luxurious life, but one cannot let the needs become greed. Everyone should be vigilant while living with feelings of love and brotherhood. Non absolutism has very great relevance in present time. Different types of people and different types of lifestyle, language, culture and civilization live on earth. There is diversity and there is also unity. Most clashes take place because of misunderstanding about this reality. Truth should be understood from different angles. Teaching of non-absolutism has no contradiction with modern science.

In this land of Buddha and Gandhi everyone must realize the need of selflessness and non-possession towards establishing an egalitarian and a loving society. This will help us in achieving higher, spiritual goals. In *India: A Wounded Civilization* Naipaul highlights that

Our punniya – Bhumi and its Glorious past. If there is any land on this earth that can lay claim to be blessed punya-Bhumi, to be the land to which souls on this earth must come to account for karma, the land to which every soul that is wending its way God ward must come to attain its last home, the land where humanity has attained its highest towards gentleness, towards calmness, above all, the land of introspection and a spirituality- It is INDIA (136).

Both the authors V. S. Naipaul and Aravind Adiga clamorously draw the dismal picture of Indian poverty with a humanistic approach and try to investigate the predicaments of those who are the 'wretched of the earth' and survive in 'silence' and 'darkness'. They not only explore the veracity of the society, but also suggest proper treatment for evil. Every individual should endure these words to save the country from becoming rotten. Now India needs a new electric fire to stir up a fresh vigour in the national veins to save the country. The writers lay before the readers the gritty realities of

the terrible poverty of modern day India and present the situation of trying to alleviate any of those conditions as being absolutely hopeless.

Today India is in the edge of the abyss. The savage representation of the writers on India lies upon the unpalatable truth of the suffering Indian masses, entailed by the corrupt, lopsided Indian administrative and social system, firmly tilted in favour of the elite. The writers' courageous endeavor to expose the plight of the poor who remain obliquely hidden in Indian democratic system is highly commendable. Their work is of paramount importance to realize the invisible boundaries laid upon the progress India and working towards liberating the nation to the new horizon of painless life.

The contemporary crisis in public ethics proves the ineffectuality of democracy and explains the failure of democracy in this period of economic booms that nourish anti-democratic sentiments. It is in the search for the ethical foundation of democracy that one will be forced to rediscover the morality. A. P. J. Abdul Kalam, former and corruptless president of India, was a man of Integrity. He was scientific in temper and morally, a very humble person. He was born into a poor south Indian family, which could not even afford to pay his school fees. But he worked hard and continued with his education and consequently went on to become a highly respected aerospace scientist and finally became the president of India. It is a duty to every youth as well as citizen to follow the foot stretch of these kinds of eminent personalities to save themselves and their nation. His self-morality is the unique one which make him a corrupt free and a spotless man in the world. Abdul Kalam once said that, "If a country is to be corruption-free and become a nation of beautiful minds, I strongly feel there are three key societal members who can make a difference. They are the father, mother and teacher". This statement is a correct analysis of a nation-building, because a person develops his personality in his formative period, during which he is under the supervision of his parents and teachers. If these three

members of society resolve to guide the child in the right direction, then within one generation the whole situation of India will undergo a drastic change.

The writings of Naipaul and Adiga are literally flooded with highly sophisticated and clever thoughts which show how the issues are being transformed in every century without remedy and prove that nothing is uprooted and curbed. Their writings make the sulky society to think the cancerous growth of evils and deplorable issues and give cognizance of the eradication and also provide a reminder to the wider world of how far India still has to go. It indicates Instant efforts that should be taken with the deep sense of urgency to exterminate the maladies of India. Otherwise a writer from 22<sup>nd</sup> century will examine the same issues.

Thus V. S. Naipaul and Aravind Adiga ransack and threadbare the everlasting sorrows poverty, endless corruption and eternal conflicts in caste, culture and religion in India. They renew the vanishing awareness of people to secure themselves as well as India, the mother nation. The thesis focuses to draw out the psychological crisis that people lead a maverick and selfish life without the belief of God's existence. It declares that due to the indecorous attitudes of its own citizens, morality is massacred and humanity is mutilated which results in India being paralyzed.

No other draconian laws and punishments can control the miscreants from their evil doings except the self-realization of each and every citizen with fear of God. It reasons out that without self-realization, recovery of painless India will be a day dream and a distant one. The thesis inculcate that worldly education makes a man great whereas moral education alone make a man spiritually good and socially responsible.