

Chapter-1V

Conflicts: Elements of Fragmentation

Humanness is the best value in a society and it is widely adored, but the absence of humanity in the societal set-up is conspicuous. At present the relationship among people seems to be oriented not by humanness but by the consideration of caste, creed, colour, nationality or other denominations which ruthlessly stimulate religious fanaticism, communalism, regionalism and casteism. The implications of divisions are rampant hatred, ill-will, violence and terrorism that have become a global problem.

Orderliness in the societal life can only be maintained with the attitudes of consensus among all the Indians. But maintaining the peaceful environment is highly impossible, if there is no social order. Such a sorry state of affairs in a society will lead only to social conflicts among the Indians. Shelly Shah in the article “Conflict in Society: Definition, Causes and Types” has said:

Conflicts arise primarily from a clash of interests within groups and societies and between groups and societies. Conflicts are also the outcome of bitter consequences due to the difference between the rate of change in the moral norms of a society and men’s personal desires, hopes, dissatisfactions, and demands” (*Sociology*, 14 Oct. 2013).

Many parameters such as scientific progress, industrialization and modernity can be used to illustrate the development of India, the seventh largest, the second-most populous and a democratic country in the world. It is inevitable to say that the contemporary period is the era of reforms. Hence, in one hand India marches towards the pinnacle of triumph, but in the other, it paves the way for its self-destruction due to the deep upheavals and the social tensions in caste, religion and culture which make India

shed blood and all the laurels of the country is maculated by the freaking and flaming issues. The ceaseless antagonistic disputes create social fragmentation which seems to represent a threat to the social cohesiveness of the country. With their prowess, V.S. Naipaul and Aravind Adiga dissect these conflicts and its dreadful consequences in an eloquent manner and put forward that these contravenes represent the gradual depletion of India. They take every effort from the maximum of their skill, expertise and knowledge to provide a true picture of these issues.

Various complexes created by the caste consciousness are skillfully portrayed by V. S. Naipaul and Aravind Adiga. The heinous crime –caste based discrimination is the most complex one and the rally of its cruelties are illimitable that India faces today. In the modern age, despite the fact that the social classes are said to be disappearing in India, but it is seen much or less in almost every state of the country.

Differentiating one group of Indians from the other group on the basis of social status has been in existence since the dawn of civilization. In India, the social stratification is visible in the form of caste-based on the birth of an individual which divides Indian population into higher and lowers social classes. It is an incurable disease and it is deadlier than the deadliest disease cancer. In every regional Indian society, people are divided into higher caste, higher middle class, lower middle class and lower class. Caste discrimination is quite explicitly practised in Hindu religion than in any other religion. *Manusmriti, the Laws of Manu* is the most important and authoritative Hindu Law Book, known as *Dharmashastra*. It supports caste system in the society. V. Jayaraman in his article “Manusmriti the Laws of Manu: Introduction” says that

It acknowledges and justifies the caste system as the basis of order and regularity of society. It clearly recognizes four classes [caste] of people [Brahmanas, Kshatriyas, Vaisyas and Sudras], and their respective roles in

the preservation of dharma. Brahmanas and Kshatriyas are given many privileges . . . while Sudras are given the least number of privileges.

(n.pag)

Moreover, it is believed as per Manu Dharma Sastras that the Brahmanas have come from the head of the God who can work as priests; Kshatriyas from His shoulder can work as warriors, Vaisyas from His stomach are supposed to be merchants and Sudras from His toes should work as labours or artisans and Dalits- the lowest member of the caste system are considered so polluted and inhuman. They are identified with variety of names such as untouchables, harijans, schedule class and so on. These people are forced to do all the menial works in the degrading conditions. Accordingly each one's status is determined in the society as higher class, higher middle class, middle class and lower class. Meena Kandasamy, in the article "V.S. Naipaul: Casteist. Communalist, Racist and Now, A Nobel Laureate" pinpoints that "Everyone knows of . . . India's wretched caste system. The caste system is a classification, based on descent and occupation, and it has been India's own variety of racism" (n.pag.)

Upper class people use the caste segregation as a clever stratagem to stamp down the lower castes and Dalits. V.S. Naipaul conveys in *India: A Wounded Civilization* that in India "Cruelty no longer had a meaning; it was life itself. Men knew what they were born to. Every man knew his caste . . . (18) and in *An Area of Darkness* he records that "In India people were to be tainted by their caste" (28) which is the most confused knot of all the social problems.

V. S. Naipaul is deeply disturbed by the Indian caste system and its rigidity. He feels that principles which are deep-rooted in Indian caste system are the impediments for the growth of the nationalism. In *India: A Wounded Civilization*, he says that the caste system ". . . is inefficient and destructive, it has created a psychology which will frustrate

all improving plans”(78). It obviously shows that the differences in rankings in Indian caste system are filled with inequalities and injustices which cause disputes in the society. Simultaneously Naipaul brings the scenario of migrated Indians in his native land Trinidad where caste is meaningless in Indian’s everyday life, while in India caste division resulted in a violent division of labour. K. Rajendra Sharma, in the book *Indian Society: Institutions and Change* writes that “ Casteism is a blind group of loyalty towards one’s own caste or sub-caste which does not care for the interests of other castes and seeks to realize the social, economic, political and other interest of its own group” (73).

The centre observation of the writers on the caste stratification enunciates that the caste segregation gives a precarious and unsecure existence to the lower castes people in particular for Dalits. In extreme cases, it involves massive violation of civil, political, economic, social and cultural rights and continues as ceaseless. If one is born as so, they have to face constant struggles and sufferings throughout their life. Because of their rank as untouchables or lower castes, they are shunned by the rest of the society and are forcibly assigned with the most dirtiest and hazardous works. A hierarchical caste system makes lower class people, do as workers of the dirtiest professions like manual scavenging, sweeping and removing dead animal’s skins. They are treated as inferior and infrahuman in the social setup which continues till date.

V. S. Naipaul in a vehement manner, discloses the truism that the persistence of manual scavenging is linked to the blind caste system. He narrates about the destined life of the Dalits to work as scavengers in the civilized, independent and democratic society. In *An Area of Darkness* he writes that in India “Sanitation was linked to caste . . . to callousness. (75) and in *India: A Wounded civilization* also heremarks that “Sweepers, the lowliest of the low: their very existence, and their acceptance of their function, the especial curse of India . . . It was the business of sweepers to remove excrement, and until

the sweepers came people were content to live in the midst of their own excrement”(57). The lower class people are always at the lower end and are exploited and humbled and they are easy targets for human rights violation. Dr. Amarnath Prasad quotes the views of E.M. Forster in the article “Mulik Raj Anand: The Lawyer of the Lowly and the Lost” who opines

The sweeper is worse off than a slave may change his master and his duties and may even become free, but the sweeper bound for ever, born into a state from which he can't escape and where he is excluded from social intercourse and the consolations of his religion. Unclean himself, he pollutes other when he touches them . . . Thus , he is a disgusting object to the orthodox . . . (89)

Violence, exploitation and exclusion are used to keep Dalits or out castes in a position of subordination in the Indian society. V. S. Naipaul reminds the word ‘walking carrion’ is used by ancient Aryans to indicate untouchable which means decaying flesh of animals.

There are lakhs of villages throughout India. In every village, a small part of the area is booked for untouchables to live separately. V.S. Naipaul says in *India: A Wounded Civilization* that “Cruelty no longer had a meaning. It was life itself . . . Every man knew his caste, his place, each group lived in its own . . . defined area; and the pariahs, the scavengers, lived at the end of the village ”(18). They don't have any financial substances to make progress in their life. Mostly they don't have any lands and cannot sell anything. The upper caste people will not buy things from the lower caste people. For petty wages to lead their lively hood, they bear all the atrocities. In the name of caste, there is no end to their deplorable life, still in some remote villages people have to face countless hardships and they are detached from the main stream of society.

The society commits more crimes in the name of caste than anything else. The unforgiveable crime untouchability is a sin like stealing, raping, drinking and pillaging, which is easily done by the upper caste people, but they never consider that it is a sin and believe that it is a part of the religion. V. S. Naipaul painfully says in *India: A Wounded Civilization* that “India . . . a quarter of its population always in the serfdom of untouchability, people without a country, only with masters . . . it was cruel and horribly violent (36). Hence these atrocities will continue for long because caste has never been banned from the heart of the people.

The caste pollution makes them confront unbearable punishments and tortures from the upper caste groups. In many villages lower class people are not granted to use common wells and burial grounds and the path of upper caste to walk, and also they are required to eat and drink from separate containers and still twin glass system exists in many villages. For the higher class people they are subhuman and Dalits are treated worse than animals by the higher castes.

A Dalit writer, T. M. Mani woefully says in *End of Casteism* that “In fact even in places where a dog, fox, pig, lamb or cow could move about freely, we [Dalits] were not allowed move about. That is because we are untouchables” (6). He pathetically writes in *End of Casteism* that the upper class people

Give milk to snakes; Give rice ball to crows; give milk to cats and dogs, be kind to the animals. That is what his religion teaches him. Therefore, on Friday he fasts and pours milk in the anthill of the snakes. He calls out for crows and feeds them in the early morning. On Thursdays he waits for hours to have the glimpse of white-headed kite (Garuda). But as regards Dalits, he doesn't show to them what showed to all these creatures? He ignores Dalits and rejects them. A person who believes that the cow is holy,

its dung and urine are sacred; why does the same person consider a Dalit dirty and untouchable and that his presence 'pollutes' the place. (110)

The upper caste people believe that the sight of a Dalit could pollute the entire place and an untouchable's presence and his looks are enough to ruin the sanctity and the sanity of any places. Though they are discriminated as untouchables, the higher class people expect them to do all the menial works. If any circumstances like health problems prevent a lower caste man from doing the displeasing works, he has to face the terrible consequences. Being voiceless, these people cannot move from their clutches but accept the works patiently. They cannot even think of changing their discriminated status into something different and respectable one. Neither do they have any guts or independent individuality to disobey their upper class masters.

V. S. Naipaul lists out the pains which lower class people undergo in their life. In *India: A Wounded civilization*, he writes that "... somebody's moustache was shaved off; many people were beaten with shoes and made to walk the public streets with shoes on their head; some people had their faces darkened and were paraded in the bazaar in cycle rickshaws . . . they are caste pollutions, more permanently wounding . . . humanitarianism merge in caste outrage . . . (103). Even their women are not spared from humiliation. They are often sexually assaulted and abused. Naipaul has painfully pointed out that "the untouchable men of a northern district [are] even selling their wives to Delhi brothels to pay off small debts" (37). Both men and women being discriminated is natural but the male untouchable gender discriminates female gender by making them act as prostitutes is unacceptable. Of the two genders in the Dalit community, it is the female gender which is discriminated more not only by men and women of higher caste but also by men of the Dalit community. Graham Peebles in his article "Gender and Caste Discrimination" has stated:

Although all women in India face discrimination and sexual intimidation, the human rights of Dalit women are violated in peculiar and extreme forms. Stripping, naked parading, caste abuse, pulling out nails and hair, sexual slavery and bondage are a few forms, which are peculiar to Dalit women. These women live under a form of apartheid. (16 Mar.2014)

The inhuman activities against servile group make one to contemplate how untouchability is deep rooted to wipe out one particular race from the earth.

In Aravind Adiga's *Between the Assassinations*, Ramakrishna, a Dalit book seller, is the symbol of the oppressed group. His rebellious life reflects the humiliated-survival of a Dalit in the contemporary society. His father is a manual scavenger and has a disgraceful life in the village. With cry of sorrow and grief, Ramakrishna talks about his father's inhumane profession of manual scavenging:

. . . taking the crap out of the houses of the rich landlords, the traditional occupation of his caste. All day long, his old man would hang around the back wall of the landlord's house, waiting for the smell of human faeces; as soon as he smelled . . . he came close to the house, and waited, with bent knees, like a wicket keeper waits for the ball in cricket . . . he had to run to the wall, pull out the retractable potty through a hole in the wall . . . wipe it clean with his loin cloth and insert back into the wall before the next person came to use the toilet. That was the job he did . . . (45)

Among all the menial jobs, manual scavenging is India's shame. The words, degrading, dehumanizing, disgusting, obnoxious, abhorrent and a blot on humanity can be used to describe the manual scavenging. It is a horrendous practice and needs to be banned. Annie Zaidi, in the article "India's shame" renders the words of Bezwada Wilson, the national convener who says that " We have conducted sample surveys with our . . .

resources and we estimate that there could be as many as 13 lakh manual scavengers in the country (120). The employment of Manual Scavengers and Construction of Dry latrine act was passed in 1993. But again the inhuman activities continue till the date. Bezwada Wilson says that “It took another decade for some states to adopt it. Some states refuse to adopt the law . . . How can you solve a problem, you first admit that a problem exists? (120). People deliberately deny the government schemes which give liberation to the lower castes and want to continue the ill-treatment against them.

Caste demarcation does not allow the Dalit or untouchables for upward mobility in the society nevertheless they are merit and capable. They have to remain within the restricted line and must lead a life of humiliation. As a Dalit, Ramakrishna doesn't want to continue his father's dirty job and starts to sell books to give up his traditional filthy profession. He is often arrested for petty cases and is brutally attacked by higher caste police man. The police abuse him in every attack by using the words of ‘fucking son of an untouchable’, ‘son-of -a-bald woman’, et cetera and disgrace him. He pleads with the police saying, “I just love books; I love making them, holding them and telling them. My father took out a crap for a living, sir; he could not even read or write. He'd be so proud if he could see that I made my living from books” (46). But the police have refused to listen to his pleadings. They break his leg mercilessly. If the higher caste man had been a book seller selling the banned book as Ramakrishna did, he would not have suffered at the hands of the police. Every unpleasantness has happened to Ramakrishna just because he is a Dalit by caste.

V. Jaisre, in her article “Untouchability-Man-made Discrimination among Human beings in Mulk Raj Anand’s *Coolie*” quotes the words of Swami Satchidananda who has stated the attitudes of the people of highborn:

No person is an untouchable during his sojourn on earth; nor is one human being inferior to the other in his status and his position.

Differences come, not with the work which man does, not with the caste into which man is born, not with the status which man occupies, but with the attitude of his mind. (121)

In many communities upper caste people still expect lower caste and Dalits to perform their traditional occupations. India’s darkness abounds with social taboos and rigid caste discrimination. A man is known and recognized by his caste. Adiga represents the ugly face of caste system through the character of Balram Halwai in the novel *The White Tiger*. Balram Halwai writes the letters to the Chinese Prime Minister Wen Jiabo about the Indian caste system, that

I should explain a thing or two about caste. Even Indians get confused about this word, especially educated Indians in the cities. They’ll make a mess of explaining it to you . . . Let’s start with me.

See: Halwai, my name, means ‘sweet-maker’

That’s my caste-my destiny. (63)

Balram explains his own struggling life due to the caste segregation as upper and lower caste. While Balram gets a job as a driver in his master Ashok, he is asked a few questions by Ashok’s father, Stork like “What caste are you?”(56). He replies ‘Halwai’. Stork turns to Balram and questions “What caste is that top or bottom?” (62). Balram feels sad and says “I knew that my future depended on the answers to this question.”(62), because Halwai means ‘sweet maker’. Earlier it was not allowed for people of the lower

castes to rise above their inherited occupation. Balram realizes that caste only fixes the wages of an individual in India. Adina Paicu quotes the words of Idris in his article “V. S. Naipaul: *An Area of Darkness*: Shiva has Ceased to Dance” in which he says that “Caste seemed to the man extremely abusive practice that denied the vast population of India any prospect of social and economic advancements” (56).

Dalit and manual scavengers are considered as untouchables and suffer from egregious discriminations. The caste system gives impurity to the Dalits but gives impunity to the upper castes. Caste-the constant factor does not change when occupation changes or social status changes. Even the Dalits, who are well placed in high administrative posts such as IAS and IPS officers, cannot escape from being treated by other officers with discriminatory attitudes. V. S. Naipaul painfully admits casteism in *An Area of Darkness* that “. . . the position of untouchable civil servants, whose reputation always goes before them, is intolerable. It is the system that has to be regenerated, the psychology of caste that has to be destroyed . . . ‘The moment untouchability goes the caste system will be purified’ (82). People strongly hold the age old system of caste and hesitate to come out from the cruelty. They struggle to accept the new ideal and scientific principles.

The ranking in the caste system cause disputes among the higher and lower class people. Adiga in *Between the Assassinations* expresses his great concern over the existing disparity in castes and its impact on the living conditions of the lower strata of society. He brings out the innumerable hardships, which the oppressed section of the society experiences through the portrait of the character Shankara in this novel. The father and the mother of Sankara are poles apart as far as their castes are concerned. His father is a Brahmin plastic surgeon in Gulf and his mother is from Hoyka community which is considered as a lower caste. It gives Sankara an embarrassing identity in the society.

Although having a Brahmin father, Sankara and his mother are humiliated by their upper caste relatives. Hoyka community looks at him in awe as he is a son of a Brahmin. But the Brahmins look down at him as a lower caste. Even Sankara's car driver, a poor but Brahmin gives no respect to him and cannot afford car for travelling properly. Shankara contemplates that “. . . he is of a caste higher than me, but he is poor. What does this thing mean then, caste? Is it just a fiction for old men like him? If you just said to yourself, Caste is a fiction, would it vanish like smoke; If you said, ‘ I am free, ‘would you realize you had always been free? (69).

Even as a student, Shankara is not spared from discrimination. The teachers should be exemplary ones for their students to emulate but in reality they are not as far as the students of the lower caste are concerned. Of all the teachers, it is his chemistry teacher who always calls him ‘pucker.’ Shankara thinks that humiliation at the hands of his teacher is due to his caste. “He [chemistry teacher] is doing to me because I am a Hoyka. If I were a Christian or a Bunt, he would never hurt me like this” (64).

The classmates of Shankara and their families are no exception in their ill-treatment towards. They never consider him as a higher caste though his father is a Brahmin. But they always think of the caste of his mother and accordingly, they mete out their ill-treatment. Once he was sitting with his friend in his house. After he had left his friend, he happened to see his friend's mother wiping “the spot where he had been sitting” (68). He looks upset with the way he has been treated:

I have the worst of both the castes in my blood . . . I have the anxiety and fear of the Brahmin, and I have the propensity to act without thinking of the Hoyka. In me, the worst of the two has mixed and produced this monstrosity, which is my personality . . . [I am in a secret caste] – a caste of the Brahmo-Hoykas. (76)

Shankara feels frustrated at his discrimination, and his frustration forces him to behave aggressively and defiantly in his act of revenge on all those who mock at him and his Hoyka-Brahmin existence. He chooses his chemistry class as the place of his revenge. He sets a bomb in the class and when it explodes, he feels victorious in his act and expresses his happiness. "I have burst a bomb to end the 5,000-year old caste system that still operates in our country. I have burst a bomb to show that a man should not be judged, as I have been, merely by the accident of his birth. Everyman should be judged by what he had done with his life" (59). If he had not been discriminated at the school and in the society, he would not have involved himself in the act of destruction. The society and the caste have been mainly responsible for him to turn an evil minded man. Thus, the caste discrimination gives a weary life to the lower caste people and the unbearable atrocities turn the pathetic into miscreants in the society.

In *Between the Assassinations*, Adiga's other character Jayamma, a poor Brahmin is a maid in an advocate's house. She hates another servant Shaila from lower caste who also works in the same house. Jayamma refuses to share her room in servant's quarters with Shaila for belonging to lower caste. She cries that "For forty years I've lived among good Brahmins . . . Now . . . see my fate, to be . . . live next to a lower caste? (160). She thinks that her previous life's sin makes her to live with a girl from a lower caste and murmurs that ". . . what had she done in a previous life – had she been a murderess, as adulteress, a child-devour, a person who was rude to holy men and sages – to have been fated to come here, to the advocate's house, and live with a lower caste (160). However, the advocate, a noble and a kind hearted man, inspite of being a Brahmin does not believe in the caste discrimination. He feels that Shaila, although a Hoyka, is clean and works well. He teaches her to read and write. But Jayamma feels that he violates the rules of

caste system by treating her in an equal manner and she yells that they “were the lower castes meant to read and write?”(165).

V. S. Naipaul makes clear how caste system is the main root cause of the woeful life of lower caste people by citing the poignant incidents which happen in Vellore, in south and Gujarath, in the north. He includes in *India: A Wounded Civilization* that “. . . in Vellore . . . untouchables forced to leave their village after their huts had been fenced in by caste Hindus . . . in a village in Gujarath . . . a campaign . . . against untouchables rebelling against forced labour and the plundering of their crops . . . (37). Although India has made immeasurable progressive works for the protections and the rehabilitations of Dalit and lower castes since independence, they still undergo the invidious discrimination and mistreatment at the hands of upper caste members and law enforcement of officials. Amrit Dhillon in his article “Caste Matters, Despite the Great Indian Lie,” exposes the hypocrisy of the rulers towards the creation of a casteless society:

Legislation can bring about massive changes in social attitudes but in India, it has been only partially successful. By enshrining their rights, legislation has ensured that Dalits have more access to education and better incomes but it has failed to change general attitudes, mainly because there is no penalty, not even social censure, attached to discriminating Dalits. (7 Dec. 2014)

K. Rajendra Sharma, in the book *Indian society: Institutions and Changes* quotes the words of Mahatma Ghandhi who denotes that “Caste in society to the appendix in the human body. As long as, it continues to enjoy health it serves its purpose but when it comes diseased the only course to eliminate it because if it is not removed it poses a threat to the existence of the entire organism” (75). Caste based atrocities are inexcusable in the view of Indian laws, but government denies the problem of atrocities and submits the

extensive legal procedures as evidence. But numerous reports of caste violence prove that Dalits are trapped in the suffocative caste system without liberation and lower caste people remains India's shattered and broken people. With burdened heart the writers V. S. Naipaul and Aravind Adiga stress their longing that the cruelties and the inhuman practices should be controlled with iron hands. Naipaul in *India: A Wounded Civilization* conveys his feel of worry by saying that "caste pollutions, more permanently wounding, and a greater cause for hysteria, than any beating up . . ." (125).

Apart from all these blatant falsehoods, in the name of caste, an uncouth and the brutal activity honour killing is very common in India. The countless young Dalit men who choose their life partners from caste Hindus are barbarically killed by the upper castes. These worn out bodies hold the mirror of the real dishonourable face of Indian democracy as tainted, scarred and coloured by the toxins generated by the caste system. These honour crimes have been described by Supreme Court in India as barbaric and brutal activities committed by bigoted persons with feudal minds. Brinda Karath in the article "Honour killings are a separate horror" quotes the words of B. R. Ambedkar who says about the inter-caste marriage that "Political tyranny is nothing compared to social tyranny and a reformer, who defies society, is a much more courageous man than a politician who defies government" (10). The inter-caste marriage is restricted in the caste system. It restricts marrying on a person from outside caste. Naipaul briefs about a marriage in *An Area of Darkness* that

A distant relation was married; it was rumoured that her husband was of the *Chamar*, or leather-worker caste. The man was rich and travelled; he was successful in his profession and was later to hold a position of some responsibility. But he was a *chamar*. The rumour was perhaps unfounded – few marriages are not attended by disparagement of this sort . . . In India

people were . . . tainted by their caste . . . it implied a brutal division . . .

(28)

From the birth to necropolis people suffer in the name of caste. Removal of social discrimination is absolutely necessary to relieve India and her citizens from the bloodshed and it is easily attainable when people turn back from their rigidness. A responsible teacher and a parent in the society have the pivotal role to remove these discriminations.

A. P. J. Abdul Kalam says in the book *Mission India: A Vision for Indian Youth* saysthat

The teacher has to play an important role in removing the very concept discrimination – whether based on race, colour, class, religion, caste, gender or economic disparity – from the minds of children . . . If the teacher treats all children in the class as truly equal, regardless of whether the child is a boy or a girl, from a rich or poor family, or whether the child belongs to a particular region or religion, the children will learn to do the same. (68)

All the inhuman treatments of lower caste people by the upper class make them to try to find social acceptance. They find none other ways than change their religious identity. To avoid all the discrimination and suppression, the pathetic people embrace the other religion. Aravind Adiga in *Between the Assassinations* highlights the mass religious conversion in the village Meenakshipuram, near Tirunelveli district in 1981. In the village untouchables are segregated and are discriminated. They are not allowed to access the public properties such as temples and wells which are used by the upper caste people. If they violate the rules, they face harsh punishments. These terrible lives drive them to take a shocking decision, the religious conversion.

In *Between the Assassinations*, the caste rigidity and the discrimination on Sankara make him think to embrace Christianity. In *India: A Million Mutinies*, V.S. Naipaul writes

about the encouragement of religious conversion of Dr. Ambedkar. He says that “Dr. Ambedkar had been the great leader of the people once known in India as the Untouchables. . . It was Dr Ambedkar who had encouraged the untouchables – the harijans, the children of God, as Gandhi called them, and now the Dalits, as they called themselves – to abandon Hinduism, which has enslaved them, and to turn to Buddhism (3). Nothing can liberate people from the emancipation except the caste destruction. It is a cleaver device to kill the mass. All the anomalies based on caste should be removed. Without uprooting the caste system from one’s own mind set, there will be no hope to overcome the caste discrimination. It’s a blemish and crime of humanity. V. S. Naipaul and Aravind Adiga bring out the social reality of the unchangeable mind set of the upper caste people and also he underlines the fact that unless social attitudes change, no amount of quotas and programmes will give dignity to the misfortunates.

Over the years, many books have been written against the brutality of the caste system. Committees and commissions have been set up, laws have been enacted and crores of rupees have been spent to eradicate the caste discrimination. The dangerous disease of caste conflict is still seen much or less in almost every state of India. The untouchables or the isolated people who form the most vital part of a nation have to lead a deplorable and miserable life beyond the description. The Government’s slogan ‘Untouchability is Inhuman and a Crime’ should be implanted in every Indian citizen’s mind but it is alive in every text book of government without function. It is clearly and conveniently absent in thoughts, words and deeds of the people who are the rulers. Amrit Dhillon in his article “Caste Matters, Despite the Great Indian Lie,” exposes the hypocrisy of the rulers towards the creation of a casteless society:

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V. S. Naipaul and Aravind Adiga, the princess of pen, are the true voice of the millions of mass of lower class people, the vulnerable victimized by the tyranny and injustice of caste. These writers lead a relentless fight against the social evil of untouchability in casteism. They accumulate all their efforts and energies to formulate the society. They strongly believe in the upliftment of the downtrodden specially the untouchable. Their major concern is to present a humanitarian compassion for the lower and isolated castes. The writers feel that keeping socially marginalized groups as untouchables among Indians and making them lead a deplorable and miserable life as scavengers for their livelihood do not augur well for the democratic set-up. This kind of practice in the society is a blot on humanity

People born and brought up in a marginalized class are invariably made to experience all types of discrimination. However, those who mete out discrimination forget the fact that the societal development is possible only by the participation of all Indians without any differences in their social identities. Devesh Saxena, in the article “The Problems of Marginalized Groups in India” writes that

Development of a nation is broadly conceived only in terms of mass participation. Marginalization deprives a large majority of people from participating in the development . . . Caste based discrimination entails social and economic exclusion, segregation in housing, denial and restrictions of access to public and religious places. Such a kind of social

discrimination results in a system of modern day slavery or bonded labour.

(8 Sept. 2014)

The cycle of violence against lower class people continues unabated. Government should form a systematic approach to mitigate the oppressiveness of caste. Lack of implementation of legislation and caste-bias within the justice system make the removal of caste is intractable and leave the lower class people or Dalits without protection. The caste system should be destroyed before it destroys India. Those who deeply stucked on the caste system and force the discrimination against lower class or untouchables should be considered as untouchables and also must be expelled from the society.

The society with the dominance of the upper castes is always prone to commit crimes against fellow beings in the name of caste. It does not give equal rights, freedom and dignity to the people of lower strata of society. So the oppressed class has to live at the mercy of the higher caste people. Dr. Sivakami Paramasivam in her book “Human rights- A Study” talks about the societal condition of the isolated social class, and cites Articles 39, 41 and 42 to expose the bitter realism. It is stated that “The right to live with human dignity is once for all forgotten. Neither the Government of India nor the State Governments have the right to take any action that may deprive persons [the Dalits] of their rights to enjoy basic rights as envisaged in the Directive Principles of State Policy” (130). The law makers should be the protectors of these people but they are always the law breakers to support their caste.

The crystal clear views of Naipaul and Adiga synthesize the dark distinction of the higher number of atrocities and the scourge of casteism and it shakes the deafening silence of the entire nation that Indian society has miserably failed to integrate the lower castes in to the main stream of life. Still they are ostracized as untouchables. Though the Indian constitution has made it a crime to practice untouchability, there are untouchables to be

found in every corner of India even at the 21st century. These works make readers realize man's cruelty to his fellow men who are born in out caste. In the article, "Journey through Hell" Darshana Trivedi asserts that ". . . not by birth does one become an out caste, not by birth does one become a Brahmana, by deeds one becomes an out caste, by deeds one become, a Brahmana"(169) . All the material scientific and economic progress is futile and in vain till one cannot free from the sin of untouchability. People should stop treating them as sub-human and should work toward their emancipation and integration in society. Or else it will cause social fissures in society which has the potential to destroy the social fabric of the country.

V. S. Naipaul and Aravind Adiga criticize the religious-conflicts ranging from microcosmic to macrocosmic level in which the entire peace and harmony of the nation is moved to carnage. India is claimed to be the epitome of religiosity and faith, where religious tolerance is a common feature in its culture. People believe that though there are various religions preached and propagated in India, the nation never becomes a source of conflict and violence.

Religious diversity of India makes it unique from other countries, but it seems a strange factor to Aravind Adiga and V. S. Naipaul when they overcome innumerable disputes related to religious differences that occur every day. This makes them to put forth the burning question whether India's religious diversity is a boon or a bane. In point of fact, every religion tends to morality in one's lifespan and a person can turn away from the maverick and vicious life by following the religious principles. But today it is corrosive to say, that religion is the core for some offenders to mutilate the function of the society as well as an individual. The society-concerned authors Adiga and Naipaul grievously express how people are attracted by their own religion and follow all the misadventures to save it.

These people have excessive intolerances against others which create agitations among society.

In microcosmic level, the writers highlight the irrational belief and the ignorance of people towards religion. People from birth to death follow blind faiths of the religion into which they born, without giving place to rational thoughts. They believe that wealthy life would descend when they worship idols rather than believing in their practical efforts to enrich their life style. The writers depict the religion based beliefs of Hindus and Muslims. Aravind Adiga indicates that Hindus believe that hanging the portrait of Goddess Lakshmi would bring them fortune. Similarly, Muslims are sentimentally attached with the figure 786, which is believed that that it represents their God. Adiga says through the voice of Balram, in *The White Tiger* that “ the number 786 . . . the Muslims think this is a magic number that represents their god – or else you would see the picture of a woman in a white sari with gold sovereigns dripping down to her feet, which is the goddess Lakshmi, of the Hindus. It is an ancient and venerated custom of people in my country to start a story by praying to a higher power (8). V. S. Naipaul traces in *India: A Million Mutinies Now* that “If you’re doing business, the picture you would have . . . the goddess Lakshmi. On other occasions it would be Saraswathi. Lakshmi is the goddess of wealth, Saraswathi is the goddess of wisdom (15).

Adina Paicu points out the opinion of Raichal Kohn in the article “Naipaul and Indianness” who comments that Naipaul’s India “is a country where religion locks everything into place, where the individual is never alone but is tied to a complex apparatus of rules, rituals and taboos” (78) which are often turn as barriers to the people as well as the country. To make the view further clearer, views of Adiga and Naipaul over the negative attitudes of Indian populace on the well-known holy river Ganga or Ganges can be taken into consideration. Hindus believe that the river is the home or the

incarnation of Goddess Devi. They hope that bathing in the sacred river would wash away their sins and bring them to salvation. Unfortunately the holy river has become one of the most polluted in the world through the ritual practices of the people. To worsen the situation, it is filled with garbage, dumped with corpses of human beings and animals, untreated sewage and industrial wastes.

The wastages reduce the flow of water in Ganga and affect millions of people who depend on the river's water for cultivation. To refer to the popular belief of the majority community of India, Adiga mixes all the religious ingredients of India – the sacredness of Ganges, the ancientness of Vedas, the holiness of Haridwar and the mysticism of Benaras and the curiosity of watching naked sadhus. One of Adiga's descriptions over the irrational aspect of Hindus is expressed in *The White Tiger*. He says:

Which black river am I talking of – which river of Death, whose banks are full of rich, dark, sticky mud whose grip traps everything that is planted in it, suffocating and choking and stunting it? Why, I am talking of Mother Ganga, daughter of the Vedas, river of illumination, and protector of us all, breaker of the chain of birth and rebirth. Everywhere this river flows, that area is the Darkness. One fact about India is that you can take almost anything you hear about the country from the prime minister and turn it upside down and then you will have the truth about that thing. Now, you have heard the Ganga called the river of emancipation, and hundreds of American tourists come each year to take photographs of naked sadhus at Hardwar or Benaras, and our prime minister will no doubt describe it that way to you, and urge you to take a dip in it. (15)

Naipaul also severely criticizes the religious practices of the majority community which affect the practical ways of everyday lives of the people. He says in *An Area of*

Darkness that, “By our bad habits we spoil our sacred river banks and furnish excellent breeding grounds for flies . . . A small spade is the means of salvation from a great nuisance. Leaving night-soil . . . or spitting on the road is a sin against God as well as humanity, and betrays a sad want of consideration for others. The man who does not cover . . . waste deserves a heavy penalty even if he lives in a forest (72). All the religious significances are unscrupulously thrashed by the negligence of the people. They themselves make stain on the faith of the religion.

Aravind Adiga inverts the traditional image of the sacred river, Ganga that is known globally. He believes that the reality of India is hidden beneath its traditional image. In *The White Tiger*, Balram Halwai urges the Chinese PM not to believe in what the Indian PM informs him about India and the holiness of the river, Ganga. Balram writes a letter to the Prime Minister of China and asks him not to take a dip in river Ganga, which is polluted. He says “No! – Mr. Jiabao, I urge you not to dip in the Ganga, unless you want your mouth full of faeces, straw, soggy parts of human bodies, buffalo carrion, and seven different kinds of industrial acids” (15). The uncanny evocation of the writers about current atmosphere of the holy river is undoubtedly a social commentary and they illuminate the obligations of the mass to realize their flaws in damaging believes and hopes of Hinduism.

According to Hinduism, the cow is a sacred animal. By its docile, the cow exemplifies the cardinal virtue of Hinduism. But Naipaul finds these animals are abandoned and stray. They feed on the human excrement in cities. He demonstrates the uncaring tendency of the mass. Naipaul comments on the neglecting attitude of people in realizing religious truths. This shows that people grow careless from their childhood and when they attain maturity, they are enwrapped by the veil of ignorance, especially on social and environmental terms.

Begging has grown at a significant rate in India and it continues to grow further. People other than beggars are also to be blamed for its growth. Indian people pertaining to their orthodoxy and their religious faith believe and rituals that giving alms would save them from worldly perils. V.S. Naipaul says in *An Area of Darkness* that “I had no belief; I disliked the religious rituals; and I had a sense of the ridiculous” (29). In *India: A Wounded Civilization* he says that “Rituals marked the passages of each day, marked every stage of a man’s life. Life itself had been turned to ritual; and everything beyond this complete and sanctioned world – where fulfillment came so easily to a man or to a woman – as vain . . . (22).

Naipaul vehemently condemns this blind faith of the people who believe that giving alms is one of the divine activities. Naipaul says in *An Area of Darkness* that every act of beggary is seen as “the automatic act of charity, which is an automatic reverence to God (68). In the name of god people indirectly support alms giving. Naipaul criticizes the absurd thought that has religious root and further expresses his concern over the issue of beggary in India:

It is good to give to the beggar. He follows of holy calling; he can exercise the pity and the poor. Possibly the boy had been blinded the work this suburban route and the organization certainly at fault in issuing the wrong leaflets. But this is not important. What matters is the giving to the beggar, the automatic act of charity which is an automatic reverence to god, like the offering of a candle all are a spin of the prayer wheel. (69)

Naipaul shows his dis-satisfaction about the confined ideology of Indians which makes the beggars to find alternate ways for their livelihood without working. Thus, the free food and alms giving in the name of god and rituals hinder the development of individuals. As individual growth is obviously related to the growth of a nation, such beliefs in India

affects social progression. V. S. Naipaul records the views of a common man in *An Area of Darkness*, who dissents beggary and says

If I had the power, I would stop every *sadavrata* where free meals are given. It has degraded the nation and it has encouraged laziness, idleness, hypocrisy and even crime. Such misplaced charity adds nothing to the wealth of the country, whether material or spiritual . . . I know that it is . . . much more difficult to organize an institution where honest work has to be done before meals are served. . . . But I am convinced that it will be cheaper in the long run, if we do not want to increase in geometrical progression the race of loafers which is fast over running this land. (69)

Human beings need to give charity to those who are in need to receive it. People believe supporting beggars sitting near holy places like temples, churches and mosques, is a divine activity which indirectly encourages beggary. Naipaul condemns that these passive beggars utilize religious sentiments of the people and determines to take up a stagnant life. He vociferously reveals his disapproval on the beggary also in his other work, *India: A Wounded Civilization*. He comments in the following manner:

The very idea of beggary, precious to Hindus as religious theatre, a demonstration of the workings of Karma, a reminder of one's duty to oneself and one's future lives, has been devalued. And the Bombay beggar, displaying his unusual mutilation . . . he provokes annoyance rather than awe. The beggars themselves, forgetting their Hindu function, also pester tourists; and the tourists misinterpret the whole business, seeing in the beggary of the few the beggary of all. The beggars have become a nuisance and a disgrace. By becoming too numerous they have lost their place in the Hindu system and have no claim on anyone. (48)

Like beggary, the authors indicates the disgraceful events of fake priests that damage the broader interests of dharma as well as the act of jeopardizing the ashramites are also discussed by Naipaul. India is a country of multifariousness. It has always been a favoured destination for foreign travelers, who seek spiritual pursuit and solace. Several ashrams serve as shelter where spiritual sermons are rendered and certain religious services are carried out. Many ashrams promise enchanting experience through relaxation and rejuvenation of mind, body and soul. The people who seek asylum in ashrams are not poor but are restless. These people believe that they could attain bliss through supreme peace which is promised by the chief priests in the ashrams. However, this is attainable, some gurus and priests take advantage of peoples' faith and abuse them.

V. S. Naipaul in *India: A Wounded Civilization* clearly states about ashrams in Poona: “‘You must go to near Poona,’ . . . It’s a terrible place [and] Its full of . . . debauch’ . There was a risen-dough quality about the magnet’s face and physique which hinted at a man given to sexual excitations . . . Ashram life . . . was possible to make money . . . easily in India than in any other country . . .” (42). The deceivable persons are those who believe that doing expensive religious ceremonies could comfort their soul. According to these aspects, religion is often a way to manipulate people. The bogus and the self-proclaimed god-men or god-women in India offend these faiths and involve in the allegations of deceiving people. They make business out of peoples' religious beliefs.

The writers' first impressions on their voyage to India are marked by a profound disillusionment, and disenchantment. They have felt very sad when he has found Indian social structure being determined by religions such as Hinduism, Buddhism and Islam and the caste system. But the main religious conflict that has affected the societal life of India is the continuous conflicts between the Hindus and the Muslims with regard to their cultural and religious ideologies. Whenever he describes the living condition of each

group of worshippers, Naipaul and Adiga do not forget to mention the frequent clashes and mis-understandings generated by the different dogmas. The existing caste disparity is alarmingly harmful to the living conditions of both the social classes.

Adiga and Naipaul give a panoptic view towards one of the serious and dreadful issues in India – the religious conflicts or communal riots which result in the depletion of secularism. The peace and harmony of the country are under perilous threats due to the conflicts. The writers records that secular country is not a one where religion is abolished but a one which distances itself away from the religious differences. Based on the secular aspects, there can be no discrimination on the basis of religion or faith. The religious conflicts have affected the psychological well-being of people who are under constant threat and have the evil role to break the unity of a nation. In the light of such tangled situations the writers decipher that the conspirators of the issues are spared and the innocents become the victims in the riots.

For Adiga and Naipaul, communal disputes pose a serious threat to secularism. In a secular country, people are always expected to appreciate the differences as well as the common elements among various religions. Therefore, they can understand the integral unity embodied by the inclusiveness of diverse factors in their religions and cultures. Meanwhile, a country cannot ignore the countless turbulences and conflicts associated with religion-based differences that increase day by day.

India is said to be a secular country, but the Indian society is hardly secularized in empirical ways. A.P.J. Abdul Kalam opines in *Scientist and Humanist* that secularism is “the corner stone of our nationhood. Intolerance and violence in the name of religion is the worst form of irreligion . . . our country is home to all the world’s religion and has always propounded and practiced the truth of *Sarva Dharma samabhav* (equal respect for all religion) . . . (53). Every religion preaches morality to keep the followers away from the

maverick and vicious activities. However, in the current scenario it is corrosive to say that religion has been made as the core source for some offenders who try to mutilate the functions of an integrated society. In the book *Indian Society: Institutions and Changes* K. Rajendra Sharma writes that

In India, there are traditional concepts about religion and philosophy. Every person here is free to pursue his religion. According to Indian constitution, nobody can be divested of his political privileges and rights due to profession of a faith. India is a secular country. The Indian religion preaches mutual tolerance and is free from orthodoxy. All modern social reformers have recognized the basic unity of all religions. M. K. Gandhi, Rabindranath Tagore, Ramakrishna Paramahansa, Swami Vivekananda and others have recognized and acknowledged the basic unity of all faiths.

(333)

Adiga and Naipaul who have developed social concern over the years express that people are attracted by their own religion and intended to follow all the possible misadventures to save it. For instance, in *India: A Million Mutinies Now* Naipaul remarks directly that “. . . in India, religion enters every sphere of activity” (66). Nevertheless, Aravind Adiga mentions the total figures of Indian gods to sarcastically indicate the psychological overview of the worshippers. Balram writes in *The White Tiger* to the Chinese Prime Minister that

I guess, your Excellency that I too should start off by kissing some god’s arse. Which god’s arse, though? There are so many choices.

See, the Muslims have one god.

The Christians have three gods.

And we Hindus have 36,000,000 gods.

Making a grand total of 36,000,004 divine arses . . . (8)

He feels that the psychological flaw of people in worshipping numerous gods without tolerance against other religions is the root cause for the disharmony of Indian society.

Most of the Hindu-Muslim riots are not due to religious tensions between the two communities. Instead, it is instigated by the politicians or some miscreants for personal gains. Religion is a pawn in the hands of politicians who don't want the adherence of religions. Political parties that have ruled over the decades are to be blamed for playing caste politics without empowering the down trodden and the weaker sections. If successive government had worked towards the upliftment of the needy by empowering them, the violent agitations would not have occurred.

Adiga , in the novel *Between the Assassinations* through the voice of journalist, Gururaj says

I heard the Member of Parliament, along with the mafia of the port, instigated the riots. And I heard that the goons and the MP have transferred the property to the hands of their own man, under the name of a fictitious trust called the New Kittur Port Development Trust. The violence was planned. Muslim goons burned Muslim shops. Hindu goons burned the Hindu shops. It was a real estate transaction masquerading as a religious riot. (126)

Hence communal riots are pre-planned for the personal developments of others. Sarita Singh in the article "Contextual Antithesis in Aravind Adiga's *Between the Assassinations*" quotes the words of Niranjana Mohanty :

Here is my country

Burning and very instant falling apart.

In the temples blood bath.

In the street bomb blast . . .
 And a godless emptiness
 Everywhere
 What hell my country has turned in to! (204)

In all the communal riots, invariably the Muslims are recognized and branded as bomb-throwers, conspirators and terrorists. Justice Markandeya Katju, an ex-judge of Supreme Court and present chairman of the Press Council of India, has strongly condemned both media and police for stereotyping Muslims as bombers. He indicates that when a bomb blast takes place the police catch the innocent Muslims and put them behind the bars. When a policeman fails to arrest the actual culprit he arrests an innocent and shows the media that they are the people behind the crime. Thus media often twists facts and diverts the attention of the people from real and important issues. This fake news instigates the communal riots. For this, Adiga cites an incident how Muslims are branded as terrorists.

In the story of Sankara, a lower caste student sets bomb in his college to take revenge for his caste discrimination. But, after the explosion in college, the police immediately arrest two innocent Muslim boys Rizwan and Sabbir Ali. They are Sankara's classmates who are easy target of suspicion. The only reason is that they are Muslims. Police say, they do it because "they may want to punish India for Kashmir (81). Hence, these kinds of bogus information spread panic which is also the root cause of the communal riots. Santwana Haldar includes the opines of Adiga in his Article "Aravind Adiga's *The White Tiger*" that Adiga says

These problems have been brewing for a long time. The causes are complex, but one common theme I find is the heightened tension with the country that's caused by the growing gap between the rich and poor. The

flare-ups can often take the form of ethnic or regional protests, but the underlying grievances are often economic: those people who live over there are doing much better than we are.” Fixing the economic disparities has to be part of any attempt to address India’s growing unrest. The country’s intelligence and police agencies need to be reformed and modernized In particular the police have to make an effort to reach out to Indians of all religious minorities are intensely suspicious of the police and with good cause” (23)

In some states like Mumbai, Bihar, Gujarat, Uttar Pradesh in India there is a gulf between the Hindus and the Muslims and it is hard to find a pleasant relationship between them. Naipaul and Aravind Adiga infuse their views on the never bridgeable gap between them and explain its eruptions. Naipaul bravely meets the leaders of two communities Hindu as well as Muslims. He compiles their squalls on each other in his work *India: A Million Mutinies Now*. He meets a loyalty of Shiv Sena - a Hindu movement who shows his grudge over Muslims to Naipaul. Naipaul writes in *India: A Million Mutinies Now*, he writes that

There used to be groups of Muslims who used to come over from Bhiwandi to Thane here. The local people were so full of resentment against those Muslims that they had clashes . . . and they broke open the Muslim Shops and sold the goods to the people. They sold towels for two rupees. The Muslims . . . have come back now, but they live in fear. The Shiv Sena is very powerful . . . the Muslims even give donations to the Shiv Sena.’ (27)

These kinds of ethnic wars force the minorities to hide their identities to save their lives.

In the novel, Balram Halwai gives an anecdote of playing cricket, when he is recruited in the house of his master, Mr. Ashok. A small boy named Roshan, plays

cricket near Ashok's house. During the game the boy who scores sixes compares him to Mohammed Azaruddin, the former and one of the successful former captains of Indian Cricket history. The boy says: "I am Azaruddin, captain of India!" (69). The boy shouts every time when he hits a six or a four. But the boy is scolded by Ashok's father who has come to the courtyard to watch the game. He rebukes the boy and says: "call yourself Gavaskar, Azaruddin is a Muslim". Mr. Ashok said, "Father, what a silly thing to say! Hindu or Muslim, what difference does it make?" (69). His father replies; "oh, you young people and your modern ideas!" (69). Naipaul in *India: A Million Mutinies* brings the same aspect like Adiga that how Muslims are exalted when India fails to win in cricket matches. He writes that "When India lost a cricket match to Pakistan, they used to let off crackers in the market place, the Muslims there (27). Thus Naipaul and Adiga bring the disharmony and unpleasant relationship between the Hindus and the Muslims which is prevalent particularly in north India.

Aravind Adiga presents a pathetic story of a driver namely Mohammed, a namazi Muslim. He is forced to hide his identity and changes his name as Ram Persad just to earn his lively hood. He is liked by one and all. He is fit for his job. Eventhough, he is a muslim he follows the idol worship to safeguard himself. Balram says "He began every day by bowing in front of at least twenty pictures of various gods he kept in his side of room, and saying, Om, Om, Om"(105). Balram comes to know the miserable condition of the driver and says "Now, this Mohammed was a poor, honest, hardworking Muslim, but he wanted a job at the home of an evil, prejudiced landlord who didn't like Muslims - so, just to get a job and feed his starving family, he claimed to be a Hindu! And took the name of Ram Persad' (109). Balram says "What a miserable life he's had, having to hide their religion, his name, just to get a job as a driver" (110). Hiding one's religious identity for their livelihood is a disgrace in a secular country like India. The

prevalence of pseudo-secularism erodes the integration of the mass through which people are divided badly. In India all communities shall live in perfect harmony.

Chetan Bhagat in his book *What Young India Wants*, He gives a valuable message to India that

Let us contribute to this new direction India needs to move in . . . let us also join hands to make India a better place. There is no Hindu India or Muslim India. There is no Punjabi India or Tamil India . . . There is just one India, our country, which we all want to become a better place. We want a nation that is rich, respected and . . . a good place in world. (181)

Preserving the pluralistic fabric of India is the vital task for the country today. The core values of India's civilization that diversity, plurality and tolerance should not be allowed to wither away through communal conflicts.

Communalism arises when people of one religion see the other as a threat to their ideology and perspectives. V. S. Naipaul observes that the cloister and sectarian approach of Hindus and Muslims towards religion creates barriers among the people which prevent secularism from flourishing. In *India: A Millions of Mutinies* Nowweaves the real scenario of the riots through the ground reports of the people. He meets both the communal leaders from the Hindu movement Shivsena and the Muslim's *Tanzeen-Allah-ho-Akbar* to cognize the root causes of the riots. He finds that the leaders accuse each other instead of thinking over possible solutions to resolve the conflicts. This reveals their intolerance against other religion.

The Hindu activist yells at Muslims and cries that “‘there is the plot to wipe Hinduism off the face of the earth.’ It was a Muslim plot, and that was why it was vital to keep Hinduism alive” (26) and the Muslim man describes that “‘It is inevitable that

they will fight for Islam . . . They will continue their activities . . . ‘They are the community warriors’” (43) to save Muslims from the conflicts. These kinds of grudges against each other create riots and chaos between communal societies and create the environment of tensions and havoc. If it continues to be ceaseless, national integrity would be lost amidst the biased opinions of religious leaders who do not work for societal peace but concerned on the welfare of their respective communities.

Dr. Giuseppe Scuto quotes the words of B. R. Ambedkar who regrets over the disharmonious activities of religion and utters “what is called religion . . . it is nothing but a multitude of commands and prohibitions . . . there is nothing irreligious in working for the destruction of such a religion . . . I hold that it is your bounded duty to tear the mask, to remove the misrepresentation that is caused by misnaming this Law as Religion” (9). The writers lay bare that everyone should analyze that communal riots has many evil effects and create a strong sense of fear and immeasurable loss in the society. It causes a lot of private and public property as well and takes away the lives of the innocents, in particular it traps the sole breadwinners of the family which brings them under the economic crisis and plunge the family into dark.

The children of the riot affected families are left as destitute and hopeless. In some extreme cases woman and young girls are physically assaulted and harassed. These people undergo very strong mental trauma which takes long time to forget and live a normal life. Hence communal violence is invisible vampire to genocide the human race from the earth. The obstacle should be removed from the path of Indian unity. The ceaseless societal conflicts gather momentum day by day with the support of the powerful ruling class, religious leaders and rich people of the higher social class.

These conflicts thus pose a greater threat to the social cohesiveness, happiness and unity of India.

Even in a family, conflicts are natural among the members. India is the biggest secular country and so conflicts will certainly surface unexpectedly and spoil the atmosphere. Two independent individuals belonging to different castes or religious groups can be made to understand the problems arising out of their conflicts. But it is very difficult to make one entire group to make compromise with the other group. If one individual understands the situation and he is ready to act positively according to the prevailing situations. But another individual in the same group may not accept the compromise, which the other one accepts for a peaceful living. Hence, conflicts in India cannot be avoided. It is the duty of the governments to create very conducive environment for amicable living of all. It should not take sides of the one to spite the other. The good and friendly governance is the only way to check the conflicts of different fragmentations becoming dominant forces.

The writers V. S. Naipaul and Adiga could be seen as keen in their observations on the cultural decay of India. With the burdened heart, the disappearance of the Indian culture – the oldest as well as richest is seen by the writers when western culture establishes its strong base and gradually wipes the unique culture of India. At present, people show curiosity to imitate the trends of western countries, which results westernization that greatly encroaches and affects the life of the present Indian people which is unimaginable. V. S. Naipaul in *India: A Wounded Civilization* reports that “India continues [its] imitative . . . India without its own living traditions, has lost the ability . . . (126). Western culture has led to many important social changes. Today’s festive-mood ceremonies, the common dress code, familial relationship, craze and the

domination of the language English etcetera stand as the evidence of the vanishing Indian culture and it seems that Indian culture becomes a word and it may remain only in the dictionary.

The Westernization has pronounced the need for the English language throughout the world. English has become the important language for Global community. It is represented as the language of masters in India. More instances are chosen from the author views to uphold the craze in the language English. The beginning of the novel *The White Tiger* suggests the superiority of the English. Balram writes to Jiabao, Chinese Prime Minister. “Neither you nor I speak English but, there are some things that can be said only in English” (3). Balram’s master Ashok and his wife Pinky mock at Balram about his mispronunciation of pizza. Pinky says:

Ashok,’ she said. ‘Now hear this. Balram, what is it we’re eating?’

I knew it was a trap, but what could I do? – I answered. The two of them burst into giggles.

‘Say it again, Balram.’

They laughed again. ‘It’s not p iJJA. It’s pizza. Say it properly.’

‘Wait – you’re mispronouncing it too. There’s a *Tb* in the middle.

Peet.Zah (154).

V.S. Naipaul finds the middle class Indians who takes pride in nicknames which are westernized so that Indian names like Anand becomes Andy and Brijesh becomes Bunny. He indicates the imitations of an army officer in *An Area of Darkness*. Naipaul says that the Indian army officer “manages to look English, his gait and bearing are English, his mannerism, his tastes in drinks are English his slang is English. In Indian setting, this Indian English mimicry is like fantasy” (57).

In the article “A Post Colonial Bestiary: Metaphors of Power in Aravind Adiga’s *The White Tiger*” Esterino Adami quotes the words of Krishnaswamy who says that

Those who can afford, get imported whisky and the best English education; at the ext lower level, people go in for ‘Indian-Made-Foreign-Liquor’ (IMFL) and better English education; at the lower levels, most people will have to be satisfied with the government approved locally brewed liquor sold in ‘toddy shops’ and government-run-English medium-schools, and still lower are those who consume the illicit arrack, the least expensive but the deadliest, while their children learn how to say ‘Daddy and Mummy’ in some ‘teaching shops’ which pretend to be ‘English medium schools’. The basic rule is the same-one for the Master who can afford it and one for the poor boy/girl who lives down the lane! (10)

The total hybrid life style of people creates a bogus concept that Westernization is one of the major parts of the Indian civilization. For instance, Aravind Adiga verifies that everything - liquor, girls, language, and dressing is superior if it is from western and proves that the consumerist culture aims at the destruction of the native culture and identity. In *The White Tiger*, Adiga establishes through Balram, the hero of the novel who explains to the Chinese Prime Minister Jiabao:

I should explain to you, Mr. Jiabao, that in this country we have two kinds of men: Indian liquor men and English liquor men. Indian liquor was for village boys like me - toddy, arrack, country hooch. English liquor naturally is for rich. Rum, whisky, beer, gin - anything the English left behind. (73)

The writers are the big shots in unveiling the abominal repercussions of the cultural decay. V. S. Naipaul and Adiga declare that complete imitating of the cultures of others is

a drawback for India. They state emphatically that India remains incomplete due to the borrowal of foreign culture and the unawareness of the country's own potentials. It is highlighted by the writers that the blind influences of the predominant cultures is should be avoided. V. S. Naipaul says in *India: A Wounded Civilization* that "India blindly swallows its past" (116) and travels in the unfit path for its own identity.

Nowadays people have disassociated themselves from their own identity, tradition and cultural heritage. Undoubtedly, the 21st century is the period of disappearance of national identity. About 95 percents of population in India is overwhelmed by the Western culture and tend to forget the native Indian values. Owing to the cultural decay, Indians face unbearable bitter experiences in particular the younger generations are most affected. Drinking and smoking have become the style of the students. They become the addicts of the internet and pornographic culture. Girls and women hurl the dressing style of India and wear the clothes like English people. Some survey reports that these drastic changes are one of the sources for the moral deprivation of youths and they involve themselves into rape and other violence on females which have been increased in the last ten years. V. S. Naipaul and Aravind Adiga, with their penning bring out the various issues to the light to describe the negative impact of westernization and the loss of Indian identity and its culture. Aravind Adiga brings out the worst impacts of the pornographic culture in which younger generations lose their life and unscrupulously ruin the life of others also.

In Adiga's *Between the Assassinations*, D' Mello, the strict, orthodox and highly idealistic teacher at St Alfonso's Boy's High School feel deep resentment on the moral depravity of the younger generation when his dearest and sole comfort student Girish desires to see the pornographic pictures. It makes his blood boil about the immoral behaviours of the youths and feels that the cultural decay in India is the source for their degradation.

By developing the bad and immoral behaviours students and younger generations turn as hindrance to the society and its people. They develop lust and involve into the sexual violence against children and girls. Metropolitan cities like Delhi and Bangalore are the most affected by these abominable changes. Everyone proudly talks about India's capital, Delhi which is "the capital of our glorious nation. The seat of Parliament, of the president, of all ministers and prime ministers. The pride is our civic planning. The showcase of the republic . . . And the truth is that Delhi is a crazy city" (118). Today this capital turns to be a rapist capital. Changing culture is the root cause of these evil effects. Totally India's style of attire is lost. People want to change their attire like that of the English people and try to attract others. Metropolitan cities have become slaves of this other culture. In the novel *The White Tiger* Balram's master's wife, Pinky madam is an American. She continues the American culture even after her marriage which does not fit the Indian culture. Balram says: "She wore trousers; I gaped. Who had ever seen a woman dressed in trousers before – except in the movies? I assumed at first she was an American" (75).

Adiga vividly portrays how Westernization ruins one's culture and heritage. Indians follow the dress code of English people and cast out their own dress codes. Balram explains: "I had stopped the car at a traffic signal; a girl began crossing the road in a tight T-shirt, her chest bobbing up and down like three kilograms of brinjals in a bag. I glanced at the rearview mirror – and there was Mr. Ashok, his eyes also bobbing up and down" (199). Through the recollections of Balram, Adiga reflects the fast deterioration of moral values and open exhibition of female sexuality in the fashionable society of Delhi.

The cosmopolitan cities have developed with full of vulgarity and glamour. They target only the flesh of females. Printing and supplying of obscene magazines among the amoral is a profitable trade now. Mainly drivers are affected by these illegal attitudes.

They go with the pimps or see the lewd magazines, thinking that they will get peace of mind. All these behaviours of an individual and the moral degradation of the society have created an unsafe zone and an untold misery to people particularly the women.

Balram, as a driver explains how cultural conflicts had a bad impact on the drivers. Balram says, “The driver with the diseased lips was sitting apart from them engrossed in his magazine. On this week’s cover there was a photo of a woman lying on a bed, here clothes undone; her lover stood next to her, raising a knife over her head” (78). In metropolitan cities, girls at a very early age start to sell their bodies to lead a luxurious life. This change in culture makes them to think that selling their body is a profitable business and not a sin. Balram’s friend, who is a driver, explains this midnight culture:

My master’s daughter works in one of those buildings too. I drop her off at eight o’clock and she comes back at two in the morning. I know she makes pots and pots of money in that building, because she spends it all day in the malls. He leaned in close – the pink lips were just centimeters from mine. Between the two of us, I think it’s rather odd – girls going into buildings late at night and coming out with so much cash in the morning. (128)

India’s cultural values are at peril and the contemporary India is in need to take necessary steps to keep these values alive in every citizen. Cultural degradation causes women to become victims of sexual abuse and prostitution. They are degraded as objects for male sexual gratification and prostitution. Due to the influence of Westernization people give more importance to foreign languages than to the regional language.

Earlier there were no night parties, theatre-going culture or celebrating parties in hotels. These are the negative impacts of Westernization. Adiga pays his attention particularly on Bangalore and the capital city, Delhi as he considers that these two cities

have lost their culture. People destroy their Indian identity and culture by going to hotels to celebrate and have fun. This is the repercussion of Americanization. Balram says:

PVR Sacket is the scene of a big cinema, which shows ten or twelve films at the same time, and charges over a hundred and fifty rupees per film – yes, that’s right, a hundred and fifty rupees! That’s not all: you’ve also got plenty of places to drink beer, dance, pick up girls, that sort of thing. A small bit of America in India”. (203)

The Indian society is greatly being affected by the Western culture. With the upcoming trends and modernization, Indians move towards the West and ignore their own cultural values. It has produced profound changes in structures of the family, marriage and in relationship as well. After being settled in the western countries most of the Indians start thinking and comparing their own nation on the touch stone of the West and they sometimes stubbornly resist India and the country craves and cries for her ungrateful sons and daughters. In Aravind Adiga’s *The White Tiger*, Pinky, wife of Balram’s master Ashok, returned from America, hates the Indian traditional and social restraints and feels that Indian way of living is a deterrent for her freedom. She leaves Ashok and moves to America to have a modern and westernized life. Both the writers thus stress that people should not let down their own tradition and culture and that Indians have to be proud to be Indians.

In the name of modernization, some of the people have lost the ethical values in them. The most effective way to destroy a people is to deny and obliterate their own understanding of their history and their culture. It is said that the changing culture among girls are one of the sources for increasing number of sexual harassments and molestation. V. S. Naipaul says in *India: A Millions of Mutinies* Nowthat “The sexual harassment of

women in public places, often sly, sometimes quite open, was a problem all over India”(20) .

The lesbian and homosexual culture is the echo of the American culture too. This loathful relationship is everywhere in the metropolitan cities. They openly declare they are lesbians. Indian judiciary declares these unnatural relationships are sick to the society and an offence as well. But the shameless group, protest against the verdict and clearly spells the danger awaiting to Indian culture. Balram writes about this in his letter.

In fact, the sight of these golden haired foreigners – and you’ll discover that Bangalore is full of them these days – has only convinced me that the white people are on the way out. All of them look so emaciated – so puny you’ll never see one of them with a decent belly. For this I blame the president of America. He has made buggery perfectly legal in his country, and men are marrying other men instead of women. This was on the radio; this is leading to the decline of the white man. (305)

Adiga pinpoints the life style of people in Bangalore and IT fields are the repercussion of Westernization. This changes the life style of human beings as animals. Balram describes:

Let me explain, Your Excellency. See, men and women in Bangalore live like the animals in a forest do. Sleep in the day and then work all night, until two, three, four, five o’ clock, depending, because their masters are on the other side of the world, in America, big question: how will the boys and girls – girls especially – get from home to the work place in the late evening and then get back home at three in the morning? There is no night bus system in Bangalore, no train system like in Mumbai. The girls would not be safe on buses or trains anyway. The men of this city, frankly speaking, are animals. (298)

There is a change in the moral attitudes of people. The industrialization leads to mechanization and as a consequence of mechanization man becomes automation and loses his independence and moral autonomy. The industrialization has produced a man who functioned in a manner of a component of a machine. He feels himself a victim of circumstances.

As industrialization has created great demand for working hands, women get along work with men. Due to this they have achieved economic independence. The old moral values are broken down in these environments where people stray from their morality and turn as sick to their own culture and society.

Adiga in his novel *Last Man in Tower* anatomises how Indian identity are ruined in the constructions of houses, high rise apartments through which the corrosion of middle class values are exposed clearly by Adiga. The writer brings a struggling life of a man, Masterji who loses his life to save his own old building. The real estate owner, Shah wants to demolish the old building which is in way of Indian construction and needs to build a luxurious apartment like that in the Western countries. But Masterji fights rigidly to save the building but loses everything. When he is compelled to vacate, he resists. Masterji's resistance is futile.

Masterji thinks all human beings become merciless for money. He says "Pigeon, crow, hummingbird; spider, scorpion, silverfish, termite and red ant; bats, bees, stinging wasps, clouds of anopheles mosquitoes. Come, all of you: and protect me from human beings" (126). At last, Sha captures the building after the death of Masterji. The story is premised on clear moral fractures. Everyone has become a self-centered and madly goes after his or her self-interest without any considerations of others which is totally contradictory to Indian culture which teaches its public to be a part of each other's' joys

and sorrows. People are blindly following the western culture without knowing its consequences.

The tale of this one man Masterji who refuses to leave his home is the present status of the middle class people. If a politician or a rich person wishes to buy a land they inform the land owners to vacate; if they deny, they loss their life. According to these greedy groups, the life of human beings is invalid. Adiga compares the bulldozers to monsters which are used to demolish the buildings. He pinpoints:

It was a monster, sitting at the top of the pit with huge metal jaws alternately gorging and disgorging immense quantities of mud. Like creatures that had to obey it, men with troughs of mud on their heads walked in circles around the machine; they did not look much bigger than mice. Even in the winter night the sweat had made their shirts stick to their glistening black bodies. (158)

The real estate culture paves the way to deforestation. It poses a threat and paves the way for numerous issues like drought, unseasonal rain, flood and crop failure. For new constructions of big concerns and apartments deforestation is massively done. In some extreme case farming lands are confiscated for international companies. It often results in damage to the quality of the land and gives numerous troubles to the human society.

Deforestation is a life-threatening issue being carried out in the name of development.

Aravind Adiga paints the dismal picture of deforestation in the novel *Between the Assassinations*. He indicates that

One morning in 1987, all of bishop street woke up to hear the dull thack-thack-thack- of axes hacking away at the trees .In a few days chains-saws were buzzing and cranes were scooping up giant portions of black earth. And that was the end of the great forest of Bajpe. In its place the

inhabitations and an army of bare-chested migrant workers caring stacks of bricks and cement bags on their head like ants moving about grains of rice. A giant sigh in Kannada and Hindi proclaimed this the future sit of ‘Sardar Patel Iron Man of India Sports Stadium.’ The racket was incessant, and dust swirled up from the pit like steam from a geyser. Outsiders who came to Bajpe thought the neighbourhood had become a dozen degrees warmer.

(250)

There is no harm in imbibing and learning good things from western countries which does not mean that one should completely adopt it and profess to be western and avoid and misrepresent the Indian identity. It is inevitable that India grows in every field and there is necessity of knowing all the other cultures and traditions. To some extent it is mandatory but one should not pretend that they dislike the Indian values and likes only western culture. Indians have the responsibility to preserve their own culture.

V.S. Naipaul and Aravind Adiga, being writers with social consciousness, have highlighted India’s different societal conflicts and their dreadful consequences through their works. They have made use of their every effort to the maximum in order to portray the true and sordid picture of Indian societies, the lack of concern on the part of the politicians as rulers, and the people’s reactions. They have made different interpretations about every aspect of life. They have also attached greater importance to the real than to the fantasy. They have treated the commonplace truthfully and used the real men and women of everyday life of the society as their characters to expose the harsh reality. Through their characters, they have brought to the consumption of Indian reading public how the societal evils spoil their life of calmness, happiness, unity, and contentment.

During the narrative course of their journey through India, the writers V. S. Naipaul and Aravind Adiga explore the fact that there is no identity of Indian culture,

which has completely vanished from the society because of Westernization. Caste system splits human beings into upper and lower class and it gives a miserable life to the lower class people in particular. Religious conflicts and communal riots disturb the peace and unity of the nation. Aravind Adiga leaves India in the hands of the God to save his nation from these monstrous problems. He concludes in *The White Tiger* that “God save everyone else” (305). In *India: A Wounded Civilization*, Naipaul reminds the words of Annie Besant who says that “ God save our mother land , God save our noble land, God save our Ind[ia] (10).

The writers Naipaul and Adiga give an awakening call to the Indian people about the various existing conflicts of the nation. The image of India which one imagines after reading the books of V. S. Naipaul and Adiga Adiga may be more scathing and scornful than what a reader can find in other books about India. It seems that to project the social reality, the writers have crossed the boundaries and their writings are not depressing ones; they should be appreciated as novels of reawakening, realization and reconstruction. Through their portrayal they expose the realistic view of the nation India.