

## Chapter-3

### Corruption: A Catalyst for Crimes

Corruption, an anti-social habit, has been the dominant trait of the people in Indian society from time immemorial. It continues to rear its ugly head in one form or the other and eats away India's edifice slowly but steadily. It is an abuse of entrusted power for private gain. Its nauseating stench is widely spread right from the clerks to the high profile persons such as politicians, bureaucrats, police and army personal, and judiciary. All classes of Indians invariably pursue their selfish motives to amass wealth and enjoy life at the cost of public money and country's resources. Their practices of corruption in turn ruin the nation in an immeasurable extent. They also become detrimental to the development of the nation in various spheres. Though India has completed its sixty-nine years of independence, its dream of corruption free India continues to remain only as a dream till this date. There are medicines available even for incurable diseases but corruption remains incurable since Indians lack honesty which is the only medicine to cure the ills of the society.

Chitra G. Lele in the book *Corruption in India: Causes, Effects and Reforms* add the comprehensive definition of corruption by Kofi Annan, the Secretary General of the United Nations that "Corruption is an insidious plague that has a wide range of corrosive effects on societies. It undermines democracy and the rule of law, leads to violations of human rights, distorts markets erodes the quality of life and allows organized crime, terrorism and other threats to human security to flourish" (8). Nowadays corruption is a cancerous growth and hurts everyone who reckons the integrity of the people. It vitiates the moral values of society and its consequences are unimaginably serious. The multi-facets of corruption are bribery, defraud, lobbying, extortion, favouritism, nepotism,

patronage, graft, and embezzlement all of which pose as the greatest challenge and play an undeletable venomous force of the contemporary India. It poses greatest threats to the peaceful and happy living conditions of all and sundry in the contemporary Indian society. It becomes a radical endemic, which is in need of radical move for a radical solution. It needs to be destroyed before it destroys the democratic set up of the nation and the people of India. It requires the positive participation of both the giver and the receiver of money for the things done illegally.

The malaise undermines good government, fundamentally distorts public policy, leads to the misallocation of resources, and harms the private sectors and its development and so on. In particular, the rapid development of this evil practice hurts the people who are already in the financially burdened society and those who cannot bear such extra costs in the name of corruption. Though there is a hue and cry against corruption in recent times from every nook and corner, corruption is a deep rooted one and the agony it causes in the minds of the honest and the poor, remains unabated.

The literature is the realistic portrayal of the ways of the world and it imparts how life ought not to be lived through its portrayal of how it is being lived. One of the primary motives of the masterpieces viz., *An Area of Darkness*, *India: A Wounded Civilization* and *India: A Million Mutinies Now* by Naipaul and *The White Tiger*, *Between the Assassinations* and *Last Man in Tower* by Aravind Adiga seem to bring forth the unbridled corruption which exists in India. The salient writers observe that India is highly infected by the contagious malady corruption – a moral perversion which wipes out the country bit-by-bit. They have raised their voice against the prevalent rotteness and prove their deep concern as well as mounting opposition on it by scrutinizing this evil power which is entrenched virtually in multi segments of the society like politics, security forces, law and order, education, government hospitals and so on. These authors prove with their penning

that corruption acts as a catalyst to increase the number of crimes and destroys the supreme importance of the law that governs the whole society.

V. S. Naipaul in *An Area of Darkness* states that in India there is “Corruption and nepotism [ rule] everywhere” (97). Both always go together, and one becomes the cause of the other to thrive. The moneyed, influential and politically powerful people become corrupt and make all government governing bodies act as the tools to get things done in their favour for which their itching palms are also handsomely greased. By the ill-will pattern, India loses her gifted and skilled people. V. S. Naipaul realistically highlights uninterrupted continuation of the administrators becoming dishonest and thereby betraying the trust of the people. The honest and the upright administrators simply look at the corruptive forces being dominant in human avatars helplessly. This kind of existing bitter reality in the government governing bodies forces the honest intellectuals to prefer foreign life to Indian one, where their inherent and acquired aptitude is given due recognition. It has resulted in the dearth of efficient hands to guide the politicians properly.

V. S. Naipaul adds the views of a common man in India, who reports that due to corruption “Everybody wants to get out to United Nations jobs. Doctors [are] going abroad. Scientists [are] going to America. The future [of India] is totally black” (98). The uncontrollable but punishable practice of corruption hinders India’s progress to be one of the advanced countries of the world. The fertile growth of the rottenness creates a brain drain and hinders India’s progress among the worldly countries. Thus corruption deters and discourages the honest and the bright human resources from contributing their skills and ideas to enrich the society and the nation.

Aravind Adiga is deeply hurt by the prevalence of corruption and degradation of moral values in Indian society where people’s representatives and public servants do all the monetary crimes and hide themselves under the shadow of corruption. Adiga

deplorably records in *Between the Assassinations* that in India the “. . . corruption is like a demon” (33) and it stretches out its cruelty all over the nation. He attacks the bitter truth that all the corrupt practices are carried on either under a picture of Mahatma Gandhi or the holy pictures of innumerable goddesses.

Both the authors V.S. Naipaul and Aravind Adiga clearly explain that the excessive corruption is the diseases that destroy the functioning of the vital organs of the country. They use their x-ray eyes to pinpoint the wounded areas owing to corruption and they explore all the impacts of this pervasive phenomenon. The target and views of the writers predominantly lie on Indian polity, the most affected sector of Indian circle. They elucidate a crystallized view about the encroachment of corruption in Indian politics. “Frailty, Thy name is Woman” (1.2. 147) and this is what Shakespeare has said in his play *Hamlet*. Had he been alive now, he would have written a tragedy of Indians under the politicians by saying, “Corruption, thy name is Indian Politician.” It does not mean that the politicians of other countries are not corrupt; they are also corrupt but not to the level of Indian politicians. Hence, both the writers assert that politicians with the help of the bureaucrats have opened an incomparable era of corruption and as a result of which corruption has become an infectious one, having percolated from the top to the grass root level.

Bruce King, in the book *Modern Novelists: V. S. Naipaul* quotes the words of Naipaul on corrupt politics in India that “. . . The political issues were real, but they obscured the bigger crisis. The corruption of . . . indiscipline . . . rulers spoke . . . of moral chaos, and this could be traced back to the beginning, to Independence (45). India got its freedom from the clutches of British imperialism and freedom became possible after continuous struggle and bloodshed of martyrs, but today in the hands of the corrupt politicians, it is again turned into a captive land and India’s independence becomes

worthless. V. S. Naipaul in *India: A Million Mutinies Now* lamentably expresses that “The liberation of spirit that has come to India . . . with its layer below layer of distress and cruelty . . . It had . . . come as rage and revolt. India was now a country of million mutinies” (517) and lost its tranquility. In *The White Tiger*, Adiga indicates that “On the fifteenth of August, 1947 – the day the British left – the cages had been left open; and the animals [metaphorically politicians] had attacked and ripped each other apart and jungle law replaced zoo law. Those . . . were the most ferocious and hungriest had eaten everyone else up . . .” (63-64). The writers find that modern rulers have the same instincts like British colonizers who attained the power in India through their cruelty nature which lead to further dampening of the democratic machinery of India. Aravind Adiga reminds in his work *Between the Assassinations* that “India had been ruled by three foreigners: England, France and Portugal. Now their place was taken by three native born thugs [who were embodiments of]: Betrayal, Bungling, and Backstabbing” (104). All politicians amass wealth disproportionate to their known source by all means and it can be seen when they disclose their assets at the time of giving nomination. In every election, their wealth increases in leaps and bounds. N.G. Noorani, who is a lawyer cum political commentator in his article “How the Political Class has Looted India,” published in the special page *Opinion –Lead* in *The Hindu*, has said that “ politicians dutifully disclose their ever increasing assets at each election but no questions are asked about how they acquired this increased wealth. Neither are any explanations provided by them regarding unimaginable rise in the assets” (30 July 2002).

V. S. Naipaul in *India: A Million Mutinies Now* lamentably expresses the evil impact of freedom on Indians. When India has got its independence, it has lost its tranquility. His actual feeling of sadness is mentioned by Rafe Dalleo in his article “The

World, the Text, and the Caribbean Writer: Representation in the Works of V. S. Naipaul”as

After India having achieved freedom, all Indians have ideas of their own. They begin to realize who they are and what they owe themselves . . . The liberation of spirit that has come to India could not come as release alone. In India with its layer below layer of distress and cruelty, it had come as a disturbance. It had come as a rage and revolt. ( 99)

V. S. Naipaul takes a comprehensive look at corruption and provides an insight of how it makes politics as a dirty game. Bubinder Singh in the article “Naipaul’s *India: A Wounded Civilization: A Political Perspective*” conveys that

Corruption which remains un addressed even after . . . independence. Independence has no meaning when there is no rule of law and people are deprived of constitutional rights. The role of politicians is questionable. The colonizer plundered the country taking all the financial resources and exploited the Indians. This is true of modern Indian state as well. The political leaders use the government institutions for their own financial gains [ through unbelievable practices of corruption]. (4)

In a country, constitutions and parliamentary form of democracy are made for the purpose of protecting and promoting good governance, accountability and welfare of all citizens. India has the parliamentary form of democracy in which all powers of the state are vested in the hands of elective representative of the people. It is thus enforced on the part of the elected members of the parliament and the members of the legislative assembly in the states, to behave according to the norms laid in the constitution, adhere to strictly ethical behavior and strive to protect the heritage and the moral values of the country.

They are also required to implement social reforms and policy measures that should contribute to the general welfare of the populace.

Nowadays, the democratic system of governance has lost its meaning and all the hopes of the people cum voters are shattered and buried by the undesirable attitudes of the corrupt officials manning the ministries, and the politicians holding the ministerial status. These officials and the ministers become not only increasingly greedy, but also ambitiously fond of money. As far as they are concerned, the idealists of morality, service and honesty are a disgrace to their occupational maladies. They always look egotistical, evasive and indecisive.

The corrupt politicians do not possess human virtues like gratitude, helping tendency, service mindedness, sympathy, and selflessness. They are hypocrites to the core. For them the ideals of morality, service and honesty are regarded as unworthy and are filled with smugness, evasiveness, indecisiveness, lack of empathy, greed and hypocrisy. As soon as they become the representatives of the people, they become the law makers and the laws they make are only meant for the people and not for them. But the irony is that such law makers also turn out to be the law breakers for their pecuniary benefits. Devesh Kapur and Pratap Bhanu in their paper titled “Indian Parliament as an Institution of Accountability” has voiced their concern saying, “Over the years, there has been a decline in the effectiveness of Parliament as an institution of accountability . . . but the instruments, which it can use for accountability . . . are increasingly being rendered dysfunctional” (iii).

Aravind Adiga condemns harshly the total parliamentary system. He points out in *The White Tiger* that “We have this fucked-up system called parliamentary democracy . . . What a fucking joke” (186) and also he regrets that “. . . there’s only one thing wrong with this place . . . called parliamentary democracy. . . ” (156). Though parliament is a place to

battle against India's murky issues and to find solutions for the plethora of chaos, its functioning has no beneficial use and also turns as colossal waste of time and money by the unreliable performance of its elected members. They spend more time in voicing their personal grievances than finding solutions to the problems of the people. V. S. Naipaul in *India: A Million Mutinies Now* discloses the fact that Indian politicians have only 'personalities' instead of 'principles' and they lack the intellect and vision to frame policies to remove the deficiencies of a nation.

The writers witness the present conditions of the country and sadly state the bitter truth that the political leaders are incompetent and for decades have been victims of corruption, showing no developments. Aravind Adiga finds most of people who adopt politics as a profession are uneducated, unskilled and ill-mannered. It is a sorry state of affair when Adiga, in the novel *The White Tiger* mentions the word "half baked" to establish the inefficiency of the elected politicians and also highlights that having half-baked politicians is a "... whole tragedy of this country" (10). This is a clear statement suggesting that the potential candidates should be qualified to bring positive change to the country as well as being committed and determined to take the country to greater heights.

Criminalization and politics always go together in the modern day Indian politics. If the politicians with criminal background become powerful parliamentarians or ministers, they continue to carry on with their criminal activities through their agents. On their behalf, the agents indulge in embezzlement, human trafficking, immigration rackets, rape and murder. Many politicians have faced criminal charges and the cases are pending in the courts of law, but they continue their position and the power as the same. Neha Sharma in her article "Criminalization of Politics: A Threat to Democracy" has stated the reasons for the criminals being indispensable to the political parties and that "no political party is taking measures towards the reduction or elimination of criminal members in the

party because such members eventually prove to be beneficial for the party to win in the election” (9). Naipaul and Adiga do not have any respect for such politicians and their feelings against them find best expressed in their works.

V. S. Naipaul has no respect for Indian politicians though they are considered above the law, because he notices that they are charged with grave crimes, but remain free and unpunished. Aravind Adiga in *The White Tiger* brings out the sordid reality of a politician that

. . . the Great socialist had been the boss . . . for a decade . . . He had ruled . . . election after election . . . You see, a total of ninety-three criminal cases – for murder, rape, grand larceny, gun smuggling , pimping, and money other such minor offences – are pending against the Great Socialist and his ministers at the present moment . . . yet three convictions have been delivered and three of the ministers in jail, but continue to be ministers.

(97-98)

The Great Socialist is not a solitary case as the only criminal politician. Almost all politicians in power are like the Great Socialist. All are hypocrites and they are all wolves in sheep’s clothing. They are the betrayers of the trust that the voters repose in them. If the principles of democracy are to be beneficial to the people cum voters, decriminalization of politics is necessary.

The writers stress that the politicians with criminal backgrounds should not serve in the government. J.Venkateshan in the article “Charge Sheeted Persons Should not be Ministers: SC” highlights that the Supreme Court has “. . . advised the Prime Minister and Chief Ministers of States not to induct persons against whom charges have been framed or are facing trial for offences involving moral turpitude, as Ministers” (1). But it is irony that those with corruption and other offences are given prominent positions like Member of

Parliament and even higher post in Indian polity. It is quite contrary to the popular saying, “what man proposes God disposes,” in Indian politics, the government disposes what the Supreme Court proposes as a warning because it does not heed to the advice of the Supreme Court and it goes with the drafting persons of criminal deeds as the Members of Parliament and even making some of them as Cabinet Ministers.

In Indian politics, elections have the most crucial role and the ballots are the strongest weapon to reshape and redeem the nation. But nowadays elections disturb nation’s economy and are a farce in this democratic country, India. In general, elections have become associated with a host of all the criminal activities. The writers V. S. Naipaul and Aravind Adiga cleverly point out that elections have become associated with a host of criminal and corrupt activities such as rigging and bartering of votes, unholy deals between elites and politicians, and bribing or coercion of voters. Adiga critically says in *The White Tiger* that “Typhoid, cholera and election fever are the three main diseases of this country and the last one is the worst . . .” (98) to ruin the health of the Indian administration and democracy.

A mass scale of corruption prevails during elections in which electoral frauds try to lure the people by offering money, freebies, liquor and gifts to win the electoral contests. In *The White Tiger* Balram brings the reality that

. . . mutton *biryani* was distributed on paper plates . . . and in the evening, there was free booze for all . . . The Great Socialist’s enemies would try and steal the election from us . . . and take the power away from us . . . “ it is the way it always is,” my father told me that night. “ I’ve seen twelve elections – five general, five state , two local – someone else has voted for me twelve times” (100).

The common men being poor are always seen reeling under the paucity of money. They feel happy and relieved when their financial constraints are immediately removed when they are gifted with the good for nothing freebies and when their votes are sold for currencies. They do not care about to whom they vote and what types of men their candidates are. It is enough if they get money and go out fully satisfied as if they had done their duty as citizens of democratic India. By accepting the bribes, they lose their sense of choosing the right candidate and by getting the money for their votes they become directly responsible for their candidates to turn out to be corrupt. But they do not realize that their voting for a wrong person is like creating a quicksand by themselves and getting drowned in it knowingly. Their irresponsible and self-centered attitude is the main cause for the political backwardness in India.

People do not utilize the opportunities which are available in their hands to give an honest, righteous, and a fearless Indian to lead this great nation. Aravind Adiga condemns in *The White Tiger* that “. . . The people of this country had a chance to put an efficient ruling party. . . in power, and instead they have voted in the most outrageous bunch of thugs” (280). The irresponsible attitude of the mass is also one of the root causes for the political backwardness in India. Like Aravind Adiga, Chetan Bhagat also in the book *What Young India Wants* exposes the similar view on the major flaw of the public that “. . . the majority of Indian citizen doesn’t care about corruption issues and will vote based on caste, religion or even dynasty over performance, the looting never stops” (13). The flaws and the ignorance of the voters also create an unpleasant atmosphere in politics.

In India, politics is a lucrative business in which corrupt politicians find numerous techniques to remain in power. Aravind Adiga vehemently condemns that politicians prepare fake birth certificates to increase the number of votes. Balram highlights this parody as “. . . I [Balram] got birth day from the government. I had been eighteen, the

legal age to vote. There was an election coming up, and the tea shop owner . . . sold our finger prints . . . in which the illiterate person makes on the ballot paper to indicate his vote . . . He had got a good price for each one of us from the . . . party ” (97). India turns to be a huge political market place where citizens exchange their votes for favours.

Besides, there are many extreme cases even among the eligible voters because they appear to be quite apathetic when they are not given freedom of choice and they are threatened to vote for a particular candidate. Some do not even come to the voting place to cast their votes and their votes are however polled by the political thugs impersonating the real voters with the connivance of all political agents and polling officers. Balram confirms this truth when he says, “I am India’s most faithful voter and I still have not seen the inside of a voting booth” (102). His vote is polled in every election by some other man even before he comes and exercises his voting rights. This is the common reality of many voters.

People in some remote villages, are always ruled by the bourgeois class and have to go as per the dicta of their masters. V. S. Naipaul, in *India: A Wounded Civilization* criticizes that the illegitimate political power is enjoyed by an individual like Mr. Patel, the land lord, whom he meets in an Indian village. Though men like Patel are not elected as the representatives still they dominate like a party leader. People under such leaders are like mere objects and they are left with no option, but to follow their foot stretches. On the day of election, these people are brought like herds and are obligated to support the political party of the choice of their master and they have no right to be a part of the democratic process. Naipaul has the feelings of aversion on them and reports that the villages are choked “. . . by people like . . . minor politicians . . . and the bigger politicians, men like . . . Patel . . . and nothing could be done without them. In villages they had

become the law (76). The dominating groups use their haughtiness to taste the power in the elections.

V. S. Naipaul in all his works points out that the elected representatives are self-centered who scarcely ponder about the problems of the masses and they have nothing new to offer them except fake promises. Politicians rely heavily on poor peoples' vote to get elected. During election campaigns, the laundered clothes of rich politicians are sullied by dust road journeys, their arrogant heads have to be bent to enter into the huts of the poor and their hands are folded in plea for votes. Aravind Adiga in his work *The White Tiger* specifies that the candidates give lot of promises and hopes such as 'the poor will not be ignored' and 'the darkness will not be silent' and announce many attractive schemes for their enhancement of their life status. It obviously shows that poor and the down trodden are thought only on the day of election as politicians need their vote. But after getting power, they forget their pledges and their promises which prove that all are just words of the mouth. Kamallesh Thakur in the article "Snapshots of Real India in Aravind Adiga's novel *The White Tiger*" quotes the words of Savithri Tripathi who succinctly says that "Slums becomes the topic of discussion [of the politicians] during election months and rest of the months are only for rich . . ." (281). Ashok Mitra in the book *The Nowhere Nation* explicates that ". . . politicians, the so called people's representatives welcome the rich who bribe them inside their offices and make the poor people, who voted them, stand outside (126).

The unfortunate voters are carried away with the false promises and they become the prey to the fraudulence of the politicians. Aravind Adiga, in *The White Tiger* shows a spotlight on the mutilated schemes by politician through Balram who explains that ". . . there is no hospital in Laxmangarh, although there are three different foundations stones for hospital, laid by three different politicians before three different elections (47). Adiga

brings to light the bitter truth that all the corrupt practices are carried out under the pretext of the welfare measures of the society such as constructing the bridges where there are no bridges, and relaying the roads, which have got destroyed due to floods. But they actually augment their already accumulated riches with the higher share from the allotted amount meant for these welfare schemes. Aravind Adiga in *The White Tiger* comments that “The election shows that the poor will not be ignored. The Darkness will not be silent. There is no water in our taps, and what do you people . . . give us? You give us mobile phone. Can a man drink a phone when he is thirsty? Women walk for miles every morning to find a bucket of clean –’ . . . (269)”.

After gaining power, politicians hardly attempt to bring about any transformation in the country and instead of promoting unity, they intensify the fragmentation of society with their degraded tactics. Ministers when they come into power declare their determination to eradicate darkness as well as corruption, but soon they themselves become corrupt and start amassing huge wealth. The broken promises and the discontent of the voters intensify the negative climate of Indian polity. The result of the election is nullified, only the ruling power is transferred from one hand to another, but the common man’s fate remains unchanged.

The writers pinpoint the harsh reality of the modern day politicians that they retort to fair or foul means to achieve their political targets. A faithful politician should represent the hopes, aspirations and selfless service to make better future for his people, but they deviate from their responsibilities, ignore the voters as invalid and start to abuse their power and position for their self-enhancement or party benefit or preservation and extension of their ruling power. Thus the role of democracy ends in India immediately after the elections.

At last, elections are equalized as a puppet show of Indian politics which brings no solutions to the miseries of the citizens as well as the mother country India. These kinds of fake elections never make any revolutionary changes in society. The politicians pretend as good political leaders and masses fail to understand the real character and nature of these men. They dream a bright future without knowing that they would be thrown into darkness. Inge Amundson writes in his work *Political Corruption: An Introduction* that “Political corruption is . . . a deviation from formal and written legal norms, from professional codes of ethics and court rulings. Political corruption is when laws and regulations are more or less systematically abused by the rulers, side-stepped, ignored, or even tailored to fit their interests (3). Corruption-driven ministries and ministers in government are hand-in-glove with rich men and thugs who indulge in all crimes.

It is proved that corruption has become an unavoidable part of politics and politicians reaffirm this fact. Corruption is so much present in politics as people believe that it is an inborn feature of the Indian democracy and it has become their breath and life and if there is no corruption, they would become lifeless and fruitless. The basic inception of corruption started with the opportunistic leaders. The topmost people in the country must be role models of conduct and behavior. Constitution is India’s holy book and the elected politicians are expected to be the safe guards of the constitution. If they go astray as the guardians, the people should have the right to recall them but they do not have such rights. Hence, the safety of Indian democracy is in danger. The politicians feel that they are like kings God’s deputy anointed on earth. They think that they belong to a priority class and they can escape punishment under some pretext or other from the representatives of the Goddess of Justice. This is the prevailing scenario in Indian politics and the voters have to wait for the day on which these corrupt politicians are to be really punished by the Gods. However, Indian politicians are cleverer than any other politicians of other countries

because they never hesitate to appease their gods and goddesses through pujas and all sorts of rituals to escape punishment for their punishable corrupt practices. Gods and Goddesses too appear to take time to render justice to such criminal politicians and allow them to have breathing time.

Both Naipaul and Adiga have felt disappointed with the ways of life in India because the honest and upright Indians cannot escape from being caught in the net of political corruption. They are forced to part with money for the just things to be done. In the novel, *Between the Assassinations*, Aravind Adiga registers his feelings of embarrassment and disapproval against the bureaucratic corruption through the character of Abbasi, the owner of the embroidery clothing factory.

Abbasi is a God fearing and honest Muslim man running an embroidery factory. The workers in his factory are all women. They are all engaged in embroidery work with the needles. The strain in their eyes affects their power to see and seeing this predicament, he feels his consciousness pricking. Hence he closes the factory and its closure pushes women struggle to make both ends meet. To reopen, he is forced to adopt unfair means to restart.

Though Abbasi is a god fearing, honest and a straight forward man, he bribes all the politicians and the government officials and in doing so he identifies himself with the other corrupt business men. To keep his factory run for the sake of women, he goes against his principles and becomes one with the corrupt Indians. Adiga shows his anger at the society becoming totally corrupt. It never allows even an honest man to thrive unless he falls in line with the thinking of other corrupt men. He feels that

There is no end to it [corruption ] in this country . . . he has to pay off: The electricity man; water board man; half the income tax department of Kittur; half the excise department of Kittur; six different officials of the

telephone board; a land tax official of the Kittur City Corporation; a sanitary inspector of Karnataka State Health Board; a health inspector of . . . sanitation Board; a delegation of the All India small Factory Workers' Union; the delegations of the Kittur Congress Party, the Kittur BJP, the Kittur Communist Party, the Kittur Muslim League. (28)

Abbasi feels sad of his triumph of reopening and disgruntle over the status of Indians and India. He projects the rapid growth of corruption by saying that "In black-marketing, counterfeiting and corruption, we are the world champions. If these three are included in the Olympic Games, India will always win [all the three medals] gold, silver and bronze in [each] of all these three" (31). Unless the politicians change, the government officials, corporate and bureaucrats will not change. If India is to be a corruption free country, it depends upon the governing politicians and their changed attitudes for the growth of India and the welfare of the Indians.

Increasing lawlessness is significant in India. V. S. Naipaul and Aravind Adiga condemn the schemes made by the government with no real intention for the well being of the people. It ignores the intervening of corrupt politicians in the public reclamation programmes. The public knows the hollowness of the so-called poverty alleviation schemes and funds through which billions of rupees fall into the hands of politicians which is an add on to their individual assets. Hence the implementation of all the welfare programmes is a flaw as the genuine beneficiaries rarely receive the benefits. Scams and scandals are an indication of the extent to which welfare funds are misused.

V. S. Naipaul laments in *An Area of Darkness* that ". . . one third of development funds drain away in corruption and exchanging of gifts. . . (135). This remark describes the sheer futility of the ritual disclosures of assets by candidates, which is marvelling each time at the talent of the political class who amassing money and wealth in a short time.

Naipaul in *India: A Million Mutinies Now* opines that “. . . the great investment in development over three or four decades had led only to this: to ‘corruption’, to the ‘criminalization of politics’.. . India had undone itself . . . All was fluid . . . (5). The egocentric politics of the Indian rulers has brought the country to a point where it is surrounded by the culprits and evil doers in which India is strangled.

V. S. Naipaul highlights the negative trend in politics that politicians have an urge to mint money as well as keep their image clean. Power has its comforts and those in power enjoy the perks. Naipaul, in *India: A Million Mutinies Now* observes that “. . . to deter political defections, to encourage political donations; to enforce payment of debt, to compel adherence to an unwritten black-money contract. Crime now paid very well (81). Politicians hide their excessive and illegal income as black money or un-accounted and un-taxed wealth in which there are no bank statements or no transaction details. Aravind Adiga also states most of the politicians in India are involved in some form of underground banking system whereby money can be made available internationally without actual records of the transaction. He establishes in *The White Tiger* that “The Great socialist . . . embezzled one billion rupees from the Darkness, and transferred that money into a bank account in a small, beautiful country in Europe full of white people and black money” (98). India tops its list of black money that it has billions of stashed money than the rest of the countries in the world. To illustrate, Indian-owned assets in Swiss bank are worth thirteen times the country’s national debt.

The country spends several crores of rupees in detecting, convicting and guarding the criminals, yet crime goes on increasing day by day. Christine Mathew Philip in the article “Lengthy Probes, Cases allow Graft to Flourish” who declares

The number of cases is being investigated by the anti- corruption movement, Directorate of Vigilance and Anti – corruption (DVAC). It

manages to trap the corrupt people in bribery cases, or detect assets disproportionate. But the reality is the rate of accusation of corruption increases but the conviction rate has been dropped. DVAC show that only 512 corrupt government officials were convicted in the state since 2000. However, most corrupt government officials go scot-free with an influence of money or with the support of political leaders. Though there is no decrease of corruption . . . (2)

The punishments enforce on the felons are inadequate. Christine Mathew Philip in the same article includes the words of social activist Narayanan, director of CHANGE INDIA who says “DVAC has limited powers. They can only enquire and submit reports but action has to be taken by the government, which never bothers to punish corrupt officials. Many corruption cases are pending for years . . . (2)”.

Chitra G. Lele, in the book *Corruption in India: Causes, effects and Reforms* captures the general psychology of the politics and politicians. She observes that “Politicians and political parties have successfully helped criminalize politics . . . . Political corruption in India undoubtedly exemplifies the famous adage by Lord Acton, “Power tends to corrupt and absolute power corrupts absolutely”. . . . Indian politicians ultimately threaten the stability and survival of the nation. (42)

The works of V. S. Naipaul and Aravind Adiga refer that the corrupt political system and the bureaucratic set up are the darkest sight of India. Political corruption lays out a wide web of deception and manipulation. Citizens of the states with political corruption lose trust in their elected candidates as they are the dacoits of public treasury. As in whole, corruption in politics disregards the overall democratic values, leads to an

unstable government, hampers the economic growth and human development. It restricts half of this country from achieving its potential.

The social concern writers V. S. Naipaul and Aravind Adiga are the torchbearers who motivate the readers to stand against the political corruption and its different dimensions. If people choose an incompetent and undeserved candidate as their leader to rule the nation, it is akin to trap under the clutches of a python which will squeeze the populace for five years. The authors stimulate the affected public that they have to fight against the ruefulness and disappointments meted out to them by their own elected government and admonish them to be aware of their perfidious activities. So the writers prick the reasoning skill of the throng to vote and elect the appropriate leaders to save their future as well as the nation.

The corrupt behaviour of the political leaders of the country set a wrong example since rest of the government personnels who are in service; follow the footsteps of these demoralized leaders. The repercussion of the political corruption has a direct impact on many areas such as government organizations, institutions, public health service and the educational system is not spared from the debase.

In the recent times, Indian education system comes under the grip of corruption in which Aravind Adiga concentrates on the major crisis of embezzlement in student scholarship and mid-day meal scheme and teachers' slackness in government schools. Adiga, in *The White Tiger* projects the story of a village school teacher, called 'big pan and spit man' who goes to sleep by noon and drinks toddy in the school. He is not duty conscious and he illegally sells the uniforms and the mid-day meals which are provided to the poor students by the government and swindles the money from the school funds. The protagonist Balram in *The White Tiger* explains about the improper and corrupt educational system in his village, Laxmangarh. He reports that

If the Indian village is a paradise, then the school is a paradise within the paradise. There was supposed to be free food at my school—a government programme gave every boy three rotis, yellow dall, and pickles at lunch time. But we never ever saw rotis, or yellow dall, or pickles, and everyone knew why the school teacher had stolen our . . . . money. . . . Once, a truck came into the school with the uniforms that the government had sent for us; we never saw them, but a week later they turned up for sale in the neighbouring village. The whole educated system is governed by the crowd of thugs and idiots. (33)

The student scholarship system is offered by the government with an intention of helping these poor students. But the swindling and the disproportion in students' scholarship pose a great threat to the eligible candidates where deserving students don't get benefit of the government policies. It makes their future pale. In rural area, poor students depend on the scholarships to pursue their education. J. Hallak and M. Poisson in the article "Ethics and Corruption in Education: An Overview" have confirmed that both corruption and education are in hand in gloves with each other. They have stated, "Corruption in the education sector can be defined as "the systematic use of public office for private benefit, whose impact is significant on the availability and quality of educational goods and services as a consequence on access, quality or equity in education" ( 30). Both education and corruption have become deadly enemies of the poor and the honest.

Aravind Adiga exposes that the life of these underclass darkens when corruption exists in the educational system in the society. Most of the educational funds are diverted to the private coffers of political leaders. Bubinder Singh in his article "Naipaul's *India: A*

*Wounded Civilization: A Political Perspective*” states that “The political leaders use the government institutions for their own financial gains (8)”.

Every teacher takes a crucial role in molding a student as a good citizen, but many freewheeling teachers in government schools, lethargically and unscrupulously forget that they hold a position of great responsibility in their caliber. They ignore students’ overall development and visit the school now and then. The negligence of the teachers reduces the effectiveness of students as well as schools and diminishes pupils’ achievements.

Government has implemented many schemes and has allotted a huge amount to develop the literacy ratio. Owing to corruption, government’s multi-schemes in education are jeopardized and lose its shine and reputation.

Kusum Jain and Shelly, in the article “Corruption: Its Silent Penetration into the Indian Education System” define corruption in the education sector as “. . . the systematic use of public office for private benefit, whose impact is significant on the availability and quality of educational goods and services as a consequences on access, quality or equity in education” (30) and also they add the words of Drafting Committee of the world Education Forum which describes that “Corruption is a major drain on the effective use of the resources for education and should be drastically curbed” (30).

The elite and affluent people send their children to international schools where quality is not compromised whereas the poor have to face a lot of harsh realities like quality, proper teaching which results in illiteracy and therefore they are deprived from the opportunities of growth. P.Suneetha, in the article “Double Vision in Aravind Adiga’s *The White Tiger*” projects the views of Somini Sengupta, writes that “. . . India is now confronting the perils of its failure to educate its citizens, notably the poor. . . government schools have become reserves of children at the very bottom of India’s social ladder . . . The latest survey conducted in . . . in 2007 found that while many more children were

sitting in class, vast numbers of them could not read, write or perform basic arithmetic . . . (169) and they develop the inferiority complex in them as they are symbol of the ignorance.

Education is a fundamental as well as powerful tool to human progress. It plays a prominent role in all-round development of an individual and a key role in creating a patriotic, disciplined and productive manpower. Educated manpower is considered as a precious asset as well as agents for advancing the nation. Corrupt practices in the education system have declined the ethical values among students and shatter confidence in the quality of the education. When youngsters are exposed to such corrupt practices in the educational field, they happen to think that personal success and achievements depend not on performance but on bribery, favoritism and nepotism. So they develop unethical behavior in them which passes on to the next generation in a rapid way.

V. S. Naipaul observes that numerous government officials and organisations are taken over by the corrupt minded officer. In these areas, the daily-routine tasks cannot be performed without a bribe; they use government funds and permits in illegal ways. These government officials break the law and follow the unethical and unlawful practices. Naipaul in *India: A Wounded Civilization* records his observations in the village panchayat offices. He describes the misuse of political power by sarpanch, the head of the village panchayat union, who indulges in corrupt practices like mis-utilisation of government funds. The writer points out that there is hardly anyone to point a finger at him. He blames that

In the village . . . the sarpanch was . . . distrusted . . . and envied as prospering racketeer. Some years before, he had collected money for a cooperative irrigation scheme. That money had simply vanished; and there was nothing that anybody could do about it. Since then the sarpanch's

power had . . . increased; and people had to be friendly with him, like the dusty little group scrambling after him now . . . (67).

Naipaul shows his disgust on the lack of services and the sluggish atmosphere in government offices and accuses them for their misdeeds which are the detriment in administrations. He demonstrates the guilt of the government officials in *An Area of Darkness* that

I was shouting . . . as soon as I entered government offices. At times the sight of rows of young men sitting at long tables, buried among sheaves of paper, Young men checking slips of one sort or another, Young men counting bank notes and tying them into bundles of a hundred, all India's human futility, was more than I could bear. 'Don't complain to me. Make your complaint through proper channel.' Through proper channel! Proper channel! But it was hopeless; irony, mockery, was impossible in India . . . All this with a liberating sense that my violent mood was inviting violence . . . and I was reduced to stillness, shame and exhaustion. (95)

The imposturous and the deceitful ways and the loopholes make it easier for the corrupt officials to elude from their responsibilities. Even to get the files move from one table to the other people have to grease their palms. If the bureaucrats, who are the heads of government governing bodies are weak-willed, they easily fall victims to corruptive forces and start dancing to the tunes of the political leaders for their personal enrichment through foul means. This state of affairs is not a new development in the modern days. It has been there from time immemorial. Pranab Bardhan, in the article "Corruption and Development: A Review of Issues" quotes the words of Kautiliya who has stated in his *Arthasasthra*:

Just as it is impossible not to taste the honey (or the poison) that finds itself at the tip of the tongue, so it is impossible for a government servant not to eat up, at least, a bit of the king's revenue. Just as fish moving under water cannot possibly be found out either as drinking or not drinking water, so government servants employed in the government work cannot be found out (while) taking money (for themselves). (1320)

Every government officer should be ransacked by the higher officials without prediction and erring officers should be dismissed at once without amnesty whenever they are caught red handed.

Like V.S. Naipaul, Aravind Adiga provides a limelight to the sad reality of the corrupt medical services in government hospitals. According to law, government hospitals provide free treatment to the poor and the needy people. Unfortunately most of the government hospitals, especially in villages are non-functional, ill-equipped and deliver very low health services. Absence of adequate number of health centre and skilled and dedicated doctors endanger the life of rural population in the country.

In *The White Tiger*, Balram's father, gravely-ill and crippled, is rushed to Lohiya Universal Free Hospital nearby his village. The hospital runs with all facilities only in the papers and records. In the physical picture, it is located in the most dirty, unhygienic and forsaken place. The wards have ramshackle beds with no attendants. There are no doctors in the duty hours. The ward boy, only after receiving the bribe tells them the availability of the doctor. Without immediate treatment and lack of service in the hospital Balram's father dies. This is the reality of many government hospitals where they do not render proper treatment at once. Like Balram's family, the negligence of the doctors in government hospitals pushes most of the poor families in despair and into abyss.

The felonious doctors have nexus with politicians and medical superintends who bribe their top officials, which would help them to get away from their misdeeds. The money-minded doctors prepare fake records, to show their attendance regularity in government hospitals and they are very concerned about their private clinics. In the novel *The White Tiger*, Balram explains the negative attitudes and the un-mindful service of doctors in government hospitals and raises his voice against these undutiful doctors that “You can keep the rest of your government salary and go work in some private hospital for the rest of the week. Forget the village. Because according to the village you’ve been there. You’ve been treated my wounded leg. You’ve healed that girl’s jaundice” (50). This acerbic scene is common in every government hospital nowadays. Poor health services and non-implementation of government policies expose the rampant malpractices of the irresponsible and corrupt minded government personals which collectively heighten the miseries of the poor people.

Bindu Shajan, in the article “Corruption Plagues in Government Hospitals” has listed the irregularities that

The survey which takes an overview of corruption in the government hospitals in India notes that the most frequent irregularities that the common man has to face include non availability of medicines, unethical practices by doctors, Physician asking patients to go to a particular diagnostic centre . . . and prescribing diagnostic tests that may not be necessary . . . all cases where the monetary value of corruption cannot be directly ascertained. (2)

To curb corruption in government hospitals and health care sectors, the government, the people, the health care professionals and the social organizations should take a collaborative approach to reduce its perpetual. Strict actions need to be taken

against the corrupted people representing the health care sector. The study on the corrupt and malpractices of government hospitals by the writer exposes the fact that personal connections with doctors or politicians are necessary to get a decent treatment, extra care and attention or they should pay from every pillar to post in a government hospital.

The law enforcing agencies, the police and the judiciary are the integral parts to bring out all these illegal issues to light. They are the most responsible sources to secure the nation from all harmful issues. But the gloomy scenario is these two areas also vitiate the moral values and are highly infected by corruption. Aravind Adiga and V. S. Naipaul scathingly attack the corruption in the two areas – the department of police and the Indian judiciary, which are the two pillars among the Indian democracy.

Department of police is an important institution and a society cannot lead a peaceful and progressive life without an effective, sincere and honest police force. They have to set a role model in the society to protect law and order. But nowadays even the police department is said to be the most corrupted. The honest officers are very few in number and all those who indulge in corrupt practices are a great disgrace to the democratic setup. The fraudulent police men hurl the codes and ethics and involve themselves by ignoring all the illegitimate dealings and law-breaking activities in which they seek personal gain, such as money or career advancement. V.S. Naipaul expresses in *India: A Wounded Civilization* that “. . . the power of police in India is now unlimited . . . it leaves out the fact that there has always been torture of this sort in Indian jails” ( 103).

The corruption in the police department and their atrocities often jeopardize the constitutional governance and act as a catalyst in the violation of human rights of the citizens. A corrupt police can accuse and harass an honest person with power. In some cases, they get huge amount of money to protect the rich men from the legal proceedings

and try to frame the case against an innocent by preparing the false evidences and fake witnesses. This is a disgrace since police officers are the protector of the society.

Aravind Adiga's protagonist Balram is one such victim who suffers by the erring policemen. The miserable incident happens in Balram's life in Delhi, when in a drunken-speedy drive, Ashok's wife Pinky, kills a poor pave dweller. The hit-and-run case by Pinky, is shifted to Balram. The author, through the protagonist gives a loud utterance against misdeeds of police in *The White Tiger* that “. . . the main thing to know about Delhi is that the roads are good and people are bad and the police are totally rotten” (78). By accepting bribes, police spare the accused and arrest the innocents. They compel them to confess through their brutal attack. Thus they abuse their power in order to safeguard the sinners. V. S. Naipaul, in *India: A Million Mutinies Now* evinces that “. . . police man, thief, and politician: the roles had become interchangeable (5). It creates distrust among the public against police force.

In the novel *Between the Assassinations*, a powerful business-man, Mr. Engineer kills a poor man in an accident. But the truth is easily manipulated and he escapes from the hit-and-run case with the power of money. The police reports are changed in favour of Mr. Engineer. The rich man substitutes a servant who works in his factory to say that he was driving the car when the accident happened. He bribes the police and the case comes to an end. Adiga in *Between the Assassinations* expresses his grief that

Mr. Engineer gives the judge six thousand rupees, and the police something less, perhaps four thousand or five, because the judiciary is of course nobler than the police, to keep quiet. Then he wants his Maruti Suzuki back, because it's a new car and a fashion statement and he likes driving it, so he gives the police another thousand to change the identity of the killer car to a Fiat, and he has his car and he's driving around town again. (123)

The police know what has happened, however due to the power of currencies, they protect the rich and suppress the poor innocents. This sort of corrupt acts that is committed by police is one of the means to help criminals and evil-doers to escape from their crime. N. Sharadha Iyer quotes the words of Goldsmiths in the article “Aravind Adiga: *The White Tiger* - Another Slumdog Millionaire” who comments that “The rich men rule the law, the law grinds the poor” (186). The rich and the royal groups change the laws according to their convenience which crush the life of the poor.

The ineffective investigation, sluggish judicial system, political pressure and poor law enforcement are the major root causes for the poor conviction rate. In several cases, complaints are withdrawn due to political pressure. The delay by the government in issuing permission for prosecution has delayed several cases. Further, cases take years to go through courts. Witnesses forget the sequence of events, which may result in contradictions and omissions when they testify. This ends up benefiting the accused. All these ill-practices – the misuse of discretionary power, dispensing punishments and granting bail have been instrumental in institutionalizing corruption and the release of wrongdoers goes on and on.

In the bureaucratic world, truth is manipulated by capitalistic interest. If a man has money and power, he can buy anything at any cost. In such situation, poor is crushed under the deceit and hypocrisy. Adiga brings various adverse impacts of corruption to make the readers to be aware of various crimes and social issues happening in the society. In the novel *Last Man in Tower*, the real estate owner Darmen Sha announces a huge amount as a bribe to the dwellers of Visharam Society to vacate the apartment.

All the residents agree except the one man, the retired teacher, Yogesh Moorthy known as Masterji rejects the huge amount and does not accept to vacate his house. Due to the resistance, Masterji’s neighbours and friends become his enemies, and turn as

conspirators. They feel he is a hurdle to get the huge amount of money from Darmendra Shah. A few ruthless residents from the Visharam society kill Masterji for the sake of money. Here the bribe takes the role of evil to kill an innocent man, Masterji. In *India: A Million Mutinies Now*, Naipaul reports that “It’s growing in the cities. . . ‘ all the mafiya dons . . . took up building. They will “encourage” people, for instance to vacate land, so that the land can be used for building.” (13).

Balram’s transformation from a poor driver to a successful entrepreneur and his elopement from Delhi to Bangalore make a sharp comment on the flaw of Indian legal system where after committing murder, a man can easily protect himself by bribe to every pillar and post. He says vociferously that “. . . The police have let me off. That is the way of this jungle we live in” (312).

After achieving the entrepreneurship, Balram’s driver Mohammed Asif kills a poor boy in an accident. Balram greases the palm of the assistant police commissioner to close the case. The case is not filed and the commissioner threatens the poor boy’s brother and says ““See, at the time of the accident, your brother’s bicycle had no working lights. That is illegal, you know . . . .””(309). The fact is the legal system is skewed most against the poor and the marginalized people. They get harsher punishments than the rich. The reason is they are economically vulnerable to protest against their fake convictions. Balram gets the lessons of corruption in the company of his master, Mr. Ashok. He confesses that

The rest of today’s narrative will deal mainly with the sorrowful tale of how I was corrupted from a sweet innocent fool into a certified fellow full of debauchery, disparity and wickedness. All these changes happened in me because they happened first in Mr. Ashok he returns from America an innocent man, but life in Delhi corrupted him-and once the master of the Honda city becomes corrupted, how can the driver stay innocent . . . (197)

Through Naipaul and Adigas' indications, people can realize the influence of money in hiding the crimes. Ravikanth Lamani in his article "Police Corruption in India" highlights the survey about police corruption done by Tim Newburn, a Police Research Serious which says

Police officers receiving free drinks, meals and other gratuities . . .  
 Receiving payment from referring people to other business . . .  
 Opportunistic theft from arrestees and crime victims or their corpses . . .  
 Accepting bribes for not pursuing a criminal violation . . . Protection of illegal activity . . . Accepting payment from the operators of illegal establishments such as brothels, casinos or drug dealers to protect them from law enforcements and keep them in operation . . . Undermining criminal prosecutions by withholding evidence or failing to appear at judicial hearings for bribery or as a personal favour . . . Direct criminal activities of law enforcement officers themselves . . . Planting or adding to evidence, especially in drug cases . . . (231)

Unlike the other executive wings of the government, police department has maximum responsibility in the society. But unfortunately they do not enforce the role of the law effectively in a democratic set up. The image of police force is marred due to corruption. The negative feelings on them start to arise among public. The defaulting policeman becomes a symbol of degradation of justice and these kinds of acts stain the image of law and force.

Adiga criticizes not only the department of police but also the judges in the court. In the dock, innocents are compelled or threatened to accept the complaint against them. Bribable judges are lured by the currencies and ignore these atrocities. They blindly give their verdicts for the sake of money. Balram says, "The judges? Wouldn't they see through

this obviously forced confession? But they are in the racket too. They take their bribe, and ignore the discrepancies in the case . . .” (169). This bribing culture helps to protect all the scamps and sinners. Thus the situation in present India has been a matter of concern for these two writers.

Adiga deplorably expresses his anger on gossiping without action of the public, in *Between the Assassinations* that “Thousands, sitting around tea shops and universities and work places and every day and every night were cursing corruption. Yet not one fellow had found a way to slay the demon without giving up his share of the loot of corruption” (41). But the roll of a press also is very remarkable to fight against these overall brutalities done by politicians, police, judges and so on in the society. But Adiga and Naipaul records that in India, freedom of press also is curbed through the influence of corruption.

A press should help to secure the nation and must protect the social order in which justice should prevail. Credibility is indeed the very life-blood of the news media. During freedom fighting, the press in India has a clear-cut role to play in the nation’s struggle against British rule to liberate India from the clutches of them. After Independence Indian press seems to have lost its credibility and moorings and it is under some quandary now.

A press should be as a watch-dog and should act as a catalytic agent to chase the process of social disorder. It is much important in a democracy to be entrusted. Some press hide the facts and divert public attention from the frauds of the higher officials and the elite people in which honest reporters are threatened and manipulated by their senior officials and they are shunned to bring the fact to the mass.

Gururaj, an honest journalist in *Between the Assassinations*, wants to reveal all the hidden facts in the accident case of the rich engineer. But he is not allowed by his editor-in-chief who tries to suppress the matter. Gururaj bursts with anger and blears that “A man might have been sent to jail for no good reason; a guilty man might be walking free. And

all you can say is, let's drop the matter" (125). The fact is the newspaper is owned by a businessman who gifts money to all the politicians. Gururaj says

This is the fate of every journalist in this town and in this state and in this country and maybe in this whole world . . . you have never understood the ways of the world . . . It is a false earth I am walking on. An innocent man is behind bars, and a guilty man walks free. Everyone knows that this is so and not one has the courage to change it. (129)

The politicians are well aware of the importance of media and use all sorts of means to win over the media to their side. Some of the journalists are tempted by many favours from ruling government providing such as subsidized housing and medical facilities and therefore it is not surprising that they support the government by hiding the flaws of the ruling party. Naipaul says in *India: A Wounded Civilization* that "Indian newspapers reflect this limited vision, this absence of inquiry, the absence of what can be called human interest . . . Indian journalism developed no reporting tradition . . . there will be no more tomorrow (117-118).

Honest journalists do the dare devilry probes to find the fact to reveal to the public, but they face threats from the kingpin of crimes for their honest investigations. In *India: A Wounded Civilization* V.S. Naipaul records the views of a journalist whom he meets on his way that ". . . the journalist was insecure. As an Indian he was not yet secure enough to think of Indian identity . . . that could incorporate thee millions on the move, the corrupters of the cities (60). They struggle to maintain the press codes and ethics.

The journalist Gururaj in *Between the Assassinations* depicts "You and I people in our press pretend that there is freedom of press in India but we know the truth (128).

A.S.Panneer Selvan, in the article "Killing Journalists does not kill the Truth" commemorates that

. . . the International federation of Journalists (IFJ) released its 25<sup>th</sup> report on journalists and media staff killed since 1990. The report lists the killing of 2297 media professionals . . . This number includes 112 journalists who were killed in 2015 alone . . . The attack on journalists generates a huge international fury and an optical illusion of a concerted action to put an end to the impunity with which men and women who wield the pen are killed.

(11)

At present, most of the press is so obsessed with the news of national and regional politics, cricket, crime and Bollywood and even concentrate the silly rumours about people associated with these areas. What the press urgently needs is creative, investigative and development reporting chiefly on non-political themes like unemployment, malnutrition, exploitation of the poor, miscarriage of justice, police atrocities, development schemes and caste discrimination. It is a social force, but flunks and deviates from its obligations.

Naipaul records his views on Indian journalism in *India: A Wounded Civilization* that

The Indian press has interpreted its function in an Indian way. It has not sought to put India in touch with itself; it doesn't really know how, and it hasn't felt the need. During its free years it watched over nothing; away from the political inferno of its editorial pages it saw few causes for concern . . . it does so under compulsion . . . The press has lost its . . . freedom, but it has extended its interpretative function. (118- 119)

The role of the press or the media in the society is absolutely undeniable. The media have a great responsibility to help the people in their struggle against all the social evils in contemporary India. People can say the 21<sup>st</sup> century is the period of cruel, harsh,

turbulence, turmoil, revolutions, intellectual ferment and so on. Journalists and the media persons only can play the noteworthy job of letting the masses know what is happening around the world. It is the press alone that can achieve in educating people throughout the world in a short time.

All the corrupt minded people lose their morality and conscience in their dealings which causes terrible retrogression in India's entire growth. The idea of ethics and morality is thrown to the wind and people have no qualm in taking pride in their wrongful deeds and shameless exercises. Over all it is a fuel for crimes and a strong weapon for criminals to sneak from the offences.

The public servants who get their salary for the service they are assigned to do also feel itching of their palms for extra money. Though all their corrupt deeds are quite obvious, they go scott-free and enjoy life as if they were born for such a life in the society. Government authorities should seize the assets of public servants such as politicians, bureaucrats and other persons who draw salary from the funds of government or the state exchequer – if they are found to be disproportionate to their known sources of income and punishments should be given at once. It should order them to declare liabilities and assets every year. Without bias the special courts of corruption should reject the bogus witnesses and should complete the corruption cases in an honest manner without pending because the Indian constitution has upheld the ideals of liberty, equality and fraternity. These criteria must be emulated in all the states of India to curb corruption.

V.S. Naipaul and Aravind Adiga provide an unflattering portrait of Indian society which is racked by corruption without trying to smooth down the distortions and draw a veil over the ugliness of corruption. They observe that in India, corruption is in every sphere of life, hence they explore from all the dimensions and give an optimistic note to

eradicate the evil practice from the society. Their attempt is a brilliant portrayal of the human foibles and undesirable attitudes which is sick to a nation.

The writers insist that the healthy India will not be a product of merely its motivated people, or honest public servants, or judicial systems; it is the amalgamation of all of these. Neeru Tandon, in an article “‘Unadorned Portrait’ of India by Aravind Adiga” quotes the words of Adiga who motivates that “I am an optimist on the future of India, I think young Indians want real change and are determined to reduce the corruption and mis governance that are the root cause of . . . the good governance . . .” (100)

The projection of the chain of corruption by Naipaul and Adiga is harsh to hear, but its authenticity cannot be denied. Their purpose of writing is not to mock India but feel a notion of the awakening of India into a new era of progress, prosperity and Independence. Dr. Alka Singh in the article “Aravind Adiga’s *The White Tiger*: An Exposure of the Corruption in India” highlights the words of Adiga who says that “It is not an attack on the country. It is about the greater process of self-examine (78). The minute observations and close understanding on corruption of both writers are reflected in their works which stimulate readers to ponder over the demonic corruption and its dreadful consequences.

The corruption continues as an endless crime and a herculean task in India. The most important factor is people have the thoughts of luxurious life hence they involve themselves in all lawless activities. Moral and spiritual values are not given most importance in education system which is highly responsible for the declension of the society. Their moral senses are at low ebb. People of India are not awakened and enlightened about corruption. They venerate to raise their voice against anti-social elements. Strong and stringent rules need to be enacted which should give no loop holes to the guilty to escape. There is a need of firm and strong steps to mitigate corruption.

Everyone should think about the reasons of the developing culture of corruption. Moral education and instilling values of honesty and integrity should begin within the four walls of each and every home in India. People should act as vigilant citizens and prevent fair setups from degenerating into pits of corruption. The absence of morality and social responsibility among the rich and educated class has contributed to the rapid deterioration of cultural and ethical values. Encouraging ethics and morality among public is the pertinent way to fight against corruption.

It is pertinent to highlight the words of Chetan Bhagat who in his book *What Young India Wants* about eradication of corruption writes

To change, first, let us accept our short comings. We Indians lack some essential good values. Being part of a corrupt society has made us all somewhat corrupt . . . We have all done some wrong or accepted something wrong as part of life. We need to define a set of new values and propagate them in our social circles . . . . The new Indian quest has begun. (10)

India is known for its tradition and cultural heritage, but the recent series of scams like Stamp Paper Scam (2006), Satyam Computers Scam (2009), 2G (2010), Commonwealth Games Scam (2010), Adarsh Housing Society (2010) and so on tarnish its image on the international front. Both the authors V. S. Naipaul and Aravind Adiga look for the redemption of India from these indelible stains. The clear revelation of facts shows their intention to accumulate and define the strength of the populace to protest the evils by showing the dark sides of India through which they aim India's restoration.

The writers encourage one and all to create and sustain democratic governance without corruption. Their beacons of hope echo one common thread that the responsibility to fight against corruption is upon every Indian and they must say 'No' and must strive to

cure it. So a nationwide determination and a strategy of well-designed actions with morality are needed now to curb the prevalence of corruption, the life-threatening giant.