

CHAPTER-IV

RELIGIOUS, CASTE AND CULTURAL
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The novels of Aravind Adiga vividly discuss India's caste, religious, and cultural conflicts and their dreadful consequences. India is the seventh largest country, the second-most populous country, and the most populous democracy in the world. It has the world's twelfth largest economy at market exchange rates and the fourth largest in purchasing power. Economic reforms have transformed it into one of the fastest growing country. However, it still suffers from high levels of religious conflicts, caste system, moral and cultural degradation.

Adiga focuses on these contemporary issues in his works. He brings out the caste and religious conflicts and its negative results. The caste system in India is social system that divides the Indian population into higher and lower social classes. Due to the hierarchy in the caste system, the life of the lower caste groups becomes miserable. This segregation gives the lower castes, a precarious and unsecure existence. They are shunned by the rest of the society because of their rank as untouchables or lower castes. These people are at the bottom of India's caste system.

Despite the fact that the caste discrimination was abolished in the Indian constitution in 1949, there still remains thrusting caste differences on persons, in the name of their lineage. Social classes are said to be disappearing in urban India, the caste conflicts do remain in the rural India. Their caste makes them to do as workers of the most menial of tasks, as manual scavengers, leather workers, street sweepers, and cobblers. Their caste is the main root cause of their miserable life.

Various complexes created by the caste consciousness are portrayed skillfully by Adiga. He indicates that the caste system is at its worst in India. Here, the caste system based on the Manu Dharma Shastra which states that the Brahmins who come from the head of the Lord can work as a priest; Shathriyas who come from God's shoulder can work as warriors; Vaisyas who come from God's stomach can work as merchants; Sudras who come from God's toes should work as servants or labourers. Hence, the caste only determines an individual's occupation in India.

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)

India's darkness abounds with social taboos and rigid caste discrimination. A man is known and recognized by his caste. In some villages, caste system is the root cause for the unpleasant life of the lower caste people. Balram brings out the consequences of the caste system that affects him. In India, caste system fixes an individual's future.

Balram explains his own experiences of how the caste system segregates people as upper and lower class. While Balram gets a job as a driver, he is asked a few questions by Ashok's father, Stork like "What caste are you?"(56). Balram 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.

In the novel, *Between the Assassinations*, Sankara also is a clear witness for this caste discrimination. Adiga vividly paints the consequences of caste discrimination and also shows how this caste system strangles the life of human beings. Sankara is a product of an inter-caste marriage. His father is a Brahmin, the higher caste and his mother is a Hoyka, which is considered as a lower caste. Though his father is a surgeon, Sankara is discriminated by the higher caste society.

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. Sankara’s teachers, especially the chemistry teacher mockingly calls him ‘pucker’. When he is made to kneel outside the chemistry class, he thinks, “He is doing this to me because I am a Hoyka. If I were a Christian or a Bunt he would never have hurt me like this” (64). His classmates illtreat him. His friend’s mother wipesj “the spot where he had been sitting” (68). He is fed up about the caste system and says

I have the worst of both the castes in my blood. Shankara thought, lying in bed. 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. He was going mad . . . He wanted to get out of the house again . . . He was in a secret caste – a caste of the Brahmo-Hoykas. (76)

His frustration over caste discrimination makes him aggressive and defiant. He wants to take revenge on those who mock at his Hoyka –Brahmin-existence. He plans to set a bomb in a

chemistry class to take revenge. Thus, the caste discrimination gives a weary life to the lower caste people and creates miscreants and evil-doers in the society.

Adiga shows his concern towards India's serious and dreadful issue – the religious conflict. Religious conflict is intolerance against another's religious beliefs or practices. Religious practices and beliefs have often been at the centre of all conflicts. These communal riots create chaos among human beings. It ruins the peace and tranquility of the nation. India is a secular country. These communal riots result in the depletion of secularism. If communal conflict continues, national integrity will never exist.

Religious conflicts and communal riots are the obstacles to maintain the unity of a nation. Innocents only become the victims in the riots. All the other miserable issues make India to shed tears. But this communal riot makes the nation to shed blood. 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)

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.

Adiga, in the novel *Between the Assassinations* through the voice of journalist, Gururaj who 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. During these riots and bomb blasts in most of the places, invariably the Muslims are recognized as bomb-throwers 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. Markandeya Katju indicates 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). So, these kinds of fake news are also the root causes of the communal riots.

Next Adiga discusses the Hindu and Muslim religious rituals and superstitious beliefs in India. The satirical tone is obvious in his novels. Adiga says through the voice of Balram,

Now, I no longer watch Hindu films – on principle – but back in the days when I used to, just before the movie got started, either and the number 786 would flash against the black screen – 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)

Adiga depicts the hopeless belief of Hindus and Muslims. Hindus believe that showing the portrait of their goddess Lakshmi would bring them a feel of a good beginning. Like the Hindus, Muslims also believe on the number 786, which is a magical number that represents their god.

In India, one may be proud of its democracy and religious diversity. The cultural and religious diversity of the people makes India different. The fact that Indians are one of the most religious people of the world seems a strange factor to Adiga. He blasphemously mocks the religious sentiments of Indians.

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 for me to choose from (8).

India is well-known for its holy river Ganga, or Ganges. Thousands of tourists come every year to mystical city of Banaras to witness many rituals which they consider exotic. It is a popular belief of the majority community that taking a dip in the sacred river of Ganges washes the sins committed by an individual. But today river Ganga is in a pathetic condition. Untreated sewage and industrial wastes are dumped into the waters without remorse.

These wastages reduce the flow of water and affect millions of people who depend on the river's water. Further, floods and droughts, which endanger lives and cause serious damage to crops, livestock and infrastructure are a common phenomenon in the river basin. To refer to the popular belief of the majority community of India, Adiga mixes all the exotic ingredients of India – the sacredness of Ganges, the ancientness of Vedas, the holiness of Haridwar and the mysticism of Benaras, the curiosity of watching naked sadhus in his description where Balram 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)

Adiga inverts the traditional global image of the sacred river, Ganga. He believes that the reality of India is hidden beneath the 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 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).

India is a land of birth of many religions, the place of mystics, saints and sages. One of them is Lord Buddha, who is said to have attained enlightenment under one of the trees in Gaya, Bihar. The story of the novel is also set in one of the districts of Bihar. Adiga doubts and mocks the popular religious belief that Lord Buddha passed through the lanes of his district. Balram writes: “I wonder if the Buddha walked through Laxmangarh – some people say he did. My own feeling is that he run through it – as fast as he could - and got to the other side – and never back!”(18).

Adiga thinks that the slavish consciousness is something which is sowed in the psychology of Indians and it is mainly due to the religious beliefs. It is an integral part of Indian unconscious and thought process. It directs all behaviour and it is a most powerful trait in the Indian psyche. Adiga traces the reason for Indian slavish consciousness in the mythological tale of Monkey God, Hanuman and Lord Ram:

You will find an image of a saffron-coloured creature, half man and half monkey: this is Hanuman, everyone’s favourite god in the Darkness. Do you know about

Hanuman, sir? He was the faithful servant of the god Rama, and we worship him in our temples because he is a shining example of how to serve your masters with absolute fidelity, love, and devotion. These are the kinds of gods they have foisted on us, Mr. Jiabao. Understand, now, how hard it is for a man to win his freedom in India. (19)

Adiga not only targets the manners and morals of the major communities in India, but he also presents a picture of one minority, the Muslim community. Adiga explores the living condition of the minorities in India through Balram who says “By the way, Mr. Premier: Have you noticed that all four of the greatest poets in the world are Muslim? And yet all the Muslims you meet are illiterate or covered head to toe in black burkas or looking for buildings to blow up? It’s a puzzle, isn’t it? If you ever figure these people out, send me an e-mail” (40).

In some areas like Bihar, Gujarat, Uttar Pradesh in India there is a gulf between the Hindu and the Muslims. There is no a pleasant relationship between them. Adiga explains these eruptions in his works. 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, Ashok’s father’s friend’s son plays cricket. 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). Here, Adiga brings the disharmony and unpleasant relationship between the Hindus and the Muslims which is prevalent in north India.

Aravind Adiga presents a pathetic story of a driver namely Mohammed. A namazi Muslim is forced to hide his identity and changes his name as Ram Persad just to earn his livelihood. 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 him self. 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). These kinds of ethnic wars force the minorities to hide their identities to save their lives. 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).

Adiga also refers to the degrading of Indian culture. The lifestyle of the present Indian people is unimaginable. At present people start to imitate the trends of Western countries. Today’s festive-mooded ceremonies, the common dress code, behaviour etc show that Indian culture is vanishing soon and it may remain only in the dictionary. It spread the concept that Westernization is a part of civilization. Everything is superior if it is Western liquor, girls, language, and dressing. This consumerist culture aims at the destruction of the native culture and identity. Balram says:

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. (Is there a Chinese liquor, Mr Premier? I'd love to take a sip). (73)

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. In the name of modernization, some of the people have lost the ethical values in them.

Western culture is liberal and this is what attracts the young generation of India .The influence of the Western culture is more prominent among the young generation. India is known for the emotional bondings with the family. The main strength of Indian culture is joint family. But nowadays the youngsters want privacy for which they switch over to the Western culture.

Today's India is dominated by Americanization. About 95 percents of population in India is overwhelmed by the Western culture and tend to forget the native Indian values, culture and skills. Owing to this cultural decay, Indians face unbearable bitter experiences. Rape and other violence on females have increased in the last ten years. Drinking and smoking have become the style of the students. They are fast becoming the addicts of the internet culture.

This imitation has adverse effects. The 21st century is the period of disappearance of national identity. When people embraced the Westernization, India starts to lose its identity. Metropolitan cities like Delhi and Bangalore are the ones, most affected by these abominable changes. Adiga describes that the lifestyle of the people, style in constructions, craze for

English, mall culture, prevalent prostitution, damaged marital relationship are the repercussions of the Westernization.

The Westernization has pronounced the need for the English language throughout the world. English has become the important language for Global community. Throughout the novel English is represented as the language of masters in India. There are many instances in these novels which highlight the position of English language. The beginning of the novel itself 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). Ashok and pinky madam 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 *T* in the middle. *Peet.Zah* (154).

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

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 I ‘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)

Due to the influence of Westernization people give importance more to foreign languages than to the regional language. 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.

Everyone proudly talks about India's capital, Delhi. Delhi is "The capital of our glorious nation. The seat of Parliament, of the president, of all ministers and prime ministers. The pride of 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.

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 Americans and stand like an obscene picture on the road. 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).

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.

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 worthwhile 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)

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 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, 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. 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)

Adiga in his novel *Last Man in Tower* anatomises the corrosion of middle class values or in other words reveals their easy corruptibility. Adiga 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 and construct a luxurious apartment like that in the western countries. But Masterji fights rigidly to save the building but loses everything. He lives with the past memories of his wife and his son. He finds it a pleasure to live in the old building with the memories of their family members. 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, Shah captures the building after the death of Masterji. The story is premised on clear moral fractures.

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 this greedy groups the life of human beings are 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. Deforestation also adds more danger to India. The result is a dreadful one. Deforestation is, clearing earth's forests on a massive scale, often results in damage to the quality of the land. It gives numerous troubles to the human society. Forests are cut down for many reasons, but most of them are related to money or to people's need. Deforestation is the inevitable result of the current social and economic policies being carried out in the name of development.

Expanding cities and towns requires land, to establish the infrastructures necessary to support the growing population, which is done by clearing the forests. It is considered as a modern day plague and is also considered as one of the contributing factors to global climate change. Global warming and climate change are the new buzzwords that threaten the existence of human beings. Aravind Adiga paints the 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 inhabitances 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 site 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)

Adiga explores 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. Religious conflicts
and communal riots disturb the peace and unity of the nation. Adiga leaves India in the hands of
the God to save his nation from these monstrous problems. He concludes that "God save
everyone else" (305).

Thus Adiga gives an awakening call to the Indian people. The image of India which one
imagines after reading Adiga's novels may be more scathing and scornful than what a reader can
find in other Indian Booker winning writings. It seems that in search of reality, Adiga has
crossed the boundaries. His novels are not depressing ones; they should in fact can be
appreciated as novels of reawakening, realization and reconstruction.