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Arundhati Roy and Aravind Adiga Empowering the Reforming Zeal.

ABSTRACT

The present paper “Arundhati Roy and Aravind Adiga empowering the Indian literary writing” shows their mammoth commitment in screening the real complexities and worries in the general public. Rehabilitation is a standout amongst the most engaged issues in the modern period to which both Roy and Adiga give voice. Their compositions mirror the morality separated political cum bureaucratic workings. Therefore detailed study uncovers fascinating highlights of their commitment as rehabilitators. The attention has been on how they have managed to choose a satirical style with uniform and deep contemplations and how their assaults on socio-administrative workings have eroded the improvement of underdogs. Most importantly, this study, attempted in the way exhibited in this work, doesn't just reflect the impulses of the workings of socio-legislative defilements, yet additionally support readers to ponder the idea of that complex phenomenon marginality that made the universe of underdogs utterly wretched.

Keywords: inequality, mammoth, marginality, rehabilitation, underdog

Arundhati Roy and Aravind Adiga Empowering the Reforming Zeal.

Both Roy and Adiga have a mammoth commitment to screen the real complexities and worries in the general public. Rehabilitation is a standout amongst the most engaged issues in the modern period to which they give voice. Mirroring the morality separated political cum bureaucratic workings their compositions sound a powerful attack on corruption and exploitations. In their works it is demonstrated that India's electoral system is an all-but open fraud, there is everything except integrity. In various ways it is always gerrymandered in favour of the rich class. The legislators are parasites, less helpful to society than the bugs are to a

pooch. They are completely futile to the society with their exclusive work of looting, like canker they corroded the development of underdogs. This demonstration of the rottenness of capacity and profound quality in the ruling class reflects that their very ornaments are to loot, fumble, damage, and push the underdogs into the garbage.

Most outrageous debasements into which these political individuals have fallen by declining the virtue of man are completely stunning. Due to defilements the universe of marginalized seems to be a vale of tears where rest can be hopped only in grave. So there appears to be no chance for better life however curiously to kindle the public for a revolt by writing against the current system is tried worthily. Both the novelists raise voice against the rich and capable in light of the fact that the 'ins' are in charge of the exploitation of 'outs'. Multiple corruptions were being busted in India as the discussions between Great Socialist and Mr. Ashok uncover the greatest coal scam and had been one of the most disputed topic when 'The White Tiger' was being composed;

*"Bullshit. You've got a good scam going here—taking coal for free from the government mines. You've got it going because I let it happen. You were just some little village landlord when I found you—I brought you here—I made you what you are today: and by God, you cross me, and you'll go back there into that village. I said a million and a fucking half, and I mean a million and..."*¹ (Adiga *The White Tiger* 62)

At the point when drivers are left outside the enormous edifices, they for the most part discuss the working of their lords which reflects that the masters are engaged in the bad business:

*"He's into coal, then. Probably here to bribe ministers. It's a rotten business, coal." He yawned again. "I used to drive a man who sold coal. Bad, bad business. But my current boss is into steel, and he makes the coal men look like saints. (Adiga *The White Tiger* 73) "Coal trading, these days. People think it's only technology that's booming. But coal—the media pays no attention to coal, does it? The Chinese are consuming coal like crazy and the price is going up everywhere. Millionaires are being made, left, right, and center." (Adiga *The White Tiger* 127)*

The uncovering of entire coal-stealing and tax-evading racket shows that in our ruling system there is no law and in principle no obligation. The main assertion is only arbitrariness of the system's working behaviour for either the system itself or for the debasements. It is really seen by George Orwell that governmental issues are absolutely 'moral separated' as

*Politics itself is a mess of lies, evasions, folly, hatred, and schizophrenia Political speech is designed to make lies sound truthful and murder respectable, and to give an appearance of solidity to pure wind.*² (Orwell, *Inside the Whale and Other Essays* 154-157)

So both the essayists by giving voice like a reveler, or a reformer in their compositions demand that a female ought to get same rights as man, untouchable as touchable, farmer and workers as politicians, slum dawdlers and ghetto loafers as mall dawdlers, servants as masters, and privileged as unprivileged. There ought not be anybody, be named 'left' so far as the rule of law and fundamental needs are concerned.

Adiga himself, in a talk with The Guardian, covers his part as a writer with that of nineteenth century writers like Flaubert, Balzac and Dickens. *At a time when India is going through great changes and, with China, is likely to inherit the world from the west, it is important that writers like me try to highlight the brutal injustices of society. That's what writers like Flaubert, Balzac and Dickens did in the 19th century and, as a result, England and France are better societies. That's what I'm trying to do – it's not an attack on the country, it's about the greater process of self-examination*³ (Stuart <<http://www.guardian.co.uk/books/2008>) (Bold is mine)

Both Roy and Adiga depict the diverse shades of marginality in current Indian scenario. It is an unimportant co-incidence that the protagonists of both the novelists are youngsters and through them they want to create a new age by breaking the taboos and confinements set by their precursors. Their progenitors also attempted to overstep or overstepped the love laws, the taboos, the social traditions yet they were not bound to adversity as Ammu and Velutha.

But it wasn't just them. It was the others too. They all broke the rules. They all crossed into forbidden territory. They all tampered with the laws that lay down who should be loved and how. And how much. The laws that make grandmothers grandmothers, uncles uncles, mothers mothers, cousins cousins, jam jam, and jelly jelly.

*It was a time when uncles became fathers, mothers lovers, and cousins died and had funerals. It was a time when the unthinkable became thinkable and the impossible really happened.*⁴

(Roy *The God of Small Things* 28)

Roy as well as Adiga throws light on the problems such as corruption, politically motivated looting schemes, political prejudiced decisions, underdogs' sufferings, cast-problem, dominance of zamindars over the downtrodden masses, chill penury in their novels. Adiga rationally throws light on the way in which election malpractices and misappropriation of power, affect the life of the deprived rural migrants as well as the urban homeless. *There are the three main diseases of this country, sir: typhoid, cholera, and election fever. This last one is the worst; it makes people talk and talk about things that they have no say in.*(Adiga *The*

White Tiger 58) Like eunuchs discussing the *Kama Sutra*, the voters discuss the elections in Laxmangarh. (Adiga *The White Tiger* 58) The elections are not to win but they are managed. The minister said so this morning. Elections, my friend, can be managed in India. It's not like in America. (Adiga *The White Tiger* 126) And from an Ashok like zamindar-cum-business man the minister wants more. It's election time. Every time there's elections, we hand out cash. Usually to both sides. So we just have to pay off the government, which is good for us. I'll come with you the first time, but it's a lot of money, and you may have to go a second and third time too. (Adiga *The White Tiger* 143) Thus with this practice these democrats would raise enough money of their own, (for giving) bribe enough policemen, and bought enough fingerprints of their own, to win. (Adiga *The White Tiger* 58) This is not uncommon "It's the way it always is," my father told me that night. "I've seen twelve elections—five general, five state, two local—and someone else has voted for me twelve times. I've heard that people in the other India get to vote for themselves—isn't that something?" (Adiga *The White Tiger* 58) Thanks to the power of bribe given to policemen during elections they fetch every voter from anywhere to take their fingerprints. As Balram says *I am India's most faithful voter, and I still have not seen the inside of a voting booth. Because The police know exactly where to find me. They will find me dutifully voting on election day at the voting booth in the school compound in Laxmangarh in Gaya District, as I have done in every general, state, and local election since I turned eighteen.* (Adiga *The White Tiger* 60) And after election then there are a couple of bureaucrats we have to grease. Get it? (Adiga *The White Tiger* 143) This is the way corruption and exploitation germinates in the system. It is shown during elections *that the poor will not be ignored. The Darkness will not be silent. But there is no water in our taps, and what do you people in Delhi give us? You give us cell phones. Can a man drink a phone when he is thirsty? Women walk for miles every morning to find a bucket of clean water.* (Adiga *The White Tiger* 163) It is true as observed by George Orwell *In our time, political speech and writing are largely the defense of the indefensible.*⁵ (Orwell, *Inside the Whale and Other Essays* 153)

Doubtlessly the books are written with an aim and the aim is to secure against the prevailed towering terror and triviality of marginalized life. They write concentrating on the way of workings of ruling system and administration and drifting and hovering inequality that exist before their eyes. As Roy herself feels compelled by the situations to write, *'the trouble is that once you see it, you can't un-see it. And once you have seen it, keeping quiet, saying nothing, becomes as political an act as speaking out.'*⁶ (Roy, *The Algebra of Infinite Justice* 247). The

same expressions of George Orwell mirror here; *of course a novelist is not obliged to write directly about contemporary history, but a novelist who simply disregards the major public events of the moment is generally either a footler or a plain idiot.*⁷ (Orwell, *Inside the Whale and Other Essays* 10)

They are not *footlers* or *plain idiots* as they write on the contemporary ways of working of the ruling system, prevailing inequality, winning imbalance, absence of fundamental needs in marginalized life, and marginalized killing or honor killing. They are writing not for tolerating the circumstance as it is, but rather the truth is, they cannot swallow it whole – the circumstances that choked the buoyant quality of their poor life.

In both the books the debasement is targeted at straightforwardly ninety degree against the writing's trigger. Even alarmingly, when the writing's trigger is pulled against the special lawbreakers, they effectively figure out how to escape with respect in light of the fact that such criminal strings are spread up to the higher level that provide the culprits a ladder to walk out and go scot-free. So it turns out to be difficult to crack the privileged-men or political-animal made strange modern miseries. As it is found in Great Socialist's case who goes scot-free and is welcomed everywhere by everyone even after ninety criminal cases are lodged against him, Ashok and Pinky Madam's hit and run case, Velutha's murder case because of Mammachi-police nexus. Nonetheless, the non-startling individuals like Roy and Adiga give their voices to the agonies in their works to split them.

The occasions demonstrated here show that we are living an age not less horrible than that of totalitarian dictatorship where rule of law is merely an impulse – where deeming of equality, concerns for underdogs, is at first a fatal offense and later on, a hollow contemplation. Otherwise on the gesture of Mammachi, how the marginalized Velutha was beaten to murder to pay a forfeit of genuine romance; and on the other hand the same Mammachi in a roundabout way oversees women to satisfy "man's need" for his own wedded child, Chacko. Where is integrity? So Roy says *Men of the privileged castes had undisputed rights over the bodies of Untouchable women. Love is polluting. Rape is pure. In many parts of India, much of this continues to this day.*⁸ Furthermore, who can acknowledge the devastation of liberalism! The demolition of equality! The annihilation of the rule of law! Maybe a writer can't. So we have *The White Tiger* and *The God of Small Things*.

Both the authors dove profoundly into the social, political, bureaucratic, and financial vortexes to delineate debased state of underdogs and to demonstrate what can propel a common man to confer slaughter, and to force the people to go on off beam path, what urges a young lady to

abandon her home and guardians. They investigate the validity of life to introduce the broad perspectives about the social corruptions encompassed the common life. Their characters are not too hypothetical but real.

*The White Tiger, deals with the social structure and relationships, evolution of social change and the various lacunas in it. He also refers to various evils affecting our society. The novel provides samples of various malpractices in Indian Democracy and society at a large. The book provides a social criticism focusing on the poverty and misery of India and its religiousocio-political conflicts, presented through an intelligent blend of humor and irony.*⁹

(Saluja

“Indian Social Milieu in the Novels of Aravind Adiga” 23)

The insight behind writing these books is to make public understand their misconception associated to the social evils. People either fear from the social marks of disgrace or unwillingly acknowledge them as opposed to arrangements. To confront hardness is not uncommon, they may happen at any walk throughout everyday life, but the correct treatment for these sorts of issues must be ensured. Through Balram, Adiga demonstrates that the treatment of the boobos must not be overlooked, but rather they should be confronted and handled to bring the neoliberal social set up. On the contrary, Ammu and Velutha are too late to counter so they fated to doom. As Velutha laments *By the time he understood his part in History's Plans, it was too late to retrace his steps. He had swept his footprints away himself. Crawling backwards with a broom.* (Roy *The God of Small Things* 194)

In *The White Tiger*, there is a strong social criticism and message that unruly situations will only increase, until social inequalities are removed. Adiga explores power-relations, the quiet anger of the subaltern of those who are oppressed whether it is the minorities or poor.

*Regarding characterization, Adiga's pain taking descriptions of people from all spas of life makes him an efficient critic of the modern India. And about his style, like Charles Dickens and R.K. Narayan, he has described the beauty, simultaneous simplicity and complexity of mundane life in India. Aravind Adiga, a socially committed novelist has produced a good deal of literature. ... He has focused his attention on the sufferings, misery and dejection of the destitute as a result of the exploitation of the downtrodden citizens of the Indian Society.*¹⁰

(Saluja “Indian Social Milieu in the Novels of Aravind Adiga” 21)

It appears Roy and in addition Adiga had an inclination in their spirit to assist these underestimated individuals. It is the delineation of the traps of the screwy government officials,

corrupt politicians and consequential marginalization. With their marginalized character outline, they try to revamp the underestimated people by uncovering and censuring the shades of marginality. They assault on the torments of underestimated people not to bring an end of the exclusive class or the finish of old customs as we probably are aware of them yet rather for an improvement inside the social set up with the goal that a brighter future can be secured to the marginalized classes. Theirs are the writings that raised the marginalized literary movements to summum bonum that rose slight before the autonomy. The pitiable plight of these alleged marginalized or dalit or untouchable that was thought to be self chosen before the publication of *The God of Small Things* yet after it the same was considered as systematic and *The White Tiger* endorsed it completely deliberated as Binod Mishra states

*Adiga's Balram is a re-creation of Anand's Bakha and Arundhati Roy's Velutha. ... the roots of malaise that germinated in Bakha, aggravated in Velutha re-created in Balram Halwai.*¹¹

(Mishra, "Balram Halwai: A Re-creation of Mulkraj Anand's Bakha and Arundhati Roy's Velutha," 68)

To the incidents portrayed in these novels, the novelists are neither pushing them forward nor endeavoring to drag them back, yet then again, they are in no way, shape or form ignoring them. In this way, the genuine aim behind these writings gets naturally self-evident.

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