



Research Paper

Corridors of Power in Novels of Aravind Adiga

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ABSTRACT: Following the Booker Prize for *The White Tiger*, Adiga's name became well-known. Rather than talking about 'India Shining,' he is notorious for depicting dark India. *Last Man In Tower*, Adiga's second novel, is an outspoken critique of India's declining morals and lack of principles. *Last Man in Tower* has shown the power game in Mumbai, while *The White Tiger* dealt with the darker reality of Delhi. The contractors in Mumbai are taking land from ordinary people under the guise of globalization and development. In his writings, Adiga has quite clearly shown his political viewpoints. In the overall framework of Indian society, Adiga perceives a web of political evils. The study demonstrates how political dominating aspects such as the caste system, religion, democracy, and justice, among others, are unable to assist the main characters in the three novels, even though they have been in use by the government for a long time. The chapter depicts failures of justice, corruption, and other issues. Despite being a work of fiction, Adiga aimed to depict reality in India through political aspects.

KEYWORDS: Bureaucracy, Democracy, Humiliation, Poverty, and Conflict.

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I. INTRODUCTION

Aravind Adiga was born in Madras in 1974 and attended school in both India and Australia. He went to Columbia University in New York and Magdalen College in Oxford to study English literature. From 2003 to 2005, he worked as a journalist in India for TIME magazine; his work has also featured in British media such as the Financial Times and the Independent. His debut novel is *The White Tiger*. He is based in Mumbai. *The White Tiger*, his first novel, won the Booker Prize in 2008. *The World of Light and the World of Darkness*, or men with big bellies and men with thin bellies, the haves and the have not's, those who have all the wealth, all the pleasures and treasures, and those who live an animal existence of suffering, disease, bone-breaking labor, and starvation, are divided in this paper by Adiga's penetrating vision. Adiga's cinematic eyes also flash upon hopeless medical facilities in good hospitals, the demand for dowry for a girl's marriage, the daylight curse of prostitution, environmental and water pollution, and rampant corruption in all walks of life, including corruption in offices, business deals, trade tenders, media, elections, and various political matters. Even if there are many variances in the living community, there are still major aspects that exist in India today. In the following part, we'll go through a few of them.

UPHEAVALS OF RELIGIOUS

Religion has a profound impact on a country's culture. Religion is a technique for people to cultivate their faith and beliefs to realize God. India is a religious country where people take religion seriously and respect it. In India, there are a few different religions. Spirituality and a long process of devotion have resulted in the formation of a devout and disciplined community and culture. Religion, on the other hand, is rapidly vanishing in the country as science and technology improve. India is a deeply religious nation. In India, people practice a variety of religions. Everyone has their own set of gods and beliefs [1]. Rivers have an important role in the Hindu religion. Rivers are revered as deities. His work *The White Tiger* depicts how rivers such as the Yamuna and Ganga are heavily contaminated by urban waste. Floating dead bodies, open gutters, and industrial waste. Balram adds to Mr. Jiabao,

“I am talking of Mother Ganga, daughter of the Vedas, a river of illumination, protector of us all, breaker of the chain of birth and rebirth,” Adiga writes, “I am talking of Mother Ganga, daughter of the Vedas, river of illumination, protector of us all, breaker of the chain of birth and rebirth.” The Darkness can be found wherever this river flows. I urge you not to dive in the Ganga unless you want your mouth full of dung, straw, soggy pieces of human bodies, buffalo carrion, and seven different kinds of industrial acids “ (TWT 15)

Floating dead bodies in the Ganga is a common practice, with the pious belief that the deceased would be saved from the cycle of birth and death. Unfortunately, many people are unable to afford the cremation of their deceased dear due to financial constraints. Through his masculine hero Balram Halwai in *The White Tiger*, Adiga has made fun of religions, particularly Hinduism. India and its stringent air are criticized by the author. Calling India a “saint country” and the people who live there “decent and moral” hurts him. Balram, the main protagonist, is a non-devotee and atheist. He is a venomous critic of religion. According to him, the basic form of religion is to create a rich-poor divide, a gap between specialists and workers, with the former in the upper position and the latter in the lower. He has good social and civic awareness. He laments the poor metropolis of Indian cities, especially Laxmangarh. Starting any job with supplication and being guided by some rigorous gods or figures is a part of Indian tradition. The novel's legend writes a lengthy letter to the Chinese Premier. Balram informs Mr. Jiabao that in India, there are two types of gods: gods of the wealthy and gods of the poor. Because he trains them to be faithful to their masters, the poor are taught to worship Hanuman and hold him up as an ideal. It reinforces their mental servitude and rationalizes their actions [2]. Balram condemns Hanuman and other Hindu mythological heroes.

“This is Hanuman, everyone's favorite god in the Darkness,” he says, blaming Hindu gods and goddesses for constructing a master and servant system. Sir, do you know who Hanuman is? We honor him in our temples because he was the deity Rama's faithful servant, and he is a brilliant example of how to serve your masters with utmost fidelity, love, and devotion.” (TWT 19)

Religion is a vital part of everyone's life. When someone is tied to caste and religion, one of the other pitiful concerns is noticed today. People from the lower castes of society were not allowed to enter temples, mosques, and other religious buildings in ancient times. This problem may still be witnessed in various rural districts of India today. Differentiating people based on their religion and caste is still one of the most serious issues in contemporary India. Religion is further divided between India by the caste system. However, caste discrimination and the caste system have become a scourge for Indian society. In addition, he attacks India's predominant caste system (Varna Vyavastha). According to him, the caste system was similar to a zoo with cages containing animals. Everyone was segregated based on their caste. Caste, he claims, limits a guy and thus serves as a coop. Balram uses a zoo allegory to explain the caste system in India. He claims that India was once the richest country on the planet, but that after independence, politicians left the zoo's cages open, allowing the animals to attack and rip each other apart, and that jungle rule substituted zoo law.

Balram, a character in the novel who is humiliated because of his caste, is in a similar situation. Balram gets a job as a driver for his master Ashok in the novel (*The White Tiger*), and Ashok's father, Stork, asks him a few questions regarding his caste, such as ***“What caste are you?” (TWT 56)*** 'Halwai,' he says.

“What caste is that, top or bottom?” Stork inquires of Balram. (TWT 62)

Balram is embarrassed once more when Pinky madam yells at him. She asked him to make her some tea. Furthermore, she noticed that he was stroking his crotch with one hand while making tea. She warned him not to use his hand and chastised him for not brushing his teeth, which were filthy and covered with paan. She prompted him to wash his teeth as is normal. Balram is embarrassed and protests. Adiga depicts caste as a serious and divisive issue in India through the character of Driver Ram Prasad. Ram Prasad was Stork's former servant in this tale. Mohammad was his true name, and he was a Muslim. However, to secure the job and feed his starving family, he had to conceal his identity. He was a Na Maji Muslim, but he had to conceal his true identity due to the fear of society. This is the true essence of urban Indian society, where a man must conceal his religion to obtain a job. When Balram learned the truth, Ram Prasad had to abandon the activity. Balram was promoted to number one driver after Ram Prasad snuck away from that point. As a Hindu, he took advantage of the opportunity to travel to Delhi with Mr. Ashok and his wife Pinky.

THE PERSPECTIVES OF ADIGA ABOUT BUREAUCRACY

Adiga depicts dishonest and unscrupulous bureaucrats in his paintings, exposing scathing criticism and weaknesses in the bureaucracy. Corruption has made its way into the bureaucracy, the judiciary, sports, and politics. Human values take a back place in society as everyone strives for economic advancement [3]. Adiga has made incisive attacks on top to bottom corruption throughout the entire structure of our social, political, religious, economic, and cultural fields, including journalists, courts, police, and medical institutions, in all of the books reviewed for this research. All of Stork, the Raven, Buffalo, Wild Boar, Moongoose, and Ashok

(White Tiger) and business dealings are carried out with the support of political big bosses and bureaucrats in The White Tiger novel. The huge socialist yells at these lords, claiming that he brought them to Laxmangarh and raised them from paupers to lords. They must now pay him one million and a half rupees in bribes. "Bullshit," he says, threatening and humiliating him.

"You've got a solid scheme going here, extracting coal from government mines for nothing. Because I allowed it to happen, you've got it going... You are what you are today because I created you, and by God, you have crossed me." (TWT 104)

He tells Mukesh (the Moongoose) to hold the spittoon and spits out the entire paan saliva into it to further humiliate them. That is how the politician-mafia connection operates. The problem of corrupt officials and leaders working in the name of the country's welfare is another element of the bureaucracy. As previously said, crooked politicians are siphoning off finances and money that should be used for the growth of the country. Adiga's works also tried to bring attention to corruption [4]. The corruptions predicted in Adiga's writings are rather harsh. He paints an accurate picture of the current state of corruption in society. Bribery at government hospitals was one of the media he used to depict corruption. He demonstrated how people are bribed under pretenses in the name of anti-poverty programs and government schemes to eradicate poverty in India's underbelly. In The White Tiger, Adiga uses the example of Balram's father, who died of disease as a result of the Indian government's fraudulent anti-poverty campaign. Balram and Kishan arrive at Lohia Universal Free Hospital with their ailing father. The entire hospital exudes squalor and inhumane treatment. The doors are ajar, and the beds have ***"metal springs protruding from them." (TWT 48)***

Patients lie on floors covered with newspaper sheets as cats and dogs growl and snarl in and out of the hospital wards. Hospitals and doctors are available for purchase.

"The Great Socialist informs the great doctors that the position is up for grabs in an open auction. These days, the going rate for this position is around four hundred thousand rupees." (TWT 49)

The junior doctors are then appointed by the head doctor on the condition that they pay him a third of their income. In exchange, they can keep the rest of their income and work in a private hospital, with their attendance recorded in government hospital records. Doctors, ward boys, and hospital staff leave poor patients uncared for and unattended. It's a sad indictment of a free country that can't offer basic medical care to its millions of citizens. Impoverished health care and the failure to follow government programs show the widespread malpractices of negligent and unscrupulous government officials, compounding the poor people's misery. Corruption is not simply a problem in politics; it is also a problem in practically all of the country's running government entities. The most visible example can be seen in the nation's police and safety departments. The Department of Police is a vital institution, and without a successful, true, and effective police force, the general public cannot live a peaceful and lively life. To maintain peace, they must lead by example to the wider population.

Even the police force is thought to be the most crooked these days. The number of honest authorities is small, and each individual who engages in corrupt acts is viewed as a major threat to the democratic system. The crooked cops throw the rules out the window and get involved by ignoring all the shady dealings and law-breaking activities in which they seek personal advantages, such as money or promotion.

JUSTICE IN ITS VARIOUS FORMS

In this country, there are two types of justice. One is for men with Big Bellies, while the other is for men with Thin Bellies. Those who drink English liquor and live in the World of Light have the law enforcement authorities (police and judiciary) under their thumb, while white folks with slim bellies who drink desi (country) whiskey and dwell in the World of Darkness have to live and die as stupid driven cattle [5]. Adiga uses the metaphor in his debut novel, according to Nona Walia of the Times of India. 'Men with Big Bellies' and 'Men with Small Bellies' were created to represent ***"the duality (feast or famine) of human existence in today's India."***

Adiga depicts India's darker side. Individuals in India's dark cities and ghettos suffer bleak existence. They hardly have enough money to meet their basic demands. In India, almost 300 million people live in poverty. They live on the edge of poverty, with an unemployment rate of above 10%. Around 230 million people are affected by a shortage of nutritious food, which is the highest rate in the globe. The author has revealed the obvious reality about India. As a result, the Balram family of Laxmangarh (The White Tiger), or the cycle cart puller lives as an insect and suffers from poverty and shame.

The dark picture can be observed in Adiga's portrayal of Balram in his work The White Tiger. Although the country has earned independence from the British, the mass of the population remains imprisoned in darkness and has yet to achieve freedom. Adiga prefers the Marxist viewpoint to explain his notion of equality for all classes and his egalitarian attitude to the public. India is divided into two categories, 'India of Darkness' and 'India of Light,' according to him:

“Your Excellency, India is two countries in one: a Light-filled India and a Dark-filled India. My country is illuminated by the sea. Everywhere near the ocean on the map of India is prosperous. However, the black river spreads gloom to India.” (TWT14)

These are statements about wealth and the privileges, callousness, and arrogance that come with it, whereas men with little bellies have learned to live with sadness and anguish. Balram also saw a similar disparity when he was hired as a driver and was asked about his status and caste at the outset. Aside from his driver's responsibilities, Balram is responsible for everything, including kneading his masters' legs when they enjoy whisky in broad daylight, transporting them around Delhi with sacks loaded down with a large sum of money to use as bribes, bringing alcohol and ladies for their pleasure, transporting all the shopping packs as they leave the shopping centers, and performing tasks such as washing utensils, clearing the floors, cooking, and dealing with their pets. Balram and many other members of the oppressed class are subjected to persistent mental stresses [6]. Regardless of their wishes or contentment, they must work for the elite class.

Balram and others in the crushed class are subjected to constant mental pressures. They must work for an exclusive class that pays little attention to their needs or satisfaction. Balram is a destitute guy who has been denied the basic right to enter a shopping complex due to his poor driving. In any case, stepping into a retail mall takes strength, bravery, and fearlessness. This is his first glimpse into the life of a fugitive. Poverty, according to Aravind Adiga, breeds irritation, resentment, and a nagging sense of unfairness. The poor are not protected by the law. The authors emphasize the importance of fighting injustice and exploitation together. The impoverished have no recourse to legal representation, resulting in migrants remaining poor indefinitely.

Adiga, on the other hand, has shown the positive side of things. The other type of India is a lavish India, where high-society people live their lives to the fullest. It is the India of the well-heeled. Adiga has built a strong yet brilliant image of the rich in society through characters like Dharmen Shah in Last Man in Tower. Dharmen Shah, like most of his tribe's builders, is a clever, devious, heartless, Wiley, and deceitful individual who realizes his goal of Shanghai by reawakening the sleeping demon of greed and lust for large sums of money in the hearts of the Vishram Society's lower-middle and middle-class citizens. He entraps excellent people like the Pintos, Puris, Kothari's, Kudwas, and Ajwanis in the flames of greed and selfishness, turning them into conspirators and cold-blooded murderers of their dearest friend, Masterji, the Society's symbol of respect and prestige [7]. Dharmen Shah arrived in Bombay with only twelve rupees and eighty paise, a city full of promise and prospects. He rode crowded buses and trains and walked when he didn't have any money.

“When his chappals wore out, he tied leaves over his feet and continued walking.” (LMIT 62)

Following that, he became a smuggler, transporting cartons of foreign-made watches and alarm clocks into Gujarat and Bombay via several trucks labeled,

“Emergency Wheat Supplies. Man has risen from the earth, he might as well put his money back into the earth,” he said soon. (LMIT 88)

Shah's entire strategy is crystal apparent to him: entice individuals with large sums of money, then stir and enflame their greed to fulfill his fantasies. Workers at a reconstruction site want a vacation, so he'll double their pay so his project doesn't get delayed. For him, a worker is nothing more than a pile of bricks, cement, or mortar crammed into a tower. Dharmen Shah has mastered the art of performing all of his pieces behind closed doors. To build his wall, he employs the four principles of 'Sam, dam, and bhed.' He is well aware that every guy in this crooked society is for sale, whether it is a Vishram Towers resident, a Small politician, a police officer, a tabloid editor, or a Park-like lawyer. He can manipulate ill will, contempt, and animosity between parent and son, as well as between neighbors and good friends. In this vocabulary, Shah only has one word: win-win-win at any costs. ***“The builder is the one man in Bombay who never loses a fight,” he informs Kothari. (LMIT 115)***

This demonstrates how the wealthy, who are seen as the brighter side of society, repress the poor's rights and freedoms. Characters such as Dharmen Shah portray the pitiful image of a cruel yet wealthy guy who bribes, eliminates, and forces the impoverished to complete his tasks.

In *The White Tiger*, the character of Ashok exhibits a similar rich-class image. In comparison to his wealthy and entitled family members, Ashok has returned from America and has a kinder, milder disposition. He is disillusioned by India's rampant corruption and his family's role in it, but he follows in the footsteps of his ancestors, bribing ministers and currying favor with politicians. In comparison to the other wealthy people around him, Ashok shows greater outward gestures of sympathy for Balram, appearing to be concerned about his servant's well-being and completely trusting him [8]. Ashok and his wife, Pinky Madam, returned to India from America, and the couple was given a Honda City automobile to use for their business. He also utilizes the money in Delhi to pay politicians and oppress the poor. As a result, Ashok's character demonstrates that he belongs to an affluent and wealthy class in society, which is frequently depicted as the bright side.

Aravind Adiga brings up the issue of difference amongst people simply because they are not born equal and have unequal capacities and skillsets. Aravind Adiga makes some stunning observations about the servants'

dreadful and deplorable situation. The rich Indians' residences are staffed by several servants who cater to the demands of their all-masters. He criticizes the non-human interaction between lords and servants for violating the Indian democratic rule of homogeneity. Adiga sees a distinction in the heart as crucial when evaluating human attributes. The wealthy are excessively awestruck by pleasures, and as a result, they are unaware of the suffering of others who die of hunger and deprivation. They appear to have lost all good and human attributes, and they follow materialistic paths, oblivious to the importance of flawless human connections based on self-sacrifice.

DEMOCRACY IN ADIGA'S EYES

Adiga is enraged at the way India's democracy operates. Adiga portrays the darker aspect of India through his hero Balram. He mocks India's democratic-based structure, claiming that it still lacks essentials after seventy years. Individuals in this environment require order, politeness, and dependability. The novel tells the story of modern India, in which the value of money and realism has been forgotten and appears to have supplanted the country's fine and traditional texture [9]. The *White Tiger* by Aravind Adiga is a criticism of democracy's shortcomings. Balram Halwai, the protagonist, presents a Marxist perspective and highlights the dark side of Indian democracy, which has flaws such as regionalism, caste division, illiteracy, poverty, laziness, communalism, and corruption, and holds parliamentary democracy and its leaders accountable for India's backwardness.

Perhaps the worst move made by the nation's independence fighters was to embrace democracy. "These are the three principal ailments of our country, sir: typhoid, cholera, and election fever,

"his spokesperson Balram (White Tiger) asserts. For political leaders, an election is an enormous business. The Great Socialist admits to embezzling one billion rupees from the Darkness and depositing it in a bank account in a little, lovely country in Europe populated by white people with black money." (TWT 98)

On a large commission basis, political leaders' henchmen and agents register voters and acquire their fingerprints. Balram, like many other loyal voters, has never seen the inside of a voting booth. Unfortunately, so many of the election contenders have criminal records. Ninety-three criminal cases involving murder, rape, gun smuggling, pimping, and other offenses are pending against the Great Socialist. They cringe in front of the voter as they approach him with folded hands. Landlords, traders, business tycoons, and anybody who has gained black money thanks to the political bosses' gracious blessings must all 'give' large sums of money to the competing political parties.

"It's election time," Moongoose (Mukesh) informs Mr. Ashok. We give out money every time there is an election. In most cases, to both parties." (TWT 240)

Before an election, every politician makes lofty promises. A plan to eradicate malaria would be announced by the health minister. The chief minister will declare poverty to be a thing of the past. The finance minister will scream hysterically that in the next several years, all villages would be transformed into technological hubs. They are suspected by the general public [10]. They're well aware that it's all Chimera. Elections, politicians, and all of the other trappings of Indian democracy are a ruse. They condemn it at pubs, tea shops, and even on the street. *"The entire state of Denmark (Indian Politics) is rotten,"* they believe.

Aravind Adiga does not believe in Parliamentary Democracy or has a low opinion of it. It's a messed-up setup. He sees various flaws in the framework. It focuses on the majority and quantity rather than quality. Local mafia, vote bank politics, and the free play of money and muscular power are all encouraged. The majority of elected members are managed in assemblies and parliaments, and coalition administrations are created, resulting in recurrent elections and the squandering of billions of dollars. As a Marxist, Adiga has focused solely on the flaws in Indian democracy, which he sees as a heinous failure and criminal source of the country's poverty and backwardness. *"Parliament democracy is a fucked up system," (TWT 156)* he tells Mr. Jiaboe.

The masses' ignorance, corrupt and half-baked political leadership, a naked dance of money and muscle power, and a manipulated election process that denies the honest, wise, and right-minded person the opportunity to sit in the assemblies or parliament and guide the nation's destiny are all contributing to the system's sorry state [11]. Instead, thugs, uneducated sluts, hard criminals, rapists, guns, firearms, drugs smugglers, and persons who have committed large-scale schemes and frauds win elections and become ministers. It's revolting to see, Adiga observes, that Indian democracy has turned into a large business, while policymaking has turned into a profession. Candidates spend millions of dollars to win an election, then acquire billions and trillions of dollars through deception. Following that, they become vengeful toward all of their foes, and the concept of public duty is sadly forgotten. As a result, the Great Socialist humiliates the Moongoose (*White Tiger*) by asking him to hold the spittoon for him:

"Son, won't you hold the spittoon for me?" It was taken by the Moongoose. The Great Socialist then spat three times into the spittoon." (TWT 105)

Balram, a spokesman for Adiga, claims that elections are a disease in India. During election season, voters become enthralled and agitated [12]. They debate politics and watch the entire 'tamasha' of an election as if it were a cricket match. They appear to be *“eunuchs debating the Kama Sutra.” (TWT 98)*

Booth capturing, fake voting, and voter list manipulation are all typical occurrences in Indian democracy. The people in charge of the government are not answerable to anyone. The corruption virus has infected all four pillars of government, including the court and the media. What a pity that politicians use large educational institutions as factories to manufacture slabs of money notes for themselves. Government subsidies, or even the simple 'dal roti' meant for small children, would be easily digested by them. Laws are in place to keep the accused in prison, but there is always a way out. Simply utilize bribery's golden gloves, and the cops, the court, and the judge will all come to your aid. There are plenty of middlemen and fixers willing to help you out. Balram, for example, accepts responsibility for their lords' sins. Bribes are paid to cops and judges, and the cases are kept quiet. Balram, however, keeps himself a free man in the jungle of democracy by paying hush money to the cops. Adiga regrettably believes that India's democracy has major flaws.

Bureaucrats, cops, and judges are all in close contact with one another. Balram understands that for a resourceful man, there is always a way out, always an escape route. He has witnessed how police and courts give criminals and crimes a silent nod. Even though he murdered his master, Ashok, he lives a free and affluent life because the Bangalore police are on his payroll. He can declare from personal experience that everything is possible in India. He greases the cops' palms and lives a carefree existence. Mohammad Ali, his driver, hits a motorcycle. However, he saves him with the help of law enforcement officials. Pinky, his mistress, gets involved in a vehicle accident and kills a guy. But she is unaffected, while Balram accepts culpability in his confessional affidavit [13]. Mrs. and Mr. Puri, Kothari, and Kudwa are in the same boat (in *The Last Man in Tower*). They murder Masterji. However, the police officer fabricates a scenario in which the master was suffering from mental illness and committed himself by jumping from the rooftop.

“Many people in Vishram and the surrounding area testified that the teacher had been becoming increasingly senile and erratic for some time. He was depressed as a result of his wife's death and his diabetes. As a result, Nagarker, the investigating officer, thinks that Masterji was “the major suspect in his assassination.” (LMIT 400)

Several government regulations and policies come into play with democracy. The Indian government, on the other hand, has implemented several programs for living citizens, but the real question is if these policies reach all segments of society.

INDIAN GOVERNMENT POLICIES

The majority of government policies are only on paper. Their benefits do not reach the people who are supposed to profit from them. The money provided for a project is swindled away by middlemen across the crooked government machinery. The majority of government initiatives are never implemented because the bureaucracy has no sense of national responsibility or accountability. In *The White Tiger*, Adiga aims at the entire system. The government's midday meal (the dal-roti plan) is messed up by the schoolteacher. It is denied to the children. Even money for their school uniform is skimmed off by the teacher. The poor man's exploitation is directly caused by a lack of awareness of government goals and strategies. India is a wealthy country with a large population of impoverished people. Poverty is caused by the concentration of wealth in a few hands. The wealthy are getting richer, while the poor are getting poorer. Although the government has made countless coordinated efforts to alleviate poverty over the last six decades, the insignificance of official policies is another factor causing impoverished people to remain poor. A substantial share of the arrangements reported for the poor's uplift does not contact them promptly. There is a chasm between goals and achievements. The benefits of the administration plans are squandered as a result of improper use and community workers' illegal mentalities.

The majority of the time, poor people are unaware of their rights, which are taken advantage of by government officials who take advantage of their ignorance to maximize their benefits. As a result, the decrease in neediness remains perplexing and despairing. There is a gap between goals and accomplishments. The benefits of government programs are squandered as a result of poor implementation and criminal attitudes among public employees. The majority of the time, poor people are unaware of their rights, which are exploited by government officials who profit from their ignorance. As a result, poverty eradication remains a mystery and an unsolvable problem. The administration also created various programs for the welfare of the underprivileged through policies. Adiga reveals the shocking truth that all degenerate practices involving the general public are carried out under the guise of government support, such as the development of bridges with no expansions and the reconstruction of streets that have been devastated by floods. In any event, the bigger offer from the disbursed amount planned for these government assistance initiatives increases their effectively acquired wealth. Even though the government has updated initiatives to assist the impoverished, most people are unaware of their significance. In India, there is a considerable increase in lawlessness.

Aravind Adiga opposes the government's plans that have no true goal of benefiting the people. It ignores corrupt government officials' interference in public recovery initiatives. The public is well aware of the emptiness of so-called poverty alleviation programs and expenditures, through which billions of rupees pass into the hands of government officials as a bonus to their wealth [14]. As a result, the use of all government aid programs is flawed, as true beneficiaries only receive benefits seldom. Tricks and outrages are indicators of the extent to which government assistance funds are misappropriated. Another component of the policies can be seen in India's educational system. The Indian education system is plagued by corruption, with Aravind Adiga focusing on the serious problem of theft in student scholarships and the mid-day meal scheme, as well as instructors' laziness in government institutions. In *The White Tiger*, Adiga continues the story of a local teacher known as a 'huge pain and spit guy,' who retires early in the afternoon and savors the school's hard work. He isn't serious about his job, and he sells the outfits and early afternoon meals that the administration provides to the needy pupils, as well as stealing money from the school's reserves. Balram outlines the ineffective and corrupt educational system of his hamlet, Laxmangarh, in *The White Tiger*.

The government offers a student scholarship program to assist low-income students. However, dishonesty, as well as disparities in student funding, pose a serious threat to eligible applicants, since meritorious students are denied access to government initiatives. It casts a pall on their future. Poor students in rural areas rely on scholarships to continue their studies. Every teacher plays a vital part in molding a student into a good citizen, yet many lazy and dishonest teachers at government schools forget that they are in a position of immense responsibility. They are unconcerned about the overall development of their pupils and just come to school on a sporadic basis [15]. The inefficiency of students, as well as schools, are harmed by teachers' neglect, which lowers student achievement. The government has put in place several programs and allocated a large sum of money to improve the literacy rate. The government's multi-schemes in education are imperiled and lose their luster and prestige as a result of corruption. Adiga appears to be implying that for our country to progress, we must confront the above-mentioned concerns. Every kind of government has both positive and negative aspects.

Adiga, on the other hand, should not be looking at Indian democracy through black glasses. Our democracy isn't a complete disaster. People are becoming more aware of their rights. Politicians and bureaucrats who are corrupt are enraged. The vote bank politics of caste, creed, community and family culture were kicked off to a considerable extent in the recent elections (of 2022). The majority of people, whether educated or uneducated, vote for and support candidates who have formed a genuine agenda. However, we still have a long way to go. Corruption has infiltrated our daily lives' blood, veins, and bones.

II. CONCLUSION

This study reflects Aravind Adiga's assessment of the widening divide between the rich and the poor, as well as the police's frustration in catching criminals. His writings also deal with a variety of real-life issues such as abuse, poverty, psychological oppression, political ambiguity, and class division. Individual faults like dishonesty, deceit, avarice, and false pride in one's social rank based on caste, religion, and wealth, as well as rotten religious, social, and political systems, are all contributing to the collapse of human values and society as a whole, according to Adiga. Individual vices, collective evils, and corrupt institutions, according to Adiga, can be eliminated by revolutionary social, economic, bureaucratic, and political reforms. The themes expressed by Adiga are perennially relevant in Indian society. Poverty, coupled with the caste system, has been a persistent issue in Indian society for decades, and various authors have written on the subject. *The White Tiger* and *The Last Man in the Tower* are two stories about the new millennium's wit, suspense, and varying mortality.

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