Economic Crises Marxist theory and ideology in the Novels of Aravind Adiga

Madhura Fating

Research Scholar, RTMNU, Nagpur

Dr. Amol Raut

Research Supervisor, RTMNU, Nagpur

Abstract: -This research article looks at some of the postcolonialist and economic crisis themes prevalent in Adiga's novels. It focuses on the similarities and differences between India's financial crises and postcolonial issues. This essay examines Marxist philosophy and theory, capitalism, and communism. The study depicts a free market and free enterprise in contemporary capitalist India. It illustrates how it might lead to financial disjuncture. Social castes rather than social classes exist in India. Adiga has faith in this rewriting of their fantasies regarding the exploitation and social oppression of the impoverished. Adiga's analyses of the social issue of dispute shed light on human conditions.

Keywords:-Economic crises, capitalism, communism, Marxist theory and ideology, Society, culture, Imperialism, Decolonization& Neocolonialism.

Introduction:- Even when modernization arrived in the twenty-first century, society remained unchanged. In this society, the classes are hierarchical; the wealthy rise to the top, middle-class people aspire to be upper-class and the impoverished and lower classes receive little concern. Adiga began his literary exploration of the less intelligent side of contemporary India: a densely populated, globally integrated society that was changing, evolving, and evolving. The life and struggles of Balram in his quest for social, economic, and cultural freedom were the subject of The White Tiger. He had been "confined behind bars of class, economic disparity, illiteracy, zamindar system, and poverty," therefore the battle was complicated (Adiga, 232). Adiga's writings mostly focus on caste, corruption, and how pervasive it is in Indian society. Although imperialism is imaginary supremacy in contrast to the actual settlement of colonial rulers, the phrase is commonly used in

conjunction with colonialism. Imperialism uses the rise of a nation's power to justify the colonial practices of supremacy. Imperialism maintains influence over the remaining areas of Europe, primarily through economic means and the demands of the European countries.

The goal of decolonization is to liberate oneself from colonial ways of thinking and to restore and strengthen indigenous ways of knowing. The goal of decolonizing the mind varies from writer to writer, but gaining cultural and mental independence from colonialism's institutions and ideologies is always the main notion. Native Americans may have constitutional jurisdiction over Europeans. Nonetheless, the European power continues to impose economic constraints on the indigenous populace. That is, allegedly independent nations are nonetheless subjected to financial exploitation by European nations. Neocolonialism is the term for the type of control that is specifically used to describe American dominance over the rest of the world. The current economic exploitation of Asian and African nations by European and American powers is known as neocolonialism.The so-called liberated former colonies are nevertheless under the economic dominance and control of their previous colonial masters. The colonized nations actively opposed the political rule, economic exploitation, and cultural dominance of the colonizers during the later part of the 19th century and, to a greater extent, in the first half of the 20th. Many republics in Asia and Africa achieved political independence by the middle of the 20th century as a result of these resistance movements that had begun throughout the colonies.

Neo-colonialism is the term used to describe the dominance of developed countries' social, economic, and cultural aspects over those of developing countries' internal affairs. Despite the appearance of decolonization following World War II, colonial powers continued to maintain colonial control by applying past and current international economic agreements with their former colony countries. Novels by Aravind Adiga about the new India address postcolonial issues like as globalization and neo-colonialism. The New Economic Policy's 1991 prologue marked the beginning of India's globalization process, which ensured import replacement for almost 40 years. Privatization, liberalization, and globalization are all connected.It is therefore commonly understood to be a stage in which nations have rejected their sovereignty and trade in goods, services, capital, and people moves increasingly quickly and easily across international borders.

Although globalization is seen as a step towards significant progress for developing nations such as India, it also has drawbacks because it gives local neocolonialist micro-agents the same authority and permission as Dharmen Shah in Last Man in the Tower. As borders

become less defined due to globalization, people begin to feel intellectual similarities with the customs and culture of far-off places, much like Pinky Madam in The White Tiger, who despises India and longs for New York.Decolonization and post-colonialism are closely related in their attempts to defend liberty from the political, cultural, and economic dominance of the former European masters. The strategies of resistance, conciliation, and a cultural declaration that India accepts to cooperate with the increasing neocolonial interference and organization used by the developed First World countries are stopped by post-colonialism. The outcome is a collection of performances that aim to explore the historical background of colonialism, the present political emancipation, and the constant threat of neocolonialism on the grounds of economy and culture.The power dynamics between a master and servant are examined in Adiga's novels. The White Tiger centers on a single representative of a vast rural population, and it is up to the people to take the initiative and work with the government to combat bribery. The government needs to understand that the public wants corruption to stop, or else it will continue to support the corrupt. Although Britain may have departed India, it seems that oppression still exists in this postcolonial world.Balram criticizes Gandhi and the government for their negligence, which has led to a significant wealth disparity between entrepreneurs and people from rural backgrounds. The rich get richer while the poor get poorer with no way to move up the social ladder.

 In this made-up narrative, Balram expresses his genuine feelings about Indian society's structures while highlighting the mistakes that resulted from the country's independence. In Adiga's The White Tiger, this religious community uses caste-based problems to confront Halwai with hardship (Adiga, 54), while in Last Man in the Tower, communalism persecutes Masterji for not fully identifying as a Hindu (Adiga, 27). If national identities are what distinguish nations, then elite and specialized collectives provide the basis of communal communities. His research is particularly helpful in assessing the violence that takes place in Last Man in the Tower at the most profound levels of sociopolitical action.The White Tiger, which draws its inspiration from Marxist ideas, centers on the struggle for political and economic dominance among social classes as well as Balram Halwai's social mobility amid the extremes of Indian society's wealth and poverty.

To help us comprehend how the struggles of economic exploitation and the suffering of the working class link to the ideas and values that are propagated in society, Adiga, therefore, places The White Tiger within its social, economic, and historical framework. Not only is the inherent value of individuals questioned in this market-driven social structure but

the consequences of civility and the obligations of appreciation are also based on price. For instance, Balram is blamed for Pinky Madam's hit-and-run death. Delhi's jails are crowded with drivers who are imprisoned because they are blaming their nice, solid middle-class bosses for their actions. Balram had accepted the blame and gone to Tihar prison on behalf of his boss.The magistrates? They would be able to tell that this confession was forced. But they also have a part in the scam. They accept their money while ignoring the inconsistencies in the evidence. Life continues (Adiga, 170).

Although Adiga's novels seem to suggest that Mishra read them, Balram comes from a particular life world of the low-income worker in the service economy: phrases about politics read in a newspaper while waiting for someone to come to an office, triangles, and pyramids seen on the torn pages of old geometry textbooks that every tea shop in this country uses to wrap its snacks in, bits of news bulletins from All India Radio, and things that just kind of pop into your head, like lizards from the ceiling, thirty minutes before going to bed (2008: 8). The issue that Marx highlights in both of these examples is that the terminology employed to promote each of these socialisms hides their true class nature.However, under neo-liberalism, as poverty-alleviation discourses shift from alluding to state-led industrialization plans to neoliberal models of growth, the metaphorical conversion of socialist beliefs into capitalist ones intensifies.

The description meets Balram, a victim of the caste-based poverty that permeates the gloom, and its cautious tour guide of the shanty community. Balram must kill his boss, steal his money and identity, and turn himself into a self-taught businessman to escape the poverty of the darkness and the corruption of the Light. The extended family, a metonym for caste identification that becomes a burden on the otherwise ambitious person, ends up being the major goal of the novel's examination to avoid the trap of aggregate identities and therefore of capitalism as a whole. Adiga's populist, tolerant answer to India's uneven capitalist development and caste's diligence stems from the failure to address the country's vast, ongoing poverty (Adiga, 18–32).

A crucial aspect of the novel's politics is its beauty, which includes its steely, unadorned style, first-person epistolary format, and interest in a voice that is both explicitly unpleasant and yet measured. Even though the title of The White Tiger first suggests that only the White Tiger is the rarest of animals a species that comes along only once in a generation it finishes with the hope of creating a new entrepreneurial school to train a generation of white tigers (Adiga, 30). To give his writing more power, the author chooses

to focus only on a few details from the wanted poster of the protagonist's crime before moving on to other descriptors. Here, the novel's title itself perfectly captures the literary metaphysics of the notion of deliverance and its accompanying deterrence against the oppressive society. By comparing himself to the majestic and uncompromising ways of the white tiger, the protagonist—who comes from a humble background and represents the marginalized—seems to be offering many people a route to liberty.

The main characters in Adiga's books are influenced by their environment, culture, social structure, and economic status, among other factors. Power disparities in Indian society are a direct result of racism, which is the belief held by white people that other groups are inferior and that their rights should be restricted. In India, those who are poor or illiterate are often associated with the color black, which is deemed inferior. Institutionalized confession is a key tool in the exercise of power. In Adiga's works, the benevolent sides of Indian democracy the India of light and the India of darknessare contrasted with the country's ascent to prominence in the global economy and its efforts to elevate the marginalized sector of society that lives in extreme poverty. New regions of darkness are created in India by pollution, the hectic pace of daily life, and the influence of city culture. India is portrayed as a global commercial power that is still developing. The other side of India is characterized by advancements in transportation, tourism, real estate, mall culture expansion, industries, outsourcing, and other fields. However, the labor of the lower class with a separate identity is necessary for all these developmental activities.Balram is exposed to the socioeconomic unfairness and inequality that exist in 20th-century India while working as a driver in Gurgaon. The complexity of the interaction between the Darkness and the Light is best illustrated by Ashok. India, according to Balram, may not have clean drinking water, a functioning sewage system, or an Olympic gold medal, but it does have democracy.

The problem is that our democracy is run by ferocious individuals, such as the Great Socialist, a former conductor who is currently facing 93 criminal cases, and other upstarts (Adiga, 117). Fast-food sales have increased significantly in India along with the country's rapid industrialization and urbanization as well as the political economy's transition to a structure compatible with globalized capitalism. Nevertheless, the conventional perception of junk food hasn't had a significant impact on urban awareness. Adiga discussed the effects of globalization as well. Due to the trade of several foods and eating customs during the colonial era, it can be connected to colonialism. It can be characterized as a swift process of

international investment and trade that unites several nations.

Adiga's books highlight the persistence of the rich-poor divide that plagues India despite the country's recent economic prosperity due to the IT revolution. In India, the gap between the affluent and the impoverished is enormous. This wide disparity created instability, which repeatedly forces morals to be compromised for the gain or loss of an individual. The impoverished are so desperate that they will stop at nothing to escape their situation. Simultaneously, the wealthy are so distanced from the actual struggles faced by the underprivileged that they grow corrupt and desensitized. Having two distinct economic systems—sociological and capitalistic—is a natural progression. He depicts the increasing, menacing confrontation between the rich and the poor.

The novelist laments the reality that although some people in the other half of the state struggle to meet their necessities, a division of the state enjoys easy access to all the comforts of life, including power, running water, healthcare, and education. To end the discrimination against people with big bellies and those without, Adiga brings the Indian darkness to the attention of the public by speaking for the quiet majority and establishing a society founded on the values of justice and equality. Balram Halwai is a unique voice from the underclass who has been likened to a Rooster Coops metaphor. In The White Tiger, Adiga frequently uses comedy to draw attention to how evil the wealthy and the impoverished are. Balram shares numerous amusing tales of immorality he comes across, claiming that administrative personnel are aware of my whereabouts but fail to provide them. Balram votes more sensibly, yet it is in vain. Everything is made fun of or done merely to show to him (Adiga, 173).By highlighting these social and economic concerns, the novelist draws attention to the dire difficulties facing modern-day India that impede its advancement. By drawing attention to these concerns, the novelist is effectively sending a message that it is past time for us to take these problems seriously. Here, Adiga suggests that the Indian populace is anticipating the day when they will be freed from all forms of exploitation. The novelist is hinting at a global upheaval here.

Wealth, technology, and knowledge characterize the India of Light, while poverty, illiteracy, and suffering characterize the India of Darkness" (2010: 277). Adiga's main goal in writing the book was to show the reader how the vast majority of people in the nation are suffering. The nation's scientific and economic progress has benefitted the wealthy but at the expense of the impoverished, whose quality of living has declined. The media has not adequately depicted the impoverished's ongoing deprivation in a way that would improve

their well-being.The prevalent perceptions of contemporary India are of a nation with growing political, scientific, and economic influence on the world stage. The public and decision-makers are blinded by these radiant pictures and fail to recognize the pain of the oppressed. Adiga focuses on life in the India of Darkness in particular (2008: 10). It portrays both the struggles of the underprivileged class (Adiga, 232) and the lives of the wealthy, politicians, law enforcement officials, and members of upper society (Adiga, 2).

Since Balram Halwai was from "a nameless and birthday-less past" (Adiga, 2), he had to fight against the politicians and wealthy middle-class elites (Adiga, 172).Adiga portrayed the wealthy and the impoverished in both Indian villages and large, international cities like Bangalore and Delhi. The novelist tried to show how the impoverished are constantly taken advantage of due to their lack of financial might through the figure of Balram (Adiga, 48). In the book, Balram described how he started his journey from a low-income background in the village of Laxmangarh to becoming a prosperous businessman in Bangalore. Society's sole options during this time of widespread economic exploitation, social suffering, and moral degradation are to "eat or get eaten up" (Adiga, 38).The collection of short tales, Between the Assassinations (2008), by Adiga, centers on the themes of "disparities between the rich and the poor, communal disharmony, corruption, violence and hypocrisy." It takes place in Kittur, a tiny town in South India, and is set in the period between Indira Gandhi's assassination and that of her son Rajiv Gandhi. Kittur stands out among contemporary Indian English literature since it is based on a true story and the author's idealistic imagination. Adiga depicts both the highly developed metropolis and the oppressed, uncomfortable disadvantaged location. The margins are retained at the edge of the power center, as is customary. They always bear the consequences for their daily bread and butter.Marginality analysis is used today to examine socio-cultural, political, and economic domains where marginalized people struggle to get resources and fully participate in society. On the grounds of race, gender, culture, religion, ethnicity, occupation, level of education, and economic status, marginalized persons are typically subjected to discrimination, disregard, and suppression from the mainstream.

Setting plays a significant role in Adiga's works. Mumbai, India is the setting for Last Man in the Tower. Mumbai, the economic hub of India and the birthplace of Bollywood has the largest population density in the country and ranks fourth globally. It is a symbol of India's future. Adiga questions the socio-cultural and economic circumstances of the marginalized group. Adiga conveys the important message that marginalized people are

still hoping for improvement and their rights. Making "all is well" for their community and all of humanity—where people can live like people and animals may live like animals is the goal of these people's lives (2008: 318). According to Adiga's The White Tiger, Adiga strips these depressed people living on the margins of society of their "last vestibule of dignitytheir honesty" and blames their circumstances on their upbringing (2008: 156).

These books are highly regarded for the way they address more significant societal concerns in the context of recent advances made worldwide. Novels by Aravind Adiga effectively represent the growing gap between the rich and the poor. Corrupt activities such as bribing governmental employees, exhibiting nepotism, provoking conflicts amongst communities, and enabling criminals to escape punishment are all still practiced. The corrupt political system and the police work hand in one. Under the harm of incompetence and the government, it is shrieking. Adiga is a voice for underprivileged farmers, slum dwellers, and victims of exploitation.His literature articulates the postcolonial anxieties of incurable communal chauvinism, moving to towns in search of a better life, political dishonesty, moral decay, protests for free-market capital, lawlessness, and social system turmoil. Some members of the public perceive it as a well-known and humble portrayal of India, which was interpreted as an insult and denigration. In the novel, Adiga makes an effort to portray the socioeconomic realities of contemporary India via the lens of rural and urban slums to aid in the reconstruction of India through more extensive development initiatives.

Outlining the textual evidence to refute the exaggerated portrayal of a modern India is one of the study's main goals. This article shows how inaccurate this portrayal of contemporary India is. It has shown how the nation's growth and progress, as well as the degradation of society's human values, have been impeded by landlordism, subpar education, unclean hospitals, and corruption in the police, political leadership, courts, bureaucracies, and other sectors. Lastly, Adiga's literature showed how the wealthy had been abusing the nation for their selfish ends in addition to addressing the dark living conditions of the wretched poor.Outlining the textual evidence to refute the exaggerated portrayal of a modern India is one of the study's main goals. This paper shows how inaccurate this portrayal of contemporary India is. It has shown how the nation's growth and progress, as well as the degradation of society's human values, have been impeded by landlordism, subpar education, unclean hospitals, and corruption in the police, political leadership, courts, bureaucracies, and other sectors. Lastly, Adiga's literature showed how

the wealthy had been abusing the nation for their selfish ends in addition to addressing the dark living conditions of the wretched poor.

Therefore, to advance and broaden the state's application of factual prudence, it is necessary to address this steadily increasing socioeconomic disparity. This is because the number of educated youth from marginalized backgrounds is growing at an alarming rate, and their vulnerability is evident in their quiet suppression or bold defiance. Adiga's books are centered on Indian socio-cultural, political, and economic discourse. Because of this, Adiga's fiction provides a thorough description of the dynamic socio-cultural, economic, and political archetypes in India and how they affect people's lives. The middle-class residents of Vishram Tower-A write their future by voicing their collective will in the face of neo-liberalism and capitalism.They shape their identities by embracing the winds of change brought forth by globalization and economic liberalization.

Adiga's writings have depicted the Indian economic structure that leads to significant socioeconomic divides within society. Opportunities, social mobility, health, and other privileges and pleasures that everyone should be able to enjoy are restricted. This story refers to the fact that there is a significant disparity in the quantity of money that is distributed in today's society.The materialistic perspective has a significant role in shaping the mindset of the new generation of men. By using this method, he becomes so self-absorbed and perverted that he loses sight of his allegiance, even to his master. He doesn't have much time to worry about his family because he is still so busy. He experiences all of this as a result of the materialistic mindset. The novelist expresses his grave concern about this pressing issue in this passage. "It has been a long time since you came to visit us—and even longer, at eleven months and two days, since you last sent us any money," Adiga stated.

Conclusion:-The novels offer a critical commentary on contemporary business practices, such as property development and real estate. In this case, human life is cheap and the land is expensive. A cooperative community for middle-class housing is called the Vishram Society. Dharmen Shah is adamant about demolishing Vishram and erecting opulent apartments in its place. Residents of Vishram are unwilling to surrender their settlement despite Shah's kind offers. He makes an effort to portray Indian inhabitants as being in complete servitude throughout the works. Adiga makes an effort to examine the many power systems that exist in society and show how they affect people's lives. He focuses on

the interconnected forms of power that keep individuals in unequal situations, including political, economic, physical, religious, and ideological power. Investigating and analyzing the social relationships in Adiga's works is the primary goal of the research.

Analyzing a power relationship requires looking at both the public performance and the hidden transcripts of all power ties. The defining feature of Adiga's books is resistance. His most popular characters take pleasure in opposing the strong. The White Tiger is a brilliant examination of the subordinate classes' resistance as well as the power dynamics between the dominating class and the lower class. An Indian businessman narrates his ascent to prominence in the book. Instead of being a helpless victim of the upper class, the lower class actively creates the counterpower. The novels are excellent social critiques of India's impoverished-rich gap. Balram stands for the oppressed groups in our society contrasted with the wealthy.

Adiga states, "There is a connection between corruption and terrorism. One of the things that leads to terrorism is a corrupt society that does not deliver justice or alleviate poverty. Terrorists in India are often middle-class, but one of the things that gets them fired up is To stop producing people like Ashok and Balram in our society, The White Tiger should teach its citizens how to read the social cues and understand their rights and responsibilities, regardless of caste or socioeconomic standing. It appears to be true that the concept of homogenous identity cannot be defended. There are several identities, each consisting of a blend of different aspects. Balram exemplifies this. He looks at eating as a postmodern experience with a variety of symbolic, cultural, social, and emotional connotations. Adiga evokes social desires, flaws, and aspirations through his narrative by illustrating the intimate connection between food, caste, politics, and its psychological effects.

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