



## SOCIOLOGICAL AND PSYCHOLOGICAL PERSPECTIVES OF ARAVINDADIGA: A SPECIAL STUDY OF HIS NOVELS

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### ABSTRACT :

*"Let animals live like animals; Let humans live like humans.*

*That's my whole philosophy in a sentence"*

*(ArvindAdiga, The white Tiger P.276)*

*It is widely known that novel is the most suitable literary form for the exploration of experiences and ideas in literature. Literature is reliable source of Indian social history for ages. Caste, class and gender issues and similar social concerns have emerged as dominant themes in Indian literature. Indian class system has no escape routes for talented people from lower classes to reach the top. Adiga's novels as an Indian cultural product do not imitate European novels but follow their own structure. He paints a feudal picture of Indian society. Majority of people are still trapped in slavery, though the country has got independence.*



**KEYWORDS :** *Indian literature , Indian cultural product , ideas in literature.*

### INTRODUCTION

ArvindAdiga's experience as correspondent taught him a lot. He got opportunity to see a lot of rural life through his travels throughout India. Particularly in Uttar Pradesh and Bihar he heard continuous murmur or growl of middle class life in India and this voice is recorded by Adiga in his novels. Facts and metaphors are intermixed so as to give double emphasis on the realities. Speech and thought presentation is impressive to the extent of eager reading.

### Sociological Perspectives

Sociological Theories are important to understand why different social events and interactions occur and how they occur. There are several types of social theories proposed by the experts at different points in time which cover different aspects of human social life some of which are really complicated ones. Some sociological theories are capable of interpreting social happenings very accurately and predict some important future events. Again, there are other theories that function in broader perspectives and can open up newer aspects of a social event for further study and analysis.

### Psychological Perspectives:

Psychology is a science of the human mind and behavior which includes both conscious and unconscious behavior. Psychology includes both feelings and thoughts. Psychology is an academic field where diverse sub-fields are present and more could be explored. As a stream of social science, it aims

to get knowledge of people's behaviors and their group activities. Psychology depends on general principles and research outcomes of the past research works.

## Sociological and Psychological Perspective of AravindAdiga with reference to his Novels

### 1. *The white Tiger*

The Protagonist in *The white Tiger*, Balram is recognized as a Marginalized, dehumanized and oppressed person by the Indian system of racial segregation. The novel deals with the path from Laxmangarh to Delhi and Bangalore, from darkness to light in the process from a 'country mouse' to 'white tiger' Balram struggles for identity. It proves that colonization has not reached the grassroots. We can see many Balrams and Ashoks spread all over the country. Adiga highlights many divisions like darkness and light, Yellow and Brown and big bellies and small bellies.

Village people have slavish tendencies and the system of village in India is based on slavery. Balram's father, a 'man of plan' is a rickshaw puller but understands the importance of education. He wanted his son to read and write but Balram is forced to quit school and work at tea stall due to heavy debts. Balram comments ironically that, his story narrates, how the half backed are produced in India. His works in teashop point out the existence of slavery in India. As Balram grows up, he becomes mature with the awareness of class relation, feudal system and widespread suppression in the society. The great variety of experience of being poor, unemployed and discrimination leads to his exclusion from economic social and political life. His personal and social life of distress, vulnerability or discrimination results in a feeling of marginalization.

Kagan describes marginalization as people who are marginalized have relatively little control over their lives and the resources available to them. They may become stigmatized and often at the receiving end of public altitude. Their opportunities to make social contributions may be limited and they may develop low self-confidence and self-esteem.

Marginalization results in a feeling of alienation. Currently in all social sciences the various synonyms of alienation have foremost place in studies of human relations. It gradually produced powerlessness which is at the heart of the most of the current literature. It also conveys meaninglessness resulting in 'Low Confidence Limits'. The marginalized human mind describes in other words as misrepresentation, otherness, alienation and difference. Marginalized person is unable to predict future outcomes of behavior.

Balram decides in his mind the first step for escape from the cage to leave the family behind the village. He spends most of the time in the company of other drivers in the city. He realizes a difference that exists among the have and have not's in India. He became aware of the fact that the poor in the city cheat and deceive their employers by practicing number of ways and means. They know the way of their master's corruption and scandals. Balram too becomes corrupted and turns from a sweet, innocent village fool into a citified fellow full of depravity, debauchery and wickedness in their company. He dresses up in same fashion like his master and starts drinking and longs for prostitute with the golden hair at the visit of city mall. He imitates the behavior of Mr. Ashok as ideal person and compares himself with his master.

Man can change his behavior by experiencing the values and standards of other individuals and groups. Various theories existing about crime can be applied to Balram. He is poor man who realizes that due to his life choice he will not have the opportunity to attain a car, wife, house suit etc. However, he can succeed to achieve them through crime in the future. If the social strain and poverty destroy the hopes and dreams of man then he searches for the alternative means to get it. His social strong feelings cannot be controlled and suddenly lead him to disgusting behavior. All rules of behavior imposed upon him make him angry and the way in which he is forced to take responsibility for the accident committed by Ashok's wife Pinky make him furious. Later Mr. Ashok forcibly puts the responsibility on the soldiers of Balram and nullifies his status as a human being. The frustration reaches its highest pick and at that moment he reads a book which clears him that he was looking for

the key for years but the door was always open. There is always possibility of violence when the subordinate realizes his position in the disadvantaged group.

Balram's expectation is very simple and basic. He wants a social condition where animals can live like animals and humans can live like humans. He takes the matter forcibly in his hand for the great cause. He clarifies his view and says one murder was enough for all I wanted the chance to be a man. He is a victim of circumstances of marginalization and labeling theory.

Alienation, inequality and marginalization increase crime rate. Three most influential ecological theories of crime are Becker's economic theory of crime (1968), Merton's strain theory (1938) and the social disorganization theory of Shaw and Mackey (1942).

## 2. *Between the Assassination*

The stories are set in the Eighties between the assassinations of Indira and Rajiv Gandhi, and are framed by extracts from an imagined guidebook to Kittur, a city on India's south-western coast, set between Goa and Calicut. The writing has an immediate topographical clarity ("the arches of the railway station frame your first view of Kittur as you arrive as a passenger on the Madras Mail") that makes you believe in the physical reality of this location. The reader is able quickly to accept the existence of the Ideal Store, Hotel Decent, Angel Talkies and the Dawn Herald ("Kittur's only and finest newspaper") and the lives of their customers.

The lives that Adiga is interested in exploring are of the marginalised, the struggling, mainly youths, innocents, corrupted: Ziauddin, a young Muslim tear away, conscripted to help a terrorist plan, an assault on the railway station; Soumya, a girl desperate for her father's love, who travels across the city to buy drugs for him; Jayamma, the lonely cook sent to the homes of the wealthy "so she could fatten other people's children"; and many others. The starting location for a character is described in the guidebook and so Adiga manages to convey the impression that each new departure is a natural progression; he is able to (as Steinbeck put it) just "let the stories crawl in by themselves".

The other stories that are narrated in the novel would describe about the ever continuing poverty levels and widening of gaps between haves and have-nots besides India growing at a faster pace in liberalization and privatization. Adiga stated that the country has totally failed to enforce proper directive principles. There are stories which portray of how people in rural areas are moving to cities in search of jobs and the growing kids are seeing the life in slum. Many child laborers are working in construction sites to earn their living. There are two kids named Soumya and Raju who are begging on the pavements to buy drugs for their father. He also depicted about two beautiful stories about the two janitors, one named Jayamma, who is a Brahmin cook and the other is George D'Souza who is working as a chauffeur, have evidently seen the differentiation and inequalities between master and servant and also rich and poor people. Adiga has studied about the relationship that is established between master and servant and finds how poverty would act as a leveler and would bring the people of different castes with different creeds under one roof.

## 3. *Last Man in Tower*

*Last Man in tower* tells the story of a struggle for a slice of shining Mumbai real estate, bringing all of Adiga's gifts for sharp social observation and mordant wit to the fore. The "last man" of the title is Yogesh Murthy, or "Masterji" as he is affectionately known, a retired schoolteacher who gives top-up science classes in his spare time. He lives in a crumbling but "absolutely, unimpeachably pucca" middle-class block of flats in the Vishram Housing Society. The water only works for a couple of hours twice a day and each monsoon threatens to bring the roof in; but this is still an idyll representing what was once, itself, "new India". Citizens of every religion rub along together in a way, Adiga writes, 'that would have made Nehru proud'.

Masterji in the novel is the powerful and stubborn person who worked as a teacher in Saint Catherine's school. This teacher is active and authoritative all the time in the classroom. Students have a lot of complains about him being the strictest of all teachers in the school and how this person used to punish the students for their mischievous actions. He has treated his entire family in the same way and

pushed them away from freedom, thus making their entire life miserable. After getting retired from his position as a teacher, the power he had got totally gone down and he has become a scarecrow and his son, Gaurav Murthy has become the most powerful person in the family over his father. In the same way, Dharmen Shah was deprived of power in the young age. He has landed in Mumbai city with just 10 rupee. He was irresponsible, but had struggled day and night to earn money and power.

Their shabby utopia is short-lived, however. A property mogul called Shah makes the residents an offer which is too good to be true: a payment of, on average, ₹210,000 per flat, so that he can bulldoze the old towers and build a glittery new edifice called the Shanghai.

Shah, dripping in gold bangles and wheezing with bronchitis, is the embodiment of social mobility and global aspiration. Having decided not to stay in the village of his birth to “shovel cow shit”, he moved to the city and made his way up in the toxic world of construction. With his health deteriorating, the Shanghai is meant to be his legacy; but Masterji stands in his way. Every family decides to sell their flat except the old teacher, who clings to the memories of his deceased wife and daughter that pervade the building.

### CONCLUSION:

Merton's strain theory states that unsuccessful individuals feel frustration at their situation when faced with the relative success of others around them. Adiga's novel shows clearly the effects of marginalization servitude, displacement and alienation on the psyche of the protagonist with a social message. Adiga creates an identifiable and convincing character from the point of view of sociology. The endurance of the servant class in India is heroic, but we can see the signs that this endurance may be coming to an end. And so what Balram has done today may be something more and more will occur on a larger scale in the future. It is not an attack on the country; it's about the greater process of self-examination. Adiga in his novels is conveying the message that India will automatically shine and really emerge in light with rural India shining.

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