Chapter-1

Introduction

This thesis entitled ‘Urban India: A Sociological Study of The White Tiger, The Middleman, Six Suspects and Sacred Games’ presents the fast changing scenario of Indian society and the changing face of contemporary urban India, but the focus of the proposed study will be to critically examine the murky face of urban India as depicted by select Indian novelists.

The thesis aims to show the stark reality and relevance of urban India through the eyes of various writers who feel everything is changing too fast. This modest attempt is to present a kaleidoscopic view of Indian society, especially focusing on its dark aspects by highlighting the elements of corruption, violence, crime, unemployment, bribery and murder prevalent in contemporary urban Indian society.

The present thesis analyses the injustice of the new globalised India through a chorus of four celebrating voices of writers. The novels chosen are The White Tiger by Aravind Adiga, The Middleman by Mani Shankar Mukherji (Trans.) by Arunava Sinha, Six Suspects by Vikas Swarup, and Sacred Games by Vikram Chandra. Almost all the chosen novels offer a penetrating piece of social commentary attuned to the inequality that persists despite India’s new prosperity.

Methodology

The methodology applied to the thesis is a combination of two literary approaches, the formalistic and the comparative. Emphasis will be given on the language and texture of the four texts adopted to present an inter-disciplinary discourse.

Chapter Planning

The first chapter ‘Introduction’ encompasses with the history of English novel and the origin of the Indian fiction, and the main focus will be on the fast changing scenario of Indian society, and the changing face of contemporary urban India. The introduction will highlight the dark side of India, especially focusing on the various maladies prevalent in contemporary urban Indian society.

The second chapter would be an attempt to present the dark side of India through the eyes of Aravind Adiga in his first novel The White Tiger. The focus will be on corruption as a leitmotif which in turn is responsible for giving birth to many other malpractices and caste system of India.
The third chapter will highlight the problems of unemployment, frustration, family pressure and nepotism through the eyes of Mani Sankar Mukherji in his novel *Jana Aranya* which is later translated by Arunava Sinha, entitled *The Middlemen*. The focus will be on the frustration of youth that shows how the youth is getting crushed in this corrupt system, and how later on the youth indulges in crime. Like the protagonist, Somnath, grows from an idealist young man to a corrupt businessman.

The fourth chapter will present the horrifying and grisly face of contemporary Indian society through the novel of Vikas Swarup’s *Six Suspects*. The chapter will highlight the elements of violence, corruption, murder, cruelty and crime which are prevalent in contemporary urban Indian society.

The fifth chapter will focus on the dark world of Mumbai Mafia and international terrorism. The novel will explore the working of the Indian bureaucracy. Some other murky aspects like corruption, bribery and trauma of the partition, will be vividly addressed in *Sacred Games*.

The last chapter will be concluding the earlier four chapters highlighting the face of contemporary urban India from all the four novels catalogued together, showing the similarities and dissimilarities as one voyages through the many splendored incredible India.

I

Novel is a fictional narrative. It is a literary genre, which is a piece of prose fiction of a reasonable length. The word “Novel” is derived from Latin word “Novellus” and Italian word “novella” means a “tale” or “short story”. It came into existence with the emergence of middle class families in the eighteenth century. It reflects the mirror of society and depicts the life of common and ordinary people as they are always dominated by the upper class. As Terry Eagleton says, “If it is a form particularly associated with the middle class, it is partly because the ideology of that class centers on a dream of total freedom from restraint.” (2)

Novel is fictitious but it depicts the true picture of society. It is a resourceful medium to portray the middle-class culture and it presents the experiences of ordinary people that how they are dominated in this society. Terry Eagleton’s statement is apt here:

The epic deals with a world of nobles and military heroes, whereas the novel deals with the common life. It
is the great popular genre, the one mainstream literary mode which speaks the language of the people. The novel is the great vernacular literary art, which draws upon the recourse of ordinary speech rather than some specialized literary language. (8)

Novel is a modern form, which breaks the traditional models and rules of narrative. The epic deals with a world of nobles and military heroes, whereas the novel deals with the common life. Novel is a mirror of an age, but a special kind of mirror, a mirror that reflects not merely the external features of the age, but also its inner face and its social reality. There are many types of novel as Historical novel, Picaresque novel, Epistolary novel, Gothic novel, Regional novel, Psychological novel, Sentimental novel, Detective novel, and Science fiction etc.

The Indian novels came into existence in the last quarter of the nineteenth century. Ancient India had no novelists though it had many story tellers. The Indian tradition of story telling was an essentially oral tradition. Our early novels were not inspired by Indian epics, puranas, fables or oral stories, but Indian novels were inspired by English novels. Indian novels and prose fiction is one of the most notable gift of English education to India. India had only story tellers, and Indian novel was importation from the West. As Ron Shepherd comments:

Indo-English fiction has been called “the twice-born fiction” since it derives from two parent traditions, one Indian and the other British. This hybrid offspring is of such a varied nature that it cannot be described easily in any single set of terms. Styles and shaping philosophies range from those which are traditionally or characteristically Indian to those which are more clearly western. (51)

History of English language and literature in India started with the advent of East India Company in India. In its early stages, the Indian writing in English was influenced by the western art from the novel. In the beginning, Indian writers faced the difficulty of the medium of expression, and this difficulty was continued for a long time. This was certainly a difficult task to write in foreign language, but there are a number of eminent writers who have overcome this difficulty of the medium of expression and achieved international fame and recognition.
In the beginning, the Indian writers imitated the British models. It was the influence of English education that the Indian writers turned towards writing and translated their regional works in English. So, the period from 1820-1890 is called the Indian Renaissance.

The era of Indian novels started with three major Indian English novelist, Mulk Raj Anand, R.K. Narayan and Raja Rao. There were other writers too: Manohar Malgonkar, Khushwant Singh, Bhabani Bhattacharya, Chaman Lal, Arun Joshi, etc. The women novelists have also performed a great contribution to upraise the Indian fiction. There are novelists like Kamla Markandaya, Anita Desai, Nayantara Sehgul, Ruth Jhabwala, Geeta Mehta, Shashi Deshpande, Kiran Desai, Arundhati Roy, who have a great name and fame as women novelists. They have presented women’s world very poignantly. During the Independence movement and afterwards, Indian English fiction continued to flourish but the most notable characteristic of the Indian English fiction, is its Indianness. Ancient writers wrote on the theme of freedom-struggle, the communal problem, East-West relationship, the plight of untouchable, the emancipation of women and religion etc. All these social problems were prevalent at that time and there was a need to highlight these problems and only novels could fulfill this need. As K.S. Ramamurthi says, “The Rise of the novels in India was not purely a literary phenomenon. It was a social phenomenon as much, rather fulfillment of a social need” (24).

The Indo-English fiction has enjoyed its golden period during the last few decades. At present time, the Indian fiction has been attracting worldwide attention. In the beginning, a number of writers wrote on the rural India and depicted the problems of rural life because at that time there were so many social evils prevalent in rural India, so the writers focus was on the rural society. But, at present time, the writers have turned towards urban India. Because the life of urban dwellers has become more acute and harsh in comparison to rural India. As H.D. Kopardekar says, “Urbanization is a major topic of discussion today particularly became of the rapid and problematic growth of large cities all over the world.” (3)

It is indeed a difficult task to write about India at time, and it has become an agony for an author because of the complexity and wide scope. To write about the changing face of urban India easily leaves one in muddle. India with its rich cultural heritage, its various religions along with it vast population- urban and semi-urban, ostensibly appear to be the ideal ground for weaving. However, this task may not be
as easy as it sounds. The sheer vastness of the place results in offering innumerable themes to the writer and these themes in turn interact at various levels making the task somewhat hard in nature. As Avtar Singh Bhullar says:

India is not one; there are “a hundred Indias”. America is vast and varied, yet there is one language spoken in the country so that it lands a kind of unity to that nation, and makes it somewhat understandable. But in India a hosts of languages people, religions, caste, classes etc. make the nations so complex and entangled that even after years of effort to understand this “queer nation” one is liable to remain perplexed about the nature of Indian ‘reality’ and of Indians in general. (1)

India being a complex country is known for three names: India; Bharat; and Hindustan. Like its names, it has many faces. It is a secular country in which there are so many people who live with different castes, race, creed and religions. India is known for its rich customs, traditions, complex social organizations, and its unity in diversity. India is a land of agriculture in which most of the population lives in rural area and has depended on agriculture. In rural area, people live in joint family and live in social bond. Village-dwellers no longer live in isolation; they always interacted and intermingled with society. They have preserved their cultural heritage. Relations among people in rural society are predominantly personal and relatively durable while in urban society, relations are secondary, impersonal, causal and short lived. Village dwellers live in natural environment so they are innocent and peaceful. They are not well educated so they believe in caste system and superstitions, but with the growth of education they are less strict in caste system in comparison to ancient time. In rural India, the family structure is patriarchal and male is the head of the family. There was a time, when female had no importance in the families and all decisions were taken by males. But with the passage of time, and the rapid growth in education, the society’s attitude has been changed towards women. The parents are aware to provide the education for girls. The boys and girls are treated equally in the family. Most of the population of India lives in rural area. But at present time, the rural dwellers are attracted towards the urban area day by day. Due to enough money and sufficient resources, the high-profile and middle-class families are migrating to Indian cities. The landless and poor people are also migrating to towns and cities because of the
relatively better employment opportunities available there. Urban area is full of amenities so people are attracted to settle there. But this rapid growth of migration has brought so many problems for urban India. As Ram Ahuja says:

Along with the growth of population in the last few decades there has been a shift in the population from rural to urban areas. The increasing urbanization has led to problems like crime and juvenile delinquency, alcoholism and drug abuse, housing shortage, overcrowding and slums, unemployment and poverty, population and noise, and communication and traffic control among other. But if cities are places of tensions and strain, they are also the centers of civilization and culture. They are active one's aspiration. If the future of our country is linked with the development of rural areas, it is equally linked with the growth of cities and metropolitan area. (282)

The increasing urbanization has brought a huge change in India. It has brought both good and bad impacts on Indian society. With the impact of urbanization, the Indian society has become more rational, educated and aware. The rapid advancement in science and technology has changed the values and attitudes of urban society. Urbanization is like a modernization and westernization, which has brought great social changes in Indian society. As M.S.A. Rao says:

Urbanization is a world-wide process and it has been considered not only as an index of economic development but also as an important factor of social change. It has been argued, on the basis of western experience, that urbanization means a breakdown of traditional social institution and values. In the Indian context this means, among other things, that caste system will emerge from joint families and religion will become highly secularized. These hypotheses assume that urbanization in India is the same as westernization, and ignore the existence of traditional urbanization on which modern urbanization had its first impact. (2-3)
The urban society is getting changed day by day. It has forgotten its own traditions and customs. The urban area is well developed area which is full of facilities. Urban dwellers have improved their quality of life, so most of the Indians prefer to settle in town and cities. As Ram Ahuja says, “What is an ‘urban area’ or a city or a town? This term is used in two senses -- demographically and sociologically. In the former sense, emphasis is given to the size of population, density of population and nature of work of the majority of the adult males; while in the latter sense; the focus is on heterogeneity, impersonality, interdependence, and the quality of life” (282). So, for the better quality of life, the rural dwellers are shifting in urban area rapidly. The high class and middle class families of villages are shifting to urban area because they have money enough to settle in cities. But the poor can’t migrate to urban area, because they don’t have money for shifting and Indian cities are very expensive to live and poor can’t survive there. The people are not only migrating to cities but also changing their business and profession. As Ram Ahuja says:

Urbanization is not a one-way process but it is a two-way process. It involves not only movement from villages to cities and change from agricultural occupation to business, trade, service and profession, but it also involves change in migrant attitudes, beliefs, value and behavior patterns. (284)

Along with the changing occupation, they have changed their way of living, attitudes, beliefs and behavior. Urban dwellers are rational and civilized. The urbanization has brought a huge change in every aspect of Indian society. The traditional pattern of life has been changed. Urbanization has influenced everything; family, social relations, culture, beliefs, etc. As H.D. Kopardekar comments:

With the rapid influence of urbanization, especially on the big cities, the traditional pattern of life the culture uniformity, beliefs, social relations, family behavior etc. tend to be broken. This accelerates social change. Before a new way of life or social reorganization is established in the form of fresh patterns of thought and behavior, social and personal disorganization take place. (26)
Urban area is a most developed area of India, in which the people are well educated and civilized. The rapid growth of education, and the advancement of science and technology, have changed the living style and thinking of people. The superstitious people have been turning into scientific and rational minds. Indian cities look like European cities, the big shopping-mall and the sky-touching buildings shine the Indian cities. So the glamour of Indian cities attracts the people to shift in urban area.

The modernization has brought new changes and ideas in urban society. Modernization is the process of development in almost every aspect of human life, i.e. technological, scientific, economic, environmental, educational, cultural and social fields. Changes in the environmental and social life are mainly due to the economic and educational development of the people which leads to the improvement of their living conditions.

The urban society has become modern. The modernization has put both the good and bad impact on the urban society. The good impact is that the urban society has improved their life style and the quality of life. The parents are aware to provide better education to their children whether they are boys or girls. The girls have got an equal place like boys in the family. The modernization has brought a huge change in urban society. As M.K. Virk, M.K. Dhillon and G.S. Dhaliwal assert:

The process of modernization has hardly left any society unaffected and India has achieved last development in direction of modernization. Urban residence, formal schooling, employment opportunities, economic prosperity and improved standard of living are the few boons of modernization. Its positive impact on the living conditions of the people has improved their quality of life in various aspects. (4)

The urbanization and modernization have also affected the family structure of urban society. The joint families have been turned into nuclear families. In this modern society, women got a good place whether it is family or social set-up. In the family, women perform the equal role like man in every matter, now she is not ignored. The parents don't impose their own desires on their children, neither the children comply the order of their parents blindly. Every one lives free in family. Ram Ahuja avers:
Though intra-family and interfamily relations are change, it does not mean that youngsters no longer respect their elders, or children completely ignore their obligations to their parents and sibling, or wives challenge the authority of their husbands. The important change is that the 'husband-dominate' family is being replaced by 'equalitarian' family where wife is given a share in decision-making process. The parents also no longer impose their authority on the children nor do the children blindly obey the commands of their parents. The attitude of youngsters is motivated by respect them fear. (292)

In modern urban society, women have got a good place in family as well as in society. But there was a time when Indian women had no respect in family and society. They were kept in the four walls of house and she had to disguise her face in veil. Women were deprived from education. The girl's birth was considered a curse on the family. The women were exploited in the family as well as by society. They led miserable life, had no respect and were treated like animals. But now the situation has changed, the women have got the good and equal status like man in society. The rapid growth of education has brought a huge change in favour of women. In urban society, the maximum women are working. They are serving in every field. They are serving as a doctors, teachers, politicians, pilots and in army etc. They have proved that they are not inferior to men. Now, the women are not financially dependent on their husbands and parents, but they have become the financial support for their families.

The modernization has influenced urban society to make it materialistic, self-centered and selfish. The urban dwellers don't live in social bond. Their social relations are for short time and short lived. The relations develop for self-benefit and end very soon. According to Ram Ahuja:

...an urban person has the **limited number of persons** with whom he interacts and his relations with them are impersonal and formal. They are dependent on more people for the satisfaction of their life needs. (285)

With the help of advanced technology, internet and media, people keep themselves equipped with the latest knowledge. But they don't know who lives next
door and who are their neighbours. The urban dwellers are so busy and that they don’t even have time to interact with society. The social relations have faded-up in urban society, and the Indian culture has changed totally. As Ram Ahuja says, “Societies often face problems because of social and cultural changes. Social change is change in the patterned roles, or a change in the structures and organization of a society.” (22)

In the influence of modernization and urbanization, the Indian society is getting faded with its own culture and identity. The Indian culture is rich and unique in the world; it has its own identity. The Indian people are innocent and peaceful. They intermingle with society easily. People are emotionally attached to each other. The relations are primary, and the social bonds are based on close personal ties of kinship and friendship and the emphasis is on tradition, consensus and informality. But now the situation has changed, Indians are going to forget their own culture and they have been colored in western culture. In urban society, the people have become selfish and self-centered. The relations are secondary and impersonal and the interaction is formal and short-lived. As Ahuja says:

...an urban inhabitant’s relation with others last only for a short time; he tends to forget his old acquaintances and develop relations with new people. Since he is not much attached to his neighbors, members of social groups, he does not mind leaving their places. (284)

The modernity has performed a great role for the development of Indian society. The most important change that we find in our society in the last few decades, is change from tradition to modernity in certain values and institution. People’s superstitious thinking has been turned into scientific and rational thinking. The women’s miserable condition has improved in society. The modernization has changed the lifestyle of people entirely. The way of thinking, the way of living, attitudes, beliefs, customs, everything has been changed, and it is the result of modernization. But in India, the modernity has been hijacked by upper class Hindus, higher caste and rich people. The lower class, lower caste and the subalterns are out of the benefits of modernity. The modernity couldn’t change their life-style. They are always deprived from everything; they feel helpless and crippled themselves in this corrupt system.

Corruption is all pervasive in urban society. The society has become materialistic. The chasm between poor and rich is getting wide day by day. In this
corrupt system, the rich are becoming richer, so they have started to exploit the poor people. The situation has become more complex in comparison to ancient time. The Indian culture, trends, customs and traditions have changed; so the ordinary and common people are suffering in this changed society. The lower class and poor people follow the high class society, they imitate the customs, values and life-style of rich and upper class society in which the lower groups have lost there identity. As S.L. Doshi says:

Modernity has played havoc in this country. People of older generation do not even hesitate to say that the earlier times were for better than the present epoch of modernity. Their life was easy; there were no business hurry and flurry. Modernity, that is belief in the possibility of human progress, has proved false. The high-up in the society have cornered most of the benefits of urbanization, democracy and centralized planning. And to our surprise, sociology developed along with its all the abuses of modernity. It continues to sing the song of cultural change, using the terminology of epistemology. (10)

Modernity has brought a number of changes in social structure. But the changes are noticed in elites and higher class. The common people are unchanged, the modernity couldn’t bring the change in the life style of poor people, and they are leading the life of animals. The poor and lower class society has been suffering terribly in this corrupt system for a long time. Democracy has been abused. Economic growth has gone in favour of the rich and high profile people. People have also lost faith in science and advanced technology because they are aware and know the dangers of future nuclear-war. They know the bad effects of developing science and technology. They have also lost faith in Indian politics and politicians who proclaim to improve the system, but they all are involved in corruption. In this age of modernity, everyone wants to earn as much as possible. Everyone wants to be rich and to do so people take the help of unfair means and corruption.

The Indian society has changed a lot. The change is visible in all the institutions such as family, caste, kinship, village, polity and economy. All these social institutions constitute society. Modernization seems to be a huge force affecting
social change. It has also affected the family structure. The urban joint families are being gradually replaced by nuclear families, the size of the family is shrinking and the relationship is confined to two or three generation only. In nuclear families the old parents suffer a lot. The sons have been entangled in their own family; they don’t have time to care for their parents. The daughters-in-law don’t prefer to live with their in-laws. They want to lead their life individually. In urban society, most of the women are working, they are very much busy in their jobs they don’t have time to entertain their in-laws. Most of the women want to live free; they can’t bear the obligation and interference in their personal life, so they avoid living with their in-laws. As S.L. Doshi says:

Not only the joint family is in trouble today, the nuclear family is also not without its share of agony. If the parents join their son at latter’s workplace, their accommodation in the big or metropolitan city become much expensive and if they decide to stay behind at their native place, the old age problem loom large. (173)

In comparison to urban society, the rural society is less affected by modernity. No doubt, the rural India is undeveloped area, but the rural-dwellers lead the better life and they are far from the artificial life. They have preserved their own culture; they live in joint family with their parents. They live in pure atmosphere and lead the peaceful and satisfactory life. But in urban India, the situation has become complex, people live with full amenities, but they are not satisfied. The stifling atmosphere of cities has made them corrupt and selfish.

In high-profile and middle-class urban society, the women’s condition has improved since last few decades. They have got a good place in family as well as in society. But there was a time when women and girls had no respect. They were exploited in their own homes. The girls were married in early age against their wish. And they were deprived from education. But at present time, society’s attitude has changed for girls. In urban society, the girls have become career-oriented, they want to get jobs before their marriage and parents don’t force them for marriage. Widow Remarriages have become common thing. Even some high profile families, inter-caste and inter-religion marriages are noticed. It is a positive impact of westernization on the Indian society.
The westernization has brought a huge change in Indian people. It has changed the orthodoxical thinking of Indians. "The most important result, therefore, of the impact of western culture on Indian society was the replacement of blind faith and superstition by reason and science" (Ramamurthi 29). Indian society believed on superstition and blind faith, but with the influence of modernization and westernization, now Indian educated society has become scientific and rational. It was possible with the advent of British in India. They had brought the English education in India. So, westernization is a gift of British on Indian society. As M.H. Syed says:

British rule produced radical and lasting changes in Indian society and culture. It was unlike any previous period in Indian history as the British brought with them new technology, institution, knowledge, beliefs and values. The new technology, and the revolution in communications which this brought, about, enabled the British to integrate the country as never before in its history. (169)

The English education has brought a number of changes in Indian society. The superstition has been replaced by rationalism. The caste system has been shrunk in high-profile society. Women's condition has also improved in society. But, along with its good impacts, it has also put bad effects on Indian society. It has influenced more the high-profile and high-caste society. They forget their own culture and colour themselves in western culture which has brought some social evils in society.

The westernization has also affected the marital-relations of urban couples. In high-profile and middle-class society, the men and women easily break their marital-relations. The divorce and remarriages have become common thing in urban society. Ram Ahuja emphasizes:

Divorce and remarriage are the new phenomena we find among urban women. Today women take more initiative to break their marriage legally if they find adjustment after marriage impossible. Surprisingly, a large number of divorces are sought by women on the grounds of incompatibility and mental torture. (295)

The urban environmental is also conducive to extra-marital relations. Through the laws of society, religion or custom rarely permit extra-marital relations, the taboos
seen much more strong in the case of females as compared to males. Male enjoy this license comparatively easy. For the sake of variety some find extra-marital relations more satisfying. Many persons indulge in it to acquire social status. In some cases it is resorted to as a retaliatory action to the spouses’ extra-marital activities. The extra-marital affairs are found more in urban society; the rural society is less affected by it. These extra-marital activities become the cause of divorce and marital-discords, sometimes, it gives birth to big crimes like murders and suicides etc. so extra-marital affairs have been become a big problem which gives birth to so many social evils.

In urban high profile and middle-class society, women got a good place. They are performing the equal role like men in every field whether it is family, society or nation. In family, she performs the equal role like man, now she has become the financial support for family. At present time, she is not financially dependent on her husband and parents. She is working and earns money herself. She is getting a good education and surpasses the male in every field. She is serving in govt. jobs as well as in private sectors. Women are now in every field whether it is army, police, politics or other hard jobs which were considered for the males only. At present, women are pilots, army officers, police officers, doctors, engineers, teachers, professors, writers, politicians, prime ministers, etc. There is no field which is untouched by women. They have challenged the belief of society who think that women are inferior to males; they have proved that they are equal if not better than males. There was such time when Indian women were leading miserable life. They had no freedom; they didn’t have the right to education. They were kept in the four walls of house. But now, the time has been changed. The urban society’s attitude has changed about women and girls. But it happens only in high and middle class society. In lower class society, women couldn’t improve their condition. They are exploited by the males, family and society at present time. But in high profile society, women enjoy their freedom. As M.H. Syed says, “It is a popular belief that urbanization, industrialization and westernization have secured for Indian women an increased measure of freedom. This may be true of women of the highest castes but not necessarily of the others.”

(128)

In the urban high-profile society, women enjoy the freedom, but in the influence of modernization and westernization they abuse their freedom. In urban society, women pretend to be modern and western; they go to night clubs and dance clubs. There, they use wine and cigarettes and lost their consciousness and become...
the victims of rape and blackmailing. In their sozzled condition, some clever people
induce them and make sexual relations and also make their sex videos. After making
the videos, they blackmail these girls again and again and require a big amount of
money from them. Sometimes, these girls become habitual of wine and to get the
wine they start to sell their bodies which propel them in prostitution. In urban high
profile society, in the influence of westernization, the women and girls have started to
drink the wine which propels them into crime world and given birth to so many social
evils. As Puran Batria says:

Liquor drinking leads to sex crimes. Under the
influence of liquor even fathers are known to rape their
daughters. In certain section of our society, after the
drinking sprees, late in some of the night clubs, one
does not know where and with whom one is sleeping.

(144)

The nudity is also a bad impact of western culture on Indian urban society,
which gives birth to sex crimes like, rape, abduction, and murder. There was a time,
when Indian women are known for Lajja (shame) in the world. They wore full attires
and kept their faces covered in the veil. But now, the situation has changed; Indian
women and girls have colored in western culture. For western outlook, they wear
branded costumes and try to expose their bodies more and more which presents the
sexuality in society. They expose their bodies and try to attract the attention of people
which instigate the men to indulge in sex crimes. In this materialistic society, the
ultra-flamboyant modern women wear little concealing costumes which are less than
their need. In urban society, there are two categories of women who are nude and
semi-nude: one category is ultra-modern women, who pretend to be modern and wear
scanty attires, which expose their bodies and serve the nudity and sexuality in society,
the other category is poor women and beggars who are helpless because they have
nothing to wear. They are such poor that they have not even sufficient rags to cover
their bodies. They don’t want to expose their bodies; they always try to conceal their
bodies to escape the roving eyes of people, but what can they do, because they are
helpless. As Puran Batria says:

Nudity in the poorest is the result of their utter
helplessness. They barely have enough rags to satisfy
even very moderate requirements of decency. A beggar
women squatting on a Bombay foot-path when forced by corporation authorities would not get up as the short tattered cloth to cover her shame. She held her hand to her hands to her chin and covered the breasts with elbows. (100-101)

The Indian cinema, media, film producers and advertisers also serve the nudity and sexuality for society. The advertisers take the help of attractive girls and women for the advertisements. They offer a big amount of money to expose the bodies for the advertisements which increase the demand of their articles. The Indian cinema is the main cause which instigates the girls and women to expose their bodies. The Indian society imitates the Indian movies and heroines, and wears such type of attires which are not sufficient to cover their bodies. The Indian movies present the nude and semi-nude scenes which put the bad impact on society. As Puran Batria says: 

The Indian heroine reveals all she can, performs the most suggestive dances and titillates the sexual appetites of the male audience. Postures, movements, clothes and language are all designed to encourage the sexual fantasies of all classes. Almost every film under the excuse of showing a villainous women who suffers for her sins, portrays her as a sex bomb who goes through every kind of contortion and wear every kind of flimsy and sexy outfit to attract attention to her curves. (100)

The nudity and sexuality are the direct impact of westernization what is against the Indian culture. In Indian culture, the women don't expose their bodies, they wear full clothes. The Indian rural women are far from the influence of westernization, so they have preserved their culture yet. The rural women wear full attires therefore, the incidents of sex crimes occur rare in Indian villages. But in urban society, the nudity and sexuality have been become the common thing, so, it is the one cause which increase the sexual crimes in urban society.

The prostitution is also a big social evil in urban society. It has become a big business in Indian cities in which women are exploited a lot. In this materialistic society, women are considered only the objects of sex. This cruel society has made her commodity of sex. As Jean D’cunha says:
Within this context of the commodification of every aspect of human life, sex and women’s bodies have also been commoditized. Prostitution has now become a lucrative market and a booming industry, differentially tiered with profit acquiring industry, differentially tiered with profit acquiring to the organizers and controllers of this sex service sector industry while the women are by and large exploited. (116)

Prostitution has become a big market and sex industry in urban India. Some people are running this business in a large scale in Indian cities and making more and more money. The organizers of this sex industry ensnare the innocent and helpless girls and involve them in prostitution. These organizers don’t give the proper wages to these girls and exploit them. In comparison to rural society, the prostitution is more noticed in urban society. As Dr. Madhurima believes:

Prostitution is also considered to be a city-based crime.
The proportion of crimes against property always tends to be highest in urban district the proportion of violent crimes against persons in high in rural areas. (147)

In this trade of sex, the women lead a miserable and pathetic life. They are always condemned by the society and they have no respect. They are only considered the machines of sex and nothing else. It seems that women only come in this world to replete the sexual desire and sexual need of men and they have no other purpose. Women are exploited everywhere. If a man involves in this practice, society doesn’t punish him, if a woman is caught involved in prostitution, she is punished and abhorred by everyone. As J.L. Kachroo and Vijay Kachroo assert:

Prostitutes are readily condemned, punished and developed; their customers are often tolerated or exonerated. Prostitution remains the only sexual offence for which more women than men are convicted. A related observation is that prostitution is more prevalent in highly male-dominated or patriarchal society, in such societies, women typically are considered inferrior, have fewer opportunities for success and independence, and are expected to cater to men’s need and desires. (406)
The Prostitution is not a new phenomenon in society. It is as old as the human civilization. In ancient time, the prostitutes entertained the kings and danced in their Rajdarwar. Most of the prostitutes belonged to lower classes and lower castes. The rich and landlords also exploited them physically. The prostitution was considered the need of society and it had become common in society. As A.K. Srivastava says, “People of north India during the eleventh and twelfth centuries considered prostitution as normal feature of social organization. Vatsyana regards prostitution as old as human civilization. Every town in mediaeval India had a number of prostitutes.” (68-69)

Prostitution is a very old phenomenon but at present time, it has taken its worse form. It has become a big social evil which gives birth to many crimes. It is more prevalent in urban society. No doubt, it is also found in rural society but there it is run under the four walls secretly. But in urban society, it is running openly. In big cities, there are some identified areas, which are famous for brothels like ‘GB Road’ and ‘Red Light Area’ in Delhi. Such areas reveal the real face of urban society and present the pathetic condition of prostitutes. It is said that urban society is well educated and civilized but in ‘Red Light Area’, it seems the urban area is a jungle which is teemed with a strange and horrible animals which are called men. Man is more dangerous to animals.

In big Indian cities, there are so many brothels which are running illegally. The police, politicians, administrators and government, don’t pay attention toward this illicit business; even they all are involved in this practice. The corrupt politicians and administrators require prostitutes to brothels to satiate their sexual hunger and encourage those people who are running this business; the police also take advantage of these girls and take bribe from the organizers of brothels and allow them. As Don C. Gibbons says:

The metropolitan police were involved in the regulation of this business rather than in its suppressions. In return for tolerating the vice operations, and in payment for their actions in controlling unruly clients and other contingencies of this sort, the police extracted a sizable share of the proceeds from the persons operating the prostitution outlets. This “payoff” was then
redistributed among various police officers, politicians, city officiate and other citizens. (410)

The Indian system has become corrupt. The police, politicians, administrators, all are in the grip of corruption. Police are appointed to suppress the social evils and crimes, but they have become the cause of illegal activities themselves. The police take ‘hafta’ from the organizers of brothels and distribute this money with their senior officers. These organizers send high class girls for politicians and make their night-coloured, so they also keep silent. This is the real face of urban police and politicians. In this inglorious business, every prostitute has a miserable story before the joining of this practice. No girl wants to become a prostitute but her helplessness, wicked environment and the corrupt society, turn a girl into prostitute. There are so many social factors which force a girl to become prostitute. As Puran Batria says:

Prostitution is a product of so many social factors that it is very difficult to foresee or list all and define these. The whole process of individuals’ faulty or inadequate upbringing and socialization, the social institutions, system, attitudes and behavior play a very significant part in the complex phenomenon of a girl becoming a prostitute. (89)

Poverty is a major cause which propels a girl and woman into prostitution. Due to lack of source of earning, women have to choose the profession of prostitution. The widows and orphan girls come in this profession in a large scale. The widows have to become prostitutes for their survival. The girls who lost their parents in early age, they have also to choose this practice unwillingly. The unemployment is also a major cause which turns a girl into prostitute. Most of the girls and women come in this inglorious profession due to financial crisis. As Puran Batria says:

The first and foremost cause of prostitution is poverty and the fact of society not looking after its destitute persons. When a female loses her parents or husband and has nobody else to look to for help and protection, she is tempted to join prostitution willingly or unwillingly. Due to abject poverty many parents and even husband induce their daughters and wives to enter the profession of prostitution. (89)
Indian cities are very expensive to live, poor can’t survive there. Some poor persons have to propel their wives and daughters into this abject practice. In Indian cities, everything is very much costly; inflation has been become the big problem for poor, so a single earning hand can’t manage the big family.

The Indian urban society has become materialistic, people’s needs have increased but the earning sources are not enough to replete their unlimited desires. Everyone wants to maintain their prestige and status in society. So, in some cases, husbands induce their wives for prostitution. Puran Batria’s comment is very apt, “In a few rare cases the husbands encourage some kind of wife swinging and prostitution in their wives to increase their income, prestige or status” (79). In some cases, the drunkard husbands force their wives to involve in this practice. They are habitual of wine, so they spend their whole earning on wine and it becomes difficult to run their household. So they force their wives to join this profession. In some cases, wives have to join this business secretly from their drunkard husbands, because they spend the whole money in wine and give a little amount of money to run the household, so it become difficult for wives so they join this profession. There are so many social reasons which compel a girl to become a prostitute. In some cases, the innocent girls are entrapped by clever people who pretend to love and make false promise of marriage. After making the sexual relations they deny for marriage. So, these girls have no alternative but to become prostitutes. In some cases, the shrewd people ensnare the innocent girls and elope with them. After making the sexual relations, they sell these girls into brothels and the suppliers of prostitutes. Puran Batria’s observation is very appropriate:

Under the second category come the call girls who are known as the elegant prostitutes. They are said to be cream of the profession. Generally, they are well educated well groomed, intelligent, comparatively beautiful and come from the middle or upper strata of society. They arrange their clients through phone or through their contacts. Almost always they go to expensive hotel rooms, offices, houses of the clients or where ever their clients can arrange. Most of the call girls have regular jobs and work as secretaries, receptionists, telephone operators, models, extra film
actresses or in similar occupations and frequently mingle with people who have no idea that are prostitutes. Calls girls are now being influencing those in position for material benefits. (85)

Call girls are an elegant category of prostitutes in urban society. These girls come from upper-middle-class and high profile society. These girls join this practice willingly. They have no problems of survival, but they join this profession to replete their unlimited desires. They want to lead a royal life, so they want to earn more and more money to make their bank balance strong. This category is the most superior in prostitutes. They are very beautiful and English speaking, so the clients lavish a big amount of money on call girls. These girls come in this practice for the sake of enjoyment. Call girls are available in every Indian city. These girls keep contact with clients through phone, internet, and suppliers. Such types of girls are supplied for the most rich and high-profile customers. So they earn the big amount of money in thousands in a single night. The prostitution has become a big sex industry in urban India. Some corrupt people are running this business in large scale, in which the girls and women are exploited a lot. Indian cities give shelter to prostitutes. In big cities, there are so many such saloons, massage centers, pubs, hotels, restaurants and dance bars, where the prostitution is running openly.

The dance bars are performing a great role to encourage the prostitution. These dance bars employ women and girls to entertain the customers. These girls dance on the popular Bollywood songs and accept money from clients. These girls are deprived from the share of their earning. The organizers usurp the whole money, and these girls get a little amount of money from the earning. Bar dancing is obscene and vulgar, which depraves the morals. The dance bars put bad impact on society. The dance bars also become the meeting points for mafia and underworld dons. The dance bars become the cause of so many social evils. So the government ordered to close the bars in 2005, but due to corrupt system, the dance bars are running openly in Indian cities. For rich people, the dance bars are the place of amusement, the rich people enjoy there, but for poor women it is such place where they suffocate and feel exploited a lot. As Kalindi Muzumdar asserts, “The saga of Indian women is riddled with cruel, inhuman and pathetic attacks on her physical, emotional, social, political, and even spiritual growth. Her struggle for survival continues from the womb to the grave without respite.” (28)
Women have no place in society; they have to struggle for existence everywhere, whether it is village or cities. Males dominate the females everywhere, and they are treated like animals. From the cruel behavior of man it appears that he doesn’t consider woman a human being. Woman is unsafe everywhere, she doesn’t know when she will be raped. As Shiran Kudchedkar and Sabiha AL-Issa assert, “No place is safe, not the home, the campus, the work place or the street. No age is safe; infants, old women, paraplegics can all be victims of rape” (3). The rape has become common in urban society. The incidents of rape also occur in rural area but it is less than urban society. In Indian cities, women can’t walk free; they are always terrified and afraid. Sometimes, they become the victims of gang and mass rape, and after rape they are murdered. Every woman can become the victim of rapist, whether she is poor or rich, old or young, black or fair. Sometimes, the infants and even eighty year old women’s rape cases came into cognizance in urban society. Such type of incidents shows the cruelty of men towards women. Even the girls and women are not safe in their own home. In urban society, such type of incidents came into cognizance that the girls are raped by their own father, brother or close relative. As Puran Batria says:

Rape is the one crime no woman is safe from. Rape has its well springs in our patriarchal culture, a culture that views women as the undisputed property of the male to do what he wills. The treat of rape confronts all females, old or young, beautiful or plain looking, rich or poor. Even nine months old female and eighty years old women have been subjected to rape. The rapist can be any one from the victim’s own father, brother, relative, colleague, neighbor, servant, policeman or soldier. (15)

This is the real face of Indian urban society which reveals the pathetic image of women. In high-profile society, women condition has improved but in lower society, they lead a very miserable life whether it is rural or urban area. For women the society is like a jungle where the man is lion and woman is a lamb of sacrifice. It is the reality of Indian society.

Corruption is also a big social evil which blemishes the glory of India. Like prostitution, it is also a very old phenomenon. In ancient time, it was done at low level but now it has become complex problem. Corruption is all pervasive in India; everyone is in the clutch of corruption. At present time, India is viewed as the seventh
most corrupt country in the world. Due to corruption, it has lost its esteem in foreign
countries. Corruption is everywhere in India but it is more prevalent in urban society.
As Ram Ahuja says, “Corruption is a global phenomenon. It is found almost in every
society in one or the other form since time immemorial” (450). But now it has taken
its worst form. It has been disseminated all over in Indian society in several forms, in
which the major forms are: bribery, nepotism, misappropriation and favoritism etc.
Bribe is money offered in cash or kind of gift as inducement to procure illegal or
dishonest action in favor from holder of patronage to relative and near and dear. As
J.L. Kachroo and Vijay Kachroo say:

Nepotism means “favouritism shown to nephews and
other relations”. It is something done or not-done under
the influence of family relations, in disregard to the
accepted norms. It is patronage bestowed in
consideration of family invites, when it notices is taken,
social condemnation and legal action. Showing of
favourites of kith kin is perhaps one of oldest-forms of
corruption, perhaps older than prostitution. Former is a
matter of discretion; the later is the direct result of
expediency, of fraud of force played on the innocent.
But however, are historical and universal. (414)

Nepotism is a very old phenomenon; it is as old as the civilization. It is such social
evil, which affects the whole society. At present, it has become a complex problem.
The politicians, bureaucrats and high rank officers have often been found guilty of
nepotism. They distribute the government jobs and other benefits to their relatives and
near and dear, ones who don’t deserve that and the deserving candidates are always
deprived. The nepotism brings frustration and unrest in common people which give
birth to crimes and violence. So, the nepotism is a big part of corruption. As J.L.
Kachroo and Vijay Kachroo say:

The term corruption has comprehensive implication. It
is used to cover multitudes of practice overt or covert,
repulsive to social consciousness and offensive to the
eye of law. It is a phenomenon both historical and
universal. There never was a time when corruption of
some sort did not exist, there never, never is a society,
where corruption does not exist. Its content and character, its forms and intensity, of course, may differ from society to society, but the possibility of its existence cannot be denied or eliminated. It is of variating nature. Practices considered corrupt in one society may not be considered in the other. But, in all societies, corruption, invites condemnation, and the corrupt are ostracized. (411-412)

The Indian society is imbued in corruption badly since last few decades. In Indian system, the normal clerks and peons to high rank officers, all are in the grip of corruption. People offer the bribe to government servants themselves. Their opinion is that without bribe a person can’t do anything in this corrupt system. The people have become habitual of corruption. They think that bribery is the necessity of present time. As Chandan Mitra says:

Over the last fifty years, corruption in India has not only become all-pervasive, but has steadily begun to have an alluring impact on the Indian mind. From a time when there was something furtive about corruption and the corrupt, the disregard for the law and its flexibility under the influence of money has made corruption acceptable in different strata of society. (143)

In this materialistic society, everyone wants to lead a luxury life. People want to get status in society. To maintain the status, everyone wants to earn more and more money. The society has become money-mined. So the people want to be rich overnight. To become rich, people take the help of unfair means what is called the corruption. As H.D. Kopardekar says:

Such a change is clear indication that society is becoming increasingly money-minded. The end of every effort seems to be directed to money making. This means that society is accepting not as means but as end in itself. This tendency of the leading groups in society is obviously percolating all the strata. (125)

Corruption is endemic in Indian society. In this corrupt environment, the honest and poor are unable to survive. The poor don’t have enough money to bribe, so
their works are delayed by the government servants, and they are also deprived from the
government benefits. The honest persons find difficult to adjust in this corrupt
environment. If any honest government servant does his work honestly, the corrupt
public and his colleagues try to make him corrupt. People offer him bribe and if he
persists on his integrity, the people try to accuse him. This is the society who turns an
honest person into a corrupt man. As Chandan Mitra avers:

It is understandable that in this environment of
duplicity, the honest feel handicapped, overawed and
hesitant to take matter in hand or even speak out their
minds. Why just the honest, even public servant walk
on eggs when it comes to opening up on the issue or
corruption and suggesting cost-iron remedies. Nobody
believes there is political will to combat the scourge.
Even senior public servants, who are the policy-making
positions are not really convinced that the government
means business in its proclaimed drive against powerful
people whether in politics, business or crime. (206)

Politics is the fountainhead of corruption in India. The bureaucrats, police
officers and other high rank officers all are involved in politics. The politicians are
most corrupt class in society. In Indian politics, most of the politicians are involved in
fraud and scams. They misuse the govt. machinery for their self-benefits. They misuse
the administrators and police officers, when they are in power. The corrupt
bureaucrats and police officers work in the favour of politicians and take illegal
benefits from them. These corrupt politicians make fool of innocent and poor public.
They make false promise to public to usurp the votes at election time, after winning
they forget everything. These corrupt politicians desire that the poor should remain
always poor and illiterate because the poor and illiterate can be bought easily at
election time. In election, they distribute wine, meat, clothes, blankets, and mobile
phones to poor people, who don't know the value of their votes and cast their votes in
the favour of corrupt candidates. As Chandan Mitra asserts:

The system of distributing clothes, blankets, liquor and
even currency notes on night just preceding polling day,
has also been brought under considerable check as a
result of the strict vigil maintained by EC observers and

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officials who fear an adverse fall out their career if they fail to report such corrupt practices and are later discovered to have suppressed facts. The crackdown on this age-old custom has inconvenienced politics very greatly indeed. (130)

There was a time when India had honest leaders like Mahatma Gandhi, Lal Bhadur Shastri, Subhash Chander Bosh, Jawahar Lal Nehru, Sardar Ballabh Bhai Patel, Indira Gandhi, Bhagat Singh, etc. who are known for their sacrifices for the nation. But at present most of the leaders are corrupt and they are leading the nation. They beguile the poor and illiterate people and make the false promise of the upliftment of poor people at election time but after winning, they start to exploit the poor public. They suck the blood of poor, that’s why the rich are becoming richer day by day and the poor are poorer. In urban society, people have become habitual of corruption. H.D. Kopardekar is right in his observation:

A corrupt person one time was looked down upon and socially boycotted. Now nobody minds so long as it does not directly concern him. Businessmen and industrialists often state that they do not mind payment handsome amount or offering present if their case is disposed of quickly, or the favors that they want are granted within what they consider as a reasonable time and amount. Corruption spreads under such circumstances knowingly or unknowing from peons and clerks to high officer and leaders. Arguments are made that if the top people continue their corrupt practices, why worry about small traders or farmers who adulterate their goods or why not bribe peons and clerks for a particular favors in speeding up or dealing the disposal of cases. (135)

The rich, businessmen, industrialists and high-profile persons perform a great role to increase the corruption in system. They have no time to circle the offices, so they bribe the government servants to do their work quickly, and they replete this money to adulterate in the goods. In urban society, a normal shopkeeper to a big industrialist and a peon to a high rank officer all are in the grip of corruption badly. In
Indian system, the high-rank officers and politicians are involved in corruption so the lower class servants, peons and clerks also don’t hesitate to indulge in corruption.

The politicians and police are perhaps the most corrupt categories in urban society in India. The politics has become the arena of the corruption. The corrupt politicians misuse their political power and authorities. They force bureaucrats and police officers also to get involved in corruption. The politicians give shelter to corrupt police officers, and they both work each others. If any politician is caught in fraud and scams then police helps him, and if any corrupt police officer got involved in corruption, then politicians exonerate him through the political power. In this culture of corruption, the honest and idealistic young police officers lose their heart. They are forced to take bribe by their colleagues and corrupt public. When they are persistent in their honesty, they are tortured by their senior officers and politicians. These honest police officers often get deprived from promotions. If they work against the corrupt politicians, then they are suspended or terminated on false cases, or they get transfer in remote areas. As we see the corrupt faces of police and politicians in Bollywood movies, it happens in real life in India. The police are appointed to eradicate the corruption from society but they have become the cause of corruption themselves. The police department has become the most corrupt in Indian system as Ram Ahuja comments:

The police department is said to be the most corrupt department where bribe taken by constables upwards to high status officers. What is surprising is that the police take money both from the accused and the complainants. The powers enjoyed by the police are so wide they can accuse, arrest, and harass even an honest person. Cases of beating the poor people (e.g. rickshaw -pullers, laborers, shopkeepers, vendors, etc.). On small pretexts and taking away all the money on their pockets, accepting money from truck-driver, taking ‘hafta’ (weekly fixed amount) from shopkeepers and the take are very common cases of corruption. (451-452)

In Indian cities, police are called criminals in ‘khaki vardi’. They have created terror, even the poor and common people are afraid at the name of the police. They have to bear the crime, but never report to the police station because they know that the action
will be in the favour of rich people. They have the weekly and monthly settlement with corrupt people who are running their black business. Even they take ‘hafta’ from shopkeepers, truck drivers, smugglers and other small businessmen, and allow them for illegal activities. As Don C. Gibbon says:

The police are often involved in misbehavior of various kind only some of which qualifies as corruption. The use of wiretaps, police brutality, fabrication of evidence entrapment of prostitutes and other alleged offenders, and “coping” (sleeping on duty and avoiding routine patrol responsibility) are all from the police misconduct additional to corruption. The sense of police corruption is captured in citizen allegation that officer are ‘on the take’ or “on the paid” in other words that they are involved in taking bribe. (68)

The corrupt police officers work in the favour of rich; they take bribe and fabricate the evidences and help to exonerate the criminals. They torture and exploit the poor and common people without any fault of them. The poor and common people get scared to go to police station. Such partial treatment of police brings frustration and unrest in common people which give birth to many evils. The incidents of police brutality come into cognizance many time but such cases are often suppressed by the corrupt politicians. As Steven Box asserts:

...Police brutality is not an isolated incident but is a regular and frequent occurrence in police work. It qualifies for inclusion as major crime problem because the misuse of state power which involves the death (murder) or serious injury (assault) of citizens constitutes a crucial issue for our democratic political system. (90)

The police department has become the most corrupt department in Indian administrative system, but it doesn’t mean that all the police officers are corrupt, there are also honest police officers but they suffocate in this stifling environment. The corrupt system forces them to be corrupt. The Indian police have to remain under the political pressure because the promotion system is in the hand of the government. The ruling government promotes those officers who work in favour of government. The
corrupt politicians make misuse of police in the illegal work, in which corrupt police officers enjoy the benefits of promotion and the honest police officers who work against the corrupt politicians, they are always deprived from the benefits of promotions. In cities the politicians and bureaucrats dominate the police and in villages, the rich and landlords rule over them. So the police can't work independently, they have to remain under the pressure of many groups. As K.S. Subramanian asserts:

The Indian police today works under several masters. In rural India, they are under the sway of the rural rich against the rural poor and inflict mindless violence against the scheduled caste and tribes, resenting and opposing social ameliorative measures adopted by the government. In urban India, they come under the influence of industrial groups. That they are also under the politicians sway is by now folklore. All political parties exercise influence over police posting, promotions and transfers, and the deployment of police during demonstration, strikes and election. (65)

The politicization of police department has brought many problems in Indian system. Political misuse of the police is the main cause of police poor performance in India. The unnecessary pressure of government and corrupt politicians bring trouble and frustration to honest police officers. They couldn’t do their duty independently. So they have to become corrupt. The Indian metropolitan cities reveal the real face of Indian police. There the police are bought and sold for a little amount of money. As Don C. Gibbons says, “Police corruption has been endemic in this county for as long as metropolitan police have existed” (68). The preservers of society have become the destroyers in India.

Black money is also a big social evil in urban India; it doesn’t affect only individuals and society but also affect the economy of the country. It increases the social inequality, creates frustrations among honest people, increases crimes like smuggling, bribery etc. and adversely affects social service programmes for the uplift of the poor and the weaker sections of society. As Ram Ahuja says:

Black money is both an economic and a social problem.

In the latter context, it is perceived as the problem with
adverse sociological effects on the society, like social inequalities, social deprivations, etc; in the former context, it is perceived as a parallel economy, an underground economy, or an unofficial economy that is the consequence of the economic policies of the government and has damaging effects on country's economy and nation socialist planning development. When problem like poverty affects those people who are poor, unemployment affects those who are unemployed, alcoholism and drug abuse affect those who consume them, black money is problem which does not affect those who have black money but it effect the common man in society. (488)

The rural society is less effective to this evil because most of the rural dwellers are dependent on agriculture. The agriculture income is tax free; they don't have to pay tax to government. But in urban India, most of the people try to evade from the tax and keep the big amount of black money. Due to hoarding of black money, the rich are becoming richer and poor are poorer. When the rich become richer then they start to exploit the lower classes. The black money also effects the development of nation. When the people of the nation will not pay the tax, the government will have to suffer with the financial crises. Due to lack of finance, the government will not be able to make policies for the welfare of the poor people. It brings frustration, poverty, unemployment, crimes, social disparity and other social evils in society. It also distorts the measurement of true rate like inflationary rate, unemployment rate, growth rate and poverty etc.

Crime is also a big problem in urban India. The incidents of crime are more prevalent in urban society in comparison to rural India. In Indian villages, people are very peaceful and they live in peaceful atmosphere. They always live in social bonds and intermingle with society. So the criminal tendency is found less in rural dwellers. It doesn’t mean that the crime never occurs in rural society, but less than the urban India, and the nature of the crime also different there. But the situation has been become precarious in urban India. As Micheal Tonry says:

Crime is pervasive phenomenon in industrialized western societies. A core set of behaviors - killing
(murders and manslaughters), inflicting significant injuries (various kind of assaults), forcible or abusive sexual relations (rape), stealing (theft of larceny, and if by force or threat of force, robbery), serious cheating (fraud), entering property with and motive (burglary) - is everywhere counted a serious crime. (467)

The modernization and westernization have brought so many social changes in urban society in which the crime rate has been increased comparatively. Actually, human being is not violent by nature but the prevalent injustice in society forces him to be criminal. As Kamlesh Singh asserts:

Human beings are not essentially violent. They acquire violent instincts in the course of socialization. Such violent instincts once acquired are further intensified by social and environmental factors. This provides the social context in which violent behavior can be explained adequately. (137)

There are so many social factors in society which turn an innocent man into a cruel criminal. The unemployment, poverty, corruption, social injustice, exploitation, inferior education, frustration and unrest are the major causes which compel a person to be criminal.

It is poverty which creates monsters in society. Due to extreme poverty, the people indulge in criminal activities. In some cases, the rich commit crimes, later they impose these crimes on their servants and poor people. The poor are declared criminals easily because they don’t have money enough to bribe the police and judges. And the rich always escape from the punishment because the rich have the money to buy the evidences and they have political approaches to suppress the cases. They bribe the police and fabricate with the evidences and buy the judges to get the acquittal from serious crimes like murder and rape. And they impose their crimes on poor people and these poor are sent into jails without evidences. As Ram Ahuja believes:

We find the more criminals in poor families because it is easy to locate them, criminals belonging to upper classes use their influence and pressures in escaping
arrests and convictions and reactions of administrators are biased in favor of the upper class people. (325)

It is the bare reality of Indian society and the corrupt system, in which the rich are often exonerated from the crimes in spite of having the evidences, but the poor are sent into prisons for crimes which are not done by them. The poor are exploited everywhere in the corrupt system. As Ram Ahuja says, “In the case of the criminal also, it is the society which brands some people but not other as criminals. If a lower class boy steals a car, he is branded ‘thief’, but if an upper class boy does so, he is described as a mischievous pleasure-seeker.” (334)

Crime has become common in urban society. The incidents of murders, manslaughters, rape, and abduction occur daily in urban India. A man is not safe in cities, he is always terrified, and he doesn’t know when he will be murdered. The urban dwellers are always scared and live with fear. As Chigon Kim and Mark Gottdiener say:

A fear of crime has become a universal urban experience for those living in large cities all over the world. Yet urban is the developing world is more vulnerable to criminal victimization for several reasons. First of all they are exposed to swift social changes that may further contribute to the risk of victimization, such as rapid rural-to-urban migration, squalid and overcrowded housing in slums and squatter settlements family disruption, inadequate health and educational services, and insufficient job opportunities. (185)

The urban dwellers can’t walk free in Indian cities, they remain always terrified. The rich are more terrified in comparison to poor people because the rich have enough money so they have more danger of kidnapping. The gangsters and mafia dons kidnap the rich people, after kidnapping, they demand a big amount of money from their guardians. Even the innocent school children are not safe they also become the victim of kidnapping. The gangsters pick the children of the rich people and require a big amount of money from their parents, if the parents try to report in police station or unable to pay the required amounts then these children are killed brutally. But the poor children are never kidnapped because they have nothing to pay. The rich parents are always terrified for their school going children. They have to
leave and fetch their children from school daily and have to keep bodyguards in big Indian cities. As Jacqueline B. Helfgott asserts:

Violence is primed in the public mind in such a way that many people grossly overestimated the likelihood that they will be victims of violence at the hand of strangers. Armed robberies, homicide-suicides, serial murders, mass murders, family annihilation murders, spree murders, terrorism, child abduction and school shooting are at the forefront of public consciousness. As a result, most people are disproportionately fearful of statistically rare violent strangers’ crimes that make news headlines white they grossly underestimate the changes of violent victimization at the hand of people they know. (146-147)

The crime has reached its pinnacle in urban society. People are not safe in their own homes. In some cases, the servants kill their owners to usurp the property. Sometimes, the servants rape the daughters and wives of their owners. So, city dwellers are not safe in their own houses. It is the reality of Indian cities.

The women and girls are not safe in Indian cities. The women have to remain aware as can’t walk free in crowded area even. They don’t know when they will be molested by unknown persons. They don’t know when they will be abducted. In big cities, the mafia and underworld dons abduct the beautiful girls and rape them, after rape they kill these innocent girls. In some cases, the girls become the victims of gang and mass rape in which the girls die during the rape. The girls are abducted from the crowded area but no one arise their voice against the abductors. The people turn their face another side and ignore what is happening in front of them. In urban society, people have become selfish; no one wants to bother for other’s problems. People close their eyes when crimes occur in front of them.

The ‘underworld’ has become a serious problem in metropolitan cities. The ‘underworld’ is an organized crime. But it is our corrupt system and corrupt societies which create ‘underworld dons’. All underworld dons have a miserable background behind them. Either they become the victims of social injustice, poverty or other social evils, which lead them to crime world. The underworld dons have a great influence on system, bureaucrats, politicians, film-stars and police. The police
department feels powerless in front of dons. As Don C. Gibbons observes, “The image of organized criminals or gangsters on television is of evil male-factors against whom the police are relatively powerless. These “bad guys” are pictured as involved in extortion, violence, and other crimes directed against an innocent public that is offended by such behavior but at the same time intimidated by these malevolent figures.” (408)

The corrupt politicians keep contact with gangsters and underworld dons, and make use of them for muscle power. The corrupt politicians nurture these gangsters. These politicians give shelter to criminals, in lieu of that these dons give protection to them.

Men commit more crimes in comparison to women, but at present time, the women are also involved in violent crimes. But it is the corrupt society which defy a woman to commit serious crimes like, murder. But she kills person in self-defense. Sometimes, women are exploited and tortured by an individual and society so they commit crimes. There are so many reasons like marital-maladjustment, stressful family situation, conflicts with husband, extra-marital relations, which compel women to commit crimes. According to Madhurima:

...illiteracy, poverty, suspicion, marital maladjustment
emotional tensions, broken families, imbalances in sex
matters, and social disorganization commonly lead
women to criminal tendency. (13)

Women are not as strong as men biologically. Violence and crimes are not in their nature. Woman is known for her tender and mild behavior, but it is the injustice against her which forces her to do heinous crimes. The social pressure, unemployment, exploitation, poverty, income inequality, inferior education and there are so many other factors which defy women to do crimes. As Madhurima says, “Emotional reasons such as jealousy, spite, revenge, and hatred are strong enough to cause women to resort to violent crimes. Broken nuptial engagements, extra-marital relations, domestic quarrels, dowry, an unwanted child, a feeble parent blocking the taking over of family property, etc. are various reasons for women to indulge in violent crime.” (132)

In Indian cities, women’s crime rate has increased since last decades. With the passage of time, everything is undergoing change, now the women’s involvement in crimes is noticed more in comparison to ancient time. It is due to the growth of
education, modernization and westernization. At present time, women have become aware for their rights, when she notices the injustice and exploitation against her then she takes the revenge from society, so she commits crime. Women are also involved in money related crimes like theft, frauds, smuggling etc. In urban society, women have become materialistic, they don't want to remain depend on others; they want to become independent and financially strong. They want to make their own identity and status in society, but due to unemployment, it is not easy task, so they start to do drugs-related crimes and smuggling etc. Madhurima further comments:

Prostitution, shop-lifting thefts, frauds and drug-related offences were mainly done for economic reasons. When women did not have resources or were unable to obtain sufficient money from traditional and legitimate sources, they indulged in illegal and criminal activities.

In rural society, women are less involved in criminal activities. They are not much educated and not aware for their rights. They live in social bonds so they bear the exploitation but don't arise their voice. But in urban society, women are educated and aware so they don't bear the exploitation. Even many women had killed their husbands or boy-friends who repeatedly and violently abused them. Women are not violent by nature, but the cruel behavior of society makes them violent. The women's involvement in crimes has become the serious problem for Indian society.

India is the second most populated country after China. This rapidly increasing population has brought a number of problems in Indian society. In comparison to villages, the Indian cities have become more crowded. The increasing migration from rural to urban is the main cause of population explosion in urban India. The increasing population has brought so many social evils in urban India in which the unemployment is a big social problem. As Ram Ahuja says, “If the population continues to increase at this rate, in a few years from now, we will have an army of unemployment, hungry and desperate people who will threaten the very foundations of the social, economic and political systems and institution of the country” (95). The uncontrolled population has increased the unemployment in urban area. At present, the unemployment is a big problem which gives birth to so many social evils. It doesn’t affect only an individual, but also affects the family as well as society. It
affects the youth class. Such problems make young men angry and frustrated, consequently they involve in criminal activities.

The unemployment is an acute problem in urban area. Because, the urban youth have no alternative sources of income, so they have to depend on job for their survival. But in rural area, people have enough land for agriculture. If they don't get the government jobs, they prefer to work on their field. They can earn money from agricultural sources, so they don't have problem of survival. But the city dwellers have not enough land so they have to depend on the jobs. Without jobs they can't survive in urban India because it is very costly to live. The unemployment is the main cause of urban poverty. It forces a young man to commit crimes like theft, stealing, robbery, smuggling etc. Sometimes, young men commit suicide and almost become mad in depression.

In society, a man has to perform many roles, the most crucial of which is that of an earning member. He has to fulfill his social obligations. An unemployed person has no respect in family as well as society. If any person is unemployed in a family, he has to face discrimination; every member looks down and flouts him. He loses his respect in his own home. So, to lead the respectful life a person has to get the job. As Ram Ahuja says:

....if a person, with a capacity and potential to work, refuses to work or fails to obtain work; he not only does not gain any status in society but also comes to suffer from several emotional and social problems. His plight affects himself, his family, and the society too. No wonder, unemployment has been described as the most significant sociological problem in society. (70)

The urban youth is very much frustrated and stressed in this corrupt system. In spite of having the proper education, the youth feels crippled to get the jobs. In this corrupt system, jobs are distributed to rich people on the base of political approach. The rich people give bribe and usurp the white-collar jobs in which the deserving and meritorious poor candidates get deprived. This biased distribution of jobs brings frustration in poor youth, so they want to take revenge to corrupt system and take the help of violence and revolt. They indulge in anti-social activities, and take the help of unfair means to earn money. They take shelter of gangsters and mafia dons and spread the violence in society. G.N. Agnihotri rightly says:
The problem of educated unemployment has ever been a torny one. Not to speak of the British Raj, even now in independent India, when we ourselves are the planners, the problem has not been successfully solved. The general education that is imparted in school and colleges is totally aimless, and doesn't fit us for life's struggle. A graduate or a post graduate can do only some white color job and such jobs are limited in number. Thus the present day general education system is quite inadequate. This system of education creates more educated youth who are a problem to themselves, to their parents and to country. (17-18)

The 'unrest' has become common in urban society in which not only the youth but all sections suffer. The corrupt system creates unrest in common people. In Indian cities, the people are not satisfied with their life. People want to get more and more which become the cause of their unrest and it gives birth to crimes. As Ram Ahuja says:

The unrest is increasing almost in all sections of our society. There is unrest among youth, peasants, industrial workers, students, government employees and the minorities. This unrest increases frustration and strains which lead to the violation of legal and social norms. It is, thus, the organization and the functioning of the existing sub-systems and structures in our society that are more responsible for the increase in crime. (314)

The unrest is found in every class of urban society whether it is lower or high class. The materialistic approach is the main cause which creates the unrest in society. In this materialistic society, everyone wants to be rich and wants to lead the luxury life. A person, who doesn't have any vehicle he desires to get the vehicle. The person who has vehicle, he yearns for luxury car, and who have already the luxury car, he desires for the most costly car. A man is not satisfied with that what he has. He wants to get more and more. So, to replete his unlimited desires a man wants to earn more and
more money. He takes the help of unfair means like bribery, fraud and embezzlement etc, which leaves him in problem and creates unrest.

The isolation of an individual is also the cause of unrest. In urban society, people are very much busy they don’t have time to intermingle with the society. A man feels alone in crowded area, he can’t share his problem with others in this busy society. There is no one who can listen to his problem so the isolation is also a cause of frustration and unrest. In Indian cities, people are educated and aware through the advanced technology, media and internet, they keep updated that what is happening in the world but they don’t know that what is happening in their neighborhood. They don’t know who lives in their next door. Indian cities are much crowded but people feel alone in this crowd.

The Indian cities have become much costly to live in which the poor suffer a lot. The increasing prices of everything have made life difficult to survive in the cities. The poor people live in inhuman condition, they live in slums and squalor which brings so many diseases for them and their whole money is wasted on the medicines. It also brings frustration in poor people. In urban society there is no one happy, everyone is tired with their life. Every man is tense and frustrated. So their disturbed condition propels them into crime world.

There are a number of problems in urban India in which poverty is major one. The glaring shopping malls, the sky-scraping buildings and the glossing faces of rich people of developed cities, are unable to hide the poverty of India. In this capitalistic society, some people are so rich, that they don’t have even account of how much money they have. To escape the income tax, they open their bank accounts in other countries. But there are such poor classes in Indian cities, which live in extreme poverty. They are born poor and die with poverty. As Ram Ahuja says:

Being poor means living in poor neighborhood, which means being unable to send children to school, which means, not only the poor themselves but their children to will have low-paying jobs or no jobs at all, which means being doomed to remain poor forever. Also, being poor means eating poor food, which means having poor health, which in turn means being handicapped or to weak to handle the heavy manual work, which also means accepting low paid work,
which leads to remaining poor forever. Thus, each circle being and ends with being poor. (30-31)

In this corrupt and capitalistic system, the poor remain always poor, because the rich and corrupt people suck the blood of poor. The industrialists and businessmen don’t pay the proper wage to workers in which the rich are becoming richer and the poor are poorer.

The Indian cities are teemed with homeless people. There is such a class in Indian cities that have no roof on their heads. They lead the nomadic life and spend their whole life on footpaths, railway stations, bus stations and under the flyovers and bridges. They look like animals from their appearance; it seems that they never bathed since their birth. They don’t have enough rags to cover their bodies. They have nothing to eat; they pick the left-over food from dustbins like dogs. They are the most deplorable class of Indian cities, so people treat them like animals. Even the pet-dogs of rich people, lead a better life than them. Most of the people died with cold in winter seasons. The winter becomes the cruel season for homeless people. These people don’t die with cold; actually they die with extreme poverty because they don’t have place to reside and nothing to cover their bodies from cold. The newspapers headlines show that many people died with cold in cities, but the media don’t show that. Most of these homeless people die in road accidents when they are sleeping on the footpaths at night and the rich people crush them in sozzled condition. And their dead bodies rot on the road for many days, no one bothers for them. It presents the grime picture of urban India. The poor have no respect in society, they have no place, and everyone abominates them. As Ram Ahuja says:

The employers, the rich, the official and even the government look down upon the poor. They are considered lethargic, inefficient and a burden on the society. They are harassed, humiliated and discriminated against at every level. Being unrepresented and powerless, they are always the targets of attack and hostility by the powerful. They have to face the challenges of illiteracy and social prejudice. (47)

The poor have to suffer everywhere in society, people exploit them a lot. They have to face humiliation and discrimination at every step. They are totally illiterate and
ignorant; they don’t have the knowledge of good and evil. They don’t know the value of education; so they don’t consider necessary to provide the education to their children. The politicians and government don’t pay attention towards the miserable condition of these poor. The leaders don’t want to improve their condition; they think that the poor should remain poor always because the poor can be bought easily at election time. The corrupt politicians don’t want to see them literate, because the illiterate can be made fool easily. But, the illiteracy and ignorance is the main hurdle in the development of country and it gives birth to many social evils. As Ram Ahuja says, “Illiteracy in India has, since long before independence, been regarded as an obstacle to development. It is commonly believed that without substantially eliminating illiteracy, India cannot become a cohesive nation and give to all its citizens the quality of life they have long yearned for. No wonder that education in general and literacy in particular have been accorded a high priority in the country’s development process.” (265)

It is considered that urban area is most literate area, but there are such poor classes, who are totally illiterate, they are unable to write their own name even. Their only aim is to devour their stomach with food. They don’t think necessary to provide the education to their children and they are unable to bear the expenditure of education, so they don’t send their children to school. They produce a number of children and leave them on the road for begging and child labour. They produce many children; they think that more hands mean more income. As Ram Ahuja says, “Many poor parents produce children not because they are ignorant but because they need them. This is evident from the fact that there are some 35 million child workers in our country. If families stop those children from working, their family fund will be ruined” (95). The child labour has become the big problem in urban India. These children have to work in early age, due to that they are deprived from the basic education which increases the illiteracy in urban area. These all problems arise from poverty. In comparison to rural India, poverty is more prevalent in urban area. It doesn’t mean that the rural dwellers are rich, the poor are also found in Indian villages, but they are not homeless and they don’t have to sleep without food. But in urban India, there are such classes, who are homeless, and they have no shelter to reside. They lead the nomadic life and die without homes. The Indian cities are teemed with such people who are mentally ill, mad, orphans and old people and there is no one who cares for them. As Chigon Kim and Mark Gottdiener say:
hungriest are eating the weaker and making their bellies big, where the youths are out of job and have become helpless. Instead of struggling and facing the challenges of life, they are busy in nonsense gossiping and watching photographs of film actress. (139)

In India, castism is pervaded all around whether it is rural or urban society. But in rural society it is followed strictly. Even today, works are divided on the bases of caste. “The caste system has always been a blot on Indian culture and society and it has caused to a number of Indians especially people belonging to lower strata of the society” (Wankhede 130). Balram feels humiliation when he goes to learn the driving and the old driver scold him, “Mastering a car- he moved the stick of an invisible gearbox- it’s like taming a wild stallion- only a boy from the warrior castes can manage that. You need to have aggression in your blood. Muslim, Rajput, Sikhs- they’re fighters, they can become drivers. You think sweet-makers can last long in fourth gear?” (The White Tiger 56). Casteism is also seen in urban society but people do not adhere to it strictly. “These days, there are just two castes: Men with Big Bellies, and Men with Small Bellies” (The White Tiger 64). Men are recognized by their belly, big belly mean rich and small belly means poor. As Sarita Veerangana asserts:

There was a time when there were numerous castes in India. The number of castes went on multiplying with the passage of time. But the position is now different. No one cares for caste. The discrimination on the basis of caste is disappearing. Now there are only two castes in India, the rich and the poor. (257)

Through this novel, the novelist delineates the true picture of contemporary Indian urban society. He focuses on the underclass society which everyone ignores. Indian cities shine with the rich people and big sky-kissing buildings. Urban India is a paradise for rich and high profile society but it is a hell for poor people. As Harbinder Kaur reports:

*The poor who come from the Darkness to work in Delhi* live under the huge bridges and overpasses. These poor homeless people can be identified by their thin bodies, filthy faces and their animal like existence. The
road for begging. There are also such corrupt gangs in Indian cities, which made begging their profession. They don’t beg themselves, but they pick the children of people and make them blind and crippled brutally and leave them in the crowded areas for begging; at night they collect the money from children and make their night coloured. They drink wine from the collected money. It is the stern reality of Indian cities.

S.S. Jha truly observes, “As there is industrial and commercial expansion in cities, people migrate from nearby and far-off areas to such cities in search of jobs. Vast bulk of such migrant belongs to the weaker section of society having only their labour power to sell. The city, up to a point, is able to absorb them as cheap labour, but it is not built to accommodate them. Their contribution to the city’s economy and other services is of paramount importance, but they are relegated to sub-human condition of living” (1). The rural unemployed workers come to cities for the better opportunities of jobs. But the industrialists and businessmen exploit them a lot. They get more work from workers and don’t pay the proper wages of their labour. So, it is difficult to survive with a little amount of money, because everything is very costly in cities. The accommodation is very costly so they are unable to afford the rent of houses. Eventually, they have to live in the slums. They live without light, water and toilet facility. The municipal-corporation and government don’t pay attention on their miserable condition. They couldn’t provide the basic education to their children, because they are illiterate and unable to bear the expenditure of education, so their children also remain illiterate. With the lack of amusement sources and the lack of awareness they produce many children and leave them on the road for begging and child labour. These slum dwellers feel humiliation and domination everywhere, because people hate them. They have no existence in society and they have to face social injustice because they are powerless. It brings frustration and resentment in them so they involve in anti-social activities. As K. Ranga Rao and M.S.A. Rao assert, “Slum life is generally associated with a number of social evils like gambling, prostitution, organized robbery, juvenile delinquency, etc.” (94)

Slum dwellers lead their life without the basic civic amenities. Without the toilet and bath facilities, slum girls and women have to bathe in open view, in which they feel humiliation so they try to disguise themselves from the eyes of strangers. Slum dwellers have to face so many problems in their life. They have to face injustice in society; the upper-class exploits them a lot. The slum girls and women are raped
openly and the corrupt society makes them prostitutes forcefully. They are raped in front of their children and family members but they couldn't raise their voice because they are powerless. The police and administrators work against them. They are also accused with false cases of theft and robbery, so this biased treatment of police and administrators brings frustration in them. So this frustration and injustice make them criminals. This is the cause that most of the thieves, robbers, dacoits and gangsters come from slum area. As Susan E. Chaplin asserts:

Urban services are still under immense strains, and for money slum dwellers life has actually become more precarious over the last decade. One of the negative impacts of economic liberalization has been the increase in the casualisation of labour, the proliferation of hazardous and polluting jobs as deregulation increases, and the growing gap between the rich and poor. (100)

The government performs a cruel role for slum dwellers. It doesn't pay attention to improve the condition of slum dwellers. The government demolishes the slums of these poor people which are made on the government land, and make them homeless. So these poor are always agonized by rich, society as well as government. They are exploited and tortured everywhere because they are powerless. The government doesn't improve their condition but make them poorer. So the gulf between rich and poor are getting wider day by day.

Caste system is a big social evil in Indian society; it is as old as the Hindu religion. It is more rigid in rural India. In urban society, people are less rigid in context to caste. With the growth of education, modernization and westernization, the caste system has faded-up in Indian cities. But it doesn't mean that caste system has been eradicated from urban society. It has an indelible impression on the mind of Indians whether they are rural or urban. It has very deep roots in Hindu society so it can't eliminate from the mind of Indians easily. As H.D. Kopardekar says:

....Caste still plays an important role in Hindu society. Its dominance on daily living patterns is more pronounced in villages than in urban areas. Thus caste has become a rural phenomenon and class (essentially originating from the caste) an urban phenomenon. (120)
The impact of modernization and westernization has influenced the Indian society a lot. Their values, attitudes, beliefs and the way of thinking have changed. The urban society is educated and civilized therefore they are less rigid on casteism but it happens only in high-profile society. Other classes are less changed. Some people couldn’t change themselves with the time, whether they are rural or urban. As Ramakrishna Mukherjee says:

Evidently, the caste organization remains qualitatively the same in the cities, town and villages, with variations in degrees to suit the exigency of the nature of settlement but not to do away with the caste structure of society either in the urban or in the rural area. (59)

In high profile urban society, the caste has been replaced by classes. The urban society has been divided in the upper-class, middle class, lower-middle class and lower class. Caste is a rural phenomenon whereas the classes are found in urban industrial setting. Class is equal to caste system; there is no difference between them. Both systems create the difference and social inequality in society. The classes are generally formed on the basis of income, status, and achievement principle and the caste is based on the profession. As M.H. Syed says, “Caste has been taken as synonym with the social formation of Indian society and therefore class is treated as an alternate system to caste. However, the fact is that neither does caste refers to the totality of social formation nor is class the polar opposite of caste.” (236)

Casteism is a big social evil; it affects the entire society whether it is rural or urban. It is acceptable that casteism affects more to rural society because village dwellers are not well educated; they are ignorant, so they follow the norms of casteism strictly. The urban society is less rigid but they also follow the casteism. It is agony of Indian society, they are well educated and they pretend to be modern and they dance on the western music and pretend to be western, but they couldn’t change their mentality. Due to casteism, the lower caste people feel humiliation; they have to face discrimination and social injustice in society. As Shriram Yerankar says:

Unfortunately in India there are sections of society which are denied social justice either on the basis of sex, or birth or religion. Scheduled caste and scheduled tribes have been suffering great social injustice and disabilities by birth. They are condemned to a position
if inferiority and subordination to the higher castes. Our social heritage is partly responsible for this unfortunate phenomenon, but it is also our fault that we have not changed with the changing times. Caste system continues to oppressively hierarchical in many parts of the country despite constitutional safeguards and law against it. (37)

In rural society, the inter-caste marriages are impossible. If any couple dares to marry against their caste or religion, either they are killed or banished from the society. In urban society, people don't follow the casteism strictly. They attend the marriages and other functions of each-others, but they are also against the inter-caste marriages. They don't allow their children for inter-caste and inter-religion marriages, in which the couples have to face many problems. Even the honor killings are also found in developed Indian cities. The city dwellers also kill their sons and daughters if they dare to do inter-caste marriages. The Indian urban society is well educated, civilized and have adopted the western culture but they are not western from their mind. Except the high-profile society, the inter-caste marriages are accepted rarely. If any family allows their children for inter-caste or inter-religion marriage, they are ostracized from the society. It is the real turbulent face of Indian urban society.

II

Aravind Adiga

Aravind Adiga was born was in Madras on 23rd October 1974 to Dr. K. Madhava Adiga and Usha Adiga, who hailed from Mangalore. His paternal grandfather, K. Suryanarayana Adiga was the former Chairman of Karnataka bank. Adiga spent his childhood in Mangalore and studied at Canara High School, where he completed his SSLC in 1990. After immigrating to Sydney, Australia with his family, he studied at James Ruse Agricultural High School. He studied English literature at Columbia University in New York where he studied with Simon Schama and graduated as Salutatorian in 1997. He also studied at Magdalen College, Oxford, having secured a scholarship and had Hermione lee as one of his tutors.

He started his career as a financial journalist, interning at the Financial Times. With pieces published in Money, Financial Times, Wall Street Journal, he covered the stock market and investment, interviewing, among others, Donald Trump. He joined
Time where he remained a South Asia correspondent for three years. He left the job in 2006 and became a freelance writer. During his freelance period, he wrote *The White Tiger*. Currently, he lives in Mumbai, India.


Adiga left Manglore in 1991 when his father moved to Australia. After 15 years, returning to the city as a journalist with *Time*, he found it had changed vastly. There were new five medical colleges, four dental colleges, fourteen physiotherapy colleges and three hundred fifty schools and polytechnics. Looking around the transformed city, he also noticed a group of underclass and homeless people. Adiga was curious and troubled by the sight, and during his travels in India as a journalist, he wanted to explore more. *The White Tiger* is a tale of this underclass and it’s life-begging for food, sleeping under concrete flyovers, defecating on the roadside, shivering in the cold, struggling in the 21st century.

Aravind Adiga comes out as the angry young man of India; through his works he shows the mirror to contemporary Indian society. India is not what it appears; it has two faces, the dark and light face. And the writer emphasized on the dark face what everyone ignores. He shouts at the politicians for not taking basic steps to lift the poor Indians who live in worse condition. He shouts at the corrupt police and administrative system of India, who pervade the corruption. Police knows, corruption is everywhere, but never does any effort to prevent the pervasive corruption. He projects such social evils which are richly prevalent in Indian society. His lucid style and keen observation of life around him and his intolerance of social evils like
corruption and the growing difference between the rich and poor, attract the readers. In his works he highlights a number of problems which blotted India.

**Mani Sankar Mukherji**

Sankar is a very popular writer in Bengali language. His real name is Mani Sankar Mukherji but popularly known as 'Sankar'. He spent his childhood in Howrah district of West Bengal. His father died while he was still a teenager, due to which he became a clerk to the last British barrister of Kolkata High Court, Noel Frederick Barwell. He introduced Sankar to literature. In the beginning, Sankar decided to get into business. He met with a young man from Tamil Nadu who had opened a waste paper basket manufacturing unit with the help of a Bengali financier. He became an agent for that company. The Tamil businessman became the role model for his life.

Sankar started his career as a writer in the fifties, in the beginning he wrote 'Chowringhee' and 'The Middleman' in Bengali, later these novels were translated in English by Arunava Singha. It was followed by a spate of books that spanned over two decades. He is now working on the biography of Aurobindo and Swami Vivekananda. Presently the writer lives in Kolkata, the capital of West Bengal in Eastern India.

'**The Middleman**' and '**Chowringhee**' are very famous novels and both are adopted by the film director, Satyajit Ray for films. First novel is a hard reality and second is a fairy tale. In 1962, Sankar conceived 'Chowringhee' on a rainy day at the waterlogged crossing of central Avenue and Dalhousie – a busy business district in the heart of Kolkatta. The novel set in the opulent hotel he called 'Shahjahan', was made into a cult movie in 1968. And 'The Middleman' was written in autobiographical form. It was written in 1970s, when the middle-class in West Bengal faced a crisis of acute unemployment at that time. The writer was also a victim of unemployment in his impoverish youth. The novel includes many of his hard experiences in the story.

The novel was written almost four decades ago. He shared his own experiences with readers that he had to work as a middleman. He writes on the present situation and the social evils which are prevalent in urban India. Through his writing he attracts the attention of society.

His father’s death put a lot of responsibilities on his shoulders at a very young age. He was only thirteen when his father died in 1947. Owing to that, he had to do all
kind of works to support the family. At the age of sixteen, he became a clerk to Noel Frederick Barwell, the last British barrister of Kolkatta High court. Despite being a very junior employee, Barwell gave him an opportunity to experience many things in life. He built his self-belief and determination to succeed. After Barwell’s death, he wrote his first novel ‘Kauto Aujanarey’ (So Many Unknown) as a tribute to him.

Sankar had seen many ups and down in his life. He feels lonely when he lost his wife. To forget the frustration, he started writing on the life of Vivekananda, because his philosophy seems inspiring to him and gave him a sense of happiness. He is also working on a biography of Sri Aurobindo.

Vikas Swarup

Vikas Swarup was born in Allahabad, Uttar Pradesh, in a family of lawyers. He did his schooling from Boy’s High School and college, Allahabad and pursued further studies at Allahabad University with subjects, philosophy, history and psychology.

Vikas Swarup is an Indian novelist and diplomat who has served in Turkey, Ethiopia, the United Kingdom, the United States, Japan and South Africa, best known for his novels ‘Q & A’ and ‘Six Suspects’. He joined the elite Indian Foreign services (IFS) in 1986. A BBC radio play based on the book won the Gold Award for Best Drama at the 2008 Sony Radio Academy Award and the 2008 IVCA Clarion Award. Harper Collins brought out the audio book, read by Kerry Shale, which won the Audio for best fiction audio book of the year. Film 4 of the UK had optioned the movie rights and the movie titled ‘Slumdog Millionaire’, directed by Danny Boyle, was first released in the US to great critical acclaim. It won the People’s Choice Award at the Toronto Film Festival and three awards (Best Film, Best Director and Most Promising Newcomer) at the British Independent Film Awards 2008. The movie swept five awards out of its six nominations at the Critics Choice Awards and all four nominations awarded at the Golden Globe Awards which includes best director, picture, screenplay and score, and Seven BAFTA Awards. It received 10 Oscar nominations of which it won 8, including ‘Best Picture’ and ‘Best Director’.

Vikas Swarup’s second novel ‘Six Suspects’ published by Transworld, was released on July 28, 2008 and is being translated into more than twenty five languages. The US edition was published by Minotaur Book in 2009. It has been optioned for a film by the BBC and Star field productions and John Hodge, who wrote
the script for films like Trainspotting, Shallow Grave and The Beach, has been commissioned to write the screenplay.

Vikas Swarup has participated in the Oxford Literary Festival, The Turin International Book Fair, The Auckland writers conference the Sydney Writers Festival, the Kitab Festival in New Delhi, The St. Malo International Book & Film Festival in France, the ‘Words on Water’ Literary Festival at the University of the Witwatersrand in Johannesburg, the Jaipur Literature Festival in South Africa. In 2009 he participated in the 33rd Cairo International Festival as a Jury member for the International competition for Feature Digital Films.

Vikas Swarup is married to Aparna and they have two sons, Aditya and Varun.

Vikram Chandra

Vikram Chandra is an Indian writer who was born in New Delhi in 1961. He has won awards and critical acclaim for novels and short stories. His father, Navin Chandra is a retired executive. His mother, Kamna Chandra has written several Hindi films and plays. He has risen to prominence as one of the most acclaimed of the current generation of practitioners of Indian writing in English. He got his high school education at Mayo in Ajmer (Rajasthan) and attended St. Xavier’s College in Bombay. He completed his graduation from Pomona College in Claremont, California, and then he attended film school at Columbia University. He continued his studies and received his M.A. from Johns Hopkin University (Columbia) in 1987. He taught at George Washington University and University of California at Berkeley.


In *Sacred Games*, Vikram Chandra uses hundreds of *Local* words of Bombay. He used the vulgar language of gangsters, unitalicised and remain untranslated. He includes the list of Dramatis Personae’, the main actors in the novel but he doesn’t provide a glossary. He used such words, idioms and phrases, which are discernible for
foreigner readers. He refuses to serve Bombay up on a plate to outsiders. The reader must sink or swim, no water wings are provided. In this context, it's actually the familiar language this is the most jarring, with murder being called 'taking a wicket' and setting up of a deadly ambush described as 'fielding'. His literary narrative technique propels the readers backwards and forwards between the past and present. In this novel, he represents a reality outside the literature with the narrator as one of the major connection between life and art.
Works Cited


