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## **Appearance Vs Reality in Indian Society**

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### **ABSTRACT:**

*The paper deals with two different pictures of Indian society. One is 'Appearance' which means 'look like' or 'seems' and the other is 'Reality', means truth, and also discloses the hidden facts of Indian society. On the one hand, the Reality of Indian society is hidden and on the other exposure of false picture, that is 'Appearance'. If we talk about the reality of Indian system, is hidden and what shows is only appearance. As novelist builds a new term 'Mall Culture' is a part of 'India of Light'. There is no space for poor people if you have money, power, fame, and you are well dressed only then you will get entry there otherwise you will be waiting for your masters outside of 'Mall'.*

The terms 'the India of light' and 'the India of dark' is meant by only exploring a vast gulf between poor and rich as well as to show injustice with poor people who gets many opportunities to be big bellied by committing a crime but being bounded by family responsibilities, love and affection they allow themselves to live as animals under the iron hands of rich people. It is the Balram, who does not care for result, but commits crime and becomes a big bellied person. He is called White Tiger only for such action.

Novelist reveals the situation of poor people who are living in a 'basket' while another part of India to which he calls 'India of Light' means 'Appearance', where 'Mall culture' is developing, where no space for people who have no money, power and fame called roosters, on the other a single man is living in a single huge room with many facilities. In the 'India of Light' animals are taking care of while in the 'Darkness' many children are without nourishing. Reality of India is very bitter:

They were supposed to be free food at my school. A government program gave every boy three roties yellow and pickles at lunch time. But we never ever saw roites, or yellow daal, or pickels, and everyone knew why, the school teacher had stolen our lunch money. (Adiga33)

Government supplies food for the students in school, but the students never get this facility the reason is that teachers do not get sufficient salary for their job that to on time therefore they corrupt the school. This is real picture of schools in rural areas of India. Balram also talks about the elections held in India. During the election time politicians make their tricks by using wrong means to win the election, he writes:

Now that the date for the elections had been set, and ... on radio, election fever had started spreading again. These are the three main diseases of this country, sir: typhoid, cholera, and election fever. This last one is the worst: it makes people talk and talk about thing that they have no say in. (98)

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Adiga condemns Indian social and political system and ironically says, whatever you listen about this country is just appearance if you would like to know the reality of Indian social and political system just come once here and see by your own eyes and observe subtly; you will come to know the truth.

The novel provides another bitter reality of India. During election time the political leader buy votes adopting wrong means. Election fever is the worst fever than any other fever in India. Balram writes about the gossip which grows furious during elections:

Would they do it this time? Would they beat the great socialist and win the election? Had they raised enough money of their own, and bribed enough policemen, and bought enough fingerprints of their own, to win? Like eunuchs discussing the Kamasutra, the voters discuss the elections in Laxmangarh (98)

Such kinds of gossip grow during elections. People know the bribery between politicians and policemen; still they do not rebel against the system. The politicians make false promise to win the election, the voters know it, still they votes for the same leader. It has become the custom of Indian democracy which novelist explores powerfully:

I had to be eighteen. All of us in the tea shop had to be eighteen, the legal age to vote. There was an election coming up, and the tea shop owner had already sold us. He had sold our fingerprints the inky fingerprints which the illiterate person makes on the ballot paper to indicate his note. I had overheard this from a customer. This was supposed to be a close election; he had got a good price for each one of us from the great socialist's party. (97)

There is open dealing between the teashop owner and the great socialist party for making vote bank. Balram and other members working in teashop are made eighteen to increase the number of votes to the great socialist's party. For an Indian, rich or poor it is easily noticeable the corruption here. It's bad, it shows no sign of going away, and either as to what lies in Indian future, that's one of the hardest questions in the world to answer.

The Indian Constitution gives us the right for vote to each Indian citizen those are eighteen or above the eighteen years old, but the illiterate people do not know the value of their votes and they are openly sold by their masters. If a person is sold and forced to vote for a particular leader then where is the free and fair election. The Indian constitution gives the right to vote free and force but it is on the paper only; in practical the votes are bought. Novelist seems worried about election results because the political leaders have criminal records; till then he wins the election.

Life of underclass people inspires the novelist to write and highlights the underlying realities and relationship between the master and servant. Master class doesn't value of servant class at all. As they make wrong with them to satisfying their own egocentricity.

Balram's narratives of Indian political system present great difference between 'which on paper' and 'which is in practice'. What done on paper is nothing only appearance and what is not being shown but in practice is reality. All of us aware about this fact but take no action against of it, why? Putting the answer of this question is very difficult. The politicians, the

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landlords, the rich people of the society corrupt the whole system. The downtrodden class of the society is the victim of such corruption. Through Balram's voice one can imagine that what kind of politician exist in India. A political leader is supposed to do welfare for the citizens, but he bags money for himself.

'Light is appearance' and 'Dark is reality' in modern India. In the aspect of the education the people who are in the Light are well educated while people living Darkness have no chance to get even elementary education. T.S. Eliot says in *Notes Towards The Definition Of Culture*:

What is important is a structure of society in which there will be, from 'top' to 'bottom' a continuous gradation of cultural levels: it is important to remember that we should not consider the upper levels as possessing more culture. Than the lower, but as representing a more conscious culture level of culture can also be seen as levels of power (48)

Adiga talks about not only the culture concerning religion but also culture of standard as Eliot says in above quoted lines, 'Top' and 'Bottom' are two categories but it doesn't mean that Top class has right to humiliate and compel the bottom class people. In Laxmangarh there is a landlord belongs to top class but bottom by heart and the cheapest by activities. Being a landlord he does like this: *he owned the river that flowed outside the village, and he took a cut of every catch of fish caught by every fisherman in the river, and a tall from every boatman who crossed the river to come to our village* (Adiga 24-25)

Novelist is a keen observer who apprised us that the culture of politics and the class system do not permit the lower class people even to sit on chair. Balram's father is a rickshaw puller who has been waiting for long time for passengers standing at a corner. There are many chairs setting in a line but he sits on the earth in squatting *posture common to servants in every part of India* (24). A solution is given by Eliot concerning given degrade state of exploiting people:

All that concerns me at the moment is the question whither, by education alone, we can ensure the transmission of culture in a society in which some educationists appear in different to class distinctions, and from which some other educationists appear to want to remove class distinctions altogether (96).

Government is driving many plans for making people living in Darkness educated but corruption is becoming hindrance to come them in reality. Adiga does never say anywhere else that government plans are corrupted he only blames the people who are making the system corrupted, declared plans by government are 'Light' but the 'Light' is being hidden by the 'Darkness' like corruption.

Novelist is trying to communicate the readers and showing a condition of downtrodden of India. This is only reality of India. Adiga is keen observer who gives attention over the dark aspect while this has been questioned before by many writers like M.R. Anand but Adiga serves this in new form, discusses in a new way and a new solution too through protagonist

Balam. Being a true novelist he tries to reveal the realistic picture and the truth in his literary work.

Adiga emphasises on corruption in India, which real and glaringly picture, is to be found in the movie 'Rang De Basanti' there is a foreign girl who is inspired by Indian freedom fighters and she is aware too about Indian political system, she goes to India for producing a movie on freedom fighters for the purpose of getting the Indians awakened for smashing the corrupted Indian system. Four college students are motivated by the girl and they raise their voice against of corruption and corrupted leader but; as a result these four innocent students are killed mercilessly.

Lastly Adiga explores a bitter reality of Indian political and social system which compelling lower class people to do something bad to get benefits and living happily.

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