

**Research Article**

**Moral Decadence Due to Metropolitan Culture in the Novels ‘The White Tiger’ by Aravind Adiga and ‘Q&A’ by Vikas Swarup.**

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**Abstract**

The article focuses on the aspect of moral decadence in metropolises. The novels selected for the study are ‘The White Tiger’ by Aravind Adiga and ‘Q&A’ by Vikas Swarup. Every writer reflects his/her own world in his/her works. The author deals with his socio-religious, cultural, political, economical and environmental aspects of his/her contemporary society, because all these factors are sources of development of his/her imaginary world. Such factors enable the writer’s mind-set to externalize his internal conflict in his fictional work. When we talk about metropolitan culture, it is very explicit that culture plays a vital role. The culture of a nation is of utmost importance to the people of a land for emotional and psychological reasons. Indian culture imbibes the best of all that is available by way of attitudes towards life. The Indian village has for long been the repository of culture and it is in the Indian village that one finds the real roots of Indian culture. A general sense of humanitarian sympathy and respect for all forms of life are a cardinal feature of the Indian rural individual. However, the fast-moving pace of life exerted a strong influence on these rural sites and introduced them to a number of external influences. The present phase of cultural confluence across the globe has claimed major shifts in the patterns of human behaviour and its socio-cultural manifestation. Be it the representation through literatures or other performing arts, the changing geo-political contours of the world are clearly visible. In the movement of skilled human resources and resulting cultural configuration, never has there been such shuffling of people and shifting of boundaries, intertwining of histories and overlapping of cultures as observed during the transition of the twentieth and twenty-first century. The advancement of science and technology played a major role in awakening the rural individual from his state of peaceful slumber. More and more individuals left the shelter of the rural nest to seek their fortunes in urban spaces and from thence, they moved on to the huge metropolises. It was only a matter of time that internal migration began on a large scale, bringing thousands of rural individuals to the various metropolises in India. This shifting of rural to urban and often from urban to foreign land for the sake of one’s betterment is visible in the selected novels.

**Keywords:** Campus flora, Biodiversity, Documentation, Identification, Native.

**Introduction**

‘Moral’, the term is etymologically Derived from the Latin word ‘mores’, means customs or habits or character, and it is synonymous with the word ‘ethics’, which is derived from the Greek word ‘ethos’ indicating the same meaning. Morality can be defined as a moral conduct, which desires always to do good as such. Good occupies the centre of morality and a thing is generally said to be good when it serves the purpose for which it is meant and is valuable to attain some end. Though moral is social in nature, there are some actions which are considered moral even when the agent himself is the benefactor of his actions. This gives provision for some self-regarding virtues in the concept of morality.

The word ‘Culture’ is used in many ways. It may be referred to a way of life, or may be referred to beliefs and attitudes of a group in the society, may be related to Art, music, symbols, language and literature, it may be referred to plants, animals and bacteria. According to Michael E. W. Varnum and Igor Grossmann (2017) Culture is nothing but a set of ideas, norms, behaviours which are common and shared by a group of people

living in a particular geographical location. Apart from the above details in relation to culture, Anthony Giddens (2005) points out that "Normally, one can presume culture to be equivalent to higher things of the mind such as art, literature, music and painting. However, in the perspective of sociologist it goes beyond such activities. Culture refers to the ways of life of the members of society, or of groups within a society. It includes how they dress, their marriage customs, language and family life, their patterns of work, religious ceremonies and leisure pursuits". Here, In this particular study the term 'Culture' is associated with the beliefs, attitudes, ideas and the way of life shared by a group of people or an organisation. After discussing culture, there is another aspect which is needed to be explained on a short note that is "Culture Change". In simple words "Culture Change" is nothing but, change of ideas, beliefs, attitudes and the way of life of an individual or a group of people over a period of time typically on the scale of decades and centuries. Both culture and culture change are seen in the novels selected for the study.

Metro/Metropolitan/Metropolis: A major city often considered as a capital city of a country, state or a region surrounded with industries and infrastructures, Gated communities, Malls, townships, Clubs, Seven and five-star hotels, suburbs, exurbs and nearby cities where unity in diversity can be observed.

### **Methodology**

This article follows both Basic and Qualitative research. Basic research is a fundamental research technique which expands the existing knowledge. Qualitative research is based on words, feelings emotions and non-numerical data.

The novels selected for the study because offer their realistic approach to the lives in metropolises with bitter truths of cultural and ethical erosion. Immigration and multiculturalism are salient features of metropolitan culture nowadays. Without describing these aspects, study of metropolitan culture remains incomplete. Thus, the selected novels justify the theme of the study Moral Decadence Due to Metropolitan Culture.

### **Moral Decadence in *The White Tiger***

In today's world, morality is frequently thought of as belonging to a particular religious point of view, but by definition, it is seen that this is not the case. Everyone clings to a moral doctrine of some kind. Moral values are the standards of good and evil, which govern an individual's behaviour and choices. Individual's morals may derive from society and government, religion, or self. When moral values derive from society and government, they, of necessity, may change as the laws and morals of the society change. As Nagpal, in her article Aravind Adiga 's *The White Tiger: A Critical Response* says:

Step by step, Adiga bares the startling reality of a nation where unplanned, haphazard urbanization and colonization is suffocating the already overburdened infrastructure, where the social fabric is being stretched to a breaking point, where poverty, corruption, disease, moral degeneration still rule the day and where every known tradition is being put to test. (152)

Morality has become a complicated issue in the multi-cultural world we live in today. The morality is an informal system means that it has no authoritative judges and no decision procedure that provides a unique guide to action in all moral situations. In *The White Tiger*, when an accident of hit and run to a kid one of those "Who live under the flyovers and bridges" (165) takes place and Balram is imposed to take claim of it, even fault is of Pinky Ma'am. Mongoose reaches Delhi to impose the guilty of killing to Balram. When it is important that disagreements be settled, societies use political and legal systems to supplement morality. And Mongoose plays with political and legal powers and systems.

These formal legal systems have the means to provide unique guides, but they do not provide the uniquely correct moral guide to the action that should be performed. That morality is a public system does not mean that everyone always agrees on all of their moral judgments. When disagreement is recognized, those who understand that morality is an informal public system admit that how one should act is morally irresolvable, and if some resolution is required, the political or legal system can be used to resolve it.

In *The White Tiger*, as a child, even the killing of a lizard is an inhumane thing for Balram, but it changes when he sees the ghastly killing of the lizard by his father instilling in him the courage to do away with things. It is a negative value that goes into his mind, knowingly or unknowingly. When he is interrupted in his travel of materialising the dreams, he takes an indication from it to murder Ashok Sharma. He is so much disgusted of the life of a slave that he never feels guilty of becoming a slayer. He wants to experience "... just for a day, just for an hour, just for a minute, what it means not to be a servant" (321). It is suggestive that personal satisfaction is more important than social justice.

The aspect of Balram's decadency of personality is revealed in his attitude to religion. The religious beliefs, moral values and ethics do not hold any meaning to him. He adopts a derogatory and dismissive approach towards the religious system. Through this novel, Adiga explores the decline of religious values, rituals and sacredness attached to the religion in the country. With a sarcastic tone, Adiga mocks at the conventional

rituals of welcoming a guest and praying the God in the beginning of a story or narration. Adiga challenges these rituals and customs, logically questions the foundations of the religious performances. He sardonically hits at the venerated custom of starting a film:

Now, I no longer watch Hindi films – on principle but back in the days, just before the movie got started, either the number 786 would flash against the black screen –the Muslims think this is magic number that represents their god – or else you would see the picture of woman in white sari with gold sovereigns dripping down to her feet, which is goddess Lakshami of the Hindus. (8)

Balram's criticism and contempt of gods clearly shows his lack of faith in religion. This is starkly exhibited in the rage and revolt of the small black man resisting the power of Almighty. When God asks: Isn't it all wonderful?

Isn't it all grand? Aren't you grateful to be my servant? And then...this small black man in the wet khaki uniform start to shake, as if he has gone mad with anger...spitting at God again and again... (87)

Balram, one of the members of the oppressed, out of his hatred towards the landlords, gave them metaphorical names as the Wild Boar, the Stork, the Buffalo and the Raven. Since Balram is perceptive and precocious, he can see the things as they are without getting swayed by the circumstances, He believes these animal names appropriately connote the true characteristics of the landlords. He has extra ordinary talent of putting things in perspective to evaluate and assess:

I am talking of a place in India, at least a third of the country, a fertile place full of rice fields and wheat fields and ponds in the middle of those fields chocked with the lotuses and water lilies, and water buffaloes wading through the ponds and chewing on the lotuses and lilies. Those who live in this place call it the Darkness. Please understand Your Excellency, that India is two countries in one; an India of light, and an India of Darkness. (14)

Balram is representative of the poor in India yearning for their tomorrow. Balram is schooled in crime. His revenge springs out of his master Mr. Ashok and master's wife Pinky Madam's constant ill treatment to him. Mr. Ashok and Pinky recurrently make fun of Balram. Balram even has to suffer humiliation in the hands of his master with ever increasing menial duties which climaxes in his being blackmailed when Ashok's wife Pinky kills a man in drunken driving. However, Balram is forced to sign a statement accepting full responsibility for the accident. He was fully aware of the corrupt practices of his master, Ashok, who is enjoying life with girls, frequenting malls and hotels.

In Indian villages, politicians are boss, because they decide the age of voters. Adiga depicts the elections in the 'Darkness' with bigoted eyes as a disease inflicted upon the nation. Indeed, it is the election that actually gives Balram his birth date, because his employer has sold off his vote to the great socialist and he is supposed to turn eighteen immaturity, to be able practice adult franchise. His father has seen through twelve elections, voted all twelve times but not himself. Election is like fever in 'Darkness', people discuss about it like "eunuchs discussing about the Kama sutra" (98). It is proved to be true, when a mad but brave rickshaw-puller decides to cast his vote and is ruthlessly murdered by Vijay a politician and his companions. Balram declares, "I am India's most faithful voter and I still have not seen the inside of a voting booth". (102)

The problem of corruption is an old and universal social problem which had disastrous effects on the individual and society throughout the history. School Teacher named Krishna, a government employee stole the food money that would have been distributed among students with a legitimate excuse to steal the money that he had not received his salary in six months.

If the Indian village is a paradise, then the school is a paradise within a paradise. There was supposed to be free food at my school - a government program gave every boy three rotis yellow daal, and pickles at lunchtime. But we never ever saw rotis, or yellow daal, or pickles, and everyone knew why: the schoolteacher had stolen our lunch money. The teacher had a legitimate excuse to steal the money - he said he hadn't been paid his salary in six months (33).

As cancer is a fatal disease to a man, likewise corruption works as canker to society. Presently, India is advancing in the medical facilities, but the conditions of the government hospitals in the many areas are still pathetic. Government hospitals are supposed to be giving better treatment to the citizens, but ironically these medical facilities are not utilized for the needy, so the real picture of Indian towns and villages is quite different. The government doctors take their postings in the rural areas so that, by working in the private clinics, they can supplement their monthly income. For this manipulation they have to bribe also. They maintain fake records of the rural patients and medicines in the government hospitals.

When Munna's father is brought to the government hospital during duty hours, no doctor is reported to be there, but they have to bribe the ward boy to know when the doctor will be available. At last, Munna's

father dies in want of treatment in the campus of the government hospital. By doing so, the Adiga projects the deep-rooted corruption of the government hospitals where the poor are cheated.

Aravind Adiga is undoubtedly the most relentless, deeply anguished and extraordinarily compelling novelist in this galaxy of young writers. Whereas his well acclaimed debut *The White Tiger* makes a journey into a neglected Indian territory; the near heart of Darkness.

### **Moral Decadence in Q&A**

The life of Ram Mohammad Thomas begins at St: Mary's Church, In Paharganj, Delhi. He was just a baby when his mother abandoned him. He was placed in a donation box wrapped in old clothes in the chilling winter. It is not mentioned in the novel who has collected him and taken into the Church. however, it can be understood that the merciful sisters might have taken him in. The moral decadency is found right in his abandonment in a chilly winter.

Church, a religious place, which preaches morals and values, turns into a hub of immoral activities. The novelist clearly depicts the dark-side of the church. Father Timothy is a married man and had a son. But due to unknown reasons he keeps it discreet. Every year he visits England to meet his son but he says that he is going to see his sick mother. Then there comes Father John, He is gay, homosexual and reads filthy adult content magazines. He also takes drugs and has sex with young men who come to his room at night. He also has sex with Father Timothy's son who has just come from England and is staying in the church under pseudo-relations. When Ram informs Father Timothy about this and he catches Father John red-handedly, there is a fierce quarrel between them. In the morning, both of them are found dead with a revolver in Father John's hand. In this way, Ram loses everything and becomes a real orphan.

Soon after the death of Father Timothy, at the age of Eight, Ram is sent to Juvenile Home, in Turkman gate, Delhi. It cannot be deciphered that why was only Ram taken to Juvenile home. There is no sign or clue for why he is expelled from St: Mary's Orphanage. After the admission into the juvenile home Ram explains the pathetic condition of that orphanage cum prison. Its dormitories are fully stuffed with children. The government officials who are authorised to monitor the juvenile homes pilfer the funds which are meant to be used for the welfare of juveniles. As a result the children are forbidden from proper food, clothes, academics and sports, sanitation, and medicines. Added to this Sexual abuse of the children. Juveniles are used as sex toys by the authorities. Ram presents the vivid pictures of the immoral activities carried out in the juvenile home.

The Juvenile Home . . . is cramped, noisy and dirty. The deputy warden, Mr Gupta nicknamed the Terror of Turkman Gate . . . carries a short bamboo cane with which he whacks us whenever he feels like it. There are dark rumours that he calls boys to his room late at night, but nobody will discuss it. . . . Being sent to the Juvenile Home from Father Timothy's house was like a transfer from heaven to hell for me. (91-92)

Vikas Swarup, through his novel Q & A introduces a place called Dharavi, located in Mumbai and considered as the biggest slum of Asia where the downtrodden people of the society dwell. Dharavi is considered as an illegal settlement in the midst of Mumbai city situated between two main suburban railway lines, the western and the central railways. People from all around India especially the labour sections come to build their fortune but they actually suffer in the narrow alleys of the slum, even for nature calls like pissing and shitting. Apart from poverty, shanty, and shaky houses, the slum is also infamous for its crime. As this place is infamous and crime stricken, by default the people who dwell here are considered as criminals and looked upon with suspicious eyes. A social settlement becomes infamous because of the immoral or anti-social activities. This is the place where Ram Mohammad Thomas, the protagonist of the novel is arrested for winning the quiz competition. The protagonist speaks about the arrests in Dharavi in the following way;

Arrests in Dharavi are as common as pickpockets on the local train. Not a day goes by without some hapless resident being taken away to the police station. There are some who have to be physically dragged off by the constables, screaming and kicking all the while. (11)

Coming to his arrest, Ram says that the organisers are trying to frame and jail him by proving that he has won the prize by cheating the answers. In fact, the organisers of *Who Will Win a Billion* (W3B), Neil Johnson the owner of New Age Tele media who licences the W3B, Billy Nanda the producer of W3B and the police commissioner, are conspiring against Ram to prove, through the means of torture, that he has deceived on the game show. When they talk in private, they do not take into account Ram and speak in his presence. Mr Johnson tells the commissioner that Mr Mikhailov is not in a position to pay a billion rupees at the time when Ram wins. He offered it because it was a commercial gimmick. According to their script, a winner was not due for at least eight months, but Ram has wrecked all their plans. He tells the commissioner that he needs to prove that this guy cheated on the show. As its part Nanda asks him four questions and when he is not able to answer any, tells the commissioner that this proves that this guy cheated on the game show. He also tells the commissioner that even an Army Major cheated by putting his accomplice in the audience who coughed to suggest the answers. The commissioner suggests some possibilities such as a buzzing mobile in his pocket or memory chips implanted in

brain but Johnson denies all of them. When the commissioner suggests buying him Johnson even denies it. Johnson tells the commissioner that if Mikhailov is made to pay this much amount he will die of a heart attack. Ram explains the immoral approaches, torturing methods, and cruel conspiracies of rich and privileged towards the impoverished, marginalised, and subjugated people in the following way.

Godbole has been punishing me for more than an hour but he has still not finished. Every half-hour or so he comes up with a new instrument of torture. First he inserted a wooden rod into my anus. With chilli powder smeared on it. It felt as if a molten, searing spike was being driven through my backside. I choked and gagged with pain. Then he thrust my head into a bucket of water and held it there till my lungs were about to explode. I spluttered and gasped and quite nearly drowned. (23-24).

Vikas Swarup through the aforementioned incident also reveals the Law and Order system of the nation. He discloses the immoral behaviour of public servants enjoying privileged positions in the society. How they team up and hatch conspiracies without any hesitation against the truth and the poor. The organisers of the show, the police Commissioner and the politician (Home minister) join hands in order to pressurise Ram to confess that he has won the prize money of the game show through the means of cheating. Through this incident, the novelist tries to establish that the Rich (Neil Johnson the owner of New Age Tele media who licences the W3B, Billy Nanda the producer of W3B) can buy the agents of law (The Police Commissioner and the Politician (Home minister)) to crush the innocent poor with brutal force and kill the truth. In real life, particularly in India, in order to close the cases which, become sensational and yet there is no clue or sign of the accused, the footpath dwellers, orphans, homeless, pick-pocketers, vegetable vendors are picked up by the police and were presented in the court as accused to escape the pressure and close the case. In Metropolitan cities like Mumbai, Delhi, Chennai, Hyderabad and Calcutta, when the actual criminal goes unidentified, it is quite common for the police to pick up an innocent footpath dweller and produce in the court to close the case of that crime. After encountering such painful incidents with the rich and the police Ram forms an opinion about the law and order of the nation and says;

Street boys like me come at the bottom of the food chain. Above us are the petty criminals, like pick-pockets. Above them come the extortionists and loan sharks. Above them come the dons. Above them come the big business houses. But above all of them are the police. They have the instruments of naked power. And there is nobody to check them. Who can police the police? So, I will sign the statement. After ten, maybe fifteen, more slaps. After five, perhaps six, more shocks. (25)

At the last moment, when Ram decides to sign the confession statement, all of a sudden, a young lady drops into the station for the rescue of Ram. The name of the young lady is Smita Shah. She announces herself as the lawyer of Ram. Smita Shah is none other than Gudiya daughter of Shantaram who used to be Ram's neighbours during his stay in chawl. The circumstances during their stay as neighbours in the chawl Ram and Smita allow them to develop strong emotional bonding of real siblings. Smita is the victim of child abuse. Her own father tried to molest her many a times. But the girl never yielded and her mother used to rescue her. Shantaram is a drunkard and he beats his wife and daughter. He also harasses his daughter sexually regularly. Shantaram, in order to sexually devour his own daughter and justify his immoral act he places the example of Shahjahan's love towards his daughter. Ram knows these things because the inside walls of the chawl are very thin and if one's ear is put against the wall the conversations can be heard easily or an inverted glass technique against the wall also enables them to eavesdrop.

"You are my Gudiya, my doll. Yesterday you evaded me, but today I will not let you leave me," he says...Don't worry, Gudiya, there is nothing wrong in my love for you. Even Shahjahan, the great emperor, fell in love with his own daughter, Jahan Ara. And who can deny a man the privilege of gathering fruit from a tree he himself has planted. (83)

The novelist sheds the light on the existence of incest and atrocities done to women. He also points out the indifference of the urban people to the problems of others' lives. The writer also mentions the effects of corruption on the lives of virtuous people. Shantaram discovers a new star but his fellow astronomer takes its credit; as an effect Shantaram starts drinking and having fights in office. On one occasion, he beats the director almost to death and is kicked out of the institute. Then he takes the job of a Physics teacher. Later he is fired from there too because he continues drinking and beats the students. The frustration of being cheated lead to the downfall of Shantaram.

The novelist puts forward the immoral behaviour of an Australian diplomat and his family. After reaching Delhi, Ram discovers a job as a servant at Colonel Taylor's (Charles Taylor) house who is an Australian Diplomat residing in Delhi. His wife's name is Rebecca (Mrs; Taylor), he had a daughter named Maggie and a son named Roy. The immoral examples of his family members are such as; His son Roy found kissing the maid, "Colonel Taylor has caught him kissing Shanti in his bedroom" (141). His daughter Maggie was caught smoking

cigarette, "The Man Who Knows has obtained irrefutable proof that she has been smoking in her room, despite strict instructions" (141). His wife was caught having an affair with the commissioner, "Believe it or not, two months later Colonel Taylor catches someone else cheating. His own wife. Mrs Rebecca Taylor. Turns out she was having an affair with someone in the Embassy" (141). However, what Colonel does not know is the fact that he is being spied on by Ram. Ram knows that the colonel is stealing secret documents of India. Ram learns an Australian English accent and makes a phone call in Australian English to the Indian inspector of police. Colonel Taylor is caught and declared *persona non grata* which means "the diplomat is not acceptable". He is sent back to Australia.

Vikas Swarup introduces an immoral and cruel mother who kills and disowns her own son to conceal her illegitimate relationship with her husband's brother. In Agra Ram meets a boy of his age named Shankar. Shankar is a gentle boy with speech defect. As Ram is in search for place to live in, with the help of the boy he enters into Swapna Devi's mansion. The haveli (mansion) belongs to Swapna Devi's maternal grandfather, Raja Ravi Pratap Singh, the king of Dharela. She was married to the Prince of Banaras. But within two years her husband dies but she does not remarry. After her grandfather's death, she owns the haveli and comes back to live in Agra. One day Shankar was sleeping in Ram's room, the time when the boy was ailing with rabies, in his somniloquy he reveals that his mother was having sex with his uncle Kunwar Mahendra Singh. Unaware of their bouncing on the bed, innocent Shankar enters their room. In his Somniloquy he says "Why did you throw me out, Mummy?" he mumbles. I am sorry, I should have knocked. How could I know Uncle was inside with you? I love you, Mummy. I draw pictures of you. My blue diary is full of pictures. Your pictures. I love you, Mummy. I love you very much. Don't hit me, Mummy. I promise I won't tell anyone, Mummy, Mummy, Mummy." (321). From that moment she kicks him out of the house and disowns him.

Prostitution, undoubtedly an immoral practice is presented in the novel. The novelist, Vikas Swarup not only introduces the organised prostitution but also introduces a tribe named 'Bedia' that considers prostitution as their family profession. A group of college students visits Tajmahal and Ram accompanies them as tourist guide. At the end of the visit, the students along with fee they give him a nice tip and invites him for a dinner. After some time, they sit around the dinner table and the students order almost everything in the menu along with two bottles of whiskey, "The boys order practically everything on the menu and two bottles of Scotch whisky..." (295).

After dinner, the students take him to the National Highway called Basai Mohalla. This is an area in situated in the outskirts of the Agra city famous for prostitution. They pass through the colourful buildings surrounded with prostitutes of different ages calling, signalling the customers for having sex. Finally, they reach one house and tell Ram alias Raju that they had paid for him too to enjoy the night and each one disappears into their respective rooms. Ram hesitates but reluctantly enters the room where he finds Nita of Bedia tribe and Bhind district of Madhya Pradesh. Nita is forced into prostitution based on customs and conventions of the Bedia tribe. When Ram meets her, she says "this is a profession for me, not a hobby. It gives me enough to feed my entire family and me. If I am not doing this, my family would have died from hunger long ago. It is better to die of disease tomorrow than hunger today" (300). One girl in the family of the Bedia tribe is forced in prostitution and the men of the family spend money earned by her on drinking and gambling. Her mother chooses Nita because she is more beautiful than her sister. Her own brother is her pimp. Ram falls in love with her love and visits her repeatedly. The author artistically showcases human greed, debauched lifestyle and murderous nature of the human beings.

Vikas Swarup describes the lives of film stars through the character of Neelima Kumari. After escaping from the clutches of Maman a juvenile-gangster who rackets human trafficking. Ram and Salim go to Neelima Kumari, former Bollywood actress popularly known as 'Tragedy Queen'. The lover of Neelima Kumari, who tortures her every now and then with cigarette butts. On one occasion when her lover tortures her too much, making a deep cut on her left eyebrow with a swollen cheek, she couldn't even speak properly. Ram rubbing the antiseptic ointment to her bruises urges her to call the police and get her lover arrested. She tells Ram that it is the destiny of a woman to suffer in silence. The novelist gives the glimpses of the debauched, immoral, pathetic and tragic lives of film stars. Out of depression, she ends up her life committing suicide.

Vikas Swarup also showcases human-trafficking in his novel. Sethji alias Babu Pillai alias Maman who is introduced as a very rich diamond merchant who comes time to time to adopt the children and take them to his palatial mansion. Maman, under the cover of rehabilitating children, buys Salim and Ram- This shows how there are juvenile-gangster rackets of human trafficking. They are taken to Maman's house. His business is training the boys in singing and then crippling, or blinding them to send them on trains to beg. If they fail to bring in less than hundred rupees, they get no food. Swarup here focuses on the violation of human rights of children and also shows how cruelly children are treated. These gangsters blind the children to make them more effective when they beg on the streets. Ram and Salim witness the crippled children at Babu Pillai's abode. He teaches them many devotional songs like dohas of Kabir, bhajans of Tulsidas and Mirabai. He also explains the

spiritual truths portrayed through these songs. On knowing the history of these crippled children Salim and Ram understand Mamman's cruelty to the inmate children. The children with the deformed arms beg in local trains. Some are pick-pocketers. They give the earned money to Mamman in turn for food and shelter. The children must not earn less than one hundred rupees otherwise they are punished. Such a cruelty like blinding and making the innocent children crippled just for the sake of easy money earning is just peaks of immorality and brutality of the child traffickers is beyond imagination.

The novelist describes the dark secrets of Mumbai underworld where mercenaries kill people for the sake of money. The killings are carried out in an organised manner and in discreet. The episode of Ahmad Khan, a contract killer, reveals Mumbai's crime world. Everyday he receives a yellow envelope. Inside it there is a photograph and an address. After receiving the envelope, he receives a call to confirm that he received the envelope. After two-three days Ahmad Khan watches Mumbai Crime Watch to know the progress of the case of the murder he has committed. After Some days Ahmad Khan too is killed in a police encounter. Here the novelist tries to highlight even in the metro cities like Mumbai communal riots were prevalent. The mafia of Mumbai, the contract killings, the methods employed for contract killing and information exchange is vividly portrayed. The novel thus unravels the workings of India's powerful underworld and its intricate ties with the world of glamour, sports, business and politics.

### **Conclusion**

*Q & A* addresses themes of class, religion, abuses of power, child abuse, condition of orphans, corruption, prostitution, incest, crime, education, inequality, life of film stars, poverty and sexuality. All the said themes exhibit moral decadency. The book also describes how the poor, children and women go through pathetic situations as a result of atrocities inflicted on them by men, the system and society. Money is another element that affects the lives of the characters in the novel. The story is told in a Non-linear narrative because the order of the episodes in Ram's life is disturbed because of the order of the questions.

*The White Tiger* addresses the themes of selfishness, greediness, corruption, overambitious and hypocritical nature of the contemporary Indian. He uses dark humour and ironic tone in *The White Tiger*. He has focused his attention on the sufferings, misery and dejection of the destitute as a result of the exploitation of the downtrodden inhabitants of Indian society. Poverty, religious hypocrisy, corruption, feudal system, predicament of Women, prostitution, hunger, politics, exploitation, servitude and so on are the common themes found in his writings. In all his novels Aravind Adiga tries to convey a social message to the people of India with reference to modern Indian society in which how the poor survive under crushing poverty. He tries to say that the absence of morality and social responsibility among the rich and educated class has contributed to the rapid deterioration of cultural and ethical values.

Through the study it is observed that both the writers commented on urbanisation of India and its effect on Indians. The stories of two novels are set in Metropolitan cities or prospective metropolitan cities of India which have almost all the qualities of a Metro. The materialistic behaviour of the individuals is exposed. In the process of obtaining materialistic success the urban world sets aside moral values. Psychologically the characters come across the challenges of decision making between materialistic gains and moral values.

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