

PSYCHOLOGICAL ATTACHMENT, A PRIME CONFLICT IN ADIGAS LASTMAN IN TOWER

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Abstract

Aravindadiga is considered to be a social scientist in dealing with several burning issues prevailing in the society. In his Odyssey as a writer he has proliferated fiction focusing on a particular problem in a socialistic disposition. The present paper endeavors to present how psychological attachment of masterji Yogesh A. Murthy creates a conflict and ends tragically. Money and the power make the lives of ordinary middle class people highly miserable. It is a Saga of helplessness of masterji who becomes the victim of inhumanity and fights for his right to live in a place of his choice which is knitted with psychological bandings of his dead wife and daughter. The neighbors who mingle friendly with Masterji become his hostile. Materialism in Adigas Lastman in Tower tries to see the sights how the desire to become rich makes people dehumanized in the age of globalization. The present paper looks at the fact how Adiga reveals the crimes associated with real estate which is one of the booming industries in the age of globalization and finally Masterji fights against it in spite of vulnerable attitude of his neighbors and his own son. He becomes a victim to the overambitious aspirations of vishram society dwellers. His psychological feelings make him enemy to his friends and take him towards death.

Keywords: psychological attachments, inhumanity, materialism, real estate, globalization, vulnerable attitude, victim, overambitious, society, dwellers.

The novelist

Aravindadiga was born in 1974 in Chennai. He started as a journalist in The Financial Times, Wall Street Journal and Time Magazine. The novel Last Man in tower shows his matured writing. His semi comic description and razor sharp characterizations are reminiscent of Dickens at the height of his power. All his three novels have been widely acclaimed. Adigas work seems to be haunted by Dickensian ghost. He depicts the character of Masterji who respects his psychological sentiments which leads him towards the path of death.

Literature always reflects the society. Both influence each other. The writers enlighten the people in society with their powerful writings. Their piece of work echoes the socio economic, cultural and political sense of society. In earlier days Indian fiction dealt with National social domestic issues of post partition problems, communal violence, social disparity, untouchability and human relationships. But after the dawn of globalization there has been a greater thematic swing from national and domestic issues concerning to globalization in the recent Indian fictions. Globalisation has both negative and positive effects on the developing Nations.

Theme of might

Last Man in Tower can be summed up as the stubborn fight of one-man against his times. It is set in the maximum city of Mumbai, where future is defined by big businessmen and progress is measured in terms of sky scrapers. The story of Lastman in Tower is originated from a news report about redevelopment project in Mumbai where an old man masterji opposes a developer Dharmenshahs offer to convert the Housing Society where he lives in to a luxury apartment complex. Immixes it with Adigas experience here since he relocates in 2006 vishram cooperative society in vakola ,a suburb where water is available twice a day, where life comes to a standstill every year during monsoon and whose proximity to high rises and airport make it nonesuch site for a block of luxury flats with its Mahabharata like cast of residents. It is this ensemble of middle class saps primarily made up of an unscrupulous gatekeeper, a communist social worker a precarious internet cafe owner and a devout but crooked secretary that makes Adigas Mumbai breath prosper and dream. Adiga establishes the historical significance of vishram society, located in Vakola. It is itself a paradox of development. It is adjacent to the santacruz airport and also houses one fourth of Mumbai's slums. Vishramites symbolize the golden mean of India society neither filthy rich nor abjectly poor, a hard-working people who have preserved their identity and dignity amid the buffeting winds of change. Human greed as the canny shah, a non mumbaikar has learnt the hard way while rising from being a nobody to a distinguished man of affairs must be respected .No wonder then that the sweet heart deal he proposed to the denizens of vishram temporarily teleports them into a world where pigs can fly. Dharmenshahs persona is clearly

the product of the massive silent class war that is fought in India every single moment. The yawning class divide is clearly illustrated in the description of Versova Beach. Here, in this beach in this posh northern suburb of Mumbai, half of the sand was reserved for the rich, who defeated in their towers, the other half for slum dwellers, who did so near the waves. This is again reiterated by builder shahs rags to riches tale, in a socialist economy the small businessman has to be a thief to prosper. Before he was twenty he was smuggling goods from Dubai and Pakistan. Yes, what compunction did he have about dealing with the enemy, when he was treated as a bastard in his own country.

Between the God fearing Shah who believes that the key to prosper is to adopt a look around and the dream of what others have but you don't policy, and an atheist Masterji whose principles and attachment with his flat where his diseased wife and daughter once lived with him, make him stand up to the deal, we witness Mumbai's many ambivalences which Adiga feels are essential for the city to keep growing. They also point at India that has forsaken shame and guilt in its rush to the ahead of the curve

The idiosyncrasies of Shaw and Masterji accentuates these conflicts and takeaway the method from madness of city where the law is not blind. It has two faces and four working eyes and see every case from both sides and can never make up its mind. Maserji has firmly refused to give his consent for the dissolution of vishram cooperative society at the beast of builders. He never bothers about these ugly things and remains cool and calm over these developments as a true gentleman. Adiga has used the character of Masterji as a symbol of resistance against the powerful real estate mafia and a source of morale boosting for the residents of the apartment. He is determined to resist the temptations and pressure tactics of the real estate lobby. He wants to live peacefully in the apartment since he is highly secured and satisfied over there living in the reminiscences of his dead wife and daughter. He continues his efforts to get rid of the compulsions created by the real estate mafia. He approaches the judicial authorities and pleads for the justice and protection. some residents are aware of the efforts made by Masterji to safeguard his interest. He brings to the notice of the fellow residents about his right and privilege.

Masterji has all the courage and conviction to fight against the real estate mafia even though it is strongly supported by the state and other vested interests. Masterji is least affected by the gossip, slander and abuse in the apartment are being hurled at him by the huge sums of money offered by the real estate builder in the name of the redevelopment of the apartment.

Masterji has lived very carefully since he has been aware of the threats to his life by the builder. The builder continues the conspiracy to win over the support of other residents of apartment. He has even planned to ensure the expulsion of Masterji from the society who is the biggest thorn on his throat. Masterji cannot obtain any support from fellow

residents, members of bureaucracy and civil society. They too have succumbed to the pressures of the builder under unavoidable circumstances. Masterji consciously refuses to accept the generous offer of the builder at the cost of his individual freedom to live in a place of his choice and convenience. Adiga has presented the challenging and disturbing times spent by Masterji after the death of his wife. Masterji is more hurt by the compulsions he experiences in the apartment having posed by the builder. He has to struggle to live an honourable life in the apartment and society. He is a man with a different mindset and personality. He is coerced by the fellow residents and builder henchman to surrender before demand. Masterji is killed by Kothari, Sanjivpuri, Ibrahim and others at the behest of the builder Dharmenshah. The media presents this incident as a suicide which is endorsed by the greedy residents of the apartment haven't subscribed to the theory of suicide. They think that builder Dharmenshah or the neighbors have killed Masterji to fulfill their inhuman aspirations. For the sake of selfish attitude they never hold the value of humanism. Their avaricious attitude dominates their moral and spiritual senses.

Conclusion

From the above discussion it is apparent that society is in the grip of Might rather than Morality. Hence the writer pinpoints at Machiavellian tactics of Ends are more important than Means. However Masterji who has felt the pulse of humanity becomes a victim in the hands of his psychological attachments. Even though there is a cruel force to see him out of Vishram apartment his attachment with it intensive that he is ready to confront any untoward with much vigor and valour. Besides the writer presents the materialistic attitude of apartment builders and dwellers who primarily crave for money at the cost of eschewing the basic value of cooperation and coexistence. Consequent upon Masterji turns to be a victim in the hands of materialists who do not compromise with the attitude of Masterji known for his integrity and rectitude. On the other hand his own son disowns him for his adamant nature for not acceding to the offer of Dharmenshah.

Ultimately it is obvious that the inhabitants who are responsible for his death realize their folly and to redeem the evil they go to slums and teach the children without expecting any money. Above all Adiga has proved that the present society is governed not by morality but by immorality which seems to be amoral for human existence.

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