



Marxist Treatment of Urbanization in Arvind Adiga's Last Man in Tower

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Abstract

The prime focus of the study entitled Marxist treatment of urbanization in from Arvind Adiga's. The Last Man in Tower is chosen with an idea to understand it critically. An attempt also has been made to signify the chosen novel, the study examines life and growing agitation among the people. Adiga's concept about capitalism, and the life of working class are being analysed. Also, in the article Adiga's life and plot of the novel have been discussed. The process of metro city life is discussed from innocent resident to the murderer of Masterji, and it delineates capitalist planning's and their implementations to snatch the property. Hence the motive of the present research work is to study and judge the metropolitan's life style in reference to the novel Last Man in Tower.

Keywords: Marxist, Treatment, Last Man.

1. Introduction

Marxism is a social, political, and economic philosophy named after Karl Marx. It examines the effect of capitalism on labor, productivity, and economic development and argues for a worker revolution to overturn capitalism in favor of communism. Marxism posits that the struggle between social classes—specifically between the bourgeoisie, or capitalists, and the proletariat, or workers—defines economic relations in a capitalist economy and will inevitably lead to revolutionary communism.

"Owners of capital will stimulate the working class to buy more and more of expensive goods, houses and technology, pushing them to take more and more expensive credits until their debt becomes unbearable. The unpaid debt will lead to the bankruptcy of banks which will have to be nationalized and State will have to take the road which will eventually lead to communism." -Karl Marx

The White Tiger, Arvind Adiga's debut novel wins the Booker Prize in 2008. The Booker Prize make him famous overnight and The White Tiger gets an ample response everywhere. These novel studies the contrast between India's rise as a modern global economy and the crushing rural poverty in which the central character of the novel Balram lives. The novel presents the double standard of development in which gap is engulfed widely.

The term metropolitan comes from Greek word metropolis which means mother city. A person who lives in, made up of meter meaning mother and polis meaning city. A person who lives in a metropolis or city is also called metropolitan. Historically when you look at the emergence of city life it leads to the Vedic age. When the Aryans settle herewith cattle they wandered gradually and they learn the art of agriculture which helps them to settle here. Then the Varna system comes into existence, it divides people into four different groups respectively they are Brahmin, Chattriyas, Vaishiyas, Suthras. Here the Vaishiyas start business and the business gathering place is called as city. Thus, the city life is introduced to the Indian society.

Metro cities are the representation of capitalism these cities now stand as the example of bitter truth cities. Once the meeting place of people and vendor now becomes a residence for capitalists. They not only have started a job there but also with their companies they start to teach their workers a new life style which enslave them to the artificially an expensive city life. It is deliberately taught by the capitalists that the expensive life is an essential one. The following luxurious things like the grand decent homes, weekend programs with costly food and alcohol, fun making events need an enormous amount to afford, but these things are considered as necessary need in city life. This vile notion is collectively created and regulated by capitalists among bourgeois who are forced to believe that luxurious life is prestigious one. To afford this luxurious life, bourgeois need to get many loans and become economical victims.

Last Man in Tower is a story of a stubborn retired school teacher Mr. Yogesh, better known as Masterji. He has to fight against the corporate builder Shah in the evening of his life. He remains the last man in the tower to oppose the Shah. In order to stand on his decision he has to face the opposition even from the fellow residents. In masterji's conception Vishram Society is not just an apartment, but it's a heritage point further he feels it as a bank of conservative values, because of these things, he strongly rejects every threatening.

When the right decision is taken by someone, he needs to stand on it, and fight for it. Moorthi alias Masterji is very adamant in this. He is a retired physics teacher who stays in this Vishram Society Tower A, when the corporate bully Shah wants the land for his multinational project he is ready to offers money foreach residents so there is no rejection for it expect masterji. He start the rebellion Even though he knows the consequences he stand on it. all other residents have accepted the offer because they all consider it as a timely boon. they all have requirement for their money and also this vishram society is an old one and originally it is built for the Christian people later they slowly admit Hindus and then better kind of Muslims. In this way now, it becomes a corporate living for the middle-class people, in the city like Mumbai having a house is a herculean task. In this juncture Mr. Shah and his assistant Shanmugam comes to the city and gives the offer. In the views of residents, it is correct that this amount of money will solve the problem, but Masterji has different opinion on it. He thinks that losing the residence in the city like Mumbai is great lose which never can be replaced by means of anything. Here Masterji acts as a prophet. He forethinks everything but others suspect him of lunacy. Being a single man, he stands for every one resides at the building, but the absurdity is that the people for whom he fight soppose him. They indents to create and protect of corporate company which will benefit the higher class people and in contrast it denies to honoring for present middle class people.

A social activist before he proves himself as the social activist he needs to prove himself that he is mentally stable. if an activist spend forty percentage of his brain in planning the rebellion the remaining major part needs to be spend in assuring his existence among others. The determining factors of prestigious life is changing one by one as the time moves forward. those determine factors not only decides who you are but also it has the power to decide where you needs to stand? in this respect it is very important to discuss these degerming factors.

In the old days, you had caste, and you had religion: they taught you how to eat, marry, live and die. But in Bombay caste and religion had faded away, and what had replaced them as for as he could tell, was the idea of being respectable and living among similar people.

From the above-mentioned lines from Adiga he has clearly states that not only the present scenario but also the pages from history.it has been clearly revealed by author that the form of the problem is different but not the problem. adiga writes of the obstacles faced by citizen chronological order.

Vishram society was overrun by workman like a block of sugar by black ants .the roof had fallen in; men sat on the exposed beams stood all along the stairs ,hacking at wood with saws ,and hammering at walls and beams' could not be used in a neighbourhood is densely populated ;the destruction had to be done by human hands .the men who had been working on the confidence excelsior and the fountainhead were now chipping, peeling, and smashing vishram; the women carried the debris on their heads and dumped it into the back of truck.

As vishram was located in deeply populated area they needs to use the human labour to destroy the building by this line Adiga denotes that how foolish they are to leave such a hotspot only for lenient amount of money and also it proves how masterji is precautious.

Masterji kept reading. The desire for self -improvement had been the causer of destruction. against the advice of municipal engineer, the residents had installed overhead water tanks, and these too heavy for the old building had bent the ancient roof which broke in the storm. Death, because they had wanted a better life. 152

Masterji clearly projects the people's covetousness and its immediate impacts. Adiga's lines opens new way of looking into the life of metro city people, their hard times in poverty. Their longingness for poverty ends in the tragic note.

In this place it is very important to approach this in a Marxian perspective. Itis the basic right of every human being to live what they wish. To afford money they are mentally prepared to leave the place which will be occupied by high class people. How the excessive money of higher class and the desire for protect composales makes the middle-class people to leave their home. It is a kind of way which focuses against the middle-class people for long time. It is the rarest occurrence happens in the history of humanity for a common manlike Moorthy protest against injustices of society. The economical corruption is the age-old problem faced by humanity.

2. Conclusion

Here Masterji is not a single character but his characterization is a Trace of the true rebellion. Masterji got triumph in this Marxian way of understanding, but he fails in making others understand the truth. Here, fighting for the other residents is difficult to him. Finally, as a man with high thought fall at the beat of Ibrahim kudwa's hammer. Adiga clearly conveys the message here is that people ho strive for immediate improvement won't think anything wisely. Thus, Adiga proves himself as a rebellious writer and the holder of booker prize.

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