

Conclusion

No one can deny that globalization essentially refers to the growth in international flows of goods, services and especially capital that has taken place since 1970. But opponents feel concerned about the stripping away of protectionist regulations thwarting the emerging industries in developing countries. Some people consider it as 'nirvana'— a blessed state of universal peace and prosperity while others condemn it as a new kind of chaos. That is why the economist Chanda called globalization as, “the most abused word of 21st century.”¹ The introductory part of the present research which is titled as, “*The Lay of the land: Economic and Moral Considerations Today*” tries to explore the meaning of the topic *Upward Mobility vs. Ethical Values*. It shows as to how with the passage of time and with the advancements due to globalization, liberalisation and privatisation, urbanization, westernisation or homogenisation of culture, the problems like human trafficking, corruption and commodification have become more intense. It is one of the paradoxes of globalisation that the more we succeed as individuals in the global marketplace, the more we may fail in other areas of our lives and our relationships with others, a failure which destroys the possibilities of similar success for millions of people now and many more in generations to come. With the emergence of the age of ICT, crimes like computer viruses, information hacking, child pornography, violation of intellectual property rights are increasing. People lack social values and they have very strong passion for going ahead. They are becoming indifferent and individualistic. As Shakespeare in his tragic play *Hamlet* observes that all is rotten in the state of Denmark, similar corrupting practices can be witnessed in the present society. Virtue has taken a back seat in the carrier of life which is the main plank on which the social structure rests. Now people don't realize that virtue has its own reward; and a virtuous life is a supreme possession of a human being. They fail to understand that if virtue is gone, the fall of society is a natural corollary. Let virtue not be lost, otherwise our lives will remain boats without oars and the very purpose of our being born will be defeated. The globalization and subsequent consumerism, commodification and the thirst for upward mobility have made the people blind to the fact that concern for the others is the main ingredient of a

¹ <http://yaleglobal.yale.edu/about/essay.Jsp>. Yale Global Online Magazine.

virtuous life; and one who lives for others, never dies. Earlier, success was measured in terms of virtuosity but now material gains define the success. We don't realize that the success got through shortcut or wrong means remains equally short and it cannot give mental peace.

As it has been discussed in the first major chapter titled, "Arvind Adiga's *The White Tiger* and the Ethics of Being," the novel aims at highlighting the brutal injustices of society and dull portrayal of the country's economic miracle. Its relevance lies in its focus on exploring the dark side of the picture emerging in India because of Y-generation's obsession with the dazzling growth. In this context, Madan Sarup remarks that the widespread pervasive fascination with identity is the symptom of post modernity. Inculcating Values rather than Ethics is becoming a global concern nowadays. While Ethics can ensure the desired behaviours, they create a mismatch and conflict within the doer, if his/her inner disposition is not consistent with the act. Thus, it can impose certain rules and codes of conduct superficially only, which will be followed under given compulsions, apparently meeting the requirements, but they may be broken the moment these compulsions are taken casually.

Lack of sustainable development in rural areas is a major force behind the massive rural-to-urban migration across Asia. In terms of sheer numbers, India is not an urban nation. According to a recent study, only about a third of India's population lives in cities, but that figure is rising quickly and is projected to reach 36% by 2026 which is about half a billion people. As Gandhi famously said that the soul of India lives in its villages. The centre of gravity has shifted. Indian cities, charged with the hopes and aspirations and frustrations of millions of rural migrants, have become crucibles of the modern nation. It is in the cities — in the big metropolises like Mumbai and Bangalore, but also in the thousands of smaller towns that have swollen over the last couple of decades — that the future of India is being shaped.

Urban areas have become the centre of economic gravity due to the concomitant poverty and lack of opportunity in the countryside. It has become the cause and consequence of contemporary migration patterns in India. The migration of the people goes hand in hand with the basket full of aspirations and if they fail to realize their

aspirations, they happen to be a vengeful. “When people are being brutalized, what better thing is there for them to do than to fight back?”(Roy, 21). The same thing happens with Balram. He does not want to kill his master Mr. Ashok but he has been a victim of perpetual exploitation since birth and does not want to live a miserable life like his father, so as soon as he gets a chance, he kills his employer. Balram’s story is the most recurring newspaper story nowadays. Some newspaper stories use a peculiar Indian English Journalistic vocabulary, involving such terms as ‘eve-teasing’, ‘absconding’, ‘honour killing’, stalking, and ‘paramour’. Some of the stories have to do with incest or close family relationship – say, between father-in-law and daughter-in-law while others are tales of paedophilia and 'child molestation'.

Another popular subject of which metropolitan residents must be aware are the crimes committed by the 'Criminal Castes', often linked in the neo-colonial imagination of the city’s bourgeoisie to the villages and smallholdings that are gradually being asphyxiated by Delhi's expansion. It's been an urban legend since 1990s that people are being bludgeoned to death in their houses with blunt instruments even though they haven't resisted; and that the intruders show their contempt for their victims by defecating in their living rooms. Class elements are present in the reporting of crimes of passion, which the elite naturally associate with slum-dwellers and squatters: the second type of crime involves something approaching class warfare.

In the past decades, domestic servants have been the emerging topic for media as they have become an indispensable part of life and also a source of endless paranoia in metropolitan households. These domestic servants come in various guises. Some commute to work by public transport, perform tasks in several households, and return home at the end of the day. Many others are children, or barely adolescent, and sleep in the houses where they work (though they aren't usually allowed to use the same bathrooms and toilets as their employers). They may be poor relatives; or they may be adults from outside the family. They have no fixed hours, though in some cases they are given a day off every week or every fortnight. The government recognizes their existence by providing every state employee who attains ‘officer’ status with a flat or house that has 'servants' quarters' attached to it. Here, in the alleys at the back of government residential areas, a world exists in parallel to that of the houses and flats that look out

onto the streets and gardens. It is a curious form of what the Brazilian sociologist Gilberto Freyre, in his discussion of the relationship between plantation owners and their slaves, called '*casa grande e senzala*' (meaning honours and their slaves); sometimes the children of the masters and those of the servants can be found spinning tops or flying kites together. Aravind Adiga in his debut novel *The White Tiger* provides a dark comical view of modern day life in India. The main theme is the contrast between India's rise as a modern global economy and the working class people. Other themes include corruption as endemic to Indian society and politics, religious tensions between the Hindus and the Muslims, the problem of slums and the mafia nexus.

In the second chapter which is titled as "Disorientating Humanity in Upamanyu Chatterjee's *Way to Go*" tries to explore how in this postmodern era the sanctity of social institutions like family and marriage has got disturbed. Everywhere, there is perverted form of love and sex. The novel presents illicit love relationships among Monga and Naina Kapoor and Shymanand's niece Chhana, a cigarette-smoking spinster who according to burfi, slept with her servant. The novel depicts that in the present era human relationships are getting a brutal shape as these are now devoid of emotional bond, and fellow-feeling.

No doubt, in modern society everyone is so obsessed with grabbing more and more that it has become an incurable disease like cancer affecting the whole world. There may be no partial cure. The only remedy is to attack the problem at the root. This is possible only by arriving at and adopting a new way of life. The need of the hour is that our young men and young women must shoulder the responsibility to come forward to bring about the necessary change in society. However, if sound values are inculcated within, the action outside becomes voluntary, spontaneous and self-motivated. Naturally, such actions will be much more effective, humane and wholesome in nature. In this module, consistent emphasis is laid on values of individual, as organizational values always derive from individual values. Individual is the foundation of a group, a society or a country as a whole. Our great modern thinkers like Tagore, Vivekanand and Gandhi have devoted their lives to the betterment of our society. They always emphasized purity and strength of human character.

To be able to change ourselves and the society in which we live, all of us, especially our young men and women must make the best of bad system of education. If we start off with the ones that are wrong in that, they do not lead where we want to go. Therefore, as Lord Buddha said that to make use of knowledge in daily life, one must have right understanding of knowledge as the first step. We would therefore, advice our young friends to develop right understanding of what they read. They should learn to separate the husk from the grain, by applying critical thinking and analytical approach. Teaching of men—saints, sages, philosophers, poets and even scientist guide us to acquire virtues and to be virtuous. A truly virtuous man is far from being a man of pride and conceit. The present research has been an attempt to trace the essential gloominess, dryness, emotional vacuum among the relationships, transforming society, culture and economy, to validate the hypothesis that upward mobility and ethical values are inversely proportional to each other. The two novels under study portray the gap between the tendency among the Indians to rise high and the general propensity among them to ignore the rich cultural heritage, morals and values.

Works Cited

Roy, Arundhati. *Broken Republic: Three Essays*. Penguin India, 2011.

