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REMAPPING SUBALTERN RESISTANCE: AN ANALYTICAL STUDY OF ARAVIND ADIGA'S 'BETWEEN THE ASSASSINATIONS'

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Abstract

This paper proposes to study Aravind Adiga's *'Between the Assassinations'* published in 2008 from a post-colonial perspective with a special focus on social domination and subaltern resistance. It further analyses the dichotomous relationship between hegemonic oppression and the subaltern resistance in post independent India. Human beings from the third world countries especially India, throughout the generations were subjected to severe exploitation, subjugation, and torture. But they had never spoken for justice and failed to appeal strongly to the judicial system. In India there are several hegemonic forces which exercise their power in every corner of the nation to subordinate people. One of them is religion and the other is caste system. Caste is just like an identity carrier of any individual in India. The caste system is treated as an apparatus to control people of lower castes and suppress these people's voices. After years of silence the subalterns have grumbled, uttered a grunt, and gradually gathered courage to speak for themselves. This has taken of course a lot of time. As a result, the resistance came into being. The subalterns have exposed the factors that are silencing them again and again and grown a resistance to the hegemonic forces. The long silence is converted into resistance, which sometimes takes violent forms. The resistance takes the form of verbal abuse, physical assaults or terrorism or open defiance of the laws of the government and regulations of the society. The subalterns through their resistance want to make a bold statement about their existence, about their importance and their place in post-independent India. Adiga very tactfully captures the resistance of subaltern characters such as Ziauddin, a Muslim trying to define his life in a Hindu majority area, Xerox (Ramakrishna), the son of an untouchable challenging the laws and order of the country and Shankara Prasad Kinni, a college student who explodes a bomb in a class room to oppose the caste system, its atrocities and hypocrisy.

Keywords: Post-colonial studies, Resistance, Social domination, Subalterns, Marginalization

Introduction

Any discussion on Indian English Literature shall remain incomplete without considering the name of Aravind Adiga. He is one of the brightest stars in the galaxy of Indian English writings. Mr. Adiga is a superb narrator of post-independent

India. He was educated at Oxford and at Columbia University. His writings have won several national and international acclaim worldwide. His most famous book *'The White Tiger'* (2008) won the Man Booker Prize for his outstanding and authentic portrayal of post independent India. Authenticity is

one of the finest qualities of his writings. His other works include *'Between the Assassinations'* (2008), *'The Last Man on The Tower'* (2011) *'Selection Day'* (2016) *'Amnesty'* (2020). As a master of complex skills and striking insight and with an art of superb characterisation he has ruled over readers irrespective of national boundaries. His works have been nominated for several international literary awards also. He is one of the pioneers in showcasing the new India through his writings. His aim was simple and clear behind writing. He always wanted to create a better society. His writings are labelled as dystopian like George Orwell and Aldous Huxley. Problems of post independent India like poverty, corruption, and miserable conditions of subaltern people always get prominent place in his works. "After the advent of independence, the more serious novelist has shown how the joy of freedom has been more than neutralized by the tragedy of the 'partition;' how in spite of the freedom there is continuing corruption, inefficiency, poverty and cumulative misery; how after all, the mere replacement of the white sahib by brown sahib cannot effect a radical cure for the besetting ills of India" (Iyengar 319-20).

A strong debate regarding the complexities of the problems is what makes the corpus of his works. From the beginning of his career his choice of characters has always been focused on the poor, deprived and the underprivileged. Their plight and sufferings as well as their resistance are reflected in his works. Because of his keen observation of people around him, he captures their voices accurately. "Vikas Swarup explained Aravind Adiga has boldly gone where few Indian writers choose to venture, casting his gaze beyond the complacent smugness of middle-class drawing rooms to the anger and squalor lurking in the underbelly of urban India" (Singh 182). He is a realist and focuses on the grim realities of the post-Independent India. "In his *'The White Tiger'* he portrayed a realistic Indian society and deals with realistic issues" (Chandras). Subaltern issues are the major themes of his works. "Adiga, in his work *'Between the Assassinations'* mainly focuses on the differences in the social statuses. Here, he talks about the differences between the poor and the rich, the communal

disharmony, the corruption, the violence and of course the hypocrisy" (Saxena 9). "*Between the Assassinations* (2008) tells some interesting aspects of Adiga's writing to brilliant effect: the class struggle rendered personal and the fury of the underdog" (Surendran 45).

In postcolonial theory, the term 'Subaltern' describes the lower classes in the society and other groups who are pushed to the margins by the more powerful groups. The term 'Subaltern' is taken from Antonio Gramsci, a famous Marxist scholar who used it in his book *'Prison Notebooks'* which appeared in English translation in the year 1966. The subaltern studies as a serious literary object emerged because of its wide scope for literary discussion. Within "Subaltern Studies" this term 'Subaltern' was first used by Ranajit Guha. "The scholars of the discipline turn toward popular accounts of public history and memory to combat against what Ranajit Guha terms as 'Elitism.'" One of the most important focuses of subaltern studies is to recover and examine and privilege the agency of underclass within the networks of capitalism, colonialism, and nationalism" (Betik). Subaltern studies also analyse the binary relationship between the ruling class and the subalterns who were pushed to the margins and who were undocumented in the colonial or nationalist archives altogether. Many people had defined subalterns in various ways. With the development of post-colonial studies subaltern studies emerged as an important critical theory and the group consisted of big names such as Gayatri Spivak, Ranajit Guha, Dipesh Chakrabarty, Partha Chatterjee. Subaltern studies group deals with the marginalised people and various aspects of their life. "The declared aim of subaltern studies was to produce historical analyses in which subaltern groups were viewed as the subject of history" (Chakrabarty 15). The subalterns are not homogeneous at all. They can be considered as a group of people belonging to various strata of the society who are forced to compromise active participation in the society. "The term 'Subaltern' stands as a name for the general attribute of subordination in South Asian society whether this is expressed in terms of class, caste, age, gender, and office or in any other way" (Guha 403).

Resistance is a major concept in the subaltern studies and in postcolonial studies altogether. "Resistance simply means to disobey or to oppose. Domination was a relatively fixed and institutionalized form of power; resistance was essentially organized opposition to power institutionalized in this way" (Ortner 174). Resistance simply means refusal of something or not to comply with someone or something which is threatening someone's existence. Resistance is the way of subalterns to fight off the hegemonic forces. Resistance in the postcolonial theory is categorised into four models out of which the third model is radical. This model advocates the struggle even using violent methods such as defiance of laws and order, bomb explosion for the liberation of the subalterns from the clutch of the hegemonic forces and the oppressing agencies.

Analysis

Adiga is simply superb when it comes to the world of subalterns. His subalterns are of multitude and of various walks of life. Some are meek and some are violent. *'Between the Assassinations'* is a collection of interrelated short stories which takes the timeline in between 1984-1991, the mentioned two years well known for two infamous assassinations in the Indian political history, Mrs. Indira Gandhi, the former PM, and her son Rajiv Gandhi in his tenure as the PM. India, since its independence from 1947 has seen massive changes. Even after the Britishers left most of the Indians struggled to enjoy their basic rights. They were marginalized in every possible way and never allowed to share their opinions in the society nor allowed to participate in any social activity. As the subalterns were pushed away to the margins, they could not be traced in history nor their contributions in a society would not be acknowledged. Three stories are taken for the study.

I

In the short story *'The Railway Station'* there is a character named Ziauddin a Muslim boy searching for a job in the Hindu populated area near the railway station. When he finally got a job at Ramanna Shetty's tea shop he did his job well. But after Zia's return from his village, the owner of the

shop noticed many changes in him, like his vitiligo, evaporation of baby fat in his face and his lean body. Later, the owner accused him of theft. But Ziauddin did not admit. Rather he was strong enough to defy all sorts of accusations against him. He would object loudly.

"I am not a Hindu! I do not do hanky-panky!" (Adiga 6).

When he had been caught red-handed, he would still resist by saying-

"I am the son of a Pathan; I have the blood of a Pathan in me. You hear; 'I am no cheat!" (Adiga 8).

Ziauddin could not get a job anywhere for a long time and consequently he became a porter. There is a resistance in him against the Hindus who were suppressing him, accusing of theft. He being a Muslim has become a subaltern in the Hindu populated area. That is why he failed to secure a job for himself. Whenever anyone talked to him, he would say 'I am a Pathan'. He wanted to preserve his identity as a Muslim. He is continuously in threat of his identity might be lost in the highly Hindu populous area. He has got the subaltern status as a Muslim among Hindus asking for a job. Repeatedly he would say about himself being a Pathan which clearly indicates his subaltern status and he is resisting all the agencies of marginalization who are putting a lot of efforts to push him to the margin. When he takes bath at the railway station some Hindu boys would remark badly about Muslim's uncleanliness, he would retort to them which is again evidence of his resistance as a subaltern.

"The men laughed and shouted and pointed their lathered white fingers at Ziauddin: We are not all unclean animals, Zia! Some of us are Hindus!

"I am a Pathan! "He yelled back at bathers. Do not talk to me like that"(Adiga 9).

Ziauddin is equal with all those men having lean bodies in terms of resources and economic conditions. Because everyone is a labourer there. But subalternity is not limited to the economic conditions. It can be expressed in terms of class, caste, or religion. Ziauddin is subjected to

subalternity because of his religion rather than his economic resources. In the railway station area of Kittur Hindus live in more numbers in comparison to the Muslims. So, he is being marginalized. He is again and again resisting the remarks and accusations of Hindus. He is continuously in fear that his identity as a Muslim might be lost someday living among Hindus. His subconscious mind is again and again pushing him to speak the thing 'I am a Pathan.' When Ziauddin encountered a stranger in the railway station, he introduced him as a Pathan and became happy to find that the stranger was also a Pathan. He shared his plight to the other Pathan. He became happy that now, Hindus cannot abuse him as he had got a Pathan as his companion. He was bursting out of complaints against the Hindus and the town where Hindus lived in a large number.

"..... sir. it is a bad town."

"For Muslims like us, it is bad. The Hindus do not give us jobs; they do not give us jobs; they do not give us respect. I speak from my experience, sir" (Adiga 12).

He also resisted the ways Hindus behaved towards him in the hotels. Nobody treated him well only because he was a Muslim. The stranger being a Pathan became the companion of Ziauddin. For a few days Zia was happy because he got respect because of him, he got tea on the table and was allowed to sit on a chair to sip a cup of tea.

But towards the end of the story his status changed. His marginalization has become multi-layered, so his resistance. He was marginalized, first as a Muslim living among Hindus, struggling to get a job. He was also marginalized by the Pathan because he did not agree to do what he wanted him to do. He had been the subaltern resisting the Hindus, their abuses, and misbehaviours. Now he is again a subaltern who is resisting the Pathan, a man of his religion whom he considered as his countryman. Ziauddin had become a subaltern because of his patriotism, Ziauddin could understand the diabolical motive of the man who was asking him to take records of how many trains were coming and going with a cross mark. He had offered a lot of money to do this job. At last, he tried to provoke him by

referring to his subalternity among Hindus and what they had done to him.

The stranger came to Kittur with a motive and offered money to Ziauddin who was an unhappy Muslim best for serving his purpose. The stranger thought as Zia is a Pathan he would do his job with all sincerity and dedication as a spy. But Zia demonstrated his patriotism to the stranger Pathan and resisted his orders and sacrificed his hegemonic place thus, becoming a subaltern again. The stranger tried his best to convince Zia to do his job in exchange for money. He tried to provoke him. He tried to motivate him, mould him by his verbal charisma.

"There are fifty thousand Muslims in this town." "Every one of them seethes. Everyone is ready for action. I was only offering the job to you out of pity. Because, I see what the Indians have done to you. Otherwise, I would have offered the job to any of these other fifty thousand fellows" (Adiga 17).

Ziauddin had again become a subaltern who did not get a respectable place among the fifty thousand Muslims in Kittur because he was not ready to do the job of a spy. Ziauddin was full of resistance because he considered himself as a Pathan, a good Muslim. His resistance was clear. He got angry. Ziauddin got the place of a subaltern and resisted again and again. His resistance is reflected in his words and his actions.

II

In the '*Light House Hill*' Adiga is thought provoking in showcasing the subaltern status of a man named Ramakrishna, nicknamed 'Xerox'. Here, the protagonist is exhibiting strong resistance against the heinous caste system by referring to the past, his father being a low caste man and his present condition. He is perhaps the boldest character in this story and the collection of the stories in the book. After being abused repeatedly the subalterns could not keep silent any longer. One day their resistance has to be surfaced. Xerox belonged to a lower caste and he was the son of an untouchable. He told the story of his father to the police men whenever he spent the night in the jail.

His father was a poor man and had to earn his livelihood by cleaning the shit of others. His father never protested his profession and the circumstances of his life. He was never allowed to choose some other jobs for earning income to manage family expenditure. His father never disobeyed the rich landlords and throughout his life he had done that. Xerox questioned his servitude and could not believe how his father could have done that dirty thing and what did he get after doing it for his entire life.

"All day long, his old man would hang around the back wall of the landlord's house, waiting for the smell of human shit; as soon as he smelled that smell, he came up to the house and waited, with bent knees, like a wicket keeper waiting for the ball... That was the job he did his whole life; can you believe it!" (Adiga 37).

But Xerox is not like his father. He boldly protested the heinous caste system. He was angry because it had affected him and his future generations. He had been arrested twenty-one times by the police because he sold illegally photocopied or printed books to the students of a local college. He was not silenced by the police. Otherwise, he would not have been arrested more than twenty times. His resistance is exhibited in a different way, that is by open defiance of the laws and order of the country. He sold the illegally photocopied books again and again to demonstrate his resistance. Whenever the police came to arrest him, he went with them with his head held high which suggested that he was very carefree and did not have regard for the laws of the land. He posed himself as a Messiah who was beyond all the systems and subsystems. By defying the laws again and again he was demonstrating his resistance as a subaltern. He did it again and again and thought someday he would attain martyrdom for his community.

He was breaking the laws of the country again and again for two reasons. One was to take revenge upon the system which never allowed his father to do some other jobs except the shit taking from the landlord's house. The second was that he was resisting the agency of law and order who has not

made equal laws for everyone. His resistance was against everyone who supported the ill system and never allowed them to flourish economically or to develop their personality. He was trying to draw some attention from the people, from the law-makers, who never considered them as human beings and treated them accordingly. The man Xerox is showing continuous signs of anger, frustrations in his verbal approach. His resistance is reflected even through angry remarks thrown at the customers.

"Put that back in place put it exactly where you picked it up from." (Adiga 38).

He felt happy to be arrested again and again. Although his father could not have changed his fate, but he would. He had a clear-cut plan. He just wanted to secure his place in the society as a human being. He loved his work as a photocopier. His father never got the privilege to be an educated person.

"I have no wish to make any trouble for you or for the publishers. Sir; I just love books. I love making them, holding them, and selling them. My father took out shit for a living, sir: he could not even read or write. He would be so proud if he could see that I make my living from books." (Adiga 39).

He did not have enough money to establish a publication house of his own. Neither he would be allowed to open a publication house by the upper castes. But he can do this. He no longer had to follow his father's profession. That is why he was happy and proud. He had the right to have a profession of his choice at least better than shit taking. But he is facing the police issue again and again. And, he is resisting them again and again. It was fun for him to sell illegally photocopied books because he had only this way to mock at the rules and regulations of the country which were actively not existing when his father was taking the shit of rich landlords. His resistance was against the hegemonic forces such as the system of caste, the police and the agencies who are promoting the caste system as a good system. Once he was selling Salman Rushdie's '*The Satanic Verses*' which was a violation of the laws of the Republic of India. When it was reported at the police station, the police came once again and arrested him. When he was arrested, he did not have the

slightest idea about the book being banned in India. So, he sought forgiveness from the police.

“I had no idea that this was a banned book really.... I know my place, sir. I would not dream of challenging you” (Adiga 40).

The policeman and Miguel D’ Souza, the lawyer smashed the bar against his legs in order to control him, and tortured him throughout the night to show him his place. As the protectors of the law, they tried to humiliate him by telling him ‘The son of an untouchable’ so he would not dare to cross his limits. Xerox was injured. They thought that Xerox would not repeat the offence again as he was punished severely this time. When Xerox was set free the next day, carrying his legs with difficulty he said that he was going up the hill to sell the book, all the police and the lawyer laughed and thought he was only teasing them. The climax of the story shows Xerox was going up the hill with his little daughter to sell the book. His last and most powerful step was taken to defy the laws, the government, the police, the lawyer, the system, and the fear of punishment. Nothing could stop him. This time, he became strong enough to resist everyone and carefree about the consequences of his act of defiance of the laws of the world’s largest democratic country. His anger knew no limit.

“He sat down on the sheet, stuck his legs out slowly and put a large paperback down next to him” (Adiga 43).

He wanted justice against the wrongs the caste system had done to him. His resistance as a subaltern is depicted accurately.

“The book was banned throughout the Republic of India and it was the only thing Xerox intended to sell that day: *The Satanic Verses*, by Salman Rushdie” (Adiga 43).

III

In the story ‘*St Alfonso Boys’ High School and Junior College*’ the subaltern resistance has also been portrayed. Here the subalternity is created based on caste. There was an explosion in the classroom where Chemistry class was taken by Professor Lasrado. A bomb explosion in a class is a very strange

phenomenon. This is what could not be expected most specifically in an educational institution. Professor Lasrado was furious at the students and addressed them as ‘puckers’ as he has speech impediment. Everyone was questioning who was the target; whether it was Lasrado or the students. There was no proof against any person. But there was a group of vicious students who were thought to be behind the explosion. A bomb explosion in the classroom was a sharp mockery at the college, the agent of civilization. The bomb was exploded to demonstrate the resistance of a subaltern subjected to marginalization only because he was a lower caste man. Throughout time the caste system has suppressed and oppressed the subalterns or the lower caste people physically and economically. They never got the importance that they deserved. Their fundamental rights were suppressed and they were silenced and made powerless to do anything to stop this heinous system. But for how long can one be silent? He had to speak up someday and he had to resist. The boy behind the explosion was none other than Shankar P. Kinni whose father was a plastic surgeon in the gulf. He was a unique character as he was born from the union of a Brahmin man and a lower caste Hoyka woman. He is neither getting the respect as a Brahmin nor being considered as a complete Hoyka. He took the revenge upon the society by exploding a bomb in the classroom thus forcing everyone to hear him and feel his pain as a subaltern. He exploded the bomb to silence everyone who were overenthusiastic in favouring the caste system and judging people not by their personality but through their caste. He was never taken seriously by anyone neither by a Brahmin nor a Hoyka. He was never treated well. He had never become the point of attraction ever before only because he was from a lower caste. But after the bombardment he felt proud when everyone was talking who was the man behind this, who was the daring person, who in Kittur had the audacity to do it.

“He knew it was his hubbub- the students were talking about him; the professors were cursing him. He was the god of the morning” (Adiga 47).

Shankara being the lower caste was marginalized in the society and in his college. He never got the respect of being a human. He was always subjected to mockery and assaults because he ranked last in the caste. His mother also never got the status of a wife as his father stayed far away from them and it was heard that he had kept another mistress, also a Hoyka woman in another part of the town. He has been assaulted again and again by the people. Neither he got justice nor his mother. His mother felt nervous when some Brahmin relatives visited her. She wanted Shankara to be in the house with her so she could face the relatives. His continuous assaults made him strong to resist the humiliation, the mocking words of people made him very angry. His anger was reflected in his monologue and he tried to justify why he had done that. He could not keep silent any longer. When the constitution granted them the rights, who was there to snatch his rights and ill-treat him or his mother. One day he had thought of retaliating against those who were attacking him verbally and tried to let him down because he was a Hoyka, a lower caste. He thought of taking revenge upon them who had assaulted him only because he was a lower caste boy.

“For so many years the institution had spoken to him-spoken rudely: teachers had caned him, headmasters had suspended and threatened to expel him. (And he was sure, behind his back, it had mocked him for being a Hoyka, a lower-caste.)”

“Now he had spoken back to it. He kept his fist clenched.”

“Do you think it is the terrorists...? He heard some boy say.

“The kashmiris, or the Punjabis....”

“No, you morons! He wanted to shout. It is me! Shankara! The lower-caste!” (Adiga 47).

Shankara was laughing at Lasrado’s helplessness and humiliation in the class. Because he was the only professor who always talked to him rudely only because he was from a lower caste, he was a Hoyka. Although his motive was not to kill anyone but the explosion, he had planned and executed was a

demonstration of his resistance and a violent appeal to stop discrimination based on caste.

Shankar was rich by the virtue of his Brahmin father who was a doctor but could not get his affection and love. He has got the privilege of a big house, a car, and a chauffeur too. Still nothing was changed in his world as the people, his neighbours and his relatives still judged him by caste. He was full of protestations against the caste system as it was the system that drew a line between his father and his mother and between him and his mother. What more damage could it could have done to the people of lower caste? She did not get the status of a wife. She got nervous all the time when the relatives from the side of Vasudev Kinni, her husband arrived at her home. She never felt the confidence of being a Brahmin’s wife because she was still considered as a lower caste Hoyka woman, the Brahmin community could not accept her as their kin.

“..... she was in awe of her half-brahmin son; she felt beneath him, because she was a full-blooded Hoyka” (Adiga 52).

“She was just a Hoyka trespassing into a Brahmin’s household” (Adiga 52).

Shankara was further disillusioned and shocked to find that a man who was asking for votes in the name of the Hoyka community was not actually a Hoyka. He came to know that the caste had divided men and women. He also came to know that the caste had been further divided into several sub-castes. And the man playing the Hoyka card for elections was not a Hoyka rather a Kollaba and Kollaba was the top of the seven castes and how they have exploited the Hoykas, which came at the bottom. He was full of hatred for the caste system. He thought he could justify his crime before the police. He exploded the bomb to make people understand it was never a good way to judge people by their birth. “Taking birth to some house is accidental” (Surendran, 87).

“If the police asked him for a statement what he would say was this: I have burst a bomb to end the 5000-years old caste system that still operates in our country. I have burst a bomb to show that no man

should be judged as I have been, merely by the accident of his birth" (Adiga 51).

Shankara was also equally shocked at the hypocrisy of the caste system that imposed rules and regulations upon the lower caste people. When an upper caste man had a physically intimate relationship with a lower caste woman, he was not losing his sanctity and not getting polluted. Even after marriage he could keep another mistress somewhere else, still it would not pollute them. Vasudev Kinni was avoiding Shankara and was not accepting him as his son which questioned the validity of the caste system. He came to know this system was made only to control the lower caste people, to exercise power on them and to exploit them.

"Shankara felt ashamed to be a Hindu; what a repulsive thing, this caste system that his ancestors had devised" (Adiga 63).

He was also full of disapproval of the people who were once Hindu but now converted into Christianity because they have thought it easier to convert into Christianity than to remain Hindu and resist the upper caste people.

"Should not they have remained Hindus and defeated the Brahmins from within, instead of taking the easy way out by converting?" (Adiga 63)

Professor D' Souza was talking about the Naxalites who were blowing up the upper castes entirely and that was the only way to start from scratch. Shankar was excited to hear it from Professor D' Souza.

"I too think we should start from scratch, sir. I think we should destroy the caste system and start from scratch" (Adiga 63).

Shankara had been humiliated by Professor Lasrado many times. So, he had humiliated him by exploding a bomb in his class, what a bold step to humiliate someone. Once Lasrado had caught him red-handed while he was smoking, he was made to kneel outside the chemistry class for the rest of the day. He was humiliated in front of his classmates and professors. He was almost crying and thought Professor Lasrado was doing all this to him only because he was a

Hoyka and not a Bunt or a Christian. Throughout his life he had suffered, not a single day had been passed in unhappiness and humiliation. He had been made to feel low, to be beneath others. He was silent for a long time. But the silence turned into resistance. A subaltern is who is pushed to the margin and never allowed active participation in any social activity. That was his way to make the world hear about the mental sufferings, physical assaults of the lower class and the growing injustice against him.

Conclusion- Although subaltern studies is a sub theory of the post-colonial studies, but in the modern days the concept of subaltern has been expanded to interpret any population who were disenfranchised from the main part and unreachable and cannot access to any resources due to hegemonic oppression. The group of subaltern studies have studied most of the aspects of a subaltern and how they are exploited, traumatised and the consequences of such encounters. Resistance has been used most extensively in the area of subaltern studies. Aravind Adiga has always focused on the subaltern aspects of the society and makes the whole world hear about those who were denied access to basic needs in life. The resistance has been portrayed in post-colonial literature. Subaltern has also the rights to live with dignity and need to be treated equally like others. Adiga portrayed the resistance in various short stories of this book '*Between the Assassinations*' and most of his stories revolve around the fictional town Kittur, a microcosm of India that makes us hear the subaltern voices and their arguments, opinions about the society. Their resistance is recorded through their words and actions. Some take disobedience and some others take violence as their mode to demonstrate resistance being the subalterns in terms of caste, gender, and economic condition. Adiga tactfully captures heterogenous subaltern characters and their resistance to the hegemonic forces which are trying to control them. He is brilliant in bringing their voices and resistance to the readers and making the readers the real judge of literature and literary taste.

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