

**Navigating Sociopath in Sarnath Banerjee's Graphic Novel *All Quiet in Vikaspuri* within
the framework of Hegemony, Social Injustice, and Blue Humanities**

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Abstract

This paper aims to explore how social injustice and hegemony produce sociopaths in society based on water-associated references and representations in the graphic novel *All Quiet in Vikaspuri*. The graphic novel *All Quiet in Vikaspuri* by Sarnath Banerjee was published in 2015. The fictional novel centres on the water wars of Delhi. The author sketches the dystopian state of society. The novel revolves around several characters who are victims, instigators, and followers of water racism, water wars, supremacy, and discrimination. The society presented in the novel is a greed-oriented and growth-obsessed region that runs under the influence of a sovereignty that paves the way for exploitation. This paper analyses the novel under the scope of hegemony and social injustice. Since it is predominantly associated with water, it is also analysed from a blue humanities perspective. This paper gives an analytical study of the novel *All Quiet in Vikaspuri*

and answers how hegemony and injustice are the reasons for the formation of sociopaths and how water-based elements play an important role in it.

Keywords:Hegemony, social injustice, water racism, blue humanities, sociopath

Introduction

Hegemony

Hegemony refers to the dominance and control of one body over another. It has influenced society in ways such as political, economic, cultural, and intellectual. According to Antonio Gramsci (2009), the dominant class does not rule society but exerts its power through “intellectual and moral leadership”. Hegemony binds the social structures with an agreement, unaware of the reason people follow certain notions, political beliefs, and cultural meanings. Such followings tie them in an agreement with prevailing power structures. John Storey (2016) provides an example of the structures of power:

Throughout most of the course of the twentieth century, general elections in Britain were contested by... main political parties, Labour and Conservative. On each occasion the contest circled around the question, who best can administer capitalism...less public ownership, more public ownership, etc... In this sense, the parameters of the election debate are ultimately dictated by the particular needs and interests of capitalism, presented as the interests and needs of society as a whole. (80)

Therefore, the interest of one becomes a mandatory interest of the entire society. When one's interest becomes one group's common interest, the agreement is mutually accepted. Storey (2016) says, “The situation seems perfectly ‘natural’, virtually beyond serious contention.” (80). Though the situation looks very normal, the footprints of hegemony hide behind the mutual agreement.

The maintenance of hegemony is done by negotiation. The ‘negotiation’ between the dominant group and the subordinate groups maintains the agreement. According to Storey's (2016) example

Consider the historical case of British hegemony in the Caribbean. One of the ways in which Britain attempted to secure its control over the indigenous population, ...part of the process was to institute English as the official language. In linguistic terms, the result was not the imposition of English, but for the majority of the population, the creation of a new language...What emerged

was a transformed English, with new stresses and new rhythms, with some words dropped and new words introduced. (80)

The subordinate group is the colonised group; through negotiation, they settled into a new language. Storey (2016) remarks that “The new language is the result of a ‘negotiation’ between dominant and subordinate cultures, a language marked by both ‘resistance’ and ‘incorporation’” (80). It is an outcome of mutual agreement; it created a new cultural transformation in the society, and it is achieved through “resistance” and “incorporation”. The subordinate classes resisted the imposition. Although they agreed to the terms and conditions of the dominant culture by incorporating it through negotiation. Therefore, hegemony is maintained. The dominant and the subordinate are in the same position.

Dominance is achieved through certain ways, such as consent, coercive force, cultural influence, and economic control. Firstly, consent, the dominance is achieved by constant manipulation and persuasion. For example, democratic elections. Secondly, coercive forces, when dominance with consent fails, forces like police and imprisonment are used to gain control. “In times of crisis, when moral and intellectual leadership is not enough to secure continued authority, the processes of hegemony are replaced, temporarily, by the coercive power of the ‘repressive state apparatus’: the army, the police, the prison system, etc.” (Storey2016, 81).

Thirdly, cultural influence. Dominance is gained through shaping values and beliefs. According to Gramsci (2009), “Organic intellectuals” of the society form certain notions and influence the society to follow them. These people serve as organisers who implement certain ideas and beliefs in society. “Organic intellectuals function as class organisers. It is their task to shape and to organise the reform of moral and intellectual life.” (Storey2016, 81).

Lastly, dominance through economic control. The power structure controls resources, markets, and trade to show supremacy. For example, the open-door policy of China was introduced by the U.S. The concept allows the countries to trade freely with China without taking any control. The dominance of the U.S. is exerted over China. “These Open-Door Notes aimed to secure international agreement to the U.S. policy of promoting equal opportunity for international trade and commerce in China...” (*Milestones in the History of U.S. Foreign Relations - Office of the Historian*2019). Thus, capitalism became internationally hegemonic.

Social Injustice

One of the effects of hegemony is social injustice. As a by-product of hegemony, injustice arises in society, and it is widely accepted by society. Vittorio Bufacchi(2012), in his book *Social injustice essays in political philosophy* says, “social justice is the absence of social injustice” (1). To understand this further, Buffacchi states an example by Judith Shklar (1990).

Every volume of moral philosophy contains at least one chapter about justice. But where is injustice?... art and philosophy seem to shun injustice. They take it for granted that injustice is simply the absence of justice, and that once we know what is just, we know all we need to know... One misses a great deal by looking only at justice. The sense of injustice, the difficulties of identifying both the unjust person and the victims of injustice, and the many ways in which we all learn to live with each other’s injustices tend to be ignored, as does the relation of private injustice to public order. (15)

According to the above-stated example, to understand justice, injustice is needed. The focus is more on justice, so injustice is invisible. To explain it further, Buffacchi has produced principles of justice. Among those principles is the concept of justice: “Justice to each according to their rank” (2). This principle is taken as an example to understand its relationship with hegemony. The treatment given to human beings is provided according to the category they belong to. According to Chaim Perelman, “Justice consists in treating human beings, not in accordance with criteria intrinsic to the individual, but according as they belong to such or such a determinate category of beings”(1963, 9). The rules and regulations of justice are not the same for everyone. However, it is based on the rank they belong to in society.

To understand social injustice further, Buffacchi (2012) provides three dimensions of social justice, namely: “injustice as maldistribution”, “injustice as exclusion”, and “injustice as disempowerment”. “Injustice as maldistribution” is to have a certain advantage in society. Power distributes resources partially according to the status of the people in society, thus resulting in acts of injustice. “Injustice as exclusion,” certain sectors of society are excluded during the allocation of resources. Those resources are allocated to them according to the norms. In “injustice as disempowerment,” the focus is on the victims of social injustice. Due to the unpleasant experiences they face in society, their vulnerability is exposed and exploited, leading to feelings of powerlessness.

Social Injustice is the creation of inequality and partiality. Irrespective of race, gender, ethnicity, or religion, everyone has to be treated equally. The failure of this treatment causes

injustice in the community. The role of hegemony in this area is the categorisation provided by the power structures in society. Based on the forms of Louis Althusser's (2009) "ideological state apparatuses" such as law, government, and religion, humans are divided and dominated according to it. The divisions are not treated equally by the power structures. Certain norms govern every sector, and these are widely accepted in society. The norms that revolve around each division are provided by the dominant structure. Since each norm differs from others, that results in creating chaos among the group. One group is affected by the victims of another group. For example, if a member of group A is provided rice and sugar and a member of group B is provided only sugar, chaos arises between the provider and the members of groups A and B, but the provider negotiates with the members and convinces them that this is how the system works, though the members of Group A and B are convinced they possess a rage on each other but they are not able to do anything against the provider.

Therefore, though the negotiation helps to maintain a relationship, the victims of social injustice encounter powerlessness. The chaos among the divisions affects the individuals mentally and physically. As a result, there are high chances of the emergence of a sociopathic environment. Individuals who are affected by constant injustice are prone to become sociopaths.

Sociopathy

Sociopath is a term used to describe someone who has antisocial personality disorder (ASPD). People with ASPD cannot understand others' feelings. They will often break rules or make impulsive decisions without feeling guilty for the harm caused (Jewell and Raypole 2024). Sociopaths may also use "mind games" to control people around them and even strangers (Lemos, 2019). The formation of a sociopath is associated with their life experiences. Experiences that give traumatic, unpleasant thoughts and emotions pave the way for the development of sociopathic behaviour. They are called Antisocial. Sociopaths avoid socialising with others. They are self-centred and go to any extreme to achieve what they want. Kathleen Smith (2020), in her article, "Antisocial Personality Disorder," mentioned some traits of sociopaths, such as:

not respecting social norms or laws, deceiving others, using false identities or nicknames, and using others for personal benefits: they tend to look for their benefits from their surroundings, don't make any long-term plans, they get indulged in physical fights often, don't consider their safety or the safety of others and don't feel guilt or remorse.

According to the characteristics mentioned above, a sociopath is a rule breaker, self-centred, and a revenge seeker. An unpleasant experience at any point in life concerning social injustice plants a seed of sociopath inside an individual. John Locke's (1689) concept of "tabula rasa" states that the mind is a "white paper"; only experiences, perceptions, and the influence of an individual shape the character of the person. Similarly, the formation of sociopaths in society is based on their experiences and perceptions.

Drawing on the views of hegemony, social injustice, and sociopathy, it is evident that all three concepts are interconnected. There is an effect of one concept on the other. The power structure categorises society into various sectors and dominates them intellectually. As a result, social injustice evolves and is accepted with consent by subservient groups. Individuals who are affected by it traumatically are prone to sociopathic behaviour.

Accumulating the interconnected perspectives of hegemony, social injustice and the formation of sociopathy, the graphic novel *All Quiet in Vikaspuri* by Sarnath Banerjee has been analysed. The novel revolves around a character named Grish, an industrial plumber who belongs to a city called Tambapur. Tambapur once was a well-flourishing place, because of a copper factory. After its downfall due to privatisation, the entire place was shattered by unemployment. Grish is also one of the unemployed. He starts to search for another job. During his search, he meets the antagonist of the novel, Rastogi, the founder of Saraswathi Sena (an organisation). The mission of this sena is to find the mythical river Saraswathi and flood the entire city. Rastogi faced water racism during his childhood, and because of that, he faced lots of humiliation in society. Therefore, as an act of revenge for those humiliations, he found the sena and plans to flood the entire city and also instigate water wars. Grish, without the knowledge of Rastogi's motive, joins the sena and starts his journey in search of the river Saraswati in the depths of the earth. On his way to the river, he meets some water-borne criminals who are trapped underground unnaturally. In the climax of the story, Grish finds the river, learns about the plan of the Rastogi, and saves the city.

The novel exemplifies the interconnections of hegemony, social injustice, and sociopathic behaviour. The characters of the story and the plot are associated with water, which projects a blue humanistic ideology. "The blue humanities name a current of scholarly and artistic discourses that foregrounds human relationship with water" (Mentz2022, 949). The analysis of the novel *All Quiet in Vikaspuri* from the above-mentioned perspectives depicts how the

dominance of power structures results in social injustice and serves as the reason for the sociopathic formation. In addition, the analysis also shows how water-based injustice makes a water-borne sociopathic criminal.

The novel *All Quiet in Vikaspuri* has been viewed from ecocritical perspectives earlier. Under this study, concepts like climate fiction (cli-fic), effects of urbanisation, and degradation of the environment are used to analyse the novel. Academic researcher Sukanya Gupta's analysis states how the graphic novel uses the climatic fiction genre and shows the effects of urbanisation, in addition, she also merges, "the cli-fi genre with the medium of the graphic novel to illustrate "slow violence" that is perpetrated on nature in the name of vikas or progress." (Gupta2018,1). The study of text image activism in the novel states the awareness among the readers created by the novel and how it serves as a piece of protest against the urbanisation of the cities.

Under the scope of the genre called "urban comics", the analysis of the novel elaborates on the novel's awareness of urban inequalities. The study focuses on uneven development, inequality, and urban lifestyle. The comical way of addressing issues of society challenges the dominant narrative of literature. Compared to the dominant literature narrative, graphic novels give lively images and make the audience travel with them. Since the novel revolves around Delhi, along with the study of urban comics, the neo-liberal spaces of Delhi have been analysed. "The paper will examine how Delhi, in Banerjee's comics, is symptomatic of various states of discriminatory infrastructural development, failure and violence endemic to the system, as in many other emerging South Asian cities" (Sarkar and Bhattacharya2022,1)

The novel is analysed from the perspective of marginalisation in association with the concept of slow violence. The outcome of the study projects the struggles of the working class in a capitalist-dominated society. "The last panel of this section depicts Girish, "a highly trained industrial plumber" who has been fired, as he walks away "into an uncertain future" looking microscopic in the backdrop of a sparse wilderness, highlighting the invisibility of the victims of slow violence" (Madan2018,129). Furthermore, it also talks about the representations of the lifestyle of the elite and the upper middle class of society.

The novel *All Quiet in Vikaspuri*, in previous studies, has been analysed from the perspectives of ecocriticism, urban development, slow violence, and marginalisation. Since it is a graphic novel, the theory of graphic novels has been used for the study. In addition, it also alludes to the emergence of a new genre called "urban comics" and "Cli-fic" (climatic fiction).

Therefore, the present study focuses on the amalgamation of different perspectives like hegemony, social injustice, blue humanities, and the formation of sociopaths.

Hegemonic Structures in *All Quiet in Vikaspuri*

Political and economic hegemonic structures are found in several parts of the novel. Those parts serve as examples of how dominance is gained by the power structure through the economy and politics.

Bharat Copper Limited of Tambapur is a copper manufacturing company that nourishes Tambapur in every other way. “In Tambapur, life was good. There was job security. Employees were taken care of. The environment was clean. For an industrial town it was practically pastoral” (Banerjee2015, 4). People of Tambapur do not complain much; they have all the facilities like education, healthcare, entertainment, job security, holiday homes and many more. The copper factory’s power structure, politically and environmentally, maintains its dominance and dominates people with consent by providing welfare to the employees.

The relationship between the dominant structure and the society of Tambapur is disturbed when global copper prices fluctuate. Due to that, Bharat Copper Limited faces a severe loss. Panic and protest-stricken Tambapur. The people's lives in Tambapur are shattered because the entire place is dependent on the copper company. The owners of the company also suffered, so to recover the loss, they opted for privatisation. The profit-driven dominant sector uses this opportunity to enrich its coffers. “Back in Delhi, the newly appointed minister of disinvestment was waiting for just such an opportunity” (Banerjee2015, 7)

Instead of solving the problem, the dominant sector decides to privatise. Once the privatisation happened, the multinational firm “Platypus Group” from Australia set foot on the Copper factory by promising to turn it around as a “Profit-making machine” (Banerjee2015,8). The dominant political forces that control the economic structures of India join hands with the multinational corporation and turn against the people who are solely dependent on the factory for their livelihood. “The platypus group had a disastrous record in business ethics. They lobbied against the carbon tax, and the company’s head, J.W Anderson, or Sir John, had several litigations pending against him. But no one cared” (Banerjee2015,8)

The profit fills the coffers of the people in the power structure and leaves the people of Tambapur in dismay. Though protestshave been done, the protesters are influenced to be silent.

The degradation of Tambapur begins. “Schools were closed, Stores were halved, Water became toxic,” “Hospitals became crowded”, and “Industrial accidents became common” (Banerjee2015, 10)

The workers of the factory are forced to move out. The powerlessness among the workers makes them accept the superiority of the dominant class. The emotion of the society is represented by Grish, an industrial plumber of Tambapur.

The intensity of the influence of the dominant classes on society develops as the novel progresses. The intensity is represented through the eyes of Varun Bhalla financial advisor who helps in shutting down the Bharat Copper Factory. The discussion between Varun and Prof. PS in the novel portrays how the superior structure controls the people and environment and focuses only on the benefits of the business shareholders.

Though the dominant sector knows the consequences, harmful factories have been set up to enrich their treasury. The scenario also depicts global hegemony in which people in dominant sectors, like Varun in India are dominated by the influence of shareholders who belong to some other country. These people keep on insisting on profit-making even though it affects nature and society. Despite people’s protests, the greediness of the dominants increases, and people are controlled by coercive forces like the police force and imprisonment. Some people who have faith in the law speak out against the companies that act unjustly. But those commoners fail to notice that even the legal system is a tool to dominate them physically and intellectually.

Is it not heartbreaking when people at the margin still believe in the legal system? Even though, for them, it is bloody difficult to grab the attention of the law, they still have more respect for the legal system than some of your companies. (Banerjee2015, 78)

Big companies hire people from other states because it is easy to forbid them from having certain privileges of state privileges. Consequently, the big companies can earn more. The unequal distribution of provisions causes social injustice, and due to that, commoners are prone to hunger. “How long can a society bear such inequality? It is a surprise that people have not exploded yet, but when that happens...” (Banerjee2015,84). Though the capitalists know the warnings of revolution, the process of dominance continues in society.

Short Termism

The novel sheds light on the concept of short-termism. The concept of this policy is to use the product or an object for a short amount of time and throw it away. Society is divided into

different categories: one division is privileged the other division is underprivileged. The privileged group is generally associated more with the dominant group. They possess strong capital influence in society to maintain dominance over the underprivileged category of society. So, the lower sector does not experience social mobility. To maintain that, the short-term policy is used.

Unequal distributions of products: Good products for affluent people, bad products for the commoners. “When your regular fruit seller palms off his stale apples on you, keeping crunchier ones for the prospective clients” (Banerjee2015,52). Jobs for youngsters with no career or skill development, so that they remain dumb in the same position. The provision of easy car loans to boost the economy may look like boosting the economy, but it makes the people debtors under dominance. Building lots of floors on one single site that is not strong enough to withstand calamities.

Covering all the crap and beautifying the environment only during the Commonwealth Games. Sustaining the old buildings without any renovation. Short medicines for mild illness. Providing water from the river Yamuna to the capital network and letting the river be polluted with industrial waste.

Therefore, for the benefit of the powerful sector of society, short-term policy is implemented, though the people know it due to powerlessness, they are dominated with consent. When everything is provided on a short-term basis in society, people constantly have to afford new things. Therefore, the profit-making process of the dominant class gains profit regularly and maintains superiority by making the people dependent on the structure for basic needs. Though these ideas are a social injustice, people accept them.

Social Injustice (Based on Water)

To understand the concept of social injustice produced by the hegemonic structures, the stories of water-borne criminals mentioned in the novel are analysed. Grish, on his journey to the mythical river Saraswathi, meets lots of waterborne criminals (Jagat Ram, Tanker Rajen, Soldier, Aswathy, and Philippa Carrey Jones) who get trapped underground due to unnatural circumstances. They are the people who did unjust things in society based on water. Their

relationship with water does not provide any positive reflection in society, but rather, unjust actions. Due to these water-borne criminals, people who long for a glass of water suffer injustice.

At the beginning of the journey, Girish meets two characters: Jagat Ram, who worked in the Delhi Jal Board, and Tanker Rajan, owner of Tandav Tankers Pvt Ltd. Jagat Ram was demoted for selling water illegally to private tankers. He was demoted again for not maintaining the bill. In the case of Jagat Ram, it is evident that water, a natural resource which has to be provided to the commoners for free, has been sent to the private tankers, where the water charges are high. Jagat Ram collaborated with Tanker Rajan and sold the water for unfair prices. “We sold water from 5k to 15k, depending on the colony. In times of emergency, the prices were doubled...It was like taking a tiny toll tax for an important social work” (Banerjee2015, 25). Tanker Rajan’s company drew water from the farmhouses. Though the police intervened with the rules, in the beginning, later a deal was made with them. His company provides water to five-star hotels and luxury apartments in Delhi and Gurgaon, not primarily for the commoners. Jagat Ram and the private tank dealer gain profit, whereas the injustice is to the commoners.

In the middle of the way, Girish meets a soldier and Awasthy, an MCD Official. The soldier is obsessed with stealing water from his neighbour Mishra’s tank. In the case of the soldier, the respectable man in the society steals water from his neighbour, which resembles the dominant structure of the society that steals water from the commoners. When Girish meets the MCD official, he behaves as if he is innocent, but he is a Machiavellian villain of society. “As a high-ranking MCD officer, Awasthy achieved notoriety by hacking down branches of ancient trees to let in the winter sun” (Banerjee2015,34). He also designed an ornamental garden, but it is accessible only to the affluent classes. He destroys nature to enrich his coffers. In association with water, Awasthy is a water squanderer who always lets the water overflow from the water tanker. “Because of the constant overflow from his tank, the area around his house and the rest of the neighbourhood looked like a mangrove forest” (Banerjee2015, 35). In this case, a greedy person like him gets support from the political world and has the power of capital. So he does not care about water wastage or environmental degradation. The portrayal of this character depicts how capitalists, with their power and superiority, take natural resources like water for granted and provide a minimal water supply to places in need. The trap in the underground is where he learns the importance of water. In the trap, “There was also a tap that came to life for 15 mins a day” (Banerjee2015, 36). This teaches him the importance of water.

At the end of the journey, he meets Philippa Carrey Jones, wife of an ambassador who considers posting in India as a punishment. Phillipa is sensitive to dirt and germs; she considers India to be a place filled only with dirt. She tries to protect herself from it at any cost. She prefers to bathe in the swimming pool. Every time she bathes, she empties the water in the pool and fills it with fresh water. “The water was cool and light against her skin. Her eyes closed with pleasure” (Banerjee2015,38). Her case projects that the water is wasted for selfish needs.

By drawing all the stories together, two common ideas have been found, such as the illegal sale of water and water wastage. The people of the dominant class project themselves as powerful and fail to observe the importance of water. According to them, power and monetary gains are the ultimate aim. Greed and growth-oriented sectors provide water to the commoners in preference. The relationship between the dominant class and water differs from the relationship between commoners and water. In that case, one relationship is acknowledged and taken for granted by the power structures and other relationship struggles in saving water.

The waterborne criminals mentioned above are the people who are the instigators of social injustice in society. Injustice in the form of unequal distribution is due to the greed of the dominant class. The commoners face inequality and accept dominance because of their powerlessness. This discrimination creates an urge among people to attain power. The urge can be classified into two aspects. Firstly, the urge to attain power only for monetary gains and a luxury lifestyle. Secondly, to gain dominance and to get revenge on society. The second aspect is the primary characteristic of a sociopath.

Formation of a Sociopath

The antagonist of the novel *Rastogi* is a typical example of a sociopath. One of the causes of becoming a sociopath is traumatic experiences. *Rastogi* had lots of unpleasant experiences during his childhood. During his childhood, he faced water racism, so he knows the value of water more than anyone else.

He grew up in a refugee colony of Delhi where water is provided in measurements and preferences. One part of society wastes water, and the other part saves it. *Rastogi* belonged to the water-saving part of society in his childhood. Every day he has to wait and collect water because of that he sweats, stinks and is late for school. “He was always late for school and reached there dripping and odoriferous. Boys called him *Kura* (trash) and girls called him *Kachera* (garbage). Maths teacher combined the two and called him *KK*” (Banerjee2015,116). Girls, Boys and

teachers called him trash. That is the first and foremost reason that turns him into a sociopath. As a result of bullying in school, violence emerged from him, and he broke the fancy bathroom ware store.

As punishment, he got a year at a reform school. It ignites the spirit of violence in him further. He develops a sensitive association with water. He attacked everyone who bullied him, and soon people started to fear him. After college, he got a job as a contractor. At that time, one of the partners also swindled him out of his belongings. Wherever he goes, society taunts him, leading him to go against society. Therefore, the thirst for revenge unfolds in him. His primary aim is to flood the entire city as revenge for all the humiliation he faced due to water racism.

He does not have enough water to flood the city. So, he decides to form a *sena* (an organisation) to find the mythical river Saraswathi. In addition, he started water wars all around Delhi to increase the intensity of his revenge. “Bomb Sarita Vihar water reservoir and make it look as though Maharani Bagh has done it” (Banerjee2015, 121)

Unpleasant experiences like water racism, social humiliation, and other effects of water racism aggravate the thought of vengeance and violence inside him. Rastogi, during his childhood, accepted dominance with consent, which changed when other categories of society humiliated him. These actions ignited the sociopathic qualities in him. He violated government rules to become rich, and in frustration, he fights with people who humiliated him. As an act of revenge, he wants to flood the entire city without thinking about the consequences and does not feel guilt or remorse. These characteristics correspond well with the characteristics of a sociopath.

Conclusion

The novel *All Quiet in Vikaspuri* pictures political and economic hegemonic power structures. Furthermore, it draws pictures of social injustice (based on water) through the stories of waterborne criminals. In addition, through the lens of the antagonist, it sheds light on water racism, a social injustice due to dominance. Eventually, a reason for the formation of a sociopath. It also projects various types of associations of water and human beings under the scope of injustice and sociopathic behaviour. The graphic novel paints the situation well, creates awareness, and educates the readers about the formation of antisocials in society. In addition, the

work criticises the actions of the dominant sector of society by interconnecting the supremacy of the dominant group, social injustice, and water.

Declaration on the use of generative AI and AI-assisted technologies in writing

When preparing this article, the authors used AI tools, including ChatGPT (<https://chat.openai.com>), and Scispace (<https://scispace.com/>) with following prompts such as: “rephrase the sentence structure,” “refining phrasing,” and “simplifying specific points” the purpose of enhancing grammar, rephrasing, providing suggestions, and searching articles for review during the drafting process. The output from these prompts was utilized to enhance the quality of language and presentation, but did not replace the authors’ intellectual contribution. The authors subsequently reviewed and edited the output as necessary and accepted full responsibility for the content and integrity of the publication.

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