

Class Struggle Between Haves and Have Not's in Arvind Adiga's

The White Tiger

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DECLARATION

I hereby declare that the dissertation entitled “Class Struggle between Haves and Have Not’s in Arvind Adiga’s *The White Tiger*” submitted for M.A Degree is a record of first hand research work done by me during the period of my study in the year 2016-2017 and that this dissertation has not formed the basis for the award of any other Degree, Diploma, Associate ship, Fellowship, or other similar title.

Place: Jalandhar

Signature of the candidate

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CERTIFICATE

This is to certify that the dissertation entitled “Class Struggle between Haves and Have not’s in Arvind Adiga’s *The White Tiger*” submitted by Chahmao Chaithron for the award of M.A degree is a record of research work done by the candidate under my supervision during the period of her study (2016-2017) and that the dissertation has not formed the basis for the award for any Degree, Diploma, Associate ship, Fellowship or other similar title and that this dissertation represents independent work on the part of the candidate.

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ABSTRACT

The White Tiger is Arvind Adiga's first debut novel. It is a very captivating and sharp book. It is about a search for freedom and identity. Balram, the protagonist as well as the narrator wants to fulfill his father wish by becoming a real man. He wants to find out his essential human dignity, potential and achieve his goal. Balram gets trapped in the cage of rooster coop but he somehow manages to break out of it. Just like how the repeated pattern with black and white stripes occurs on the coat of *The white tiger* in the same way throughout the book, we would see that the narrator keeps talking about the two completely different world. On one side are the darkness and the other side, the light. The writer uses dark humor, harsh words and a satirical tone. The poor are dominated by the rich. They live a subjugated and miserable life with no rights to achieve what they want or what they deserve. Their only work is to look after the rich with loyalty, the poor has to submit themselves in serving the rich. The truth is that they are very much aware of what they are doing. They know the rich is using them for their own benefit but they can't do anything about it. Balram had to break his moral values in order to get his freedom. There is hardly any option for the poor people.

Keyword-Poverty, Subjugation, Freedom, Corruption, White Tiger

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INTRODUCTION

The White Tiger is a novel written by Arvind Adiga. He was born on 23th October 1974 in Madras, now known as Chennai. He is an Indo–Australian writer and a journalist. *The White Tiger* was his debut novel and he won the Man Booker prize for this particular novel. As an Indian born writer, he is the fourth person to win the booker prize following Salman Rushdie, Arundhati Raj, and kiram Desai. Before he proceeds along with his career as a writer on fiction. Arvind Adiga started his occupation as the financial journalist intern at the financial times covering stock markets and investment protocols. He then moved to Time Magazine for three years, where he served as South Asia Correspondent. Not long before he quit Time Magazine and chose to work as a Free Lancer. It was during this phase that he wrote this novel. Arvind Adiga was brought up in Mangalore and his schooling was done there itself in Canara High School then further at St. Aloysius High School. Some of his major works are Last Man in Tower (2011), Selection Day (2016), and Between the Assassinations (2008). As a token of Gratitude, He donated a part of Man Booker Prize money to St. Aloysius College where he completed his higher secondary. He wanted this money to be used to give scholarship to the poor and underprivileged children staying in Aloysius boy's home. Currently he lives in Mumbai India. He has a great writing skill with a flawless language. He also succeeded in winning Britain's most prestigious award. In his novel, 'Last Man in Tower', he describes about the life and soul of India's biggest city, Mumbai. As a writer, he is a very keen observer. He wrote all his novels collecting information and perspective from people around the country. He likes travelling in common transportation, talking to public and learning from them. He wrote the dark side of India. He spoke for the proletariat. When people questioned him as to why his book only talks about the dark side of India. He explained to them saying that he is very much influenced

by work of critics like Flaubert Balzac and Dickens of 19thC. He says that their criticism has helped England to become better societies and he expects the same result from our country. Arvind Adiga along with his family moved to Sydney Australia where he studied English Literature at Columbia and Oxford University. Arvind Adiga published 'The White Tiger' in 2008; it talks about man's search for freedom. Adiga wanted to portray the existence of India's class struggle in a very dark manner but with humor. Balram, the protagonist in the novel acquire a Marxist perspective by criticizing the different societies.

Marxist theory was introduced by Karl Marx. Karl Marx was born on 5 May 1818 in Germany. He had eight siblings. He was the son of a very successful lawyer but most of his life, he struggles in great poverty because he was exile politically from his own country, Germany and he was living in Britain. His father was also an activist for the reformation of Prussian. His forefathers were Jewish but in 1816, Karl's father converted to Christianity at the age of 35. Marx was not an extraordinary student. He was considered average. He was home schooled first and later on as he grew up; he studied at the University of Bonn and also studied law and philosophy in Berlin. Soon he became a part of the communist party, a tiny group of intellectual advocating for the overthrow of class system and the abolition of private property. He was a scientist, philosopher, economist, socialist, journalist, and revolutionary socialist. He was intensely focused on Capitalism and theory of economic. His most influential work is Communist Manifesto which he published in the year 1848. Later year in 1867, he issued the first book of Das Kapital, He spent the rest of his life in revising his written script and adding more to the books which he never completed. After his death, Friedrich Engels organised and assembled his manuscript and he published two volumes. On March 14, 1883, Marx died of pleurisy.

Karl Marx was among one of the most distinguished thinkers of the 20th c. With the company of Fred rich Engels, they created theories focusing on the change of capitalism, historical, communism and socialism that brought a major impact in the life of people. When Marx left for University, He became completely captivated by the teaching of German philosopher Georg Wilhelm Friedrich Hegel. Karl Marx married Jenny Won Westphalen, Prussian aristocracy. They had seven children. She died at the age of 67 in 1881 diagnosed with liver cancer. Karl Marx in his work championed the classless society and advocated the classless society. In London, atop his grave in the tombstone it readers, “Workers of all lands Unite. “During Karl Marx time, Capitalism was dominating the western world. Marx wrote enormous books and articles, sometimes with his friend Friedrich Engels. Marx theory known as ‘Marxism’ or ‘Communism’ was developed in collaboration with German thinker Friedrich Engels. He was a German sociologist and they were the joint founders of this school of thought. Engels had left Germany to work in Manchester for his father’s textile firm. They met after Marx had read an article by Engels in a journal to which they both contributed. In their economic theories, they classify their belief in the state ownership of industry, transport, etc. rather than private ownership. Marx and Engels announced the advent of communism in their jointly written Communist Manifesto of 1848. The aim of Marxism is to bring about a classless society, based on the common ownership of the means of production, distribution, and exchange.

Marxism talks about two major classes, the proletariat, and the bourgeoisie. The White Tiger is also about the conditions of poor and rich in the Indian society. This novel was well received. It has even made it to the New York Time best seller list. Adiga wanted to help the voice of underclass reach out to the people and at the same time, he did not want to show the poor as a weakling in his novel. The novel has been mostly said in social and political context

but what Adiga really wanted to show was how a person with no help from his background and family is put in a completely new world and he is trying to understand for himself that this is a trap and how he can break out from it. *The White Tiger* was written at the time of increase in technologies and industries which have led to globalization in the world. India's economic growth is progressing rapidly and this is also one of the main reason, the novel gets a link with the Marxism. Because just like how Karl Marx in Marxist theory wanted the proletariat to fight for their freedom against the Bourgeoisie, in the same way, Arvind Adiga wants the poor in India to revolt and fight for their own rights. Marx theory bear that human societies develop through class struggle. The exploitation of one social class by another is seen especially in modern industrial capitalism. In capitalism, this clearly shows itself in the clash between the ruling classes also known as the bourgeoisie, they control the means of production and working classes also known as the proletariat and they enable these means by selling their labor for wages. This leads to imbalance and ill-treatment to the workers. It is almost like the proletariat has become an object. They are selling their labor to an employer on the market. It is another form of slavery. The result of this exploitation results in alienation. She/he has no grasp over their tasks. In contrast, the older 'pre-industrial' or 'Cottage industry' system of manufacture, home, and workplace were one, the worker completed the whole production process in all its variety, and was in direct conduct with those who might buy the product. Some of the problems that he identified with Capitalism were 1) Modern work is 'alienated'. One of Marx's greatest insights is that work can be one of the sources of our greatest joys. But in order to be fulfilled at work, Mark wrote that workers need to see themselves in the object they created. Think of the person, who created a chair; it is strong, honest and elegant. It's an example of how at its best, labour offers us a chance to externalise what's good inside us. But this is increasingly rare in the

modern world. Part of the problem is that modern work is incredibly specialized .and specialized jobs make the modern economy highly efficient but it also means it is seldom possible for any one of the workers to derive a sense of the genuine contribution they might be making to the real needs of humanity.

Marx was of the view that the works in the modern world only results in alienation. The workers feel detached and isolated between what they do the whole day and what they really feel about themselves and what they can actually contribute to the society with their existence. Workers get so little pay meanwhile capitalists keep getting richer every day. This is one of the fear Marx had with the rise of Capitalism. He blames the capitalist for taking all the money that belongs to the labourers just to get profit for themselves. This is termed as primitive accumulation he says. Capitalism only leads to paying a labourer their wage for doing something so that the capitalist can furthermore sell them for a higher price. Profit is another word for exploitation in the world of capitalism. The fact that we are able to produce too much far more than anyone needs to consume. Capitalism crisis is the crisis of abundance rather than as in the past crisis of shortage. Few of us need to work because the modern economy is so productive but rather than seeing this need not to work as a freedom it is, we complain about it and describe it in a pejorative word ‘unemployment ‘We should call it freedom. Marx wanted to make the leisure admirable. We should redistribute the wealth of the massive corporations that make as much surplus money and give it to everyone.

Capitalism is not good for capitalists themselves. Marx did not fully disagree on capitalist. He was aware of the fact that behind the marriage of bourgeoisie, there is lots of tension and sorrow which are kept hidden as a secret among them. Their marriage was all about business and financial reason. There is no actual love but only fraught, problems and oppression.

Marx argues that the system of capitalist was such that it forces everyone to keep the economy as their first priority. So people actually stopped having any emotional or real feelings for one another. It affects us psychologically and makes us value things that have no objective value. He wants people to be free from this financial constraint. Karl Marx says that the social structures include religion, economy, philosophy, ethics, and politics. Marx states, "Society as a whole is divided into two great unfriendly classes, they are against each other for many reasons. They are the Bourgeoisie and the Proletariats." (Marx 80). His famous line, "Let the ruling classes fear at the revolt of the communist, the proletariat will lose nothing except for their chains that have been tied and ruled over them for centuries by the upper class. He wants all the working men to hold hands and unite" (Marx 120). These two quotations clearly show the true objective of communism, how he wants to improve the living conditions of the proletariat, to destroy the traditional beliefs. He wants equality for the underprivileged. Karl Marx was of the belief that the change in history was started because of the series of class struggles. Two classes are divided, the bourgeoisie also called as the 'haves' and the proletariat, they are term as 'the have notes'.

Capitalism talks about the system in economic where the means of production like factories and industries are owned and control by the private sector. The middle class and the upper middle class are the bourgeoisie. They hold the power of economics and politics. They have their own land and make businesses. The bourgeoisie are the capitalists. On the other hand, the proletariat are the poor people, the lower most class of the society. They don't hold any political and economic power and they work for the capitalist in their factories and industries. They give their labour to the bourgeoisie and work in their businesses in return for the wages. Karl Marx was of the view that the amount of hard work they provide and the pay they receive is

not justified. The bourgeoisie is ruining the life of proletariat. Their talent and ability to do work is use by the bourgeoisie to provide good for themselves and they sell all these goods for money with more than what they pay to the workers. The profit and gain from these goods is kept by the owner of the factories or industries making them richer from the hard work done by the proletariat. The workers neither get the credit nor the profit. Marx wants the proletariat to get what they deserve. He wants to establish and form a communist society, a state of equality. A state where all the means of supply and property are equally shared among the people.

The theory of Karl Marx was brought to attention more in 1890s when the Russian experienced a tremendous progress. Many intellectual people around the world caught the attention in the work of Karl Marx. George Plekhanov was one of them. He was known as the father of Russian Revolution. He was the one who organised and arranged a Marxist group in Russian in 1883 and also translated them in Russia. There were also other several other political movements who embraced the theories of Karl Marx. It includes The Populists and also the social revolutionaries. The aim of the populists was to make the peasants understand this theory and provoke them in a way that they start a revolution. This was possible through education. Thus, members of the party decided to visit the rural areas and bring awareness about the oppression among the peasants. They had a little success in this program. On the other side, the socialist revolutionaries widened the field. They included not only peasants who were unhappy but other workers, those intellectual people and the other Russians who were disappointed by the tsarist regime. But later they took a different step from the original theory by taking up a violent tactic when their method didn't work out properly. They started a number of political assassinations. They ended with the violent actions. The Socialist Democratic Party also followed Plekhanov's ideology and his interpretation of Karl Marx theory. Vladimerlyich

Ulyanov, he was later known as the Lenin was one of the members of the socialist Democrat party and he befriends Plekhanov. Lenin felt that the way Plekhanov's is adapting and his interpretation Marxist was way too theoretical for a country like Russia. They didn't agree with the way; they plan to bring revolution in Russia.

Lenin wanted to bring the change through the political reform. He wanted to bring improvement. But Lenin disapprove with this process, he believed that revolution should be initiated by a group of intelligentsia who is dedicated in their work. This dispute led to a break in 1903 within the social Democratic party. The party split and it was divided into two. One was the Mensheviks, they were those who follow the ideology of Plekhanov's and the other was the Bolsheviks, they followed the ideology of Lenin.

As a Critique of Capitalism, Karl Marx did a detailed examination of its features and how it has been developed throughout history. Even though the book was written in the midst of 19thc in 1850s. It is significant till today. It gives a good point in this globalised and fast developing world of the 21st c. It is still relevant and his thoughts on political economy help in a scientific understanding of the capitalism. When we are talking about capitalism, we are not just talking about the system based on economic alone. It is related to everything that is happening in and around the society. Marx wanted us to have a deep understanding of his theories and protect us from the negativity. Capitalism is leading the world in today's century. Its aim is to get profit from land through hard earn labourers. One can say that because, despite the development in terms of wealth and big industries, there is an existence of poverty in numerous places around the world. The issue that we are facing in the modern world was predicted by Karl Marx long before in his time of Capitalism. Karl Marx talks about the disparity and the inequality between poor and rich. Marxism has become famous since it has been adopted as the foundation for

political and economic the Soviet Union. Marx wrote at the time of the Industrial revolution, when it was booming with success. The minority was actually the bourgeoisie and proletariat was a majority in numbers but just because the bourgeoisie own the means of production, they could control the proletariat. They had the power to oppress them.

SETTING OF THE NOVEL

- The Gaya district is located in the state of Bihar and in the novel; it is the birth place of the protagonist Balram Halwai.
- Bihar state is considered to be a place filled with poverty and lawlessness.
- It also has the lowest literacy rate in comparison to other places in India.
- Dhanbad is a district in Jharkhand. Dhanbad is a desolate and a city with coal mining industry.
- They have over one million populations in the state of Jharkhand.
- Balram starts his first menial job in this state and it was here that he first learns how to drive. Delhi is a metropolitan city, where the new and old India stands in distinct differences. This is a residential place where it glitters especially at night. A place where both the rich and the poor lives with worlds apart. It has huge shopping malls and commercial center such as Connaught place and on the other side, there are people lying under the bridge, living near the road sides or in the railway stations. These people survive on begging and eating from the waste that the rich person throws.
- Balram comes to Delhi along with his master Mr. Ashok to work for him as a chauffeur. Bangalore is known as the India's Silicon Valley. This is also a developing state where

we find fast cars, malls, highways, clubs, and bars. It is also progressing like any other Indian city but if you go a little deeper and explore. There are poverty and slums in Bangalore as well.

- The story ends in this place. Balram loots his master's money and runs to Bangalore. He starts a new business by opening a taxi company. He isolates himself and no one finds him either.

Themes

1) Globalisation: Throughout the novel, we noticed that there is some form of America that keeps popping out. It is minute but also a very significant key mark. Some examples we can narrate here; when Balram talks about how his master Mr. Ashok is also a part of corruption. Adiga talks about the rich in India lives like an American. They have plenty of places to hangout out and drink beer, dance in the club, and even pick up girls if they want to. These are the lifestyle of America that rich imitate in India. This shows we are suffering from loss of identity. People in India are trying to be someone they are not. Balram keenly observes that his master is completely influenced by the culture of America; the globalization is taking over big cities like Delhi and Mumbai slowly. People want to live like Americans and sometimes to be better than them. Thus, they compare each other in the conversation. In the novel, we would see that rich people like to drink only American Whisky. Balram says that the weapon with which he killed his master is also not ordinary but of good quality and a very strong bottle known as Johnnie Walker Black. High-class people prefer to drink only imported ones. As a reader, we come to a

realization as to how the roots of American culture and its life styles are fixated among the people of India.

2) Corruption and Self-interest: The Indian society which the author through his character Balram is talking about is the one after Independence. India is now free from the British rule. Although they could abolish the traditional and rigid caste system that they have been following for years. It did no justice in bringing equality. Instead, Adiga was of the view that at least during the British rule, people were tied up to their respective caste and one knew his/her place. Now there is no such order. Its either you eat or get eaten up. One has to detached himself/herself from emotions and feelings or remain a slave to the rich and suffer for whole life. Balram, in the course of the novel, comes to know about the light and dark of India. He decided to break out of the darkness and for this, he had to sacrifice everything including his family members. In a corrupted place like India, one had to ignore morality or humanity in order to live a wealthy life. This goes out mainly for the poor because they have no other option.

LITERATURE REVIEW

Sanjay Subramanyam says, “We can’t hear Balram Halwai’s voice here, because the author doesn’t seem to have access to it. The novel has its share of anger at the injustices of the new globalised India, and it’s good to hear among the growing chorus of celebrity voices. But its central character comes across as a cardboard cut-out. The Paradox is that for many of this novel’s readers, this lack of verisimilitude will not matter because for them India is and will

remain an exotic place. This book adds another brick to the patronizing edifice it wants to tear down". He talks about the violence that takes urban areas that have been increasing a lot lately. It includes eve teasing to killing one's own family members. The crime rate with the clashes of caste difference has increased especially in residential areas like Delhi. The important topic in the past centuries that has been revolving around is about the servants. Poor people like Balram are necessary for urban areas for the rich people but they are mentally and psychologically affected by the way they are treated.

Akash Kapur says, "In bare, unsentimental prose, he strips away the sheen of a self-congratulatory nation and reveals instead a country where the social compact is being stretched to the breaking point. There is much talk in this novel of revolution and insurrection; Balram even justifies his employer's murder as an act of class welfare". This novel talk about the inequality that still exist despite the growth in economy. Adiga's character may be superficial as well, His landlord boss and Pinky Madam are like the satirical form of insensitive upper middle class. Balram's character itself seem overdone, when he goes to the liquor shop for his master, he would gaze and be delighted to look at so many imported liquors, when he visits big malls, he would know the smell of the perfume, the air conditioner and be amazed to see an elevator. Such things reduce a person to a mere symbol. There is a lack of human complexity, not only the character but the way he portrays the nation. It seems it is incomplete. Balram commits a criminal but he justifies his action. It does not only talk about the condition of an economy but also the presence of impoverishment, imbalance, and corruption.

Adrian Turpin says “Balram’s violent bid for freedom is shocking. What, we’re left to ask, does it make him just another thug in India’s urban jungle or a revolutionary and idealist? It’s a sign of this book quality, as well as of its moral seriousness, that it keeps you guessing to the final page and beyond.” Turnip is of the view that Balram wants to convey Mr. Jiabao the reality and clear his misapprehension about India. But he himself has made a crime, contributed to the corruption and violence. The story that he tells about himself has no bloodless lesson one can learn.

Andrea Thompson says. “Adiga’s message even subtle or novel, but Balram’s appealingly sardonic voice and acute observations of the social order both winning and unsettling”. The White Tiger being his debut novel is very dark and comical in its element. Balram kills his master and he justifies and blames the society of ‘New’ India. He narrates about his transformation from being a hardworking intelligent boy to a driver and then finally as an entrepreneur in Bangalore. He was of the view that his violent action was because of the materialistic nature of extremely wealthy people. They get involve in bribery and corruption. The majority of the poor people are forced to follow what the rich people say.

A.J Sebastian says that this novel aim to trace the division of poor and rich that is shown throughout The White Tiger with an unsafe result if not resolved. He speaks on the relationship of servant-master that is present in India. He says that India is far too poor compared to the rich, so there is no way the servants can catch up to the status of their masters. He may have access to his owner’s money and to him as a person but when it comes to reality; such crime rate is very

low. In India, the poor don't have any resentment. They accept their fate and assume that they are born to serve the no matter how cruel the situation is. Balram is exceptional thus through his voice of disappointment and anger, he tells the readers about the injustice and dominance where only the merciless can survive. Balram is representing the poor who yearns for better 'Tomorrow'. Balram challenges those who say the servant cannot reach out to the level of their Masters. He was a keen observer and very intelligent. He learnt every little thing through his master and use them for his own benefit. Sebastian says, "White Tiger should make every right-thinking citizen to read the signs of the times and be socially conscious of the rights and duties of each one, irrespective of caste, creed or economic status to prevent the types the kind of situation that happened between Ashok and Balram in our society".

The previous writers talked about Injustice and power, exploitation and how to end the Capitalist society. The aim here is to challenge culture and to create a society in which individual gets the freedom. By using the Marxist approach, it brings awareness to those people who have a great potential but are lost due to the circumstances. It also talks about the importance of education and how to promote them especially in rural areas and also to break the social hierarchy that has been holding large number of people and restricting them from becoming a powerful individual.

CHAPTER-1

Class Struggle Between Haves and Have Not's in Arvind Adiga's *The White*

Tiger

The White Tiger is an Epistolary novel. It was written at the stretch of seven nights to the Chinese Premier Wen Jiabao. It is the story of an enslavement, rebel and assassination. The novel is written in the first-person narrator, Balram Halwai, the protagonist. His tone is witty and sarcastic. Through his journey, he brings the narrator from the darkness to light. Balram wanted to write a letter in response to what he heard in a radio; Mr. Jiabao was on a mission to India. He wanted to have the knowledge about the city of Bangalore before he arrives. He wanted to know the truth and every detail of it. Balram is a specialist in knowing the harsh truth about India and he was someone who likes to talk fact and not just butter up and say only the good things. The novel talks about how along with the rise in the globalised economy, the disparity in rural and urban areas in India keeps getting bigger. The narrator and the protagonist, Balram Halwai came from Laxmangarh, located in the rural state of Bihar. He was a son of a rickshaw puller. Though an intelligent and a hopeful child he is compelled to leave the school early and work in a tea stall. Even the driving lessons he took as a side job so that it will be useful to him later and can earn more money. Eventually, with his luck he gets to meet rich landlord it was 'The Stork' who gave him the chauffeur job to drive for his son Mr. Ashok who just came back from the US. At present, they are staying in Gurgaon, New Delhi. Often, he would drive Mr. Ashok and his wife Pinky madam to shopping malls and with this Balram got to see the glimmering side of India. He

gets to see the blooming India along with corruptions and how the opportunities are everywhere around him. So, close yet he knows he won't be able to reach out to them. Balram thought about it a lot, a way to come out of his poverty and struggle in the midst of the rich. He finally came up with the decision that the only way he could do that to join the rich side of India was to murder his Master. Balram kind of took advantage on the faith and trust his master has bestowed upon him. He kills him and runs off to Bangalore along with one of his cousin. Later, when he settled down in Bangalore city. He changed his name to Master Ashok. Finally, he was able to live the life he wanted. He owned a taxi company and made sure, he did not treat his employee like he was treated. Despite the fact that Balram is a subaltern, Adiga made sure he is not someone who accepts all the injustice quietly without any complaints. Thus, Balram was portrayed as a rebellious subordinate youth who use a method of criminal showing himself to be a complete psychopath just to come out of the so call "Rooster Coop" The theme of the novel is already justified through the title "The White Tiger". It signifies a very rare species which we can hardly find around the world. The protagonist is being symbolised with this animal. He is different from the rest of the common people. Everyone is in search of their identity but he dares to find one for himself in the society where only rich and the powerful lives.

It talks about the search for freedom. Balram, the protagonist had to go through a lot of hard ways to come out of his low status. He grew up in poverty. His own family except for his father tried to stop him from following his dream. It talks about all the diffulties and the disadvantage that we face at present. Starting from the poverty to economic crisis and social injustice, everything exists even today. There is lack of education, infrastructure and other Health care for the poor people and it needs to be taken care of. Balram in the novel is shown as the modern Indian hero because in spite of all the hurdles, he manages to climb up the ladder to

success by killing his own employer and also stole a bag filled with cash, He did it with the thought of taking revenge for how they treated him and the corruption. His ambition was also not to stay poor but to become rich. His story is allegory of the new India with a little bit of twist. Presently, he is working as an entrepreneur but he is also a criminal who has killed her own master.

In India, most of the rich people have no knowledge about what is happening around them. The wealthy people are not even aware of the fact that there is large junk of their own people on the other side who are facing problems and difficulties especially in rural areas. The poor people in India have no other option but to steal and eat or commit a robbery. They live from hand to mouth. All they have in mind is how to survive. The rich on the other hand at least have possibilities to choose. If they want to, they can be good to the poor but in most of the scenario, the rich don't want to treat the poor properly, they are cruel to them. The rich tend to not understand the feelings and emotions of the poor since they have never been in their place. They take them for granted. The rich become heartless and deceitful. The rich will take away all the money from the poor, whether through politics or religion or economy for any of that matter. One of the main reason which result in the continuous struggle between the rich and poor in our country is the caste system. It has been followed for centuries and even though we say it outwardly that it should be abolish, but deep down we have the habit of prejudicing others through their caste. The caste system splits the population of India into two, The higher caste and the lower caste. This system is so complicated. Every caste has its own history, its traditions, culture, eating habits, ceremonial, the way they dress and so on.

In India, the caste system is strictly followed. People ask for the last name and judge our capability and position according to that and not because of the real talent that we have. In the

book, we will find that when Balram was going to be hired by the Stork as his driver. He asks Balram his last name, People normally thinks that Halwai i.e. Balram's title means they are good only in sweet shops and not in any other profession. He says that in his village whoever hears my name knows all about him at once. Everyone thinks that Halwai's are known for making tea and sweet ad that it is in their blood. But then Balram fights back. He says that if it is like that then why was my father a rickshaw puller and why did he grow up breaking coals and wiping tables, instead of eating Gulab Jamuns and sweet pastries. He again says that why was he lean and dark and cunning and not fat and creamy skinned and smiling, like those boys who rose on sweets would be. In Indian society, the matter of Subordinate can be clearly understood by the way of analysing the ideologies that proves to be more superior or powerful. Because the life of India lies in the 'caste system' that rule the inhabitants throughout their life. It has made sure to the people of India that whichever part of the country we live in, the caste system will always be present, people will be always surrounded by them no matter which religion he/ she belongs to. It could be Hindu, Muslim, and Sikh, Christian or any tribal group. Although Hindu is the majority group in India. It is divided into various caste systems. Starting from the higher caste like Brahmin to extremely lower caste. This system exploits the life of people in India: the three most upper castes are the Brahmans, Kshatriyas, Vaishyas and the weakest and lowest among them are the Shudra and also the Atishudras, the outcast's people. People are discriminated on the basis of the caste system. The Brahmins can never take orders from Shudras. Even when it comes to profession, the people of higher caste gets more opportunities that the lower caste. This caste system stated when the Aryans ruled North India back in 1500 B.C. Since they were light-skinned, they thought that dark skinned people are below them and that they should work for the Aryans. They believed in the ideology that according to the verse written in Rig veda. It talks

about the division of the caste, where Brahmin came from his forehead, Kshatriya from his arms, Vaishya from his thighs and sudra from his feet. The untouchables Atishudras are not even part of his body thus they were considered outcaste.

The presence of this horrible caste system is available in this novel. Balram, the protagonist becomes rich at the end of the novel but even after reaching his goals. For some reason, he still stays unknown and invisible to the people around him. He himself did not use his own name rather he uses the name of someone who was from an upper class. This makes it clear that even in developing and emerging country like India, the condition of the low caste people still remains the same. Balram was aware that caste matters the most to people that is why he did not take his own name and identity. Arvind Adiga in the novel also use the word 'Darkness' metaphorically. It does not only mean the problems and sufferings of the poor but he also wanted to relate it with the unpleasant side of the rich. Adige wants to let the world read the voice of the underclass but he did not want to show them as weak as they are in real. As we read the novel, we would see that throughout Balram's life. The darkness and light of India are juxtaposing. This book is not only about telling a story by Balram but how it cautiously unwraps how and why something has happened. Through the life of Balram, starting from his childhood to the state of present, the readers get to know about the living condition of the poor. He talks about the corruption that affects the government school in which he was studying, the hospital where his father couldn't get proper treatment and dies and other corrupted politician that is ruining the life of poor.

Before the British colonization, the way caste was dived totally depend on the upper caste i.e. feudal aristocracy but later on when the British invaded Bengal and finally the whole of India, they begin a journey to control the colony and convert the feudal aristocracy into

bureaucratic autocracy. They completely wreck the system of community that has been existing for a long time by establishing the “zamindari” system in the year 1793 in Bengal, Bihar, and Orissa making it “the permanent settlement of land” and eventually it spread throughout India. With this, the British gain and made lots of profit assisted by the rich, upper-caste landowners, traders and money lenders as well. In exchange, the British gave them the power over the land, they had the authority .and their plan was successful in creating anarchy, a state of lawlessness. Through this scheme with no order and control system in the rural areas and tribal villages. The land owners started the process of deforestation very quickly and gradually they began the industrialization. Through this scheme or programme, the rich of upper caste Indians got richer and powerful enabling to achieve the means to destroy the lives of poor peasants and common people in the rural areas. The result made the Indian bourgeoisie readily agree with ideas given by the British East India Company for the social, political, economic and scientific. The British promised on the prosperity. Gradually with many political battles between the high-class Indian and the British. They protested against the rule of British and led to the start of the Congress movement in 1885. With British interference, the caste structure has converted into the class structure and it is the reason behind the beginning of the nation that started in colonial and post-colonial India. E.P. Thompson, a Marxist historian remark, “Classes do not exist as separate entities, which look around, find an empty class, and then start to struggle. On the contrary, people find themselves in a society structured in determined ways (crucially, but not exclusively, in productive relations), they experience exploitation (or the need to maintain power over those whom they exploit). They pinpoint the interest of their hostile, with these issues, they begin to struggle and in the process, they find themselves as classes, and this particular discovery is known as class-consciousness” (Bahl 1997, p. 1338).

India is a democratic country. There should be equality and social justice in the country but it is not the result. The disparity between the poor and the rich is huge. One of the main reason is because in India, the capitalist over power the rest. Even though, there is mixed economy. Capitalist political economy holds a great power and they are capable of taking over any government hostage, irrespective of its ideology. This is why the poor get poorer and the rich get richer. The poor people like Balram are kept in control of the rich who is powerful. The poor face discrimination, they are ignored or looked down on the daily basis of race, gender, culture, occupation, education and so on. This leads to paralyzing one side of the society those who live in darkness. They experience loss of Identity, with no social values and imbalance in their economy. This paralyzed section of the society is fighting for their rights in socio and economic equality with the rich.

Adiga's illustrate his explanation so well in such a way that he plans to commit crime well from the very beginning. The way he spits repeatedly when he went to his village with his master and his wife was his way of saying that he gave up surrendering himself to the rich. He rejects everything even those people and things he holds to his heart. He wanted to come out of the Rooster Coop and get his freedom. Adiga has shown the sign to murder from the time Balram reads about the Murder Weekly. It includes all the drivers, those who were like him. He feels low and insulted because of all the discrimination he faces. As a human being, they are not given any human rights. He couldn't even enter a shopping mall. If he tries to enter, People comment on him saying that how can a paid driver be shopping here. Even the guards with uniforms won't stop staring at him. His Master Ashok took one of the best place in Delhi known as Buckingham Towers a Block. He would frequently go to shopping Malls with his wife Pinky Madam and his brother Mongoose. Balram only job was to carry all the bags that they bought from their mall.

He had to wait in the carriage inside the care no matter how long they take. They bribe a lot of money from people but people like mongoose are extremely stingy along with their mean attitude. There is an example too narrated in the novel When Mongoose gets so hyper just because Balram lost a coin when they came out of the malls. The mean and stingy behaviour of the rich is shown through the lost a rupee coin. He shouted at him so much that Balram literally search between the mats looking like a dog. Adiga was of the view that Balram's anger is something that you will feel and understand him if we were in his place but sometimes it might be disturbing too. Because of the impoverishment, poor people are made to agree to the pact and work as their servants. For example, in the novel Raven and Buffalo sucks the bloods of people like vampires. They bribe money from everyone possible. One of the evil practices that occurs in India till today is the Dowry practice. Daughters are considered to be a curse. Family with more daughters suffer in terms of financial crisis especially if they are of poor class. In this novel itself, Balram came out of the school because his cousin Reena was getting married. He had to sacrifice what he loves to do because of dowry. Adiga also talks about the presence of Prostitution Women and how they are forcefully made to do their job. Most of the people out there work out of sheer compulsion. In cities like Delhi, Mumbai and Bangalore, they call it red light areas. Even among the prostitution, there is a range of money. The rich get the better one with more money. It goes on the basis of high class and low class. Most of the high-class people wants "golden haired women". Mr. Ashok was one of them. Even poor people like Balram in the novel wants to sleep with the golden hair woman only but they can afford them. He learns all the habit of rich people from his master Mr. Ashok himself. Mr. Ashok was a very chill out man. He like to enjoy his life. With all this corruption, the life of underclass gets worse. Even the police, they bribe money from the rich and saves them in many case by breaking the laws. It is always

the poor with no money who gets caught and be punished for every little thing. According to the law, all humans are equal. But none of the officers follow this law. They are always bias when it comes to people with money. There is an evidence of this kind of story in the novel itself. Mr. Ashok's wife Pinky made a mistake but they try to use Balram name as a culprit who cause the accident because they were scared to spoil the reputation. They did not care about what would happen to Balram because of their action.

Poor people living both in rural areas as well as urban have no spokesperson or someone who can represent them and speak on their behalf. Even if they move from village to big Industrialization cities like Balram did, there is no difference, the suffering and poor treatment move along with them. In cities like Delhi and Bangalore, we witness those workers working in the Industries, or people working as auto drivers, prostitutions and many others comes from the villages and live their life begging from the rich people. This novel talk more about the psychological sufferings of the people more than of physical pain. Even though there is more opportunity for the poor in the cities, the mentality and behavior of the rich people toward the poor does not change. They treat them with such inhumanity. Balram Halwai is the representation of the suppressed class that is present in India. Adiga says that their continuous complain and dislike with all the system gets away unheard and unnoticed, so he wants to record them and make the world hear. He successfully portrays them. The novel shows the need of individuality and freedom in the life of people living in poverty. It reveals how a half-baked man like Balram uses his intelligent and becomes a successful and rich entrepreneur. There will be many like Balram with high vision and dreams gifted with talent, but they misuse them because they don't have the platform to show their talent. They are not given any chance or opportunity to utilize what they can. At the same time, the novel also symbolise power. He is compared to

the White Tiger who is brave enough to get his freedom in this cruel and corrupted world. Later, when he gets the power to live like the rich, he felt that everything that was in power is for personal gain. Most of the upper-class people are very concern about the caste. Balram could not bear any longer. He was insulted and laughed at again and again because of the place he came from. Even though Ashok was good to him, he became a victim of Balram's revenge. He became someone who died because of the all wrong deeds done by the higher and superior community who is snobbish and full of themselves. The dream of the poor and the rich never crossroads each other. It is the complete opposite of what both wants. The poor wants to eat good food and look rich whereas the rich wants to lose weight and look like the poor.

Adiga was of the view that because of extreme privatization, the condition of the poor worsens. The rich people are able to get profit and gain wealth because of the working-class people, the labourers. But when it comes to spending on them, the rich people are extremely stingy. They are not even willing to spend a penny on those people who is serving them with so much loyalty. Balram, in the novel notices all the glass buildings that are being constructed and are in the process by thousands of workers. He says that all the huge buildings which the rich spend their leisure time and gets shelter is all made by the daily workers but in contrary, the workers have never entered those buildings. They are restricted from even peeping inside. He also criticizes the working-class people by saying that they don't contribute in stopping the destruction. In fact, the servants are not getting along among them. They are abusing and attacking one another. They respect the strong only out of fear. Poor people's life story is written in his body. His body has lots of scars, cut marks. It symbolizes the kind of life style he has been living. On the other hand, rich people has the body so smooth because they never touch anything

that will harm or cut their body. They are able to afford air conditioner to stay away from the heat of the sun.

Balram clarify the difference between Bangalore and Laxmangarh. One is considered as the 'Light' and the other 'Darkness'. He says that it is not true to say that in the city of 'Light' like Bangalore there is no robbery or criminal and that everyone is morally high and respectable. There are people who are corrupted and dishonest but the difference with the villages is that, those who lives in a city has a choice, if he wants to be good, he can be. But people like Balram who lives in 'Darkness' have no choice.

This novel is extraordinarily done in a fictionalized way to portray the human inequality. It shows the condition in the villages of India. He says, there are electricity poles but no availability of electricity. They have put the water tap in places but there is not a drop of water and taps are all broken. Children in villages are dying of malnutrition and dehydration. This book focuses mostly on the poor people and makes the reader feel sympathy for them. The world of the people living in 'Darkness' are so gloomy that they can never imagine or feel the joy and sorrow that the people in 'Light' experience.

CHAPTER 2

Class struggle Between Haves and Have Not's in the Light of Marxism

In the novel *The White Tiger*, Arvind Adiga openly criticizes traditional institutions and gives a skeptical point of view on religion. The novel also speaks of proletariat like how Karl Marx talks about them in his theory of Marxism. Balram follows the method of Marxist view on societies because he grew up in an unhappy environment, the dark side of India. Balram tells Mr. Premier, that throughout the history of the world, it has been a year of war between the poor and the rich. Balram was born in Laxmangarh. His village is controlled and dominated by the upper middle or high class especially when it comes to economy and politics. Things are different in the villages. Thousands of young men literally search for the jobs.

“They have no job to do today. They know they won't get any job today. They've given up the fight”. (Adiga 54).

On the other side, in big cities like Delhi, Bangalore, there are lots of job opportunities and vacancies in companies like call- center, software engineers, and sales managers. People from villages like Laxmangarh can't opt for this kind of jobs because they have no education and no knowledge about the work. Just like in Marxism, Balram also talks how the rich have been using and exploiting the poor for their own benefit. Workers were not allowed to raise their voice against the Landlords even if they were given low wages. Balram talks about the election and how it takes place in India. He gave examples of an election in his village which he had witnessed it for several years. Balram says,

"I've seen twelve elections -five general, five states two local and someone else has voted for me twelve times". (Adiga 100).

India being a democratic country has not been following the rules. Democracy is for the welfare of the people especially the poor and underprivileged. But it is just a false alarm. With all the votes, they buy from poor people. They hardly fulfill the promises they make during the election campaign. The rich buy votes from the rural people in exchange of money or means. As Balram continues to gain knowledge of the inner workings of business and politics in India, he understands that rich politicians are more than willing to make their fortune off the back of the lower classes in the country. The progress that is sweeping the country is only for the benefit of the higher classes, while the condition of the poor remains the same. He also talks about the poor government institutions whether it is school or hospital. Balram talks about his experience in government hospital when his father was sick. There is only one hospital in Laxmangarh. In spite of the fact that that there are three different foundation stones for the hospital, started by three of the politicians before the elections, it has not been completed. The glass is broken in most of the windows. The gate of the hospital has a sign that says,

“Lohia University Free Hospital Profoundly inaugurated by the Great Socialist a Holy Proof that He Keeps His Promises.” (Adiga 48)

But the irony was that it is completely opposite to what the board signifies. The maintenance is poor. There is no hygiene and most of the time the doctors are not available in times of emergency. The patients were lined up waiting for the doctors. Some had injured wounds, jaundice, injured eyes and much more. He also talks about the school where he studied. There was supposed to be free food. The Government gave each and every boy in the school three

roti's, yellow daal and pickles at lunchtime. But Balram says, they have never seen anyone of them. One of the school teachers ate all the money that were given to supply food and uniform for the students and his reason was that the government has been delaying his salary for six months. And he planned to do nothing in the class unless and until he gets paid. He would sleep instead of teaching during class hours. Another incident in the novel takes place when the Government sent school uniform in a truck for the students. The students have never received it but after a week, they were selling them in the neighbourhood. This kind of corruption takes place in villages and the proletariats are the one that suffers the most at the end. And the fact that the villagers know about the teacher's motive but they don't say anything because they know they would have done the same if they were in his place. Poor has no choice but to accept their fate. We would also see that there is no discipline in the school, Teachers would chew red pan and splashed it on the ground of the classroom. There would be no duster in the classroom, no proper uniforms. Balram quoted a line written by one of the Muslim's poets whose name he can't seem to remember. But he was one of the best among his favourites. He wrote about the slaves where he says,

"They remain, slaves because they can't see what is beautiful in this world."(Adiga 40).

But Balram was different from them he knows he is different, he sees the beauty of the world and he is certain that he was not destined to be slaves. People from his village went to Delhi, Calcutta, and Dhanbad to find works. The Landlords, whom Balram refers to as 'Animals' because they fed on the village, have eaten up the money of rickshaw puller and the roads. The agriculture land was also owned by them and if anyone wants to work, they had to literally bow down to his feet and agree to whatever the landlords tell them. The poor has to accept the wages the landlords have decided to offer them. Their life is miserable. Even though they get jobs in

other cities as a rickshaw driver, labourers or any of the small works. They are not free. They still work under the bourgeoisie and follow their directions. Balram says that those men who go in search for work comes back with money in their pockets but they are leaner, darker, angrier. Balram says, if he has to make a country, he'd first take care of the sewage pipes then only will he talk about democracy. In this novel 'The White Tiger', Delhi symbolizes the failure of Indian democracy. He says, Delhi being the capital of India, it has all the residential place, the seat of parliament and of all the ministers and prime ministers. It is meant to be a city without any problems. All the planning's and programmes are done here. But despite all this, there is no peace, no equality, there is class discrimination. Workers are ill-treated. People like Balram who grew in poverty is forced to adjust to the corrupt way of life. Balram says, he was a simple, naïve sweet and innocent fool from Laxmangarh but he transforms into an evil, corrupted and wicked man because of all the struggle he went through. He went through a lot of financial crisis, he had to leave his school and work in a tea shop with his older brother. He had to live his life the hard way. For poor people even if they have talent, they have less opportunity in their life. From the beginning of the story, we will see that Balram opposes religion. Marx too believed that religion was being used as a tool to suppress the working class.

Balram says "Now there are some, and I don't just mean communists like you, but thinking men of all political parties, who think that not many of these gods actually exist." (Adiga8).

Balram also criticizes how traditional structures have been created. he feels that this is also one of the reasons that constrain him back from reaching his true goal or potential. His family steals all the salary that he earns. When Balram was still in the darkness, he notices the booming condition of the landlords. He talks about the rooster coop indicating to the poor people like him.

It is a metaphor for describing the subjugation of the poor in India. He says that just like how the roosters in a coop see one another being killed but they are not able to rebel or come out of the coop. In the same way, the poor in India are living the same life. They know that whatever is happening around them is wrong. The rich are crushing them but there is nothing they can do. They are not able to escape their fate. Balram says he didn't want to be like the rest so he came out of the coop but he had to do the illegal way by killing his master. He admits that he killed a good man. He respects his master; it wasn't like he was bad towards Balram. He won't dare to say one bad thing about him but killing him was the only way for Balram could break out of the coop. He talks about the future of India just like Marx stated about the working class. Marx says that working class revolutions are unavoidable in all capitalist's societies. He hopes for a future communist revolution. He hopes that at least once in hundred years there will be a revolution to free the poor. Balram wishes for Marxist revolution but unlike Marx, he doesn't believe in one. China is considered as a well-known current socialist state in the world. Balram admires those countries that have got rid of democracy and capitalism. He is against America because it is the strongest examples of capitalist society. He says,

“Don't waste your money on those American books. They're so yesterday.” (Adiga 6).

Although unlike Marx, Balram was a proletariat and through his experience, he makes us as a reader to identify his struggles. He criticizes all the above. If the proletariat wants to come out from their daily struggle and live like the bourgeoisie. She/he have no other choice but to commit crimes like stealing, robbery and at times even murder just like what Balram did. In India, the poor sometimes get so desperate that they are eager to do anything to come out of poverty. In ancient days, we would see that the leader is chosen by the mass and he is someone who has a strong physique, well build, someone whom the people can rely on. But in a capitalist world, it is

directed by people who make a lot of money. Most of the rich Indians are not even aware of what a large number of Indians is facing especially in rural areas. In India, often marginalized people are looked down, discriminated, insulted, and isolated on the basis gender, profession, and education. Race. This leads to paralyzing of one side of the society.

In this novel; we would see that people like Balram are considered insignificant. They are in search of an identity, economic balance, and social values. The paralyzed section of the society strives to get socio-economic equality. Democracy in India was adopted for the welfare of the people. It is not just a political system but also the way people live, their living style. But in India, unfortunately, the democracy has become a self-destruction because the governing people are so dishonest and corrupted. Instead of uplifting the poor, they become selfish and take money from the poor instead. One of the reasons that the poverty in India is rising and the condition of the underclass is not improving because, with the lack of education, they are not aware of the various welfare schemes of government and how the electoral process is corrupted along with development programme. The bourgeoisie is the 'haves', they are the upper middle class. In the novel, the haves are those whom Balram name them as Animals. They were owners of the land in villages. The buffalo, the stork, Wild boar and the raven. They were greedy. They had eaten up all the money earned from the rickshaws and the roads. Anyone who ran a rickshaw or made use of the road had to pay him.

People of Laxmangarh had to pay him one-third of whatever they earn. Through Balram's hunt to break free from confinement and struggling life of poverty and also the overpowering Rooster Coop that stops the social mobility, the novel clearly shows Marxist tendencies. Arvind Adiga wanted to India's long inactive poor castes to rise and fight for their human dignity and revolt against the repressive supreme, in line with Marxism's main goal of the

soaring of the proletariat. With the help of Balram's critical examination of Indian organization, Arvind Adiga applies the Marxist belief that dominant framework must be closely challenged. In Marxism, he wanted to revolutionize the traditional institute. Marxist wanted to bring change in the life of the workers. In the novel, Balram started off his analysis of India's institutions by blaming the ineffective effort made by the Government by judging the country's poor infrastructure. He criticizes the Institute of India by talking about his experience in the slums of Mumbai. Every night there are millions of people who sleep on the street. He blames that the poor infrastructure is because of our democracy. The book shows the turbulence both politically and economically that is present in India. Currently, India is engaged in a close fight with the pressure of capitalism and at the same time, the deeply established traditions of the Indian past. It is clearly visible that through the eyes of Balram,

Adiga wanted to show the turmoil in the society of India and eventually, he chooses to break off from the dominance of the caste system. Therefore, the book achieves the Marxist needs that literature should reflect directly the modern social and economic times. This book catches the struggle of the inhabitant to adopt modernity and through this, the author wanted to show the class-conflict in India that has been not expressed strongly or openly in the past. Balram in the novel attacks religion as well as the structures of traditional family extensively. He supported the atheistic beliefs of Marxism and about a division of families by Marxism.

This novel *The White Tiger* by Arvind Adiga is a Marxist Critique of the caste in India. It also criticizes how the religious systems run in the present modern industrialized India. The character Balram Halwai, though unreliable yet he was a genuine protagonist. He made a stand and demanded the right for all the Indians to get their basic human dignity. With his aim to break out from the "rooster coop". He set an example that all Indians should be able to do the same like

him. This novel condemns the ruling class society of India who keeps poor people as their servant. In accordance with Marxism's main target of inspiring to start communism revolution where they show the support for the working class. In the same way, Balram clearly reveals the satisfactory life of the rich and the impoverish life of the poor and he persuades the proletariat to rise and fight for their freedom from the oppression.

The author compares them in such a way that in the novel, he portrays rich people as those who are morally corrupted. He showed the dysfunctional site of Indian institutions. Religion as an example of a tool of subjugation. The author used the Marxist themes throughout the novel. According to Adams, 'this book is considered to be extremely controversial in India, not because of the criticism of corruption, religion, and the rich, but rather for its attack on Indian family values. (Adam 2009). 'Rooster Coop is used as a metaphorical term. It is further imposed by the backwardness of human values. The author emphasizes on this term to show the tie to slavery and subjugation that the rural India publicly display. The author's thought is causing public disagreement and dispute because they attack directly the firm values of family that the traditional Indian family still maintain. In India, the economy is in the state of being prosperous and we are looking forward to free markets but the society is still lacking behind, people still believes in rituals and traditions that we follow in the past. As a society, we are still backward in our thoughts and believe. If we want India to develop into a more powerful country in the world. The forces of social structures and the economy must be reconciled under the banner of progress.

Balram talks about India during its day of greatness. He says it was like a zoo. A very well kept, orderly and clean zoo. Everyone was kept in its place and everyone was happy. Halwai's made sweets, Cowherd tended cows. The untouchable clean feces. Landlords were kind to their serfs. But then the moment the British left and we got independence. The cage of the zoo

had been let open. Now we are living in the darkness. People like animals are attacking and ripping each other apart. Those that were the hungriest, most ferocious had eaten everyone else up. Now that was all it matters. People with big bellies means they are rich and superior and those with small bellies works for them. "To sum up- in the old days, there were one thousand caste and destinies in India.

These days, there are only two castes: Men with Big Bellies, and Men with Small Bellies. And only two destinies: eat- or get eaten up". (Adiga 64)".

Adiga wanted to show that in India or he calls it darkness in the novel, he says that the rich don't have drivers or cooks or barbers etc. They simply call them servants. He gave the image through the life of Balram. Balram was not just driving the car. He was made to sweep the floor of the yard; he would also make tea, clean the house and so on. In India, it is the caste system is very complicated. With diversity in religion, culture, ethnicity and language. The disparity between the proletariat and bourgeoisie is huge. The working conditions of the Indian Proletariats are on among the most outrageous and explosive in the world. Many women and children work not only in light industries but also in heavy industries like mining which is very unsafe and risky for them. In addition to that, the payment is extremely low. To make things more precise, the Marxist aim was to bring classless society, to give working class special rights so that they can improve their living conditions and they can be treated as human beings and not just as machines or some mere tools. At this, nobody would oppose except for the capitalist and the feudalist who wants to safeguard their positions, money, and control. Because they want to keep the poor people so busy that he doesn't think about himself as human beings rather he is busy working to feed his children and living the life of hand to mouth. He won't have time to think about what kind of position he is in. all he wants is some money for his survival.

In the novel, the protagonist Balram comes from darkness to light. He is the personifications of the writer's thoughts and his ideas. He transforms Balram character from being a naïve poor child to someone who revolutionized against all religion, power, and society of India in general. This also shows how the author Arvind Adiga use Marxist concept by giving his ideas and his point of view in context to the Indian Society. Sometimes, The Marxist tries to persuade people that religion is one of the biggest problems in the world which stand in a way to development and freedom in the nation. One of the most important figures of Marxism who gave this idea by condemning the religion of Christianity as an example was Louis Althusser. According to him, he sees religion as something that the ruling class use to manipulate so that they can keep the poor and working class under their control. By any means, the ruling class and the feudalist make sure that they persuade the common people to follow the religion. They want the common people to be under the control of their religion. They make sure that the repressed class is impressed by them and think that they are free in the society but in actual they are nothing but a slaves or tools to the ruling class.

Many questions arise from the critics saying that how can Marxists reach their goals in making the poor revolt against the corruption and unfairness in the society and to fight for their liberty and at the same time they blame their religions, beliefs, and customs as a hindrance that is keeping them in the dark. Arvind Adiga is also one of those Marxists who was subjugated to this problem in his novel *The White Tiger*. The viewer observes it with clarity, how Arvind Adige is trying to manipulate his thoughts and ideas by giving his point of view. He is representing himself in Balram character. Balram in the novel insults and is laughing at more than one billion people's Gods and Religions. He opposes Hinduism, Christianity, and Muslims as well. He

believes that this religion is the sole reason for their slavery and subjugation to the unfair and biased masters, Landlords and those who hold the supreme power.

It is an ancient and venerated custom of people in my country to start a story by praying to a Higher Power. I guess, Your excellency, that I too should start off by kissing my god's arse. Which god's arse though? There are so many choices. See, the Muslims have one god. The Christians have three gods. And we Hindus have 36000000 gods (Adiga 6).

The above quote reveals the use of a literary device. The author Arvind Adiga uses Irony, satire, and allusions while criticizing the Indian society. He wanted to convey the reader that his people are stupid and innocent to idolize such ancient customs. Also, when Arvind Adiga talked about 'Higher Power'. He uses the literary device of allusion. Through this, he wanted to tell the readers that Indians cannot live in freedom because they always want some higher authority to suppress them. Even though Arvind Adiga uses these devices clearly to condemn the Indian society but he was not able to realize that people would never like that his/her own religion is insulted in this way, even though his intentions may be for the benefit of people. However, there are a large number of people who would have the same opinion with Arvind Adiga that this superior control of power by the ruling class not only in India but in all parts of the world, tries to use religion as an excuse to keep poor people as slaves and poor workers and labourers.

Arvind Adiga tries to show this point of view in the way his protagonist, Balram gets treated by his master, Ashok. Both of them were not true to each other in their words and compliment. They were just pretending. The readers already know that Ashok was not innocent when he praises on

Balram's religious behaviour. He just wanted to persuade Balram by using religion as a tool to get to him. He told Balram that he should respect him because he respects his religion and his gods. This was his way of keeping him under his control. He tries to manipulate Balram saying that whoever respects his religion must also respect his master. On the other side, Balram acts like he is a someone who is very religious and obedient servant to his deity just so he can persuade his master, Ashok and prove to him that he is an honest and dutiful person. This thing shows a very contradictory nature about Balram. At first, he was against the system of religion in India but later on, he uses this same religion as a tool to escape from his slavery and also cheat on his master. This shows that Adiga wanted to convey to the poor people to use the same method even though she considers it superstitious so that they will be set free and release themselves from the higher power and dominant class. The writers criticize religion very badly in the starting and at the same time he tells the Indians to use it as a disguise to reach their goals. Ashok, the master of Balram had a very contradictory character. He himself was not contended with what he was doing in India especially after he was back from India. He feels him like a slave to his father and his elder brother. He didn't like what he was doing but he was doing but he was made to do so. He didn't want to get involve in corruption. He was stuck in between. The readers sometimes feel sympathy for him because he didn't like the work his father and his brother but sometimes the readers feel like he is in the same position as his family who thinks only of money. The confused and opposite nature of his master is what made Balram change his mind. He lost hope in his master when he saw him getting involve with the corruption in politics and money and he subjugated himself by accepting the orders of his father and his brother who asked him to bribe the politicians and the men of power so that they don't have to pay the tax on

their property. Balram Who grew up in poverty experienced the world of darkness. When he became an entrepreneur, he tells his life experience in his letter to Prime Minister of China.

Mr. Wen Jiabao. He didn't want to be cage any longer. He broke out of the repressive society. He wanted to be a free man Balram realize that just like poor people were living like the Rooster Coop. They know they are being controlled and treated like slaves but they have accepted it because of their poverty and circumstances and they are not willing to revolt or fight back. The poor were dominated by rich in terms of religion, power, and authority. He feels like a hero because he could break out from the oppressive society. He tells Jiabo how the whole system of India works. Starting from religion and Institutes like schools, hospitals or Family or The whole society as a whole, the repressive authority of the prison, person etc. All of these leads to a dark, poor and corrupted place by using people as machines or tools to attain the goals of rich people. He gave the example of the Ganga, whom everyone considered it as a sacred river. He says that people worship this river at the same time burn the dead bodies and it was also a bathing place for the poor. Balram also mentions that Indian authority itself is satisfied to see people in darkness. They are not thinking about how to improve the condition of the people. They just pretend and fake realities by cheating the people. They want the corrupt system to remain the same so that they can continue to control and guide them according to their will.

Now, you have heard the Ganga called the river of emancipation, and hundreds of American tourists come each year to take photographs of naked sadhus at Hardwar or Banaras, and our prime minister will no doubt describe it that way to you, and urge you to take a dip in it (Adiga 15).

He even came out of the system of the repressive apparatus of the traditional family. His grandmother Kusum represented the capitalist. She was someone who after the death of her husband took all the patriarchal power on her and dominated her families. She wants children to do what she tells them to. She orders them to bring salary they have earned it hard for themselves. She wants Balram and his brother Kishan to marry whom she wants. Balram wanted to break off from these traditional norms. He wanted to be free and live an independent life and eventually, he did. He stopped sending her money. He didn't marry the girl she wants him to. She fails in keeping the social norms and power under her control.

After he came out from the confinement of religions and social and traditional norms, Balram finds himself in another confinement and this time it was with the higher class people. When he moved from Laxmangarh and came to the capital. He notices how the poor people were being treated by the upper middle class and the rich family. In the beginning, the readers would feel like he has accepted to be in another kind of cage. He became a servant once again. He became a driver for a feudal family and rich people know exactly how to trap the poor. His new masters knew how to keep the poor people away from each other because once they are united and share the same interest or goals. It will get difficult for the rich ones. In the same way, this ideology is applied by the feudalists in the capitalist's lands and factories to the labourers. Balram's masters also kept the hatred and jealousy between the drivers. They didn't give him a bed rather they made him sleep on the floor that too in the room of another driver. Thus, Balram kept thinking about the ways to get rid of him. He wanted the other driver to quit the work immediately and found every possible chance to put him in trouble.

Through this context, Adiga wanted to convey that, we should not fall into this trap and rather stand united and fight for the freedom of the poor. Karl Marx also talks about this context

in Marxism point of view. He says that workers and the labourers are isolated. They suffer from alienations. The bourgeoisie suppresses them to the point that they are completely detached from emotions and feelings, from reality and their products and even from their minds.

The proletariat completely becomes an object or machine and the bourgeoisie gets all the money from their hard work. Thus, the rich become richer and the poor get poorer. Karl Marx has noticed what was actually going on behind the law and order of capitalism. He concentrated on the relations of social and economic in which people make a living out of it. There is a struggle of two main classes and through his theory of Marxism, Karl Marx tries to analyse the complex relation between these two.

- 1) Workers are completely cut off from their high yielding occupations. They have no role as such to decide by themselves what to do and how to do. The capitalists decide everything even for the way the workers should perform, they have the power to decide for them. They have the power to decide if the workers are capable of working or not. They can hire them or fire them whenever they want.
- 2) The workers in the factories or Industries are completely alienated from the outcome of their hard work. They have no control over their product. They are clueless about what will happen to the product they manufacture once it goes away from their hands.
- 3) The workers are completely cut off from other human beings. They form an enmity with one another with competition and they have lots of indifferences between them. So rather than cooperating with one another, they disliked each other. And these kinds of relations exist even in capitalist and the workers for sure have their own reasons and one of them is for their survival.

They had to do their best to survive and they cannot think about any other person other than themselves and their families.

4) Because of Capitalist system, the workers are also alienated from their own potential. They are creative and talented in many ways but they don't have the chance to explore and work on their abilities. Gradually they lose their talent and instead of polishing their gift to improve the quality and make it finer. It goes wastage in selling it to the capitalists.

Though in the novel, Balram profession is not in the industry or he is not working in the factory nor is he in the land like the peasants, where they manufacture commodity and products but his suffering is equivalent to those of the proletariat described by the Marxist. He suffers from alienation; he did not get to live the live life that he wanted. A normal life where he gets the rights of his own. He didn't get to express his emotions, feelings and neither did he have the chance follow his thoughts and ideas. He was totally isolated from what is really going on around him because he was completely occupied with the thoughts of how to get rid of the other chauffeur because he gets to sleep on the bed while Balram sleeps on the floor and also the other driver drives a better car between the two cars that his masters own.

Balram succeeded in his plan. He got rid of the other chauffeur by revealing out his secrets to the owner but deep down he still feels guilty and regretted his action because the other driver is also someone like him who lives in poverty. His secret was that he lied to his master about being a Hindu when he was actually a Muslim. He did not do it to harm anyone. He was compelled to lie because that was the only way he could get the job and he needed it to feed his children and family. The poor in the novel experience a loss of identity. Balram himself is in

search of it. In many situations, they are obliged to hide who they really are and they are ready to do it because that's the only way they can survive.

Now, this Mohammad Mohammad was poor, honest, hardworking Muslim, but he wanted a job at the home of an evil, prejudiced landlord who didn't like Muslims- so, just to get a job and feed his starving family, he claimed to be a Hindu! And took the name of Ram Persad (Adiga 109).

Day by Day, Balram was getting more familiar with the cruelty of the rich people. He was not only a driver to them. They consider him to be a slave. They would let him wash the car, clean and mop the house, take care of the dogs and even massage the old man feet. All these made Balram understand how poor people like him face injustice in everyday life. He discovered more when he came to the Capital. It was another world out there. Rich were getting richer through bribe and getting money through scheming and plotting. They had different kinds of resources, ways and means to earn money. They use the poor labourers. Poor are the one constructing building, big apartment, shopping mall etc. for the rich and they are not even given a proper toilet to go to. All the giant buildings that we see in big cities are all build by the poor but they have never been inside. They are not allowed to. The poor face all the physical, mental and psychological problems. They don't even get enough wages for their hard work. The poor people in the city build for the rich and they live in very pitiable condition. They house that they live in is worse than Laxmangarh. The slum area that all these workers live is unhygienic. They are more prone to getting all types of sickness because they have no proper drainage, no clean water supply. The workers while constructing big buildings injure themselves. They have to work even

in extreme heat or when it is raining heavily. Even women and small children take part in it. The pay is very less compared to the hard work they do.

Karl Marx talks about two notions increase in value in terms of material things around the poor people and decrease in human values. The labourer's condition gets worse when the production increases. When there is an increase in wealth, it is a disadvantage to the poor. Only the rich can afford this wealth and they use poor for their own benefit. They make them tools and machines for their own profit. Balram was shocked and amazed to experience this when he came to Delhi because when he was in his village, he had different perception about big cities. He always dreamt about working in cities someday but when he actually went there and saw the corruption, injustice, poverty and exploitation. He was shunned. He noticed how the rich treat their servants like animals. In actual, the rich were the real animal. That is why Balram gave the four landlords in his village the name of the animal. Adiga wanted the rich people to read his book and make them aware of their actions. He wanted the poor to be treated as human beings, not some animals. Balram is also worried about the low-wage the poor gets from their masters. At first, when he was offered Three Thousand Rupees, he accepted it happily, he thought it will be more than enough but later on as he stayed in Delhi, he realized it is not. Life in the city is different from a village like Laxmangarh. With that money, he is not able to afford even a bottle of wine which his master drinks every night. Balram was becoming corrupted with days because he was surrounded by a corrupted situation.

Even though Balram was a poor man, he was very clever and smart. From his childhood itself, he was good in studies and he had the interest but due to poverty, he wasn't given the right to education. He wanted all the poor in India to fight against the Injustice. He wanted the oppressive nature of the rich to be completely abolished from our country. If the poor don't stand

up now, they will suffer for the next 100 years and so on. One has to take up the steps and he wants to be that person. He tells them to be brave and courageous enough even if they had to take a high risk to win the fight for their freedom and justice. He wanted to set an example and because of this reason, he took up the step by murdering his master and running away with his master. He did this when he found out that he had no other choice left. Later on, when he became a master, he had so many employees working under him. He became a master who doesn't discriminate them or ill-treats. Because he knows exactly what they feel, he gave them the right to humanity, right to live as human beings. Balram wanted to say that everybody must respect one another. People should be treated as human beings and not animals. This is exactly what the Marxism and its believers are trying to say.

Once I was a driver to a master, but now I am a master of drivers, I don't treat them like Servants-I don't slap, or bully, or mock anyone. I don't insult any of them by calling them my 'family', either. They're my employees; I'm their boss, that's all (Adiga 302).

The ideas of Marxism are actually very noble. It talks about freedom, equality, respect for one another and so on. It is asking for the classless society, for the welfare of the poor. This movement is for the benefit of better culture and religion. The common people need to understand and not just read but apply in their life. Adiga uses this notion in his book. Although there are some mistakes that he has made. He was very rude and insulting to the religion which many people in India is sensitive about but we cannot ignore the fact that he is speaking for the poor and most of the things he said are true. Adiga also wanted to say that everything runs on money and everybody, especially the politicians and the rich people are getting involved in it. Even the religion, he gave the example of how Balram had to pay a rupee when he went to visit a

temple. With Marx disapproval of poverty and his way of justification about class war as a tool of social progress has opposed the root of Indian's faith and trust. He has made a serious request to the people in general along with those who supports the rights of equality to be the volunteer to get rid of the pointless and uselessness of this superior class. Using Marx view Adiga also believed that the whole system in India is inherently unfair. It is making the poor get poorer. Poor people starts to face alienation. Alienation is when workers become more distanced or isolated from their work, resulting in the feeling of powerlessness.

To replace this alienation in extreme class struggle, like the Marxism, its aim is to abolish the capitalist and be replaced by the Socialism. In this way, it will make things equal and have all people needs meet. Karl Marx in his work stated that the proletariat has nothing to fear. They just need to be united. Thus, he organises to start a worker's revolution so that the proletariat will rise against the Bourgeoisie, overthrowing capitalism. powerful 'ideologies. Marx could see the vision of a better future that lay beyond the capitalism.

Arvind Adiga also talks about the revolution of the poor. He wants them to resent and protest. Balram was alone, he had no one to share his problems with. All he wanted was to get his freedom. Adiga says that the poor people can unite and revolt against the injustice. They are more in population. If only they come together for once, all difficulties they are facing on everyday basis can come to an end. He wants the rich people to read his book and get aware of what is actually happening inside India and what are the changes they can make.

CONCLUSION

This novel published in the year 1968 has very quickly developed into one of the most reputable prizes in the literary, that too in the English-speaking world. India till today has been constantly producing inspiring and talented writers who are in the level of winning this prestigious award. The writes mostly focused on the themes and identity which is based in the India. With the number of Indian English Fiction readers increasing every time, they improve the quality or the way of writing has got better.

The novel talks about the facts. It shows the readers the reality of India. Among the millions of populations, there is a huge number of an underclass and the mass of poverty. He talks about those who live as workers, slaves, and drivers under the order of the rich. Adiga tries to show how the huge gap in terms of wealth and power can make people of the underclass take up immoral choice, just like Balram did it. Adiga is unhappy with the fact that despite the prosperity of modern India. Especially in terms of economic. There is inequality among the people. Indian writers of English literature have brought changes in the way of writing. They wanted to talk about all the disturbance and turbulence that people went through.

His idea that he put in the novel is deeply rooted in the social conditions of modern India. He talks about the inequality in India especially when it comes to socio-economic condition, social background, caste-system, all the rituals and superstitious, social taboos and the way they treat the underclass, practice of Zamindars, unemployment, lack of education in the villages, the way master, and servant relationship is being shown, poor government's programme and welfare schemes and many more. These are all the reason; the gap grew wider between the wealthy and those who are in poverty. He compares human beings of two different social statuses. Adiga

points out that poor man can be noticed easily through his poor physique, all injured with marks and most of them are very lean because they don't get enough food to eat. On the other hand, the rich people has a body without a scratch, it is soft and has no marks on their body, they are fat and soft like a pillow.

Arvind Adiga writes for the disadvantaged and underprivileged people. He portrays it in such realistic manner about Indian society. He even includes the values and harmony that is prevalent in the society. Workers of a different profession like a chauffeur, a security guard, a cook, washer man are being hired to the maximum by the rich continuously. Especially in India. They will make any workers their servant to do all the works for them. For example; In the novel itself Balram came to the stork house as a driver but they let him to every household stuff. In the same way, they would let the drivers go grocery shopping or sometimes even from shopping mall but the mall that they sent the servants is not a big and high standard mall. Arvind Adiga wrote his novel in such a way that everything is being told openly about India. Both the good and the bad side. A person around the world is intrigued to read. The novel is detached emotionally and sentimentally. It talks about the brutality of poor people. The inequality between the two major classes. He talks about the contemporary world. With the development in technology. India is competing with the world in terms of electronics, gadgets automobiles etc. Everyone in India at present including the servants who are working in other houses for their survival or the farmers, they use mobiles but they don't have the basic needs. There is the scarcity of water, home, literacy. The drainage and hygiene is also not taken care of properly in the rural areas.

Adiga main aim was to convey the message to the people of India that though we are growing in the economy. It is not helping the poor at all. With the rise of the economy, both the conditions for the poor and the rich should be equal but the poor is still under the line of poverty.

India's growth in economic is at par to America. Yet the poor lives remain the same as usual. Although, there is a slight difference in their payment but the extension is also limited.

Even though India is a globalise country, the poor are still in the same place as they were in the olden days during feudalism before the modernization and industrialization began. Just like the protagonist, Balram in the novel. The poor are longing for better 'Tomorrow'.

With the rise in projects, mighty transfer of a business, industry or service from public to private ownership and control. Refinement of labour makes the poor condition worsen. The workload is increasing with the increase and there is not enough time for the poor to rest. They are mentally and physically exhausted. The novel comments on the consistently increasing gap between the poor and the rich even in the 21st c. The poor is getting more invisible than ever before. They have no voice. The only way to escape from this mess is through corruption and illegal ways.

Arvind Adiga attracts and fascinates the readers by keeping the suspense until the end. He did not write an ordinary or typical novel, following rules and regulations. He broke the boundaries. His plot was loose and the characters were not well drawn. He wrote it using the narrative technique of postmodernism. Adiga also talks about conditions of women especially those who are in poverty. They are used as sex objects. They are literally forced to adopt this job. Even the price of the prostitute differs depending on the class.

In India, society must have an equal distribution of wealth. Rich becoming richer will lead to destruction in future. For a man who is hungry, anything is possible. Food is his necessity. There is neither culture nor God for the poor. First priority is his belly and everything else comes after the fulfillment of his belly. To come to the streamline, we should give them

training, small loans etc. to start a small business. Wealth should be equally distributed. Having lots of money and material prosperity will not help our country in solving the major problems we face. We need great leaders with a clear vision of life that is not corrupt. Even in rural areas, youth and literate should be identified. India is a developing country and the population is increasing. It can lead to many problems if we don't have good leader.

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