



CLASS STRUGGLE IN ADIGA'S NOVEL *THE WHITE TIGER*

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ABSTRACT

The novel provides a dark picture of India's class struggle in a globalized world. The White Tiger takes the readers to the heart of India and into the world of suspense. The novel examines issues of religion, caste, loyalty, corruption and poverty in India. According to Adiga, the exigency for 'The White Tiger' was to capture the unspoken voice of people from "The Darkness", the unspoken voice of people from "The Darkness", the impoverished areas of rural India. He "wanted to do so without sentimentality or portraying them as mirthless humorless weaklings as they are usually".

INTRODUCTION

Aravind Adiga describes himself as a contemporary writer. He is best known in the literary circle as author of the book, "*The White Tiger*", winner of 40th Man Booker prize award. The novel has been well-received, making to the New York Times bestseller list. Aravind Adiga was 33 years old and the second youngest writer to win the prize in 2008. The author is the fourth Indian novelist to be credited with this honor.

Objectives presence Study try to present the class struggle in the novel *The White Tiger*

Method critical analysis method is used to study the class struggle *The white Tiger*

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"*The White Tiger*" is the witness of a pointy and conspicuous look upon the contemporary India.

Aravind Adiga's *The White Tiger* and *Between The Assassinations* explore horrible practices in Indian Democracy in the current years. *The white Tiger* which presents "the Autobiography of a Half Baked Indian" (TWT,p.10) is set in the backdrop of the economic boom in India that has created a great chasm between the haves and have-nots, Balram Halwai, who is presented as a modern Indian hero, in the midst of the economic prosperity of India in the recent past, has been able to climb the ladder of success by murdering Mr. Ashok, his employer, and stealing his bag full of money - Rs.7,00,000/-, based on a philosophy of revenge, ambition and corruption. This philosophy of revenge, ambition and corruption is also a game called *democracy in our time* (Italic ours). Balram is representative of the poor in India yearning for their "tomorrow". Balram was schooled in crime. His revenge sprang out of his master Mr. Ashok and master's wife Pinky Madam's constant ill-treatment to him. Mr. Ashok and Pinky recurrently made fun of Balram. Balram even had to suffer humiliation in the hands of his master with ever increasing menial duties which climaxes in his being blackmailed when Ashok's wife Pinky kills a man in drunken driving. But Balram was forced to sign a statement accepting full responsibility for the accident. He was fully aware of the corrupt practices of his master, Ashok, who was enjoying life with girls, frequenting malls and hotels.

The novel is centred on the crime Balram commits and he goes on to recount how he became an entrepreneur coming into the 'Light' of prosperity. Born in a tiny hell-hole called Laxmangarh in northern India, his impoverished parents merely called him 'munna' -- 'boy' and they raised him in the world of darkness of their extreme poverty. While at school, Balram was spotted by the inspector of schools who offered to get a scholarship for his education:

You, young man, are an intelligent, honest, vivacious fellow in this crowd of thugs and idiots. In any jungle, what is the rarest of animals- the creature that comes along only once in a generation?'

I thought about it and said:

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'The white tiger.'

'That what you are, in this jungle' (TWT,p.35).

Balram considers himself “half-baked” as he was deprived of schooling like most children of his age group in India. His parents preferred him to work in a teashop; however one of the feudal lords took him to Delhi, where he began to experience the world of light. He learned driving and was employed as a chauffeur by Mr. Ashok at Dhanbad.

Life in Bangalore has to be that of a fugitive as “White Tiger keeps no friends. It’s to dangerous” (Ibidem, p.302). But he has to keep in touch with the world of the road and the pavement where he received his education to freedom. Speaking of the socialist leaders in Bangalore on whom people placed their hope of revolution he says:

Keep your ears open in Bangalore- in any city or town in India - and you will hear stirrings, rumours, threats of insurrection. Men sit under lampposts at night and read. Men huddle together and discuss and point fingers to the heavens. One night, will they all join together- will they destroy the Rooster coop? ... May be once in a hundred years there is a revolution that frees the poor (Ibidem, p.303).

The novel exposes the ferociousness of the man who after bloodletting through murder will turn out to be a man- eater himself. What guarantee is there that he will not commit murders for reasons of rivalry in his entrepreneurial world of cut throat competition? Revenge murder is no solution to bring about social justice. Subscribing to his principle of taking law into his own hands, will lead only to anarchy and escalation of violence,

However, *The 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 creating the types of Ashok and Balram in our society.

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