
ARAVIND ADIGA'S "THE WHITE TIGER"- AMALGAMATION OF CONTEMPORARY AND SOCIO-POLITICAL ISSUES

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Abstract: The White Tiger, the debut book by Man Booker Prize-winning author Aravind Adiga, is a compelling and upbeat book about inequality and poverty that avoids being sentimental. As a result, this book is significant in India. The servant's perspective is used throughout the entire book. The poor in India are attempting to accomplish two goals at the same time, and the narrator uses the word "dark" to characterize the current state of affairs. The narrator of the book portrays the life of India's impoverished in a realistic and intelligible manner. Adiga's White Tiger is the best novel that attempts to show the varied and most violent effects of the great powers in modern India beyond the organized origins of the natives. This work makes an effort to examine Adiga's viewpoint on the state of poverty in India today. The functioning of a defunct society where political patronage and financial gain are closely linked and define the playing field of the corrupt affluent is one of the primary problems depicted by Adiga as a distorted structure of Indian society. The obvious problem is that Balram "The White Tiger," an exception to his social class, is able to launch a lucrative business and get away with murder and robbery, highlighting the peculiarity of a dysfunctional society. The social themes in the novel are suitably taken into account in the current evaluation of this paper.

Keywords: Inequality, Contemporary Issues, Discrimination, Impoverished dysfunctional

Introduction: The White Tiger by Aravind Adiga tells the story of Balram Halwai, a guy who deviates from moral principles and rises in society via corruption and crime. In actuality, the author presents a disparaging and disdainful image of Indian society. In fact, he tackles the problem of socioeconomic disparity in India in this literary masterpiece. He depicts the social goals of a young person who is ambitious yet poor, as well as his battle to enter the higher classes of society without any problems. Balram, the main character, descends to a point where crimes like murder and robbery are commonplace in his pursuit of wealth.

Being a confidant of his younger boss Ashok in the capital's power corridors, where he is utilized for bribery and coordination, appears to be his training ground. In The White Tiger, one man's quest for freedom is chronicled. Balram is the protagonist of the novel and

a victim of poverty and injustice. Arvind Adiga's fictitious work, *The White Tiger* portrays Indian culture and society in a realistic manner, emphasizing the country's progress while also expressing admiration for China's achievements. The story's main character, Balram Halwai, describes himself as a murderer, entrepreneur, philosopher, and servant. *The White Tiger* is an epistolary book, with each chapter consisting of a letter to the Chinese prime minister who is interested in traveling to India. Because of its stringent and regulated government, China has made significant economic progress.

The novelist describes the lives of impoverished people in both urban and rural areas of India throughout the country's economic expansion. The main character, Balram Halwai, comes from the poverty-stricken rural family in India. He works as a chauffeur in the city and escapes poverty by killing his boss and taking the money. Balram, the protagonist of the book, is conscious of societal issues and works to overthrow the entire socio-cultural system. Balram's father, a rickshaw puller, passed away from untreated tuberculosis in a government hospital. Balram used to work as a cleaner in a tea shop when he was younger. He saw numerous instances of wealthy people treating the poor in an oppressive manner; even in a village, he saw landlords treating the peasants like slaves.

Balram watches the lifestyles of his wealthy employers while working as a driver. Before he killed one and fled with the money, he was a submissive servant to his boss. Adiga shows India from two perspectives. One is the impoverished India, and the other is the wealthy elite class.

“By telling the story of Balram Halwai, Adiga tells us the story of nation, “Two countries in one”. (TWT, 10)

The lifestyles of the rich and the poor are separated by this split of India. In addition to depicting Balram's move to Delhi, Adiga also captures the state of impoverished living and working in a city. They could only glimpse the wealth, even though it was extremely close to them. Balram draws attention to the state of two countries co-existing. According to Balram, the system of social dominance- in which players, comprising a mere 0.1% of the population, rule the remainder of India's population—is the cause of societal suffering. According to Balram, the master class in India takes advantage of the servant class. And he realizes this when he observes that drivers in Delhi accept all employer-filed accident claims and are imprisoned for them.

As Balram stated, “we have left the Villages, but the masters still own us, body, and soul”. (TWT, 96)

Balram mocks democracy, as he thinks it is the structural problem that master class is taking advantage of servant class. For Balram the controlling class is men with big bellies and the controlled one are men with small bellies.

“For him there are only two ways to survive “Eat or get eaten up” (TWT 36).

Adiga depicts Indian culture and civilization while telling the story of Balram Halwai, who overcame adversity to become an entrepreneur. It mostly discusses India's impoverished culture and society in comparison to its wealthy counterpart. This is Adiga's tale of the irate young man. It depicts India's rich and poor in a number of ways. Even if Adiga talks of a new India, the old one still exists. A current nation is explored in the narrative. In addition to the social issues of the poor, laborers, caste system, and prostitutes, it highlights the social, structural, and economic situation. At the very beginning of the novel, Adiga delineated the rural life of India, where Balram was born, and his parents dropped him out of the school to serve in tea shop where he cleans tables and crushes coal.

Balram wants to go away from native, “Dream of escapes of breaking away from the bank of Mother Ganga into whose murky depths have seeped the remains of hundred generations”. (TWT 7)

Balram believes that the Ganga bank hasn't changed in a hundred generations. Poverty, labor, and the state of the poor have not changed. After a century, nothing has changed. Balram's aspirations motivate him to learn how to drive, and the village landlord hires him to drive his son and daughter-in-law. Balram initially travels to Delhi on a Honda City. He began to rearrange his education and experiences in Delhi. Adiga depicted Delhi life from Balram's point of view. Balram was drawn to Delhi's affluent lifestyle and began to fantasize of being as wealthy as his master Ashok. Balram begins his existence as a businessman in Bangalore by murdering him and stealing his money. The caste and class issues, poverty, labor, women, and politics are all shown in the novel as they actually exist in Indian society. Adiga associates Indian religion with orientalism and rejects religious principles. Balram's achievement stems from his battle to break free from religion. Balram addresses his correspondence to Mr. Jiabao, the Prime Minister of China. The narrator is overwhelmed about Mr. Jiabo's visit but then mocks the traditional rituals to...

“Welcome a guest with garlands, sandalwood, small statue of Gandhi and a book full of information about India's past, present and future” (WT 4-5)

As a result, religion is very important in Indian culture. A dispute between gods about superiority would result from Adiga conversations. The characters' names also allude to Hindu mythological deities. Character names are influenced by religion and mythology. Balram was originally Munnu, but his teacher gave him the name Balram. The teacher's name was Krishna, and according to tradition, Balram was Krishna's sidekick. The novelist portrays the Ganga River's religious significance from a Hindu perspective, but he also criticizes Indian culture and the new industrial growth that pollutes the river and has a direct impact on the common rural populace. Mother Ganga, the daughter of the old Vedas, is watching over us. Since the Hindu religion holds that there is a system of birth and rebirth, the Ganga stops this cycle. Each year, millions of devotees take the sacred bath. Bathing in Mother

Ganga's water is necessary to atone for all of one's sins and achieve Moksha. In Hinduism, cremations are performed on riverbanks, and the deceased's ashes are then washed into the river to grant them Moksha. One can break free from the cycle of birth and rebirth by burning a dead body and disposing of its remnants in the Ganga River. Heaven is where his soul goes. However, the Ganga River is being contaminated, and Adiga describes this state of the Indian Holy River as follows:

“No Mr. Jiabao I urge you not to dip in the Ganga, unless you want your mouth full of faces, straw, soggy parts of human bodies, buffalo carrion and seven different kinds of Industrial acids”. (TWT, 15)

Adiga has also made an attempt to explain Buddhism, which originated in India and is currently practiced in numerous nations. According to Adiga, Buddhism originated in Gaya and spread to China from there. Half human and half monkey, Hanuman is a devoted servant of God Rama. Indian religious culture is portrayed through the images of Hanuman, Buddhism, and the Ganga River. India is mostly made up of Hindus and Muslims, each of whom has its own culture. However, these people coexist and make up India. Adiga honestly emphasizes how some people respect one another while others despise one another. Adiga does a good job of presenting religious mingling, tolerance, and hatred. Stork, a Hindu, does not want his grandson to hold Azaruddin, a Muslim, in high regard.

I am Azhruddin, the captain of India, the boy shouted every time he hit a six or four
Call yourself Gavaskar, Azhruddin is a Muslim. (TWT, 70)

But educated Mr. Ashok pay regard to each and every religion, there is nothing great in caste and religion for him. He expressed his feelings,

“Father, what a silly thing to say! Hindu and Muslim, what difference does it make?” (TWT 70)

Adiga also presents hatred between religions. In order to secure the job, Ram Prasad, who is Muslim, changed his name and claimed to be Hindu. In India, religion is an integral aspect of daily life. When Balram first starts working, he carries two dozen idols of Hanuman and Ram, and he bows at every temple and banyan tree he passes while operating the vehicle. Religion and faith in God are prevalent throughout culture. Our judicial system also depends on religion because of how strongly it influences our society. A religious oath to declare the truth is required of criminals. After Pinky Madam hurried a baby into her care, Balram is made to accept responsibility and swear an oath to make the admission.

“I swear by almighty God that I make this statement under no duress and under instruction from now on”. (TWT, 168)

Through the depiction of the repressed class and the high class culture, the novel "The White Tiger" discusses India, dark India, and social and caste struggles. The affluent people's culture is to exploit and oppress the poor in order to profit and enjoy life. India is a developing nation with many issues, including poverty, illiteracy, slum living, and labor issues. Adiga uses the life of the Balram as a basis to try to portray the true India in his writing. Balram's life provides a realistic insight of India's development. While his masters depict wealthy culture and their interactions with slaves and the impoverished, Balram symbolizes the lives of the poor in India. Rich folks don't believe in poor people. They believe that the impoverished must enjoy a normal life and that luxury is reserved for them. It is illegal for people to dream of and experience a lavish lifestyle while they are impoverished. Here, Balram receives guidance from his gurus on what to do and what not to do. When Balram is by himself in the car, he is asked not to use the audio system or the air conditioning. Every luxury is reserved for them.

Adiga also uses the character of Balram to illustrate the issue of illiteracy in modern-day India. Although India is a developing nation, its educational system is only for the wealthy; the poor are excluded from this system. Due to his lack of literacy, Balram learns from his master. He keeps track of everything his master does. Balram is a victim of India's wealth and poverty gap. Due to his poverty, Balram works at a variety of occupations, from massage his employer Mongoose to anything else. Balram's life is paradoxical; he works for wealth and lives close to it, but he is unable to possess it. Balram carries money for ministers and politicians, but he is unable to appreciate it. He also brings women and alcohol for men, but he is unable to enjoy it. Adiga portrayed the dilemma of Indian society, where the rich and the poor coexist and work together yet are unable to share or alter their class. Delhi serves as the primary setting for Balram Halwai's narrative, which describes Delhi life. Adiga depicts India's societal situation. On some level, Balram aspires to be like his big-bellied masters.

The White Tiger by Adiga depicts Indian society and culture, with its division between rural and urban areas, the voice of the underclass, urban slums, and the rich's economic exploitation of the poor. Balram falls victim to that system as well and is forced to accept full responsibility for his master's wrongdoing. Caste, class disputes, superstition, the dowry system, the Zamindari system, and the exploitation of the marginal are some of the societal issues that Adiga brings up. The novelist paints a realistic picture of an oppressed class that lives by the side of the road and sleeps beneath flyovers. Poor people suffer greatly in both urban and rural areas of life. Poverty, illiteracy, corruption, economic inequality, political and bureaucratic looting, and a lack of basic necessities that are solely available to the upper classes are all problems faced by the impoverished. One of them, a jobless kid, fled to the city of Balram due to the poverty in Laxamangarh village. Adiga depicted the "zamindari" system as one of India's methods of exploitation. The four landowners of Laxamangarh are the buffalo, stork, wild boar, and raven. These landlords all take advantage of the impoverished locals.

Adiga also talks about naxalism, which he believes is a result of poverty and unfair landlord practices in rural areas. Due to their dread of Naxalite, the landlords sent their kids to the metropolis as the crisis of naxalism in Laxmangarh worsened. The landlords and the Naxalites are at odds. Everybody has their own army, and the common man was impacted by the conflict between the Naxalite and landlord armies. Arvind Adiga concentrated on the problems of marriage and the dowry system while outlining social injustices. The community forbids marriages between people of different castes and religions. Mr. Ashok experiences social suffering after marrying a female from another nation. Rina, who is Balram's cousin sister, got married in a luxurious manner and required a large dowry from her parents and uncle. Balram's parents married Rina and gave her a dowry despite their poverty. They borrowed money for that from the landlord, Stork. Additionally, Stork insisted that every member of the family labor for him. Kishan received a gold chain, Hero bicycle, and 5,000 rupees as dowry.

The bad behaviors and social exploitation that are common in India are the main topics of this book. It denounces tensions between religion, society, and politics as well as abuses of social justice. Social threats like the untouchables are also impacted. A clean system puts pressure on the millions of people who live in substandard conditions in India. Poverty, the British era, population issues, literacy issues, and the caste system are all depicted in the book vividly. India's remarkable prosperity since independence is also reflected in the middle class's development. His writing blends literary, social, political and economic viewpoints in emotional way, which displays the true picture of India. In this novel, Aravind Adiga has remarkably outlined the inner voice of minorities while capturing the socio-political and cultural realities of modern-day India which moved the heart of the readers.

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