

www.galaxyimrj.com

ISSN: 2278-9529



GALAXY
International Multidisciplinary Research Journal

Vol. 7, Issue-II March 2018

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Twofold Revelation in Aravind Adiga's *The White Tiger*

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Article History: Submitted-21/02/2018, Revised-13/03/2018, Accepted-26/03/2018, Published-31/03/2018.

Abstract:

The study of investigation how Aravind Adiga Man Booker prize winner debut novel *The White Tiger* (2008) has protested against the popular image of a shine India. This inquiry is important it has identified how the politicians have deceived the people of India by creating a false sense of development and advancement. The story exposes the Dark- Light divide that surrounds India in the backdrop of economic prosperity, in the wake of the IT revolution. Balram the killer metamorphoses into his master's replica after his heinous crime. By crime and cunning, in the name of the social injustice due to existing Darkness and Lightness divide in India, Balram rules his entrepreneurial world. The paper has identified a number of ways how the rich has been exploiting the poor over centuries and how the basic needs of the poor have ignored by the politicians in power. This paper attempts to trace the great Darkness and Lightness divide manifested through *The White Tiger*, having dangerous consequences if unresolved.

Keywords: Dark- Light, IT revolution, economic prosperity, sense of development.

INTRODUCTION

Aravind Adiga's the Man Booker Prize Winning novel "The white Tiger" extensively deals with the morbid realities of modern India. Prominent among such realities are the existence of acute poverty, a widening gap between the rich and poor, exploitation of working class and corruption in politics and police department. The Protagonist of the novel, Balram Halwai is a self taught entrepreneur, bears the brunt of the current harsh realities of Indian Society. Born and brought up in Luxmangarh village of Gaya district, Balram is the son of a poor rickshaw puller who dies of tuberculosis.

The White Tiger can be aptly being called the postmodern Indian English Novel as it is a critique of the progress and prosperity mantra being chanted by Indian political parties. It projects the realistic picture of the deprived Indian, the masses their extreme poverty representing a generation in a state of flux and fragmentation, a characteristic feature of post modern novel. The

White Tiger is a social criticism, which puts light on the prevailing corruption in Indian Society. By depicting the life of a poor and innocent boy the author attacks the rotten political system, economical system, moral degradation, and corruption in Indian society, which hampers the development of the country. The Indian society the novel portrays is dark, dreary, and suffocating. Aravind Adiga's *The White Tiger*, Balram is an Indian man from an indigent background, born in the village of Laxmangarh. Early on, he depicts his essential story; he transcends his modest beginnings to become a victorious industrialist in Bangalore mainly through the murder of Mr. Ashok who has been his employer. The village is subjugated and broken by the four animals, four landowners known as the Wild pig, the Stork, the Buffalo and the Raven.

Thus Aravind Adiga, in *The White Tiger* has attempted to present the Dark and Dreary side of India. He appears to pine for Utopia India, which is only possible when there should be no difference between the rich and poor. Aravind Adiga mingles the darkness with the lightness to reflect the Double vision of our society.

LIGHTNESS IN THE WHITE TIGER

Balram wants to be a successful man in his life. Luckily, Ashok the elder son of his village landlord returns back to India after completing his education from America with a Christian girl Pinky. Ashok and Pinky decide to shift to Delhi to run their business. Balram gets the opportunity to become their driver and to drive a Honda city car. The novel is an assault on the decayed political method of India. City life is associated with corruption, skulduggery, pollution, toxic traffic jams, squalor, and a mechanical, alienated way of life. Adiga is at his best when he sharply portrays the glaring contrast of the life of darkness of the rural people with the light of the successful entrepreneurship of the urban masses. His stay in 'Lightness' has enabled him to develop a plan to claw his way out from India's low expectation of him. He has to go beyond as it is his belief that the tiger can break free from his cage. He realizes that he has been a fool to rely on Mr. Ashok who is weak and corrupt like his father. He learns the hard way that his master is not upright and has betrayed his trust. He thinks that he is being held by his low status and it is time to take over the reins, albeit, by murderous means. He sets out on a journey to eliminate his employer. Balram counters two kinds of India one that eats and the others, to be eaten, two types of people, prey and predators. Balram wants to be a predator, a man with a big belly, at any cost. In his greed for money and desperation for glamorous life he follows the path of crime.

Adiga scathingly attacks the concept of urban corruption. In India it takes the form of patronage; or bureaucrats and elected officials, who will make sure that pet projects are completed. Ashok, the landlord's elder son, is asked by his father to drop off bags of the money to politicians for tax breaks, and he himself is involved in bartering for girls, drinking single malt whisky and playing a key role in the domination of the lower classes. All corrupt practices are carried on either under picture of a Mahatma Gandhi or holy pictures of innumerable goddesses. Balram, a doe-eyed child of Laxmangarh, having become a driver in Delhi, learns how to draw off gas, agreement with dishonest mechanics, and restock and resell bottles of dishonest perfume even



Bangalore. Balram takes on the new name Ashok Sharma. Having become the owner of fourteen vehicles, he periodically stuffs cash into brown envelopes for policeman and politicians.

This India is contrasted to the 'India of Light', associated with the life in the big cities where the outsourcing companies that virtually run America are located. However, also there people lead corrupt lives. It is forming this locus enunciation that, through his character, Adiga will problematise the different identification; social, political,religious make up the Indian nation.

DARKNESS IN THE WHITE TIGER

The White Tiger is a social Criticism, which puts light on the prevailing corruption in Indian society. By depicting the life of a poor and the innocent boy the author attacks the rotten political system,economical system, moral degradation and corruption in Indian society, which hampers the development of the country. The Indian society the novel portrays is dark, dreary and suffocating. Adiga's debut novel, The White Tiger, represents the voices of the 70 percent innocent Indian youths dwelling in the darkness with their head and feet dipped into bondage and also their marshalling through the corruption of the city life. Though the novel sees only the dark side of the country the intention of the author is to drag out some concrete solutions for the problems contaminating the health of the country.Balram's journey from the Darkness of village life to the light of entrepreneurial success is amoral altogether, brilliantly irreverent, deeply endearing and completely unforgettable. Balram is a typical voice of underclass metaphorically described as 'Rooster Coop' struggling to set free from age old slavery and exploitation.

In the village Balram has to do nothing but to cooperate with his family financially. He works in a Teashop leaving his schooling. Frustrated with the Darkness of the village, the protagonist comes to Delhi in search of a better life. Balram represents the servant class that has been trained to exist in perceptual servitude and unwilling to rise against thevery little schooling, for he was son of a rural rickshaw puller. He comes from darkness. Unsatisfied with his life, he refers to the village as 'The darkness'.

The bleak darkness of the village is broken by the apparently warm vibes he shares because of endemic corruption. The near-feudal conditions that prevail in Darkness indicate the dominance of a few powerful families. Balram's schooling gets disrupted in the meanwhile; he is forced to do menial jobs in a tea shop. It is granny who eventually agres to invest in his driving lessons and Balram graduates to became a driver and a man. Soon he becomes a driver for Mr. Ashok and his gorgeous wife, Pinky. From here begins a new journey, from Darkness to Light, from Laxmangarh to Delhi. The final impression of the novel is that it justifies every kind of trick to succeed in life.

CONVERSION IN THE WHITE TIGER

The white Tiger stands at the opposite end of the spectrum of representations of poverty from those images of doe-eyed children that dominate our electronic media, that sentimentalize

poverty and suggests that there may be something ennobling in it. Balram is bewildered to see the luxurious life of a city. In the city he sees his master's shop malls and centres. He becomes increasingly aware of immense wealth and opportunity around him. Balram is a loyal servant. Once Pinky Madam smashes a child while driving with heavy drink but Balram is compelled and convinced to take the charge of his accident on himself. The innocent servant follows the words of his bread giver gladly. It is pity and irony that we are living in such a devil society where the lives of the poor people are taken to be the mean of entertainment by rich.

A change in which one adopts a new religion, faith, or belief. Something that is changed from one use, function or purpose to another. A psychological defense mechanism by which repressed ideas, conflicts or impulses are manifested by various bodily symptoms, such as paralysis or sensory deficits that have no physical cause. A transition is a change from one thing to the next, either in action or state of being as in a job transition or as in the much more dramatic example of a caterpillar making a transition into a butterfly. The white tiger in Balram becomes a spider, as with other poor children who work in tea stalls. Balram's position derives from his parents who loaded with debt and disease, harvest little grain but reap a prolific crop of troubles all year round. The lack of hospitals in rural communities is a sad reality across India. With the help of a boatman, Balram and his brother manage to take their father to an unimpressive building on the other side of the river. Lohia Universal Free Hospitals receives them with three black goats sitting on the steps to the faded white building. The glass in the most of the Windows was broken; a cat was sitting out at us from one cracked windows. The patients slowly pour in, but the doctors never appear. These doctors are in the good books of the politicians tolerate these doctors who earn huge amounts elsewhere and ignore the patients in the rural areas. Consequently Balram's father collapses and the entire family is despair. Under these circumstances, Balram searches for greener pastures elsewhere. His quest for freedom and light continuous. He characterizes this divide between the social groups as "Men with Big Bellies" and "Men with Small Bellies". In this World view there are only two possibilities: 'eat or get eaten up'.

Another aspect of the novel its double vision is evident from his comprehensive description of the two aspects of Delhi, Darkness and Light, which pervade the entire city. Old Delhi is a typical symbol of both darkness and light, where one sees things that the modern world forget all about rickshaw, old stone buildings and Muslims.

Adiga is critical to the complete system which has captured the development of common people. Ashok in Delhi gets success because of the corrupt and rotten systems. He tricks political leaders, ministers, brokers, police, and judges for having favour in his business. Once Balram is compelled to take charges of the accident in which a child is dead. Later on there is a setting with the police and judges, and the case is absolved.



CONCLUSION

Thus, Aravind Adiga in the *The White Tiger* has attempted to present the dark dreary side of India, which is only possible when there should be no difference between the rich and the poor. It is a powerful novel that projects a double vision of both rural and urban India life, thereby presenting an authentic view of contemporary India. Towards the end of the novel, Balram presents an optimistic note to the Chinese Prime Minister and predicts that, within Balram's lifetime, India will emerge as an economic powerhouse and the white man will be finished. Balram, a previously invisible man, is made visible, and the white tiger breaks out of his cage. His assertion of the emergence of the new India as an economic power certainly lends a modern relevance to the novel. Balram Halwai, earlier an innocent youth, becomes a murderer because of evil social forces and circumstances. Basically he is good and benevolent. He is not evil but the corrupt system makes him a criminal. The novel is actually the depiction of his long life journey from an India of Darkness to an India of Light culminating the harsh life experience.

The novel is essentially a study of losses, loss of culture, loss of identity, loss of human relations, loss of emotional binding, loss of human beings' faith in each other, etc. Adiga poignantly criticizes the economic system of our country, which is solely responsible for creating the wide gap between the rich and the poor. Today, due to bad economic policies the rich and the poor are still struggling for their survival. They are getting poorer day by day because of the lack of opportunities to live better. Consequently they are either going to be criminals and terrorists or law breakers or suicide committers. The novel depicts thus a situation of extreme poverty and extreme richness which is found in the country.

Finally Aravind Adiga's novel *The White Tiger* was not only about addressing in the 'dark' living conditions of the miserable poor, but also demonstrating how the rich had been exploiting the country for their own selfish end. The novel had played a major role in furthering the awareness of people about the 'darker' aspects of both deep frustrations. Thus the novel becomes, as its blurb tells us, a tale of two Indians- India of Darkness and India of Light. Balram's journey from the darkness of village life to the light of entrepreneurial success is utterly amoral, brilliantly irreverent, deeply endearing and altogether unforgettable.

The Indian booklover takes action sympathetically to his honest, blameless truthfulness with respect to social troubles of our Indian culture. Since the publication of his first novel *The White Tiger*, Aravind Adiga has been measured as a significant voice of his production, demonstrated by a smash from the past by writing in a definitely Indian person somewhat than accept the methods of the English modernists. Adiga's provoking novels are identified for their courageous truthfulness, life, and roles of demoralized people in customary culture, issues of postcolonial personality, and the political and personal efforts of marginalized people.

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