



The Social Hierarchy of India through the Lens of Capitalism from Aravind Adiga's "The White Tiger"

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Abstract

This research article will focus on the socioeconomic and political conditions of present India through the lens of Capitalism from the work of Aravind Adiga's "The White Tiger". The main character in this book comes from a lower social level and works intelligently to become well-known in society. With the help of the figure Balram Halwai, the postcolonial period of India's class inequalities was depicted. The current approach of introducing equality in the social structure is required to address the capitalism issue in contemporary India. The social hierarchy needs to be eliminated from society. By elaborating on Indian philosophical notions of living, Aravind Adiga also included philosophical elements in this work. He also discussed the state of Indian education, which forced many low-income students to drop out in the middle of their studies to care for their families. Children who receive an Indian education also acquire incomplete knowledge. The social hierarchy and structure of postcolonial India are discussed in this article.

Keywords: Capitalism, Socioeconomic, Social Hierarchy, Proletariat

The present context in Indian writing in English has its trends on innovation and crucial topics relevant to society. This creates remarkable significance and success in the writing. Issues like post-provincial migration, multicultural nationalism, and the importance of social-political interactions are analyzed in the works of Indian authors. They face the conditions and so clearly the realities in their writing. In his work, *The White Tiger*, Aravind Adiga examines the needs and circumstances of specific class people, along with their inner conflict and actions. This mechanism moves the power and money into the National Capital and strengthens the existing society and environment. This novel, *The White Tiger*, achieved the 2008 Man Booker Prize. Adiga became the fourth Indian to receive the Booker Prize. It brings a dual representation of rural and urban India. He explains the protagonist Balram's life from his birth to death.

The narration of Adiga accurately depicts reality. Adiga makes it startlingly clear that his endeavour isn't a burden on the nation but instead focuses on the more crucial self-evaluation process. Every chapter of his book points out that people's social obligations depend on their peers' opinions of them. He discusses human traits, social welfare programs, the concentration of wealth in a small number of hands, and the problems that an underclass society faces. By providing new ways for defining the intricacies and difficulties of stressors at the forefront of Indian Society and culture, Adiga has made significant progress towards advancing a newer generation of Indian fiction.

Adiga, from Chennai, conducts an impressive study of rural Indian society and the social structure of the so-called India of light. Aravind Adiga created a great piece of writing that provides insight into the life of the invisible service class, their mental processes, the situation of a dark horse, and the factors that

lead stereotypical drivers to commit murder and robbery and use crime as a stepping stone to success. He looks into the reality of life and offers diverse viewpoints on everyday people's public behaviour.

The novel by an Indian author, Aravind Adiga, narrates the story of Balram Halwai, a man from below the middle class who likes to reach upper-class societal life. In achieving the wealthy elite class life, he fell from morality and rose to social prominence through corruption and crime. As an Indian-born Booker Prize winner, Adiga portrays Indian society and political dominance in a mocking and insulting manner. He genuinely addresses India's socioeconomic inequality crisis in this novel. It brings the social class desires and goals of a driven but underprivileged youngster from India who attempts to assimilate into society's upper classes without hesitation. Balram, a young adult man, felt excluded from the community because of his economic status. His pursuit of money descends to levels where crimes like murder and killing are usual. It also makes the case that someone from a low-income family must overcome trauma to succeed like a proletariat.

The training for Balram is acquired when his younger master Ashok, with his capital's power, is employed for bribery. These characteristics and greedy traits of wealthy people influence poor people like Balram to go the wrong way against morality. Indian society has collapsed due to economic class differences and political struggles. This unequal society, where political favouritism and monetary gain are intimately interwoven, sets the stage for corruption. The primary issues of Adiga's novel *The White Tiger* bring forth the present condition of corrupted India and its culture as a distorted system. The most significant problem of the protagonist is how a social outlier can get away with murder and robbery while starting a profitable business; it also exemplifies the peculiar occurrence of a dysfunctional civilization. The current analysis of this paper adequately considers the social, economic and political difficulties present in the novel with the view of Capitalism.

"See, the poor dream of getting enough food and

looking like the rich. And what do the rich dream of? Losing weight and looking like the poor." What is the current situation in the nation where people flee without understanding why? Balram's persona knows his motivations for running and has found a way to get what he wants. His persona stands for the book's protagonist, a lonely white tiger with no companions.

The White Tiger by Adiga examines the wealth disparity through its narrative. The issue is that this socioeconomic system impacts those people's psychological well-being. They aspire to be successful individuals; wealth is a sign of success. This becomes a critical issue while examining Balram's motive for killing Ashok. Of course, one can claim that this capitalist ambition has impacted Balram.

From the perspective of Adiga, the Indian nation has a climate of social tyranny and dominance, which makes it difficult for the poor to advance materially and doomed to a life of existence. Unfortunately, a person with the desire and drive to succeed drowned with less economic status, and family circumstances compelled him to justify societal infringements. It compares socioeconomic classes and the rural-urban gap as the main challenges in post-independence India. It projects the problem of divisions in society based on economic level.

Balram conveys these words to justify that India needs changes; it is based on the new movement to create a new India. The idea is that the rich can dominate the vast majority of the poor through a regime of terror, what Adiga refers to as the 'rooster coop'. It is the metaphor used by Adiga throughout the novel.

"... the extreme poverty of the Darkness to join the growing group of social entrepreneurs in India who will work to create a new Bangalore for a new India" (Adiga 273).

The White Tiger then describes the simultaneous execution of two acts of dissimulation that correspond to these two murders: one that has a family connection to drag, passing, and sly civility, which we associate with acts of resistance and survival (Balram's transformation into Ashok), and another that does,

too—the Halwai becoming a crypto-Brahmin. The book must necessarily balance an uncomfortable contradiction: the narratives that sympathize with the oppressed’s dissimulation are indistinguishable from the narratives that indulge in the rich’s lies. For instance, Vijay, Balram’s childhood hero, goes above and beyond to overcome caste and become a bus driver.

“Vijay’s family were pig herds, which meant they were the lowest of the low, yet he had made it up in life. Somehow he had befriended a politician. People said he had let the politician dip his beak in his backside. Whatever he had to do, he had done: he was the first entrepreneur I knew of” (Adiga 26).

Whether Balram’s killing of his boss was justified depends on whether the novel paints a convincing enough image of poverty to render the killing both moral and necessary. However, even though the book spends most of its time fretting over the deceased boss, it purposefully leaves the murder of Balram’s family—which is also a form of caste atrocity—off-screen.

Balram needs his family to perish to escape the caste system’s quicksand, even though he utilizes the implied threat against them to channel his fury towards his boss. As a result, in the novel’s setting, starting a business needs two symbolically complex murders: killing the boss and the family.

“All day long, the women fed her and fed her fresh grass; feeding her was the main thing in their lives. All their hopes were concentrated in her fatness, sir. If she gave enough milk, the women could sell some of it, and there might be a little more money at the end of the day ... She was the dictator of our house!” (Adiga 17)

The wealthy landlord turned capitalist, on the other hand, is merely the human avatar of the family’s livestock: “The Buffalo was greediest of the lot. He had eaten up the rickshaws and the roads. So if you ran a rickshaw, or used the road, you had to pay him his feed—one-third of whatever you earned, no less” (Adiga 21). Both family and landlord then devour Balram’s rickshaw-puller father: “The women would feed him after they fed the buffalo” (Adiga 22).

India’s culture is rife with cruel customs and callous habits, including class and caste discrimination, poverty, and denial of promotion to qualified persons. Superstition and political corruption are how the suffering of those in need is so egregiously neglected. The combination of these components and systems turns the life of the poor into hell. The poor people of Laxmangarh in *The White Tiger* decided to relocate to the city in search of better opportunities. This kind of migration is common in rural small towns in India. The fundamental requirements for a contented and comfortable existence are denied to this region of India. Numerous people migrate to urban India for greener pastures due to deplorable living circumstances, lack of resources, unemployment, and lack of opportunity. Balram explains his goal to be wealthy via his life’s journey from a poor youngster to a prosperous man. Being wealthy refers to having wealth. Although wealth is an abstract concept, for the subject to be sure of its location, the issue pursues its symbolic manifestations, namely money. He will do anything to obtain cash, including killing Ashok, his boss. Balram becoming what the Other desires after killing Ashok is apparent: he becomes a killer much like the other capitalists (eating or being eaten up).

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