



Images of Indian Society in Aravind Adiga's *The White Tiger*

***Ku Priyanka 1st**

Assistant Professor of English,

Department of English,

K.V.A.D.A.V College for Women, Karnal.

ABSTRACT:

Like Mulk Raj Anand and Raja Rao, Aravind Adiga is a well-known Indian English writer. He adds something important to Indian writing in English. The White Tiger, his first book, did a good job of bringing up the problem of Indian society. He has tried to show that the role of India's "underclass" or "marginalised" people is very important to the story of India's progress. Balram Halwai is the most important person in the book. The writer gave a loud voice to people who were being ignored or not heard. He or she showed the suffering and problems of India's lower class. He wants India's social and economic system to be free of class and caste. Balram speaks up for the people who are exploited but don't have a chance to say anything about it. In the book, Balram's story gives a voice to people who are usually left out of the conversation. He shows how the poor struggle and how they finally stand up for themselves through the character of Balram. By playing Balram Halwai, Adiga gives the Indian people who are fighting for their lives all over the world a voice. It has the right to be heard and to speak for itself. The whole book is about how hard life is for poor people in India, and Balram's voice becomes the voice of all poor people.

Key Words: *Balram Halwai, people., voice, Indian.*

INTRODUCTION:

Aravind Adiga takes his birth in the city of Chennai on October 23, 1974. His parents are Dr. K. Madhava and Usha Adiga. His grandfather on his father's side was the late K. Suryanarayana Adiga, and his great-grandfather on his mother's side was U. Rama Rao, a well-known doctor and politician from Madras who was in the Congress party. Adiga grew up in Mangalore, which is near the Malabar Coast. He went to Canara High School and then St. Aloysius High School. After he and his family moved to Sydney, Australia, he went to school at James Rush Agricultural High School. He went to the United States to get more education. There, he studied English literature with Simon Schama at Columbia University in New York. In 1997, he graduated as Salutatorian. He also went to Oxford and got a scholarship to study at Magdalen College

At first, Adiga wanted to be a business reporter. He had work published in The Financial Times and The Wall Street Journal. He wrote about the stock market and investments, and he interviewed Donald Trump, among other people. After a short time, he went to work for Times as a South Asian Correspondent, where he stayed for three years. During this job, he lived in New Delhi. This gave him a chance to learn about how Indian society was changing. In 2006, he started writing on his own.

Adiga's first book, *The White Tiger*, was an instant hit and won some prestigious awards. Between the Assassination is a book of short stories that came out in 2008. Last Man in Tower, his second book and third one to be published, came out in 2011. His articles about politics, business, and the arts have been published in newspapers and magazines around the world, such as The Times, The Financial Times, and The Sunday Times. Adiga also wrote short stories like "The Sultan's Battery," "Smack," "The Last Christmas in Bandra," and "The Elephant" (2009)

His first book, *The White Tiger*, won the 2008 Booker Prize, making him the fourth Indian author to do so after Salman Rushdie, Arundhati Roy, and Kiran Desai. It tells the story of how a young man from Bihar who worked as a driver in Delhi became a business owner in Bangalore. The main character doesn't get ahead through hard work, as traditional Indian novels usually suggest. Instead, he takes the easy way out by killing his boss and taking his money, even though the boss's family might get back at his family in the village. He is not too worried about the law and order problems in the country because he knows about them. The main character, Balram Halwai, the son of a rickshaw puller, writes a series of letters to the Premier of China. These letters are the story. He goes to Bangalore after the murder and stays in a hotel for four weeks to calm down. He says that he is not a politician or a member of parliament who can just kill someone and move on. He rents an apartment and starts to think about how he can fit into the city. He thinks he might be able to run a transportation business. He knows that the police don't catch murderers in real life, only in Hindi movies. So,

Balram doesn't worry about the police. His only worry is that his nephew Dharam, who now goes to a good school in Bangalore and speaks English like a rich man's son, might say something bad about him in the future.

Adiga has painted a stark picture of Indian society and talked about a wide range of topics, including China as a rising power, the widespread corruption in India's education, police, and politics, Naxalism, the election system, terrorism, democracy, the hatred between Hindus and Muslims, migration, pollution, and the environment, relations between India and Pakistan, the world of technology, globalisation, the practise of dowry, and prostitution. The book ends with Balram's plan to start a new business in real estate and his promise that he will never say that killing his master was a mistake, even if the police ever catch him.

Balram Halwai is the main character in Aravind Adiga's book. He starts out as a cook and driver, but he works hard and becomes a master. He rebels against Ashok and Pinky Madam's harshness and goes from being a poor village boy and the son of a Rikshaw Puller to a successful business owner. His teacher, Krishna, gives him the name Balram because no one else has taken the time to give him a real name. Until then, he had just been called Munna. Even though he wants to keep studying, his parents in Laxmangarh can't afford it. His brave choice to leave home and look for a job puts him in even more trouble. After going through a lot of trouble, he finally gets a job as a driver for Ashok, the landlord's son. This opens up the world to him and gives him the chance to travel, go to shopping malls, listen to the All India Radio, and work in many different places. When Pinky Madam drives drunk and kills a child, Balram is horrified to find out that he is supposed to take the blame and go to jail for her. He is lucky because the child she kills is poor and no police report is filed. This keeps Balram from going to jail. The incident, on the other hand, is a wake-up call and a lesson because it shows him what his boss thinks of him. After what happened, Balram's situation gets better because Ashok and Pinky Madam decide to get a divorce and live apart. Unbearable unfairness is the thing that pushes Balram over the edge and makes him kill his master. After killing Ashok, he runs away from Delhi to Bangalore, changes his name to Ashok Sharma, and starts a car company under that name. So, in the book, Balram, who is like the outcasts and subalterns, is able to break away from the oppressive social system that is already in place. He comes to the conclusion that he has courage and guts like a rare white tiger.

He feels pain when he thinks about his postcolonial identity. The colonised people's past was painful, but even though it was painful, it can't be completely forgotten, and it can't be used to create a completely new identity. In this way, the main character, Balram, has a mixed background, and his identity is palindropic and a copy of the west. The new thing is that he is no longer a servant. He killed his boss, Ashok. He probably did this because he saw Ashok's divorced wife, Pinky Madam, kill a child and not get in trouble for it. Balram realises that if you know how the system works, you can get away with murder. Balram changes his name to Ashok

Sharma, which is another way of copying someone else. Balram is a person who does things. He becomes a successful business owner, but his memories of the past hurt him.

The main character, Balram Halwai, hears on the radio that the Chinese Premier, Mr. Wen Jiabao, is coming to India. He wants to meet some Indian business owners and find out the truth about Bangalore. The book shows how Balram Halwai went from working in a tea shop to becoming a driver, a killer, and finally a successful business owner. Balram is street-smart and has a natural intelligence that helps him stay alive and do well, even though it means he has to commit a serious crime. He has ambitions and is always trying to improve his social situation. As Ashok's driver, when he gets to Delhi, he sees a big difference between the rich and the poor, as well as between the two castes, the men with big bellies and the men with small bellies, those who eat and those who are eaten. All of these social, political, and economic differences slowly stir up in his mind the desire to rebel, which had been hidden from him until now.

Balram thinks about the shame and abuse he has had to deal with since he was a child. When he compares it to how the other people live, his move to Delhi makes it even more clear. He gets more ambitious and wants to grow up to be the kind of man about whom his father had dreamed. Balram kills his master, Mr. Ashok, and then becomes an entrepreneur, going against the social order that was set up for him. The White Tiger is a book that shows how bad the lives of India's poor and oppressed people are. Balram Halwai is from Laxmangarh, Jharkhand, which is known as the "dark" India. He is from the Shudra caste. His father was a rickshaw puller, and he died of tuberculosis. He is a model for hundreds of other people like him. All Balram's father wanted for his son was to live a life of honour.

There were two white Pomeranians in the house, Cuddles and Puddles. The rich expect their dogs to be treated like humans, you see—they expect their dogs to be pampered, and walked, and petted, and even washed! And guess who had to do the washing? I got down on my knees and began scrubbing the dogs, and then lathering them, and foaming them, and then washing them down, and taking a blow dryer and drying their skin. Then I took them around the compound on a chain while the king of Nepal sat in a corner and shouted, 'Don't pull the chain so hard! They're worth more than you are!' (Adiga 78).

In postcolonial India, the upper class treats the subalterns badly on a political, social, and cultural level. In the book, Balram Halwai rebels against a society like this. Even though his way of getting ahead isn't moral, he gives a voice to a lot of people who still work as servants and drivers. Even though the "have nots" work hard, they can't get ahead in life without doing something wrong, just like Balram got ahead in life after killing his master. People say that India's police department is the most corrupt. In the book, Adiga also criticises the way democracy works in India. Democracy is a way of running a country where the power stays with the people. It

is a "government of the people, by the people, and for the people," as Abraham Lincoln put it. On August 15, 1947, we got our freedom. Our constitution gave us some basic rights, like the right to vote and the right to live. It also gave us the freedom to say what we thought, felt, and believed. People in the country started to feel like they were living in a place where they could be themselves. But there were still corrupt politicians, leaders, and bureaucrats in India after it was no longer a colony. During the colonial period, the British ruled and controlled the Indians. After the British left, the Indians were split into two groups: men with big bellies and men with small bellies. The men with big bellies still have control over the men with small bellies.

The common people of the country are still held down by their masters. Servants, drivers, and cleaners all answer to their bosses. In the name of democracy, there is nothing. The book shows that in democratic India, "the men with small bellies" have no rights. When a rickshaw driver says he is a citizen of democracy and wants to vote but is beaten badly, we see what democracy is really like. In the book, we get to know India's power. India is a developing country with the second most people and the third most people who use the internet after the United States and China. Adiga shows what India is really like as it grows. Balram, says about Delhi, which is the capital of India,

"There is construction work in any direction you look in Delhi. Glass skeletons being raised for mall of office blocks, rows of gigantic T-shaped concrete supports, like a line of anvils, where the new bridges or overpasses are coming up; huge craters being dug for new mansions for the rich. And here too, in the heart of Connaught place, even in the middle of the might, under the glare of immense spotlights, construction went on" (Adiga 158).

Migration is a big part of post colonialism, and the book shows how people moved from dark India to light India. In Delhi, there are a lot of people who live on the side of the road. They move in search of a better life and a way to make a living,

. "Thousands of people live on the sides of the road in Delhi. They have come from Darkness too - you can tell by their thin bodies, filthy faces, by the animal-like way they live under the huge bridges and overpasses...."(Adiga 119- 20).

The poor people in India are still in the same situation even though they moved there. The poor have a lot of problems, too. Balram moves from Laxmangarh to Delhi with his master, Mr. Ashok. After killing his master, Balram moves to Bangalore. Pinky madam is another character who moves. She goes to India with Ashok from the United States, but she goes back after a while. Here, we see what happens when people move. If Balram doesn't move to Delhi, which is a symbol of India's success, he won't be able to do well in his life.

We live in a globalised world, and the global economy does well when people at the local level do well. In *The White Tiger*, Balram is successful on the global market because he is an entrepreneur. He started out by working in a tea shop, smashing coals and wiping tables. He then became a driver and then the boss of a car company. He used to have no name or identity, but now he is known as Ashok Sharma, and he is a successful businessman in the world of global markets. Balram seems to use modern technology to bring about change. Balram knows that the Postcolonial Indian identity is based on technology and that technological progress leads to progress.

The next thing I will talk about in this paper is marginalization. The book talks a lot about the cultural and social problems of Indian villages with small tribes. Adiga shows what really happens to the people and places that were colonized after colonialism is over. People who are treated unfairly are kept on the outside of the power centre. They never have enough money for food and shelter. Marginality is a way to look at social, political, and economic areas where poor people have a hard time getting access to resources and being a full part of social life. People in the mainstream usually treat marginalized people badly, ignore them, or try to keep them down because of their race, gender, culture, religion, ethnicity, job, education, or money. In *The White Tiger*, this order makes Balram, his family, and their community unable to move, just as Balram, his family, and their community are unable to move. So, they spend the whole book looking for their identity, their place in society, and a balance in their finances. Through this book, the part of society that is paralysed is fighting for social and economic equality.

CONCLUSION:

After reading the novel it becomes very easy to say that this novel gives very clear picture of Indian society. It describes many places and its people. Laxmangarh, Gaya, Dhanbad, Delhi, and Bangalore are all typical Indian cities that show a picture of the country as a whole. Poverty, illiteracy, unemployment, caste and culture conflict, superstition, dowry practise, economic disparity, Zamindari system, and exploitation of marginal farmers and landless labourers, rise of Naxalism, corrupt education system, poor health services, tax evasion racket, angry master-servant relationship, prostitution, weakening family structure, entrepreneurial success and its fallout form the basic structure of Indian society. *The White Tiger* is a post-colonial book in which Adiga talks about migration, globalisation, and the condition of the subaltern, among other things. In the book, he shows two different kinds of India: dark India and light India. Even though we have independence, we are still in chains, and the poor still have to work for the rich. The novel gives a detailed look at both rural and urban Indian society, as well as the many different parts of it.

REFERENCES:

Adiga, Aravind. *The White Tiger*. New Delhi: HarperCollins Publishers, 2008.

Adiga, Aravind. Interview by Hirsh Sawhney. *The Brooklyn Rail: Critical Perspectives on Art, Politics and Culture*, September 2008. Web. 16 May.

---. "You Ask the Questions." Interview by Mary Gordon. *The Independent*. 2008.

Kumar, Amitava. *On Adiga's The White Tiger*. New Delhi, published in *The Hindu*., 2008..

Naik, M.K. *The Journal of Indian Writing in English*. Vol. 36, No 1, Jan. 2008.

Paul, Sudeep. *White Light*. Delhi, The Indian Express. October 16th, 2008.

Saini, Ashok, K., "Booker Prize Winning Writers of The World : Estimation & Expression," Germany : Lambert Academic Publisher. 2012

Singh, Krishna. "Aravind Adiga's *The White Tiger*: The Voice of Underclass- A Postcolonial Dialectics". *Journal of Literature, Culture and Media Studies*. 2009. Print.

