



Representation Of India & Concept Of Entrepreneurship In Aravind Adiga's Novel; *The White Tiger*

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Abstract

Novel Despite a slew of critiques, *The White Tiger* succeeds in causing a stir. The storey does its utmost to depict the terrible reality of India, which is cloaked under the guise of increasing technology and slogans like "Digital India." It pierces the false illusion of a happy India and delves deep into the core to reveal the plight of India's general people. Balram exemplifies the truth of Indian business, since he has little choice but to accept acts that go against moral conventions. The Indian entrepreneur has to deal with a lot of upheavals, and the nation's structure also works against the moral route of becoming a successful businessman. He has just two options: remain a subordinate and live a life in a roster-coop, or break the coop and transcend the moral line to become a successful entrepreneur.

Key Words: *Entrepreneurship, Aravind Adiga's, Novel, The White Tiger etc*

Introduction

Aravind Adiga's novel, *The White Tiger*, received the 2008 Booker Prize, making him the fourth Indian novelist to get it after Salman Rushdie, Arundhati Roy, and Kiran Desai. The storey examines the disparity between rising Indians and sinking subalterns. With his masterful narrative, it delves deep into the foundations of the country-India, excavating the hidden and terrible truth.

Representation of India in *The White Tiger*

Aravind Adiga, who won the Man Booker Prize in 2008, wrote the novel *The White Tiger*. The work is written in an epistolary manner and is addressed to Wen Jiabao, the Chinese premier. It is told in flashbacks and takes place over the course of seven nights. Poverty, corruption, social indiscrimination, the rich-poor class system, and the booming economy of contemporary India are all issues explored in the storey.

The work has been translated into 61 languages and has gotten positive feedback from publishers ranging from the New Yorker to the Times of London. The storey focuses on the social, political, and economic injustices that are perpetrated on India's working or "marginalised" classes. Adiga shares his thoughts as follows while refuting critics' attacks for portraying a bleak image of India:

“At a time when India is going through great changes, and with china is likely to inherit the world from the west, it is important that writers like me try to highlight the brutal injustices of society. That’s what writers like Flaubert, Balzac and Dickens did in the 19th century and as a result England and France are better societies. That’s what I’m trying to do- it’s not an attack on the country, it’s about the greater process of self-examination.”

Adiga tells the storey through the eyes of a character named Balram Halwai, also known as Munna. He portrays two contrasting views of India: a dark India and a bright India. Adiga depicts the pains, problems, challenges, and concerns faced by millions of Indians who are fighting to break free from the shackles of social and class inequality through Balram Halwai. Mr. Ashok represents the upper class of wealth and power, whereas Balram represents the lower class of toil and labour.

The White Tiger is not the storey of a single character, but rather the aspiration of every person who want to become wealthy and free from the oppression of the wealthy. In one of his interviews, Adiga remarked on the Protagonist Balram's urge to commit crime and achieve freedom:

“It is the story of man’s quest for freedom, left in the entirely new world and how he realizes that he is in the tarp and want to come out of it, the rest of the novel shows how he comes out of the trap”

The novel is a multi-layered work of art, with several topics arising from its framework. Adiga has shown India in a clear and vibrant manner, with many shades of darkness and light. Balram begins the storey by addressing Chinese Premier Wen Jiabao on the first night. Balram heard on All India Radio about his upcoming visit to Bangalore and wants to acquaint him with Indian entrepreneurship. And it is here that Adiga delves into the realities of India as follows:

“And our nation, though it has no drinking water, electricity, sewing system, public transportation, does have entrepreneurs. Thousands and thousands of them”. (Adiga. 04).

Balram’s love of freedom, which later enables him to break the rooster Coop, gets revealed at outset of the novel as:

“I was a servant once, you see. Only three nations have never let themselves be ruled by foreigners: China, Afghanistan, and Abyssinia. These are the only three nations I admire” (Adiga: 5).

Balram is from the Laxmangarh village of darkness, as depicted by Adiga. He is a normal rural child who grew up in complete darkness, surrounded by a maelstrom of social, political, and caste prejudice. Adiga states the following when it comes to religious faith:

“See, the Muslims have one God. The Christians have three gods. And we Hindus have 36,000,000 gods. (Agida:08)”

Balram was reared in a servile environment and seldom had the opportunity to breathe a sigh of relief from the chains of the wealthy. He declared the title of his life while discussing the situation of education in his town and throughout India:

“The Autobiography of a half-Baked Indian.’ That’s what I ought to call my life’s story.”

Me, and thousands of others in this country like, me are half-baked, because we were never allowed to complete our schooling. (Adiga:10).

The residents of Laxmangarh live human lives but are so engrossed in the service of their servitude that they neglect to name their offspring. Balram's first day at school, the instructor inquired about his name, to which Balram answered, "Munna," to which the teacher added,

'Didn't your mother name you?'

'She's very ill, sir. She lies in bed and spews blood. She's got no time to name me.'

'And your father?'

'He's a rickshaw-puller, sir. He's got no time to name me.'

'Don't you have a granny? Aunts? Uncles?'

'They've got not time either.' (Adiga: 13)

Balram informs the premier, "Your Excellency, that India is two countries in one: an India of Light and an India of Darkness," when speaking to him. (Adiga:14). Adiga has portrayed India as a land of darkness, using Laxmangarh as a model to represent all the dark aspects of the country, such as poverty, caste, class inequality, political and social injustices perpetrated on the oppressed masses of the subaltern. When Balram's mother died and he was brought for the final rites, Adiga captures the event as follows:

'My mother's body had been wrapped from head to toe in a saffron silk cloth, which was covered in rose petals and Jasmine garlands. I do not think she had ever had such a fine thing to wear in her life.' (Adiga:16)

In Laxmangarh, matriarchy, rather than patriarchy, influenced family issues. When Balram's grandmother 'Kusum' takes charge of her daughter-in-law's procession while Balram's father Vikram Halwai and brother Kishan stand behind her, everything becomes clear. She had completely taken control of the house, and even her sons and daughters-in-law were terrified. The settlement of 'Bodh Gay,' which is famed for Lord Buddha, is located in the Gaya district. Buddhism began here and expanded throughout China and the rest of the globe. Balram is taken aback by the thought of Buddha passing through Laxmangarh, and believes that he should have rushed through it and not looked back. Adiga observes its facilities while digging:

Ha!

Electricity poles-defunct.

Water tap-broken.

Children- too lean and short for their age, and with over-

Sized heads from which vivid eyes shine, like the guilty

Conscience of the government of India.(Adiga: p.p 19-20)

Vikram Halwai, Balram's father, was a rickshaw driver. Even though he was a poor guy who lived in the shadows, he was a man of honour and courage. Balram subsequently ascribed his success and transition from a confectioner to a successful entrepreneur to his mother. The rickshaw drivers were obliged to park their vehicles in a line outside the tea shops to wait for passengers due to the treatment in the dark. Balram's father exemplifies tremendous bravery, as the Balram himself demonstrates:

They were not allowed to sit on the plastic chairs put out for the customers; they had to crouch near the back, in that haunched-over, squatting posture common to servants in every part of India. He preferred to stand, no matter how long he had to wait and how uncomfortable it got for him. I would find him shirtless, usually alone, drinking tea and thinking. (Adiga: 24)

Vikram Halwai's strong and fearless attitude is definitely mirrored in the character of Balram later on. The Laxmangarh's wealthy are so immersed that, while living as humans, they are depicted as animals, with various animal traits attached to them. For his unusual thirst for money, the first one was dubbed the Buffalo. He was one of Laxmangarh's landlords. The Stork, a big guy with a twisted moustache, came next. He had gained control of the river that ran through the village, and he received a portion of every fish caught by the fishermen. His brother, the Wild-

Boar, was next, and he had seized possession of all arable ground. If one wanted to cultivate the soil, he had to lick the dust off his slippers. Opposite the wild boar was the Raven, who had seized control of the desolate terrain and demanded his portion of the herdsmen's grazing cattle. The Buffalo was the worst and greediest of them all, having consumed a great deal from the rickshaw-pullers. They had to feed him one-third of their revenue in order to utilise the road. The wealthy in the shadows resided in enormous homes and lived lives of comfort and luxury. The subalterns, on the other hand, had a harsh existence of toil and moil, as best described by Balram himself:

A rich man's body is like a premium cotton Pillow, white and soft and blank. Ours are different. My father's spine was a knotted rope, the kind that women use in villages to pull water from wells; the clavicle curved around his neck in high relief, like a dog's collar; cuts and nick and scars, like little whip marks in his flesh, ran down his chest and waist, reaching down below his hipbones into his buttocks. The story of a poor man's life is written on his body, in a sharp pen. (Adiga:pp. 26-27)

Despite the challenges and sufferings, Vikram Halwai had optimism for Balram and wished for him to learn to read and write so that he may live a life of ease and freedom. Vikram had never dared to scream at Kusum, his mother. When Balram missed class one day, the Volcano inside the toiled father's chest burst, and he shouted at Kusum. But, because Kusum is the house's master, he screamed back at him, implying that Balram is a glutton. To make money, he should be put to work at a tea store, even if it means jeopardising his future existence. Balram's older brother, Kishan, was similarly expelled from school, despite his mother's wishes that Balram be educated in schools. As Vikram conveyed his late wife's love for his mother, Kusum expresses the true essence of her characters when she says:

'Oh, to hell with his mother!' Kusum Shouted. 'She was a crazy one, and she's dead, and thank goodness. Now listen to me: let the boy go to the tea shop like Kishan, that's what I say.' (Adiga:29)

Like other fields of the darkness, educational sector was also full of darkness and its one glimpse gets exposed when Balram's father accompanied him to the school and to describe his teacher Balram states:

Now, our school teacher was a big paan-and-spit man-and his expectorate made a sort of low, red wall paper on three walls around us when he went to sleep, which he usually did by noon, we stole paan from his pockets; distributed it amongst ourselves and chewed on it; and then, imitating his spitting style-hands on hips, back arched slightly-took turns spitting at the three dirty walls. (Adiga:29)

Balram was truly a bright and clever young man with a long list of goals to achieve in life. Even if Laxmangarh's entire educational system is flawed, among the defeated and stupid subalterns dwells the rarest species, which was discovered during a surprise inspection of Balram's school. The following is a transcript of the inspector's interview with Balram, which reveals the book's title:

The inspector pointed his cane straight at me. '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:

'*The White Tiger.*'

'That's what you are, in this jungle.' (Adiga:35)

The claws of the darkness did not spare even the sacred institution of marriage. In Laxmangarh, marriage was viewed as a great weight that had to be carried by everyone in the family. The dowry system ate the family members and ruined their hopes for the future. Balram and his brother Kishan were also victims of the attack. It first destroyed Kishan's aspirations when he was yanked out of school for his cousin Meera's wedding. Balram had to say goodbye to schooling when his cousin-sister Reena got married, just as he was on his way to fulfilling his mother's goal. For a time, he had to abandon the moniker of '*The White Tiger*' and accept the moniker of 'The Coalbreaker.' In this episode, Balram tells us about:

The family had taken a big loan from the stork so they could have a lavish wedding and a lavish dowry for my cousin-sister. Now the stork had called in his loan. He wanted all the members of the family working for him and he had seen me in school, or his collector had. So they had to hand me over too. (Adiga: 36)

In the dark, the health sector was also contaminated. At Laxmangarh, there were just foundation stones and no hospitals. Kishan and Balram had to cross the river with their father only to see what was on the other side of the darkness. The hospital was so well-kept that they were greeted with the odour of goat faeces and a cat staring at them through a broken window. The lack of a doctor compelled them to pay the ward boy with 10 rupees only to know that the doctor would arrive later that evening. The descriptions of two tiny jaundiced girls and other patients paint a vivid picture of the injustices perpetrated against the poor. When Balram tells about his T.B-affected father's farewell to the darkness, the most pitiful scene is created:

Around six O' clock that day, as the government ledger no doubt accurately reported, my father was permanently cured of his tuberculosis. The ward boy made us clean up after father before we could remove the body. (Adiga: 50)

Kishan married after their father died, and they had the opportunity to smear the girl's family. They were given a large dowry of five thousand rupees in cash, a Hero bicycle, and a heavy gold necklace for Kishan, as per the law of the night. Kusum pocketed the entire dowry, and Kishan, Balram, and their cousin Dilip were transferred to the next Darkness, Dhanbad, to work at a tea business there, barely two weeks after their marriage. Balram's thirst for education and conviction in it is evident when he says:

Instead of wiping out spots from tables and crushing coals for the oven, I used my time at the tea shop in Laxmangarh and overhear everything they said. I decided that this was how I would keep my education going forward-that's the one good thing I'll say for myself. I've always been a big believer in education-especially my own. (Adig:52)

Balram's voyage from Laxmangarh to Dhanbad shifted his perspective and determined his future path. He used to listen to the coal miners' stories while serving them at his shop. He overheard a talk that altered his life while cleaning a table here. He learned about the large number of automobiles being purchased and the generous salaries offered to the drivers. He put down his rag and walked to his brother Kishan to convey his wishes for the future. He pleaded with everyone to teach him to drive for free, but no one would. Learning to drive cost him three hundred rupees. In fact, life in the dark is quite difficult, as individuals seldom find work on a regular basis. Balram observes that they barely make ends meet while portraying the sedentary existence of the darkness:

“Things are different in the darkness. There, every morning, tens of thousand of young men sit in the tea shops, reading the newspaper, or lie, on a charpoy humming a tune or sit in their rooms talking to a photo of a film actress. They know they won't get any job today. They have given up the fight. They are the smart ones. (Adiga:54)”

The struggle for the survival was very tough in the darkness. Everyone gathered in the field and as soon as the truck came, all the men used to rush with their stretched hands begging the drivers to be taken for the labour. Balram was also a part of the struggle, as he himself depicts his cases as:

Everyone pushed me; I pushed back, but the truck scooped up only six or seven men and left the rest of us behind. They were off on some construction or digging job—the lucky bastards. Another half-hour of waiting. Another truck came. Another scramble, another fight. After the fifth or sixth fight of the day, I finally found myself at the head of the crowd, face to face with the truck driver. (Adiga:55)

Balram suffered a lot in Dhanbad, but eventually obtained his Granny's approval to invest the money in his driving lessons. The darkness taught him not only how to drive, but also how to be a man in their eyes. A man who works hard for a living and spends his nights at a brothel, that is, a man who lives in the shadows.

Adiga has brilliantly shown the country's two sides—the India of gloom and the India of brightness. Balram's existence in the villages of Laxmangarh and Dhanbad embodied the fitting images of India's gloom. Balram's fortune altered subsequently, and his existence in the national capital Delhi and afterwards in Bangalore took him from darkness to light. Balram was ultimately hired as a driver by the stork, his village's large landlord and fishermen eater. Balram persuades the stork with a clever and glib tongue like follows:

“Of course, sir—people say, “Our father is gone, Thakur Ramdev is gone, the best of the landlords is gone, who will protect us now”?” (Adiga:61)

Balram got the chance to drive his master Mr. Ashok, his wife Pinky Madam and his brother Mukesh, given the epithet of the Mongoose to Delhi in the Honda city. Balram's brother Kishan also became happy over the notion that finally someone in their family moved out of darkness to light—New Delhi. Balram's joys knew no bounds and each time a bus passed by, he grinned at them, and wished to roll down and shout at them, “I'm going to Delhi in a car—an air-conditioned car!” (Adiga:111). Adiga gives the description of the capital as:

“The capital of our glorious nation. The seat of parliament, of the President, of all ministers and prime Minister. The Pride of our Civic Planning. The showcase of the republic” (Adiga:118)

Balram is also fascinated by the differences in darkness and now in the light—Delhi and expresses his concerns as:

“See, the rich people live in big housing colonies like Defence colony or Greater Kailash or Vasant Kunj, and inside their colonies the houses have numbers and letters, but this numbering and lettering system follows no known system of logic”. (Adiga:pp-118-119)

Balram is perplexed by the manner Delhi's colonies and roads are numbered and named. For him, the intricacy of the roadways and the fast-paced lifestyle of Delhi are like a dream. Gurgaon shows to be the most American area of the city, not only for Balram but also for Pinky Madam Gurgaon. Adiga paints a lovely picture of the city and how it transforms from a desolate to a flourishing landscape:

Ten years ago, they say there was nothing in Gurgaon, just water buffaloes and fat Punjabi farmers. Today, it is the modernist suburb of Delhi. American Express, Microsoft, all the big American companies have offices there. The main road is

full of shopping malls-each mall has a cinema inside! So if Pinky Madam missed America, this was the best place to bring her. (Adiga: pp.121-122)

Balam took them to all of Delhi's nooks and crannies. Pinky Madam was frequently taken to the large shopping malls by him. Balam liked to hang out with a gang of truckers outside malls, reading *Murder Weekly*. The moniker 'Country-Mouse' was given to him. Balam describes the notion of Delhi's fast expansion as follows:

Even at night, the construction work goes on in Gurgaon- big lights shine down from towers, and dust rises from pits, scaffolding is being erected and men and animals, both shaken from their sleep and bleary and insomniac, go around and around carrying concrete rubble or bricks. (Adiga:192)

Balam's name changed from Balam to Ashok Sharma, a North Indian entrepreneur based in Bangalore, as he relocated from Delhi to Bangalore, along with his attitude. In India, it is a bustling metropolis of technology. He now stays at all of Bangalore's five-star hotels and spends hundreds of rupees in restaurants eating chicken, mutton, and other delicacies. He had a good time at the bars with whores from all over the world. Balam, on the other hand, proved to be a different type of master than his own Mr. Ashok over time. He treated all of his drivers with humanity while skillfully maintaining a distance between boss and subordinate. Balam conveys his thoughts on the differences between his hometown Laxmangarh and Bangalore as follows:

Understand, 'Mr. Jiabao, it is not as if you come to Bangalore and find that everyone is moral and upright here. This city has its share of thugs and politicians. It's just that here, if a man wants to be good, he can be good. In Laxmangarh, he doesn't even have this choice. That is the difference between this India and that India: the choice. (Adiga:306)

As a result, Adiga demonstrates total expertise by expressing India's gloom and brightness. People in Laxmangarh only know one kind of life: one of misery and subjection. However, in Bangalore, one has the option of choosing between a terrible and a good life. That is why Balam, the Laxmangarh sweetmaker, is now the CEO of a firm in Bangalore, voicing his opinions beneath the magnificent chandeliers.

Concept of Entrepreneurship in *The White Tiger*

Aravinda Adiga's debut novel, *The White Tiger* published in 2008, won him the same year Man Booker prize. The novel studies the growing global economy of India against the protagonist Balam Halwai who belongs to the subaltern and the deprived class. Balam, the son of a rickshaw puller earns the title of '*The White Tiger*' for being the most intelligent by of his village. He lives in a village of "Darkness" of rural India, and to help his family he had to work in a tea shop breaking coals, and as a servant as well. He gets his fortune when a rich man Mr. Ashok takes him to the capital city of Delhi with him. He drove his master on the busy roads of Delhi moving to different places like; Hotels, big shopping malls, political residencies etc. The experiences he undergone in Delhi changed him totally and brought him to the conclusion that to survive in this developing country, he has to do some big deed like the murder of his master, and then only he can live the worthy life of ease and enjoyment

"Entrepreneurship" is the process of designing, launching and running a new business, which is often initially a small business. The people who create these businesses are called "entrepreneurs"

Entrepreneurship has been described as the “ capacity and willingness to develop , organize and manage a business venture along with any of its risk in order to make a profit. While definitions of entrepreneurship typically focus on the launching and running of businesses , due to the high risks involved in launching a start-up , a significant proportion of start-up businesses have to close due to “ lack of funding, bad business decision, an economic crisis , lack of market demand , or a combination of all these .”¹

The novel is written in an epistolary form , and the letters are addressed to the Chinese premier – Wen Jiabao , who is coming on a diplomatic visit to India . He is coming to the technology hub of India – Bangalore , and wants to know the reality about Bangalore from the very beginning of the novel ‘ Balram identifies himself as an “ entrepreneur .” later Balram confesses that though Chinese are far ahead from India in every respect , except that they do not have entrepreneurs . He casts irony upon his nation that though it lacks drinking water , sewage system , sense of hygiene , discipline, etc. it still have a number of entrepreneurs, the irony for Indian entrepreneur is that his nation lacks all the essential parameters , but still he is run the economy of the other countries . Regarding his own journey of becoming an entrepreneur Balram says :

When you have heard the story of how I got to Bangalore and became one of its most successful (thought probably least know) businessmen , you will know everything there is to know about how entrepreneurship is born , nurtured, and and developed in this , the glorious twenty – first century of man. (Adiga: pp.6-7)

It is also commendable that, despite several obstacles, India is able to generate a large number of entrepreneurs. Balram used to be a servant, but today he is a successful businessman. In terms of his entrepreneurship education, he explains himself as follows:

In terms of formal education , I may be somewhat lacking . I never finished school , to put it bluntly who cares! I have not read many books , but I have read all ones that count . I know by heart the working of the four greatest poets of all time –Rumi, Iqbal, Mirza Ghalib,and a fourth fellow whose name I forget . I am a self-thought entrepreneur. (Adiga: 6)

Regarding the qualities of an Indian entrepreneur , Balram says:

My country is the kind where it pays to play it both ways: the Indian entrepreneur has to be straight and crooked , mocking and believing , sly and sincere, at the same time. (Adiga :9)

Balrams describes how his boss, Mr.Ashok, and his wife, Pinky Madam, interrogated him one day when he was driving him. He recalled how she laughed at his responses and how his master referred to him as "half-backed." Balram also came to the decision that his life tale should be called "The Autobiography of a half-baked Indian." However, he also points out the irony of educated individuals working under the orders of illiterate businesspeople such as:

“The story of my upbringing is the story of how a half – baked fellow is produced .But pay attention , Mr.Premier ! Fully formed follows , after twelve years of school and three years of university wear nice suits, join companies , and take orders from others men for the rest of their lives . Entrepreneurs are made from half – baked clay .(Adiga :11)”

Balram was dissatisfied with his brother Kishan's work choice. He was suffocating in the rooster coop and desperately wanted to get out. He said that his brother lacked the entrepreneurial mentality, and that he would have preferred him to work for him. Balram's passion for independence drove him to start his job as a driver, and his life transformed from that of a coal breaker to that of an entrepreneur. Balram had a difficult time finding work even after becoming a driver. He had to go from house to house, knocking on doors and asking for work. Balram accurately describes the suffering of an entrepreneur as follows:

Everyone said no. You did not get a job that way . you had to know someone in the family to get a job .Not by knocking on the gate and asking , there is no reward for entrepreneurship in most of India , your Excellency . It's a sad fact

Every evening I came home lived and close to tears, but Kishan said , “keep trying. Someone will say yes in the end.”(Adiga :59)

Balram later develops as an entrepreneur and acquires all of the abilities necessary to be a successful businessman after working as a driver for his master Mr.Ashok. He learns how to deceive his master by stealing gasoline from the automobile or having a car repaired by a crooked technician. He also learns how to resell his master's empty booze bottles and how to operate his automobile as a freelance taxi. According to Balram, all of these gimmicks are important and integral to Indian enterprise.

Balram's business was likewise fraught with dangers and difficulties. Balram became a completely confident entrepreneur of his country as a result of all of these ups and downs. Balram grew so confident after spending so much time in Delhi with his master that he believed that in order to become a great entrepreneur, he needed to murder his master, even if it meant putting his family in danger. Finally, Balram's ambition to become a liberal businessman drove him to assassinate his master, Mr.Ashok, and go to Bangalore, where he founded his own driving firm. Balram could not find a method to satisfy his soul other than to become an entrepreneur. Though his action was ethically wrong, Balram had no choice but to behave in accordance with his spirit in the commercial world. Balram himself claimed that there is no morality in Bangalore, as there is in his hometown of Laxmangarh. However, the main difference between Bangalore and Laxmangarh is that in Bangalore, you have the opportunity to be decent, but in Laxmangarh, you do not.

Balram was more concerned with achieving his worldly goals than with the notion of morality. He had no remorse for the crime he had done, nor for the future of his family members. He felt pleased with his performance and expressed his gratitude for his achievement and future plans in the following manner:

“I love my start-up this chandelier, and this silver laptop, and these twenty-six Toyota Qualises-but honestly, I will get bored of it sooner or later. I am a first-gear man, Mr.premier. In the end,I will have to sell this start-up to some other moron-entrepreneur,I mean- and head into a new line .i am thinking of real estate next. You see, I am always a man who see tomorrow when others see ‘today’.The whole world will come to Bangalore tomorrow. Just drive to the airport and count the halt-built glass – and – steel boxes as you pass them. Look at the names of the American companies that are building them. And when all these Americans come here, Where do you think they are all going to sleep? on the road? Ha! (Adiga:319)”

Thus, Balram effectively demonstrates the truth of Indian business, since he has no choice but to embrace acts that go against ethical standards. The Indian entrepreneur has several challenges, and the nation's structure also works against the proper route to become a successful businessman in a moral manner. He only has two choices: remain a subordinate and live a life in a roster-coop, or break the coop and cross the morality line to become a successful entrepreneur like Balram.

Conclusion:

The White Tiger succeeds to uproar despite facing the chain of critics. The novel tries its level best to portray the harsh reality if India shrouded under the cover of growing technology and slogans like, 'Digital India' It pierces the fake illusion of happy India, and digs deep into the core to unearth the condition of the general masses of India . Adiga with his apt skill brings forth the diseases like; rampant corruption, social injustice, political atrocities, the poor-rich division, and the threat of growing crimes to light. The society embedded with materialistic and corrupted souls, can merely produce characters like Balram. The rich cannot taste their richness, unless they fulfil, the basic needs of the poor. The black money and fake laws and Judiciary can produce criminals like, Balram.

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