

The White Tiger: A Struggle for Identity-Bonded Labouring is a Bane and it is a Symbol of Slavery.

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Abstract:-- *Aravind Adiga's Man Booker Prize winning novel "The White Tiger" is a bitter critique of treachery, sordid corruption, lack of identity, slavery, labouring and brutal injustice in India. The narrator's journey from the darkness of village life to the light of entrepreneurial success is utterly unethical, brilliantly irreverent and deeply endearing. The novel offers a dark comical view of modern day life in India through the narration of Balram Halwai, the main character. The overall main theme of the novel is the contrast between India's rise as a modern global economy and the working class people who live in crushing rural poverty. It is a rags-to-riches story, the unscrupulous way. The paper attempts to show the image of modern India from Aravind Adiga's The White Tiger.*

Keywords: *White Tiger, critique, treachery, corruption, injustice, darkness, unethical.*

I. INTRODUCTION:

Adiga has an interesting talent. It is an amazing, satirical novel, attacking on so called rich people. The home country has been presented invariably as a place of brutal injustice, sordid corruption, one in which the poor are always dispossessed and victimized by their age- old enemies, the rich. It in completely elevates a poor servant called Balram Halwai alias Munna, he is the protagonist of the novel. The novel denotes the standard of the poor people, which is really a heart touching one. Everyone in this world craves for identity, his existence. Undoubtedly, Balram Halwai also did the same in this novel. He wants to create one page for himself; life goes on, come what may. Balram Halwai strongly urges that who am I? It exactly reflexes the poem of V. S. Naipal "The Whiner's Plaint in search of identity". Revolution starts oppression and suppression. There were so many instances for great revolution in and around the world. It is not just like the paraphrase of Shakespeare all the world a stage men and women are merely actors and actress. It is purely beyond the paraphrase. In every nook and corner of the society it is prevailing (caste discrimination). Likewise there were authors who did not disclose their existence, so it is not only for Balram Halwai but also for every reader.

The white tiger is a story about a rickshaw puller's son. Balram Halwai, alias Munna searches for his own identity. Balram, the protagonist in this novel is the victim of identity, who worked out his low caste and came across invisible iron-curtains, controlled his family in the past and completed this primary task by stabbing his own master, looting all the money eventually became, a successful businessman.

II. STRUGGLE FOR IDENTITY:

Identifying of his own identity for Balram Halwai was a Herculean task. Balram Halwai, the protagonist in this novel always wants to go away from the banded labouring. Caste based labour system is prevailing in all the four direction of the world. Especially in many parts of the

coastal regions of the states where men and women from low caste communities are employed in customary services for meager wages Odisha Government identified. This system is a good example of oppression and suppression, which is reflecting the character of Balram Halwai in this novel.

Balram, himself cannot think this own, he is not a good thinker but he is a good listener. He used to listen carefully, so he turned himself into a new field of driving profession. Although Balram had lost his childhood days, having very kind hearted personality he wishes to run language school. He wants to become a Teacher in his own school and doesn't want to teach about great personalities, spirituality. He wants to deal with how to live practically.

Though Balram Halwai, alias Munna is the son of rickshaw puller Vikram Halwai, he wants to prove himself. Balram, black in colour, oval face. Five feet four inches height, craves for identity. His father is very anguish, forget to give names to his children and makes Balram a destitute "now what kind of place is it where people forget to name their children" – Aravind Adiga – page-14.

The white Tiger is a very special animal in the forest it is different from other animals and it is dangerous too. Like the white Tiger, Balram Halwai wants to lead an independent life and wishes to become a dangerous mean country like India, the below poverty line people have very little freedom in terms of politics, especially in a place like Bihar. India is the world's greatest democratic country, yet poverty, illiteracy, humiliation, shabby living conditions, malnutrition, ailments prevail every nook and corner of the society. Their life is under the clutches of the rich. They don't ask freedom or power to do anything. The main focus of Adiga's novels is that though India is a developing nation economically the poor are still below poverty line. Adiga aptly focuses on election system of the country, the poor sell their vote for small temptations (like taking money and eating delicious food).

The most discernible topic in The White Tiger is personality, trailed by independence, business, and

resistance. Balram was resolved to split far from his foundations of being poor, and climb the social stepping stool which could get him into a place of energy which he needed since the very beginning. The setting in this novel depends on a standing framework and Balram battles to conflict with the way things are typically anticipated to go. In this general public, on the off chance that you grow up poor, your odds of being poor exceed your odds of being in working class not to mention being rich by far. There is debasement in the framework that keeps individuals from dismissing the standard. The poor are treated with little regard so it is justifiable that Balram is searching for an exit plan. The name of the book runs well with the topic in view of Balram's take a stab at independence. He is the odd ball out simply like a white tiger and will conflict with the framework to end up a business visionary. He soon winds up on the opposite side far from his foundations. As I would like to think he picks up a touch of a sense of self, yet at the same time recognizes where he originated from regardless of whether it is intrapersonal. He sees the minute when he is in uniform taking a gander at the place he used to be and where he is presently. The uniform symbolizes that he has beaten the framework as it were, despite the fact that he isn't at the best. I surmise that this minute was colossal for Balram as well as for the storyline too. Backpedaling to independence and thinking outside the box, he did what he said he would do and despite the fact that he isn't the place he might want to be, he achieved his unique objective.

III. BONDED SLAVERY:

Bonded labouring is a bane and it is the significant symbol or slavery. Bonded labour in the traditional manner. Where a labour is tied to an employer for 24 hours on all days by paying a meager wages.

A study headed by senior journalist Shivaji Ganeshan, constituted by the Department of Rural Development and Panchayat Raj, is making field visits and compiling data from official sources to weigh the prevalence of bonded labour in Karnataka and the various forms in which it exists. –A report in January 2015.

In the novel *White Tiger*, Balram Halwai, the protagonist is also more or less like a bonded labour. He feels every now and then that he toils a lot for meager remuneration that leads to stealing and assignation of his own employer. Balram Halwai, as driver, he was given a new name by the society 'country mouse'. Balram Halwai gradually became a cruel and kindles man. He changes his roles depending on the situations like a Chameleon. He waits for this turn like Jackal. "The blood of the beast is always in man"- Leo Tolstoy said in a fable 'The clump and the crust'. Balram's character suits with the paraphrase of Leo Tolstoy.

A pale and an aimless (lack of enthusiasm) life can be clearly seen on the face Balram. Balram finds himself that he is in the *White Tigers* company. Aravind Adiga is interested in change the mind sets of all. So Balram Halwai shifted from one role to another, to get value of human beings. Characterless, loss of identity, conduct of the elite sections made him to lose his identity among the clutches of

corrupt people. "That's why I was cheated of my destiny to be fact, and creamy skinned and smiling." (Aravind Adiga – page-64). These lines have a great impact on the society. To prove Balram's existence at any cost lead him not to have identity. He doesn't want to die like his father as T.B patient. Once again it is proved to be happy with what you with you.

Oppression and suppression is a very common phenomenon in the contemporary day to day world. Inequality, humiliation, racism, classism, injustice, caste and creed are seen clearly in the so called modern era. Therefore there is big question of development. How long this will continue? Social boycotts and violence has been on the pinnacle. In this particular juncture Aravind Adiga highlights the ever widening gap between the rich and poor. "At a time when India is going through the 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 injustice of sociality... The great divide". (Raj, 2008, p.a)

Balram Halwai, the protagonist of the novel, becomes an apt professional busy handling adverse situations sitting in his office. He reminds the paraphrase of poet Mirja Ghalib wrote about slaves: "They remain slaves because they can't see what is beautiful in the world". (TWT, 2008, P.40). His sheer determination for liberty came in the form of an excursion, when he visited his native village while Mr. Ashok and pinky madam went on for a tour. Balram Halwai felt that he was put in a cage like Parrot. Therefore he craves for freedom for a while.

.... It was a very important trip for me While Mr. Ashok and pinky madam were relaxing I swam through the pond walked up the hill... and entered the Black fort for the first time ... putting my foot on the wall, I looked down on the village from there my little Laxmangrah. I saw the temple tower the market. The glistening line of sewage, the landlord's mansion – and my own house, with that dark little cloud outside – the water buffalo. It looked like the most beautiful sight on the earth. I learned out from the edge of the fort in the direction of my village – and then I did some things too disgusting to describe to you. Well actually, I spat again and again. And then whishing and humming, I want back down the hill. Eight months later, I sit Mr. Ashok throat (Ibidem, PP.41-21).

Aravind Adiga is so vivid in his description of the hero, who plans his crime well in advance. His repulsive act of spitting repeatedly in the direction of his native village, Laxmangrah, could be an indication of last rejection of everything he holds dear, to elude from the rooster coop of unhappiness

His schooling in crime being with the reading of murder weekly as well drivers do, to while away their time. "of course, a billion servants are secretly fantasizing about strangling their bosses – and that's why the government of India publishes the magazine and sells it on the streets for just four and half rupees so that even the poor can buy it" (Ibidem, P.125).

Balram Halwai's master Ashok used to live in a new apartment called Buckingham Towers A Block, which

was one of the best apartment in Delhi. As a driver Balram supposed to car only, beside he has to do many other works, which were not at all related with his profession. This situation shows the mentality, attitude of elite section towards the poor. Balram Halwai's master Ashok treats him like a servant; he has to do all the duties for meager salary. If there is any wrong things happen, he has to be named in many ways. They ill treat him by calling with many names. Ashok used to spend most of his time visiting malls, along with pinky madam, his wife and mongoose. Balram's job was not only driving but also to carry all the shopping bags which were bought by his masters. The mean and miserly attitude of the rich is shown through the lost a coin situation where mongoose abuses Balram Halwai for not having traced out a rupee coin he lost while getting down the car. Ashok, Balram's master was annoyed about lost of a rupee coin after bribing someone with a million of rupees: It shows the rich's bitter angry and jealous on the poor. If Balram Halwai finds out the lost rupee coin, they think that he will become a millionaire: The poor has to tolerate every insult and abuses.

There were many examples were there in the novel with regard to humiliation. The wicked behavior of masters continues when they instructed the servant about does and don'ts. Balram Halwai was ordered not to switch on the AC or listening to music when he was about in the car.

Get down on your knees; look for it on the floor of the car:

I got down on my knees. I sniffed in between the mats like a dog, all in search of that one rupee.

'What do you mean, it's not there? Don't think you can steal from us just because you're in the city. I want that rupee.'

We've just paid half a million rupees in a bribe, Mukesh, and now we're screwing this man over for a single rupee. Let's go up and have a scotch.'

'That's how you corrupt servants. It starts with one rupee. Don't bring your American ways here.'

Where that rupee coin went remaining a mystery to me to this day, Mr. Premier. Finally, I took a rupee coin out of my shirt pocket, dropped it on the floor of the car, picked it up, and gave it to the Mongoose. (TWT, 2008, P.139.)

Aravind Adiga's white tiger has many instances to prove how the rich treats the poor in the name of education. Especially, Balram Halwai tries to articulate some of the English words. Ashok and Pinky Madam had lot of fun when Balram Halwai mispronounced "Maal" for "Mall", they had their visual perversion, there was one more example for their ironic laughter, and the pizza scene is almost similar to the previous one. On the occasion of Pinky Madam's birthday, Balram got ready in the Maharaja costumes with red turban and cooling goggles and serve them food. To make fun Pinky madam trapped the innocent Balram to repeat pizza as Balram Halwai always articulated it, PIJJA we can see series of blackmails in the white tiger. Pinky madam blackmailed Balram Halwai that happened by killings a man on the road in drunken driving. Balram Halwai has no where connected with the accident but he became victimized with the situations. He has suffered humiliation in the hand of his master, Ashok sir and Pinky

madam. He was compelled to sign on the declaration, a statement accepting full responsibility for the accident.

TO WHOM IT MAY CONCERN:

I, Balram Halwai, son of Vikram Halwai, of Laxmangarh Village in the district of Gaya, do make the following statement of my own free will and intention.

That I drove the car that hit an unidentified person, or persons or person and objects, on the night of January 23rd of this year.... I swear by almighty God that I make this statement under no duress and under instruction from no one (Ibiden, p 168).

IV. BEHAVIORAL TRAITS OF PSYCHOPATHS:

In describing the character of Balram, Aravind Adiga has exceeded expectations in anticipating a run of the mill insane person/sociopath, our general public can produce. In "Behavioral Traits of Psychopaths", Jennifer Copley calls attention to: "While a great many people's activities are guided by various components, for example, the want to abstain from harming other individuals, the maniac chooses a strategy in view of just a single factor—what would he be able to receive in return. This wanton method of thinking empowers the mental case to submit acts that a great many people's souls would not permit" (Copley). Insane people are otherwise called sociopaths who are manipulative, beguiling, rash lacking patience, and slanted to go for broke. They are "Insensitive, beguiling, neglectful, guiltless The maniac comprehends the desires and worries of others; he just does not give it a second thought... . The sociopath trusts that principles and ethics are for other, weaker individuals who obey on the grounds that they fear discipline" (Adams) . . . Every one of these qualities are found in Balram who goes about courageously arranging his deplorable violations.

While a great many people's activities are guided by various variables, for example, they want to refrain from harming other individuals, the insane person chooses a strategy in light of just a single factor—what would he be able to receive in return. This relentless method of thinking empowers the sociopath to submit acts that a great many people's inner voices would not permit (Copley). Both Balram and Ashok are mental cases/sociopaths with attributes of the confusion appeared at changed levels as they are manipulative, misleading, rash and slanted to go out on a limb.

As Adiga says; "Balram's outrage isn't an outrage that the pursuer ought to take an interest in totally-it can appear now and again like the fierceness you may fell on the off chance that you were in Balram's place-however at different circumstances you should feel vexed by it, unquestionably"(DiMartino).

Neediness slants in India has been wrangled by those asserting decrease in destitution and those negating it. Angus Deaton and Dreze in their provocative exposition "Neediness and inequality in India; A Re-examination" express that some claim that the 1990s have been a time of exceptional change in expectations for everyday comforts, while others contend that the period has been set apart by across the board impoverishment (Deaton 243)

It is basic that our Government has the political will to battle defilement at all levels and take fitting measures to battle destitution of its overflowing millions with expanded interest in fundamental training, therapeutic, care and cultivating

The novel is brilliant social discourse on the poor-rich separation in India. Balram speaks to the discouraged areas of our general public compared against the rich (Saxena 9). Deirdre Donahue marks *The White Tiger* a furious novel about foul play and which makes cruel hooligans among whom just the heartless can survive (Donahue)

In any case, *The White Tiger* should make each correct reasoning resident to peruse the noteworthy issues and be socially aware of the rights and obligations of everyone, regardless of position, statement of faith or monetary status, to avert make the kinds of Ashok and Balram in our general public.

IV. CONCLUSION:

The above mentioned statement shows the potential of the rich people .they can do anything, oops! The poor Balram Halwai became a pray. This shows the vanity of rich people and making this poor people just like bonded laborers. This situation may be apt to this title of the paper. Bonded labouring is blame and it is this symbol of slavery.

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