CHAPTER - III

Social Discrimination in the Novels of
Arundhati Roy and Aravind Adiga

Arundhati Roy was born in Shillong, Meghalaya, India. Her father is Ranjith Roy, a Bengali Hindu tea planter and mother is Mary Roy, a Malayali Syrian Christian woman activist. She spent her childhood in Ayemenem in Kerala. She went to school at Corpus Christi, Kottaya. Later followed by the Lawrence school, lovedale in Nilgiris Tamil Nadu. Then she studied architecture at the school of planning and Architecture Delhi. She played a village girl in Pradeep Krishnan’s award winning movie Massey Sahib. She lives in Delhi. Roy worked for television and movies. She wrote screen play for in which Annie gives It Those one, 1989 and Electric Moon 1992, The Bunyan Tree both directed by Pradeep Krishnan.

Arundhati Ray is the first Indian to win the prestigious Booker prize. In any history of Indian-English Literature. The booker citation describe, the novel as a tale about ‘love and death’. The tale is also archetypal, that is forbidden and hence, doomed love between a ‘high caste cyrian Christian Ammu and an untouchable Velutha. The booker citation calls it a ‘moving novel’. Which tells a story ‘fundamental as well
But four books with Indian themes by writers of Indian Origin have won the prize: V.S.Naipal’s *In a Free State* (1972), I.G.Ferell’s *The Siege of Krishnapura* (1973), Ruth prawar Jhabwala’s, *Heat and Dust*, Salman Rushdie’s *Midnight’s Children*.


With the publication of “*The God of Small Things*” Arundhati Roy, has successfully hoisted India on to the international stage. But let us not forget that, the novel portrays India not as a prosperous nation with a glorious past. But a nation with a gloomy side of progress. Where man made barriers, boundaries and divisions bring forth brutality of unbelievable nature. Though “*The God of Small Things*”, Roy gives the people who have been placed at the bottom of the society and force into silence a platform to reveal the suffering.

*Arundhati Roy* said-*“fiction has always been a means of making sense of the world, to connect the smallest things to the biggest things.”*, in her interviews. But the fact remains that the small things are no match or the big ones and get crushed by them. The small things like love and warmth, yearning and affection get tramped by the big things like blatant gender
and caste prejudice, patriarchy. The effect to preserve the status quo at any cost.

Arundhati Roy’s- ‘The God of Small Things’, deals with feminism, caste, gender social discrimination. The focus here is on gender discrimination in conservative patriarchal dominated family. Here women have a very little share in the total happiness of the family. Patriarchy- The word “patriarchy” comes from the Latin word pater (father) and ‘arch’ (rule), signifying the rule of the father. It was originally used to describe a specific type of male dominated family in which a patriarch ruled over women, junior men, children, slaves and domestic servants. In these Families they are seldom allowed to take education. Here men always dominate over women. The possessed over the non-possessed. The powerful over the weak. The untouchable over the touchable men. Men dominate over the women. The social structure of an average Indian women is full of many ups and downs, Ifs and buts. It can be very clearly seen in some of the women characters like Ammu, Mammachi, Baby Kochamma, Margaret Kochamma and Rahel.

‘The God of Small Things’ portrays a truthful picture of the plight of the Indian women, their great suffering, cares and anxieties, their humble submission, persecution and undeserved humiliation in male dominated society. Ranga Rao comments;
“the Book(er) of the year” rightly observe: “Roy’s book is the only one I can think of among Indian novels in English which can be comprehensively described as a protest novel. It is all about atrocities against minorities small Things: children and youth women and untouchable.³

*Gender Discrimination:* Education in society must be given to both men and women without any gender discrimination. Education develops all the faculties of man. Physical, mental and spiritual. It enlightens and broadens a person’s outlook. By seeing the benefits of education, women should not be devoid of taking higher education. But we find some what different. But in this novel, here Ammu did not get higher education. Because her parents thought that higher education corrupts a lady. Ammu has to discard education; but on the other hand Chacko, her brother, is sent to oxford to study further. But he did not do good there. Chacko is allowed to study further education because he is a male member. But where as Ammu is a female who is deprived of receiving education. This problem can be clearly seen in a conservative family where ‘purdha’ is strictly maintained. In the rural folks where women are supposed to be meant for only and procreation.

Ammu, the central character and of the novel, is a tragic figure humiliated, insulted and misbehaved by her father. The tragic tale of Ammu begins with her very childhood. A child’s world is the world of
innocence, ignorance and simplicity. She must not tortured by the tormenting experience of the grown up people. But the cause of Ammu is some what different. In Roy’s terminology, *She is a Mombathi [candle] of the big house[ Ayemenem] which is unable to face the surge of wind.*

As a little girl, she saw the cruelty of her father, pappachi, who used to beat her and her mother, Mammachi, with a brass vase.

> “Pappachi had been sitting in his mahagany rocking chair all day along, rocking himself silently in the dark. When he caught her, he did not say a word. He flogged her with his ivory handed riding crop. ( the one that he had held across his lap in his studio photograph. Ammu did not cry. p-181(TGST)

Once it so happened that her father torn apart her shoes. She had brought for herself. She was also deprived of the higher education, because according to pappachi, college education is not at all useful for a girl.

Similarly, we see that Chacko who is a male member of the house is sent to oxford to get education. But on the other hand, Ammu is deprived of higher education even in India. The reason is that she is a lady and so she has no right to study further. Because the college studies as described by pappachi as corrupting a lady.

Arundhati Roy reveals the condition of women in India through the portrayal of the beautiful Ammu. To understand Ammu’s position in
patriarchal family, or far that matter the position of women in the society as complex as that of India. It is necessary to do more than label women as oppressed, class discriminated, caste discriminated, or a colonized group. It is necessary to take cognizance of their position, the degree and nature of their subordination as it varies from one class to another one caste to another and the type of society in which they live.

This shows the truthful portrayal of the women in the society. Who find nothing but a step motherly treatment in a male dominated family.

“Not content with having beaten his wife and daughter, he tore down curtains, kicked furniture and smashed a table lamp’. (p181)

“When he caught her, he did not say a word. He flogged her with ivory handed riding crop. Ammu did not cry. When finished beating her he made her bring him Mammachi’s pinking shares, from sewing cupboard”. (p-181)(TGST)

Roy depicts the cruelty and the schizophrena of Pappachi in a very fine way. She says;

“not content with having between his wife and daughter, he tore down curtains, kicked furniture and smashed a table lamp”. (p-181, TGST)

In an entirely different an atmosphere she began to feel like a captive in the big Ayemenem house. She had to help her mother in household work. So she became the victim of frustration due to the sudden disruption of education, uncongenial atmosphere and an
antipathetic attitude of the family members. She wanted to fly freely in the sky of liberty. Her wings fluttered.

“All day she dreamed of escaping from Ayemenem and the clutches of her ill tempered father and brother, long suffering mother. She hatched several wretched little plans. Eventually one worked. Pappachi agreed to let her spend the summer with distance aunt who lived in Culcutta.”(p38-39 -TGST)

So Ammu paid a visit to Culcutta. There in some one’s wedding reception she met her future husband. Who was on vocation from his job. He was as assistant Manager of a tea estate in Assam. Ammu was in hurry to marry him because she knew that in Ayemenem, people were quite dead against her wishes. The author observes:

“Ammu did not pretended to be in love with him. She just weighed the odds and accepted. She thought that, anything Any one at all would be better than returning to Ayemenem”.(p39 TGST)

She wrote to her parents informing of her decision. They did not reply to her. But soon after the marriage, Ammu discovered that, she had jumped out of the frying pan into the fire. Her husband whom she loved so much proved to be an alcoholic who even made her smoke. At that time twins were born. Meanwhile Mr. Hollick the English manager of the tea plant developed his weakness towards Ammu. Mad with the passion of sex one day he summoned her husband and asked him to resign, the
post. He became dumb founded to his resignation. Actually, the manager wanted to have the sexual relation with Ammu. He told:

“You are very lucky man, you know, wonderful family, beautiful children such an attractive wife”. (p-42 TGST)

He suggested that Ammu be sent to his bungalow to be ‘looked after’. Her husband put this proposal before his wife. This extreme humiliation created a sense of great hatredness in the heart of Ammu. In a scuffle, she hit her husband with a heavy book and left the place with the twins-Estha and Rahel. Ammu returned to Ayemenem with her pulled out cheeks. She found her parents cold and indifferent to her and her children. It can be seen obviously in the point of view of Baby Kochamma. She who subscribed whole heartedly to the commonly held view that:

“A married daughter had no position in her parents home. As for a divorced daughter, she had no position anywhere at all. And as for a divorced daughter from a love marriage well, words cannot described Baby Kochamma’s outrage. As for a divorcee daughter from inter community love marriage. Baby Kochamma chose to remain silent on the subject”.p-45-46(TGST)

The irony in this novel is that women in this novel are against the women. Though Baby Kochamma had to pass through deep distress, still she does not show any sympathy to her own kin. Ammu is an entirely tragic character tortured and abused by the police, family and politics. It
is not the male folk alone responsible for the tragic plight but mostly the women characters like Mammachi and Baby Kochamma who may be called the real culprit to engender suffering in Ammu’s life. A well-known French feminist, whose thought is applicable to Ammu:

“……The relationship of women to their mother and to other women thus towards themselves, are rare subject to total narcissistic ‘block out’, these relationships are completely devalued. Indeed, I have never come across a woman who does not suffer from the problem of not being able to resolve in harmony in the present system, her relationship with her mother and with other women. Psychoanalysis has totally mythologized and ‘censored’ the positive value of these relationships”.⁴

In general, a woman is more emotional, sensitive and tender, though she is also, endowed with a greater power of endurance and patience. She can be viewed in numerous ways, as the heart of the male sex. It is here we find her in the role of a beloved, a wife and a mother. She forms the pivot and nucleus of family life. Without the presence of the women, home is not home but a dreary wilderness.

This is exactly what Arundhati Roy wants to make us feel, see and understand the women in society. But what Ammu has to see both in her husband’s house and her own house in Ayemenem is not based on the principle of equality. Here the author denotes a harsh irony on the man’s domination over women. She seems to say that, women are not mere a
toy or an object of pleasure or a means of gratifying the man’s basic passions but the noble and the richest part of man’s life. Even in the Ayemenem House, in her own house, Ammu has received step motherly treatment. Her father did not believe that;

“an Englishman, any English man, would covet another man’s wife.”(p-42 TGST)

Similarly we see that Chocko who is a male member of the house is sent to oxford to get education. But on the other hand, Ammu is deprived of higher education even in India. The reason is that, she is a lady and so she has no right to study further. Because the college studies as described by pappachi, corrupts a lady. Who has now returned from oxford, is in the charge of the household.

It is great irony and gender discrimination that a daughter estranged from the husband is tortured and tyrannized in the parent’s house. But on the other hand an estranged son, Chako, not only receives warm welcome but also remains the rightful inheritor of the family’s wealth and fortune.

“up to the time Choko arrived, the factory had been a small but profitable enterprise. Mammachi just ran it like a large kitchen. Chako had it registered as a partnership and informed Mammachi that she was the sleeping partner.”(p_57) Chacko raised by mortgaging the family rice fields around the Ayemenem house”. (p-57) “Though Ammu did as much work in the factory as Chacko, whenever he was dealing with food
inspector or sanitary engineers, he always referred to it as my factory, my pineapples, my pickles”. (p-57)

When he flirts with low class women, he is encouraged by Pappachi in the name of “man’s need”, Whereas the same behavior of Ammu is termed as illicit: untraditional and sinful. She is being locked in a room and is beaten black and blue. Moreover, his distant relatives came to see Ammu in order to show their sympathy. But actually what they did not to show sympathy but only they had checked Ammu’s discomfiture, Ammu quickly learned to recognize the despair the ugly face of sympathy.”

She was ill treated and misbehaved by her husband and her brother. Who was now returned from oxford, is in charge of the house holds. He asserts his position wherever he can. He cynically tells his sister:

”What is yours is mine. He also told Rahel and Estha that Ammu has no Locusts stand I. (p-59TGST).

This shows man’s psychology –that is, when a man’s past is not happy, he wants to obtain the lost happiness by hook or crook. And if he fails to do so, he developed a sense of hatredness to other person also.

But the real tragedy begins when Ammu comes in contact with Velutha, a Paravan from untouchable caste.

“Paravan were expected to crawl backwards with a brown, sweeping away their foot prints so that Brahmins or Syrian Christian would not
defile themselves by accidentally stepping into a paravas foot prints”. (p-75) “But Velutha is a talented craftsman who developed a distinctive German design sensibility”. (p-75)

Ammu loved Velutha from her very childhood, but not so much for his exceptional talents but for his fiery spirit of protest. On her return to Ayemenem, one day she saw,

“Velutha marching with a red flag. In a white shirt and Mandu with angry veins in his neck.”. (p-71,72) (TGST)

She wanted to identify her emotion of revolt with that of Velutha. She loved velutha heart and soul for his indomitable spirit of protest which she also nursed in her heart,

“she hoped that under his careful cloak of cheerfulness, he housed a living sumug ordered world that she so raged against”. (p-176-TGST)

This personal relationship between Ammu and Velutha leads them into illicit sexual relation. His particular paravan smell that so disgusted Baby Kochamma. But this happy moment did not last long. One day, Velleyaappen, Velutha’s father, secretly saw their illicit love making. He broke the news to Baby Kochamma. Consequently, Ammu was locked up in a room. Then Mammachi thought,

“She (Ammu) had defiled generations of breeding and brought the family to its knees. For generation to come, forever now people, would
point at them at wedding and be funerals. At Baptism and birthday parties.” (p-258)

Then Ammu left Big Ayemenem’s house and “died in a grimy room in the Bharat lodge in Allepey. Where she had gone for a job interview as someone’s secretary. She died alone”. In the morning when the sweeper went to the room. He found Ammu dead. She was dragged outside,

“A platoon of ants carried a dead cockroach sedately through the door, demonstrating what should be dire with corpses”. (p-162-TGST)

At the age of twenty four, an age of enjoyment and merriment, Ammu’s life come to a standstill—‘speak to no one. She spent hours to the river bank with her little plastic transistor shaped like a tangerine. She smokes cigarette and had midnight swim. In other words, all her home and in her family and the society, she became virtually ‘Untouchable’. It can be seen obviously in the points of view of BabyKocchamma;

“A married daughter had no position in her parents home. As a divorced daughter, she had no position anywhere at all” p-45

This description denotes women in patriarchal society has no place, she is inferior to the man. Ammu’s character presents the picture of the average women in the present day social set up. If we see her character, we die out three important diamonds. First, she is a lady of chastity and purity. It is the power virtue which, make her divorce her husband.
Second, she has a great capacity to endure sufferings upon sufferings. Third, she believes in the theory of etiquette and manner, decorum and decency. She never harbors in her heart any grudge against anybody.

Ammu is such a tragic character that even her last rite, is not done properly with traditional rituals. The church refused to bury Ammu. So Chacko, hired a van to transport, the body to the electric crematorium where,

“no body except beggars, derelicts and the police custody dead were cremated there, Chacko held Rahel’s hand tightly. No one from the family was present there.” (p-162-TGST)

“The door of the furnace changed shut. There were no tears”. (p-163)

The next Mombati is Rahel. She bears the burnt of patriarchal domination. She bears the psychological torture and gender discrimination. Rahel is one of the twins of Ammu. She develops a sense of isolation, suffering frigidity in a conservative framework. She bears the brutality and persecution Ammu and Velutha under went. Rahel along with her brother Estha, is always treated by the family as outsider. Both neglected in home outside. Rahel becomes the object of suffering and pity, contempt and hatred. She feels like a fish out of water in the Ayemenem house. She bears psychological torture and gender discrimination.
She is the girl of rebellious nature like her mother. The three noble reactions in her character symbolizes her silent protest against the dogmatic and conservative outlook of the family. First, she collides against other girls in the convent to see weather her breasts hurt or not. Second, is seen decorating a knob of dung with flowers. She seems to subvert the healthy values of society by electing. What is considered how and detestable. That, she burns the hair bun of her house mistress in order to protect against Vanity and artificiality in the society.

Rahel is a child of broken home and a daughter of a divorcee-mother. Totally neglected by the Ayemenem House’. She is devoid of love for her. But she is helpless, due to the love for affection. Her mother has a great love for her. But she is helpless, due to the cold indifferent attitude of the family she prays a little attention to Rahel. According to the child psychology, a child always wants to get tender love and care from the grown up people. Rahel was eleven years old when her loving mother died.

“Thirty one, not old, not young. But a viable die-able age”.(p-3-TGST)

As a child she had seen almost all those thing of the grown up people which a child is not supposed to see e.g., the suffering of her mother, the insult and abuse that were inflicted on her, the torture she had been subjected on her betrayed of Velutha in a police custody. The cold
and indifferent attitude of the family members of the Ayemenem House etc. She also remembers how she, along with Estha was made instrumental by Baby Kochamma in doing wrong to Velutha and to their mother. That memory which Rahel is unable to root from her mind. After the death of Ammu. She spent her holidays in Ayemenem but absolutely ignored by Mammachi and Chacko. Chacko cynically tells his sister:

“What is yours is mine is also mine. He also told Rahel and Estha that Ammu has no Locusts stand I. (p-57).

Rahel’s college life, is equally noteworthy. Even to this life, she is haunted by her past nightmarish experiences. In Rahel, teacher noted two things. First she is extremely polite child. Second she has no friend. When she finished the school. She got admission into a simple college of Architecture in Delhi. She just happened to take the entrance exam and happened to get through. The staff was impressed by the enormous, size of the picture rather then the skill.

“The careless, reckless lines were mistaken for artistic confidence in truth, their creator was no artistic”. p-17

The other students, particularly the boys of the college were also not happy to see;

“Rahel’s waywardness and almost fierce” lack of ambition. She was also not invited to their nice homes or noisy parties”.

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During her stay at the college hostel, Rahel occasionally wrote to Chacko and Mammachi. But she never returned from Ayemenem. Because she thought that, Ayemenem, people were quite cool and indifferent to her. She did not return when Mammachi died. During this period, she fell in love with Larry Mc-caslin who was in Delhi collecting material for his doctoral thesis.

“Rahel drifted marriage like a passenger drifts, towards an unoccupied chair in an airport lounge. With a sitting down sense, she returned with him to Bolton”. (p-18-TGST)

Rahel’s past terrible memories even haunted her happy married life. Her husband was very happy to find so good and beautiful girl like Rahel:

“He held her as though she was a gift given to him in love. Some thought still and small, unbearably precious”. (p-19-TGST)

Their love marriage did not exist for a long time. Within a few days, Rahel was divorced like her mother Ammu. After the divorce Rahel worked for a few months as a waitress in an Indian restaurant in New York. She also worked as a night clerk in a bullet proof cabin at a gas station outside Washington.

After the divorce, Rahel came to Ayemenem like her mother. We noticed that she developed a casual attitude to life. She did not suffer from the various restrictions imposed by the society. Thus we see that
Rahel is a loving female character in the novel right from her birth. She has been the sufferer of undeserved despair and desolation and has been a victim of the Pappachi which tormented every house that he never lived in. It tormented him, his children. (p-49)

The life of Rahel portrayed in the novel, *The God of Small Things*, is similar to the life of Arundhati Roy. Who has been the student of the Delhi school of Architecture, she was also in love with Goan, a well known Architect.

“My boy friend was Goan, he is very well Known architect now, and we hired a little house on beach. We used to bake cakes and sell them. So I felt Gerard and come back to Delhi..... There was a whole ground of us in the college. Who were not particularly welcome in the hostel- there perhaps ware a little too anarchic.”

*Mammachi* is the wife of Papachi, an entomologist. Mammachi, is an unhappy character in the book. She is also a sufferer of (feminism) gender discrimination. Her married life is not peaceful; she is a doll in the hands of her husband, Pappachi who used to beat her with an iron flower vase. Only to show his patriarchal domination over a docile un-protective, submissive ungrudging wife. She is like Baby Kochamma develops an abnormal or neurotic nature in her later life. Her jealousy and hatredness for the twins and Velutha can be seen in her unsatisfied quarrelsome
married life. Right from the beginning of her married life, she has been a silent sufferer. Her husband has a very poor opinion about her, Roy say’s:

“Mammachi was almost blind and always wore a dark glasses when she went out of the house. Her tears ticked down from behind them, trembled down from behind them and trembled along her jaw like raindrops, on the edge of a roof, she looked small and ill in her crisps off white sari, chacko was Mammachi’s only son. Her own grief grieved her. His devastated her”. (p-5 -TGST)

The frustrated and unsatisfied marriage of Mammachi shows the reader a different tale of woe. Her husband is seventeen years older than she is. He is a respectable man in the society. He is noted entomologist who has discovered a ‘Math’. But he is very jealous husband. He is a sadist who wants to fling insult and abuse to his wife without any rhyme or reason. Only to get pleasure and nothing else. In Vienna Mammachi takes lesson in violin. Her teacher praises her. But inspite of being happy, her husband becomes sad and abruptly discontinues her lessons. Every night he beats Mammachi with a brass flower vase. We know that in a patriarchal society, wife beating is a normal thing. Arundhati Roy expresses this through the character, Mammachi, Ammu and Rahel. Even the Kathakali man are also in the habit of beating their wives.

“The Kathakali men took off their make up and went home to beat their wives” (p-236-TGST)
One day Papachi broke the bow of Mammachi’s violin and threw it in the river. Chacko, the son of Mammachi came to Ayemenem, during the period of a summer vacation from Oxford. He found Pappachi beating Mammachi. Now Chacko had grown to be a big man. So he “strode into the room, caught Pappachi’s hand and twisted it around his back.” This episode created a great hatred, in the mind of Papachi. He never spoke to her either as long as he lived. On the other hand, Mammchi, like an ideal Indian women (in traditional sense) endure all these patriarchal dominations passively and submissively. Mammachi’s indifferent attitude to Margaret Kochamma shows her feminism jealousy for the women whom her son had loved and married. She never meet Margaret Kochamma. She looked down upon her:

“of course Mammachi would have dispised Margaret Kochamma even if she had been heir to the throne of England. She hated Margaret Kochamma for leaving Chacko’s wife. She hated for leaving him. But would have hated her even more had stayed.”(p-168-TGST)

Mammachi’s hatred for Ammu is a typical psychology hatred that is a another’s great love for a son, more powerful than a daughter and a father’s hidden sexual instincts for her daughter, the opposite sex feminist jealousy can be attributed to her nature. So Mammachi does not evoke our sympathy. But on the other hand the early life of Baby Kochamma evokes our pity.
Margaret Kochamma is a minor, remarkable character. She is the wife of Chacko. She is the mother of Sophie Mol. She is like the other “Mombatti’s” of the book. She also suffers and loses her dreams in this male dominated Society. After the marriage with Chacko, her life becomes more frightful and more insecure than before. She has to undergo unbearable grief and sorrow. A chain of misfortunes make her life sad and gloom e.g. she gets a divorce; Joe, her second husband dies; Sophie Mol, her dear daughter, also gets an unexpected death. This is why she is always seen expressing her contempt and her irrational rage at Rahel and Estha. Who have been spared of death by drowning. But very soon she realized her mistake for her unwanted rage for the twins. She even writes an apologetic letter to Ammu.

Margaret Kochamma was working as a waitress at a café in London, when at first met Chacko. Like Ammu, she left the house of her parents for no greater reason than a youthful assertion of Independence. What attracted her much as chako’s shining, happy cheeks and friendly smile. So she had to face with the real world. The author points out;

“she clung nervously to old remembered rules, and had no one but herself to rebel against. So even up at oxford, another than playing her gramophone a little louder than she was permitted at home, she continued to lead the same small, light life that she imagined she had escaped”.(p-241-TGST)
Both Chacko and Margaret Kochamma were married without their families consent and without their family’s knowledge, but this traditional rebellious marriage, as bad luck. It did not prosper in a faithful way:

“Along with presumed of living together come penury. There was no longer any scholarship money, and there was the full rent of the flat to be paid”. (p-47-TGST)

Margaret Kochamma’s parents refused to see her. Her father disliked Indians. He thought of them as sly, dishonest people. So very soon she divorced Chacko and got herself married, with Joe, a biologist. Arundhati Roy observed:

“Joe was everything that Chacko was not, steady, solvent thin, Margarett Kochamma found herself drawn, towards a wedge of light”.(p-248-TGST)

She had judged the pros and cons of her future husband before marriage, her piteous condition would have disappeared. But she like Ammu, was in hurry to marry a stranger, and there lies her tragedy. She is like a free bird that wants to fly freely in to open skies. But all of a sudden, her wings are cut down to this earth where she has to gravel in the lowly dust.

Caste Discrimination in Arundhathi Roy’s- The God of Small Things is very well stated. Kerala state witnessed momentous social political and cultural movements including struggle for land rights and for the removal
of untouchability. The novel thus appears as a document on Kerala. This novel is a critique of Kerala’s social, political religious and cultural atmosphere. It is document of a personal story of Ammu. The saga of Ayemenem family. Roy adds;

“for me the book is not about what happened but about how what happened people affected people”.p46 (wiber,Alex “Interview”, The week –oct-26-1997)

Almost all the questions that she raises in the novel regarding politics, caste, women, environment etc. are still relevant to Kerala. Arundhathi Roy’s socio- political criticism as reflected in the novel essentially moves round three nodal points the caste question, gender issues, and environment problem.

Thus The God of Small Things ‘- is a story of star- crossed lovers and how far a community goes to safeguard its old traditions and ways of life. The novel unravels a complex maze of sexism and castecism women and the untouchable are the two section of Indian society. That society have suffered most through the ages. It is a biting account of the veiled beliefs of a patriarchal society. A society, which controls the hierarchy in the family system. In gender role and in caste system by fate women and untouchables, are treated as second sex.

The purpose of the study is, how these two types of societal and cultural hierarchy work in ‘The God of Small Things’, to strip individuals
of their secular constitutional, emotional and sexual rights. The fortune of an afflicted women and an ill fated untouchables, the discrimination of the people in society in the names of caste, class and gender issues.

Our society has bound its people with limitations on social interaction with the caste system deeply in Indias legacy, men and women here have always left love the heat of it in the matter of falling in love. Women on the other hand craving for fulfillment in life cross the barriers of piety motivated by benevolence or passion of the underdog and break the fence of regulated love.

The politics of gender and caste converge to tell a heart wrenching story of Ammu and Velutha. Ammu is a divorcee. Velutha is an untouchable. They are outcastes who dare to fall in love.

“They….broke the rules. They cross ….. into forbidden territory. They …. tempered with the laws”(p-33)

“That it really began in that days when the love laws were made. The laws that lay down who should be loved, and how. how much.”(p-33)

The two lovers are separated by social order as the two are from completely different social backgrounds. Ammu is typical upper class women. who as per the society rules should not even dream of socializing with the untouchable. Velutha and having an affair with him. Such behavior of Ammu brings dishonor to her family and she herself lasting damage to her reputation.
Velutha is a man who is at the lowest rung of social ladder, specifically called a paravan. But the well built Velutha creates ripples in lonely Ammu’s heart. The result is heavy penalty,

At the kottayam police station, a shaking badly Kochamma was ushered into the situation House officer’s own room. She told inspector Thomas Mathew of the circumstances that led to the sudden dismissed of a factory worker. A parawan …. A few days ago he had tried to, to…… force himself on her niece, said. A divorcee with two children”.

Ammu loses her social status completely. Velutha is tortured and brutally killed by aides of her family. Subjugation of Ammu presents a clear indication of exploitation and discrimination against women, subordinated in terms of authority to a man in patriarchal society. Women have been ill treated for ages. A woman has always been in the clutches of numerous evil acts like discrimination oppression. Violence within the family, at workplace and in the mercy of her male counterparts, bringing with her father in her childhood, to her husband in her youth and to her own son in her old age. As a result she turned into a mere object rather than a human beings.

Ammu sexual relationship with Velutha brings in its wake. Horror, tragedy and sorogery resulting in the brutal murder of Velutha and the incessant victimisation of Ammu [along with her children]. Ammu has the right over her body and her sexual experience but her dependent
position in the house dose not sanction her partner. The expected relationship between a women and a man are controlled by the prevailing attitude of people and social standing that act as great barrier for the autonomy of Indian women.

Ammu’s search for happiness threatens the existing order and for society takes every problem step by step that Ammu lives in a very orthodox society. She is made to suffer quite early in her life and conditions to suffer throughout.

Ammu is a classic example of the denial of a women’s place inside her own family. Ammu’s marriage brought shame on all the people of Kochamma family. She made the unpardonable mistake of marrying badly and returning to her parents home, where she is not welcome. The fact that Ammu divorced an alcoholic husband who physically abused her good wives tolerate and in this way grant stability to the family systems. Ammu has no claims whatsover to the family property nor is privileged enough to enjoy the same attention and affection reserved for her brother. The ruthless attitude of her family clearly show that, there is no place for an impudent daughter inside an old fashioned household. The feeling of being loved and cherished is very important for the development of a person’s self-esteem, dignity and gender bias inside family leads to irreparable harm. Ammu is humiliated at the hands of her near and dear ones and shown the door, like Chacko Mammachi. She is left to herself
and dies a lonely death with no one to ease her pain. Her dire situation exposes the double standards of moral values in Indian culture regarding men and women and the expected passive role of a women in a man woman relationship. Ammu fails to realize that the inequality shown to her and her subordination essentially consolidates the rigidity hierarchical and unfair social structure.

Velutha who stands out as the representative of the untouchables considered lowest on the representative of the untouchables, considered lowest of the social scale. He is an out caste belonging to the group of unskilled people who perform the unpleasant task duties of cleaning lavatories and sweeping the streets of all kinds of filth. With no apparent way to escape the chain of social order, the untouchables are forced to accept their inferior status. Even though untouchability was abolished by Baba Sahib Ambedkar zealous perseverance in 1949. But the inner prejudice remained firm. They are not legally excluded from the community altogether, they continued to be below the fair main divisions of the original caste system.

“Velutha is a self made man, a master craftsman having no parallel as a carpenter. He is full of life, hope and aspiration. He is a communist worker. He takes party activities seriously. Firmly, placed by caste at the bottom of society. He is aware of its taboos. Yet he readily breaks out of
those strictures. The caste oriented rigidity plays havoc with his life.

In the Indian society, romantic relationship have always been expected to stay within a specified sphere. It is no wonder, then that people have to pay a heavy price when they choose to go against their parents, society’s wishes if they fall in love with someone outside the circle. Velutha falls in love for Ammu throwing all (scruples) traditional, religious ruler of caste and community to their air. Ammu offers Velutha, what the society and family refused. The few moments spent with Ammu after real happiness to Velutha.

When Velutha’s father Velleyapappen discovers the affair, he cannot imagine in his wildest dreams that Ammu who belong to the orthodox Syrian Christian community. She could ever fall in love with his son who is an untouchable. It is a social taboo for a Christian not to marry Hindu and such worse, a Paravan. The Dalit Christians were torn between two worlds one rejected by them and the other not ready to accept them. A man and his culture are intimated and the greatest tragedy happens when one become blind to the evils of one’s own culture and society.

Velutha is accused of assault and rape of Ammu. He is wrongly implicated in Sophie Mol’s death. Velutha is killed transgressing the caste Barrier. He is battered to death at the police station.
“At the kottayam police station, shaking Baby Kochamma was unheard into the stadium house officer’s room- she told Inspector Thomas Mathew of the circumstances that had led to the sudden dismissal of a factory worker. A paravan A few days ago he had tried to…. Force himself on her niece, she said, A divorcee with two children”. (p-259)

His skull was fractured in three places. His nose and both his cheekbones were smashed, leaving his face, pulpy, undefined. The blow to his mouth had split upon his upper lip and broken six teeth, three of which were embedded in his lower lip, hideously inverting his beautiful smile, four of his ribs were splintered, one had peered his left lung, which was what made him bleed from his mouth. The conclusion had played his right arm and resulted in a loss of control over his bladder and rectum. Both his knees caps were shattered. p-310. His spined was damaged into place the consession had paralysed his right arm and resulted in a loss of control over his bladder and return. Both his knee caps were shattered. p-310. He did not touch her. He was shivering partly with cold, partly terror aching desire.p-332

The violence as the outcome of severely imbalanced power equations. More important for an understanding of the tragedy of Velutha, the lower caste were forbidden to come physical within prescribed distance of higher castes member’s. He could be punished by death for violating this taboo. Velutha when asks himself -
“what is the worst thing than can happen? I could lose my job, my family, my livelihood. Every thing”. p-334

Vulnerably situated at the bottom of India’s gender and caste and class discrimination hierarchies, both Ammu and Velutha experience rampant gender and caste discrimination. The violence as the outcome of severe imbalance power equations, class discrimination. The violence as the out come of severely imbalanced power and equation’s.

*Class discrimination*: Velutha, the son of Vellyapappen, a toddy topper, acquires training in the craft of carpentry. But his technical experts and his religious status as a converted Christian do not grant him immunity from victimization in a castist society. Roy’s depiction of the rituals that dominates relationships between Syrian Cristain households and the paravans. We can see how easily Christianity assimilated itself to caste in Kerala. But there is one fundamental difference. Velutha’s tragedy is represented of the fate of untouchable. This represents the fate of the untouchables. The meaning of the tragedy is not the love of a bourgeoisies divorced women. *Velutha is the god of small things*, *the god of loss*. His evolution to a position of godhood marks the real paravan’s of Kerala’.

Roy’s stance in her presentation of the lower caste individuals, Velutha is patronizing. Caste plays an important role within Indian
society. It denotes what is less widely known is how rigid and elaborate the caste structure of Kerala really was. The lowest castes were bonded to particular high caste households for whom they were always on call as labourer or servants. This denotes to the subalternity, marginality and discrimination of people in the name of caste.

Velutha’s grand father, kelan along with a number of paravanas, pelayas only to jump from frying pan into the fire. Though they were converted to Christianity to escape the scourge of untouchability. They were still treated as Untouchables. P-126

Once he returned, Mammachi put him in-charge of the general maintenence of the factory which caused some resentment among the other touchable factory workers. The claim that paravan’s were not meant to be carpenters. To keep them happy Mammachi paid him less than she would pay a touchable carpenter.

The position of female in the post-colonial time, her awareness of female subalternity may produce a counter hegemonic discourse that can seek to dismantle the metropolitan canvas governing the categories of imperialist culture an Intimate knowledge of the reality of female marginality and discrimination.

Roy, here has depicted a very realistic picture of the contemporary society where women are supposed to be of secondary sex, meant only for mating, procreating and tending the family.
Chacko is welcomed as the rightful inheritance of family’s wealth and fortune.

“Though Ammu did as much as work in the factory as Chacko, whenever he was dealing with food inspectors or sanitary engineers, He always referred to it as my factory, my pineapples, my pickles”. (p-57)

But Ammu gets nothing from her family wealth and fortune, equality, affection. In The God of Small Things, Roy has presented the subaltern character of Ammu and Velutha and they are the embodiment subaltern identity.

Gender Subalternity or Gender discrimination is represented by Ammu in the novel and her counterpart Velutha stands as a victim of caste subalternity. Woman becomes prey to the patriarchal dominance prevalency in society and as a result their roles are being predetermined by male folk. The patriarchal society still controls women and confines their activities to the four walls of the house women are not allowed to take initiatives in their lives. If they disobey they will have to suffer the consequences as in case of Ammu in The God of Small Things. Velutha is being discriminated in the name of caste. He is an excellent worker in the factory, the co-workers do not like him he also gains low salary. They are jealous of Velutha for his ability to carry out certain works with precision and accuracy.
In Kerala untouchability was observed by the Brahmins in the pre-Independence India. The lower caste people were discriminated on the basis of caste. At the same time the paddy fields were given to them on the lease. They were asked to present the major portion of the yield to the land lords. The lower class people did not get anything out of the contract. In order to escape from the untouchability, the lower class people were readily converted to Christianity. They realized that it was a historical blunder when they were denied all the privilages of reservation by the government.

The condition of the women in the society was not much different from that of the untouchables. Though a woman is represented like a goddess, her role is very much limited by the male dominated world. The men folk will be happy when women carry out the traditional job of rearing children and looking after the household duties. Woman in the society occupy only a subordinate position and their rights and privileges are dominated by the patriarchal society.

Marriage decides the fate of a woman and after the marriage woman has no role in her parental home. Ammu in The God of Small Things, becomes the victim of gender discrimination and subalternity. As she is ill treated by her husband and the family. She becomes the post colonial voice of the gender discriminated, marginalized and oppressed section of the society.
God of small things highlights the gender and class discrimination in the society. In the fight of survival, women are always marginalized and discriminated as if they are people without identity. The patriarchal society does not treat women equal to men. It is men who always get the upper hand in the society. This double standard of the society towards the weaker section forms the major theme of The God of Small Things.

According to the patriarchal rules prevalent in the society, the married woman should not come back to stay in her father’s house even if she had traumatic experience with her husband. Ammu’s relationship with Velutha was termed as illicit, unnatural and sinful, even as Ammu’s family encouraged Chako to flirt with the poor women of the factory, to satisfy his “Men’s Need”.

In a patriarchal society, women’s choices have no values and they are bound to accept the general stream of life. Chako commits a mortal sin by exploiting the poor women of the factory, but he is readily pardoned by Mammachi. On the other hand, a vanilal sin committed by her daughter Ammu was treated with a lot of contempt.

Ammu becomes a mere worker in Chako’s pickle factory and she was not even given the respect of an employee. Chako assumes the position of a male chauvinist in the family to subjugate all the rights of Ammu and her children. The fear of sharing the family property always provoked Chako to assert his position in the family.
Ammu’s dire situation exposes the double standard of moral values in Indian culture regarding man and woman relationship. Ammu fails to realize that the inequality shown to her and her subordination essentially consolidates the rigidity hierarchical and unfair social structure.

Ammu’s situation shows that women in India hold no power and have no rights even in their own lives. She is not just combating new hostilities of society. In fact she is fighting an age old war. The various forms of social punishment and restrictions imposed on women help prevent transgressor from getting away with their in sub-ordinative, and teach prospective rebel to abide by the rules and norms of the society.

Though the depiction of the fate of Ammu and Velutha and the unyielding position of women, and unendurable plight of the disposed group, Roy categorically pushes for improved societal reform. she successfully manage to highlight her protagonists struggle against the human penchant for creating hierarchical structure the repercussion these traditionally controlled ideologist create the destiny of those who against the tenets of these ideologies. Ammu and Velutha defying spirit make them take risk but unfortunately they lose everything Ammu takes the risks of loving a world where he is not welcome; a world so hostile that it costs him, his life. P-100. It is human nature to destroy things that stands in its way because it is fundamental urge of man to keep things under his control.
Arundhati Roy builds up her critique of gender and caste discrimination and demonstrates how man’s objective to create and maintain hierarchical structure along with his resolve to establish authority ultimate obliterates two lovers. Women and the untouchables are subordinated to the dominant culture of the male world.
**Aravind Adiga**

Aravind Adiga is a Booker prize winner for his debut novel *The White Tiger*. He was born in Chennai in 1974. His father is K. Madhava and Usha Adiga. His parents hail from Mangalore, Karnataka. They are kannadiga’s. He grew up in Mangalore. He studied at Canara High school and St. Aloysius high school. He secured first rank to the state in 1990. Later he emigrated to Sydney, Australia with his family. There he studied English literature at Columbia university, in New York. He also studied at Magdalen college, oxford. He is the fifth Indian author to win the prestigious Booker prize in 2008. He joins V.S. Naipal, Salman Rushdie Arundhathi Roy and Kiran Desai.

*The white Tiger* is the ninth winning novel to take its inspiration from India or Indian identity. Adiga dedicated the prize to New Delhi. Where he lived for many years as it is a book about Delhi.

In his interview he says-It is a book about Delhi – “The novel studies the contrast between India’s rise as a modern global economy and the lead character, Balram who comes from crushing rural poverty”. (www.wikipeddia encyclopedia.com-10 Oct 2011) He started his career as a writer in Financial Journalist with Financial times, Independent and Sunday times. His works are; *The White Tiger* (2008), *Last Man in Tower* (2008), *Between the Assassination* (2011). His short stories are;
The White Tiger is the debut novel. This novel was written by
Aravind Adiga. It is published in 2008. It depicts the dark side of India’s
class struggle in globalized world. The story narrates the history of
Balram Halwai, a village boy and his journey to Delhi. He works there
as a chauffeur to a rich landlord. Bangalore is the place to which he flees
after he murders his master. He steals his money. This novel depicts the
issues of religion, caste, loyalty, corruption and poverty in India. Balaram
transcends his sweet Maker caste. He becomes a successful entrepreneur.
He established his own taxi service.

As Aravind Adiga says his novel-’attempt(s) to catch the voice of
the men you meet as you travel through India - “the voice of the colossal
underclass.’ According to Adiga, The existence for the White Tiger was to
capture the unspoken voice of people from ‘The Darkness’. Balram
Halwai explains in his letter, how he, the son of rickshaw puller, escaped
a life of servitude to become a successful business man. He described
himself as a successful entrepreneur. Balram starts the novel by
describing his life in Laxmangarh. There he lived with his grandmother
parents and extended family. He is a smart child. He is forced to quit
school in order to help pay for his cousin sister’s dowry. He starts to work in a teashop with brother in Dhanbad.

This plight of poor has remained in focus in the writings of several Indian English writers in general and the novelists in particular. Mulk Raj Anand, Bhabhani Bhattacharya before 1950s and Arundhathi Roy, Kiran Desai and Aravind Adiga in the present times are good examples. *The White Tiger* highlighting the age–old worries, anxieties of the downtrodden, is a pulsating critique of the deep rooted socio-economic inequality rampant in India.

The landowners, the industrialists and the upper classes have always exercised control over the poor peasants, laborers and the working classes. This repressive and stifling system cannot be exterminated unless the world remains divided into two strata the powerful and the powerless.

Ania Loomba in her book colonialism / post-colonialism writes; “The newly independent nation states makes available the fruits of liberation only selectively and unevenly: the dismantling of colonial rule did not automatically bring about changes for the better in the status of women, the working class and the peasantry in most colonized countries.”

For the last many decades, domestic servants have been an integral part of rich traditional household all over India. Due to rising economy and crumbling Joint family structure there has been a spurt in the demand for this working class in the present century. Working classes
particularlly, servants, drivers, cooks and security guards, living beside their rich masters in the cities, watch helplessly their luxuriant lifestyle, see their glamorized world and crave for an upward mobility.

The novel presents a sterling contrast between India’s rise as a global economy and the plight of the marginalized class of society living in devastating rural and urban poverty through, Balram Halwai, the narrator and the protagonist.

In these days, there are just two castes: Men with big bellies, and Men with small bellies. And only two destinies: eat-or get eaten up” p.64

Due to disparity in income the rich grow richer and the poor turns poorer. Gayathri Chatraborthy Spivak’s concept that subaltern cannot speak, Adiga made Balram speak of course through crime in a manner of a typical psychopath.

Balram has experienced the peril of socio–economic inequality and social injustice in his village and even at Gurgoan. He is a witness to rampant corruption, inequality and object poverty. He lives in the servant apartment of the Buckhingham Tower B Block, infected with Mosquitoes and other insects.

“The novel, highlighting the age old worries, anxieties of the downtrodden, is a pulsating critique of the deep rooted socio- economic inequality rampant in India.”
India’s pioneer political activists right from Ranade, Dadabhai Nooroji, Gokhale, Tilak, Arubindo, Gandhi and Nehru were conscious of the corresponding peril of socio economic inequality, injustice and neglect. This plight of the poor has remained in focus in the writings of several Indian English writers in general and the novelist in particular. For example Mulk Raj Anand Bhabani Bhattacharya, Kamala Markandaya from Post Independence 1950s and Arundhathi Roy, Kiran Desai, Aravind Adiga from post modernist point of view, in the present times are good examples.

Adiga’s achievements is special because his debut novel has given him recognition world wide. Arvind Adiga’s The White Tiger is a wonderful tale told by the White Tiger himself. It is a story of a simple man Balram Halwai. He plays various roles in the novel. The novel is in the form of conversation between the white tiger and to Chinese premier, Wen Jaiboa. He presents many features of Chinese life with great respect and attention:

Chines are for ahead of us in every respect, except that you do not have entrepreneurs. And our nation, though it has no drinking water, electricity sewage system, public transeportation, sense of hygiene, discipline courtesy, or punctuality, does have enterpreneurs. P-4(A.A)

Balram is born in grinding poverty in that portion of India which he calls the ‘Darkness’. His family called him Munna. Later, it was his
school master who gave his name, Balram and the local officials his date of birth, to steal his vote. His mother died of T.B even before she could name him. His father a rickshaw puller. He is bright student. His nick named the ‘The White Tiger’, that appeared only once in a generation. He pulled out of school and forced to work in a tea shop by his family. Balram family is forced to borrow money to pay for his cousin’s dowry. So he had to leave school and work in tea shop. But he is destined for greater things and his grandmother come up with six hundred rupees so that he may learn driving. When he seeks to be employed as a driver luckily he happened to be in the landlords compounds, where the youngest son, Ashok had returned from America. He needed a driver. He found Balram Just the person who would fulfill his needs. Balram moved to Delhi with his master as his chauffer cum driver. He is expected to be more than a driver. When his master moves to Delhi, he also occupies him while he drives him around the capital, he observes his master bringing parliamentarians and various political fixers to ensure that his family business survive. As he drives his master to shopping malls and call centers, he becomes increasingly aware of the immense wealth and opportunity around him. In these days he learnt, there are just two castes. Man with big bellies and men with small bellies. And only two destines eat or get eaten up. But the narrator Balram from darkness or Poverty.
Balram Halwai’s lesson in white Tiger is that poverty creates monsters and he himself is just a such monster.

As Balram bloods over his situation, he realizes that there is only one way he can become part of the glamour that was new India by murdering his master. He murders his master, on a rainy day in Delhi. He had stolen a bag containing a large amount of money. He moved to Bangalore. He starts his own business in Bengalore.

*Class Discrimination* According to Neeru Tendon; The White Tiger is a fascinating portrayal of the divisions between the world of rich and the poor of new India.³

The *White Tiger* reveals the binary nature of Indian culture the light and the darkness and how the caste system has been reduced to ‘Men with Big bellies and men with small bellies’. The novel shows two extreme dimensions of modern India. On one side is the changing face of high-tech and rich India. Particularly, in emergence of Bangalore as the I.T City. On the other side is the darker side of India revealing the culture of caste and the snare corruption.

The White Tiger motif is used to describe the narrator’s rise from servant status, the emancipation from his caste and his rise to the position of his master. The poor people, like Balram, too have some aspirations – to make it in life to become rich and to lend a comfortable life. Adiga
points his finger at the three pillars of modern India – democracy, enterprise and justice. In Indian society they widen the gap between the rich and the poor, rural and urban etc.

The protagonist represents every underprivileged youth of country who dream of a beautiful future. They are the down trodden and tortured class on whom the influencial people rule upon.

The White Tiger is in India. He addressed the letter to Chinese premier, Wen Jaibo.

The novel begins in epistle
'from For the desk of !
His excellence wen jaibo,
The primers officer
Beijing ,……
Bangalore India.
Mr. Premier, sir, neither you nor I
Speak English, but there are some things that can be said only in English.(B)
And he tries his best to speak in English in seven nights and concludes with there words! I think I am ready to have children Mr. Premier. Ha !’
Yours far ever
Ashok Sharma
The White Tiger
Of Bengalore.
I am a man of action and change. Bangalore is the silicon valley. The eve of a state visit by Jaibo, our entrepreneur Halwai wishes to impart something of the new India.

Balram Halwai explains in his letter, how he, the son of a rickshaw puller, escaped a life of servitude to become a successful business man. He describing himself as a success full enterpreneur Balram starts the novel by describing his life in Laxmangarh. Balram is born in grinding poverty in that portion of India which he calls the ‘Darkness’.

In Laxmangarh, Balram’s family has many members. He has two brothers – himself and kisan, four uncles–Munna, Jayaram, Divyaram and Umesh and six aunts-Rabri, Shalini, Malini, Lattu, Jatyadevi and Ruchi. All of them are living in Laxmangarh a village of landlords in Gaya District of Bihar.

There he lived with his grandmother, parents and extended family. He is a smart child. This novel describes of life for satirical eye for the realities of life for India’s poor.

As Dr. Neeru Tendon in her research paper says;

The White Tiger is fascinating portrayal of the division between the world of rich and the poor of new India. However it misses out a very important dimension and that is spiritual dimension, the love and
warmth that is inherent in every Indian whether rich or poor and that is part of life in India.\textsuperscript{5}

The situation in Laxmangrah is extremely shocking. The landlord live in mansions, eat good food, have many servants and enjoy life. The landlord’s workers lead a miserable life doing backbreaking work ‘in the field with blackened sickles, begging one landlord or the other for sum work.

\textit{India is two countries in one: an India of light, and an India of Darkness}. He compares ocean to light river compare to darkness. The black river is the \textit{ganges}.

As Rooble Verma and Manoj Varma comments ;

The White Tiger is of a nearly feudal society disguised as democracy. It is a depiction of the social and economic inequalities of contemporary India.p\textsuperscript{6}

In Indian villages Zamindari System was a powerful source of exploitation and subjugation of underclass. Though after independence Zamindari system was mostly abolished in India by the 44\textsuperscript{th} amendment but it is still prevalent in some parts of the country. Adiga has shown the village which is still in the grip of Feudal system. He has named the four landlords of the village metaphorically. According to their aptitude, as Buffalo, stark, Wild Boar and Raven. The Buffalo owed the roads, the stork owned the river, the Wild Boar owned the good agricultural land
and Raven owned the rocky hill-side around the fort. Balram metaphorically calls poor people as stick-men with thin bodies and filthy faces where as A rich man’s body is like a premium cotton pillow white soft and blank.

Rooble Verma and Manoj Verma further comments;

“–on Adiga’s The White Tiger ‘is of a nearly feudal society disguised as a democracy. It is a depiction of the social and economic inequalities of contemporary India.’

The rich in the metropolis treat their servants as domestic animals and keep them under humiliating surveillance, They are no space for poor in the malls of new India”p-148(A.A)

This novel describes the growing divide between the have’s and have’s not’s Balram Halwai describes, he is a village boy. He faces all the grim realities of life along with his family. He is a son of rickshaw puller, is extremely underprivileged and incompetent to finish his schools. Balram tells about his education. He confesses that he has not received any formal education in his life. Balram’s view’s about formal education is not healthy. Adiga presents an interesting conversations between Balram and his teacher in the school.

Munna? That’s not a real name. He was right; It just means ‘boy’ that’s all I have never been given a name.p-13(TWT-A.Adiga)
Did not your mother name you? She is very ill, sir, she lies in bed and sprews, blood. She got no time name me?
And your father? He’s rickshaw puller, sir, He has got no time to name.p-13

Balram has presented the bad condition the primary and middle schools in the villages. He comments on the Mid Day meal program in the primary and secondary middle schools are full of truth and veriety.

“There was supposed to be free at my school a government program gave every boy three roti’s yellow dhal and pickles a lunch time. But we never saw roti’s or yellow dhal, or pickles and every one knew why the school teacher had stolen our lunch money”. p33(TWT-A.Adiga)

Balram narrates the story of the visit of the school inspection. The visit of school inspector created havoc in the school. The school-inspector chided the school teacher like a dog:

There is no duster in this class, there are no chairs, there are no uniforms for the boys, How much money have you stolen from the school fund. You sister fucker. p-34(A.Adiga)

There is an interesting conversation between the school inspector and Balram in the class room. Balram given answer to the question asked by the school inspector is full of logic and reason:

“any boy in any village can grow up to become the prime Minister of India. That is his message to little children all over this land.p-35(A.A)

Then inspector asked another question
You, young man, one an intelligent, honest, vivacious fellow in this crowd, of thugs and idiots”.p-35(A.Adiga)

And finally, the school inspector asked an interesting question to Balram in the Classroom:

In any jungle, what is the rarest of animals –the creature that comes along only once in a generation?“p-35(TWT)

Balram replies: “The White Tiger”, Then the school inspector calls him: That’s what you are, in this jungle. Balram criticizes the big burden of dowry system prevalent in Indian society. The parents of the bride suffer a lot due to arranging the big party and managing cash to satisfy the greed of parents of the bridegroom. Balram’s family is forced to borrow money to pay for his cousin’s dowry; so he had to leave school and work in teashop.

“My cousin sister Reena got hitched off to a boy in the next village.

Because we were the girls family, we were screwed. We had to give the boy a new bicycle, and cash and a silver bracelet, and arrange for a big wedding—which we did .p-36(A.A)

The family had taken a big loan from the stark so they could have a lavish wedding and a dowry for my cousin sister. Now the stark 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. p36(TWT)

Balram’s description of the condition of the government hospitals is full of criminal remarks. In-spite of three foundation stones laid by the
three politicians before three different elections, no hospital has been made.

“There were three black goats sitting on the steps to the large, faded white building, the strength of goat faces wafted out from the open door. The glass in most of the windows was broken, a cat was staring out at us from one crooked window”.p48 (TWT)

Balram’s father Vikram Halwai died because of tuberculosis. There was no doctor in the hospital to look after, the serious patients. His father was permanently cured by God:

Around six o’clock that day as the government ledger, no doubts accordingly reported my father was permanently cured of his tuberculosis .p50 (A.A)

After the death of their father, both Kisan and Balram went to Dhanbad, the city of coal mines in order to search new ways of livelihood. Balram joined the tea shop. He worked as a servant. Dhanbad is a city of money because of coal mines. Balram beautifully describes the wealth of Dhanbad in these words.

There was money in the air in Dhanbad. I saw building with sides made entirely of glass, and men with gold in their teeth. And all this glass and gold – all of it came from the coal pits. Out side the town, there was coal, more coal than you would find anywhere else in the darkness, may be more”.p53(TWT)
Balram Halwai was leaving in Dhabad while engaged himself in the tea shop. His mind was always hovering on only one ambition – How to become a rich in this world. But he is destined for greater things and his grandmother came up with six hundred rupees. So that he may learn driving. He learnt the art of driving motor car. He went door to door to search the job of the driver. “Next morning, I was walking from house to house, knocking on gates an in front doors of the rich, asking if any one wanted a driver a good driver an experienced driver for their car”. p-59(A.A)

When he seeks to be employed as a driver, luckily he happened to be in the landlords compound, where the youngest son Ashok had returned from America, and needed a driver, he found Balram just the person who would fulfill his needs.

Balram is expected to be more than a driver. It turns out that he has to cook, clean and in short, do whatever his master desired him to do. It is a saga of resistance and oppressed. Rich live like kings in a shiny new world where servants are expected to serve even prison sentence for crimes committed by their masters. Finally A rich man hires him as a chauffer. He takes him to live in Delhi. He says;

“In the old days there were 1000 castes …..in India these days , there are just two castes ; Men with big bellies, and Men with small bellies”. (TWT)
Balram got the job of a driver in the house of Mr. Ashok. The brother of Ashok, Mukesh is very cunning and makes every details avoidable about Balram from Laxmangarh. Mukesh explained detailed about Balram to Ashok:

He’s got a good family. They are made any trouble. Father died some years ago of T.B. He was a rickshaw puller. Brother is in Dahnbad too, a worker in the tea shops. No history of supporting Naxals or other terrorists. p-66(TWT)

Balram’s new life begins in the house of Mr. Ashok and Mr. Mukesh. He feels comfortable before his masters. Mr Ashok and his wife pinky Madam are very polite to him but Mr. Mukesh is always critical about him. Balram now gets handsome amount of money from his masters. He spends a comfortable life.

But the servants are not allowed to stay in the apartment where they live. They live in servants quarters where all the drivers, cooks and maids rest wait till they are wanted by their masters. At the same time the narrator comments on the ‘unhealthy haunts of the poor workers.

“The people were building home for the rich, but they lived in tents covered with blue tarpaulins sheets, and partitioned into lanes of faces was replaced by the stranger stench of industrial sewage.” p-260(TWT)
But he has not sent any amount to his grand mother. But his grand mother is not satisfied with the attitude of her grandson. She complains as:

My grandson has a job, Balram still force me to work. This is the fate of an old woman in this world”.

After getting a good job Balram’s attitude now begins to change. now he does not worry about his family. He hardly sends any money to his family. Balram gets an opportunity to visit Laxmangarh along with Mr. Ashok and his wife Pinky Madam in Honda city car during their visit to laxmangarh, Balram Discovers the difference between Mr. Ashok and Pinky Madam. Pinky does not want to live in India and she wants to leave, India as soon as possible. She complains about Indian crowd and Indian way of life.

When Balram has been selected as a driver to go to Delhi along with Ashok and Pinky Madam. Balram’s arrival in Delhi makes him to see the various facets of human life, people from the different status come here to brighten their future politician try their best to accomodate themselves in grabbing the suitable opportunity. Businessmen come here to see new hopes and aspirations of corporate world. But another side, face of the capital is also visible forty percent of the entire population of the capital still bound to live in slum areas. Spend hellish lives and live in miserable condition:
Thousands of people live on the side of the road in Delhi. They have come from the Darkness too you can feel by their thin bodies, fifty faces, by the animal like way they live under the huge bridges and over posses. These homeless people are a particular problems for drivers.

Dr. A. S. Rao and as Neelam says : Adiga has shown that though India is one of the fastest growing economies in the world but its progress is not holistic. The condition of poor people is yet transform completely. He has attacked hardly on the political authorities and had tried to wake up the spirits of the common people.

The country side is thus a place of brutal injustice and sordid corruption. It is a place where the poor are always deprived and victimized by their enemies, the rich. When narrator arrives in the city and lands on a job as a driver. But the situation in the cities are not different from those of the countryside. Economic inequality, corruption dehumanization of rich and the poor. The narrator is shocked to see the unbridgeable gulf –between the rich and the poor. In Delhi city rich people live in big housing colonies like defence colony or creaker Kailash or varant kunja (118).

Is there no space for the poor in the Malls of new India?

As I was walking inside the mall, I was sure some one world say, hey! that man is a driver! what is he doing in here?
It is odious to see here how thousands of people came from the darkness and live on the side of the roads.

“Under the huge bridge and overpasses, making fires and washing and taking life out of their hair while the cars roar past them. These homeless people are a particular problem for drivers.” p-120(TWT)

In Delhi, Balram life is totally different from his life in Laxmangarh or in Dhanbad. He observes the high profile life from the nearest distance. The roads are excellent, but the people are not good. The layer of economic standard is high although the layer of humanity is very low: p-157

The main thing to know about Delhi is that the roads are good, and the people are bad. The police are totally rotten. If they see you without a seat belt, you will have to bribe them a hundred rupees. p-249(TWT)

Ashok and Pinky Madam always visit malls and hotels till late night. Balram also visualizes the growing interest in metrocosmopolitan culture in which there is no place for emotions and feelings.

Handsome, foreign educated man was weak, helpless, absent minded, and completely unprotected by the usual instinct that run in the blood of a landlord. p-142(TWT)

Ashok is a generous fellow. Balram reads the personality of Ashok well:
The capital of our glorious nation. The seat of parliament, of the president, of all ministers and prime ministers, the pride of our civil planning. The show case of the republic.”

The people of two Indians live in Delhi. The people of one India live in Polluted air, they Travel by taxi or scooters. The people of other India live in air conditioned rooms in fashionable flats and travel in air conditioned cars. The narrator comments on the rich poor divide: The rich of Delhi to survive the winter, keep electrical heater or gas heater, or even burns logs of wood in their fire place. when the homeless or servants like night, watchman and drivers. Who are forced to spend time outside in winter went to keep warm, they burn whatever they, find on the ground.

The narrator feels sad that, in Delhi rich people sit in glass buildings and do business with American living thousands of there are least interested in the affairs of the people who drive their cars. Balram develops good company with other servants. He enjoys in their company specially in their company in the night. They read murder and sex magazines, copy the life patterns of their master’s talk about their madams and hope to become rich some day.

At the same, the relationship between Ashok and Pinky does not seem to be normal. All the time Pinky insists on returning to New York. The difference rises on the question of accident in which a child was crushed on. That time, Pinky did not want to leave the spot of the
accident. She was eager to help that child. But Balram consoles her by saying that the poor men have more children. If one has been crushed, it does not matter.

You Know how those people in the darkness are; They are eight, nine ten children – sometimes they did not know the names of their children”.

p-165(TWT)

But Balram is not aware of the consequences of that accident which might blow his own life. He is quite happy because he has helped his master and Madam at the time of danger. Mukesh tells him that he is the part of his family. He tells him not to say anything to anyone about that accident in which a boy is supposed to be killed. Later Balram loses ground beneath his feet when he reads the statement prepared by his master. Which the entire blame of accident has been imposed on this head. To Whom So It May Concern : I Balram halwai, son of Vikram Halwai, of Laxmangrh village in the district Of Gaya, do make the fallowing statement of my own free will and intention:

That I drove the car that hit an unidentified person, or persons, and object, on the night of January 23 rd this year. That I was panicked and refused to fulfill my obligations to the injured party or parties by taking then to the nearest hospital emergency ward. That there were no other occupations of the car at the time of the accident. That I was alone in the car, and alone responsible for all that happened. I swear by almighty
God that I Make this statement under no duress and under instruction from no one. Signature of thumb print: (Balram Halwai) p-167(TWT-A.Adiga)

The accident during a drunken driving exposes the real nature of the masters who make him sign a legal document confession that his master and mistress are like, father and mother. But taking the blame of the Poor and rich develop moral depravity.

Balram is totally disturbed reading this confessional statement, prepared by his master for him that might send him into jail anytime. But it is the fate of the poor people who are supposed to be puppets in the crushing lands of rich.

At the same, the relationship between Ashok and Pinky do not seem to be normal. All the time Pinky insists on returning to New York. The difference rises on the question of accident in which a child was crushed on. That time, Pinky did not want to leave the spot of the accident. She was eager to help that child. But Balram consoles her by saying that the poor men have more children. If one has been crushed, it does not matter.

Pinky madam leaves Mr.Ashok one night. Ashok blames Balram that why he has driven for her departure: After the departure of Pinky, Madam Mr. Ashok’s life become empty and hollow’ He does not care about his wealth. But like a true companion. Balram is ready to support
him in the time of difficulty. He now fears about his returning to Dhanbad. He also fears that he might lose his job:

When the masters life in chaos, so is the servants. I thought, may be his at Delhi now will be go back to Dhanbad? what happened to me? P-185

(Balram frankly tells his own transformation from innocence to corruption without any hesitation. He does not blame himself for this downfall in his character and nature. He says to Mr. Jaibo:

I was corrupted from a sweet innocent village fool into a citified fellow full of debauchery, depravity, and wickedness p-197 All these changes happened in me because they happened first in Mr. Ashok. He returned from America an innocent man. But life in Delhi corrupted him and once the master of the Honda city becomes corrupted, how can the driver stay innocent.p-197(TWT-A.Adiga)

But Mukesh is highly careful about the mental depression of Mr. Ashok. Like a family member, he warns Mr. Ashok not to trust Balram blindly. In Delhi, Balram’s main aim is to realize his dream of becoming rich. All the time, he thinks to become rich and rich. He says to Mr Jaibo: ‘The dream of the rich and the dream of poor never overlap-do they’ p-22.5
Balram reveals the ambition the poor man who wants to become rich. He also presents the difference between the respective feelings of the rich and the poor.

The poor dream all their lives of getting enough to eat and looking like the rich. And what do the rich dream of? Losing weight and looking like the poor.- p225(TWT-A.Adiga)

*The White Tiger* traverses the familiar territory class and caste divide, poverty and exploitation and the triumph of the human spirit, a place called darkness of a land corrupt, inequality and poverty, He begins in rural darkness of a world of landlords and peasants; when he exposes to the ‘light’ of cities, it is a world of servants and masters.

On the other hand Ashok’s depression was increasing day by day. He tells Balram: I am sick of the food I eat Balram I am sick of life I lead. We rich people we’ve lost our way Balram I want to be simple man like you Balram.p-214(TWT-A.Adiga)

Then Dhanram comes to stay with Balram is now ready to realize his dreams into reality. Balram comprehends that there is only one way he could become a part of sensational new India. That is by murdering his employer, Ashok. Then he escapes from the world of servitude and catch the race of the majestic. One day as Ashok carries seven hundred thousand rupees in cash as bribe for the politicians.
He decided to snatch the red bag from Mr. Ashok by putting him to death. He plots to murder of Ashok without any sympathy. He says that the fate of the people changes within five minutes in Delhi. His own fate is going to be changed within five minutes also:

but Delhi is city where civilization can appear and disappear within five minutes. 

Balram tells Mr. Ashok about the defects in the wheels of the car Honda City. He needs the help of Mr. Ashok falsely. The wheel, sir I will need your help. Its struck in the mud. 

Balram rams the broken bottle down into Mr. Ashok’s body. He does it the same three times, After killing Mr. Ashok, Balram himself, falls on the road, he gets the red bag from the hands of Mr. Ashok and fulfills his dream of becoming rich. It is the murder of the most humble master by a most faithful servant. 

After killing Mr. Ashok Balram decides to leave Delhi as soon as possible. Now he is the master of million. Balram reaches Bangalore. He is of the opinion that most of the people come to Mumbai after committing some murder. He has much logic to stay in Bangalore.

The India of light and the India of Darkness. From darkness he lends his way as an entrepreneurs to the ‘Electronic city’ of Bangalore.
Balram’s nature does not change overnight as he himself acknowledges his nature of servant is so deeply inherited in him that he does not get rid off: Once a servant, always a servant; the instinct is always there, inside you, somewhere near the base of your spine. p299(A.A)

In Bangalore, Balram meet with several people in order to develop his own business. But he has many serious claims against the poor of our country. He admits the fact that the poor’s of this country are themselves responsible for their pathetic lot. Why they are not initiating revolution in this country to get their right. They think that the revolution will come from outside: people in this country are still waiting for the war of their freedom to come from somewhere else – from the jungles, from the mountains, from china, from Pakistan that will never happen, every man must make his own Banaras.p-304(TWT-A.Adiga)

Balram presents the difference between his life in Laxmangarh and his life in Bangalore. The condition is same every where –either it is a village or a town, it is south or north or east or west. Corruption is deeply rooted every where. The more you become rich the more you become corrupt in nature and attitude both. In Laxmangarh Balram has choice, but in Bangalore the choice is less to be moral and immoral. Balram has choice less to be moral or immoral.
It is the picture of new India in which everyone in his own style is ready to contribute for the making of nation Balram is also ready to become the part of it:

Am I not a part of all that is changing this country ? Have not I succeeded in the struggle that every poor man have should be making.p-318(TWT-A.Adiga)

He says that everyone does everything to fulfill his ambition. No one is free from that stigma. He does only one murder to fulfill his ambition. He wants to become great entrepreneur. He wants to do something for the poor people:

But is not likely that everyone who counts in this world, including our prime minister has killed someone or other on their way to the top kill enough people and they will put up bronze status to you near parliament house in Delhi, But that is glory and not what I am after all I wanted was the chance to be a man and for what, one murder was enough.p-318 (TWT-A.Adiga)

The novel deals with the life of a man who wants to achieve unexceptional growth in his life. Partially, he succeeds. His journey from Laxmangarh to Dhanbad, to Delhi, and Delhi to Bangalore teaches him the bitter lesson of human predicament. It is not a simple journey. It is from tradition to modernity, from village to city from poor to become rich and from ordinary human life to complicated human life.
As Dr. A J Sebastian opines: “it is a novel about the emerging new India which is pivoted on the great divide between the have’s and have’s not with moral implications. It is enveloped in Balram’s struggle to establish his identity as an individual.11

*The White Tiger* undoubtedly is a dark novel. The harsher truths about the country are audaciously chronicled: the tug of war between the privileged and the under privileged; The trancesation of master’s and the servants are painted graphically.

Balram represents every underprivileged youth of the country who dream of a beautiful future. But they are bound to the stinking present. They are the trodden and tortured class on whom the influential people rule. With no voile of their own they serve to live, and live to die unnoticed.

*The White Tiger* focuses on the class struggle in India continues where Adiga attempts to bring out the contrast between the haves and have not’s.

At the landlord house

“we went into the house where the taxi drivers lives. The old driver asked,

what caste are you ?”p56(TWT-A.Adiga)

Halwai!

What’s your last name again?”

230
Halwai!

Halwai….. ‘what caste is that, top or bottom?

And I knew that my future depended on the answer to this question.

Now, the dark man –Mukesh sir, brother of Mr. Ashok. So the stork turned to me and asked me directly.

Are you from top caste or bottom caste, boy?”

Then I said, Bottom sir ‘p-64(TWT-A.Adiga)

The old man said, All our employees are top caste. it won’t hurt to have one or two bottom castes. Working for us”p64 Like this Balram got his job in storks home as a driver.

Dr. Radhika Chopra says as;

It is a social criticism focusing on the poverty and misery of India and its religio-socio-political, conflicts encapsulated in humour and Irony.¹²

A golden opportunity in Balrams life came when the real identity of Ram Prasad. The servant No1 has been discovered. They come to know that Ram Prasad is not a Hindu but a Muslim, havoc, comes in the life of Ram Prasad. They were convinced I was the most religious servant on the earth. (take that Ram Prasad!)

What a fool I’d been! Its Ramadan! They cannot eat drink during the day.p108(TWT-A.Adiga)

Now this Mohammad was a poor honest, hardworking Muslim, but he wanted a job at the home of an evil, prejudiced landlord who did not like Muslim’s –so just to get a job and feed his starving family, he
claimed to be a Hindu! And took the name of Ram Prasad! What a miserable life he is had, having to hide his own religion.

Balram though, what a miserable life he’s had, having to hide his religion his name, just to get a job as a driver – and he is a good driver, no question of it a far better than I will ever be. This scan benefits Balram too much. From servant No-2, now he becomes servant No-1 in the house:

Balram is also sympathetic towards Ram Prasad. He is highly critical about the attitude of Ram Prasad changing of religion and hiding his real identity.

To draw comparative analysis, if Anand’s novel had ended with the death of teenaged Munoo (a coolie) from tuberculosis, Adiga’s protagonists, Balram grows into a man and prospers after robbing and killing his master.

The narrators life’s story ends with the murder of the master and his elevation to the position of a master. Balram graduates to the theft of 700,000 rupees from Ashok, a premeditated robbery that requires murder. Balram’s success is based on his rejection of a system of forced morality and leverage subservience that cages India’s poor in what he calls the Rooster coop. The Rooster coop secure its prisoners, loyalty and acceptance of demanding servitude. Only a man is
“prepared to see his family destroyed hunted, beaten and burned alive by the masters can break out of the coop”p-176(TWT-A.Adiga)

Balram is not a mindless murderer. But it appears that murder is the only means to break the shackles of bondage he is trapped into. He has no other alternative to realize his dream.

Balram remembers his past just opposite to his present status. From a sweet maker to a business tycoon. The circle is complete in his case like that of his boss Mr.Ashok, who was from a cook’s family.

Once I was a driver to a master, but now I am a master of drivers, I do not slap, or bully mock anyone I do not insult any of them by calling them my family either, There my employees. I am their boss.p-302(TWT-A.Adiga)

We find corrupt politician, Zamindar’s faulty education System, poor healthy service economic deprivity disparity Jobless youth’s problems of domestic servants, etc. that are part of today’s India. Aravind Adiga draw a dismal picture of Indian society, they have a humanistic approach.

He comes to the conclusion that major difference is not of colour, caste or any other thing but *Money*. To sum up –In the olden days, there were one thousand caste and destinies in India. These days, there are just two castes; Men with big bellies and men with small bellies. And only two destinies; eat or get eaten up.
Subaltern theory asserts that norms established by those in power and imposed on the other. Who has no voice because of race, class, or gender persons who are socially outside of the hegemonic power structure. *The White Tiger* focuses on the fact that, class struggle as discrimination and caste discrimination in India is continues. Where Adiga attempts to bring out the contrast between the have’s and have’s not.
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