Sometimes they make sacrifices for the next generation and sometimes they behave in crude and cruel manner towards the people they love. They may tamper with the traditional values and ways of life. They may reject what is not useful to them and suffer at the hand of government officials who tend to be corrupt in nature. Characters tend to take decisions based on their life’s conditions as time goes by.

She shows life’s brutality with phrases of harshness. While sometimes she uses humor to relieve the reader’s tension. Kiran Desai has a reasonable grip on the story. It means few characters drive the message across the themes. While looking at the language and the narrative part, emotions and feelings within the culture has a vital role in driving the point across. There is no denying the fact that this is a masterpiece of the author and she truly deserves accolades for this novel. Finally, summarizing it, an interesting quote from the novel would be:

"The present changes the past. Looking back you do not find what you left behind." (208)

Chapter 5: A Critical Study of Aravind Adiga with the Special Emphasis on The White Tiger
This chapter critically analyses the novel *The White Tiger* written by Aravind Adiga and published by HarperCollins in 2008. It won the 40th Man Booker Prize in 2008. The novel has been well-received, making to the New York Times bestseller list. Aravind Adiga, 33 at the time, was the second youngest writer to win the prize in 2008. The author is the fourth Indian novelist to be credited with this honor.

The novel provides a dark picture of India’s class struggle in a globalized world. *The White Tiger* takes the readers to the heart of India and into the world of suspense. The novel examines issues of religion, caste, loyalty, corruption and poverty in India. According to Adiga, the exigency for *The White Tiger* was to capture the unspoken voice of people from “the Darkness”, the impoverished areas of rural India. He “wanted to do so without sentimentality or portraying them as mirthless humorless weaklings as they are usually”.

The story revolves around Balram Halwai. He is called the white tiger. He was born in the vibrant village of Laxmangarh in Bihar which is within the purview of Budh Gaya, the place where the great Gautam Buddha attained his enlightenment. It reflects the journey of this young man from a terrible poverty to a successful entrepreneur. Times and situations take a rapid change when he decides to move to New Delhi. In the novel, India is divided into two parts in the eyes of Balram Halwai, India of the rich and the one of the poor. A quote by the author clears the point:
“The dreams of the rich, and the dreams of the poor—they never overlap, do they?

See, 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.” (225)

Balram starts questioning about various things he faces in his village during his stay there. The question arises in the end whether blood and murder function as the solution for success and whether the loyalty and resilience are the things that need to be accounted for.

The term white tiger is derived from the fact that he was the smartest boy in the village. This was confirmed by the education inspector. Hardships and abject poverty forced him to search for a meaningful job outside his village. The white tiger is an animal which is seen once in a generation and this stands good for the character that is seen as a one-time wonder in his village. Towards the fag end of the story, when Balram takes to the path of corruption and murders his owner, he forms a taxi company. This taxi company was known as The White Tiger Drivers. Overall it is quite clear that people like Balram are seen rarely in a lifetime. The author himself is of the view that:

“The White Tiger is the story of a poor man in today's India, one of the many hundreds of millions who belong to the vast Indian underclass; people who live as laborers, as servants, as chauffeurs and who by and large do not get represented in Indian
entertainment, in Indian films, in Indian books. My hero—or rather
my protagonist—Balram Halwai is one of these faceless millions of
poor Indians."

1.1 Plot and story

The story revolves around Balram Halwai who lives in the suburbs of rural India. He is the son of a rickshaw puller and did not have sufficient means to complete his education in spite of being talented. He had to do petty jobs like working in hotels and mines. Initially he was called Munna because his parents did not name him, but later on he was named Balram that resembled the name of the brother of lord Krishna. His surname Halwai came from his profession as he was a maker of sweets in his earlier stages.

Balram was Lord Krishna’s brother in Mahabharata. He was robust and at times wild. He was as hot as Krishna was cool. He was unstoppable in his anger many times and could be becalmed only by Krishna, who was his friend, philosopher and guide. Balram of The White Tiger is alone, without Krishna or anybody like Krishna. That may be a reason of his ruthless progress in modern India.

Initially, during my early days in India, surnames like Halwai, Lauhar, Sunar, Chambhar puzzled me. Because my Indian friends told me that these surnames referred to their traditional professions. Halwai made sweets, Lauhar dealt with loha which means steel, Sunar was goldsmith and Chambhar tendered animal skin. I had heard of Parsi surnames like Bataliwala, Lokhandwala. These surnames did not descend from their ancestors. It seems that Hindu caste system had spread its tentacles in surnames as well.
Balram begins to learn vehicle driving as he learns from people that drivers were paid handsomely. He finds a rich employer Ashok very soon. Ashok had returned from America and was trying to come to terms with Indian society. His personal life was in a mess as he had an unhappy marriage with a girl from a different caste. Balram was quick to learn the city life. He realizes the wide gap that exists between the rich and lower classes. He breaks the barriers of caste system by not sending money to his grandmother.

Balram visits various government and semi-government offices and officers with Ashok and Pinky Madam. He comes to know that legal and illegal practices going on there. He finds that money plays crucial role in business contracts. He realizes those rich commission agents and not the elected representatives of the people that run the government. He made up his mind to grab money under any circumstances.

The sequence of events drives him to more ambitions and he harbors a dream of becoming rich at any cost. Things take a vicious turn when Balram realizes that the only way to become rich and famous is to murder his master and survive the storm. He realizes that there is no point in brooding over the wretched past. Along with it, the situations began favoring Balram. His master gets involved politically. His divorce from his wife also made him lonely. One fine day when Ashok was on his way to bribe a politician, Balram seizes the opportunity and murders him. He runs away to an alien place in Bangalore with his cousin Dharam. He starts his own taxi company. Things finally become good for him when he changes his name to Ashok Sharma and becomes a wealthy industrialist. He forms a taxi company known as The White Tiger Drivers.

1.2 Characters
Story of the novel *The White Tiger* revolves around two major characters Balram and Ashok. Balram is forced to be exploited by the elite class. He is a victim of half-baked morals and values, and subject to insults which are explained in the initial part of the novel. Aravind Adiga tries to explain the class struggle and the caste system. Then he throws light on the corruption angle in the childhood days of Balram by the quote “you can’t blame a man in dung heap to smell sweet” having accepted the path of corruption and slavery. As Balram describes:

“The rest of today's narrative will deal mainly with the sorrowful tale of how I was corrupted from a sweet, innocent village fool into a citified fellow full of debauchery, depravity, and wickedness.

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?” (197)

In fact to the readers he may be appeal to as a man of strong trust and values but in reality he does not have any control over his mouth. On the other hand Ashok who is a pillar of the western culture and in crisp struggle with the barriers of Indian culture is also illustrated in details.

The novel is woven around two characters, Balram and Ashok. They belong to two opposite socio-economic ends. Balram comes from a small village whereas Ashok is an
international figure. We come across the physical description of Balram in a poster placed by the police in search of Ashok’s murderer:

“General Public is hereby informed that the man in the picture namely Balram Halwaialias MUNNA son of Vikram Halwai rickshaw-puller is wanted for questioning. Age: Between 25 and 35. Complexion: Blackish. Face: Oval. Height: Five feet four inches estimated. Build: Thin, small.” (12)

We are introduced to Ashok with the following description:

“My heart sank, and I was about to turn away—when I saw a figure on the terrace, a fellow in long loose white clothes, walking around and around, lost deep in thought. I swear by God, sir—I swear by all thirty-six million and four of them—the moment I saw his face, I knew: This is the master for me.” (60)

Balram is a central character of the novel and the narrator of it as well. He plays different roles like a servant, a philosopher, a murderer and finally a social entrepreneur. Balram possesses a unique vision and a knackey brain and is known for thinking out of the box. He resists his family obligations and customs. He overthrowes the dictums of caste system and becomes a successful businessman. He believes that religion is not a virtue by itself and money does not solve all the problems in this world. Right from his childhood he felt that a bit of corruption was needed to succeed in the modern way of life. Balram is a man of high dreams. He realizes that one has to be a believer in order to be an achiever. His actions symbolize his strength in a lot of ways.
Ashok is the landlord’s son. He is a product of the western culture in spite of his roots in Indian culture. He finds it difficult to bridge the gap between the two cultures. He has western values embedded in him and struggles to find feet in the political set up in India. Ashok feels that he is a misfit in Indian circumstances.

Ashok had been married with ultra-modern Pinky Madam. She was dissatisfied with her husband’s interest in political and commercial activities in India. She was interested in western countries and modern culture there. Husband and wife quarreled incessantly. Pinky Madam was angry with him for his false intentions of staying back in India. She had a lot of western values. When she leaves the country, she helps Balram by handing over some money to him. She was not supporting her husband during crises. Ashok’s wife symbolizes people who have left their origin in traditional society and are living in a modern one. She tried to carve out a niche for herself by adapting herself to the new mindset.

Balram took advantage of the bickering between Ashok and Pinky Madam. He set his eyes not only on Ashok’s money but also on Pinky’s person. Lascivious descriptions that Balram makes of Pinky’s breasts and bums reflect on his carnal desire for Pinky.

Balram accompanies Ashok everywhere. Since he was a car driver, Balram knew the various places and people Ashok visited. He could eavesdrop the business conversation in the car. He could espionage Ashok’s illegal actions. He studied Ashok carefully.

We come across a pathetic character Mohammad. Mohammad is a poor hard working Muslim who needs a job desperately. The landlord he approached was known for his
antipathy for Muslim. Poor boy took a new name Ram Persad in order to hide his Musilm identity.

Comparison of Anand’s Munoo in *Coolie* with Adiga’s Balaram in *The White Tiger* would help throw light on the changes that have taken place in the art of characterization in Indo-Anglian fiction over the years. Both these characters belonged to the unprivileged strata of the Indian society. Munoo is a coolie, rickshaw puller and a house boy. Balaram is a private auto-mobile driver, a modern version of a rickshaw puller. Similarity between the two ends here. Their responses to their situations reflect on the nature of the characters in the respective novels in which they figure. Characters in the novels of the past were timid. Generally they were characterized by the novelists; today they characterize themselves. They do not want to be puppets and parrots following the language of their creators.

Munoo begins his life as a starving, half naked child of a remote village in a hilly area and dies in the similar state. Balaram on the other hand changes from a cringing employee to a multimillionaire employer. This approach to characterization tells a lot about the new Indian novel. Characters in the past novels did not change so dramatically. Fate ruled their destiny. Balaram changed his destiny.

1.3 The Themes

The most noticeable theme of this novel is the murderous effects of new face of economy that is on rampage in India after 1990. More than half of the population of India lived in villages. Indian economy was mostly agrarian. Though Indian villages were poverty stricken and caste ridden, there was no money madness. Balram suffered from
poverty. He suffered due to his lower caste as well. He desperately wanted a change in his economic and social status. But he never thought of homicide.

When he shifted to the modern commercial centre like Delhi, he found his caste less interfering. He could save himself from dehumanizing effect of caste. But he was possessed by another social evil of earning more money by hook or crook. Means did not matter; ends meant a lot.

Greed and avarice took over his personality. He saw during his journey with Ashok that money was goal. Money could make the mare go. Personal relations, human consideration did not mean much when time to gobble money comes. He found that illegal matters could be transformed into legal by paying huge amount to the government officers. Contracts involving crores of rupees are handed over to the corrupt practitioner. Power brokers run the governments in India. Balram became Ashok in the course of time.

Indians were torn between two opposite realities before the advent of the era of globalization. They could not throw the heavy yoke of traditional values away and could not resist the temptations of modern mechanical life. Thought of leaving the parents tore their hearts. At the same time they were aware that joint family system had stalled their individual progress.

Balram broke away from this ethos. He ended the duality by leaving the house and accepting a job in New Delhi. He never looked back. Single minded pursuit of money led him to success. He did something that others had not done before. That is why he is The White Tiger.
I think the main areas where the author has laid emphasis are the feudal village life, the slavery of the poor class and the dominance of the elite class. The elections, the power struggle and globalization occupy considerable place in the novel. The poverty and the caste system are also covered in details. There is always a form of conflict between the two classes and two castes. The political system of the country plays the background role in the action of the novel.

*The White Tiger* deals with a lot of problems plaguing the Indian society namely the caste system, poverty, globalization to name a few important ones. The author describes the plight of the poor class and election fever in the following words:

> “These are the three main diseases of this country, sir: typhoid, cholera, and election fever. This last one is the worst; it makes people talk and talk about things that they have no say in... Would they do it this time? Would they beat the Great Socialist and win the elections? Had they raised enough money of their own, and bribed enough policemen, and bought enough fingerprints of their own, to win? Like eunuchs discussing the Kama Sutra, the voters discuss the elections in Laxmangarh.” (98)

A white tiger symbolizes power and majesty of India, China and Japan. It is also a symbol for individualism and uniqueness. Balram is seen as different from those he grew up with. He is the one who got out of the “Darkness” and found his way into the “Light.”

In an interview Aravind Adiga talked about how *The White Tiger* was a book about a man’s quest for freedom. Balram, the protagonist in the novel, worked his way out of his low social caste (often referred to as “the Darkness”) and overcame the social obstacles
that limited his family in the past. Climbing up the social ladder, Balram sheds the weights and limits of his past and overcomes the social obstacles that kept him from living life to the fullest.

Corruption is one of the main themes focused by the author. The story is a reflection on corruption that runs in the Indian society. All the moral and ethical values go for a toss because of the corruption existing in India. Balram is the perfect slave to the master’s order, be it washing his feet or signing for a crime which he has never committed. At last a tiger has to be a tiger and on his path to success murders his master and becomes an entrepreneur.

Right from his childhood, Balram is advised by his grandmother that whatever money he has earned needs to be sent to his family. Though he knows that he is not nurtured by his family thoughts, he remembers his time with them. The grandmother uses cheap tricks. She reminds him of the grand family traditions and finally sends a boy to remind him of his values. Balram realizes all this and gathers courage to break away from the shackles. This is where the independence aspect takes over.

Traditions play significant role in the choice of a girl in Indian marriages. Suitability of the pair is not considered as important as the family status of the two is in the choice of a boy or a girl in marriage. Social caste and economic status decide the relations. Hence marriage in India is not considered as a personal affair between boy and girl, but as an issue between two families. It is meant to enhance or reduce family reputation. Ashok’s father frowns upon his marriage with Pinky as he thought it to be a threat to his reputation.
Muslims are admired but are hardly employed on the responsible position in India. Hence they work as motor mechanics, mall electricians and drivers. Balram found it easy to fire Ashok’s driver because he was Muslim. He could easily conspire a plot against him.

Rivalry between India and China is one of the themes of the novel. Both these countries are supposed to be the next superpowers in the world because of the modern technology that they possess and the kind of international business centers in their countries. Balram’s statement throws light on it:

“In twenty years time, it will just be us brown and yellow men at the top of the pyramid, and we'll rule the whole world.” (262)

There are many similarities between both the countries. One of them is the struggle between rich and the poor. The poor continue to serve the rich without complaints. Balram ascertains that trustworthiness of the servant binds him to his master.

The author is credited with being from the young generation and expresses his views in a unique way. He could understand the difficulties Ashok faces in adopting to his own culture after his stay in the United States. It is a classical situation of being so near and yet so far. When Ashok comes to India, he brings many hopes and aspirations with him. But when he confronts the reality, all his hopes are blasted. Balram was quick to realize that outsourcing is the key to progress in the days to come.

Caste system has been plaguing the Indian society for a long time. It is reflected in this novel in a new way. The system creates barriers within which, it is difficult for the general
masses to survive. The whole journey of Balram from poverty to a successful businessman is a journey from innocence to shrewd crafting. Balram thinks out of the box and with his unique and dynamic personality creates a new way for himself. It is the anger and rage in him which makes him break the barriers of the caste system. Instead of walking a treaded path, he paves his own way to success.

Balram frequently mentions the Rooster Coop when describing the servant class in India. He also defends himself for murdering his master with it. Balram compares those chickens living in a miserable condition with the poor class in India. From his analysis of the structure of the inequality in the country, Balram comes to believe that liability for the suffering of the servant also lies with the mentality of the servant class, which he refers as “perpetual servitude.” This ideology was strong. Balram was convinced that mentality of perpetual servitude was a stumbling block in person’s progress. He writes:

“You can put the key of his emancipation in a man’s hands and he will throw it back at you with a curse.”(176)

Rooster Coop is characterized by strange animosity between the persons belonging to the same caste, regions and nationality. Success of the one is painful for the other in the group. He relegated his caste, region, economic condition and the religion to the past, began anew and succeeded. There is no remorse for what he did to his own master. He planned and fought alone, without any human aid. He did not employ mercenaries to kill Ashok. That is why he is The White Tiger.

This novel is a very good example of new global world. The author takes us to the future of India. Ashok expresses his opinions about the Indian, American and Chinese models of
economy and human life. He leans towards the Chinese and then the American model. When Ashok had come to India, he had hoped to implement his plans. But seeing the wave of corruption and greed prevalent in the country, he changed heart and thought about the Chinese model of economy for the country. Balram’s experiences show that there are two options for him either to eat or to be eaten. He writes to Mr. Jiabao:

“Never before in human history have so few owed so much to so many, Mr. Jiabao. A handful of men in this country have trained the remaining 99.9 percent—as strong, as talented, as intelligent in every way”(175)

Globalization believes in outsourcing. It is a recent trend that companies are outsourcing their products. Balram also suggests that outsourcing is the buzzword in the future days to come and companies have to rely on it to increase their profits. This is true when it comes to the technological setup in the country. To substantiate his point, Balram cites the examples of companies like Dell, IBM and Yahoo etc.

1.4 Point of View

The White Tiger deals with the reaction of the Indian youth to the prevailing practices of corruption in educational, medical and financial sectors of the state and the central governments. Balram’s father died as much of tuberculosis as of negligence of the government doctors. He was admitted to the hospital because he was spewing blood, but there was neither a doctor nor adequate medicine. He died of dereliction in hospital.
Balram passes scratching remarks on the malpractices in mid-day meal programme in primary school. The scheme had planned to give three roties, yellow daal and pickle to the school children at lunch time. But none of the children got it throughout the year sufficiently. The money had been misappropriated by teachers and local politicians.

Balram had heard about the exchange of unaccounted money between the government officers and contractors. Consequently, the quality of government undertaken services of public utility suffered heavily at the hands of corrupt people. Nobody raised his voice against it either out of apathy or out of fear. Balram Halwai, The White Tiger, reacted in an unusual fashion. He chose the way of violence filled with ingratitude accompanied by inhumanity to fit into the modern India. He molded himself to suit the modern way of life in the world.

India could not hold on to its past in the speedy wave of globalization. Traditional cultural values crumbled; sense of affiliation ended. Money became the only God in the changed world. Balram was quick enough to realize it. Hence he took up an extraordinary course of action of killing Ashok coolly.

Though literature is not meant to advertise personal ideas of the writer through his writings, one thing certainly comes forward. Globalization gave birth to market economy which believes in end and not in the means to end. Success at all cost is the guiding force for modern man. Past social history of the world showed that poor and unprivileged people were ruthlessly crushed by the rich powerful people. Things have taken a turn in opposite direction. Poor and unprivileged people have given up so called ethics in order to beat the race.
The novel is written from a third person’s point of view in the form of the character Balram. Some part of the novel is written by Balram as letters to the Chinese Prime minister. There is no dictatorial set up. The life and the principles of the character are explained in details. The whole journey of Balram from a poor villager to a successful businessman is depicted in the novel. The book is fast paced. It contains humor. The corruption existing among the rich and the poor is also explained in details. The style captures the different stigmas associated with the cultural and the political system of the country. The author possesses a unique technique of writing which is full of wit, humor and emotional and social bonding.

1.5 Narrative Technique

*The White Tiger* has a first person writer, not a narrator. Difference between the two is that writer lacks the feeling that narrator possesses in his narration. Writer keeps his distance from the readers while narrator is fully involved in his reader. Raja Rao’s *Kanthapura* has Achchkka as a narrator. Her relationship with the people around her is so close that she becomes a part and parcel of happenings in the village. Printed words sent with the use of electronic device by Balram lack the human touch. Post-colonial technique used by Adiga in this novel therefore becomes remarkable.

Most important feature of this novel is its narrative technique. Balram, the murderer narrates his own story beginning with his dehumanizing poverty and ending in his victory over it. Balram does not reveal his mind to an Indian. On the contrary he opens his mind to Chinese Prime Minister Wen Jiabao sending e-mail write ups intermittently. This technique is new to the Indian literary world.
Balram Halwai could be considered a first person writer. One of the characteristic features of such narrative technique is the close attachment between the narrator and the readers. This is totally missing in this novel. Balram narrates his exploits coldly, without passion or emotion.

Balram chooses to send his writing to Chinese head of the government who is ill famous for ruthlessly crushing the human beings under the excuse of material progress. It is well known fact that China is fast developing into a world super power. It is also true that it has crushed all humanitarian values like affection, love and sympathy cooperation underneath. Balram has done the same. Hence he thought he found a patient reader in Chinese Premier.

Novel is written in epistolary form, the white tiger sending seven e-mails to the Chinese Premier, Wen Jiabao. Dispatching crucial information to a strange politician through electronic devices itself leads to sustained suspense. The white tiger could transmit the story of his adventure dispassionately through the use of machine alone. He hopes that the future of the world lies with the yellow man and the brown man. Because the white skin masters have wasted themselves through mobile phone usage and drug abuse.

When it comes to the narrative technique, the novel follows Balram and his journey from a member of a proletariat class to the member of bourgeois class. The book is written in a series of emails from Balram to the Chinese Prime Minister sharing his knowledge and technical make up of the country. Social, economic and political conditions are also depicted in details. The plot of the novel is one dimensional and it focuses on the
rationale behind Balram’s act. The use of short and small sentences saves the book from complicated interpretations. Entire story of murder is presented in such a way that it seems like a stroll in the park.

Writing through email is an impersonal narration and no human emotion is involved in it. In fact he chooses it intentionally to talk shamelessly about murder, something that he should have been ashamed of. As Indians are God-fearing people, image-breaking and iconoclasm is not there in classic Indian literature. For example nobody is talking about extra-marital relationships proudly. I would like to make a small comparison between the narrators of *The White Tiger* and R. K. Narayan’s *The Guide*. Raju narrates the journey of his life to rustic Velan with an intention to confess his misdeeds. He does not attempt to justify his act of forgery. On the contrary, he believes that frank submission of his self would remove his sin and transform him into a real saint. Adiga’s Balram, on the contrary narrates the story to justify his murderous instincts.

The novel has a unique sense of flow. Twists and turns are maintained to keep the readers in suspense. Balram is a replica of the changing middle class in India. There is a related comment on the novel by Evelyn Beck in Library Journal:

“Balram's evolution from likable village boy to cold-blooded killer is fascinating and believable. Even more surprising is how well the narrative works, in the way it's written as a letter to the Chinese premier, who's set to visit Bangalore, India.”

1.6 Setting and Structure
The novel is set in a village of Laxmangarh in Bihar, a political capital center of Delhi and an IT hub Banglore. Though India as a geographical entity is one, many non-Indians live in it. The writer describes Laxmangarh in the following words:

“There is a small branch of the Ganga that flows just outside Laxmangarh; boats come down from the world outside, bringing supplies every Monday. There is one street in the village; a bright strip of sewage splits it into two. On either side of the ooze, a market: three more or less identical shops selling more or less identically adulterated and stale items of rice, cooking oil, kerosene, biscuits, cigarettes, and jaggery. At the end of the market is a tall, whitewashed, conelike tower, with black intertwining snakes painted on all its sides—the temple.” (18)

This description shows the simple patterns of the traditional Indian village.

It is however difficult to describe Delhi and Banglore accurately. Both the cities carry masked faces. Reality in these places is always concealed and distorted by various political and economic forces. Laxmangarh on the contrary is peaceful and honest village.

Balram a child belonged to the poor class. The traditions and customs which are the barrier in the society are explained in details. Balram is ambitious by nature and always on the lookout for opportunities to break away shackles around him. He is gifted with talent. The first half of the novel focuses upon the poor class and poverty. Things take a turn when lady luck smiles on him. He gets a job as a driver facilitating his entry into the cosmopolitan city like Delhi. He comes across a yawning gap between the two brands of
people. He comes to the conclusion that the rich are always rich and the poor always remain poor. In the course of events he also realizes that a little dishonesty will also do no harm on his path to success.

Balram’s mind is one more center of action of the novel. Whirlwind of thoughts and emotions enters his mind. It turns into a battlefield. Balram avoids procrastination, reacts and then acts. The external world that he encounters teaches him modern ways of earning money in the globalized India.

There is also a huge difference between the Indians inside India and the ones in western world. Ashok finds it really hard to set his feet in his own country in spite of being an Indian. In his path of success towards the fag end of the story, Balram is seen as an influential member of the Bangalore elite class and his progress in this field moves from strength to strength. It is quite clear that the novel is a journey between various contrasting worlds.

From the beginning of the story, the objective of the author was not to conceal the end result. The core areas where the author tried to lay focus are mainly the class struggle, poverty and the globalization. One thing quite clear in Indian society is that the rich continue to be rich and poor, poor. There exists a disparity among the Indian people.

1.7 Language of the novel

Various linguistic and literary devices used by Aravind Adiga, not only enrich the reading experience but also add to the overall impact of the novel. He has used metaphors Darkness and Light to discriminate between the poor and the rich India. Darkness
symbolizes illiteracy, backwardness, poverty and fatal attitude of the people. Light, on the contrary symbolizes physical prosperity and westernized human beings. The metaphor aptly brings out the contrast between the two worlds.

Adiga makes use of sarcasm effectively. Ashok took Balram to the hotel to dine. Ashok drank lassi and said “I like eating your kind of food” to which Balram reacts “I like eating your kind of food too.” Balram categorizes servants in Ashok’s palatial house as servant No. 1 and servant No. 2. A terrible pain underneath is revealed by the sarcastic comments. He knew that Pinky Madam’s knowledge of the world was superficial and shallow. But he could not refer to it directly. Hence he took resort to sarcasm in his conversation with and about her.

The image of Rooster Coop runs throughout the novel. Hundreds of hens and roosters are crammed together in mesh-cage. These creatures do not get food or freedom in the cage. The butcher shows them pieces of chicken from outside. They hope to get crumbs inside:

“The roosters in the coop smell the blood from above. They see the organs of their brothers lying around them. They know they're next. Yet they do not rebel. They do not try to get out of the coop. The very same thing is done with human beings in this country.” (173)

The ironic references to Ganga, Buddha, Gandhi and Nehru force the readers to review their own understanding history and geography. Water of Ganga is so much polluted that nobody can drink a drop of it without falling ill immediately. Area from where Balram
comes is supposed to be the land of Gautam Buddha. If we look at the condition of the people here, we come across opposite reality.

Delhi has many roads bearing the name of Gandhi and Nehru. There are statues, busts and memorials of Gandhi and Nehru. The corruption, violence and treachery take place in the presence of these figures. He says at one place that the statues contain camera which amounts to saying that they are blind.

Aravind Adiga italicizes words and sentences at many places. His intention is to put additional meaning into such words. The sentences carry special tone or special message for the readers. Sometimes italicized sentences are Balram’s soliloquies.

We come across words like fuck, bullshit, arse, bubs, bums and whore repeatedly. These words have now gained ground in Indian English vocabulary. Hindi words like sadhu, ghat, namaste, paan, daal, rotis, gulab, jamuns, laddoos, khaki, pooja, biryani, namaz, pucca, dosa and chapattis have been used at many places.

**Aravind Adiga**

Aravind Adiga was born on 23rd October 1974. His first book, *The White Tiger* won the Booker Prize in the year 2008, the year of its publication. As far as his professional background is concerned he was the former correspondent of the Times magazine. His articles appeared in various financial dailies like The Financial Times, The Sunday Times and The Independent. This shows that he had sufficient background in the domain of writing. As his family moved to Australia he had some education there. Later on he went
to New York. His journey worldwide and his interaction with various people enriched his writing skills. It also acquainted Adiga with the reading habits of the people.

Most of his early writing was in the field of finance and the markets. He wrote *The White Tiger* during his career as a freelance reporter. The novel was declared to be made into a feature film in 2009. About twenty thousand copies of this novel were sold in its initial phase. This novel created controversy in its homeland because of its texture and content. This is the first time in Indo-Anglian fiction that murder is admitted openly by murderer.

**Other works by Aravind Adiga**

I will comment on other works of Aravid Adiga in this section.

**Between the Assassinations**

*Between the Assassinations* is the second book published by the author though he had written it before *The White Tiger*. It is a collection of stories published by Picador in India in 2008 and in Britain and the United States in 2009. Adiga writes about various people from Kittur in this book. The author introduces Kittur in the following words:

“*Kittur is on India’s south-western coast, in between Goa and Calicut, and almost equidistant from the two. The Arabian Sea is to its west, and the Kaliemma River to its east. The terrain of the town is hilly; the soil is black and mildly acidic. The monsoons arrive in June, and besiege the town through September.*” (1)
The novel deals with the period between the assassination of Indira Gandhi and Rajeev Gandhi in 1984 and 1991 respectively. Indira Gandhi was brutally killed by her own guards during her tenure as the Prime minister. Rajeev Gandi fell a pray to a suicide attacker during the election rally.

The novel is set in the small town of Kittur very near to the author’s home town of Mangalore. The plot revolves around people from different castes and religions in the country. It was originally modeled on Adiga's hometown of Mangalore, but was substantially changed to make room for more diverse plots and characters. The book is a collection of small stories. In each story, new set of characters is introduced, though the same places appear again in other stories.

Kittur is situated on the South Western coast of India. Adiga writes about the unprivileged people from Kittur with a helpless sympathy for them. There are innocent Pathan Ziauddin, tailor Abbasi, Xerox Ramakrishna, bastard Shankara, assistant Headmaster, D’ Mello, assistant editor Gururaj Kamath, beggar Soumya, pauper Jayamma and quack Ratnakara Shetty. All these characters come from the lower strata of the society. They beg, steal, cheat and rob in order to meet their daily minimum needs. Adiga does not blame these unfortunate beings for their unethical and illegal life style.

Pathan Ziauddin worked in a small shop of Ramanna Shetly because he had nobody else to go to. Though Muslim by birth, he was not spoiled by fanatic Muslims in the beginning. But soon people planted the idea that he came from brave fighters’ race in Afghanistan. He lost his cool and began to talk madly. Another person about whom Adiga writes is the tailor Abbasi. Poor fellow had to bribe people from income tax
department, sales tax department, electricity board and Municipal Corporation just to run his small business.

Ramakrishna was called Xerox Ramakrishna because he indulged in Xeroxing and selling of popular books at cheap rates at Deshpremi Hemachandra Rao Park. He was arrested twenty one times for breaking copy right rule because nobody considered it a serious crime, but it could not last long. Police caught him selling Xerox copies of Satanic Verses. It was an act of blasphemy on the part of the fellow as it amounted to hurt the religious feelings of Muslims in India.

There is a story of Shankara, who was born of an illegal sexual contact between an outcaste Hoyaka woman and a high caste Brahmin boy. Nobody bothered to treat him as a respectable human being. Ultimately he exploded a low intensity bomb in school to attract the attention of the society. Wherever Shankara went, children abused him and grownups rejected his existence. He had to pay heavy penalty for the mistake someone else had made. The story attacks the religious institutes like church, temple and political institutions like parliament and ministry.

We come across assistant Headmaster D’ Mello who was victimized by the Christian school management. He was targeted for bad incidents in school. He died of a massive heart attack, ironically on a Martyr’s day. We meet a beggar woman Soumya who begged to rickshawallahs, car owners and bus passengers not for her sake but for the sake of her father. She bought smack with whatever money she collected through begging. Yet he trashed her. This is an account of a woman who sacrificed all her life for her father.
Brahmin Jayamma is the central character of the next story. Jayamma who was a ninth of the eleven children of her parents, was hired to look after the family of a lawyer. Though she was pretty senior, the lawyer never respected her due to her grumbling nature.

A close look at the stories in this book brings to our notice Adiga’s concern for the derelict section of the society. He has all the sympathy for the underdogs of the society. According to him, underprivileged people misbehave out of compulsion and not out of fashion. He sometimes justifies the untoward behavior of such character.

Title of the book has historical significance as it points to the time of assassination of Mrs. Indira Gandhi on 31 October 1984 and the assassination of Rajeev Gandhi on 21 May 1991.

Kittur is the miniature India. Though the events and characters in these stories come from Kittur, they are representative in nature and character. Social and political atmosphere during the seven years has been marked by upheavals. The outcastes, the villagers and poverty stricken multitude had been waiting for their salvation. But nothing was done for their uplift. Their patience ended. The only way left open to them was to beg, steal, rob and break barriers. Adiga presents the picture of all such people in this book.

Last Man in Tower
"Last Man in Tower" is a novel by Indian writer Aravind Adiga. It was the second novel by Adiga Published by HarperCollins in India in 2011. It tells the story of a struggle of a retired schoolteacher named Yogesh A. Murthy, who is affectionately known as Masterji. This novel is set in a small cooperative housing society in Mumbai which is generally occupied by the middle class people. The occupants support each other in their crises and hardships. A strong bond exists between them. Things take a tragic turn when a builder approaches them with a lucrative offer. A prominent builder offers to buy out the entire apartment block. All of the occupants agree, except for Masterji. This creates tension for the builder and the other residents. The years of hard built trust and friendship go a waste in a span of few days. The novel portrays the mindset of the volatile middle class and their dreams. Masterji is the only person to resist the offer. His attempts to convince the people are explained in details in the novel.

"Last Man in Tower" is a second novel by Aravind Adiga. The novel takes up a burning issue of the mafia builders in cosmopolitan city like Mumbai. Globalization of the land has opened up the floodgates of opportunities in India. It also has given rise to corrupt practices by the people with money and muscle.

Five storied housing society building was inhabited by middle class people from different walks of life. Timber merchant, Surresh Nappal, hardware specialist, Abichandani, estate broker, Ramesh Ajawani, retired school teacher Yogesh A. Murthy, chemist George Lobo, insurance agent Narayan Swami, shopkeeper Sandip Ganguly lived together happily, as if they belonged to one family. But the amiable and peaceful life of all the residents came to an end when the real estate developer Dharmen Shah spread his tentacles on them.
Adiga skillfully portrays the human nature in this novel. Cooperation, affection, tolerance, compassion, hatred, treachery all find their representation in the novel. Adiga uses the word “pucca” initially not only to describe the construction of the housing complex but also to suggest the nature of residents’ relationship. But people collapse in the face of money, pressure and rowdiness.

Dharmen Shah made an offer in the following language:

“It been noted that the tow Societies consist of apartments, both one-bedroom and two-bedroom, ranging in size from 450 square feet to 950 square feet, and of an average size of 790 square feet; also that the prevailing rate in Vakola is of the range of 8,000 to 12,000 a square foot, which may even be lower in the case of a building of the age and condition of Vishram Society, a generous offer is made to all owners at the uniform rate of 19,000 a square foot.” (79)

People who had never seen thousands Rupees in their life, succumbed to the proposal. Though some of them suspected the offer and smelt a rat in entire transaction, gradually fell prey to it. The developer Shah used all his tricks to persuade Masterji to accept the proposal. He used all his weight in government to threaten Masterji out of the building. But nothing seemed to work. Ultimately the news appeared in Mumbai Sun:

“Mr Yogesh Murthy, a retired teacher at the famous St Catherine’s School in the neighborhood, allegedly committed suicide last night from the rooftop of ‘Vishram’ Society in Vakola, Santa Cruz (E).... While there is no
suspicion of foul play in the matter, the Santa Cruz police said they are not
ruling out any possibility at this stage. An investigation is underway.” (395)

As it happens in many cases his death would be left unwept. Mr. Shah may build a
room to memorize him.

The novel is divided in nine ‘Books’ and dates from 11 May to 23 December of the
same calendar year. Each Book takes the novel one step ahead in cruelty. Shah gave to
understand the residents that his proposal was meant for the social cause, eradication of
slum and swamp. Gradually his evil plans came to the fore. He bought people, purchased
politicians, managed officers and paid goons. He never gave up. If one plan failed, he
would be ready with another more dangerous plan.

“At once Ibrahim Kudwa lifted the hammer he had brought from the
Secretary’s office lunged forward, and hit Masterji on the crown of his
head. Who, more from surprise than anything else, fell back into his chair
with such force that it toppled over and his head landed hard on the floor.
Masterji lay there like that, unable to move, though he saw things with
clarity.” (388)

The novel demonstrates that one man cannot fight against the entire corrupt system.
Those who sympathized with Masterji in the beginning called him mad afterwards. Those
who saluted his valor in private, criticized him in public. There was nobody to stand by
him in his hour of difficulty. He remained the last man in tower.

In spite of its length, the novel seems mere documentation of events in the life of Mumbai
people. If we read newspapers like Times of India and Indian Express, we come across
dozens of cases like this. Globalization brought money to India. Politicians, builders, policy makers and executives grouped together with a single purpose of making money. They exploit poor labor; victimize weak ones under the pseudo name of nation building. Dharmen Shah painted rosy picture of making Mumbai Shanghai before the people of Vishram Cooperative housing society. In reality, the hidden agenda was to make money.

Adiga presented stark reality of modern India without passing value judgment in *The White Tiger* as well as *Last Man in Tower*. He does not punish wrong doers. On the contrary they are victorious. Balram became international businessman by butchering Ashok. Shah became multi-millionaire by throwing people out of their residences.

**Conclusion:**

Arvind Adiga won the Booker Prize for the novel *The White Tiger* on 14th October 2008 which was published by HarperCollins. *The White Tiger* described the two parts of India, one was dark and another was light. The reader has sympathy for Balram who is not a villain in the true sense.

Close analysis of Adiga’s *The White Tiger* shows that he has presented a post-colonial text to the third world reader, particularly India. A servant killing a master and replacing himself as a master is seen for the first time in Indian literature. So far we came across poverty stricken characters in novels like Anand’s *Cooli*, Kamla Markandaya’s *A Handful of Rice*, Bhabani Bhattacharya’s *So Many Hungers*. But no where we came across a servant revolting against the master and ultimately winning the game.

Indians are helpless witnesses to the malpractices and corruption in political, medical and educational fields. The fatalist multitude accepts the injustice, atrocities and
humiliations. Adiga is the first Indo-Anglian writer to write a novel in which he justifies Balram’s act of killing Ashok. National Book Critics Circle member Sarah Sacha Dollacker is of the view that:

“Adiga’s novel is hilarious and impolite, a fabulous counterpoint to some of the beautiful, lyrical Indian novels that have surfaced in the past decade. Adiga does not sugarcoat Balram's view of India, and the result is a true, unique view of a country we may have thought we understood.”

Second important aspect of this novel is its narrative technique. He addresses his novel to Chinese Premier Wen Jiabao by sending e-mails. The writer distanced himself from the action of the novel by creating a narrator and the narrator distanced himself from his readers by sending it all to Wen Jiabao. Adiga has made use of anecdotes, symbols, metaphors and antitheses to make the novel interesting and readable.

Adiga’s career as a reporter peeps into the novel many times. Adiga describes Darkness of the rural India and the Light of Dhanbad and Delhi so accurately that it looks like a documentation of facts in newspaper columns. It may be considered a weakness of the writer but fact remains that he overcomes such descriptions by shifting our attention to the theme of the novel.

Person like Adiga has travelled all over the world. He must have seen the welfare of human life in the West. The contrasting picture that he came across in India naturally angered him. He knew that Indian government was responsible for the miseries of the people. The capitalists in India run the government. Hence he showed the ghastly murder
of the capitalist. The emergence of new capitalist in Balram demonstrates the continuation of chain of capitalists.

The novel is a shocking revelation of the Indian political system and corruption. The transformation of the economy of the country is also included. According to one of the judges, Adiga's novel was a masterful example of "crackling story-telling" and was "one of the most incredible books I've ever read". Poverty along with the caste system has been a perennial problem in the Indian society for decades and several writers have written on this topic time and again. The masses accept the tradition of caste system conferred on them, but here Balram who seeing the flaws of the system, gathers the courage to break it. The White tiger is the story of wit, suspense and fluctuating mortality faced by the new millennium. The novel has been launched in close to sixteen countries and received widespread response.

According to the author, the extremes of wealth have existed side by side in India for a long time. The novel also stresses the fact that so much is done with regard to the economy that the economic liberalization of the country is forgotten. It means some sort of economic miracle has taken place. No author has gone so far in dealing with this aspect in such a unique way. India as a country has grown leaps and bounds but the fact remains that the middle class is still the same and the poor tend to remain poor. Globalization factor is also explained with the help of relations between the next superpowers India and China. The outsourcing aspect is also covered. The upcoming powers, China and India who have been trying to break the monopoly of the western countries have also been dealt in wide range.
All three novels *The God of Small Things*, *The Inheritance of Loss* and *The White Tiger* won the Booker Prize for dealing with unique themes. The language of all is understandably simple. All of them lay focus on the problems facing the current Indian society. In *The God of Small Things* the author deals with the caste system and the untouchability. It is also dealing with how the caste system is embedded in the Indian culture. In *The inheritance of Loss* the cultural division is portrayed in detail. There are two different interwoven stories; one of them is in the village of Kalimpong and the other in America. The shift between the two cultures is the modulating features of the novel.

Arvind Adiga highlights the effects of globalization and how it is embedded into the general public. The themes have been presented in a significant way. Adiga is the youngest of the bunch of the writers. *The White Tiger* is a replica of the modern India. The corruption and political situation of the country is explained in depth. Like the previous two novels, this novel also deals with a wide spectrum of themes. Caste system, untouchability, marriage and feudalism all are covered in this novel. The language and the style of the author have been of superior quality. The racism and the class struggle of the Indian society are also explained in details. The path of corruption taken by the main characters is the main flow of this novel. The way in which personal fortunes and situations improve in a split second is also reflected in this novel.