

# Sufferings of Working Class people in Aravind Adiga's The White Tiger

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### Abstract

*Adiga's debut novel The White Tiger is subjectively defined concept in the sociology and political hypothesis focused on model of social stratification in which individuals are gathered into a lot of various leveled social classifications, the most widely recognized being the upper, center, and lower classes. A guideline contrast among class and position is that class is open for all and social versatility is conceivable. In the station framework the vertical portability is beyond the realm of imagination position in India has religious foundation and everyone attempts to satisfy the rank obligations, however in class arrangement of social stratification religious has place. There the physical and mental characteristics are progressively significant. The White Tiger is a novel conceived in that minute moment of anguish. Adiga overviews the dark detachment of an India where the confiscated and the special are not saturated with the generalizations of battle and control. The tale gives a dim humorist perspective on advanced life in India through the portrayal of Balram Halwai, the hero. The primary topic of the novel is the likeness between India's ascent as an advanced worldwide economy and the common laborers individuals who live in overpowering natural neediness.*

The White Tiger is the tale of Balram who dreams to mock every single social restriction so as to make a situation in the realm of the individuals who have detained his locale for a long time. Through Balram's tale Adiga exposes two different worlds existing within India, an India of gloominess and an India of light. The India of gloominess represented through Laxmangarh, a small village in Bihar, was presided over by feudal lords. Different topics addressed include pay off endemic to Indian culture and governmental issues tribal versus power religious strains among Hindus and Muslims, and the commonality of repeating to India in the wake of living pay in America, globalization, and the pressures among India and China as superpower nations in Asia. The name Balram alludes to the sibling of the Hindu god Krishna. His last name, Halwai, is gotten from "Sweet producer" in the position framework.

Balram's intelligence was esteemed by the school checker and he named him as The White Tiger, the rarest of creature, the animal that lone comes once in an age. He was so dazzled by Balram that he vowed to mastermind learnedness for him. Be that as it may, the devastating destitution constrained Balram into tyke physical work.

In spite of the fact that, India bans brood under fourteen from filling in as residential workers, in sustenance slows down, or anyplace else yet millions are supported to be utilized. Indeed, even a brilliant understudy like Balram was driven away from the school and was sent at a teashop, to pay the cash owing taken for his cousin sister's marriage. The ground reality recommends until and except if one comes to good and political holds, with the truth of neediness, with the gap among rich and poor, the battle against the youngster work will fail out.

Balram needed to get away from the sad filth and horrendous conditions existing in Laxmangarh, where his rickshaw puller father passed on of tuberculosis in an administration emergency clinic that was useless in light of endemic defilement. Balram and his sibling Kishan hung tight for the specialist with their dad who was hacking blood. The specialist in the administration clinic, who was being paid to deal with the poor in Laxmangarh, worked in some private medical clinic to make a couple of additional bucks, so he didn't turn up till the night and their dad was forever relieved of his tuberculosis. After his dad's passing the tainted blood on the floor was likewise tidied up by the poor young men. There were no legitimate instruction focuses, medicinal offices, sewage, drinking water and other essential needs of acculturated society, popular government appears to fill no need of inspiring poor people. Here individuals in power make a joke of world's biggest popular government. Balram, a minor, was compelled to be an eighteen-year-old, the lawful age to cast a ballot, by the incomparable Socialist Party, independent of his assent.

When he was working in the tea shop he sees the dissimilar kind of persons. Every morning in before the tea shop everybody was sit and chat about the film actress needless. Balram noticed every morning one truck was coming in front of the tea shop and choose the manual labor for their work. He was very curious to know about that; he too gets interest to join the building construction work. Balram pushed back. After the fifth and sixth clash of the day Balram at last meet the face to face with the truck driver. A man with big blue turban and his hand he held a wooden stick.

'Everyone!' he shouted. 'Take off your shirt! I've got to see a man's nipple before I give him a job!

He looked at my chest; he squeezed the nipple - slapped my butt -glared into my eyes - and poked the stick again my thigh: 'Too thin! Fuck off!'

'Give me a chance, sir - my body is small but there's a lot of fight in it -I'll dig for you, I'll haul cement for you, I'll- He swung his stick; it hit me on the left ear.'" (55)

Because of the background, body condition and appearance the rich truck driver refuses to give a job to the poor. Poor was suffering lot and lot of struggles they were faced. He started learning about India's government system and economic condition through the conversations of the customers. Later he decided to be a driver. After that Balram quit his job in tea shop and then he interested to learn a drive. In Dhanbad, he learns drive from a taxi driver he orders him that he needs to pay three hundred rupees, plus a gratuity to learn driving. Balram accepts to pay the charge and also gratuity. Both Balram and the driver are practising in a minicab. Every occasion he makes error with the gears, he slaps him on the cranium. At last the old driver abandons him. Next day morning Balram has walked from one house to another house, and thud the gates and front door of the rich people.

Contrast between the rich and poor is visible through their proximity to one other, one night, Pinky madam has drunk to forced Balram to leave the car so that she can drive. In a drunken state, she hits something and drives away; Balram is forced to inform that he was driving the car and he killed a child. They make him sign as a confession saying he was driving just in case the police decide to press charges. It is taken as matter of course that, as their servant, he would only be too glad to go to jail for them.

The class difference comparing to Ashok, Pinky was very poor but Ashok does not consider that he married Pinky and also he gives the full freedom to Pinky but she was not loyal to him. Her

motive is full of money she has taken money from him. He realized that she got married with him for the sake of money not for love. When Ashok informs it to his father, he mentions the caste of Pinky and blames her. His father tells though he marries her by not considering her caste, she has done treachery to him and this is the regular activities of those low class people.

Even high class people used to do such kind of things, but his father refers her caste to blame her wrong deed which shows the mind set of high class people about the low class people. Both rich and poor people run behind the money. Rich people's already they had enough money with them but they thought to need more money. Rich was always a rich and the poor was always made as poor.

As Balram broods, his situation, he realizes that there is only one way he could become part of this appealing new India – to slay his employer, Ashok, and escape from servitude. He starts his life as a driver in low clan and suffers a lot. When the same person becomes a rich man, he shows his power over others. Even the low class person comes to the high class; he behaves differently like them and forgets his own past. This situation is occurred and existed in the world.

The White Tiger, juxtaposes the extremes of modern India through Balram's exploitation as a driver. The sloppy impulses of his master, Mr. Ashok, often have devastating penalty for Balram. Ashok carelessly plays games on his cell phone while his driver contemplates the end of his life as he has known it. Through the life of the protagonist, Adiga exposes the supreme devotion of the servant class.

Balram develops to see the bias of picking among family and self, subjugated the ace and independence. There appear to be two fates accessible: "In former times there were one thousand standings and fates in India" yet in present days we group classes as large midsections (rich) and little paunches (poor). Halwai's exercise in The White Tiger is that neediness makes beasts, and he himself is simply such a beast. Aravind Adiga takes on some heavy issues: the discouraged division of social classes into haves and have not. Topic of the novel is the qualification between India's ascent as an advanced worldwide economy and the working individuals who live in pulverizing provincial neediness. India is as yet confronting neediness because of pay off. The legislature and its workforce all are degenerate so the plans drifted by the administration for the improvement of poor are not effectively actualized and in light of the fact that defilement becomes an integral factor the award progressed to the poor does not contact them and they wait the equivalent thus does the issue of neediness. It is authentically underneath each stone you turn.

Balram turns out to be quick associate with, and be required to deal with, the mistiest of circumstances that include kill, bamboozling, defilement, and burglary. The truth of this is even the honorable like Balram need to stoop to vanquish. The epic verifiably brings to fore the shameful acts and neediness present in the fair sparkling India where poor are being dismissed in the midst of the publicity of monetary blast and riches. It gives a voice to the poor organization who has consistently been burdened of instruction and monetary self-government life lines of advancement in this day and age. It is absolutely an eye opener for the exclusive class and arrangement creators of India, on who rests the responsibility to conciliate developing harshness in the littler advantaged part of the country.

## Works Cited

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