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### Marxist Perspectives in Arvind Adiga's The White Tiger

R. Dinesh<sup>a</sup>, Dr. L. Rajesh<sup>b</sup>

<sup>a</sup> Research Scholar, Department of English, Raja Serfoji Government College (Affiliated to Bharathidasan University, Tiruchirappalli), Thanjavur.613005, Tamilnadu, India.

<sup>b</sup> Research Advisor & Assistant Professor, Department of English, Raja Serfoji Government College (Affiliated to Bharathidasan University, Tiruchirappalli), Thanjavur.613005, Tamilnadu, India.

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#### Abstract

The current article efficiently highpoints the tenants of Marxism in the novel White Tiger. The novel is described through the letters by the protagonist Balram Halwai to the Premier of China. The White Tiger is all about routine social problems encountered by common people and sophisticated life lead by the capitalists in this the social order. The socio-political root causes of the difficulties were clearly explained. The white tiger visibly exposes that how the common man maltreated by the greed of higher-class people. Also, this paper scrutinizes the importance and need of the Marxism in money conquered world.

*Keywords: Marxism, exploitation, social inequality, economical inequality.*

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#### 1. Introduction

In the past few decades Indian writing in English has received the attention of great Scholars. An importance has been given to its Special nature and its nearby unique treatment. The Indian English or indo Anglican suggests only a part of the trouble trying to face the literature produced by Indians in etymological boundaries. This structure has drawn a variety of description and labels from scholars and literary historians, and is in some ways at the roof of the critical issues, that has besieged both Indian English writers & writing. Aravind Adiga is winner of Booker Prize Award. His first novel, The White Tiger won the Man Booker Prize for fiction in 2008. Arvind adiga's first novel the white tiger is mainly about distinctiveness. The tittle itself denotes that uniqueness of the character, when everyone accepts the worst reality of the Indian economic scenario Balram is the one who protest against it, though it may not be justified as an honorable decision on the grounds of righteousness. we can justify it with the help of logic. The common viewer may say that it's an unlawful act, but for the distribution of natural resources to everyone we can justify Balram.

The nature which we have around us have its own law of distribution, equality with all creatures. Notably after the civilization which happens in the minds of human beings it collapses everything. Here for this dishonorable behavior, we can assume that animal can be healthier than him. From our knowledge after the fulfillment of starvation no animal went for unwanted hunting, also it doesn't tries to betray any other animal. From our present-day experiences we felt calamitous activities, which gave us feeling of self-doubt. The people all have the unquenched drive for money. All over the novel Adiga tries to cover the half of the life led by the man Balram. He tells us the story from his infantile, education,

profession, life in city as work hand and his position as a owner of the travels. In this order he describes Balram's life.

Class resentment have always been a part of the societies from the dawn of human history. Literature, being a mirror of the society, has often reflected this class warfare quite profoundly and abundantly. The *White tiger* by Aravind Adiga is also a brutally realistic exposition of this class struggle betwixt two opposite strata of society between which gap is impassably wide and it is still widening. Their interests are in a sheer contrast with each other. Aravind Adiga's debut and Man Booker Prize Winning epistolary novel *The White Tiger* is a chronical of the underbelly Balram. He challenges to dream of joining the well-heeled class by breaking the societal, ethical and religious chains in which he has been enchained since his birth because he belonged to the lowest economic stratum of Indian society. It is only owing to his sheer luck, tenacious fight and cold insensitivity towards others that he realizes his dream and starts his own business of taxi, by the name of *The White Tiger Drivers*.

Balram belongs to the working class. His education, his objectives and his quest for learning are capitulated because of the domination and corruption of the capitalist class. He employs the early years of his life in utter scarcity and misery. He observes his family members struggling to make both ends meet; his father dies because of inadequate economic means to access good medical facilities to cure his tuberculosis. His mother also dies because of the helplessness which outcomes from poverty.

*The White Tiger* is the epithet given to the protagonist, Balram, by an education minister, who visits his school when Balram was a school student. He calls him *The White Tiger* because he can be distinguished in the whole school because of his brilliance and quest for knowledge and learning. *The White Tiger* denotes the rarest of the animals, the tiger that comes once in a generation of tigers.

History is nothing but the struggle between different classes in society. Marxism enquires the centuries old beliefs and traditional ways of looking at societal structures. It challenges the inherently deep-rooted stratification of the society into bourgeoisie and proletariat: the class that controls the means of production though these divisions of wealth and means of production. These relations of production become incompatible with the existing social set up after a certain time period. People refuse to accept things as they are. They challenge the system and a revolution takes place. Resultantly new relations of production are established.

Balram, the protagonist in *The White Tiger* points out that India itself is divided into two: India of light and India of darkness. India of light belongs to the rich of India who can create their desired life style, (obviously the air-conditioned European ways of living) even in the dusty and scorching Indian plains because they possess the money that is the ultimate source of power whereas India of darkness is the India of the poor, a fertile, green land, full of rice and wheat fields, ponds filled with lotus and water lilies but all this fertility enriches the India of light. Residents of the Dark India are blazed by the India of Light which shines only because of the lights stolen from the Dark India, its inhabitants and its rich resources. Poverty reigns supreme in India of darkness because its wealth fills the bank accounts of the ones living in The India of Light. It is the India of the darkness that the novel sympathizes with, presenting a desolate, gloomy and brutally realistic image of it. Dark India is rotten, corrupted and blackened to the core by those who are filthy rich. The rich want their dogs to be treated like human being and the poor human beings live like dogs.

There were two white Pomeranians in the house. Cuddles and Puddles. The rich expect their dogs to be treated like humans, you see - they expect their dogs to be pampered, and walked, and petted, and even washed! And guess who had to do the washing? I got down on my knees and began scrubbing the dogs, and then lathering them, and foaming them, and then washing them down, and taking a blow dryer and drying their skin. Then I took them around the compound on a chain while the king of Nepal sat in a corner and shouted, 'Don't pull the chain so hard! They're worth more than you are! By the time I was done with Puddles and Cuddles, I walked back, sniffing

my hands the only thing that can take the smell of dog skin off a servant's hands is the smell of his master's skin from him. (WT 72)

Denial of basic human rights and needs only because of economical factor is absolutely anti-Marxist in thinking. As he is also a human being nature give him a right to attain whatever he needs for his survival, but from his childhood he has to reject the whole thing only because of caste, money respectively they are name, education dream job, basic needs of life such as food, shelter. Once pinky madam commits an accident in drunken mode openly speaking it's a murder done by her. She should be reproved in front of justice, what makes her to escape means the excessive money using the money they indirectly trap the voiceless driver. Money and its domination which makes her escaped, and here discrimination of driver symbolizes that the higher-class economical trap.

"The main thing to know about Delhi is that the road are good, and the people are bad. The police are totally rotten. If they see you without a seat belt, you'll have to bribe them a hundred rupees. Our masters are not such a great lot, either. When they go for their late-night parties, it's hell for us. You sleep in the car, and the mos- quitoes eat you alive. (WT124)

## 2. Conclusion

Here Adiga speaks of discriminated class and its lifestyle from the image of Balram from the selective life incidents of Balram. One can easily trace the cruel jaws of capitalism and how the caste became the strong supporter of capitalism. here Adiga advocates that corruption is the strong factor that that helps to nurture the capitalism in full vein. Here one can easily trace the notion behind the author that is to expose the dark side of India. The entire images and incidents are here constructed as an ideology of Marxism.

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