
Criticism of Arvind Adiga's Novel *The White Tiger*

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Abstract:

Social criticism is a type of analysis that arranges the deficiencies and flawed designs of the general public to change them. In India, starting from the beginning of English compositions, various works, particularly books, have been written to highlight a few consuming socio-social issues that have been dangerous for the smooth working of the general public. Aravind Adiga's epistolary novel, the White Tiger, is one such clever that recounts the bold story of Balram Halwai, who composes a progression of letters to Mr. Wen Jiabao, the State head of China. In these letters, he expounds on his battles, his ethical debasement, and his social upliftment because of his daredevilry and challenging work. He likewise specifies how the wrong way of behaving of various government officials in the nation has assisted him with raising his status. Throughout the novel, Adiga attempts to depict one or other social, political, strict, or social issues that frustrate the advancement of his country. In the novel, he raises numerous critical issues of the nation, for example, hunger, persecution, destitution, lack of education, sufferings, debasement in government offices, joblessness, endowment framework, prostitution, spoiled political framework, feudalism, and wrongdoings of the strict heads and so on. The more significant part of these issues depends on the grounds of rank, class, and religion, which vigorously influence Indian culture.

Keywords: Social criticism, Corruption, Oppression, Hunger, Feudal Lords, Darkness.

Introduction:

The word 'analysis' has been derived from the Greek word 'Kritikos', which means to see and pass judgment on a person or thing based on some pre-defined benefits or negative marks. It is the arrangement of judgment about a person's positive and negative characteristics. What is more, one called a 'pundit is also.' A pundit does not just attempt to find flaws with things and people and features them so they can be patched. The word 'social' represents a person or thing related to the general public. In this way, social analysis is a scholastic or editorial analysis that highlights various socio-social issues of our contemporary life. This kind of analysis centers around the flaws of the general public and manages its shortcomings to change them. A decent, friendly pundit does not conceal

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the real social factors of the general public; instead, he attempts to feature them.

Writing is supposed to be the reflection of the general public. It is a statement of contemplations and sensations of individuals of society where it arises. It is one of the most outstanding instruments for underlining the issues of a specific culture. An essayist should be the result of his/her general public, and he/she understands its issues better compared to any other individual. Journalists have taken on this method of analysis all the time globally. India additionally is not a long way behind in this field. There has been a long custom of English journalists in India who have been disappointed by a few socio-social standards of their separate social orders. This disappointment has more than adequate space in the scholarly works of many sprouting journalists of the 21st hundred years. Aravind Adiga is one such essayist who has outlined plenty of risky socio-social issues in his presentation novel, *The White Tiger*, distributed in 2008. The novel won the Booker Prize that year for its sensible depiction of Indian culture.

The White Tiger is an epistolary novel that recounts the courageous story of a town reproduced fellow, Balram Halwai, nom de plume Munna. He is the child of a cart puller named Vikram Halwai. In this novel, the letters are kept in touch with Mr. Wen Jiabao, the Head of the state of China, by 'The White Tiger,' an intelligent individual and effective financial specialist in Bangalore. Balram, most capably, relates the occasions of his own life in these letters. He portrays an extraordinary arrangement of the neediness and sufferings of individuals in India. He attempts to highlight the socio-political arrangement of India and how it causes various awful strict practices, strange notions, and defilement in a few government offices, along with prostitution. In ventilating his perspectives on these significant issues, the essayist features various doubles, for example, 'India of Light' and 'India of Dimness'; 'men with enormous stomachs' and 'men with little stomachs'; 'the rich and poor people'; 'the expert and the enslaved person' and so forth. These parallels help a ton of perusers to comprehend different socio-social dilemmas of Indian culture.

Right from the novel's beginning, we experience the town's occupants named Laxmangarh. The miserable group of Vikram Halwai dwells here in this town. Because of the deplorable state of his family, neither Balram Halwai nor his senior siblings could get as much schooling as could empower them to find steady employment to support their lives. They must look for work at the neighborhood coffeehouses, lodgings, or coal mineshafts. Afterward, Balram moves from his local spot to Dhanbad with his sibling, Kisan. Here, he chooses to turn into a cabbie, so he begins fund-raising to take driving examples from a cab driver.

The property managers of the town of Balram can be considered answerable for causing and exasperating the agonies of the unfortunate residents. They have transformed the

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'Indian Town Heaven' into damnation. In the town of Laxmangarh, there are four kinds of severe property managers: the Wild Hog, the Stork, the Buffalo, and the Raven. The Stork is a cumbersome man who claims a stream that flows outside the town. He charges each fisherman for fishing in the stream and each boatman who crosses the waterway to come to his town. The Wild Pig is the proprietor of all the farming areas around the town. The individuals working there must kneel before him and contact the sand under his sleepers to recognize him. He barely pays wages to them. The Raven is the proprietor of all the unfertile land around the town, and he likewise takes a cut from every one of the shepherds who go there with their flocks to brush them. The final remaining one, the Buffalo, the greediest of all, requires 33% of every day's profit of all the cart pullers of that area. Every one of them altogether plunder the destitute individuals of that area. Like this, they are called 'Creatures' who live beyond Laxmangarh in high-walled houses.

The writer makes genuine efforts to outline how these town property managers unendingly torment and take advantage of the horrendously forlorn residents with the assistance of other similarly capable specialists, for example, legislators, government officials, police powers, and clerics. Unfortunate residents and ranchers become simple prey to the moves of these precarious-leaning individuals, even in this period of globalization. They are denied a wide range of civil rights.

They need to confront hunger, lack of education, double-dealing, joblessness, and various sorts of frailties. Although the Zamindari and Talookdari frameworks were nullified on paper some time ago with the assistance of protected changes, they are tormenting India's provincial heartlands.

It is fascinating to note how people's sentiments and feelings affect their outer way of behaving. Aravind Adiga's novel, the White Tiger, is a true effort toward this path. It does not just depict the fundamental outside factors of the Indian educational system but also how these fundamental factors change Balram Halwai's actual behavior. He discusses the hopeless state of the Indian schools. Balram's educator scarcely honestly shows his customary classes. He generally attempts to stay away from his designated obligation. Youthful Balram communicates his complaints about the early afternoon feast in the accompanying words: "We never under any circumstance saw rotis, or yellow dall, or pickles, and everybody knew why; the teacher had taken our lunch cash" (33). His teacher does so because he has not been paid his compensation since, most recently, a half year—the teacher illegally businesses their school dresses, which are intended to be disseminated among them. According to Balram, "We never saw them, yet after seven days, they turned available to be purchased in the adjoining town" (32).

These demonstrations of misrepresentation, cheating, and his teacher's impulses have

enduring effects on Balram's individual existence.

Adiga additionally features one of the most appropriate contemporary issues of a more significant part of Indians, i.e., settlement framework. In India, the settlement makes a marriage exceptionally expensive, past the method for conventional families. Balram's family additionally deals with the comparative issue when the marriage of his cousin's sister, Reena, is fixed. He states, "We needed to give the kid another bike, money, and a silver wristband and sort out for a major wedding" (36). The family needs to take credit to bear the marriage costs from one of the town landowners, the Stork. Because of this credit, the relatives need to resolve it daily so they can take care of how much the advance is.

In 'the subsequent night' part of the novel, the tales of rottenness, defilement, payoff, bad form, and so on. of city life are depicted. Life becomes hazier when Balram moves with Ashok, his town landowner, the Stork's child, and his significant other, Pinky Lady, to Delhi. Here, he lands the position of driving Ashok. At some point, while driving after drinking, Pinky Lady pulverizes an unidentified kid under the wheels of her quickly moving vehicle. The onus of this mishap is powerfully moved onto Balram, who at this point had taken part in various instances of payoff for his boss' benefit and discovered that the best way to get away from the torment of his manager is to kill Ashok, whose spouse as of now, after the mishap, had returned to America. He feels like he is in a snare of double-dealing, and one day, to dispose of it, he kills his boss for 700,000 rupees and moves alongside his cousin, Dharam, to Bangalore. He involves cash in beginning a business. Before long, he became a fruitful finance manager with the assistance of those stunts he learned in Delhi. Here, it becomes apparent that no Indian state is liberated from defilement. Police officials, after getting a weighty sum as pay off, safeguard him instead of capturing him.

Adiga additionally brings up the misbehaviors existing in the clinical office in his book. It is portrayed in the original that the greater part of the patients who are admitted to these administration medical clinics are not treated well. In the majority of the cases, they are left despondent and disheartened. Discussing a specific medical clinic named Lohia Widespread Free Clinic, he says that whoever is conceded in this emergency clinic would barely go to his/her home completely relieved. Depicting the genuine image of these administration clinics, he states that the post of the Clinical Administrator is typically on special, and whoever is prepared to pay gets it. The participation of the lesser specialists is filled for the trading of their 33% pay rates. Under such conditions, it turns out to be very difficult for unfortunate patients to seek quality treatment from these medical clinics. In one of these medical clinics, Balram's dad passed on from tuberculosis, a sickness satisfactorily tracked down in cart pullers because of the absence of legitimate, convenient therapy in the clinic.

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Adiga features how the nation is separated into two: one for the rich and one more for poor people. He utilizes various parallels like poor/rich, slave/ace, day/night, light/murkiness, and so forth. To portray this reality. The occupants of the Dimness are, to a great extent, poor with little guts, and the individuals who live in huge structures in provincial and metropolitan the two regions with large midsections, are the rich individuals. Consequently, he makes a reasonable division between the "India of Light and India of Haziness" (14). Most of the Indian populace lives in the space of Dimness. Balram's own family lives in haziness in the town of Laxmanpur; in any case, he raises his status to even out of being an individual of the area of Light with his diligent effort, self-control, and precarious way of behaving. He personally acknowledges the reality, "I'm in the light now; however, I was brought up in Obscurity" (14). The words 'obscurity,' 'light,' and so forth. have been emblematically utilized here to show the social difference in Indian culture. To be a piece of the area of Light, Balram needs to kill his lord, pay off the police officials, and needs to do various other unlawful, untrustworthy exercises. Subsequently, it becomes obvious that he reaches the area of Light after his ethical obscurity or debasement.

Adiga censures the visually impaired with strict convictions. He highlights how the sacred Ganga has been dirtied by the individuals who love it and refers to it as "Mother Ganga, girl of the Vedas, stream of the enlightenment" (15) and so on. He additionally focuses on the bad legislators. In one of his assertions, Balram can be heard saying regarding a supposed communist political pioneer:

A sum of 93 cases-for homicide, assault, stupendous burglary, weapon sneaking, pimping, and numerous other such minor offences-are forthcoming against the Incomparable Communist and his priests right now... the Incomparable Communist himself is said to have stolen one billion rupees from the Dimness, and moved that cash into a ledger in a little, lovely country in Europe brimming with white individuals and dark cash. (97-98)

He likewise plans to feature the acts of neglect associated with the Indian discretionary framework. He orders 'political decision fever' as an infection along with typhoid and cholera. He attempts to show how lawmakers attempt to control electors' votes by giving them cash and eatables, making bogus commitments, and so forth. Furthermore how, when they win, they vanish for the following five years. In this way, decisions could be "overseen in India" (231). This plundering of a majority rules government is harshly condemned in the book. He states about the last political decision, "Similar to eunuchs examining the Kama Sutra, the electors examine the races in Laxmangarh" (98). In his assessment, the Parliamentary vote-based system has been caught by the "most absurd bundle of hooligans"; subsequently, India "won't ever find China for this single

explanation" (280).

Conclusion:

Dr. Vishnu Kumar states, "Social analysis has forever been a medium or gadget to work on the general public" (221). Aravind Adiga differently offers unpleasant, gnawing remarks on the present socio-political and strict state of India in his novel, *The White Tiger*. In the expressions of A.N. Dwivedi, the *White Tiger* contains "a gnawing analysis of the predominant socio-political situation of our nation" (155). He makes an honest effort to expose a few leaving social, political, strict, and social disasters, for example, destitution, ignorance, sufferings, debasement in government offices, joblessness, endowment framework, prostitution, spoiled political framework, feudalism, wrongdoings of the strict heads for the sake of divine beings and goddesses and so on. of the general public. In this manner, it very well may be sensibly summed up that the novel effectively meets its measures of social criticism.

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