



Original Article

Navigating the Divide : A Marxist Analysis of The White Tiger

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Abstract

This study conducted a Marxist analysis of Arvind Adiga's *The White Tiger*. The study aims to demonstrate how desire shapes the protagonist, Balram and influences broader societal dynamics within the framework of Marxist theory. By deploying this theory as its lens, the paper seeks to unveil the underlying structures perpetuating social inequalities in the depicted Indian milieu. The narrative unfolds through a dual exploration of two distinct social classes: privileged 'haves' in the India of Light and the marginalized 'have nots' in the India of Darkness. Through meticulous examination of specific instances in the novel, the analysis reveals the illicit use of state resources by political and economic elites, showcasing the intricate interplay between desire, corruption, and societal structures. The study illuminates how Adiga portrays the extreme and practical facets of Indian society, providing a nuanced understanding of the character's motivations and the broader socio-economic context. This exploration contributes to a deeper comprehension of the novel's socio-political commentary, elucidating the complex connections between individual aspirations, systemic corruption, and class divisions. In conclusion, the analysis not only enriches our understanding of *The White Tiger*, but also augments the broader discourse on literature, ideology, and societal critique.

Keywords: Class hierarchy, Freedom, Have-nots, India of darkness, India of light, Marxist analysis, Social isolation

INTRODUCTION

In Arvind Adiga's *The White Tiger*, a compelling portrayal of modern-day India's class hierarchy and social segregation is unfolded. Balram, the novel's protagonist, serves as a lens through which the marginalized struggles come to light. This paper adopts a Marxist perspective to meticulously examine the intricate relationship between desire, corruption, and their far-reaching impacts on both Balram and the society at large. This paper adopts a Marxist perspective for several reasons. Firstly, Marxist theory provides a comprehensive framework for analyzing power dynamics, economic structures, and social relations, which are central themes in the novel. Secondly, by utilizing Marxist analysis, we gain insights into how desire and corruption are interconnected with the broader capitalist system, shedding light on the mechanisms that perpetuate inequality and exploitation in the depicted Indian milieu. Thus, the choice of employing a Marxist perspective is rooted in its ability to offer a nuanced understanding of the complex socio-economic dynamics presented in *The White Tiger*. The narrative starkly contrasts the realms of the 'India of darkness' and 'India of light,' tracing Balram's transformative journey between these disparate worlds. Analyzing the novel's thematic elements, this study aims to bring into focus the critical social issues persisting in contemporary India. Through this exploration, a deeper understanding of the complex socio-economic structures governing the lives of ordinary people, is sought. The paper seeks to illuminate not only the stark realities depicted in *The White Tiger* but also the broader implications for comprehending and addressing the persistent socio-economic challenges faced by contemporary India.

The novel serves as a compelling lens through which the harsh realities of class hierarchy and social segregation are scrutinized. This paper embarks on an exploration of how desire and corruption intertwine, leaving an indelible impact on both the protagonist, Balram, and the broader fabric of society. Marxism, originating in the socio-economic theories of Karl Marx during the 19th century, advocates for a society devoid of classes, states, and monetary divisions. Rooted in the belief that rights should be distributed equitably, Marxism challenges prevailing capitalist systems. The movement initiated in France and later solidified in London after the publication of the Communist manifesto in 1848 by Marx and Friedrich Engels. It was advocated for revolutionary change and the dictatorship of the proletariat as essential steps toward eliminating class distinctions. By applying the tenets of Marxism to analyze the themes within *The White Tiger*, this study endeavors to illuminate the persisting critical social issues in contemporary India. Moreover, it seeks to demonstrate how Marxism provides a valuable framework for comprehending the intricacies of these societal challenges, contributing to the broader discourse on the novel and the socio-economic landscape of India.

Adiga, an Indian-born Australian writer, is known for his unflinching focus on the most pressing social and political issues of our time. His debut novel, the white wiger, won the prestigious Booker Prize in

2008, and tells the story of Balram halwai, a former rickshaw driver who rises to become a successful entrepreneur by navigating the treacherous terrain of social discrimination and inequality. The novel is a searing indictment of the exploitation of the poor by the rich, and the corruption and failures of government infrastructure that perpetuate poverty and inequality. The rich and complex themes explored in *The White Tiger* are emblematic of the broader literary tradition of Indian English writing, which often deals with issues of class struggle and social injustice. However, Adiga brings a unique perspective for these issues, weaving a gripping and deeply affecting tale of poverty, corruption, and political exploitation in modern India. Through Balram's story, Adiga offers a powerful critique of the class-based power structures that have plagued human society since its inception. *The White Tiger* is a poignant and often brutal portrayal of the voiceless and powerless in Indian society, and a damning indictment of the forces that perpetuate their suffering.

The following research questions are explored in this article:

- How does *The White Tiger* depict class hierarchy and social segregation in India?
- Through which ways the character of Balram comes from haziness to light within *The White Tiger*?
- What is the role of desire in the protagonist's journey and in corruption in the society depicted in the novel?

LITERATURE REVIEW & THEORETICAL FRAMEWORK

In recent years, Aravind Adiga's debut novel, *The White Tiger*, has received both high praise and sharp criticism. Portillo (2008) applauds the novel for its intense and determined exploration of the conflict between the rich and poor and its portrayal of the reality of India's financial wonder. Similarly, Portillo (2008) notes the novel's ability to gain the reader's empathy for a character who is a thoroughgoing reprobate. On the other hand, Nerisman and Singh (2013) express dissatisfaction with the novel, claiming that it is fundamentally fake, and that Indian authors are often accused of crafting accounts of India's destitute solely for non-Indian readers. The conflicting opinions surrounding *The White Tiger* highlight the importance of analyzing the novel's depiction of class hierarchy and social segregation in India, as well as the role of desire in the protagonist's journey and in corruption in the society. In the article "poor-rich divide in Arvind Adiga's *The White Tiger*," Sebastian (2009) analyzes the class conflict in India portrayed in the novel. He emphasizes that the novel depicts the division between the poor and wealthy, which leads to dangerous consequences if not addressed. According to Sebastian, India is too poor where servants cannot catch up to the status of their masters. Although Balram may desire his owner's money and identity, the reality is that such criminal acts are not easy to execute. Therefore, the novel exposes the poor-rich divide that surrounds India in the midst of economic prosperity (Sebastian, 2009).

Khor (2012) explores the character of Balram Halvai in *The White Tiger*, and how he represents a subaltern, correcting the wrongs of underdevelopment and class disparity in India. Khor argues that the novel raises questions about the presupposition in a human rights approach to development and equality. According to her, the novel presents modernization as the solution to underdevelopment, but it comes at a high cost. Moreover, the novel challenges the ethics of the wealthy and highlights the perspective of the destitute (Khor, 2012). Kathleen Waller's article "Redefinitions of India and individuality in Adiga's *The White Tiger*" explores the concept of Indian independence as a notion founded on democracy and communal association but limited by traditional and economic realities that keep many people living in poverty. She argues that Adiga's work confronts Indian society to create a society in which people are truly free. According to Waller, the relevance of Adiga's literary work lies in the fact that India's feudal system and hierarchical practices hinder many people in the community and are counterproductive. Instead, *The White Tiger* suggests that India's entrenched hierarchy and progression could be overcome through the eradication of oppression and a lesson in community progression, leading Indian society to redefine itself (Waller, 2012).

In their articles, various authors have analyzed Arvind Adiga's novel *The White Tiger* from different perspectives. Waller (2012) highlights how the feudal system and practices of grading in India hold back many individuals, hindering the formation of a truly liberated society. Sebastian (2009) and Khor (2012) explore the issues of class conflict and underdevelopment, and how the novel presents an

adaptation of the subaltern correcting the wrongs of society. Abdullah M Al-Dagamesh takes a neoliberal capitalist approach to the novel, arguing that it uncovers the inconsistencies of neoliberal philosophy and hegemonic victory narrative accounts. Renuka Narasiman and Vinita Singh depict the journey of Balram Halwai, the hero of the novel, as he escapes from the Rooster-coop and makes his way towards freedom, signified by the title of the novel, *The White Tiger*. Through these various lenses, *The White Tiger* can be seen as a work that explores the complexities and contradictions of Indian society and its development (Waller, 2012; Sebastian, 2009; Khor, 2012; Al-Dagamesh, 2013; Nerisman & Singh, (2013). Jha and Jagwan (2019) in their article illustrated that, in spite of the fact that reinforced labor is banned in India, but in home, it is distant from over. Be it agrarian work, family or any other chore, the Indian society is still divided in sections. Presently, the division of the Indian community dates back to ancient time, where the community was separated among areas. Gradually with time, the divisions got to be hallowed and inflexible, which driven to social disasters such as inaccessible, fortified labor, semi fortified labor and other horrible shapes of subjugation. *The White Tiger* in this manner drew a few genuine feedback for depicting the dull side of a fast-developing Indian society. For a fiction, the storyline isn't exceptionally fictitious-it is trustworthy and tragically genuine. The trial of the hero is something one reads about in insights of advancement studies. The upper section of the society got to be rich with time by having increasingly arrive and the lower section was instructed to serve.

Farooq, et al., (2021) argue that Adiga's *The White Tiger* is a masterpiece that portrays the social and economic landscape of contemporary India through the life of its protagonist, Balram Halwai. Balram, living in the depths of poverty, tirelessly strives for a better life, setting goals for himself and refusing to succumb to the fate of living like an animal. Eventually, he breaks out of the cycle of poverty and moves to Delhi with his employer, where he is exposed to a new way of life that he aspires to emulate. The novel thus highlights the challenges faced by the subaltern class in India, and their aspirations for a better life. In her article, Mohua Dutta argues that Arvind Adiga's debut novel, *The White Tiger*, has been widely examined from various perspectives but its exploration of the theme of internal migration has remained unexplored. Dutta seeks to address this gap in scholarship by analyzing the journey of the protagonist, Balram Halwai, from the darkness of rural India to the light of the urban. She documents Balram's resistance and resilience against class prejudice in both the town and city. Adiga's novel is part of the broader theme of literary representation of internal migration and depicts the push and pull factors that lead to urbanization in India. This study aims to investigate whether rural-to-urban migration can dismantle the existing economic hierarchies in the country or if it is a futile exercise (Dutta, 2022).

While it's true that many scholars and critics have analyzed Arvind Adiga's novel, the thite Tiger, there still exists a research gap that justifies further exploration. Existing analyses often focus on specific thematic elements or character dynamics within the novel. However, there is a need for more in-depth examination of the intersection between desire, corruption, and social inequality through a Marxist lens. This research aims to fill that gap by providing a comprehensive analysis that delves into how Marxist theory can elucidate the intricate relationship between these themes and their broader societal implications in the context of modern-day India as depicted in the novel. By doing so, this study contributes to a deeper understanding of the novel's socio-political commentary and its relevance to contemporary discourse on class struggle, economic disparity, and power dynamics.

Marxism is a comprehensive ideology that encompasses social, political, and economic theories, focusing on the struggle of the working class against the ruling bourgeoisie. At its core, Marxism seeks to establish a classless society, where everyone is equal and there is no distinction between the rich and the poor. According to Marxists, technological advancements have the potential to break down the class divisions that are prevalent in society, as people can move beyond the conflicts that arise from social and economic inequality. Although some Marxists believe that revolutions will always be necessary to achieve this goal, others maintain that the workers' struggle against capitalists can bring about significant change. Marxism fundamentally seeks to abolish the concept of private ownership of the means of production and advocates for a collective ownership of resources, goods, and services.

It views the capitalist system as an exploitative, where the bourgeoisie class gains wealth and power by exploiting the working class. According to Marxism, the struggle between the bourgeoisie and

the proletariat is an inevitable one, and the only way to achieve social justice is by the working class overthrowing the bourgeoisie and establishing a classless society. Marxism also critiques the notion of false consciousness, which refers to the belief of the working class that the capitalist system is fair and just, whereas in reality, it only serves the interests of the bourgeoisie. Marxists believe that through education and awareness, the working class can come to understand the exploitative nature of the capitalist system and rise against it. Thus, Marxism challenges the traditional societal structures and aims to establish a classless society where resources and power are shared equally among all individuals. It critiques the capitalist system, advocating for collective ownership and the end of the bourgeoisie's exploitation of the working class

In the context of 20th century literature, Marxist philosophies have had a significant impact on literary criticism. According to Marxism, literature is part of the superstructure which is a reflection of underlying material conditions. The Marxist approach to literary analysis focuses on the social, cultural, and political context in which the work was produced. Balram's struggle in Adiga's *The White Tiger* portrays the societal realities in India where social class plays a crucial role. Marxism proposes that if authority is maintained through ideology, the oppressed must gain control of their own ideology. Marxism places a literary work within the context of class and assumptions about class. It argues that the conflict between social classes, particularly between the bourgeoisie or capitalists and the proletariat or working class, defines economic relations in a capitalist economy and will ultimately lead to a revolutionary transition to communism to achieve a classless society. Marxism also considers how the writer's beliefs and social background influence the content of the literary work. In short, Marxism views literary works as reflective of underlying class structures and struggles, and it seeks to uncover the ways in which the content and form of literary works are influenced by social and ideological factors.

Discussion And Analysis

In this section, we analyze the themes and ideas presented in Adiga's *The White Tiger* through the lens of Marxist literary theory. As previously discussed, Marxism offers a unique perspective on literature that focuses on the social, economic, and political structures that influence the creation and reception of literary works. Through a Marxist analysis of *The White Tiger*, we explored the portrayal of class struggle and the role of the bourgeoisie and the proletariat in the novel. We also examined how characters and their actions are shaped by their social and economic conditions, and how these conditions reflect the larger societal issues in India. Finally, we discuss how Adiga's work can be viewed as a critique of the capitalist system and its effects on marginalized communities.

The novel depicts the division of society into two classes, the proletariat and the bourgeoisie, and explores how the ruling class exploits the lower section of society for their own interests. Balram, the protagonist, represents the proletariat as he comes from a rural village in India and belongs to a family of low-income workers. Through his character, Adiga portrays the struggles and hardships faced by individuals belonging to the lower working class. Balram's father's statement, "My whole life, I have been treated like a donkey. All I want is that one son of mine, at least one, should live like a man" (p.19), highlights the desperation of the working class to improve their living conditions. Marxism views the work of the working class as monotonous and lacking in individual character. However, Balram stands out as a bright student in his school, as the school inspector remarks:

"You! young man, are an intelligent, honest, vivacious fellow in this crowd of things and idiots. In any jungle, what is the rarest of animals- the creature that comes along only once in a generation? The White Tiger. That's what you are in this jungle" (p.22).

Despite his academic excellence, Balram's family's financial situation forces him to leave school and work as a temp worker. However, Balram's thirst for knowledge and education never dies down, and he continues to strive towards achieving his dreams. Thus, Adiga's *The White Tiger* provides a lens through which we can analyze the exploitation of the lower working class and the struggles they face in achieving social mobility in a capitalist society. As he stated that:

I used my time at the teashop in Laxmangarh to spy on every customer at every table and overhear everything they said. I decided that this is how I would keep my education going forward. That says one good thing I will say to myself. I have always been a big believer in education-especially my own. (p.31)

Balram's story in *The White Tiger* reflects the harsh reality of our society where financial barriers prevent many bright individuals from pursuing their education and achieving their full potential. Adiga's portrayal of Balram's thirst for knowledge and information, despite being denied a formal education, highlights the resilience and determination of those who are marginalized in society. Balram's use of unconventional means, such as eavesdropping on conversations between wealthy individuals, to gain knowledge further emphasizes the obstacles faced by those in lower socioeconomic classes. This aspect of the novel sheds light on the impact of societal structures on the individual and the ways in which they may have to navigate through them in order to achieve their goals. Marxist analysis of the novel would highlight the power dynamics at play and the ways in which the ruling class uses their privilege to maintain their position of authority.

In *The White Tiger*, Adiga provides a portrayal of the bourgeoisie class through the four landlords, known as The Raven, The Stork, The Buffalo, and The Wild Boar. These landlords control the entire town of Laxmangarh using their corrupt methods. According to Marxism, the modern bourgeoisie, with its connection to generation, trade, and property, has summoned up immense means of production and trade, akin to an alchemist who cannot control the underworld he has called up by his spells. The landlords, who live in tall houses with a fair exterior in Laxmangarh, have their own havens inside the residence, with wells and lakes, and do not have to come into town except to enforce their power. They are also politicians who bribe government officials to avoid any obstructions in their way. The landlords live in India of Light with all the luxuries and privileges, living lives that might be the dream of anyone else. Adiga exposes the misdeeds of the bourgeoisie class through these characters, depicting the harsh reality of how they exploit the lower working class for their own gain. The author portrays the social and economic inequality prevalent in Indian society. The Marxist perspective considers class distinction as a tool for exploitation, which is evident in the novel's depiction of the wealthy and powerful bourgeoisie. The author exposes this through the four landlords, The Raven, The Stork, The Buffalo, and The Wild Boar, who control the town of Laxmangarh with their corrupt practices, including bribing government officials.

The protagonist, Balram, who works as a chauffeur for one of the landlords, The Stork, is trapped in a system where his employers have control over his life and livelihood. The Stork controls the means of production and shapes society, as per Marxist theory. When Pinky Madam, Balram's employer's wife, hits a child while driving a car in Delhi, the landlords try to manipulate the legal system by forcing Balram to confess to the crime. The aces attempt to persuade him by promising him money and his family's well-being. Balram recognizes the powerless state of servants and the downtrodden section of society, who are commanded by the complex power structure controlled by the bourgeoisie. The author portrays how the bourgeoisie uses their power to exploit workers by shameless means and how the legal system fails to provide justice, as it is also corrupt. Through this analysis, it is evident that Adiga's novel sheds light on the deep-rooted social and economic inequality in Indian society and the Marxist perspective of class conflict and exploitation.

The novel highlights the prevalent corruption in Indian institutions, including the government, where bribery and extortion are common practices. This social brutality also extends to the courts, whose fundamental purpose is to provide justice. Against this backdrop, the protagonist Balram's story unfolds, portraying the struggles faced by lower-class individuals in India. Balram is born into a financially struggling household, and his life is marked by hardship and poverty. He is forced to leave school to work in a teashop to pay for his cousin's sister's dowry, which exposes him to the class differences in society. Balram aspires to a better life, inspired by a bus conductor, Vijay, whom he considers his role model. Balram eventually convinces his grandmother to let him learn driving, and he makes his way to Dhanbad, where he lands a job as a driver for the wealthy landlords, The Stork family. Balram's journey from darkness to light is evident as he uses his intelligence to become the primary driver for Ashok and Pinky, who come from America. However, Balram realizes that his masters are involved in illegal activities, such as giving bribes to government officials to right their wrongs. Balram's habit of eavesdropping makes him understand that his masters, along with other politicians, are exploiting the rights of the poor in the name of helping them. Balram's story depicts the plight of the proletariat, as Karl Marx discusses in his theory of Marxism, and highlights the struggles of lower-class individuals in India's corrupt and unequal society.

The novel highlights the prevalence of corruption in Indian society with institutions, such as, the government and courts being thoroughly corrupt. Balram, the novel's protagonist, is born into a lower-class family and struggles to make a living. Through his observations and experiences, he becomes aware of the class differences around him and desires to improve his status. Balram's journey from darkness to light is symbolic of the Marxist theory of societies, as he grew up in an unhappy environment and strived to break free from the oppression of the "rooster coop". However, Balram's chosen method to achieve independence economically, by killing his master Ashok, is not the right way. He ignores the consequences of his actions and disregards the morality of his decision. Still, the drive to establish himself in life amidst chaos and abuse forces him to take unlawful and untrustworthy means. The novel reflects the harsh reality of the socio-economic structure of India, and how individuals in the lower class are driven to take extreme measures to escape poverty and inequality. The novel highlights how the powerful and wealthy people in India, represented by the Stork and other animals, use their influence and money to control and suppress the poor, represented by Balram and his family. The Stork's lack of respect for Balram's privacy and personal space demonstrates the attitude of the wealthy towards the poor. The Stork's statement about Balram's village and their lack of separate rooms also reveals the class divide and the Stork's ignorance about the poor's way of life.

Balram's act of killing Ashok, is a reflection of the frustration and desperation of the poor in India, who are unable to break out of the cycle of poverty and oppression. Adiga portrays Balram's actions as a way to rebel against the oppressive system that keeps him and his family trapped in poverty. Through his actions, Balram becomes a symbol of hope for the poor in India who are struggling to break free from the rooster-coop. The novel is a powerful portrayal of the class divide in India and the struggle of the poor to break free from the oppressive system that keeps them trapped. The novel emphasizes the importance of individual agency and the need to take bold and sometimes risky actions in order to break free from the cycle of poverty and oppression. Adiga's portrayal of the corrupt election system in India highlights the power dynamics at play in the country. Despite India being a democracy, those in power often manipulate the system to maintain their control. The wealthy use their money and influence to buy votes and enforce their own agenda. The poor, on the other hand, are often coerced or forced to vote in a certain way, with little agency or control over their own political destiny. The corrupt election system serves as a microcosm for the larger societal issues in India, including inequality and lack of access to basic resources. Through Balram's experiences and observations, Adiga exposes the pervasive corruption and abuse of power in India's political and social systems.

Balram Halwai, the protagonist, highlights the exploitation and corruption that exists in India's social and political systems. Adiga's portrayal of the rooster coop symbolizes the shamelessness that is empowered by the large gap between the wealthy and the destitute. The wealthy use their power to manipulate elections and enforce rules that benefit them, while the poor are left powerless and without a voice. Balram's position in society, as an individual worker to an affluent man, allows him to expose the shamelessness of the wealthy. Adiga illustrates how the bourgeoisie plunder the rights of the proletariat for their personal welfare, without feeling any shame or remorse for their actions. The bourgeoisie use their power to control the lower section of society who are without power, because they lack money. This creates a sense of feebleness and powerlessness among the proletariat. Marxian depiction of the domination and exploitation of the worker in a society is evident in the novel. The abolition of this system makes the powerful immoral, as they rely on exploiting the powerless. Adiga also exposes how corruption seeps into the education system, as shown when the school teacher snatches money from his students, claiming that he has not been paid his salary in six months. The teacher's behavior is excused, but the incident highlights the system's flaws and how the powerless are taken advantage of by those in power. In short, *The White Tiger* highlights the shamelessness, corruption, and exploitation that exist in India's social and political systems. The novel emphasizes the need to abolish this system to create a more equitable and just society. Adiga's portrayal of Balram's journey to break out of the rooster coop and move towards the lightness of life symbolizes the hope that there is a way out of the darkness that has engulfed India's society.

The novel exposes the class conflict and exploitation prevailing in India's society. Balram, the protagonist, sheds light on the darker side of India and the plight of the lower class. Adiga portrays the

upper class as wealthy and powerful people, who exploit the lower class for their personal benefit. The poor people are living their lives under the poverty line, struggling for employment and basic necessities like drinking water and sewage. The right to vote is also corrupted by the wealthy, who manipulate the election process by buying the votes of the poor. Balram exposes this brutal act of the bourgeoisie and their plunder of the proletariat's rights. Moreover, the novel highlights the struggle of the lower class to break free from their misery and rise to a better life. Balram demonstrates a person who is trying to transform his life from a proletariat to a bourgeoisie by any means necessary. According to Karl Marx, the history of all society is the history of class struggle. The lives of the poor and the rich in the novel are exact antonyms, and the course divergence is institutionalized exceptionally by the financial condition of the destitute. The oppression deprives them of realizing their true position, and the struggle for survival dominates every aspect of their lives, as it is narrated:

A handful of men in this country have trained the remaining 99.9 percent, as strong as talented, as intelligent in every way, to exist in perpetual servitude; a servitude so strong that you can put the key of his emancipation in a man's hands and he will throw it back at you with a curse. (p.103)

Furthermore, Adiga highlights the impact of globalization on Indian society and economy. He depicts to the impact of global market on Indian society, causing an even wider gap between the rich and the poor. Globalization has created a new class of people, the "new rich," who are the product of the global market. These people are wealthy and live a luxurious life, while the majority of the population still lives in poverty. Adiga's novel highlights the harsh reality of Indian society. For instance, the inequality and injustices faced by the underprivileged class, and the corruption that is rampant in the country's political and economic systems. Adiga emphasizes the need for change in India's society, where the oppressed have a voice and can fight against the systemic injustices that they face.

CONCLUSION

In the novel, *The White Tiger*, Adiga has portrayed the issues related to class, power, and corruption in modern-day India. The author shows how the economic and political systems in India have created a gap between the haves and have-nots. The wealthy are exploiting the poor and making them poorer. Adiga also presents the Marxist view of class conflict, where the bourgeoisie exploits the proletariat. Through the character of Balram, the author shows how the powerless are continuously oppressed and alienated. The novel illustrates how the powerful men in India manipulate the system for their personal benefit, including the manipulation of the election system. Even in religion, a fundamental part of Indian society is not spared from greed and corruption. The wealthy use their power to get away with illegal activities and are never held accountable for their actions. This novel is a wakeup call for Indian society to address the issues of corruption and class conflict. It is essential to create a more equitable and just society, where the poor have access to education, healthcare, and job opportunities.

Future Recommendations

The Indian government needs to focus on implementing policies that reduce the gap between the rich and poor. The government should provide better job opportunities and improve access to education, healthcare, and social welfare programs for the marginalized sections of society. Additionally, there should be stricter laws to hold the powerful accountable for their actions. Adiga's novel provides a powerful critique of contemporary Indian society, highlighting the issues of corruption and class conflict. The novel would raise awareness of these issues and promote social change. It is only through a collective effort that India can create a more just and equitable society.

Competing Interest

The authors had no competing interests.

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