

THIRST FOR IDENTITY IN ARAVIND ADIGA'S "THE WHITE TIGER"

S. Nithya¹ & P. Eswaran²

¹Research Scholar, Department of English, Selvamm Arts & Science College(Autonomous), Namakkal, Tamil Nadu, India

²Head, Department of English, Selvamm Arts & Science College(Autonomous), Namakkal, Tamil Nadu, India

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ABSTRACT

This journal entitled 'Thirst for Identity in Aravind Adiga's The White Tiger'. It is an attempt to study and analyze Aravind Adiga's the white tiger in all views regarding majorsocial problems. This novel deals with positive and negative developments in the early period Indian villages. It also emphasizes that how the corruption corrupts the mind of common people. The "identity is the prime and main theme of the novel" through that the writer highlights most of the evils in the Indian societies. This story full and full deals with the theme that how one suffered to get an identity in the society. This novel depicts the sufferings and feelings of the poor people who belong to the unsophisticated background and also how the rich treat the poor and how they think about them in their mind. Deals with the life of darkness and lightness. Here Adiga raised his voice for the poor persons.

KEYWORDS: Cultural and Social Issues, Criticizes Both the Positive and Negative Development

INTRODUCTION

Aravind Adiga's won Booker prize award was born 25 October 1974 in Madras, Indian. He has written three novels namely The white tiger (2008), Between the Assassinations (2008) and last man in the tower (2011), His very first novel "The white tiger which is the Booker prize winning novel depicts the contradictions in the early free Indian villages. The second one deals with the stories of the assassination of former Prime Minister Indira Gandhi and the last one deal with the story of the struggle for real estate in Mumbai.

Aravind Adiga's Booker prize -winning novel, The White Tiger picture out the imbalanced society in India. This novel basically deals with cultural and social issues. It accurately pictures, what really happens to colonized people and what happen after they place out from colonialism. It faces with two opposite and equal phenomenon's, that's the dark and the shining. At the same time, this novel slowly but steadily criticizes both the positive and negative development in the places such as Lanmangarh and Dhanbad where the end of an imperial rule meant new possibilities of cultural self-determination but also a kind of chaos both the pain of developing indigenous culture and political system.

Adiga depicts both the lower-class, unpleasant and deprived place and also upper class and highly developed cities like Delhi and Bangalore. Like that in this work also he deals with the two group of people who came over from the same social background, One is the landlord and another one is the servant from the same social background one as a landlord that as a rich man and another one as a poor man that as a servant, driver, and as a person who is working in a tea shop. In this novel, Adiga mentioned lower class people as a "ROOSTERCOOP" which means one who killed his own

companion for his survival without thinking about their relationship and friendship.

Marginalized people are usually discriminated, ignored and also they are suppressed on the basis of race, gender, culture, religion, ethnicity, occupation and education. These whole novel marginal aspect and hunt for the identity, social value and economic balance. The protagonist of the novel is the hunter who hunts for identity. At the time of his hunting he hunted his own lord and even his family members too without thinking about what they did to him.

The white tiger is all about marginal consciousness in which Balram, the hero, narrates his life story to Mr. Wen Jiabo, premier of China, in seven night from his desk, the protagonist, Balram, son of Vikram Halwai, Rickshaw puller, born in dark corner of India in Laxmangarh, in the district of Gaya. His native was actually under the domination of rich and high society people as well as landlords. He was born under the domination and miserable condition of the family.

The place where he born is a mystic place in Indian where the mother ganga emancipates lives of people but at the same place, people who are all forgets to name their children. Here we may see the real name of the herothat is “munna” by which his parents call him, means boy.

“munna? That’s not a real name.

He was right. It just means boy “

(Adiga, 2008 : 13)

The name Balram is a name given by his school teacher, Krishna, on his first day of schooling. According to Balram, he considered India as two countries, one in India of light and another one is India of dark. HE fulls and makes an analytical discussion about these two in this novel.

Balram is the one where he was born and raised in the darkness. He describes this place as a place which is away from technologies, roads, and light in the face of Delhi and I.T city Bangalore. The places like Laxamangarh are hunting for the development and for acquiring identity as an important place on the geographical maps.

He is sincere in his studies, Balram always appreciates by his school teacher. The school Inspector also gets impressed by him and he presents him a gift as a book named entitles “Lessons for young boys from the life of Mahatma Gandhi”. He praised Balram as an intelligent, honest and vivacious fellow in the crowd of things and idiots.

Though he was very honest and intelligent in his activities, as usual poverty and deprivedness of his family don’t allow him to complete his education. In Indian uneducated people usually joins in a tea shop or becomes porters in the big cities as Balram joins tea shop with his brother, Krishna and used the sleep on the road with him in the night he goes to the job like coal crusher and table sweeper, but he never satisfied with his earnings. The main thing and need of their family is food, shelter, and identity Balram faced so many problems in his life therefore decide not to die like his father. He himself decide that he should not be like his father. He should be different from his father and his profession.

He decides to earn driving so that he can earn more money for him and his family. Now in the present world, it is not easy for a low born child to get a good job. Being born in low caste Balram throw out in various landlords and employers. Mr. Ashok who is also born in same soil where Balram was born and raised, but both becomes two opposite pole of the same society. Mr. Ashok was a rich, educated and an important person in the society who is just opposite to him. Balram, poor least educated and less- important. Once Mr. Ashok thinks:

“His eyes seemed full of wonder!

How could two such contrasting specimens of humanity be produced by the
Same soil, Sunlight, and water?”

The poor people never been treated as human beings since ages in India. Because of their poorness, Balram also treated like an animal from his childhood to his grand success as an entrepreneur in Bangalore. Rich peoples expect their pet animals to be washed, and treated like humans, they expect their dogs to be pampered, walked and even washed but they never treat their servants as human beings. Balram describes how he takes dogs for a walk,

“Then I took them around the compound on the chain, While the king of Nepal,
Sat in a corner and shouted, Don't pull the chain so hard!
They are worth more that you are!

(Adiga, 2008:78)

Balram is not ready to die as a servant, driver or with an identity as a low born member of Halwai community. At last the city and its lifestyles corrupted Balram made him as a selfish and evil person who decides to steal money from his master.

“I was looking for the key for years,
But the door was always open”.

(Adiga, 2008:267)

Not only he wants to get And steel money but he put a bottle of visky with a purpose to kill Mr.Ashok and escape from the cage to establish his own identity. Finally, on the day, he does the same and escapes with money. After the murder, he settled in Bangalore and become a successful entrepreneur with the money that he has stolen from Ashok.

Though it was not an easy task to acquire identity in the face of over dominant and highclass society, Balram undertakes various jobs and at last, he is the murderer of his own master, Mr.Ashok. He went through this way because it was needed for his freedom and betterment.

I conclude with the famous words
If these poor beasts ever lift up their heads,
Mankind would, then, forget all deeds of rebellion,
If they decide, they can own the universe,
Even chew down the bones of their cruel masters.

(The dogs: Sainsucha)

Through the White Tiger, Adiga clearly raised her voice for the poor and suppressed people. At last in my point of view I think that Balram's attitude was totally changed because of the suppression is given by the high class people to the lowclass people, He committed all his crimes because of the one and only reason is that "he is to be identical" as a rich one and as a normal human being.

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