

**How to Cite This Article:** Safdar, S., Naqvi, U. L., Naseem, A. (2023). Class Difference Leads to an Inferiority Complex: Discrimination and Inequality in *The White Tiger* by Aravind Adiga. *Journal of Social Sciences Review*, 3(2), 706–717. <https://doi.org/10.54183/jssr.v3i2.296>



## Class Difference Leads to an Inferiority Complex: Discrimination and Inequality in *The White Tiger* by Aravind Adiga

|                  |                                                                                      |
|------------------|--------------------------------------------------------------------------------------|
| Saman Safdar     | MS Scholar, Department of English, University of Sialkot, Sialkot, Punjab, Pakistan. |
| Umme Laila Naqvi | Lecturer, Department of English, University of Sialkot, Sialkot, Punjab, Pakistan.   |
| Afshan Naseem    | MS Scholar, Department of English, University of Sialkot, Sialkot, Punjab, Pakistan. |

**Vol. 3, No. 2** (Spring 2023)

**Pages:** 706 – 717

**ISSN (Print):** 2789-441X

**ISSN (Online):** 2789-4428

### Key Words

Class Difference, Inferiority Complex, Discrimination, Inequality, *The White Tiger*, Aravind Adiga, Novel

### Corresponding Author:

Umme Laila Naqvi

Email: [ummelaila.naqvi@uskt.edu.pk](mailto:ummelaila.naqvi@uskt.edu.pk)

**Abstract:** Aravind Adiga is one of the assertive Indian novelists who retaliate to the issues of social realism on the canvas of Indian literature. India gained its independence in 1947. Even after the decennary, millions of Indians worried about the lack of basic utilities and rights. *The White Tiger* is about a fascinating, angry and brutishly absurd voyage of protagonist Balram from an Indian village to a successful businessman. He was aggravated by the unethical society. The poor are aggregated with the chickens who are kept in the Rooster Coop. The White Tiger symbolizes power, freedom and individuality. The White Tiger is a metaphor used for Balram for its intelligence, but despite his intelligence, he is unable to pursue his education further because of the economic condition. He finds his way out of this darkness by murdering his master Ashok and stealing his money. The researcher has approached and analyzed Aravind Adiga's *The White Tiger* from the Speciesism perspective to develop the argument of the study. The research is precisely based upon speciesism given by Richard Ryder in 1970 on the principle of racism and sexism. Speciesism is discriminating against one group on the basis of their race and sex.

## Introduction

This research will highlight the issue of class difference in the text *The White Tiger* by Aravind Adiga. This present article discusses how one class is considered alienated and the other. It analyzes how the lower class is discriminated against by the hands of the upper class, and they are considered alienated specie. Aravind Adiga has realistically forecasted the portrait of post-colonial India, which has been sustaining various effects of globalization. Globalization has paved the plan for making millions and has given birth to many elite classes in India, but the outcome of this globalization has not been achieved for the common man. The poor people are intended by

the upper class in numerous different ways. The poor Indians are facing troubles are illiteracy, starvation, health issue, economic problem, caste discrimination, religious barrier and many others (Sakthivel and Ganesan, 2022).

The twentieth century has observed a number of contentions rising around the world. These conflicts are based on different issues. Some conflicts are based on religion, caste, ideologies etc. The current situation of the world is encountering a widening gulf between classes. In society, there is a struggle between have and have not. The ever-widening

gap between the rich and the poor leads to competitive corruption (Butt and Qasim, 2021).

Class and species differences that exist in society can lead to clashes and torture. In society, there are two kinds of classes the upper class and the lower class. Both classes are contradictory to each other in terms of their rights, duties and facilities. The upper class has all kinds of facilities and enjoys life, while the working class suffers at the hands of the upper class. Both are directly or indirectly dependent on each other in their social interests. At the same time, both species are averse to each other. The upper species is dependent on the lower species in a way that the lower or poor are doing work for them (Raina, 2018). Poor are doing jobs like labors, drivers, all household work etc. Lower species work or obey upper species in order to earn income to spend their daily life. According to Ryder (2000), powerful classes have often vindicated their enslavement of weaker beings by lessening the latter's capacities for suffering or denying them entirely.

Ekta Rai (2010) has given credit to Adiga's power to represent corruption and servitude. Despite many advancements, India is still disposed to deteriorating into the mould of corruption, dejected modesty, subjugation and a kind of lassitude at the national level. The dark face of the present day, India, is emphasized in the novel. Instead of presenting the bright face of India, the novelists have presented some of the growing distortions and perversion that modern India has been facing nowadays. The novel has presented some of the serious issues in a reputedly lighter mode. Even the scene of Ashok's robbery and murder is presented in a humorous way.

### Statement of the Problem

The novel *The White Tiger* is about the politics that existed between the upper and the lower species and the struggles of Balram to change his life. This research is about the clash of

species present in Indian society. It is to examine how much an Indian society is corrupted and at what level the poor have to face discrimination at the hands of the upper species. In this novel, the intolerant or biased attitude is highlighted at different levels like. Balram faces bigotry attitude at school, discrimination at the hospital, by the hands of a lawyer, differentiation of Balram by his masters at different levels, discrimination of religion, caste etc are manifested by the writer. Balram does many works to change his life.

### Research Questions

The research questions of this research are

- How poor are considered as other species with reference to other classes, as in the novel *The White Tiger*?
- How are humans treated as animals in the text *The White Tiger*?

### Objectives

The objectives of the present research are

- To investigate the discrimination that the poor faced by the upper class
- To highlight the behavior of human beings as animals.

### Delimitation of the Study

To make the research relevant, clear and directed, the researcher has limited the targets of this research to three areas. Firstly, this research is limited to the class politics highlighted in the novel *The White Tiger*. Secondly, it shows the difference of species prevalent in Indian society. Last, the aim of the researcher is to highlight the class difference the Indian society depicted in this novel. Sometimes, the distinction of classes results in abusive treatment. The researcher has justified the research questions by using the term Speciesism, coined by Richard Ryder in 1970.

### Significance of the Study

Literature is used to express different ideas, thoughts and problems present in society through different writings. The issues of class difference and class struggle are present in every society. This issue has been inspected or surveyed by different writers for ages. By doing struggle, one can change his or her life like the protagonist Balram changes his life from a teashop boy to a businessman. It is in human nature that they cannot remain constant, and they struggle for their betterment. This study may be convenient for upcoming readers and researchers to know about the class difference present in Indian society. It is used to show how one class is considered as another in society, and they are deprived of their basic rights. This research gives additional information and contributes to the larger body of knowledge with respect to the novel *The White Tiger*. It is an attempt to know about the problems of lower species while living with upper species. It is a kind of awareness that we should treat everyone equally without any kind of discrimination. Every one has the right to choose his or her religion and caste. Lower species also have a right to spend their life like human beings. It is not in the choice of the poor to belong to the lower class, but it is in their fate. It is an immoral act to treat them like animals. It is the duty of the government to protect the rights of both species. This research will be helpful in a way that it prevents society further from such types of discrimination, and it is a kind of realization that we should treat servants or poor people as human beings and we should respect them as human beings.

### Literature Review

In the literature review, the researcher mentions different reviews and articles based on novels, topics and theories. The reviews mentioned by the researcher in this section are of different authors, critics, researchers and writers. However, to authenticate and make this research comprehensive, the researcher

observes the already existing tradition, different sources and concerned books.

Speciesism does not explicitly itself in the conflicting treatment and moral appraisal of humans and animals but also in the way how humans treat and think morally about different animals. The distinctive treatment or judgement of humans and animals is not based on species membership alone, but it is based on human cognitive abilities ability to suffer, which animals lack. Humans' social and cultural relations with specific animal species, the function of animal category for humans, the way they look, treatment of humans towards animals all these factors are under the differential concern and treatment of animals (Dhont, Hodson, Leite and Salmen, 2019).

Speciesism presumes gloom-ridden beliefs, emotions and behavior escorted towards others based on species membership. It is observed that speciesism shares properties and underlying psychological mechanisms with the situations known as prejudice. Some humans are considered as dehumanizing on any basis. Dehumanization is a procedure by which other people are not appraised as human, and they are not given full moral concern. These people cited black people as apes, Jews as rats and women as swine (Cavola, Everett and Faber, 2018).

Arundhati Roy's *The God of Small Things* is hinged on for it castigates the class/caste structure of an Indian society where the lower classes are sufferers of class imbalances and discrimination in society. Same like in this novel, Balram faces many problems, and he is questioned about his caste. The owner of the car driving station is not agreed to give him a job on the basis of his low caste Halwai. The Halwai are good at sweet making, and this profession is considered to be in their blood as it has passed from generation to generation. Mongoose also questioned him about his caste before appointing him for the job (Lalbiakdiki, 2014).

The majority of the people in India are still in subjugation. The entire family of the landlord is killed in revenge. Balram suffers through many discomfitures. Balram is forced to admit the crime of his master Pinky Madam in a hit-and-run case. She kills a child in an intoxicated state. Stork's family forced him to sign papers to admit that he had killed a child instead of giving punishment to Pinky Madam (Singh, 2012).

D. Jockim (2018) highlights different discriminations that the proletariat class faced because of this bourgeoisie. Balram's parents did not name him because they were busy earning money. Balram's father is treated like a donkey. He wished that one of his sons may live life like a human being. The idea of slavery in the name of religion is promulgated systematically by the upper class. The lower class has to suffer the punishment for the crime of his master. Balram is forced to admit the crime of his master Pinky Madam. The jails of Delhi are filled with drivers who are here because of the crime of their masters. Balram's master gives a bribe to one of the ministers to avoid tax. The teachers in the village school swindle the things given to children by the government. The poor are deprived of health facilities. Vikram Halwai died because of tuberculosis, as there was no doctor in the hospital to look after him. These doctors get jobs by bribing local politicians. They do not have the facility for clean and fresh water. In India, there are three diseases which affect people and economy like typhoid, cholera and election fever. The votes of lower specie are stolen by Mongoose.

Kaya (2018) explores *The White Tiger* from the perspective of ambivalence. Balram, in the early part of his career as a chauffeur, seems impressed by Ashok's personality and tries to mimic his way, but he murders his own master in order to become a businessman and to get rid of poverty.

The novel is written in the form of letters to Chinese Premier Wen Jiabao, who wants to visit India to know about its entrepreneurship. He witnesses the corruption that has accompanied India's rapid expansion into capitalism. The inspector who visits his school calls him *The White Tiger* because of his intelligence. *The White Tiger* is rare among all animals. He did a good job of driving. Balram is from the Halwai caste. Village life is impoverished, hard and intolerable, while city life is affected by traffic jams, heavy pollution and lines of sewage (Spalding, 2021).

*The White Tiger* is a splendid book by Aravind Adiga. Balram is shown as a smart, intelligent and hard work boy despite poverty. He leaves the school to support his family. His family have to pay the loan that they have taken for his cousin's marriage. He becomes the driver of Stork's family, who is one of the landlords of Laxmangarh. He goes to Delhi when the iteration of Ram Persad is revealed. At Stork's house, he does all the domestic work. Ashok and Pinky Madam are seen as they could lighten the life of Balram, but they are ensnared between sympathy and discomfort at the Indian subclass (HALLIGAN, 2021).

The selected text, *The White Tiger*, is about the suborned society of India and the hardships of Balram's family to live in such a dreadful situation. It highlights the issues of religion, caste, loyalty, corruption, poverty, struggles, discrimination at every level and other issues. The novel provides a miserably comical perspective of India's class struggle in a globalized world through Balram's eye. The novel is based on the disparities between two India's i-e India of darkness, where the poor inhabit who suffers in their life and does not have any rights or facilities. The other is India of Light which upper occupy that land, and they enjoy their lives and have control over the rooster coop. The upper class has complete control of the mode of production. By keeping a hold on the mode of production, the upper



class has the power to influence political and social change in accordance with their needs and priorities. This novel is divided into seven nights and one morning. Balram is the narrator of the novel which has completed it in 7 nights by narrating its story to Chinese Premier Wen Jiabao, who wants to know about the entrepreneurship of India (Saravanan, Sankar and Thirunavukarasu, 2020).

Kapur (2008) scrutinized India as a land of corruption, inequality and poverty. Balram Halwai is the narrator of the novel who narrates this novel to Chinese Premier Wen Jiabao over a period of seven days and nights. He and his family lived in Laxmangarh, where they do not have any kind of facility. They are not allowed to get an education by their masters. Before moving to Bangalore, he is a driver at Stork's home. He steals money from his master and murders him, through which he becomes a businessman and has started a taxi business. He justifies his master's murder as an act of class struggle. Balram's landlord boss and his wife are contemptuous of the heartless upper classes, cruel to and indecisive toward their wage-earners.

*The White Tiger* being, his debut novel, is very dark and comical in its nature. The protagonist Balram kills his master to become successful in his life. In the novel, he narrates his journey from being a hardworking intelligent boy to a driver and then finally as an entrepreneur in Bangalore. Balram considers his violent actions are because of the materialistic nature of extremely wealthy people. Balram also becomes corrupt, and he cheats on his master because of his surroundings. The poor are forced to follow the command of the rich (Thompson, 2008).

### Methodology and Theoretical Framework

This study is descriptive in nature, and it is a qualitative approach. Descriptive research is used to analyze what, why, where, when and how questions and these questions help to

explain the text or incidents present in the novel. Qualitative research has an inductive method to find facts by bottoms-up analysis. The essential fact about qualitative research is that it deals with exploration, description and discovery. It generally proceeds with explanatory research. This research is library research. Library research contains detailed information on a particular topic. Primary and secondary data are used to complete it. Primary data include the text *The White Tiger*, while secondary data includes sources taken from different websites, books and other material available in both print and electronic form. The author has also analyzed the text by revealing the intrinsic and extrinsic elements present in the novel. The intrinsic elements of this research focus on character analysis, theme, and setting and extrinsic elements are analyzed using the framework of cultural and social studies. This study is escorted by examining the text *The White Tiger* by Aravind Adiga. The researcher inspects the text using the term Speciesism given by Richard Ryder to analyze class politics. It is used to analyze how the upper class treat the lower class as alienated specie. For the analysis and logical interpretation of the text, speciesism is applied to the primary text for the research. The framework of analysis is established after reading the text and analysing it by applying the technique of codification.

Speciesism is a term introduced by psychologist Richard Ryder in 1970 in a pamphlet that was distributed in the United Kingdom. The pamphlet was created by a group called Oxford Group. This pamphlet is put forward to oppose animal experimentation. The term is intended by its proponents to create a rhetorical and categorical link to racism and sexism. Richard Hood Jack Dudley Ryder is an English writer, psychologist and animal rights advocate. This term was popularized by Australian philosopher Peter Singer in his book *Animal Liberation* in 1975,

after five years after initiating the term. Richard Ryder is popularized as a member of the Oxford Group in the 1970s. Against this term, the Principle of Equal Consideration was given by Peter Singer in his book *Practical Ethics* in 1979. (Duignan, n.d).

Speciesism is a disservice or attitude of bias towards the interests of members of one's own species and against those members of other species. Human behavior and attitudes are also part of speciesism. It is primarily about racism and sexism-based discrimination. Studies of race and sex discrimination include differences such as white/black, male/female, upper/lower, body size, skin colour, and culture varieties. People point to racism and sexism as bigotry not because there are women and blacks as intelligent as defective men and whites but because they have the same rights and other rights as defective men and whites. This sort of prejudice in racism and sexism is a kind of insult to women and blacks. The black women are also intelligent, attractive and hard-working (Duignan, n.d). When Ryder coined this term, he meant to denote the failure to profess a postulated moral constancy between humans and non-human animals, the negligence that leads to discrimination, and later on referred to it as prejudice. This term applies to all sorts of unwarranted credit situated to racial prejudice as well as the behavior that emerges from it (Albersmeier, 2021).

Peter Singer (1975) has used the term speciesism in his book's fifth chapter, "*Man's Dominion---a short history of speciesism*". He defines it as bigotry or a sentiment of bias in favor of the interests of members of one's own species and against those of other species. In it, one group or specie is given more importance on any basis. Racists disregard the principle of equality by giving more importance to the interests of members of their own race. Singer articulated from a preference utilitarian perspective that

speciesism violates the principle of equal consideration of interests. Humans and non-humann animals must be treated equally because both are competent in suffering.

Speciesism of humanity is an inclusivity that includes everyone. It is not the isolated mind that contradicts moral concerns about non-humans. Racist rhetoric is similar to anti-racist rhetoric that doomed racists because they viewed people as morally inferior because of the colour of their skin. Human activities can harm non-human animals. Humans used animals for foodstuff, apparel, experimental work and manufacturing sports goods. They may suffer even more as fatalities from our assault on the world we both occupy. Humanity's speciesism is an insistent inclusivist ideal spirit. It is not an exclusionary process. Richard Ryder declared that speciesism means to hurt others because they are not considered as part of a specific group, so they are considered as other and are alienated. This term has both derogatory and explanatory meanings. He refers to those beliefs and attitudes that are savage and unfortified. This term refers to those beliefs and attitudes that are wild and fixed. Animal protectionists refer to speciesism as racism. It is an immoral act to not give someone their rights on the basis of their skin colour (WERTHIMER, 2007).

In 1975 Richard D Ryder wrote he used the word speciesism to describe the pervasive discrimination that is practised by man against other species. Speciesism is a form of oppression which is practised by human beings against non-human beings for their own purposes. Speciesism is racism, and both overlook or trivialize the similarities between the discriminator and those discriminated against. Ryder explained speciesism as morally differentiating between human and non-human animals (Ryder, 2000).

Against speciesism, the principle of equal consideration of interests (PEC) is given. This

principle was given by Peter Singer in 1979 in his book *Practical Ethics*. Singer contends that if all beings, not just humans, are included as having interests that must be considered, then this principle opposes not only racism and sexism but also speciesism. This principle is related to broader philosophical concepts of equitability. It is related to other forms of equality, mainly justice. This principle is of the view that there should not be any kind of discrimination. One should not favor the interest of whites over black, male over females, upper species over lower specie etc. It is of view that two individuals will have the same interest, regardless of the type of interest, type of individuals, whether they belong to the same species or not or whether they have a special relationships with each other (Duignan, n.d).

### Data Analysis

Speciesism is a form of differentiation against those who do not belong to certain species. It is giving sentient beings of different species different moral considerations for unjust reasons. It is favoring one class or specie on any basis. In human societies, it is normal to discriminate one specie against another species. Discrimination among humans is based on racism, sexism and classism. Human beings are also discriminated against on the basis of their sex, skin colour, sexual proclivity and other reasons. This discrimination fluctuates from place to place, and in some cases, both humans and animals are considered worse. Humans utilize non-human animals in everyday life. Humans do not give concern or importance to the harm that they give to animals. They used them as an object (Speciesism 2022).

Racism and sexism are common forms of disservice. In speciesism, the likeness is given to one group based on any reason or quality. In racism, white is given more worth than black and in sexism, males are favoured over women.

With speciesism, the favouritism is in the esteem of humans over animals. Humans are given more importance than animals. The singer is of the opinion that our attitude towards animals is disincentive towards racism and sexism. Humans use animals for their own benefit or purpose. Speciesism transgresses a fundamental moral principle, i-e, the principle of equal consideration of interests. He is of the opinion that humans should not give interest to animals but give more importance to humans. According to him, human behavior is unjustified speciesism. Humans use animals for research and experiment purposes, but they do not do experiments on themselves (KAGAN, 2015).

The novel *The White Tiger* comments on the social injustice of modern India. It is set in the scenery of the economic boom in India that has ushered in the great chasm between have and have not. It represents the socio-economic realities of modern India with a view of helping reconstruct India with more comprehensive development programs. It deals with the opportunities and difficulties afforded to those born poor and disadvantaged in India.

The White Tiger is an epistolary novel. It is the story of enslavement, rebellion and assassination. The novel provides a darkly humorous side of India's class struggle in a globalized world as told through a retrospective narration from Balram Halwai to Chinese Premier Wen Jiabao. He narrates his journey from darkness to light. This novel is written in the form of a series of letters. He is a son of a rickshaw driver who changes his life to businessman.

Balram's confession to the Chinese Premier in the form of letters helps him to get to terms with himself. It helps him to liberate the burden of corruption that he has carried in his heart. Adiga uses China as a symbol of economic power caused by an authoritarian government. China's prosperity comes with a contradiction. It has occurred under extreme

regulation of both the economy and society. They have decreased poverty and inequality. In this text, there is a bitter admiration for China's economy.

Balram clarifies the difference between Bangalore and Laxmangarh. One is considered light and the other dark. It is not true in the City of Light, there is no immoral act, and everyone is morally high and respectable. The people of the city have the choice to be good or bad in their acts, but the village people are corrupt and bad because of their sufferings. Bangalore, with lightened facilities, with the people of Laxmangarh, suffers even for their basic rights.

There are four landlords Mongoose, the Raven, the Wild Boar and the Buffalo, who control the people of the village. They have got their names from the peculiarities of appetite that have been detected in them. Vikram Halwai is also driving a rickshaw because of one of these landlords. The agricultural land of the village is owned by Wild Boar. If anyone wanted to work on this land, he had to bow his feet and agree to do what they landlord ordered him. The poor have to accept the wages these landlords have fixed for them. The Buffalo is the owner of the roads. He has fixed roads both for the poor and the rich. He charges fines to the poor of their one third income of that day, if the poor mistakenly used the road of the rich. The Raven owned the worst land, which was dry, rocky hillside and around the fort, *took a cut from goatherds who went up there to gaze with their flocks. If they didn't have their money, he liked to dip his beak into their backsides* (25). They are referred to as animals because of their exploitative nature. They are also align with the corrupt regional political parties for their selfish motives. With the emergence of Naxalite, these landlords sent their children to Delhi or Dhanbad. The bloody fight between these landlords and the Naxal outfits affects the common man mostly. They tortured them, people, physically and mentally.

In the novel, Balram is named differently by everyone. Like, his parents called him 'Munna', which means boy. His parents have not given him any specific name because they are busy earning money. His father does not have any problem with the name given to him by the teacher "*If it's what he wants, then we'll you that*" (Adiga, 14). Later on, he is named Balram by his schoolmaster. The inspector who visits his school calls him 'The White Tiger' of his intelligence, as he is the only student who replies to his questions. After becoming successful, he named himself Ashok Sharma.

Balram is a true representative of slum dwellers, poor peasants and exploited class of India. Poor people migrate to cities for their prosperity. The poor people are represented as Rooster Coop. Adiga says that there is a chicken market where hundreds of roosters are mercilessly killed daily in the area behind the Jama Masjid in Old Delhi. These poor see the future that they will be next. They are not in a position to stand against this system. They accept it as their fortune. It exposes their vulnerability and helplessness.

Balram shares different manoeuvres which the elite retain to keep people indulged in the pool of enslavement. Hanuman was the sick kick of God Rama, who is the beloved god of people in the darkness. People are confined to their secondary status by using religious mythology, which is a beneficial tool in authorizing the class bifurcation. Balram commands this situation as "*how hard it is for a man to win his freedom in India*" (19). The fort on the top of the hill in his village maintains a charming mystery for Balram. He awes whether it was built by the Turks, the Muslims or the British. India has always been under some foreign powers. Slavery is in their blood. Like, in the past, they were slaves of foreign people, and now poor people are slaves of the elite class.

The village hospital is not only a scene of misery and pain but also a seat of unrestrained



corruption. In India, the condition of government hospitals is so poor. There is no doctor who check the patients. The hospitals lack doctors and medical instruments. The poor are affected by the diseases like tuberculous, jaundice etc. The rich appoint doctors of their own choice by having bribery. Even those doctors are appointed by the upper class who are not eligible for the post. The rich enjoy modern medical facilities, but the poor lose their life. Balram's father, Vikram Halwai, was diagnosed with tuberculous, and he died as the doctor did not visit him. In Laxmangarh, there are no hospitals for the poor, but there are three different foundations laid by the government. Medical facilities are shown as a sign of political mockery and social stigma.

*"But there is no hospital in Laxmangarh, although there are three different foundation stones for a hospital, laid by three different politicians before three different elections" (24).*

In *The White Tiger*, most of the politicians are half-baked. Government doctors, entrepreneurs, taxpayers, and industrialists all have to succour a minister or politician to fulfil their vested interests. In hospitals, even those doctors are appointed who are not eligible for the job. These doctors do not pay a visit to the hospital, and no one dares to question them. They do this because they have links with ministers. Mukesh and Ashok give bribes to the ministers to settle their income tax accounts. When Balram asks Ashok to give him money, he gives him a few coins while he gives many lakhs to these ministers for his own sake. Even on the day of the murder of Ashok, he will be giving them many sums of money.

Adiga also refers to the existence of prostitutes and how they are exploited for this purpose. Most of the people out there work out of their utter prosecution. In Delhi, Mumbai and Bangalore, the Indian call these places red light districts. This place is also a money game. The elite class get better women or women of their own choice for more money. The women

are assigned based on their class or rank. The high classes men want 'golden-haired women'. The women with golden hair are beautiful and attractive. Mr. Ashok is in desire of golden hair women, which attracts him. Poor people like Balram also desire to sleep with golden hair women.

People are also diverged on the basis of the liquor that they drink. There are English liquor men and Indian liquor women. English liquor is for the rich of India, and Indian liquor is for the poor of India. The people who buy English liquor are prosperous and wealthy men. Liquor Traders provide their commands quicker than the requests of Indian liquor men. The buyers of Indian liquor are underprivileged. The buyers of Indian liquor have to wait for their orders as they are those who belong to the working class or they are poor. The working class are unable to drink Black Dog as its price is so high only the upper class can afford it.

Balram is from a village, and his pronunciation is not perfect, as he is unable to continue his education. Due to his incomplete education, he is referred to as 'half-hybrid'. He is asked to pronounce the word 'Pizza'. He pronounces it as Pijja. The upper class provokes and subdues him in front of many people. His sense of anguish and shame is evident in his persistent effort of trying to correct himself by repeating the word. To Pinky Madam's delight, he dresses up like a Maharaja in a red turban and cooling goggles and serves a meal to those who attend his birthday.

The Indian people are very conscious about the caste system. The caste system continues to be the major feature defining a person's social standing and reputation in society. A person with a high caste is considered superior and is dominant towards others. Balram goes to a taxi driving station to learn driving where the owner asks him about his caste and does give him a job as he belongs to an inferior caste. The old driver asks Balram, "What caste are you?" "Halwai". "Sweet makers", --- "That's

what you people do. You make sweets. How can you learn to drive?’—You need to have aggression in your blood. Muslims, Rajputs, Sikhs— they can become drivers. You think sweet-makers can last in fourth gear?’ (56). He taunts him for his low caste. When Balram goes to Stork’s house for a job, Stork and his sons ask him several questions regarding his caste, family and religion. Stork asks him a question, “*Halwai -- - What caste is that top or bottom?*”. Stork at first does not want to hire him because of his Halwai caste, but he appoints him later on because Stork and Balram both are from the same village, Laxmangarh. His caste is a source of frustration and taunts for him. It is considered that the work or job of Halwai is to make sweets or to work in a sweet-making shop.

The aspiration of the poor is very evident when Balram’s father once tells his son ‘*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* (30). As Vikram Halwai belongs to the poor class, his masters treat him like animals. He is dreadfully treated by his masters, so he wishes that his one son should spend his life like a human being. This father understands his social position and his inability to fight against the dominating social structures. He wants his son to break the chain of slavery by getting education. But Balram is unable to further pursue his education due to the financial condition of the house. He wants his sons to get rid of this system.

At Stork’s house, Balram is enrolled as a driver, but he has to perform other duties as well. He has to work as a dutiful domestic servant. He has to wash and massage the feet of the Stork. He also has to play cricket with any rascal in the household at their whim. It is also part of his work to wash his two dogs and dry their skin. The rich people treat dogs as human beings and they treat them very well. They are more careful towards their animals. They take care of their walk and pamper them

but never treat their servant as human beings. He cooked food for his masters, but he was paid only for driving. Pinky Madam, Stork and Mukesh taunt him even for his minor mistakes. In Delhi, when Pinky Madam humiliates him for not remembering paths, Ashok saves him, but later on, he also becomes cruel towards him.

In Delhi, Balram’s duty is to take Pinky Madam and Ashok to the mall. When he takes them to the mall, he waits outside for them. While waiting, the other drivers taunt him, and they call him a dog or donkey on the attitude of his master towards him. At Stork’s house, he has to wear the specific uniform of drivers, and he is not allowed to enter the mall because of his condition.

In India, the poor are behind bars for no reason. A poor person has to take the punishment for a crime which he has not committed. When Pinky kills a child while driving a car in a drunken state, Balram is confined and forced to admit the crime by his master Stork and his family. The behavior of Stork’s family is changed towards him in order to urge him to admit the crime. They become very friendly and polite towards him. Even the lawyer has prepared false documents against him. In the last letter, it is written that Balram has signed this allegation without any pressure. When he signed this letter, the behavior of Stork’s family changed him. They become discourteous and harsh towards him as they were before this incident. The master persuaded him by saying that he would be given money and his family would be taken care of. This incident also shows the corrupt side of a lawyer as he makes fake documents against Balram on the demand of Stork’s family by having money. This also shows the corrupt side of the upper class that they impose their own crime on a lower class by force. In Delhi, jails are full of drivers who are here because of the crimes of their masters.

## Conclusion

This chapter sums up the whole discussion by examining the analysis of the lower class as alienated species in Indian society, as explored by Aravind Adiga in the text *The White Tiger*. Through *The White Tiger*, Aravind Adiga skillfully represented a contempt of the politically corrupt democratic system of India. He has shown a corrupt and real picture of India. He has written this novel in such a way that everything is chronicled openly. Adiga has presented a dark and light side of India. This study has been initiated in order to show how human beings are treated as other species according to their class difference which has been fictionalized in Aravind Adiga's *The White Tiger*. According to Adiga, the rich and the poor are identified through their psyche. He has sublated that the poor man is recognized through his poor musculature, small abdomen and marks of the wound. On the other hand, rich people are healthy, and have big bellies and bodies without any marks.

To sum up the whole above discussion, first of all, the main goals and contents of the study should be summarized. The outcome of class politics shows that India suffers from the ever-widening gap between the rich and the poor. While analyzing the whole text of Aravind Adiga's *The White Tiger*, the researcher has analyzed the novel keeping in mind its various perspectives. Through different examples, the researcher has shown how the upper specie is affecting the lower specie and under what circumstances they are considered an alienated specie. The lower class even do not have fundamental rights. Their rights are exploited at every level. They are discriminated against at educational, health levels, caste, religion, and other levels. Even the poor are given punishment for the crime of their masters.

This research is descriptive and qualitative in its nature. The researcher has applied the

term speciesism given by Richard Ryder to depict the class difference in Indian society.

## References

- Albersmeier, Frauke. (2021). *Speciesism and Speciescentrism*. Ethical Theory and Moral Practice. <http://doi.org/10.1007/s10677-021-10168-6>
- Caviola, L., Everett, J. A., & Faber, N. S. (2019). The moral standing of animals: Towards a psychology of speciesism. *Journal of Personality and Social Psychology*, 116(6), 1011–1029. <https://doi.org/10.1037/pspp0000182>
- Duignan, Brian. (n.d). *Speciesism philosophy*. Britainica.
- HALLIGAN, FIONNUALA. (2021). 'The White Tiger': Review. SCREENDAILY.
- Jockim, D. (2018). *Conflict of Classes: A Marxist Reading of Aravind Adiga's The White Tiger*.
- Kagan, S. (2015). What's wrong with speciesism? (Society for applied philosophy annual lecture 2015). *Journal of Applied Philosophy*, 33(1), 1–21. <https://doi.org/10.1111/japp.12164>
- Kapur, A. (2008). The secret of his success. *New York Times*, 7.
- Kaya, G. (2018). Ambivalence of identity as an extension of colonial discourse in Charles Dickens' great expectations and Aravind Adiga's the white tiger. *International Journal of Comparative Literature and Translation Studies*, 6(2), 28. <https://doi.org/10.7575/aiac.ijclts.v.6n.2p.28>
- Lalbiakdiki. (2014). *The Novel as a Social Critique: A Study of Aravind Adiga's The White Tiger and Chetan Bhagat's Revolution 2020*. INFLIBNET Centre.
- Patle, Virendra. And Dhote Hitendra. (2020). MATERIALISM IN ARAVIND ADIGA'S THE WHITE TIGER. *European Journal of Molecular and Clinical Medicine*. 7(8). 5320–5322.
- Qasim, Z., & Butt, S. A. (2021). Rise by sin or fall by virtue: A Marxist study of class consciousness in The white tiger, and How

- to get filthy rich in rising Asia. *The Journal of Humanities & Social Sciences*, 29(1), 27–42. <http://ojs.uop.edu.pk/jhss/article/view/495>
- Rai, Ekta. (2010). *Marxism and Its Shifting Tenet*. New Delhi: Pilgrim Publication.
- Riana, R. (2018). *Balram's Struggle to Reach the Higher Social Status in Aravind Adiga's The White Tiger* (Doctoral dissertation, UIN Sunan Ampel Surabaya).
- Ryder, R. D. (2001). Animal revolution: Changing attitudes towards speciesism. *Animal Welfare*, 10(2), 222–222. <https://doi.org/10.1017/S0962728600024003>
- Sakthivel, S., & Ganesan, S. (2022). SOCIAL REALISM IN ARAVIND ADIGA'S THE WHITE TIGER. *Journal of Positive School Psychology*, 6(2), 2212–2215.
- Saravanan, V., Sankar, G., & Thirunavukarasu, K. (2020). UNDERSTANDING THE RECONCEPTUALIZATION OF SOCIO-ECONOMIC REALISM IN ARAVIND ADIGA'S THE WHITE TIGER. *PalArch's Journal of Archaeology of Egypt/Egyptology*, 17(7), 2161–2167. <https://archives.palarch.nl/index.php/jae/article/view/1508>
- Singh, Amritjeet. (2012). *Indian Ethos of Redemption*. New York: Norton.
- Splading, Caroline. (2021). Review: *The White Tiger* Aravind Adiga. *Yorkshire Times WEEKEND EDITION*.
- Thompson, Andrea. (2008). “*The White Tiger* by Aravind Adiga”. *The New Yorker*.
- Wertheimer, R. (2007). The relevance of speciesism to life sciences practices. *Journal of Philosophical Research*, 32(9999), 27–38. [https://doi.org/10.5840/jpr\\_2007\\_3](https://doi.org/10.5840/jpr_2007_3)