

GLOBALIZATION AND THE QUESTION OF SERVITUDE IN ARAVIND ADIGA'S THE WHITE TIGER

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Abstract

This paper tries to examine how AravindAdiga'sThe White Tigeris a harsh critiqueof the notion of the new globalized India which is still plagued with servitude, rampant political, economic and social corruption. It alsosheds light on the social, economic and cultural impact of globalization on the poor people in India creating a gap between the upper classes and lower classes. The researcher also argues that both globalization and the system of servitudehave facilitatedin creating two countries in India, India of Light and India of Darkness where poor people are marginalized and kept at the" periphery" far away from the "center".Finally,the study concludesthat Adiga'sThe White Tiger is a stern warning to us that the division of the Indian society will inevitably lead to violence, destruction and anarchy. To avert this andfix the economic and social disparities which plague millions of Indians who live in extreme poverty, system of servitude and discrimination should be dismantled and we should ensure economic, political and social equality to all, where human beings can live in dignity and equality.Analytic, textual and critical analysis forms the basis of this study.

Key Words: The White Tiger, AravindAdiga, Globalization, Servitude, India of Light, India of Darkness

1-Introduction

When it comes to the question of globalization , it can be defined as "a process in which more people and people become connected in more different ways a cross larger distances."(Lechner, 2009, p. 15). We find that this worldwide integration permits people to travel, communicate, and invest internationally. It helps companies "market their products widely, acquire capital, human resources more efficiently, share advanced technology, and enjoy economics of scale."(Wells,Gary,Shuey&Kiely, 2001, p. 37).Globalization also impliesa shrinking of the world in terms of space and time since it "increases the thickness" of human interaction and the impact this interaction has on the Earth itself." (Ervin& Zachary, 2008,p.2).Globalization has transformed our present social condition and contributed to weakening nationality into one of globality.(Ritzer, 2009).This rapid process of intercontinental, social, political and economic integration has come with promises of equality and high standards of living for everyone.

Though globalization refers to the ongoing changes that are essential to human beings but these changes don not affect everyone in the same way to human society. Though it has a positive impact on people, it has drastically affected other sectors of society by widening the gap between the poor and the rich. In a critique of globalization, critics like (Chomsky 2002; Falk 1999, Petras and Veltemyer 2001) have critically deconstructed the concept of globalization as a destructive force since it creates "profound asymmetries between center and periphery." (Rajgopal, 2002, p.134), which has been responsible for poverty, economic destabilization and inequality.

2-Globalization in India

If we examine the impact of globalization on India, we find that India witnesses tremendous changes as it has opened its markets in the late 1980s and early 1990s. For Ann Harrison, "India liberalized its international trade as part of a major set of reforms in response to a severe balance of payments crisis in 1991." (2006, p. 299). For example, Rajiv Gandhi's government has started to liberalize the economy by removing economic restrictions and high taxes imposed as part of the Nehruvian closed economy. (Assayag & Fuller, 2005). In 1990, Manmohan Singh, has adopted a determined policy of liberalization that integrates India into the global economy. Singh's economic policy has led to an increase in direct foreign investment, reduction of foreign trade barriers and a growing number of Indians who work for global enterprises. For Raj Nayar, economic liberalization refers to "deregulation and decontrol in national economy- an economic process inextricably linked with globalization." (2006, p. vii). By the mid-2000s, it is clear that life for many Indians has been changing rapidly. Globalization has undeniably raised the standard living of the Indian rich and the upper middle class. It facilitates growth of information technology and the development of new cities like New Delhi, Mumbai and Bangalore, with new marketing opportunities like malls and luxurious complexes. These changes are most obvious markers of "India Shining" which is promoted by the BJP's electoral campaign. A campaign which puts emphasis on the potential benefits the Indians will reap from economic liberal policy like having an access to house loans, cars and how India will be a hub for growing information. (Varughese, 2013).

In the Indian context, contemporary globalization has reached an unprecedented level that "the government has neglected agricultural needs to promote industrial needs." (Suman, Tapan, Subarno, 2009, p.xv). The farming sector is also thrown up in "the name of Special Economic Zones to multinationals and to agricultural big business." (Deb, Sengupta, & Datta-Ray, 2008, p.4). Therefore, the emphasis on the industrial needs rather than the agricultural ones has led to the marginalization of India's population inhabiting in rural villages. In this regard, Arundhati Roy says that, in a country like India, 70% of the population lives in rural areas. That is 700 million people. Their lives depend directly on access to natural resources. To snatch these away and sell them as stock to private companies is a process of barbaric dispossession that has no parallel in history (2000, p.43).

The focus on industrial production has caused the marginalization and dispossession of seventy percent of the Indian population whose lives depend on land and natural resources. This may construe why India accounts for a third of the world's poor and the tragic cases of farmers' suicides. Farmers are consequently driven to death by desperation and deprivation due to the Indian governmental economic policies to integrate with international economy. (Schmidt & Jacques, 2003). Therefore, these drastic economic changes, adopted by

the Indian government, has created two countries in India, India of Light and India of Darkness. We find that the India of Light represents the rich who comprises a small minority of the Indian population while the majority live in the India of Darkness marred by sheer poverty, misery and deprivation. The impact of these changes will be the main focus of Aravind Adiga's novel, *The White Tiger*.

3-Globalization and the Question of Servitude in Aravind Adiga's *The White Tiger*

For Rashmi Mathur, in spite of having spent many years outside India, Adiga has masterfully caught "the changing mental makeup of the India's underprivileged class who are no longer content to dawdle their lives away in poverty but want opportunities, moral or immoral, to stride ahead in the race of life." (2011, p.2). Speaking on how *The White Tiger* is initially conceived while travelling to write for Time Magazine, Aravind Adiga says that the book is born of hanging around stations and having conversations with servants and rickshaw pullers. For Adiga, it is meant to,

capture the voice of men you meet as you travel across India.... What struck me how funny a lot of these people were, how similar their voice was, their sense of humor, their cynical intelligence. But theirs was a voice that had not been captured. It was important for me to get this voice down.... and to do that without sentimentality. (Suri, 2008, p.63)

Adiga's *The White Tiger* is a critique of "the smugness of the Indian elite, the complicity of the Indian capitalism, and the neo-colonialism flourishing in India Shining." (Lau, & Dwivedi, 2014, p.84) It is an attempt to give a voice to the voiceless majority of marginalized and lower class people who suffer from poverty, discrimination, unemployment, denial and dispossession. Adiga has felt shocked coming home to see the stark changes globalization had created in India. He has seen what others fail to see about the impact of globalization on the social, economic, cultural and moral aspects of poor marginalized, down trodden people and their chances of survival in the new globalized India. Within this context, Adiga says that, "At a time when India is going through great changes and, with China, is likely to inherit the world from the west, it is important that writers like me try to highlight the brutal injustices of society.... it's not attack on the country, it's about the greater process of self-examination." (Jeffries, 2008, p.1).

One may argue that these rapid changes due to globalization and the question of servitude, observed by Adiga, have been the driving force behind writing his novel, *The White Tiger*. Adiga is keen to point out that his real motive is to highlight the injustices of society. His critique is only driven by an urgent and needed process of self-examination of India's economic, political and social system rather than an attempt to tarnish the image of his own country, India. For Michael Portillo, *The White Tiger* is an angry book which gives an expression to the lower class anger which the privileged ignore (Suri, 2008). In other words, it is about the dark side of the new India, which has taken an unblinking look at the reality of India's economic prosperity and progress.

The brutal injustice of the rising India is narrated by Adiga's *The White Tiger*, mouthpiece, Balram Halwai, who belongs to the marginalized caste of the sweet-makers of the Indian society which is called India of Darkness. For example, we find that Balram reflects sarcastically on the divide between the rich and the poor. "In the old days there were one

thousand castes and destinies in India. These days there are two castes: Men with Big Bellies, and Men with Small Bellies. And only two destinies: eat – or get eaten up."(Adiga, 2008,p.54) .

Influenced by Marxist views, *The White Tiger* revolves around the struggle between upper and lower classes in their quest for economic and political power. For Lily Want, Adiga" chronicles both "an India of Darkness and an India of Light," presenting both as equally unjust and corrupt.'(2011, p. 71). Here, Balram ponders on the rigid boundaries between the 'center and the 'margin' and its underlying relationship which is fret with discord and antipathy defining what is called a class struggle. For Karl Marx, the process of production constitutes the basis of class construction and the individual's status within a class is defined by his role in the process of production. The individual's ideological and political consciousness is also decided by his class position. (Marx&Engels,p. 2002). In this regard, Adiga's *The White Tiger* can be situated and seen as a realistic depiction of the brutal class struggle between the upper class and lower class and the increasingly widening gap between them and how such gap is intensified by globalization.

According to Lena Khor, *The White Tiger* "is a critique of "the socio-economic conditions promoted by a ruthless form of neoliberal globalization which privileges profit over people."(2013,p.43). *The White Tiger* tends to highlight the disturbing fact of the widening gap between the rich and the poor and the neo liberal economic policy which encourages a small minority to prosper at the expense of the majority. For that reason, we may understand why Adiga asks his readers in interviews to situate his novel, *The White Tiger* properly as opposite to "business books for aspiring elites and newspapers which boast overwhelmingly of celebratory treatments of the globalization of markets and the arrival of the new India." (Brouillette, 2011,p.41).

However, my argument is that *The White Tiger* examines the social, economic and cultural impact of globalization on poor and marginalized people inhabiting the Indian villages and how the system of servitude constitutes an integral part of the Indian society. It sheds light on poverty, suffering of the poor and marginalized people who are kept at the periphery in India of Darkness. A world where no one knows about since everyone is busy looking at the shining towers of New Delhi, a symbol of the new globalized India.

Adiga's *The White Tiger* is arguably a witty parable of the present India which is still plagued with servitude and rampant corruption. It is a quest for equality and justice in the face of poverty, greed and political corruption of the feudal landlords and a critique of the false notion of the new globalized India. For Adiga, *The White Tiger* is an attempt to "relocate India in a political and economic context."(Suri, 2008,p.59). Therefore, he presents to us two worlds inhabiting the new India, "India of Darkness", represented by Balram Halawaiof Laxmangarh and "India of Light" symbolized by Mr. Ashok of New Delhi. "India is two countries in one: an India of Light, and an India of Darkness. The ocean brings light to my country. Every place on the map of India near the ocean is well off. But the river brings darkness to India- the black river."(p.12).

Balram alludes that people prosper and thrive in India of Light at the expense of stolen rich resources of India of Darkness. Therefore, we observe that poverty dominates every aspect of life in the India of Darkness where people are marginalized, degraded and ignored.(Jadavh,

2014). Adiga's narrator, Balram, with his satirical observation of the painful realities of the New India, is a representative of the marginalized poor in India who strive and struggle for a better future and a place in the new globalized India. The White Tiger starts with Balram narrating his life story by writing to Mr. Wen Jaibo, the premier of China, on the eve of his visit to the Bangalore, a hub of Information Technology and entrepreneurs. It is through tours like the Chinese Premier's that contracts are signed and trading zones are built and expanded.

He wants to make sure that foreign officials who visit India won't leave with state propaganda adopted by the Indian officials like "Become an Entrepreneur in Seven Easy Days!", (p.4) but with the other largely ignored story of how "entrepreneurship is born, nurtured, and developed in this, the glorious twenty-first century of man." (p.4). And how a nation like India which suffers from lack of drinking water, electricity, sewage system and public transportation, "does have entrepreneurs. Thousands and thousands of them. Especially in the field of technology. And these entrepreneurs- we entrepreneurs- have set up all these outsourcing companies that virtually run America now." (pp.2-3) In this passage, we find Balram want to educate the Chinese Premier about the brutal and heart wrenching reality of the New India by presenting him his own corrective narrative. He wonders how a country which does not have an infrastructure to serve the majority her own people when it comes to basic needs like clean water, electricity, a proper transportation system and health care services has thousands of entrepreneurs!

One may contend that Balram's letters reflect his journey from India of Darkness to India of Light. His letters also show what it really takes to make it in the India of Light. Through his journey, Balram exposes the sufferings, political, social corruption and oppression of the marginalized classes. They are victimized by corruption, poverty, economic disparity, unemployment and poor health and educational services. Furthermore, Balram's letters reflect the sufferings of the majority of poor, marginalized people who are silenced socially and politically. These letters, in fact, give an expression to the anger raging within the marginalized people against injustice, social, political corruption and inequality.

In The White Tiger, Adiga deconstructs the system of servitude and its mechanism. For example; we find that Balram asks crucial questions which highlight the question of servitude, its underlying implications and if we will ever be able to break out of it. "

What keeps the millions of poor Indians work in servitude? How stable is such system? Why does the Rooster Coop work? How does it trap so many millions of men and women so effectively? (p.57).

As a servant seeking his freedom and identity, we see Balram question how one can break out of the coop and whether it will be a smooth or violent break like "What if one day, for instance, a driver took his employer's money and ran? What would his life be like?" (p.150) Balram's soliloquy may suggest how hard it is to achieve liberty in the new globalized India where masters exploit the miserable economic conditions of their servants and their desperate need to survive in order to sustain their families.

Through Balram, Adiga examines the system of servitude and its underlying relationship between masters and servants in India. "A handful of men in this country have trained the remaining 99.9% - as strong, as talented, as intelligent in every way to exist in perpetual

servitude."(p.149).In this passage,we seeBarlam elaborate on how the entire Indian economy is practically based on servitude and the trustfulness of servants where India, unlike China, does not need a secret police to keep its people down. Balram narrates,

Masters trust their servants with diamond in this country!...why doesn't that servant take the suitcase full of diamonds? He is no Gandhi, he's human, he's you and me. But he's in the rooster coop." (p.149)

It is the system of servitude or the rooster coop which prevents servants from killing and stealing their masters. Commenting on the master and servant relationship, AravindAdiga explains that the reality is a master getting killed by his servant is rare. It is because one needs two things for crime to occur which a conscious and revolutionary ideology of resentment which is absent. Such absence is attributed to the fact that the poor just assume that the rich are just a fact of life which has to be accepted.

In the White Tiger, Adiga sheds light on the mechanism of servitude which is sheer poverty and the constant struggles of poor people to survive in the changing New India. For instance, we see that Balram is born in Laxmangrah, in the district of Gaya, Bihar an impoverished area which is a symbol of the India of Darkness. He is brought up by his father, Rickshaw puller, in extremely poor and miserable conditions. We find that people, in Laxmangrah, live under the mercy of land lords who control their means of subsistence and survival. They ownall the good agricultural land aroundLaxmangrah and" if you want to work on those lands, you had to bow down on his feet, and touch the dust under his slippers, and agree to swallow day wages.(p.21)

Laxmangrah is described by Balram as a place which is located in darkness since the independence of India. It suffers from lack of technological progress, roads and electricity compared to cities like New Delhi or the capital of Information Technology, Bangalore."Electricity poles-defunct.Water tap- broken.Children- too lean and short for their age, and with oversized heads from which vivid eyes shine, like the guilty conscience of the government of India." (p.16)Balram criticizes the way the Indian government plans for the introduction of facilities to improve the life of the poor people where children look like ghosts with their oversized heads due to malnutrition.Ironically speaking, Balramsays instead of providing poor people with electricity, clean drinking water and proper nutrition, we sell them mobile phones to accrue profit!

Furthermore, Balram is born in a place like Laxmangrah,where people forget to name their children and this is exactly what happens with Balram.He is called Munna by his parentswhich means a boy."He was right: it just means boy. That's all I've got sir." I said. It was true. I'd never been given a name. "Didn't your mother name you?" She's very ill,sir,she lies in bed and spews blood. She's got no time to name me." (p.10).Wenotice that the name, Balram, is only given by his school teacher, Krishna, during his schooling days.

At school, Balramcatches the attention of the school inspector who has felt impressed by his intellectual abilities. He presentsBalram agift which is a bookentitled, 'Lessons for Young Boys from the Life of Mahatma Gandhi'(p.30) praising him for his intelligence and diligence. He singles Balram out as a great person among a crowd of thugs by comparing him metaphorically to the White Tiger .

In any jungle, what is the rarest of animals the creature that comes along only once in a generation? I thought about it and said: "The White Tiger." That's what you are in this jungle. (p.30)

But the miserable and poor conditions have prevented Balram from completing his education, especially after the death of his father. Balram is forced to leave the school to sustain his family and settle its piling debts as voiced by Balram's granny, Kusum "Let the boy go to the tea shop like Kishan" (p.25). Therefore, we find Balram join his brother, Kishan, "working in a tea shop, smashing coals and wiping tables." (p.32). In his pursuit for survival, we see Balram work like a coal crusher and table sweeper, though his earnings are very minimal. His main concern is to secure bread, housing for his family and health care for his dying father who suffers from tuberculosis. Finally, we see Balram decide to learn driving to earn more money and improve the economic conditions of his family. "Granny had agreed to let them invest in my driving lessons." (p.47)

Destiny smiles to Balram when he gets an offer to work as a driver to a landlord's son, Mr. Ashok, and his wife, Pinky Madam. It has been an opportunity for Balram to leave the India of Darkness and enter the India of Light far away from misery, sheer poverty and ignorance. Adiga presents to us the symbols of both countries of India. The India of Light represented by Mr. Ashok who is very rich, educated and very important figure in the new India while the India of Darkness is symbolized by Balram who is very poor, marginalized, less educated and unknown body. Adiga's *The White Tiger* renders two contrasting pictures in the same country which has made Mr. Ashok wonder upon seeing Balram.

He looked me up and down, from head to toe, the way I had been looking at him ever since I come to the house. His eyes seemed full of wonder. How could two such contrasting specimens of humanity be produced by the same soil, sunlight and water?" (p.68)

Ashok's wonder is centered on the gap between the poor and the rich where the poor are deprived and treated as lesser persons or animals. For instance, when Balram works with the land lords, Mr. Mukesh and Stork, he finds that they expect their pets to be treated like humans. "They expect their dogs to be pampered, walked, and petted, and even washed." (p.67). In other words, they expect their animals to be treated like human beings while they ironically treat their servants like animals. This is elaborately described by Balram when he takes the dogs for a walk.

Then I took them around the compound on chain, while the king of Nepal (Watchman) sat in a corner and shouted. Don't pull the chain so hard! They are worth more than you are!" (p.67)

One may understand that the dogs are seen as more worthy than the poor servants and hence, dogs have to be treated with a special care. In the new globalized India, we find that the poor people have no political representation since they are deprived of their rights to vote and choose for themselves. For instance, their voices are stolen and are consequently forced to be silent due to the ongoing alliance of the politicians and the rich people. Within this context, Balram recounts how the tea shop owner has sold their votes. "He had sold our fingerprints which the illiterate person makes on the ballot paper to indicate his vote." In the case of Balram's father, he is also deprived of his right to vote where someone else votes for him "My father told me that night, I've seen twelve elections- five general, five state, two local- and someone else voted for me twelve times." (p.84).

Here, we find that the poor people's votes are rigged and sold. In some cases, they are either terrorized or killed if they ask for their voting rights and their death will not even be registered as a murder because the killer belongs to the ruling party. During his work in New

Delhi as a driver, Balram witnesses the huge gap between those who have and have-nots. He sees how workers who build the great towers and malls of the city are exploited and live miserably on the streets close by. They are seen scattered in the city hoping to find a better life. They are just huddled in stench quarters afflicted with mosquitoes and cockroaches. Their inhuman life conditions are described by Balram,

Thousands of people live on the sides of the road in Delhi. They have come from the Darkness too- you can tell by their thin bodies, filthy faces: by the animal –like the way they live under the bridges and overpasses: making fires and washing and taking lice of their hair while the cars roar past them.(p.99)

They are easily recognized that they are coming from India of Darkness through their thin bodies, filthy faces and the way they live like animals under the bridges. For Iqra Shagfuta (2013), they do not have any control on their lives since their lives are charted by their rich masters. Their destinies are marked by their classes and castes. This is clearly voiced by Balram when he says, " See Halwai, my name, means, 'sweet maker.' That's my caste - my destiny. Everyone in the darkness who hears that name knows all about me at once." (p.53)

Adiga's *The White Tiger* highlights the New India's injustice and cruelty. For example, Balram's master, Ashok and his wife, Pinky Madam are seen as symbols of the insensitive upper class who are cruel and distance themselves from their employees. (Rahman, 2011). Far from being promoted as Shining India, it is controlled by a system of servitude which promotes class segregation and injustice. We notice that both the rich and the poor have come to India of Light to pursue their dreams but their dreams are completely different and they never concur. "See, the poor dream all their lives to get enough to eat and looking like the rich. And what do the rich dream of? Losing weight and looking like the poor." (p.191).

According to Om Mathur, due to globalization, "a few economic sectors have been impacted, and the most obvious changes have been in the built environment, e.g, new buildings and spatial structure." (2006, p.43). As markets have expanded, cities become not only important and strategic centers of financial investment and information technology but also defined by class segregation. Within this context, we find Balram wonder about the mentality of the rich upper class people which is defined by class segregation. They have been genius in town planning but when it comes to Gurgaon, they have failed to build it with parks and playgrounds. "it was just buildings, shopping malls, hostels, and more buildings. There was a pavement outside, but that was for the poor to live on." (p.191) Balram notices that even in highly developed cities there are slum areas similar to Laxmangraha. These slum areas are inhabited by people like Balram, escaping from the India of Darkness seeking new life in the India of Light. They have come to Delhi to survive and support their families back home. But they are unfortunately blackmailed, worked in inhuman conditions, humiliated and exploited by their employers.

The poor bastards had come from Darkness to Delhi to find some light- but they were still in the darkness. Hundreds of them, there seemed to be, on either side of the traffic, and their life was entirely unaffected by the jam. (p.116)

Here, Adiga sheds light on the inhuman working conditions of the poor people in New Delhi. They are just deprived of their basic human rights of decent living and human working conditions. Within this context, David Allen and Byran Husted comment that,

Each year, millions of people are leaving the India of Darkness to come to into the light where poverty is seen as "a medieval master who pits each human being against every other and where men and women are slaves to landlords." (2010,p.299).

It is worthy to note that due to the changing realities of the new globalized India, we find people desert their villages, leaving their families back and migrate to the big cities like New Delhi, Mumbai and Bangalore seeking jobs and better future. Adiga continues deconstructing the Indian society where poor and marginalized people seek to make it in the India of Light to find themselves being pushed back to the periphery by the rich people of the center. Through his journey of discovery, Balram is encountered by forces which try to exploit, humiliate and rob him of his identity and humanity. For example, when Pinky Madam has killed a child in a car accident while driving in a drunken state, they force Balram to sign a statement accepting full responsibility for the accident,

TO WHOM IT MAY CONCERN, I, BALRAM HALWAI, SON OF VIKRAM HALWAI, OF LAXMANGARH VILLAGE IN THE DISTRICT OF GAYA, DO MAKE THE FOLLOWING STATEMENT OF MY OWN FREE WILL AND INTENTION: THAT I DROVE THE CAR THAT HIT AN UNIDENTIFIED PERSON, OR PERSONS, OR PERSON AND OBJECTS, ON THE NIGHT OF JANUARY 23RD THIS YEAR.... I SWEAR BY ALMIGHTY GOD THAT I MAKE THIS STATEMENT UNDER NO DURESS AND UNDER INSTRUCTION FROM NO ONE. (p.143)

Fortunately, no one reports the death of a child to the police, otherwise Balram would have been imprisoned for a crime he does not commit like many others who are prisoned for the sake of their masters. "The jails of Delhi are full of drivers who are there behind bars because they are taking the blame for their good, solid middle-class masters." (p.145).

The accident episode has been an eye opening experience for Balram who realizes the falseness of the so called justice and the cruelty of the system. It is an incident which shows how poor workers are blackmailed and exploited. They are actually owned like slaves by their masters. Balram narrates that "We have left the villages, but the masters still own us, body, soul and ares." (p.145) and wonders in spite of having much money, the rich still "treats us like animals." (p.176).

Besides to the inhuman treatment received by their masters, such an incident not only sheds light on the question of servitude and how Balram is blackmailed but also on the question of child labor where children leave their villages alone to work in big cities like New Delhi living under bridges without having anyone to care for them like the one killed by Pinky Madam. Therefore, you won't even find his parents to register a complaint or report the loss of their child. In the India of Light, Balram feels discriminated against, degraded, humiliated and deprived of basic human rights. For instance, we find Balram prevented from entering a shopping mall because he belongs to the poor lower class.

If he walked into the mall someone would say “Hey, That man is a paid driver! What ‘s he doing in here? There were guards in grey uniforms on every floor - all of them seemed to be watching me. It was my first taste of the fugitive’s life.(p.128)

Discrimination against the poor people based on class makes Balram feel alienated within his own country. Even builders who build the rising towers are not allowed to have a look at what they have just built. Balram also remembers how guards used to stop his fellow drivers from entering the mall and how they are recognized from their attire.

The guard at the door had stopped him. He pointed his stick at the man's feet and shook his head— the man had sandals on his feet. All of us drivers too had sandals on our feet. But everyone who was allowed into the mall had shoes on their feet....The man in sandals exploded, ‘Am I not a human being too?(p.125).

Here, one may understand that poor people are humiliated, shunned, disparaged and robbed of their humanity. Furthermore, we see Mukesh insult Balram for not finding a rupee coin he has lost while getting out of the car. For Mukesh, it is not a question of a lost rupee when he has just bribed someone with half a million rupee. It is a question of Mukesh's mistrust and fear of Balram that who steals one rupee may steal millions. This is reflected in his humiliating behavior towards Balram,

Get down on your knees. Look for it on the floor of the car.’

I got down on my knees. I sniffed in between the mats like a dog, all in search of that one rupee.

‘What do you mean, it’s not there? Don’t think you can steal from us just because you’re in the city. I want that rupee.’

‘We’ve just paid half a million rupees in a bribe, Mukesh, and now we’re screwing this man over for a single rupee. Let’s go up and have a scotch.’ ‘That’s how you corrupt servants. It starts with one rupee. Don’t bring your American ways here.’ (p.117)

By humiliating Balram and treating him like a dog, Mukesh wants to teach his son, Ashok that a servant is a servant and cannot be trusted and any incident, even minor, should not be taken for granted. Moreover, masters' mean and humiliating behavior towards servants continue when they teach the servants the list of do's and don'ts. Balram is told never to switch on the AC or play music when he is alone. In another incident, we notice that servants become subjects of ridicule. For instance, we find Ashok and Pinky Madam make fun of Balram's lack of command of English language. When Balram mispronounce the “Maal” for “mall”,

It is not maal, it's a mall" he said. " Say it again." I kept saying "Maal," and they kept asking me to repeat it, and then giggled hysterically each time I did so. By the end they were holding hands again. So some good come out of my humiliation."(p.124)

Balram's humiliation can be seen as the source of Ashok and his wife's amusement and it seems to be an outlet to patch up their differences as seen in their "holding hands gain."(p.124). Besides to being an object of amusement, Balram has to do all kinds of menial jobs like massaging Mongoose, carrying cash bribes to politicians, bringing women and drinks for men and entertaining people by serving them.

However, in the White Tiger, Adiga exposes the nature of the Indian political system, social corruption, bribery and blackmailing in India. In this regard, Balram learns the bitter reality of the new globalized India through driving Mr. Ashok to Delhi to see ways to evade tax payment related to his coal mines by bribing officials. Balram notices that rich people visit New Delhi to settle their black money while poor people ironically visit the city searching for better economic life. And how the wealth of the Indian nation is wasted by politicians who receive bribes from Mr. Ashok to exempt him from paying taxes. His master's corrupt practices make Balram draw a conclusion that "The history of the world is the history of ten-thousand-year war of brains between the rich and the poor. Each side is eternally trying to hoodwink the other side" (p.217).

It is the eternal struggle between the rich and the poor where one eats or gets eaten up. Balram's class consciousness makes him keen to move out of "India of Darkness" which is symbolized by the Rooster Coop where people are caged like chickens without equal and basic human rights. He compares the rooster coop to the market in Old Delhi.

Go to Old Delhi ...and look at the way they keep chickens there in the market. Hundreds of pale hens and brightly colored roosters, stuffed tightly into wire-mesh cages...They see the organs of their brothers lying around them. They know they're next. Yet they do not rebel. They do not try to get out of the coop. The very same thing is done with human beings in this country (p.147).

Poor people are aware that they are merely roosters who guard the coop and it will come their turn to be chopped and eaten. People are still trapped in the coop because they do not have the guts to say no to their masters who push them to the periphery. They are slaves to the system of servitude mentally and physically. They are also afraid for the safety of their families and one has to be an extraordinary human being, like Balram, to break out of the rooster coop seeking his own dignity, liberty and freedom

the Indian family, is the reason we are trapped and tied to the coop....only a man who is prepared to see his family destroyed – hunted, beaten, and burned alive by masters – can break out of the coop. That would take no normal human being, but a freak, a pervert of nature (p.150).

We see Balram refuse to accept to stay caged and this may construe his violent breakout of the Rooster Coop after years of injustice and inequality. It is not a smooth transition but a revolutionary one signifying that those who are trapped in "India of Darkness" will not be silenced forever. Their voices will no longer be sold out and their future will never be compromised. If they are not given their human and equal place in the new globalized India, they will take the law into their own hands carving a place for them as exactly done by Balram.

Balram's revolts unafraid of consequences since he does not want to die as an unknown poor driver who belongs to the India of Darkness. He also knows without revolution, people will remain in poverty and misery in India of Darkness forever. Therefore, for Balram, signs of revolt and revolution are imminent as he sees men discuss, talk and read by the dim light of Delhi,

I saw hundreds that night, under trees, shrines, intersections, on beaches, squinting at newspapers, holy books, journals, Communist Party pamphlets. What were they reading about? What were they talking about? But what else? Of the end of the world. (p.188-9)

Balam starts looking for ways to get out of the cage and seek a new identity in the India of Light. For Balram, the only outlet is to kill and steal his master thinking it is the only opportunity left to make it in the new India. "I was looking for the key for years, But the door was always open." (p.228) Balram narrates to us sarcastically the secrets of prosperity and success in the India of Light which are based on bribery, murder, absconding judicial proceedings and opportunism and are no longer based on prayers and the Gandhian values Indian are brought up to. "A school where you won't be allowed to corrupt anyone's head with prayers and stories about God and Gandhi—nothing but the facts of life for these kids. A school full of White Tigers." (p.275). Therefore, Adiga gives us insight into Balram's deep psyche when he plans to kill and steal his master, Ashok,

Go on, just look at the red bag, Balram – that's not stealing, is it? I shook my head. And even you were to steal it, Balram, it wouldn't be stealing. How so? I looked at the creature in the mirror. See- Mr. Ashok is giving money to all these politicians in Delhi so that they will excuse him from the tax he has to pay. And who owns that tax, in the end? Who but the ordinary people of this country – you! (p.244).

Adiga renders how the servants exploit their masters out of anger, rage and revenge. They know that India of Light thrives only on the natural resources which are stolen from the India of Darkness which only belongs to them. For them, it is only a small redemption of what is taken and stolen from them. "The more I stole from him, the more I realized how much he had stolen from me." (p.230)

In the final chapters, we find Balram kill Mr. Ashok, steal his money and settle in Bangalore as a successful entrepreneur working in a call center for drivers. Through murder, Balram seeks his freedom and new identity in the India of Light. "I have switched sides: I am now one of those who cannot be caught in India.... I've made it! I've broken out of the coop! ... I'll never say I made a mistake that night in Delhi when I slit my master's throat." (p.275). The scene of killing Mr. Ashok and stealing his money signifies that people huddled in the coop will finally break it as done by Balram. It also indicates that freedom has a price and needs serious and conscious efforts to dismantle the structures of inequality, oppression and privations. (Rahman, 2011).

Freedom from servitude does not need a miracle but requires awareness and consciousness and that is summed up by Balram's words. "you were looking for the key for years. But the door was always open." (p.228). It is the key for freedom, justice and equality. It is emancipation from servitude which is rooted in man's ignorance and lack of courage. It seems that the enlightened and the conscious, like Balram, will not stand the ugliness of servitude and will live in dignity but those who are dormant will be like "Hippos lie in mud and do nothing—that's their nature." (p.237). Furthermore, the killing scene also indicates that the system of servitude is falling apart and poverty, slavery and corruption should be weeded out of the Indian society.

Finally, Adiga's *The White Tiger* is a realistic, unfaltering and an eye opening presentation of the New India on the brink of unrest. It presents a warning that the New India cannot move ahead without solving its pressing problems like servitude, poverty, political and social corruption. Only then, we can talk about "Shining India," setting an example for other nations to follow. Thinking of himself as a rare white tiger among his generation, Balram succeeds in achieving, what seems to be impossible, breaking free from the chains of servitude, poverty and inferiority status to pursue success or in the words of Balram, "I've made it! I've broken out of the coop." (p.275)

4-Conclusion:

One may conclude that through his fictional character, Balram, Adiga deconstructs the three pillars of the new globalized India, enterprise, democracy and justice which turn out to be just mere clichés of economic, social, and political corruption and servitude. He is keen to get this view across that in spite of the economic prosperity and growth in India, the vast majority are living in shocking poverty. It also highlights how *The White Tiger* serves as a mirror showing us that despite its claims of a booming economy, India is not shining and still lives near to darkness.

The study also finds out that Adiga's *The White Tiger* renders a harsh critique of the impact of globalization on poor people, the system of servitude, political, social corruption, inequality and injustice in the form of class struggle in India. *The White Tiger* throws a terrible light on "the darkness" and the creatures it produces." (Rennison, 2010, p.5). It is a warning that servitude and poverty intensified by globalization will create monsters like Balram. It is also a message that the marginalized and down trodden people will not wait for long to take their own rights. In the absence of equality, justice and equal distribution of wealth and resources, we will find several Balrams who will be ready to take law into their hands and destroy in order to survive and make it in the new globalized India. For them, acts of subversion will be the only means of asserting one's own identity and a place in the rising India. The research also highlights that division of the Indian society into two countries, India of Light and India of Darkness, due to globalization and servitude will, therefore, lead to the inevitable impending collision. Hence, to fix the economic disparities and lift millions of Indians who live in extreme poverty has to be part of any serious governmental plan to address India's growing problems. This can only be achieved through dismantling servitude and ensuring economic, political and social equality to all.

Finally, for Adiga, a political, economic, and social corrupt system that fails to provide justice breeds destruction and terrorism. To avert this, we still have an opportunity to create a decent world based on equality, respect and dignity where "human can live as like human and animal can live like animals." (p.273)

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1. For more on globalization, see, Scholte, J. A. (2005). *Globalization: A critical introduction*. Palgrave Macmillan; Waters, M. (2001). *Globalization: Key Ideas*. London: Routledge; Ervin, J, & Zachary A. S. (2008). *Globalization: A reference handbook*. Santa Barbara: ABC-CLIO; Ritzer, G. (2011). *Globalization: the essentials*. New Jersey: John Wiley & Sons; Sparke, M. (2012). *Introducing globalization: ties,*

- tensions, and uneven integration. New Jersey: John Wiley & Sons; Benyon, J, & David D.(2014). Globalization: the reader. London: Routledge.
2. For more on anti-globalization, see, Chomsky, N.(1999). Profit over people: neoliberalism and global order. New York: Seven Stories Press; Falk, R. A. (1999).Predatory globalization: A critique. Michigan: Polity; Monbiot, G.(2004). The age of consent. New York: Harper Perennial; Singh, K. (2005). Questioning globalization. London: Zed Books.
 3. In the 80s, the government led by Rajiv Gandhi has adopted a policy of economic liberalization in India and promoted the growth of the telecommunications and software industries.
 4. In the 1990s, the Finance Minister, Manmohan Singh has carried out several structural reforms that liberalized India's economy and adopted several measures which prove to be successful in alleviating India's economic crisis.
 5. By the time of the elections in 2004, the Bharatiya Janata Party shifts its position away from protectionism toward globalization and its electoral campaign has recommended increasing foreign investment in certain important sectors.
 6. In regard to farmer's suicides, India is an agrarian country whose more than 70% of its people rely on directly or indirectly on agriculture. Farmer suicides can be attributed to high debt burdens, government global policy and genetically modified crops.
 7. AravindAdiga begins his journalistic career at the Financial Times and Time. He has covered the stock market and financial news. His debut novel, The White Tiger, has won the 2008 Booker Prize. He is the fourth Indian-born author to win the prize, after Salman Rushdie, Arundhati Roy and Kiran Desai.
 8. In regard to the criticism levelled against AravindAdiga'sThe White Tiger, Amitava Kumar and Sanjay Surahmanyam critique Adiga'sThe White Tiger in light of that fact that AravindAdiga has spent most of his life abroad in Australia, England and USA. For them, Balram is a sketch of an English-educated voice trying to talk dirty who wants to tarnish the image of India. But for Adiga, he makes clear that his novel, the White Tiger, is not attack against India but a great process of self-examination. For more information, see, Lau, L.,& Mendes, A.C. (Eds.).(2011). Re-orientalism and South Asian identity politics: the oriental other within. London: Routledge;Khan, M. Q. (2010). The White Tiger: A Critique. Journal of Literature, Culture and Media Studies, 1(2).
 9. Michael Portillo has served as chairman of the 2008 Man Booker Prize committee.
 10. All references will henceforth be taken from Adiga, A. (2008).The White Tiger. New York: Simon and Schuster.
 11. For more on class, see, Scott, J.(Eds.).(1996). Class: critical concepts. Oxford: Taylor& Francis; Donner, H.(Ed.).(2012).Being middle-class in India: a way of life. London: Routledge; Elster, J.(Ed.).(2008) Karl Marx: A reader. Cambridge: Cambridge University Press; Crompton, R. (2008). Class and stratification. Cambridge: Polity.
 12. Servitude is the state of being submissive and under control of someone who is more powerful. For more on servitude in India, see,Ray, R., &Qayum, S. (2009). Cultures of servitude: Modernity, domesticity, and class in India. CA: Stanford University Press;Patnaik, U., &Dingwaney, M. (1985). Chains of servitude. Andhra Pradesh : Sangam Books;
 13. In East Asian culture, a white tiger symbolizes power. For more information, see Knight, J. (Ed).(2004). Wildlife in Asia: cultural perspectives. London: Routledge.

14. For more on the Indian caste system, see, Pruthi, R. K.(Ed.).(2004). Indian Caste System. Michgain: Discovery Publishing House. Singh, E. (2007).Caste system in India: a historical perspective. New Delhi :Kalpaz Publication.
15. Gurgaon is a leading financial and industrial city of India, situated in the National Capital Region near the Indian capital New Delhi in the state of Haryana.
16. Child labor is the practice of letting children work. The practice deprives them of their childhood, and is harmful to their physical and mental development. The causes of child labor can be attributed to rising global India, poverty, lack of education. For more details, see, Lieten, G. K.(2004).(Ed.).Working children around the world: child rights and child reality. Amesterdam: Institute for Human Development and IREWOC Foundation.

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