

Depiction of Inequality and Injustice in the Indian Social System in the Booker Prize Winning Work of Arvind Adiga

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Abstract

This article seeks to understand how Arvind Adiga, in his debut novel *The White Tiger*, describes social unrest in Indian society and raises important and urgent issues such as poverty, hunger, oppression, social inequality, and injustice based on caste, religion and class through the story of a man, who came from a modest background, to succeed higher levels of Indian society. In addition, this article describes how Adiga explains, chaos of the current social structure with raw realities such as the rich, who dominate the poor, and the uprising of The Rooster Coop. Leaving Rooster Coop is virtually impossible and requires very unethical actions, including killing and betraying the family, so almost everyone is trapped indefinitely in Rooster Coop. Adiga indirectly proposes reforms in the social, economic and political system by eliminating individual vices, social problems and dissolving systems. Most of the problems Adiga encounters occur frequently in Third World countries and should be considered their complexity and appropriate solution.

Keywords

Poverty, oppression, injustice, third world countries, social issues

[1] Introduction

Anarchy and turmoil are the indication of change. The emergence of the revolution is social inequality and injustice. Everyone in this world has to fight to overcome the obstacle to success. Fight is an essential impulse, an inner strength of all people. Indian English literature portrays many such struggles in various genres. This novel is no exception. Adiga shows a vibrant and growing India with its underclass, characterized by deprivation, loneliness and alienation, subjugation and subjugation, aspirations and disappointments, resignation and silence and the latest uprising. The conditions of the lower classes are meant for politics, poverty, illiteracy, unemployment, caste, cultural conflicts, superstition, social taboos, dues, economic inequality and corruption in the

political system, administrative and educational, poor health care, police and justice. Adiga is worried about injustice and poverty. What serves as a writer Vikas Swarup says, is the story of the poor, whose life is a “phase of the problem and harrows”, as the expected “to beat in the world.”

Balram Halwai, the protagonist, is a typical representative of the lower class , and that of fighting for exploitation and free oppression. His anger, protest, criminal acts, prostitution, alcohol, uses every opportunity and lack of support for disappointments that deeply against oppressors' roots are. Murder, convenience, business success Balram, the emergence of social anxiety that the voice of the poor cannot be ignored.

[2] Research Objectives

The goals of the study are:

1. Discover the aspirations and frustrations of the poor in India.
2. Represent a social structure with conflicts.
3. Learn the struggle of the main character to the freedom.

[3] Methodology

Objective and pragmatic support of this study was based on primary and secondary sources. Primary and secondary sources have been carefully collected and studied to examine the current social structure, with its chaos and conflicts that sustain social unrest in society. The collected data was critically analyzed, evaluated and interpreted.

[4] The Rationale of Name

His own name Balram is not baptized by his parents and other relatives. His teacher calls him Balram . He's a smart, honest and upbeat guy in a crowd of thugs and idiots. He is the only student in the class who can read phrases written by the school inspector on the blackboard. This is an inspector who calls the baby a white tiger. He asks “In which jungle is the rarest animal: a creature that appears once a generation?” I thought about it and said: “The White Tiger” ‘in the jungle. (TWT 35)

Its growth as a poor village boy is not only a successful business, but a convincing fight to from the brutal society free. As with human Darkness, h the battle is starting at a very early age, when her family borrows money from the village owners, Stork, for the wedding of his cousin, Rina.

[5] The Rooster Coop

The central theme of the novel is the suppression, the Great Indian Coop Rooster, The Balram wants to escape. He stops in a society of accomplices of his own slavery; He believes that the roosters guarding the chicken coop recognize the fact that they are ready for slaughter but are unwilling to run away.

If go to Old Delhi to get Jama Masjid and see how the chickens are kept there at the market. Hundreds of pale chickens and colored roosters are bright and tight in wire cages, stiff as worms in the stomach, pecking and shitting each other and only biting their breath. The whole cell emits a terrible stink - stench of fear, feathers, flesh. On a wooden table above this joint with his one young butcher, he smiles, showing the flesh and organs of a freshly chopped chicken, which is an oily layer of dark blood. Roosters in the chicken coop smell like blood 6 above. They see the organs of their brothers around them. They know what they exactly are. They do not rebel. They do not try to leave the cooperative. The same was done to people in this country. (TWT 173-74)

[6] Slavery

Balram expresses his displeasure and protests against the way the underclass remained a slave. Its seeds are even in the religious front. In the temple, you will find a picture of a monkey in the color of saffron, a half man - a monkey: This is Hanuman, God is the favorite of all, in the dark. Do you know about Hanuman, sir? He was a faithful servant of God Rama, so we worship him in our temples that he is a great example is how his teachers serve with absolute loyalty, love and devotion. These are the types of gods that have imposed on us, Mr. Jiabo. Now I realized how difficult it is for a man is to find freedom in India. (TWT 19)

[7] Big and small bellies

During a visit to National Zoo in Delhi, is there a white tiger in a cage. He understands that he has to free himself from the trap of slavery. The white tiger inside decides “on the path to

independence a little blood to shed. (Gregor) He notes that “in ancient times there were a thousand castes and goals in India.” Today there are only two castes: men with big bellies and men with small bellies and only two directions: eating or being eaten. (TWT 64)

To become a teacher, Balram kills Ashok Sharma, his obsession and gullible teacher, a red bag running loaded with money for politicians bribed for tax evasion and illegal mining, and starts a new life in Bangalore as an entrepreneur running car BPO. He is Ashok and continues to do all that his teacher did have, namely the police, judiciary and bureaucracy to bribe. It becomes a master and an employee. Balram, previously invisible and a man of darkness, becomes visible, and a white tiger breaks out of the cage.

[8] Social Issues

Literature is a means through which the evils and issues of the society of the contemporary time is discussed by the author. Arvind Adiga discusses the burning issues of the present time in his Booker Prize winning masterpiece.

8.1 Religion

The story of Balram Halwai provides ample evidence for the current social structure of dark India. “The world is full of darkness, social taboos, the differences between the rigid castes, superstitions, caste and conflict. A man is known and recognized for his caste.” (Singh 106)

Man from Halwai family must work in a tea business, to repay the loan. Ram Prasad, a Muslim minister has to hide his identity and change its name to a get driving job and his hungry to family to feed, because his owner is a fanatic and not as a Muslim. In the disclosure, that I would be released from work. Marriage of Ashoka and Pinky is the public not estimated yet been approved because Pinky is not Hindu. Later, because of cabinet and cultural differences, their relationship ends. She leaves, it this indicates that, as the elite social and cultural slavery immortalized in a society of India through the process of socialization.

8.2 Superstition

The belief that marriage brings more rain into the village, the illness of body and mind heals when a person penetrates, If man no longer remain God believer, he will lost his buffalo these are some, example of how superstition thrives in remote villages in India.

The life of the lower class darkens when the corruption of the teachers and the lack of an educational system in society persist. Balram gets trapped because of its corrupt teacher who does not have the proper training , given adequate training. He is interested in fraud with state funds without banks , desks , uniforms for children or even a rag for teaching to acquire .

8.3 Medical Services

The public belong to medical services is a topic of political ridicule and social stigma. There are three cornerstones laid by three different politicians. The doctors rarely visit hospitals. The position of the doctor is auctioned and he receives the position through a bribe offer. They have reasons why they do not come to the hospital. They are busy working in private hospitals. A hospital condition is better for animals than for humans.

8.4 Dowry

The practice of the dowry is another social stigma that continues to persecute society. The whole family has to work for the owner of borrowing, give dowry. All family members are forced to live in the world of suffering and Balram is expelled from school. If one and the same family gets the opportunity to get a dowry: “ five thousand rupees in cash, all new flawless crisp fresh notes plus a motorcycle hero, and a thick gold chain for Kishan “ (TWT 51) , do not hear your family girlfriend hanging out.

8.5 Prostitution

Another dark region of India of light is prostitution. Poverty forces many urban women to take up this profession. The capitals have red light zones. People can negotiate a price for these women. It depends on the lower layers or the high, virgin or non-virgin class and sometimes the

color of the hair. Nepalis, some foreign students and poor villagers working on the construction of shopping malls are part of the meat trade.

8.6 Differences of City and Villages

Cities need people with skill whereas villages need people with less skill. Delhi is the capital of two different India; India light and India of darkness both the rich as well as the poor people of this great city. Describing the people who work in their shops at the Ganges, Balram says:

It is best she calls the people spiders crawl in between and under the tablecloths in the hands crushed people in the form of sliced, slow, shelter the YOU , in their thirties, or forty or fifty, but still “boys.” But it's your destiny to do your job well, with honesty, dedication, and sincerity, as Gandhi would undoubtedly have done (51).

8.9 Lifestyle

Balram plays the games that his teachers play. He saw Mr. Ashok enjoying life with girls, visiting malls and hotels. This is achieved, formed in the tool path wealth inserted into a course of time. Despite the obvious, the rich man is used to express his disappointment in the media or in behavior and action. He goes to the area of the red light circle in search of prostitutes to satisfy their suppressed revenge. He decides to pretend to be his master to be a big man with a big belly, and uses the corrupt forms it through bribery, crime and ignore all civilized life forms has learned.

[9] Conclusion

Adiga added that the Indians in creating Balram Halwai understand the gaps in the current social structure, pay attention to the voice of the layer and should look for appropriate measures to normality in areas of inequality restore. Otherwise, people like Balram Halwai become rebel against the system. It is the duty of the good intentions of the citizens of India to reflect and strive for a classless society.

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