

الأيدولوجية التابعة: دراسة ما بعد الكولونيالية لرواية النمر الأبيض " لارفاند
اديجا أنموذجاً

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الكلمات المفتاحية : المجتمع الهندي ما بعد الاستعمار، التهميش، المركز الأوروبي، الهندي، الظلام، التابع، سبيفاك، عدم المساواة الاجتماعية، ثقافة الأقليات.

كيفية اقتباس البحث

العبيدي، مريم محسن جبر إبراهيم، الأيدولوجية التابعة: دراسة ما بعد الكولونيالية لرواية النمر الأبيض " لارفاند اديجا أنموذجاً، مجلة مركز بابل للدراسات الانسانية، 2023، المجلد: 13، العدد: 3 .

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The Subaltern Ideology in Aravind Adiga's *WHITE TIGER*: A Postcolonial Study

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Keywords : Postcolonial Indian Society, marginalization, Eurocentric, Indian, darkness, Subaltern, Spivak, Social Inequality, Minority Culture.

How To Cite This Article

Al -Obaiody, Maryam Mohsin Jebur, The Subaltern Ideology in Aravind Adiga's *WHITE TIGER*: A Postcolonial Study, Journal Of Babylon Center For Humanities Studies, 2023, Volume:13, Issue 3.

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المخلص

لمعرفة فكرة التبعية، الذي يصف النضالات الاجتماعية والثقافية لتقافات الأقليات، وهو ضروري لفهم أدب ما بعد الاستعمار. التبعية هي من أكثر المعايير الأساسية لتقييم المجتمع الهندي والثقافة الهندية، وهي واحدة من أكثر التجارب النموذجية التي يتمتع بها أي شخص من الشرق. دراسات التابعين استخدمت في دراسة التبعية وتحليلها فيما بعد الاستعمار الهندي. يتم تهميش التابعين بسبب العرق أو الحالة الاجتماعية والاقتصادية أو الجنس أو التوجه الجنسي أو العرق أو الدين. وذلك يمثل رمز للمجموعات الثقافية غير النخبوية، والطبقة الدنيا للمجتمع الأمي، والأشخاص غير الشرعيين الذين يعتمدون على الآخرين. تؤثر أيديولوجيات الطبقة الثرية أو تشكل تفكير هذه المنظمات. بطل الرواية متميز مثل النمر الأبيض الموضح في العنوان. يُظهر الشجاعة بالفرار من حظيرة الديك، يرمز إلى العبودية والعالم السفلي. يمكن أن تمثل ثنائية الليل والنهار بشكل فعال المعارضة بين الهنود. يعرض خطاب هذه الرواية من التهجين والتهميش ما بعد الاستعمار إلى التعايش ما بعد الحداثي. حيث يتم تقييم استخدام اديجا للأجهزة

الأدبية لمناقشة التحول النموذجي في البيئة الاجتماعية والثقافية اليوم وحرية في القيام بذلك. وقد حاول المؤلف تحدي تاريخ السلطة الراسخ وخلق أرضية محايدة يمكن أن تتعايش فيها وجهات نظر النخبة والمحرومين. لقد خلق مساحة للوحدة حيث يمكن للناس من المركز والهوامش التفاعل والتعلم من بعضهم البعض من خلال خطاب ما بعد الاستعمار. وإن استخدام اديجا للعديد من التشبيهات يبسط التصنيف. كثيرًا ما يقارن أشياء مختلفة بالتشريح البشري والسلوك وما إلى ذلك. كما أنه رسم أوجه تشابه بين الشخصيات والظواهر الطبيعية المختلفة. يلاحظ مدى تشابه البشر مع الحيوانات. إنه يعتبر المرأة مرنة مثل الفواكه والخضروات. سيتم التحقيق في أفكار المؤلف ومشاعره باستخدام نظرية سببناك التابعة في رواية أرافيند أديجا ، صراع النمر الأبيض المستعمر. وقد أكدت الدراسة على الاغتراب والاعتراب من خلال عدم المساواة الاجتماعية وشواغل التابعين والتابعين. الأسباب المذكورة أعلاه ليست سوى عدد قليل من العديد ستبذل الدراسة جهدًا لشرح كيفية ارتباط طبيعة المفاهيم قيد الدراسة والحاضر، بدءًا من هذه الفرضية المشتركة.

Abstract

knowing the notion of the subaltern, which describes the struggles of minorities in society and culture, is necessary to comprehend postcolonial literature. One of the most fundamental standards for evaluating Indian society and culture is subalternity, and it is one of the most typical experiences a person from the East will have. Subaltern studies are used in this study to define and analyze Indian postcolonialism. Subalterns are marginalised by race, socioeconomic status, gender, sexual orientation, ethnicity, or religion. This symbol stands for non-elite cultural groups, the underclass of an illiterate society, and dependent non-illegal individuals. The beliefs of the wealthy elite influence or shape the thinking of these organisations. The protagonist is as distinct as the white tiger depicted in the title. He demonstrates bravery by fleeing the rooster coop, symbolizing servitude and the underworld. The binary of night and day can effectively represent the opposition between Indians. From postcolonial hybridity and marginalization to postmodern coexistence, the novel's discourse advances. Adiga's use of literary devices shift in today's sociocultural environment and his freedom to do so are assessed. The author has attempted to challenge established power histories and create a neutral ground where elite and underprivileged perspectives can coexist. He has created a space for unity where people from the centre and the margins can interact and learn from one another through postcolonial discourse. Adiga's use of numerous



similes simplifies classification. He frequently compares various things to human anatomy, behaviour, etc. He has also drawn parallels between the characters and various natural phenomena. He remarks how similar humans are to animals. He considers women to be as malleable as fruits and vegetables. The White Tiger by Aravind Adiga, which describes the conflict between colonizers and colonized people, and Spivak's subaltern theory will be used to examine the author's opinions and thoughts. The study highlights alienation and otherness through social inequality, subaltern and subaltern concerns. The reasons listed above are only a few of many. The study will make an effort to explain how the nature of the concepts under examination and the present relate, starting with this common premise.

Introduction

It cannot be said that the colonial nations that succeeded in gaining their independence during the decolonization process after the Second World War were able to be fully independent and stand on their own feet. After being a colony of England for many years, the problems experienced by India in the postcolonial period continued increasingly: "Despite its liberation from the colonial order and its independence, the country could not actually establish its own order and many countries with a colonial past went through phases; that is, it turned into a totalitarian and military regime that Fanon mentioned in his works and warned against its emergence. It causes those who live to remember the colonial period with longing." (Geçikli, 2015: 106). In Indian society, which could not get rid of the feeling of oppression of being a colony, class distinctions and social inequalities were constantly felt by the influence of the caste system. The Subaltern Studies define the place that those who are outside the hegemonic powers and those who cannot be represented take and argue that the dominant ideology creates a dark society instead of shedding light on the future of humanity. Emphasizing the importance of subaltern consciousness in the criticism of postcolonial society, Spivak brings a new interpretation to the concept of subordinate, which was first used by the Italian Marxist Antonio Gramsci:

"The bottom ones are; The subalterns are in such a position that they are so marginalized that they have no voice. Their voices are so fragmented and separated by the dominant culture and language that they cannot be heard." (Akbal Süalp, 2004: 55).

The discipline of Subaltern Studies, founded by famous intellectuals, is a critical reading that deals with the lives of the lower classes who are oppressed under the pressure of colonialism. The authors of this critical discipline advocate the idea of revolution, which they



believe is a form more amenable to the struggle of peoples and nations, rather than the nation-state, which is believed to be a form imposed by capitalist ideology and its proponents. It is stressed that the idea of subaltern was formed on purpose and plays a significant role in the analyses of Bengali historian Gayatri Chakravorty Spivak, who founded the subaltern studies that made significant progress in the postcolonial era." because of being postcolonial or being a member of an ethnic minority. The word subaltern is actually used within the heterogeneity of the decolonized area." (Spivak, 1999, p. 310)

Aravind Adiga's first novel is *The White Tiger*. India is described as a true "dog world,"(p.) in which extreme poverty causes people to act like animals and everything is "for sale,"(p.) through the eyes of businessman Balram Halwai, who shares his success story.

The novel narrates Balram's transformation from an honest and hardworking boy growing up in the darkness of rural areas where education and electricity are scarce to the "successful businessman" who attacks his prey in the jugular with the weapons and wit of a white tiger. Balram's letters to Chinese Premier Wen Jiabao are a long series of unanswered letters. In his letters, he refers to himself as an example to inform the Chinese premier about the realities of contemporary life in India rather than seeking forgiveness for his crimes. Bribery and corruption grease this nation's economic miracle, pointing to corruption as something natural within India's social and economic relationships. The narrator makes sharp and unsettling observations. This descriptive anatomy alternates between amusing and tragic scenes. The framework allows Adiga to interweave two of our time's most inspiring topics: how two populous nations, China and India, are adapting to rapid social change.

The title of the novel, serves as a metaphor. Because it is a rare animal in the jungle, it is passed down from generation to generation. Balram Halwai attended a village school and was singled out as a white tiger among his peers by a school inspector for his ability to read and write at a time when such abilities were uncommon. The inspector promised him a scholarship to a good school where he could discover his potential, but fate had other plans for him, and his family had to pull him out of school to help settle a debt with the landlord.

Balram Halwai travelled through two Indias: the one where he was born and raised, where everyone was a debtor and everything was demanded of those who had nothing, and the one where, despite his entrepreneurial success, he was forced to live with the violence used against bad-behaving families. As he slowly awakens, the tiger realises he





can leave the zoo as long as he is not afraid, even if it means losing a little blood.

The 2008 Book Prize winner is a contemporary fable that explores the major transformations India has undergone historically and currently. He became one of Bangalore's most promising businesses after working as a rickshaw driver. Aravind Adiga's *The White Tiger*, states that being subaltern is not a destiny; that peoples and nations can realize the idea of revolution they believe in by struggling with Balram Halwai's stance against the dominant order. In the social picture that emerged after the cultural and sociological destruction caused by the colonial legacy of Europe, the impossibility of being European and belonging to Western culture is expressed. Balram Halwai, a living example of the resistance and rebellion against the British after the civil disobedience that came with Mahatma Gandhi, brought the subaltern consciousness to the surface with his stance against social injustice and moral corruption.

1. The Postcolonial Indo-British Novel and Aravind Adiga:

Although the nations that experienced colonialism after the Second World War gained their independence in political terms, they had a hard time breaking the ties with the colonial values of the West in economic and cultural terms. "In 1947, the British rule over India came to an end. British soldiers left the peninsula and British flags were lowered. The King of England was relinquishing the title of Emperor of India." (Luraghi, 2000: 286). Similar developments seemed to end the colonial domination, but the Western sovereign powers deprived the countries of their material and moral values by using all kinds of colonization methods in the countries they came to for the so-called civilization. For this reason, the postcolonial period dragged the people of the East into an environment of uncertainty and chaos.

The postcolonial Indo-British novel deals with identity concerns and cultural in-betweenness that emerged after the rapidly increasing migration movements in the second half of the twentieth century. The prominent Indo-English prominent fiction writers constantly deal with the loss of roots and the sense of alienation and hybridity created by being forced to live as an immigrant. Salman Rushdie's *Midnight Children*, Arundhati Roy's *The God of Small Things*, Kiran Desai's *Ballad of Loss* and Aravind Adiga's *The White Tiger* all combine their traditional culture with the culture of the global world to give a space to Indians to have a strong sense of belonging in the multicultural world and to avoid the exclusion they are exposed to. They were awarded the Man Booker Prize for their emphasis on the necessity of melting them in the same pot.



Postcolonial theorists like, Homi K. Bhabha and Spivak, have made postcolonial literature one of the most popular areas of the contemporary world with their ideas. Postcolonial novels present the issues of diasporic identities between different cultural values from the perspectives of the exploiter and the colonized?. These individuals, referred to as the Third World, who have lived under the pressure of Western dominant powers for many years are seen as the other in an environment of psychological and cultural pressure and stress and lack a fixed sense of identity.

One can consider Indian ancestry and identity as well as the position of hybrid people who are torn between their Indian and British status by Indians and as a convergence to British culture and identity by England: "So, while the message 'You are there, but we are' is constantly called by the sender to the message, the receiver can see it as 'You are there, but we are'. You are not us, but you are from us." (Öner, 2012: 480). Many Indians, who are left with such a situation, go back and forth between two cultures in their daily lives. Postcolonial novels describe the contradictions experienced by immigrants of Indian origin, who wandered around the borders of British culture in their social lives, school, work and shopping, and Indian culture at home, in terms of continuing to live their own culture or living a life in line with the wishes of British culture.

Due to political, economic, social and cultural reasons, the origin and spatial ties of Indian immigrants have either been broken or have come to the breaking point. "Migration, especially in the postcolonial period, is one of the most difficult problems to solve in the modern age for developed Western capitalist countries" (Ataman, 2012: 31) as the most important factor triggering the identity problem of Indian individuals who came to England from India with high hopes. The most crucial factor for someone to experience an identity crisis is the inability to feel peaceful and safe where he is. The reason why the Indian characters in the postcolonial Indo-British novel cannot have a full sense of loyalty to the British society in England, which they see as a foreign country, is that they live in a constant insecure and uneasy mood with the fear of being excluded from the society.

While the postcolonial era creates multicultural and multilingual societies, it drags the Indian immigrant, whose sole purpose is to be included in the society and live in peace, into deep cultural contradictions and identity conflicts. The cultural hybridity that emerged as a result of the intense population movements after the Second World War results in the transformation of cultural diversity into a homogeneous structure with globalization. Hybridity, which Bhabha defines as "a problematic of





colonial representation that reverses the effects of colonial denial so that other rejected knowledge enters the dominant discourse and alienates the basis of its authority " (Young, 2000: 232), is the relationship between one's cultural ties and one's self. Hybridity is to experience a state of being together by breaking the relationship. This cultural dilemma, which causes the contradictory situation of the individual between cultures, constitutes the common discourse of the postcolonial Indo-British novel.

Aravind Adiga, who became the fourth writer of Indian origin to win the Man Booker after Rushdie, Roy and Desai, is one of the leading writers of the late Indo-English literature whose works are mostly inspired by the realities he encountered in daily life. Adiga has impressively described the social and cultural deteriorations in Indian society through the symbols and images. He desires to create a just social order by removing the existing inequalities. He hopes to view a better and culturally compatible India .

2 .Socio-Cultural Structure of Indian Society in Aravind Adiga's The White Tiger :

Aravind Adiga's first novel, White Tiger, is one of the important postcolonial novels of that shows how the marginalized and subaltern class is oppressed even by their own culture people. The novel generally deals with the suppressed and isolated character, Balram Halwai and his life that radically changes after killing his master. Adiga expresses the main factor behind writing this novel : "I wanted to describe someone from the lower strata of India, who is over 400 million, largely neglected in the economic boom, and does not appear in many books and films from outside India." (DiMartino, 2008)

Consisting of letters written in seven nights to Chinese Prime Minister Wen Jiabo, the novel critically expresses the changing social structure and social injustices experienced in India's globalizing multicultural world order. Adiga explains why he wrote his novel in the form of a letter:

"The novel is about a story that the narrator can never tell anyone because it involves a real-life murder. Now, when no one is around, the narrator tells about it. Like all Indians obsessed with a stranger's gaze, the narrator is prompted to think about his country and society by a very important foreigner who is likely to come. That's why he talks about himself and his country in the solitude of his room." (The Sunday Times, 2008)

The novel, which boldly expresses the corruption of Indian society in social and cultural fields, the inequalities within the class system and the behaviors that do not conform to social morality, presents modern India's light and dark aspects through Balram Halwai. As a social and cultural



criticism, it draws a different picture from the ideal India picture in minds. It is a story about the inequality of income distribution between the elite and the poor. It explains Halwai's actions in a way that can raise the subaltern consciousness.

In Adiga's novel, besides the caste system, justice, corruption, urbanization and poverty, he implicitly criticizes religion which is one of the leading values of Indian society because most people are forced to believe in gods whose existence, they are not even sure of:

“To begin a story by praying to one of the Supreme Powers is a very ancient and sacred custom of the people of my country. (...) But which god? There are so many options. Muslims have only one god. Christians have three gods. We Hindus have 36 million gods.” (Adiga, 2008: 22)

In Indian society, as Aravind Adiga states, "the elite must be honest and dishonest, cynical and faithful, sneaky and sincere at the same time" in order to produce more and gain profit in the capitalist system (Adiga, 2008 :22). The poverty experienced in the lower strata of the society forces people to work before completing their education, and Balram Halwai is an Indian individual who started his business life at an early age because he was the son of a low-income family.

In India, Adiga says " people forget to name their children" (Adiga, 2008: 27). Moreover, the low-income families cannot even find time to name their children in the midst of their livelihood and survival struggles. This shows the tragic situation of Indian society. Before going to school, the protagonist's school teacher named Balram who was addressed as Munna, meaning 'boy. Poverty prevents families from even thinking about their children.

The caste system, which has been going on for centuries in India, is the determinant of a newborn's identity in society. This identity which is imposed on the person within the system can be a reason for an individual's pride or humiliation . In Indian society, the individual is recognized not by his later actions but by the characteristics of the group in which he was born. The caste system, which has an important function in the formation of the modern Indian identity politically, is an effective tool and resource for the creation of common interests in the fields of religion, language, belief and economic status, as the Indian thinker Bayly stated (2008: 5). Balram Halwai, a member of the confectioner's class in the caste system, has to make candy all his life and is faced with this reality once again in his application to become a taxi driver:

"This is your job. You make dessert. How will you learn to drive? (...) only a child of the warrior caste can do this. It would help if you had aggression in your blood. Muslims, Sikhs, and Rajputs are warriors; they





can be drivers. Do you think your sweets can last long in fourth gear?" (Adiga, 2008: 65)

Adiga, who divides India into light and dark regions. She states that the electricity poles do not work and the tap water is broken in dark India. However, in bright India, people live thoughtlessly in prosperity through bribery and defrauding the state. In an environment where landlords own agricultural lands, lakes and rivers, people who want to hunt or grow crops have to give a share to these landlords. Business people who make constant profits aim to make them forget even the taxes they have to pay to the state through bribery. Public officials use the opportunities provided by the state for the public for their own benefit and try to supplement their low salaries in this way. In a setting where doctors rarely visit hospitals and investigators are tasked with inspecting caused Balram Halwai to express the bitter experience of his father's illness :

There were no doctors in the hospital. The nurse boy said that he might come in the evening after bribing him with ten rupees. The doors to the hospital rooms were wide open, the springs of the beds had popped off, and the cat began to growl as soon as we stepped into the room. (...) In fact, the state has a medical inspector who checks whether there are any such village hospitals. Now whenever this post is vacant, the Great Socialist announces to all good doctors that he will open an auction for this post. The value set for this task nowadays is around four hundred thousand rupees. (Adiga, 2008: 58-59)

Balram thinks that in the most glorious days of India, everyone is trying to do their duty in the best way and that doing one's duty properly is the most important thing in the world. Yet, he states that this situation changed the day the British left India and the established order was replaced by an atmosphere of chaos and turmoil:

“ On August 15, 1947 – the day the British left – the cages were opened; Animals attacked and smashed each other and zoo laws were replaced by wild jungle laws. The most enraged, the hungriest ones devoured everyone and had huge bellies” (Adiga, 2008: 72).

In the postcolonial Indian society, discrimination left its mark in every field and became a painful reality that people from all walks of life were exposed to. This discrimination is evident even in the drinks people drink: "Mr Jiabao, I must explain to you that there are two kinds of men in this country: the man who drinks 'Indian' and the man who drinks 'English'. Indian liquor is for peasant children like me, date liquor, arak, and moonshine. British liquor, naturally, is for the rich. Rum, whiskey, beer, gin, everything the British left" (Adiga, 2008: 80).



This bias is perceived as serving both servants number one and number two even among upper-class servants. Balram Halwai, known as servant number two, clearly reflects this situation with these words: "Even if we were sleeping in the same room, one meter apart, we would not say a word to each other, neither a Hello nor a Mommy, nothing." (Adiga, 2008: 84)

In every structure of postcolonial Indian society, dishonesty, lack of attachment to any person or institution, and insincerity are among the most common situations. Entrepreneurs need help finding employees despite hundreds of advertisements in the call center, software engineering and sales fields in Bright India. In dark India, people's lack of hope for a better future drags them into a deep sense of loss and prevents them from struggling:

"Morning, tens of thousands of young men sit in the teahouses, read the newspaper or lie down humming a song, or sit in their rooms and talk to a picture of a movie actress. They have nothing to do today. They know they can't find a job today. They have given up fighting." (Adiga, 2008: 63.)

Due to religious prejudices, the fact that people need to say that they are Hindu wherein be employed and eat shows that the freedom of thought and expression is suppressed in modern Indian society. In the novel, he who reveals the religiously oppressed environment in which a Muslim named Muhammad lived :

"This is Muhammad, a poor, honest, hardworking Muslim, but he wanted a job in the house of a bad, non-Muslim, prejudiced landlord, so he said he was a Hindu to get a job and feed his starving family! And he took the name of Ram Persad" (Adiga, 2008: 109-110 .)

3 .Subaltern Representations and Changing Subaltern Consciousness in The White Tiger.

People in the lower strata of Indian society are considered as those who cannot establish their own businesses, cannot express their ideas and opinions, and are seen as a part of the subaltern culture. In her article "Can the Subaltern Ever Speak? " Spavik states that the subaltern has no birthright and that he cannot go beyond the position given to him despite all his efforts, and she states that the subaltern cannot speak. The fact that the word subaltern is "the general attribute of dependence, whether expressed in terms of class, caste, age, gender and rank, or defined in any other way" (Guha, 2000: 3) appears throughout the entire narrative. Aravind Adiga presents a different view from Spivak's subaltern understanding through the character Balram Halwai he created in the novel. Throughout the novel, there are references to the fact that Halwai





has a very different character from the people of the environment where he was born and raised. Even his self-expression by writing letters to the Chinese Prime Minister proves that Balram Halwai was not completely colonized. Although he knows he belongs to the lower parts of society as a subaltern individual, Halwai can write and express his thoughts.

In Indian society, subaltern people are never allowed to complete their education and are forced to become enslaved people in the slave-master cycle. Unlike other subalterns living in India, Halwai does not want to spend his whole life as an enslaved person because he can feel the joy of freedom in his soul and see the beauties of the world. Halwai aims to change his destiny, to build a new and free identity and is in a mood opposite to the subaltern consciousness imposed on him. According to Halwai, modern India, which he defines as "a place where people forget to name their children" (Adiga, 2008: 27), is a chaotic environment where many differences are experienced in terms of class, economy and education, and where light and darkness exist side by side. In such an environment, Halwai expresses how the Indian gods affected of the subaltern people so that they could be loyal servants to their masters:

"Hanuman is the god loved most by everyone in the Darkness. Do you know Hanuman, sir? He was the faithful servant of God Rama and we worship him in temples because those masters are a shining example of how to serve with absolute loyalty, love and devotion" (Adiga, 2008: 32)

Due to many different gods, people in India have serious difficulties obtaining their freedom and expressing their thoughts openly. Halwai, who is fixed-minded and prefers to speak what he knows to be true instead of saying what is imposed on him, is an outlier in the subaltern group. One of the factors that affects this can be shown in the last words of Halwai's father: "They treated me like a donkey all my life. All I want is for my son - at least one - to live like a man." (Adiga, 2008: 42). After the uncertainty about what it means to live like a man, Halwai, who adopted the desire to rise by not accepting what was offered to him in life, adopted this attitude as a subordinate. It is not an expected behavior from the character: "I wanted a uniform, a paycheck, a high-pitched bright whistle, and people looking at me with eyes that said 'how important he seems'" (Adiga, 2008: 43).

Halwai's experience as an inspector during his childhood in Laxmangarh, India, paved the way for him to get rid of his subaltern identity and become a White Tiger. Halwai is believed to be The White Tiger living in the wild jungle of postcolonial India, as he was the only one who could answer the inspector's who question . Just as The White Tiger is known as the rarest animal in a wild forest and "the creature seen



only once in a generation" (Adiga, 2008: 46), Halwai is different from the other members of the class he belongs to in the subaltern group forced to live in predetermined patterns. He is a special personality who acts according to his own will. Unlike other members of the confectionery class, Halwai, who does not make sugar and is in different pursuits, exhibits an attitude against the laws of the caste system: "Even as a small child, I could see what was beautiful in this world: My destiny was not to remain a slave." (Adiga, 2008: 52) .

After his father's death, Halwai, who realizes that he has no place to live and pay off his family debts, immigrates to the town of Dhanbad to work in a tea garden. He manages to profit from his work by displaying a contrary attitude in a cultural environment in which it is seen as the destiny of subaltern people to do their job with loyalty and honesty in Indian society: "I was doing my job almost entirely with dishonesty, lack of dedication and hypocrisy, and thus the tea shop was an extremely enriching one for me. experience." (Adiga, 2008: 61)

According to Balram Halwai, "There are only two castes in modern India: Men with Big Belly and Men with Small Belly. And only two destinies: Eat or be defeated." (Adiga, 2008: 72) Halwai desires to be victorious in life, unlike the subaltern who sees defeat as his destiny. For this purpose, Halwai, who started as a chauffeur with a wealthy entrepreneur in Delhi, constantly searches for different things and does not live a stable life. Halwai is constantly despised as a lower class and treated as a worthless commodity by Mr. Ashok and his wife, Mrs. Pinky, he started: "Oh, what does he matter! He is just a driver." (Adiga, 2008: 87). Drivers never show nice attitudes and behaviors from their masters and always appear as subordinate:

"We were outside the mall. We—a dozen drivers—were waiting for our masters to finish their shopping. Of course, we were not allowed to enter the mall; we did not need anyone to tell us such things." (Adiga, 2008: 121)

Mr. Ashok bribes the minister with half a million rupees in order to avoid his tax burden, but he tortures his driver in a variety of ways. Halwai in order to find a rupee he dropped because these seem necessary so that the servants do not stray from the road and act with the awareness of their subordination. Halwai, inspired by the implication of another man in sandals who said that everyone in the top and lower sections is human, emphasizes that remaining submissive does not become a sort of acquiescence. "If we were all like him, we would be ruling India now and they would be polishing our shoes." (Adiga, 2008: 143)





The deep gaps between the rich and the poor in India are evident in every aspect of daily life. Subaltern people are treated in an inhumane manner even in harsh winter conditions :

"The rich of Delhi used electric or tube stoves to spend the winter and even burned wood chips in their fireplaces. Homeless people or servants who have to spend time outside in winter, such as night watchmen and drivers, light a fire on the ground with whatever they can find when they want to stay warm." (Adiga, 2008: 151).

Subaltern individuals in India are forced to accept the responsibility for the crimes committed by their masters because they live under difficult conditions. Balram Halwai describes his master's slander for a murder committed on the road by his wife: "The prisons in Delhi are full of chauffeurs who are behind bars for taking the blame for their good, reliable middle-class masters. We left our villages, but our body, soul and ass still belong to our masters" (Adiga, 2008: 162).

Having experienced the horrific effects of colonialism, servants in India still feel obliged to act like slaves and cannot think of themselves as free people and prefer to remain subaltern. This situation, which can be defined as mental slavery, has been a common feature of all subaltern groups except Halwai:

"Never before in human history have so few people owed so many debts. A handful of men in this country have trained the remaining 99.9%—strong, talented, intelligent in every way—to remain in this slavery permanently. It is such slavery that if you give the key to a man's freedom, he will curse and throw the key back at you." (Adiga, 2008: 167).

The Great Indian Rooster Cluster, which includes Balram Halwai and subaltern individuals, is a symbol of extreme poverty and it is seen as the destiny of millions of people to stay in this cluster for life. Halwai expresses his belief that a subaltern can escape from this coop as follows: "is that only a man who is ready to see his family destroyed, captured and beaten and burned alive by bosses can escape from the henhouse. A normal person can't do this, but you have to be a freak, a maniac. As a matter of fact, it is necessary to be a White Tiger." (Adiga, 2008: 168).

He wants to get out of here as quickly as possible. This rooster cluster makes Halwai feel sad and remember the thought of being poor. Listening to the voice in his heart, Halwai is not sure exactly of what to do: "Do we hate our masters behind the mask of love, or do we love them behind the mask of hate? We are turned into a secret even for ourselves because of the Rooster Cluster we are bored with." (Adiga, 2008: 178).



Having been denied the right to read his own letters as a servant, Halwai reluctantly lives with the awareness that he has to serve his master. The elite, who see themselves as superior and qualified in every way, but who think that their servants are untrustworthy because they are subordinate, prevent people under their command from speaking openly. Halwai expresses how he became aware of this situation with the following words: "it dawned on me how the rich always have the best things in life and we only have their leftovers." (Adiga, 2008: 216). Realizing the impossibility of belonging to a Western culture is the most common situation an Easterner encounters in the postcolonial period, and realizing how difficult it is to be able to take place in the upper classes of the caste system is the most common experience for a subaltern in India:

On the assumption that the universality of the project of individuation, individual rights and abstract equality are universal concepts that can come to life all over the world and that a person can be both an Indian and a citizen, Indian nationalists gave up this pathetic desire to be European." (Spivak, 2012: 77).

Halwai aims to raise his status within the Indian social structure, but this is a difficult task for Halwai, who has a subaltern identity as he is "imprisoned behind walls of class, caste, economic imbalance, illiteracy, tax system and poverty" (Kallappa, 2012: 232). Despite the low level of education and the strict rules of the caste system, The subaltern Halwai perspective endures that "once a servant always remains a servant: This instinct is always there, in you, somewhere towards the bottom of your spine" (Adiga, 2008: 274), which serves as the foundation for the subaltern psyche continues to fight against being "Just as Macbeth's ambition did not end before he killed and dethroned King Duncan, Balram Halwai's ambition would not cease until he killed his master, Mr. Ashok." (Talluri, 2014: 1-12).

After a rapidly evolving globalization process in modern India, Halwai became aware of the fact that people turn to all kinds of means, moral or not, to maintain their strength and grow their capital in an environment of constantly increasing competition. This awareness led to a significant shift in his consciousness. The collapse of values in a material and the capital-centered world has been an inevitable consequence of a rapidly globalizing world: "As a result of globalization's grip on developing countries like India, the rich got richer and the poor got poorer. The humanistic approach has lost its way in the wild forest of materialism." (Mitra, 2011: 126) Capitalist capital leads to the formation of an inferiority complex in individuals belonging to the subaltern culture and serving their master faithfully. Halwai, on the other





hand, believes in the necessity of being a rich person with a large amount of capital in order to be treated like a human being like the rich and to avoid being seen as an animal, so unlike the subaltern, he kills his master and steals all his money, committing a revolutionary act.

Halwai killed his master and took a different stance, pushing those who were left out of the center to the center and those in the center to the outside and rebuilding the Indian social structure. Halwai expresses these changing social norms in the following words:

"Once, I was a boss's chauffeur, but now I'm a chauffeur's boss. I do not treat them like servants; I do not slap anyone; I do not persecute or make fun of anyone. Nor do I insult any of them by saying they are from my family. I get them to sign a contract and I sign it; Both parties must comply with this contract." (Adiga, 2008: 277).

Asked whether Chinese Prime Minister Mr. Jiabao sees himself as a man or as a God, Halwai's answer is very thought-provoking: "I say neither. I woke up; the rest of you are still sleeping; that's the only difference between us." (Adiga, 2008: 289). Balram Halwai, who changed his name to North Indian entrepreneur Ashok Sharma at the novel's end, reflects that a subaltern living in India must commit murder to become a man and that this is the only chance to escape from the Great Indian Rooster Cluster: "All I wanted was to be a man and one murder was enough for that." (Adiga, 2008: 293). Halwai, who prefers to be a person who can protect his rights, expresses how he changed from a subaltern identity to an entrepreneurial businessman identity and how he succeeded in this despite the murder he committed :

I think people like me are needed to escape from the "Rooster Coop". Bosses like Mr. Ashok, who, despite numerous virtues, is not quite a boss, need to be weeded out and replaced by extraordinary servants like myself. (...) I switched sides: I became one of the people who would never be caught in India. At times like these, I look up at this chandelier and want to raise my hands and shout enough to reach America on call center phones: I did it! I escaped from the coop!" (Adiga, 2008: 294)

Conclusion

Adiga explains that it is necessary to act bravely and confidently in order to raise subaltern consciousness in the face of the rich's depersonalization. He describes the mental slavery imposed on the subaltern peoples living in the dark regions of Indian society, the weakening moral norms of the Indian nation with globalization, the distress and suffering of the people living in the lower strata of the society physically and mentally. The encounters with the class and





cultural tensions shape the individuals' identities and personalities in the story. Bribery, nepotism, and abuse of power in rural and urban areas have become the bleeding wounds of Indian society, and people take them for granted. Balram Halwai, who is a subaltern with no privileges and is constantly deceived, and neglected by those in power, acts bravely in this unjust and corrupt society and refuses to be a subaltern. Despite being a member of the confectioner caste who expresses subalternity in his letters, Halwai does not see this as his destiny. Despite all the humiliations and insults, he maintains his faith and courage, murders his master, and makes his voice heard as a successful entrepreneur. Halwai's behavior emphasizes the importance of individuality and individual action. He proves that living as indistinct masses of people is not a fate that cannot be changed. Balram Halwai finally gains his voice and personality after realising that in a developing country where the subaltern is still below the poverty line; it is possible to live like a real person through a rebellion against the traditional Indian lifestyle.

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