

## **ALIENATION AND STRUGGLE FOR EXISTENCE IN “A HOUSE FOR MR. BISWAS” AND “THE WHITE TIGER” BY ARAVIND ADIGA.**

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**ABSTRACT-** *The objectives of this study to investigated two post-colonial issues “Alienation and the Struggle for Existence” in two popular novels, “A House for Mr. Biswas” and the other “The White Tiger”. This is a qualitative research involves closed textual and contextual analysis of these two novels. The characters in these two novels are facing alienation and are struggling to exist in the hostile post-colonial, capitalized and globalized world. Characters are concerned to strengthen their existence to ensure a more secure future. The protagonist of these two novels are icons of alienation Mr. Biswas a geographically, socially, psychologically alienated individual and Balram is normlessness, socially, psychologically, alienated and is suppressed by postcolonial capitalist social bawds. Both the protagonists struggle for existence in this world, in spite of all hardships. They never derailed from their struggle of existence and finally they ensure their existence in this hostile world.*

**Keywords:** *Capitalism, Westernization, Americanization, Nostalgia.*

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## 1. INTRODUCTION

### 1.1. BACKGROUND OF THE STUDY

Postcolonial fiction is not only a source of entertainment and recreation but it also discusses many issues of the modern man. The scope of fiction has been widened to innumerable postcolonial issues i.e. Ambivalence, Marginalization, Diaspora, Capitalism, Ethnicity, Americanization, Cultural Imperialism, Modernization, Eurocentric, Globalization, Hegemony, Hybridity, Orientalism, Other, Racism, Subaltern, and Transculturation etc.

*“Alienation and struggle for Existence”* is not directly a colonial discourse but it is a by-product of colonization, its links goes back in the heart of colonialism and imperialism somehow colonialism is its root cause. Alienation means estrangement, disaffection, disgruntlement and souring. The term alienation has been used over the ages with varied and sometimes contradictory meanings. In olden days it was considered as a metaphysical sense of achieving higher state of contemplation, ecstasy or being alienated from man’s limited existence in the world in a positive sense. Mysticism and Monasticism is a type of positive alienation in middle ages. Concept of alienation is present in every great religion. German Romantics in the history of literature in their work the concept of alienation has been crudely seen. They are the first group of writers writing alienation. Hegel, presented Lutheran and Idealist philosophy of alienation Panel popularized ‘mental alienation’ in his medical philosophical treatise.

Marx’s view was that alienation result’s in opposition to capitalism. He says capitalism is an exploitation of men by men. In case of alienation men became alienated and estranged from society to stay alive. So “Alienation is a state of being estrangement from something or somebody it is a condition of mind”. Social, geographical, mental and political alienation are its general kinds.

Socially alienated individuals bear a personal stress in the postcolonial world. Migrants in the developed states overflow with the nostalgic thoughts about their ancestral homelands and remained in ambivalence in the newly adapted countries. Many immigrants when return to their homelands feel alienated from their own family, friends, citizens, and the land. Lack of engagement in a political system left a man in alienated situation.

The Second topic which is included in this study in combine research with alienation is 'the struggle for existence'. The existence of an alienated individual is questionable otherwise alienated man can't be an active member of society in building a healthy society. '*The struggle for existence*' refers to the competition for resources in the need of living. It is a metaphor from natural history. The idea has been taken from the phrase "nature's war". Darwin (1859) barrows the idea from Thomas Malthus's (1798) *An Essay on the Principle of Population*, Darwin uses the phrase 'Struggle for existence' in *On the Origin of Species*. Darwin (1859) noted that there is a competition of resources, later he saw individuals of the same species compete with each other. He further finds out that adaptation is not by birth but from external circumstances, species which are more successful in the struggle for existence they are better adapted in the economy of nature. The idea of the *struggle for existence* is widely accepted in the theory of natural selection nowadays. Another interpretation of '*Struggle for Existence*' is existentialist theory which means confusion and a sense of disorientation in an apparently meaningless and absurd world. Existentialist thinkers regard man's life futile as a whole and men's existence vain on earth. The existence of alienated man in the industrialized, modernized, capitalized, postcolonial world is not an easy task. There are hints of Darwin's concept of '*struggle for existence*' and the existentialist thoughts are also prevailing on the modern man. Darwin's concept of war between the species to exist and then the struggle for resources among the members of the same species to ensure their

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existence in the world can't be negated. Darwin's concept is true in human society, where men are at war with each other for their existence in the world.

## 1.2. Statement of the problem

This research aims to examine the postcolonial plight of "*Alienation and the struggle of existence*". The study will be done in the most popular literary works namely V.S. Naipaul's '*A House for Mr. Biswas*' (1961) and Aravind Adiga's '*The White Tiger*' (2008). The research will be a remarkable work to highlight that whether the Protagonists are de-colonizers or they empowering the remnants of colonization in postcolonial era. The study will be comparative, analysis of both the works citing the previous research on both these works.

## 1.3. Objectives of the Study

By taking into account the postcolonial concepts given by different Theorists and the concept of Alienation by Karl Marx and The Struggle for Existence by Darwin which are connected with Alienation such as sense of *Unhomeliness, clash between roots and new culture, Ethnicity, Marginalization, Diaspora, Ethnicity, Americanization, Anti Americanism, Cross-Culture, Modernization, Eurocentric, Globalization, Hegemony, Hybridity, Other, Subaltern, Transculturation* etc.

1. To highlight the Alienation and Struggle for Existence of Alienated personalities.
2. To find out whether of particular characters are suffering from Alienation and struggling to exist.
3. To focus on the particular factors, social, geographical and personal circumstances, that contribute to the Alienation of the deprived one's.
4. To find out how the characters suffer from alienation, how and how much they are successful in the world in their struggle for existence.

## 1.4. Research Questions:

- (1). How the problem of Alienation is portrayed in '*A House for Mr. Biswas*' and '*The White Tiger*'?

(2). How the Alienated characters in both the novels struggle for their existence and how much they are successful?

### **1.5. Delimitation:**

The study will be delimited to observe and analyze the challenges as a trial for the people. The research will focus on the practices of proposed theories on the two specific works namely '*A House for Mr. Biswas*' by a British writer of Indian dependency V.S.Naipaul and '*The White Tiger*' by an Indian author Aravind Adiga.

## **2.LITERATURE REVIEW:**

### **2.1. A HOUSE FOR MR BISWAS:**

In S.P Swain's (2014) opinion A House for Mr. Biswas is the tale of an exiles desire to strike roots and attain an authentic selfhood.....its acculturation of an alien society and acquisition of social identity. Mukherjee (2008) observation about the novel is that it is all about un-accommodated man's repeated attempts to find a stable location in a ramshackle and random world. Satabadi Das (2016) speaking about A House for Mr. Biswas says the cultural fashion of Trinidad squeezes out the essential implications of the individual who falls prey to the lost generation of western culture and the individual are heavily haunted with the wastage of fear of alienation, corruption and disenchantment. Naipaul's novels are a fascinating study of diasporans "their sense of loss and gloom leading to unhappiness". (Mishra 2009)

### **2.2. THE WHITE TIGER:**

Singh (2009) says in Bangalore Balram became a successful entrepreneur because he has gone through the bitter experiences of his life. He was in the midst of 'the rooster coop' of the downtrodden people and saw how "the illiteracy, unemployment, Zamindari practice, social taboos, rigid caste discrimination, caste and culture conflict, corrupt politicians and entrepreneurs, flood, mall culture etc contributes to the sufferings of underclass" (Singh, 2009, p. 104). P. Suneetha (2012)

in a paper *Double vision in Aravind Adiga's The White Tiger* viewed that Adiga presents darkness is a remnant of Colonizers in postcolonial India where a man's journey towards lightness is very costly an horrible full of crime bloodshed an immorality, and it is a story self-examination. Kllapa (2012) comments that Balram was bounded in social and political norms of India, social system of class, caste, poverty, and landlordism it was very difficult to prosperous in life for a common man. A.J.Sebastian (2009) says that Balram is a pictorial description in the novel where protagonist plans his crime well in advance. He repeatedly spits towards his village is a sign of final rejection of everything he holds dear, to escape from the Rooster coop of misery.

### **3.THEORETICAL FRAME-WORK:**

The research is being done in the context of following postcolonial theories and concepts

A progressive transition from traditional society to a modern society is called as modernization. The idea was originated by Max Weber (1864-1920) *Democracy and Modernization* (1998) and was developed by *Max Talcott Parsons (1902-1979)*. The theory focuses on the assistance; which a developed state can provide to a traditional country to become a modernized and developed state. Modernization theory is sensitive to the ambivalences and power-structure. Modernization in the post-war era was aimed for industrialization, democratization, secularization and bureaucratization of societies. Integration of different political, economic and social cultures is known as globalization. Latest communication industries i.e. telephone, television broadcasting, news channels and internet are playing their roles to enhance capitalism and globalization. Critics and opponents of modernization and globalization argue that through this process rich are becoming richer and poor remained poor, this increases disparity between these two classes.

The shift of agrarian to an industrial society is modernization. The transformation into industrialized society is a broad social change. Modernization

brought a great social change in the healthcare sector. The theorists believe that tradition is an obstacle in the way of economic growth but the traditional change demands a big price. Opponents argued that modernization is in fact the westernization of the society, it is Eurocentric. *Dependency Theory (1950)* explains that Western nations are exploiting the peripheral countries on the name of modernization, taking raw material to the center and enriching the Core at the expense of marginalized societies. Dependency theory also emphasized that all societies progresses through similar stages of development and western societies are not responsible for the development of underdeveloped countries because today's modern developed countries were once underdeveloped so these underdeveloped countries are not primitive and inferior instead they are unique for their features and structure.

### **3.1 Marginalization**

To consider a person, group as peripheral or insignificant and to push them towards a powerless, unimportant position in a society or a group. The marginalized and fringed members of society suffered with social exclusion in this process individual's or people are systematically blocked from various resources, rights and opportunities which are available in the society. It can be material deprivation, insufficient access to social rights limited social participation etc. Racial exclusion e.g. black and white and untouchables or lower castes and Dalits in subcontinent and are always exploited. Marginalization based on religion race, income, social class, status, geographic location, personal habits, education, and political affiliation, globalization and open market also participate in the marginalization of poor indigenous people. Religion based social hostility in Subcontinent and Srilanka and even in U.S and Great Britian. Imperial Europe is the centre and everything outside this centre including all the European colonies were marginalized. Westernized modern people across the globe consider themselves superior and the indigenous poor people are regarded as marginalized others.

**3.2. Ambivalence:**

Ambivalence is a state of mixed feelings a continual fluctuation between wanting one thing and at the same time wanting its opposite or contradictory ideas about something or someone. Homi K. Bhabha (1984) adopted Ambivalence theory in his colonial discourse theory to him 'a complex mixture of attraction and repulsion between colonizer and the colonized' is Ambivalence. Colonized remain Ambivalence because the colonized subject never fully opposed the colonizers. Ambivalence theory opposed the colonial domination though in a fluctuating way. Ambivalence is a complaintful subject which likes and dislikes colonial habits and values. It is fluctuating relationship between mimicry (of colonizer) and mockery of the Imperial colonizers. Ambivalence challenges the authority of colonial discourse; concept is similar to hybridity. European cultural heritage reached in its colonies and the colonial and postcolonial nations are ambivalence to build a new plural global culture based on the western cultural norms is the aftermath of colonialism in the postcolonial era. Simultaneous attraction and repulsion towards colonial culture and its centre is hot discussion in the Ambivalence theory.

**3.3. Americanization:**

Americanization is the influence of American culture and the charm of its business on other countries i.e. its media, power, business, culture, political techniques and technology. The term has been used by the critics to highlight its influence, though it is not a hostile term but sometimes it is used to show America's influence in any sense positive or negative. With the fall of Soviet Union Americanization became more appropriate. Acculturation of immigrants to America's culture, custom and values is its goal. Media, television, films, journals and books is a means by which Americanization is getting popularity across the globe.

Americanization propagates democracy against communism. Among the top ten brands of the world seven are American based i.e. Coca-cola, fast-foods including McDonald's, Burger King, Pizza Hut and computer companies such as Microsoft,

Intel, Apple, Dell are all U.S based and strengthening American economy and its influence all over the world. Facebook, Twitter, Google and I-phone are all internet-based American corporations making giants of economy. It is suspected that these giants of economy are significantly and cunningly evading taxes. Power of U.S technology companies is increasing day by day. During the cold war American cultural impact increases in Europe

America education system is popularized all over the world and is considered as superior and many countries and Universities are following American education system. Global attitudes toward America are positive and Americanization reaching everywhere which is silently affecting on their cultures and social institutions.

### **3.4. Westernization:**

Westernization also called as Europeanization is a process whereby societies come under the influence or the adoption of western culture in areas such as industry, technology, law, politics, lifestyle, economics, clothing, language, diet, alphabet, religion, philosophy, and values of western European the wealthy countries of North America. It is the conversion or adoption and standardization of western traditions and customs e.g. widespread use of English language in business and professional interactions reveals a tent of westernization.

### **3.5. Subaltern:**

A postcolonial theory focuses on the socially, politically and geographically deprived and lower classes outside of the hegemonic power structure of a colony are called subaltern. In 1970's peoples of Subcontinent were regarded as subaltern. The term is used in the fields of anthropology, history, sociology, human geography and in literary criticism. The term was first used by Antonio Gramsci (1891-1937). In India Dalits, women and oppressed rural folk are regarded as subaltern. They are subordinate and ignorant and do not know what to do and how to do it and they need the help of civilized and modernized people.

## **4.RESEARCH METHODOLOGY:**

Research methodology involves the organized and systematic method of theoretical analysis of the procedure, techniques and tools to carry out research in the given field of study.

#### **4.1. Research Design:**

This is a qualitative research and involves close textual and contextual reading and analysis of two postcolonial novels namely “*A House for Mr. Biswas*” (1961) by Vidiadhar Surajprasad Naipaul and “*The White Tiger*” (2008) by Aravind Adiga. The research will investigate and analyze diasporic features and immigrant’s experiences in new lands in the light of postcolonial theoretical concepts. The research is designed on the concepts of postcolonial theory which provides the lenses for the critical discourse analysis of the text on thematic level which is carried out by the discussion and analysis of diasporic features which leads to the hybrid existence of the characters presented in the selected novels – *A House for Mr. Biswas* by Vidiadhar Surajprasad Naipaul and *The White Tiger* by Aravind Adiga. Diasporic features and postcolonial issues are very much related to each other, they are interlinked as they focus on same aspects, challenges and conflicts regarding alienation and struggle for existence, which will be analyzed by focusing the concept of unhomeliness, otherness, ambivalence, and the Third Space which ultimately results in hybrid identity of diasporas.

#### **4.2. Data and Type:**

We used secondary data in this study regarding two diasporic postcolonial novels by the two Indian novelists. These novels are– *A House for Mr. Biswas* by Vidiadhar Surajprasad Naipaul and *The White Tiger* by Aravind Adiga. Further data is collected for the review of literature by reading and analyzing relevant literature, articles and understanding the concepts given by postcolonial theorists that would be helpful in carrying out this research.

#### **4.3. Sample of study:**

The novel *A House for Mr. Biswas* by Vidiadhar Surajprasad Naipaul and *The White Tiger* by Aravind Adiga 'have been selected as a sample of this study.

#### **4.4. ANALYTICAL TECHNIQUE**

This research used textual and contextual analytical technique to explore the notions of Alienation and The struggle for existence of alienated characters. This research will focus on thematic aspects of discourse in specific context of alienative experiences of socially and geographically alienated characters which is carried out under the postcolonial analytical tools for analysis with an insight of postcolonial and pre-colonial concepts given by the theorists Homi K Bhabha, Karl Marx (1845) and Darwin (1859). The concepts of postcolonial theorists will serve as supportive theoretical background for the discussion of the novels *A House for Mr. Biswas* by Vidiadhar Surajprasad Naipaul and *The White Tiger* by Aravind Adiga.

#### **5. ANALYSIS OF THE SELECTED NOVELS:**

##### **5.1. A House for Mr. Biswas:**

Mohun Biswas was an alien inside his own house by birth because the horoscope told that he has an ill fate because the boy was born with six fingers and born in wrong way at midnight. And the midwife said, "this boy will eat up his own mother and father"(AHB page 5). Because midnight is considered as inauspicious hour in Hindu religion, and Pundit told that his gap toothed shows that he will be lecherous and spendthrift later in his life and a liar also. Here it can be easily noticed that how a religion pushes a child towards alienation how can a man foretold the life of an infant child but these Pundits got benefits of people fears and earn out of their fear. Pundit named the child and does not allow his father Raghu to see him for twenty-one days. Child Biswas has an inauspicious sneeze also and on it Raghu said: "This boy will make us all paupers". (AHB page 8)

Pundits prediction does not allow Biswas to go near water so Mr. Biswas remained alone at house while his brothers ran and play everywhere what are the effects of this treatment on the psychology of a child. Here when Raghu died in an

effort to save Biswas there is a glimpse of postcolonial dilemmas of cultural genocide, marginalization and westernization when Raghu's dead body was not allowed to be cremated and was buried. And in his coffin he was in his finest traditional dress which is symbolized to be buried under the soil of Caribbean means their tradition is going under earth what are alienated beings in postcolonial era which can't perform their religious duties freely. And other side of Raghu's burial is that he is going to be the part of West Indies permanently.

At the school of Lai Biswas spent six years and in schools the children who need special care they were befooled and laughed at and tittered Biswas was forced to write I AM AN ASS on the blackboard by his teacher and class approved teacher's recommendation by laughing. Partap and Prasad were now grown up men with moustaches and were earning with their body strength their faces were hard and shows their firmness in handwork while Biswas being an alienated sensitive man was not confirmed about his future and profession one day he goes in the market in search of job he passed out every shop in a meditative way undecidedly to enter in shop but he does not enter any shop. At last he started sign painting in a partnership with his friend Alec.

Mr. Biswas visit to Tulsi store and his sudden marriage to Shama is in some way good and bad also Good in the sense that because he was a homeless man there was no chance of his marriage in well off family and bad in this way it was a premature marriage Mr. Biswas was not on his stable footings and he has started yet working and was engulfed in family life. Hanuman house symbolized as a traditional Hindu world with all its rituals, vagaries, hypocrisies and superstitions. Hanuman house in Arwacas looks like as an alien white fortress which reminds us of white colonial rulers who used to exploit the colonized people. It seems in postcolonial Trinidad society tradition also stood as an alien.

Mr. Biswas was an alien in the midst of other aliens. Being a part of a joint Hindu family with its rigid clannish and suffocating atmosphere everybody except

Shama was stranger to him. All the incidents lead him towards more and more loneliness, all the Tulsi in-laws have accepted the situation but Mr. Biswas has a rebellious nature Shama's indifference intensified his alienation. Once Govind beats him in the presence of Shama; Shama neither intervenes nor consoles him after the incident. Shama's appearance and gestures proved him guilty and responsible for entire episode. It was his wife to whom he can reveal his heart but her indifference destined to suffer more and more isolation. Biswas is publically criticized and humiliated and there was no one to defend him and he felt that there is no single soul to sympathize with him. Mr. Biswas's failure in establishing any emotional bond with the family members further intensified his alienation. Instead of a long time stay in Hanuman House he felt himself alone confined and trapped in one room. He remained alienated throughout his stay. Shama found him muttering that he was trapped in a hole. "Trap she heard him to say over and over, that's what your family do to me. Trap me in this hole". In the Hanuman House his status was of a stranger, troublesome and disloyal on whom could not be trusted.

Hanuman house is based on capitalist rules where the Tulsi in laws are proletariat and are producing goods for their employ and does not know the worth of their services to Tulsi's Mr. Biswas is alone rebel and was declared as a traitor. It is also a Marxist state a sample of state capitalism, whose citizen are selling their services at the wages of shelter and food both the states are driving their members in a depressed alienation. Hegemony and Imperialism can be seen in this way that Tulsi's own children were studying abroad in England while the children of her son in laws were at the local schools considered as others where all the children were given the same gifts looks ceremonial shows no interest and real love. Mr. Biswas brings A Doll's House for his daughter Savi proves him an intellectual alien in the Tulsi Dome where a simple gift for his daughter was seen with a green eye by every child and elders in the Hanuman House. Shama throws out the Doll's House with a heavy heart because it has created acrimony in the house. The event causes too much

distress Mohun's heart that he left Arwacas and reaches in Port of Spain. It was his journey of self-existence again. Mr. Biswas's Doll's House is a metaphorical attempt of an immigrant for his long time buried aspirations of owning and providing a house to his children.

Mr. Biswas was always conscious and sensitive of his futile existence, his feelings of being duped by Tulsi family exasperated him and it turned occupants of Hanuman House against him. Biswas's all hopes of bright future seems to dash down. Mr. Biswas always tries to assert his independent existence and this was seen with grudge in Hanuman House and he was beaten for his protest against established conducts. Govind advised Mr. Biswas to give up the job of a sign painter for becoming a driver he retorts: "Give up sign painting? And my independence"? The House is symbolized very artistically in the novel it is a symbol of alienated man's struggle for existence with all its inner conflicts. The house is symbolized as an alone man in foreign land and it seems to build its deep foundation and base in the alien land with full inner efforts where Tulsi and Seth represents the mind and all other members are its limbs. Biswas's longing for home symbolized as a struggle for existence in a rootless postcolonial Third World. It also stands for one's identity.

Mr. Biswas's perpetual struggle of his circumstantial necessities, desire, inner motivations and obligations leads him towards buying a house. When Mr. Biswas was caught in untimely forced marriage without proper ceremony and dowry he does not betray his wife Shama. He can flee from his marriage obligations but he obeys the religious and social codes and remained loyal to his family till death. Mr. Biswas never was traitor in Tulsi home he speaks for his individuality, he never wants to tease Tulsi's. But the colonizer Mrs. Tulsi and Seth were afraid of Mr. Biswas's rebellious voice which was in fact a protesting voice against the tyranny of Tulsi's Seth openly declares; "This was a nice united family before you come". They have feared that if one more protesting voice would arise in the house it would be the end of Tulsi's colonial centre state.

The struggle of Mr. Biswas and the struggle of Tulsi family can be compared with the Trinidad community's fight against slave trade and indentured labour. Although Tulsi's Home is a safe refuge for Mr. Biswas but his conscious was always haunted with fear of unhomeliness and his unnecessary self. At Green Vale Mr. Biswas's newly under construction house was swept away by torrential rain he does not give up his struggle for independence. It brought in him a confidence in loss in spite of his resilience. Mr. Biswas never feel any shame to earn money by any means, when he was forced to move at Short hill she planned to take avenge upon the Tulsi's by stealing oranges from their orchard and selling in the Market to make money. Again he bought a piece of land near Short hills and constructs a house there, with Shama he shifts into the house. Biswas's struggle for existence and proof of his selfhood and his individuality is evident in the ambivalence of characters. The individual's dependence on society for their authentic existence is a forgery against society for private existence.

It was his sense of alienation which motivated him to search for a house. House was his need, identity, solace, independence, self-respect and existence in Trinidad society. The house at Sikkim Street was the end of his continuous struggle. Although the house was mortgaged but now Biswas was not at the mercy of Tulsi's or anyone else. He was its alone master, getting a house is a symbol of sense of security and it renovate and strengthened his decaying relationships with the family and it is the end of his exile and alienation and his tragic-comic quest is over After his father's death for the first time in life he has a house of his own he plants a tree in it to get shade in summer. Its significance is same as the Virginia Woolf's *A Room of One's Own*. The acquisition of a house after many trials and tribulations, confirms the struggle of existence of an ordinary man who is alienated and ensnared in the hostile social milieu. Mr. Biswas comes to know the diasporic realities of a rootless and alienated with the paradigm of colonial and postcolonial. The novel revolves around the yearnings and anxieties of an alienated migrant who is eventually

succeeded in tying his roots in that land. After many failed attempts getting of a house at Sikkim Street is his insurance of existence and his legacy for his children. And by achieving a house Biswas tries to emancipate from the feeling of alienation.

It is very distressful to die without a house and to die in someone else's house:

“To have died among the Tulsi's amid the Squalor of that large disintegrating and indifferent family; to have left Shama and the children among them, in one room, worse to have lived without even attempting to lay claim to one's portion of the earth; to have lived and died as one had been born unnecessary and unaccommodated”. (AHB).

## **5.2. The White Tiger:**

The White Tiger is an epistolary novel written by Aravind Adiga and won The Man Booker of 2008 the novel predominantly revolves around an alienated man from his poor childhood to his entrepreneurship in his youth. The novel is a success story of Balram after many sacrifices. The novel is a letter form to Chinese Premier before he visits India. Balram Halwai alias Munna aged 25-35 born and lived in a caste divided and dominated society and society is facing effects of colonization such as Westernization, Americanization, Industrialization, Marginalization and the identity loss. Indian traditional values are vanishing and a new wave of licentiousness power and pelf is spreading everywhere. When Englishmen got a victory in 1857 they outlawed all the local institutions and its financial properties. They outlawed Sanskrit, Persian, Urdu and Arabic and declared English as an official language. Here is a specimen of it in the novel:

“Neither you nor I can speak English, but there are some things that can be only in English.....In my way, sir, I consider myself one of your kind”. (TWT Page 3-4)

These lines are the expression of sense of loss and a postcolonial westernized mind is falling prey to cultural Imperialism and cultural genocide. He considers that English is superior language because he himself is the representative and product of Westernization. Balram then admits and praises Chinese nation for its freedom and

liberty. China's endurance against the British colonialism and Imperialism is praise worthy.

Balram was born in a poor family of Halwai caste his mother never named him he was named as alias Munna

“She is very ill, sir. She lies in bed and spews blood.

She's got no time to name me.’

‘And your father?’

‘He’ is a rickshaw-puller, sir. He's got no time to name me.’

‘Don't you have granny? Aunts/ Uncles?’

‘They've got no time either.’” (TWT Page 13)

The above questions are asked by a paan chewing school teacher from Munna. He was an unnecessary child whose parents were too much poor that they forget to name him in their worries. But the teacher named him first time as Balram the companion of Lord Krishna. Here Balram name is sarcastically given to the protagonist the Balram of twenty first century is corrupted alone and alienated. Poverty and lack of education were impending Balram's struggle for existence.

Here Adiga directly converse with readers and told that British have left but still they are ruling our mind. Policemen in Laxmangarh came not to provide justice but to bugger the poor and weak is a remembrance of British. In The White Tiger caste system is very strict and a man's lower caste automatically drove him towards alienation.

Balram's Sarcastic remarks on India's democracy by reminding the readers about sewage system and lack of drinking water India have no gold medals but India have democracy, If the protagonist have some role in the government of India he will prefer sewage system first then democracy. Peoples struggle for existence in Delhi is very hard and tough:

“Thousands of people live on the sides of the road in Delhi. They have come from darkness too – you can tell by their thin bodies, filthy faces, by the animal like way

they live under the huge bridges and overpasses, making fire and washing and taking lice out of their hair while the cars roar past them” (TWT Page 120). Balram further says that poor are living in self-made servitude and they are happy in this servitude. Only a man who can bear to see his family destroyed and burned alive can break the coop, but Balram believe that he can do that. When Pinky Madam have left Mr. Ashok drinks and lost his senses Balram slapped on his face to get him awake slapping is a symbol of hatred. Mukesh read the letter of Kusum to her grandson Balram without his consent and he was helpless they have looted his privacy, ahh the poor lad! What can he do? In Gurgaon at the construction sites men work like asses, and if the drivers save from their early ages save some money they will be able to buy a small home in the slum of a city that is poor’s life and his children will also struggle like him. Balram often sit like Buddha self-absorbed and alienated. Everything’s coming apart in this country. Families, marriages – everything (TWT Page 215).

And this rift in Indian society and culture leaving the men alienated where poor only dreamed of looking like rich while rich are in the worry of losing their weight. Although Balram was an alienated and forgotten man but he didn’t lose his individuality when a driver asked him about his master he retorted. An alienated man’s turn towards bad thoughts of murder cannot be ignored Balram was planning to murder and theft, his guilty conscious was warning him he can be stopped by love and care but his masters were totally unaware of his mental condition, his ambitions of money have been heightened and he have been forgotten about the duties towards his family. In the novel every animal and man is struggling for existence dogs were growling on men for the disturbance he had created in dog’s sleep, the poor labourers from darkness were building homes and plazas for the rich and earning to fill their stomach and have lost their dignity and shame and are shitting in a line in open air without any shame. Dharam was also ambitious to survive in this new world he has reached Delhi by bus with a letter of Kusum. Alienation and poverty makes a man coward and criminal minded Balram was afraid of a lizard while Dharam being a

child can grab the lizard with hand. The concept of enlightenment in India is only fulfilling carnal desires. Politicians and Parliamentarians can kill poor people and move freely because they have power and Indian law is protecting them but poor and alienated can't run easily after committing a crime.

After killing his master Ashok and stealing his seven hundred thousand rupees he reached Bangalore and the city is full of alienated outsiders most of the people don't know each other all are struggling to exist in this beautiful city. Bribing show its work it is necessary for survival in India so Balram bribed every officer for his Taxi service business. Balram have changed his name to Ashok Sharma a Brahmin upper caste with a big business of twenty-six vehicles and now he is exploiting people. In postcolonial India people are changing their business professions and castes for the survival.

*In spite of his tremendous success Balram is alienated:*

*No chitchat no cups of coffee. A White Tiger keeps no friends. It is too dangerous*  
(TWT Page 302).

*Everyone is struggling to exist in this postcolonial Indian society the politicians with different slogans The Great Socialist, the businessmen, the poor, the middle class, the outcaste all are struggling to exist but all are working on their individual plans of survival there are few White Tigers the author is raising a question whether the Indian nation will be united like a single entity and will they break the Rooster Coop? Collective effort can make a nation strong.*

*"Every man must make his own Benaras. The book of your revolution sits in the pit of your belly, Young Indian. Crap it out and read (TWT Page 304).*

Balram says it was Buddha who broke the Coop:

*One day a cunning Brahmin, trying to trick the Buddha, asked him, 'Master, do you consider yourself a man or a god? ..... 'Neither. I am just one who has woken up while the rest of you are still sleeping.' ..... Mr. Jiabao. You ask, 'Are you*

*a man or a demon? Neither, I say. I have woken up, and rest of you are still sleeping (TWT Page 315).*

*Although Balram is strengthened his existence in postcolonial India yet still he is living a life of alienated being in Bangalore he is haunted by the fear that one day Dharam must ask him why he didn't try to save the family and that day he must gave him a false plea or to kill him. Balram's attack on Indian religions is continuously seen in the novel where religious extremism struggles to save religions Ganga river's pollution big offerings paid to the Brahmin Pundits while Tamil are considered as Negroes who are struggling to exist in India and seeking different supports like Socialist militancy rebel. Mankind is seeking help of 36,000,004 gods for their survival. Balram also confesses that Ashok was a good man by nature he did not deserve that fat it was Mongoose who was wicked and deserve to death but he remained alive that also proves survival of the fittest.*

Balram himself ask from Jiabao:

*"Haven't I succeeded in the struggle that every poor man here should be making – the struggle not to taking lashes your father took, not to end up in a mound of indistinguishable bodies that will rot in the black mud of Mother Ganga?" (TWT Page 318).*

## **6. FINDINGS:**

Capitalism, Modernization, Globalization, Americanization, Nostalgia for the past, Marginalization, Cultural Imperialism, Westernization are contributory in the alienation of characters in A House for Mr. Biswas while Diaspora, Nostalgia, Globalization, Modernization, are contributory in the alienation of Mr Biswas. Mr. Biswas and Balram the protagonists are alienated beings with different social and geographical background, they struggle to live a better life although Balram's way of getting success is different and cannot be justified but his love for life and his ambitions to get success in life are praiseworthy. Balram did every cheapest work i.e. washing at tea shop and breaking coals and from brooming to washing dogs and from

massaging the old disgusting man to act like clown and bearing all the sarcastic and insulting remarks of Mukesh and Pinky Madam. Biswas also did different works for getting money, Biswas instead of a lonely individual endure all the crowded Tulsi family and their relatives and even he got beaten by Govind. Biswas and Balram both are successful men at the end after a long tiring journey and many sacrifices. In Adiga people are alienated from the political process but still they are too much interested in Politics. Big belly or great wealth is necessary for the existence in a capitalist society and the rich of any caste class or religion can get success in this world. A wealthy man cannot be alienated because he always remained busy in his business. In *The White Tiger* and in *A House for Mr. Biswas* poverty is the main source of characters' alienation no single rich character can be seen alienated in both the novels. Biswas and Balram both are forgotten children from their early childhood it is the dilemma of poor man's children. Both were not allowed to live and play freely in the childhood. He cut-off the studies and was sent to a tea shop to earn money for the family. Biswas was not allowed play because it was feared that he may be died by drowning in water. Biswas and Balram developed a sense of alienation from their childhood, which goes through till the end of both the novels. Both characters in their childhood were passive listeners there is no hint of questioning and answering in both the novels, Balram was an eavesdropper from the teashop and till the murder of his employer he remained an eavesdropper. Biswas develops a habit of rebel after his marriage being a member of an upper-caste Brahmin he had the opportunity of meeting with the people and by luck he was besieged in marriage there was no chance of the marriage of rebel like Biswas. Poor and deprived are living in isolation at the periphery of power Centre they have no contribution and right in power structure these poor paralyzed and deprived are struggling to exist and are trying to be a part of mainstream important part of the society.

## **7. CONCLUSION:**

A House for Mr. Biswas and *The White Tiger* are all about get rid of alienation and the struggle for existence in this hostile capitalist modern postcolonial world. In both the novels chance leads the protagonists to their final destiny and source of livelihood and existence e.g. Biswas's unexpected marriage to Shama a daughter of a rich Brahmin family and Balram's stepping at the gate of Stork after many failed attempts of getting a job. Stork gives him a job of second driver and he ignored his low caste background because of his and Balram's same village. In *The White Tiger* Balram and the other poor have come to the lightness in the big cities of India like Delhi, Bombay, Calcutta and their they are permanently caged in the lightness and the Indentured labour of India have come to Caribbean to get some money from the masters of lightness the White sugarcane landlords and now the descendants have permanently entangled in the Lightness and in that lightness poor are unable to buy a house. In Naipaul inhabitants of Tulsi home are in control of Mrs. Tulsi and in Adiga the house of Balram was controlled by Kusum the grandmother of Balram.

"Every son and daughter in-law lived in fear of her". (*TWT* p.16)

The lack and deprivation, subjugation, alienation, and neglect mark the lives of characters in both the novels. Even when Balram and Biswas resist and rise up they feel themselves bounded and defeated by their subject position. Biswas's resistance against subjugation and alienation was continuous and slow while Balram's resistance was suppressed and it emerged in abrupt criminal action and he himself justify Ashok's murder on examining his characters. Balram was less alienated than Balram and Biswas's existence is acquired near his death while Balram by murdering his Master spending a luxurious life. Balram and Biswas both struggles for their individual existence without caring their relatives.

In these two novels protagonists never a single time follow the idea of existentialist angst although they were alienated beings but they face the circumstances with manliness their way of living was not absurd both were men of world not the psychically paralyzed idols, instead of bad circumstances no body think

of suicide. Darwin's idea of struggle for existence is applicable on human society where humans lived in groups which are formed on the bases of religion, ethnicity, and economic benefits, these communities and groups struggle to exist and always remained in a situation of wars with opposite groups for survival and resources WW1&2 is also the result of this combat. But in these novels the protagonists struggle individually they were individual fighters against the cruelty and injustice and unjustified divide of wealth. Balram is Darwin's fittest who can kill his opponents to grab resources while Biswas was a follower of ethics who believes in work hard for success, Both the characters were at the margin but the stand and fight with the difficulties and survives.

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### CONTRIBUTION OF AUTHORS AND CONFLICT OF INTEREST

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This research work was carried out in collaboration between two authors.

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Both authors read the manuscript carefully and declared no conflict of interest with any person or institution.

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