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**The Journey of Self-Made Millionaire in  
Aravind Adiga's The White Tiger**

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Aravind Adiga got instant fame with publication of first book *The White Tiger*, which awarded Booker Prize in 2008. *The White Tiger* is in form of letters written to Chinese premier, so become epistolary novel. Adiga portrayal multiple layers in the work, different themes appears in work like Poor vs Rich, Village vs City, India in Global world etc. It is also success story of a protagonist Balram Halwai who rise from poverty and become Self-Made Millionaire.

Adiga's narration is also displaced and far away from family, when he starts a journey of renewing himself and repeatedly focusing on knowledge as a foundation of hope. As Derrida ensures through inspections of literature, through characters to "order themselves by the disorder that is produced" (387). Dissonance is vital to their development and our consideration for the possible of a people's growth at the personal level.

The narrator writes with openness and humour, connecting himself to the premier. All traditional thoughts of respect for a leader of nation are not followed as narrator speaks "consider himself one of your kind" to the Chinese premier (2). Perhaps the linking with a leader of a neighbouring country which is also a communist party way to find out ideologies of politics might work for India. Narrator in terms of Communist party regardless of what is his cast and free from created hierarchy of society and in terms of social class equal to premier.

Adiga's knows that reader assumes Communist premier as highest point and other people of society as lower in compare to him. Adiga thereby taunts the idea that communism might be a right answer and hoping that one day there will be hope premier would listen to young man.

At the equal time, Adiga has the opportunity to reach global appreciation through his written literature, while the narrator of the book could not. Adiga's narrator metaphorically reaches the space and at the same time takes reader on a literal journey. His masterfully used of metaphor for the society in cage has positioned him and the people of lower classes in the rooster coop:



The roosters in the coop smell the blood from above. They see the organs of their brothers lying around them. They know they're next. Yet they do not rebel. They do not try to get out of the coop. The very same thing is done with human beings in [India] (147).

The narrator communicates reader that all poor Indians act in similar manner in they are trapped in a horrible situation that they do not like to leave. They might see the golden opportunities, alike "suitcase sitting on a backseat ... [with] two million rupees; more money than that chauffeur will see in his lifetime" (148). But since they are trapped as a rooster coop, they would not take any advantage of the careless blunders of the upper castes people. The people who are locked in are the servants who are extremely poor, "millions [who] wake up at dawn — stand in dirty, crowded buses — get off at their masters' posh houses — and then clean the floors, wash the dishes, weed the garden, feed their children, press their feet — all for a pittance" (149). The chauffeurs which are around cars describe cage type mentality and act in such a different manner and wall created by their mind does not allow anyone to transfer themselves.

Freedom in time, choice, thought, money are not utilise by these peoples. Most time of their life used in fulfilling tasks which society had created for them. The narrator warns that if any servant tries to come out of the coop with stealing of money or not following rules set by their masters do "prepared to see his family destroyed — hunted beaten and burned alive by the masters" (150). Therefore, servants' force their desires of freedom and dream of be independent to lock in their unconscious minds and hope for something happens to them.

However, they do not have the skill to convert to be a powerful person and they lack what the role in the society. It takes guts and strength that rare person has as "White Tiger" that the narrator is ultimately able to take the form which breaks form of meaningless, fixed position in society.

Although he finds there are chances of prison and his restricted existence in basement room and in nearby the car of master but he remembers white tigers are rare and "only a dozen or so have been found in the wild" ("The Secret" 26). These transformations of the tiger of Bengal are inherited in zoos, have led to a greater population in custody than found in the



wild, and enforced breeding and keeping in cage makes the life of king like animal not worthy same as Adiga portrayal life of poor servants in India.

Balam firstly come across imaginary of the white tiger in sign board of New Delhi at National Zoo where words written like “Imagine yourself in the cage” (150). This instant comes once Balam is approximately to take the blame of his master hitting and killing an innocent soul on road. He is seeing himself in jail for rest of life like tiger was trapped in cage.

Balam not seeing any opportunity to come out from cage as similar Balam battles for his survival, viewing his image of unconscious mind and understanding there is possibility to higher up his status in society. He need to realize his entire identity can wipe-out because he do not have authentic name, no government records if somehow his master dead anyhow. Unconscious self of Balam associates with the white tiger in zoo “It turned its face to my face. The tiger’s eyes met my eyes, like my master’s eyes have met mine so often in the mirror of the car. All at once, the tiger vanished” (237).

Balam recognizes opportunity to come out from rooster coop by avoiding limitation of society. By ignoring the identity given to him by birth and country which he was brought up. The scene of tiger disappearing motivated Balam to take action which eventually happened by murder of his master and looting “seven hundred thousand rupees” (241), and moving to Bangalore.

After killing his master near roadside Balam finally declares himself as “a free man” (246). From this point plot hurries up swiftly and now we discover Balam has become successful entrepreneur and boss of the company. In present time he is no longer a chauffeur, he possesses cars and his driver drives for him. The police answer him immediately. Now Balam took the name of his master Ashok and enjoying all the name and fame as self-made millionaire as well as got status in political, economic, social level. After becoming successful he once had a dream of “sell everything, take the money, and start a school — an English language school — for the poor children in Bangalore” (275).



Even though Balram identifies murder as wrong thing, but he discovers the “real nightmare” to be if he never had the nerve to kill Ashok (269). Balram does not feel guilty and sees murder as not crime but opportunity to break out from the cage of roster coop and his desires to become self-made millionaire.

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