BALRAM'S STRUGGLE TO REACH THE HIGHER SOCIAL STATUS IN ARAVIND ADIGA'S THE WHITE TIGER

A THESIS



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Surabaya, 15th May 2018



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Balram's Struggle To Reach The Higher Social Status In Aravind Adiga's The White Tiger

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SURABAYA

2018

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ABSTRACT

Riana. 2018. Balram's Struggle to Reach the Higher Social Status in Aravind Adiga's *The White Tiger*. Thesis. English Department. Faculty of Arts and Humanities. States Islamic University Sunan Ampel Surabaya.

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This study aims to explain about Balram's struggle to reach the higher social class, from lower class becomes upper class in the novel *The White Tiger* written by Aravind Adiga. The explanation from this study is talk about the depiction of lower class from their place, education opportunity, job opportunity and health opportunity, and also the depiction of upper class that representation from four characters that full of power. The purpose of this thesis is to explain the depiction of social class to describe Balram's struggle to reach the higher social class and to explain the impacts of Balram's struggle to his life. In this thesis, the author uses Marxist theory and focuses on social class theory. The result of this study shows that there are two classes in the novel, they are lower class and upper class, Balram's struggle to reach the higher social class by working as a waiter in teashop, a driver, the main driver, and starting a car rental business with the stolen money. And the impact of Balram struggle is he moves into another city to start his new life.

Key words: struggle, social class.

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CHAPTER 1

INTRODUCTION

1.1 Background of the Study

In human life social class maybe considered important. Social class refers to a group of people with similar levels of wealth, influence, and status (Kautsky 3). Max Weber says that classes are stratified according to their relations to the production and acquisition of goods, whereas status groups are stratified according to the principles of their consumption of goods as represented by special styles of life. Moreover, social class divided into two classes, lower class and upper class. The lower class is the group of people who have no property, who are often unemployed and have no authority. The upper class includes those aristocratic and high-society families with old money who have been rich for generations (Wright 19).

One of literary works that talks about social class is *The White Tiger*. *The White Tiger* was published in 2008. The novel tells about Balram. He is lower class person who wants to be an upper class. He works as waiters in tea-shop, from his job he can take the information that the better job is as a driver. Driver salary is more than enough that is 1700 rupees for a month. After that Balram was determined to be a driver. However, being a driver is not easy, because learning to drive is not free. Balram has to spend 300 rupees for driving course. When Balram can drive the car, he begins looking for people who need a driver in their family and he becomes driver in Stork's family. In the Stork's family he just becomes

second driver, because there is the main driver, Ram Persad. Balram is finally able to become the main driver by exposing Ram Persad's secret. However, becoming the main driver is not enough from Balram to reach the higher social class, until he does wrong way to get a lot of money in short time by killing his master. After that, he strats car rental business in another city using the stolen money.

Novel *The White Tiger* was written by Aravind Adiga. He was born in Madras in 1974 and was raised partly in Australia. He studied at Columbia and Oxford Universities. Adiga began his career as a financial journalist, interning at the Financial Times. He was hired by TIME, where he remained a correspondent for three years. During his freelancec period, he wrote *The White Tiger*.

In this research, the researcher wants to analyze novel with the title *The White Tiger* by Aravind Adiga using Marxist theory. It is because, the researcher thinks that this novel is suitable to analyze using the theory. Concerning the issues analyzed in this story, the researcher limits the depiction of social class, the struggle of Balram as a person from lower class to achieve his ambition as an upper class person, and the impact of Balram struggle, because it is the main point of this research.

The researcher takes the title of this research "Balram's Struggle to Reach the Higher Social Status in Aravind Adiga's The White Tiger", because the researcher thinks that this novel has good message about the spirit to reach dream, but with the right way, not with Balram's way. The author assumed that not always the upper class can live like a king, because if the lower class person have struggle to

live like a king, exatly they can do it. In the beginning of the story, Balram as a person from lower class, he tries to work harder to get a lot of money like becomes waiters in tea shop, becomes driver, until he becomes as a successfull businessmen. The researcher can find that Balram as a main character has to go trough a struggle to get the higher social status, because he has a dream and motivation that come from his father.

In this research, the researcher focuses on the depiction of social class and Balram's struggle as the main character of *The White Tiger*, because Balram is the one and only that has ambition and struggle to becomes upper class person. And the researcher thinks that Balram's struggle can be an example for the reader which read this research, but the reader have to do the right way to reach their dream. It means that this research gives suggestions that for lower class people who want to become upper class, they should struggle without justifying all means

1.2 Statement of the Problems

There are three main statement of problems for analyze the novel. The problems of this study are stated as follows:

- 1. How is social class depicted in novel *The White Tiger*?
- 2. How does Balram struggle to reach the higher social class?
- 3. How is Balram's struggle impacts his life?

1.3 Objectives of the Study

Based on the research problems above, the objectives of the study are:

- 1. To describe the depiction of social class in novel *The White Tiger*.
- 2. To describe about the Balram shows his struggle to reach the higher social class.
 - 3. To describe the impacts of Balram's struggle to his life.

1.4 Significance of the Study

The results of this study are to serve theoretical and practical purposes.

Theoretically, the researcher hopes that this research can be a reference especially for students of English Departement or maybe anyone who are interested in Marxist theory. The researcher also hopes the reader can take more information from this research about the novel.

Practically the researcher hopes that this research will enrich the reader's knowledge development about the struggle of lower class people to reach their dream as an upper class. It means that this research gives suggestions that for lower class people who want to become upper class, they should struggle without justifying all means.

1.5 Scope and Limitation

The researcher analyzes novel with the title *The White Tiger* by Aravind Adiga using Marxist theory. This research focuses on depiction of social class in *The White Tiger*, the struggle shown by Balram to reach the higher social and the impact of Balram's struggle. The writer uses the concept of Marxist by Karl Marx,

especially on social class, because the concept is suitable with the issue from the novel that tells about social class, and the struggling from the main character.

1.6 Method of the Study

This section consists four chapters, consists of research design, data sources, data collection, and data analysis.

1.6.1 Research Design

To answer and explain the statement of the problem in this research, the researcher uses library research. The researcher uses qualitative method to analyze the main character in the novel *The White Tiger* because this research will show the result in the form of word and sentences.

1.6.2 Data Source

In this research, there are primary data source and secondary data source. The primary data source is the novel *The White Tiger* by Aravind Adiga. The secondary data source are books, eBook, journal and article.

1.6.3 Data Collection

There are some steps to collect data, such as:

1.6.3.1 Reading the novel many times and determining the depiction of lower class and upper class, Balram's struggle to reach the higher social class, and the impacts of Balram's struggle.

- 1.6.3.2 Classifying the data about the depiction of lower and upper class, Balram's struggle to reach the higher social class and the impacts of Balram's struggle.
- 1.6.3.3 Reading some related books, eBooks, journal and article to find out the information about the novel and the theory.
- 1.6.3.4 Making notes of important parts from related books, eBooks and internet sources.

1.6.4 Data Analysis

In this research, the first step in analyzing the data is explain about depiction between social class, for example the depiction of lower class and upper class. For the second step is analyzing Balram's struggle to reach the higher social class. The third step is analyzing the data about the impacts of Balram's struggle to reach the higher social class. And the last step is concluding the analysis.

1.7 Definitions of Key Term

Class

Class is a group of people in the same social class and economical factor is one of dimensions that determine the social class of people in the society. This component is represented exclusively-by -economic- interests in the possession of goods and opportunities for income (Kautsky 3).

• Struggle

The action from working class people to be able to exert class forces both in capitalism or against capitalism, the workers must be able to have a strong power for become free human (Wright 27).



CHAPTER 2

REVIEW OF LITERATURE

2. 1 Theoretical Framework

2.1.1 Marxist Theory

For Karl Marx, and those closest to his way of thinking, all those modes of thought, including literary creativity, are ideological and are products of social and economic existence. Basically Man's social being determines his consciousness and the material interests of the dominant social class determine how all classes perceive their existence (Tyson 70).

According to Marx, the individual is influenced by the structure of society, which in all modern societies means a class structure, that is, people's opportunities, wants and interests are seen to be shaped by the mode of production that characterizes the society they inhabit (Tong 97).

Marx presented a would-be scientific theory of history as a progress through stages. At each stage, the form taken by a society is conditioned by the society's attained level of productivity and the requirements for its increase. In societies before the coming of socialism, this entails the division of society into antagonistic classes. Classes are differentiated by what makes them able (or unable) to appropriate for themselves the surplus produced by social labour. In general, to the extent that a class can appropriate surplus without paying for it it is said to be an exploiting class; conversely, a class that produces more than it receives is said to be exploited. Although the exploiting classes have special access to the means of violence, exploitation is not generally a matter of the use of

force. In capitalism, for example, exploitation flows from the way in which the means of production are owned privately and labour is bought and sold just like any other commodity. That such arrangements are accepted without the need for coercion, reflects the fact that the ruling class exercises a special influence over ideas in society. It controls the ideology accepted by the members of society in general (Rosen 2).

In capital class, the work to which he devoted the latter part of his life, Marx set out to identify the 'laws of motion' of capitalism. The capitalist system is there presented as a self-reproducing whole, governed by an underlying law, the 'law of value'. But this law and its consequences are not only not immediately apparent to the agents who participate in capitalism, they are actually concealed from them (Tyson 73).

Thus capitalism is a deceptive object, one in which there is a discrepancy between its 'essence' and its 'appearance'. In Marx's view, it is inevitable that capitalism should give way to socialism. As capitalism develops, he believes, the increasingly 'socialized' character of the productive process will be ever more in conflict with the private ownership of the means of production. Thus the transition to collective ownership will be natural and inevitable. But Marx nowhere explains how this collective ownership and social control is to be exercised. Indeed, he has remarkably little to say about the nature of the society to the struggle for which he devoted his life (Rosen 3).

Marxist critics focus in attention from the real forces that create human experience: the economic systems that structure human societies. Indeed, Marxist

critics would have the same complaint, more or less, about all the other theories discussed in this book. If a theory does not foreground the economic realities of human culture, then it misunderstands human culture. For Marxism, getting and keeping economic power is the motive behind all social and political activities, including education (Tyson72).

Economy is the base on which the superstructure of social, political, ideological realities is built. Economic power therefore always includes social and political power as well, which is why many Marxists today refer to socioeconomic class, rather than economic class, when talking about the class structure (Rosen 2)

According to Karl Marx in the *Literary Theory* by David Carteer, there is no scope in the present context to expound Marxist theory adequately. All that can be done is to stress the aspects of it, the essential concepts, which are relevant to understanding a Marxist approach to the study of literature. For Karl Marx, and those closest to his way of thinking, all those modes of thought, including literary creativity, are ideological and are products of social and economic existence.

Basically Man's social being determines his consciousness and the material interests of the dominant social class determine how all classes perceive their existence. All forms of culture, therefore, do not exist in an ideal, abstract form but are inseparable from the historical determining social conditions. They exist, in other words, as a superstructure to the basic economic structure of a society (Carteer 55).

To cite one simple example, the middle class tends to resent the poor because so much middle-class tax money goes to government programs to help

the poor. However, the middle class fails to realize two important socioeconomic realities (Tyson 57):

- That it is the wealthy in positions of power who decide who pays the most taxes and how the money will be spent (in other words, it is the wealthy who make the middle class support the poor)
- 2. That the poor receive but a small portion of the funds earmarked for them because so much of it goes, through kickbacks and "creative" bookkeeping, into the pockets of the wealthy who control our social services and the middle-class employees who administer them.

From a Marxist perspective, the role of ideology in maintaining those in power is so important that we should briefly examine a few more examples so that we can see how it works. It is human being with the social class to which one belongs: the higher one's social class, the better one is assumed to be because quality is "in the blood," that is, inborn. From a classist perspective, people at the top of the social scale are naturally superior to those below them: those at the top are more intelligent, more responsible, more trustworthy, more ethical, and so on (Tyson 57).

People at the bottom of the social scale, it follows, are naturally shiftless, lazy, and irresponsible. Therefore, it is only right and natural that those from the highest social class should hold all the positions of power and leadership because they are naturally suited to such roles and are the only ones who can be trusted to perform them properly (Tyson 58).

These few are intended just to illustrate in general terms the Marxist view of repressive ideologies. Our goal as Marxist critics is to identify the ideology at work in cultural productions literature, films, paintings, music, television programs, commercial advertisements, education, popular philosophy, religion, forms of entertainment, and so on. And to analyze how that ideology supports or undermines the socioeconomic system (the power structure) in which that cultural production plays a significant role.

While Marxists believe that all social phenomena, from child-rearing practices to environmental concerns, are cultural productions and that culture cannot be separated from the socioeconomic system that produced it many Marxists are interested in cultural productions in the narrower sense of the word: for example, art, music, film, theater, literature, and television. For these critics, culture, in this narrower sense, is the primary bearer of ideology because it reaches so many people in what seems to be an innocent form: entertainment. When we are being entertained, our guard is down, so to speak, and we are especially vulnerable to ideological programming (Lyudmila 90).

Pet'ko Lyudmila in his journal said that Marx's theories is about society, economics and politics collectively known as Marxism hold that human societies progress through class struggle: a conflict between an ownership class that controls production and a dispossessed labouring class that provides the labour for production. More recently, Marxism's political influence has waned, with most of the formerly communist regimes undergoing significant change. It is important, however, to separate out Marxism as a system of ideas in the social sciences from

Marxism as a political ideology and the foundation for revolutionary social movements and as a governing philosophy (Lyudmila 94).

Key concepts of Marxist sociology include: historical materialism, mode of production, the relation between capital and labour. Marxist sociology is significantly concerned, but not limited to, the relations between society and economics. The key of Marxist sociology include:

- 1) The capital control the workers
- 2) The mode of production influence the social class
- 3) The relation between workers, capital, the state and culture (Lyudmila 94).

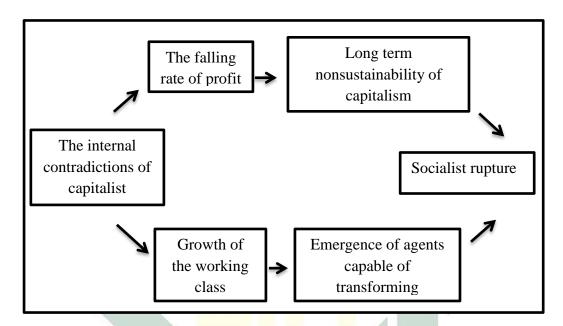
Within the field of sociological theory, Marxist sociology, recognized as one of the major sociological paradigms, is associated with conflict and critical theories. Karl Marx developed social issues such as "conflict theory and social change". Conflict theory was the theory introduced by Karl Marx in the book "Communist Manifesto", 1848. Conflict theory argues that society is not best understood as a complex system striving for equilibrium but rather as a competition. Society is made up of individuals competing for limited resources.

According to Pet'ko Lyudmila the conflict theory rose when exploitation of capitalist and existing government being increase to lower class or workers, and the exploitative in order to reduce and removal those kinds off injustice, they require forming movements and overthrowing existing government. Karl Marx believed that, economic and political analysis of capitalism is the main causes of conflict theory. This is due to forced labour, long working hours, low wages and poor working condition which under capitalism system.

Social change is essential feature of capitalism which existing all over the world. Under this system, the means of production and distributing goods such as land, factory technology, and transport system are owned by a small minority of people, refer this group of people as the capitalist class. Functionalist social theory tends to regard these economic activities as mundane necessity to support cultural that depend upon it. Karl Mark believes that all society which was under communist one the production of goods was structured on the way that to produce great benefit for minority. Through this theory we can use it to understand how capitalism leads to social change up to this present and how people are exploited under capitalism (Lyudmila 95).

According to Erik Olin Wright in his journal marxism is the crucial payoff of a theory of history is its application to the specific case of understanding the logic of capitalist development. Historical materialism is not just a general theory of all of human history; it is also a specific theory of the trajectory capitalist history. Indeed, one might argue that this is the very heart of classical Marxism: a theory about the historical trajectory of the development of capitalism culminating in a revolutionary rupture which leads to socialism. The theory is based on two causal chains, both rooted in the internal dynamics of capitalism as a mode of production. One causal chain leads from the contradictions between forces and relations of production within capitalist development through the falling rate of profit to the fettering of the forces of production within capitalism and thus the long term nonsustainability of capitalism; the other causal chain leads through the growth of the working class to the increasing capacity to transform capitalism of

those historic agents with an interest in such transformation. The coincidence of these two causal chains makes a rupture in capitalism desirable and possible (Wright 17).



Picture 1: The Traditional Marxist Theory of How Capitalist Contradictions
Socialism

(Taken from the book "Class, State, and Ideology: An Introduction to Social Science in the Marxist Tradition" by Erik Olin Wright)

2.1.2 Theory of Social Class

Social class also called class, a group of people within a society who possess the same socioeconomic status (Karl Marx). Besides being important in social theory, the concept of class as a collection of individuals sharing similar economic circumstances has been widely used in censuses and in studies of social mobility. The term "class" figures in virtually all traditions of sociology. But the

to avoid conceptual confusion it is essential that we properly differentiate Marxist from a range of non-Marxist conceptualizations of class. In particular, since in contemporary discussions Weberian approaches to class analysis are often treated as an explicit alternative and challenge to Marxist treatments, it is important to specify rigorously precisely what it is that distinguishes these two perspectives on class. Because there is such intense debate within the Marxist tradition over the concept of class, it is not a simple task to defend a set of conceptual criteria that unify all "Marxist" class concepts(Wright 19).

The term *class* first came into wide use in the early 19th century, replacing such terms as *rank* and *order* as descriptions of the major hierarchical groupings in society. This usage reflected changes in the structure of western European societies after the industrial and political revolutions of the late 18th century. Feudal distinctions of rank were declining in importance, and the new social groups that were developing, the commercial and industrial capitalists and the urban working class in the new factories were defined mainly in economic terms, either by the ownership of capital or, conversely, by dependence on wages. Although the term "class" has been applied to social groups in a wide range of societies, including ancient city-states, early empires, and caste or feudal societies, it is most usefully confined to the social divisions in modern societies, particularly industrialized ones. Social classes must be distinguished from status groups; the former are based primarily upon economic interests, while the latter are

constituted by evaluations of the honor or prestige of an occupation, cultural position, or family descent (Kautsky 3)

Theories of social class were fully elaborated only in the 19th century as the modern social sciences, especially sociology, developed. Political philosophers such as Thomas Hobbes, John Locke, and Jean-Jacques Rousseau discussed the issues of social inequality and stratification, and French and English writers in the late 18th and early 19th centuries put forth the idea that the nonpolitical elements in society, such as the economic system and the family, largely determined a society's form of political life. This idea was taken farther by the French social theorist Henri de Saint-Simon, who argued that a state's form of government corresponded to the character of the underlying system of economic production. Saint-Simon's successors introduced the theory of the proletariat, or urban working class, as a major political force in modern society, directly influencing the development of Karl Marx's theory of class, which has dominated later discussion of the topic (Wright 8).

For Karl Marx, what distinguishes one type of society from another is its mode of production (i.e., the nature of its technology and division of labour), and each mode of production engenders a distinctive class system in which one class controls and directs the process of production while another class is, or other classes are, the direct producers and providers of services to the dominant class. The relations between the classes are antagonistic because they are in conflict over the appropriation of what is produced, and in certain periods, when the mode

of production itself is changing as a result of developments in technology and in the utilization of labour, such conflicts become extreme and a new class challenges the dominance of the existing rulers of society (Tyson 97).

The dominant class, according to Marx, controls not only material production but also the production of ideas; it thus establishes a particular cultural style and a dominant political doctrine, and its control over society is consolidated in a particular type of political system. Rising classes that gain strength and influence as a result of changes in the mode of production generate political doctrines and movements in opposition to the ruling class. The theory of class is at the center of Marx's social theory, for it is the social classes formed within a particular mode of production that tend to establish a particular form of state, animate political conflicts, and bring about major changes in the structure of society (Tyson 98).

2.1.3 Characteristics of the major classes

Class inequalities were beginning to explode in the 1980s, resurgent capitalist ideology in the mass media and the academia began to expound opposite perspectives, with an unprecedented disregard for facts: "While rich and poor have grown further apart, both predominant ideology and social theory have set out to dismiss this; or to argue that it does not matter anyway. If we are to believe the commentators, politicians and academic theorists who have set this tone in the current debate, class inequality has lost social, moral and political force" (Westergaard 141).

According to Karl Marx (1818–1883), in any societies there are two major social groups: a ruling class and a subject class. The ruling class derives its power from its ownership and control of the forces of production it is called upper class. The ruling class exploits and oppresses the subject class (lower class). As a result there is a basic conflict of interest between these two classes (Lyudmila 95).

Despite controversies over the theory of class, there is general agreement among social scientists on the characteristics of the principal social classes in modern societies. Sociologists generally posit two classes: upper and lower (Britannica's Journal).

2.1.3.1 The upper class

In modern capitalist societies is often distinguished by the possession of largely inherited wealth (Karl Marx). The ownership of large amounts of property and the income derived from it confer many advantages upon the members of the upper class. They are able to develop a distinctive style of life based on extensive cultural pursuits and leisure activities, to exert a considerable influence on economic policy and political decisions, and to procure for their children a superior education and economic opportunities that help to perpetuate family wealth (Britannica paragraph 5).

Historically, the principal contrast with the upper class in industrial societies was provided by the working class, which traditionally consisted

of manual workers in the extractive and manufacturing industries. Given the vast expansion of the service sector in the world's most advanced economies, it has been necessary to broaden this definition to include in the working class those persons who hold low-paying, low-skilled, nonunionized jobs in such industries as food service and retail sales. There are considerable differences within the working class, however, and a useful distinction exists between skilled, semiskilled, and unskilled workers that broadly correspond to differences in income level (Jakopovich 8).

In order to make profits through the extraction and appropriation of surplus value -seem essentially correct. Although upper class people share the material interest in maintaining a system which ensures their superiority in the allocation of resources and authority, it would be very mistaken to perceive this class as internally homogenous and entirely harmonious. In fact, it is typically riddled by more or less overt antagonisms, despite their fundamental commonalities (Jakopovich 9).

2.1.3.2 Lower Class

According to Karl Marx the characteristic of the working class as a whole is a lack of property and dependence on wages. Associated with this condition are relatively low living standards, restricted access to higher education, and exclusion, to a large extent, from the spheres of important decision making. This class is used to signify those people that

rarely having the requirements of life and never considered by other classes no matter how long or hard they worked on improving their circumstances. It also consists with people that having no property, who are often unemployed and have no authority (Jakopovich 11).

Based on Daniel Jakopovich's research in 2014, instead of trying to dogmatically stretch the concept of the "working class" as a lower class is immediate predictor of other social phenomena such as ideology, patterns of social interaction and conflict, we first circumscribe the concept to the underlying structural relations of material power then the "classical", fairly straightforward Marxian interpretation of the concept is still essentially valid. The lower class denotes the great majority of the population which is expropriated from the essential means of production, distribution and exchange, has no supervisory function and is forced (through impersonal market forces) to sell its labour power to capitalists. Workers have to sell their labour power for a pricelower than the overall value of the fruits of their labour (Jakopovich 13).

As indicated earlier when discussing basic parameters of class analysis, I also consider market, status and wider work situations to be relevant for determining concrete class experiences and even class positions in a broader sense. At the moment, however, I shall restrict my analysis of these factors to their relevance (or lack thereof) for the first level of class determination, which encompasses the social (rather than

merely technical) relations of production and the social division of labour (including the functional relationship of employees to capital).

How to determine where the boundaries of what can sensibly be called "the working class" end and the "middle class" or "classes" begin? The ambiguities regarding the class location of occupational categories generally tend to centre on "white-collar" occupations, which are popularly considered to belong to the "middle class", although "non-manual" occupations (of service, administrative, professional and managerial varieties) exhibit greater levels of income inequality (Lloyd et al., 2008) and greater differences in work conditions and status than do (skilled and unskilled) manual occupations. These approaches therefore abandon "Weberian" criteria and opt out for more popular stratification models, not to mention their failure to devise non-arbitrary responses to the boundary problem in class categorisations (Jakopovich 14).

2.1.4 Class Struggle

Class struggle is tension or antagonism in society. It is said to exist because different groups of people have different interests. Class struggle come happens when the rich business owner pay everyday worker, to make things for them to sell. The worker have no say in their pay or what things they make, since they can not live without a job or money. The Class struggle will appear when the lower class is oppressed, and the lower class breaks the capitalism and create new system (Wright 28).

Class struggle focus on the problem of the formation of solidarity in a world of competitive individualism. Whatever else might be the case, for the working class to be able to exert effective class power either within capitalism or against capitalism, workers have to be able to form strong collective organizations, and this requires solving the problem of solidarity. In this first session we will look at the approach of Jon Elster to this problem. Elster sees the formation of solidarity within the working class as an example of the classic problem of collective action as understood within game theory: given that the benefits of class struggle are unlikely to be monopolized by the actual participants in the struggle, what prevents workers from being "free-riders", from avoiding the obvious costs of participation in struggle while reaping the benefits of successful struggles. This, he argues, is the heart of the problem of solidarity. Elster's task is to explore the ways in which Marx dealt with these issues and to raise a series of problems based on an assessment of Marx's position. At the core of Elster's analysis is the claim that the formation of solidarity involves a transformation of the game in which workers attempt to build organization from a "prisoners dilemma" to an "assurance game", that is from a game characterized by purely selfish preference orderings of individuals to one with "conditional altruist" preference orderings (Wright 27).

2. 2 Review of Previous Studies

As long as the researcher researches this study, the researcher find some previous studies which have been written on the same object, the novel *The White Tiger* written by Aravind Adiga, but using different theories.

The first thesis entitled "Analysis of Theme Through The Protagonist in Aravind Adiga's "The White Tiger" and Vikas Swarup's 'Slumdog Milionaire'" by Sheila Agustin, she come from Christian Maranatha University. From her research she compares two literary works. She focuses about protagonist character that happen between main characters of two novels, The White Tiger and Slumdog Milionaire. And the result from her study is The White Tiger is more realistic than Slumdog Millionaire. It is very good to have such valuable characteristics like Ram's in Slumdog Millionaire, but it is very unlikely for anyone to be as lucky as him. Ram becomes a rich person after winning the top prize of a quiz show, in which all the questions are luckily related to the real events that happened in his life so he can answer all of the questions. In other hand, there are so many people that commit a crime in order to be rich like Balram in The White Tiger. Highly determined people who want to be rich can lose their good characteristics and commit criminal acts.

The second previous research about The White Tiger is "The Portrayal of Balram's Mimicry in Aravind Adiga's The White Tiger" by Sabrina Claudia, she come from Airlangga University. In her research she focus on the main character who shares a master-slave relationship with his figure of mimicry. The analysis attempts to uncover the issues based on the question of how mimicry portrays in

the character of Balram Halwai and what are the factors and motivation that influenced his mimicry. By using the postcolonial theory from Homi K. Bhabha. The result from her study is she finds that the mimicry experienced by Balram through characters' naming, language using and lifestyle. Family matters, the modern society and globalization as the result of factors mimicry is experienced by Balram.

The third previous research is come from Stefani Ratna Kusuma Wardhani of Sanata Dharma University entitled "Caste discrimination in India as seen in Aravind Adiga's The White Tiger". In her research she discusses about caste discrimination in India portrayed through the life of Balram Halwai the main character of The White Tiger. She uses the theory of discrimination to reveal the social condition which is called discrimination. The researcher also use sociocultural approach to analyze the caste discrimination in India which is portrayed through the life of Balram Halwai. The result from her study is there are three areas of life which portrayed caste descrimination in India. They are caste descrimination in education, caste descrimination in occupation, and caste descrimination in freedom.

The differences between that previous study with this study is that this study focus on the struggle of the main character for his better life to get the higer social status, from the lower class become upper class social status.

CHAPTER 3

BALRAM'S STRUGGLE TO REACH THE HIGHER SOCIAL CLASS

This chapter contains the analysis about the differences between each social class, the depiction of lower class, the depiction of upper class, Balram's struggle to reach the higher social class and the impacts of Balram's struggle. In the analysis process, the researcher uses Marxist theory focusing on social class status for analyzing Balram's struggle.

3.1 The Depiction of Social Class

Novel *The White Tiger* portrays two social classes; they are upper class and lower class. Here, in this story, India is two countries combined into one: an India of Light and India of the Darkness.

Now, G.B. Road is in Old Delhi, about which I should say something. Remember, Mr. Premier, that Delhi is the capital of not one but two countries—two Indias. The Light and the Darkness both flow into Delhi. Gurgaon, where Mr. Ashok lived, is the bright, modern end of the city, and this place, Old Delhi, is the other end. Full of things the modern world forgot all about—rickshaws, old stone buildings, the Muslims. On a Sunday, though, there is something more: if you keep pushing through the crowd that is always there, go past the men cleaning the other men's ears by poking rusty metal rods into them, past the men selling small fish trapped in green bottles full of brine, past the cheap shoe market and the cheap shirt market, you will come to the great secondhand book market of Darya Ganj. (Adiga 150)

From the quotation above, it implies that India is divided into two worlds: darkness, inhabited by poor and underprivileged who cannot even meet their bare minimums, and the lighted world, inhabited by zamindars, politicians, businessmen etc. Who shamelessly exploit the ones from darkness, making them

even poorer and grows their own grandeur. The poor parts of India are referred to as the Darkness, a world filled with hunger, servitude and lifelong debt.

The poor people are treated like caged animals, bonded labour and slaves. The White Tiger not only presents the humiliations, atrocities and cruelties perpetuated by one class over another, but also comments on the rising global power which have created a rift between the rich and poor. Apart from the slave like attitude of the servant class, the capitalist society which privileges the individual's self-interest is the cause for socio economic disparities. Balram Halwai as a white tiger wants to break from this rooster coop because he decides not to remain a slave. Like quotation in the novel page 150;

But sometimes what is most animal in a man may be the best thing in him. From my waist down, nothing stirred. They're like parrots in a cage. It'll be one animal fucking another animal. (Adiga 150)

From the quotation above, it implies that Balram desires to break the cage and unchain himself from the bond of servitude. He does not live in the cage like animal. So, he has struggled to live outside of the cage.

3.1.1 The Depiction of Lower Class

Laxmangarh, is the name of city that every villagers are lower people.

They live in the side of Ganga River. Ganga is the icon of India, every American tourist come to Ganga as their holiday destination, "I'm leaving that river for the American tourists!" (Adiga 12). But in other hand Ganga River is the center of lower class people.

I am talking of a place in India, at least a third of the country, a fertile place, full of rice fields and wheat fields and ponds in the middle of those fields choked with lotuses and water lilies, and water buffaloes wading through the ponds and chewing on the lotuses and lilies. Those who live in this place call it the Darkness. Please understand, Your Excellency, that India is two countries in one: an India of Light, and an India of Darkness. The ocean brings light to my country. Every place on the map of India near the ocean is well off. But the river brings darkness to India—the black river. (Adiga 10)

From the quotation above, the ocean is well place for upper class people live. But for the lower class people they live in the black river, it is Ganga River. The lower class people live in the darkness place, side of Ganga. While, the depiction about the setting place of lower class people, it can be seen in the novel page 12;

There is one street in the village; a bright strip of sewage splits it into two. On either side of the ooze, a market: three more or less identical shops selling more or less identically adulterated and stale items of rice, cooking oil, kerosene, biscuits, cigarettes, and jaggery. (Adiga 12)

From the quotation above, it explain about the situation and condition of Laxamangarh, where the dominance villagers are the lower class people. There are no good facilities for the villagers "Electricity poles—defunct. Water tap—broken. Children—too lean and short for their age, and with oversized heads from which vivid eyes shine, like the guilty conscience of the government of India" (Adiga 12)

The image of Laxmangarh villagers are lazy and have fewer struggles.

Through this novel, Adiga gives us a view of the portrait of lower social class that is closely attached to poverty. We can see in the novel page 32:

Things are different in the Darkness. There, every morning, tens of thousands of young men sit in the tea shops, reading the newspaper, or lie on a charpoy humming a tune, or sit in their rooms talking to a photo of a

film actress. They have no job to do today. They know they won't get any job today. They've given up the fight. (Adiga 32)

From the quotation above, it implies that the Laxmangarh villagers just stay in the tea shop with read newspaper and talking unbenefit thing, like photo in the film. So, they are did not have a job, but they do not tried to looking for a job. It is a depiction of lower class people who are very lazy.

a. Education Opportunity for Lower Class

Poverty causes lower class people to be unable to access education in the school, so it is backward. Most of the parents send their children to work to get money; it is because they do not have enough money for living even more for the cost of education.

Me, and thousands of others in this country like me, are half-baked, because we were never allowed to complete our schooling. (Adiga 8)

From the quotation above "Me" in the novel is Balram. Balram and the other children cannot complete their school. All of them have to work for their family. Because they are men, the men have to looking for job to meet family needs, not for get education in the school. It is the destiny of son in his family. Like quotation in the novel page 18;

Kusum was startled, but only for a moment. She yelled back: "This fellow came running back from school—don't blame me! He's a coward, and he eats too much. Put him to work in the tea shop and let him make some money." (Adiga 18)

From the quotation above "He" is represents for Balram. Balram as a Kusum's grandchild, he reined by his grandmother. The position of a son in the family is like being a family burden if he does not work. In the end Balram had to

quit school and work as waitresses in a tea shop. Thus the story of the Balram's family is a representation of poor families who consider education as unimportant. While, money is the most important thing, because money is needed for the sake of daily life.

Poverty causes lower class to be unable to access education in schools so that the son is left behind. They have dropped out of school because they have to find a job to meet their family's financial needs.

b. Job Opportunity for Lower Class

Job is important thing that must be owned by every individual. While, money is the only means to survive and money will not be earned without a job. In this case, the Darkness people come from poor people. Poor people do not have a good job. They work as a rickshaw-puller, laborer, waiters in the teashop, and the parts of them do not even have a job. In addition being a rickshaw-puller, laborer, waiters in the teashop cannot give them enough money.

The stupid ones have gathered in a field in the center of the town. Every now and then a truck comes by, and all the men in the field rush to it with their hands outstretched, shouting, "Take me! Take me!" (Adiga 32)

From the quotation above, it explain about the way for everyone looking for job. It can be seen that the job is so important, every one want to get it. Every day they have gathered in a field in the center of the town, they wait a truck comes to get a job. The truck scooped up only six or seven men and left the rest of them behind. They were off on some construction or digging job. Another half hour of waiting, another truck came and they scramble and fight again to get on the truck.

The next job only available for the poor people is rickshaw-puller.

Working as a rickshaw puller is a tiring job, but the money it offers is not much.

The rickshaw-puller job is considered the work of the lower class people. Every day they parked their vehicles in a line outside the tea shop, waiting for the bus to disgorge its passengers. They are not allowed to sit on the plastic chairs put out for the customers; they had to crouch near the back, in that hunched-over, squatting posture common to servants in every part of India. Like quotation in the novel page 15;

The rickshaw-pullers parked their vehicles in a line outside the tea shop, waiting for the bus to disgorge its passengers. They were not allowed to sit on the plastic chairs put out for the customers; they had to crouch near the back, in that hunched-over, squatting posture common to servants in every part of India. My father never crouched—I remember that. He preferred to stand, no matter how long he had to wait and how uncomfortable it got for him. I would find him shirtless, usually alone, drinking tea and thinking.(Adiga 15)

The next job for lower class people is to become an employee in the teashop. They are call human spider. Human spiders have to give good serve for the consumer, because they are servant. Because, human spider come from lower people, is proper that lower class people have to serve upper class people. Like quotation in the novel page 30;

Go to a tea shop anywhere along the Ganga, sir, and look at the men working in that tea shop—men, I say, but better to call them human spiders that go crawling in between and under the tables with rags in their hands, crushed humans in crushed uniforms, sluggish, unshaven, in their thirties or forties or fifties but still "boys." But that is your fate if you do your job well—with honesty, dedication, and sincerity, the way Gandhi would have done it, no doubt. (Adiga 30)

The next lower people job is farmer. From the quotation page 17, it can be seen that the farmer do not have their own land. They must ask the land-lords to hire them. The wages paid by the land-lord to the farmers were not appropriate with the energy released. The farmer cannot ask for the nominal amount of wages, because the land-lord gives the wage as they wishes. That is what Balram's uncle experienced.

My uncles also did backbreaking work, but they did what everyone else did. Each year, as soon as it began raining, they would go out to the fields with blackened sickles, begging one landlord or the other for some work. Then they cast seed, cut weeds, and harvested corn and paddy. My father could have worked with them; he could have worked with the landlords' mud, but he chose not to.(Adiga 17)

The explanation describes about job opportunity for lower class people.

They work as a rickshaw-puller; waiters in the teashop called human spider,
farmer and the part of them do not have a working. In other hand being rickshawpuller, farmer, waiters in the teashop cannot give lower people a lot of money.

Because they are just servant from upper class people. Lower class people do not
have own land, do not have a lot of money for become entrepreneur, because of
that they are just servant.

c. Health Opportunity for Lower Class

Poverty that the lower class experience causes other problems related to health are malnutrition and tuberculosis. The lower classes also have no access to get adequate health services. As listed in the novel there is just one hospital governments in the city and the place is so far from the village. Besides that, there

is very bad service because lack of health staff. From the novel pages 29 it can be explained that the lower class's life is so tragic.

the older Muslim man said. "There's a government medical superintendent who's meant to check that doctors visit village hospitals like this. Now, each time this post falls vacant, the Great Socialist lets all the big doctors know that he's having an open auction for that post. The going rate for this post is about four hundred thousand rupees these days." (Adiga 29)

From the quotation above, it can be seen that the assigned doctor is not in the hospital, even though there are many patients who need medical help.

Actually, the doctor's exercise is visit in the village and checks the villager's health, but in fact all of the doctor not do it.

One of the victims of the less serve of healthiness is Vikram. He is rickshaw-pullers, he get weak from his work, he is been coughing for a while, because he got tuberculosis. But, when he brings out in the hospital, there is no doctor to serve him. Like quotation in the novel page 53:

he got tuberculosis and died on the floor of a government hospital, waiting for some doctor to see him, spitting blood on this wall and that! (Adiga 53)

Vikram, he is Balram's father. He was died because of tuberculosis and there is no doctor that serves his in the government hospital. It implies that the bad service in the government hospital because of the doctor not doing their exercise as a medical helper.

Laxmangarh is a Darkness village; there are no hopes in there.

Laxmangarh also does not promise choice in terms of getting adequate health care facilities for the poor people. Government health institutions that do not provide access and provide adequate health services for the poor. Positions of health

experts assigned to remote areas successfully exploited certain elements to make money. TB disease Vitiligo and Hepatisis is a disease that is often suffered by the poor people. The location of a distant government hospital and the absence of a health expert who came to make the disease are handled late, causing the sufferer to die quickly.

The health minister today announced a plan to eliminate malaria in Bangalore by the end of the year. He has instructed all city officials to work without holiday until malaria is a thing of the past. Forty-five million rupees will be allocated to malaria eradication. (Adiga 174)

From the quotation above, it implies that the news about a plan to eliminate malaria in Bangalore just a boast. There is no eliminate malaria in Bangalore by the end of the year, there is no eliminate malnutrition in Bangalore in six months, and there is no officials are to work single-mindedly toward this goal. In fact, there are many hungry children in the city by the end of year, and five hundred million rupees will be allocated for malnutrition eradication is just a boast. While, the media just become a manipulation tool from upper class people to make lower class people happy to hear it. But, in fact all of it just hoax.

d. Balram as Lower Class

The one that includes as lower class people in this novel is Balram. He comes from crushing rural poverty. He was born in a village in heartland India; Balram is rickshaw-puller's son. He is taken out of school by his family and put to work in a teashop. Balram Halwai call his village as 'the Darkness' because this village is shown as a typical village paradise on papers, but in reality the amenities provided by the government like electricity, telecommunications are defunct and

broken. The people of the village are deprived of safe drinking water and nutritious food. The poor parts of India are referred to as the Darkness, a world filled with hunger, servitude and life-long debt. Like many poor people, Balram was not allowed to finish his school education. He was an intelligent boy and was recognized as a "White Tiger" the rarest of animals that only appears once in a generation. It is like Balram, he is a rare son, with many overbalance than the other son. Balram is deemed as the smartest boy in his village, his family is too poor for him to be able to finish school, and instead he has to work in a teashop, breaking coals and wiping tables.

That's my caste—my destiny. Everyone in the Darkness who hears that name knows all about me at once. That's why Kishan and I kept getting jobs at sweetshops wherever we went. The owner thought, Ah, they're Halwais, making sweets and tea is in their blood. (Adiga 38)

From the quotation above, the Halwai family well known for their especially in making sweets and tea. Halwai is a lower class, everyone know about those caste, all of the people who come from Halwai just become maker tea and sweets. While, they cannot become upper class people.

Therefore Balram Halwai wants to make a change with his class. He has a big dream from his father, Vikram. Because of that, he has struggled to get his dream, exactly from change his social class.

3.1.2 The Depiction of Upper class

The city of Dhanbad, New Delhi and Bangalore is called as Lightened Area, because the city has many choices. These options include job opportunities that

are open to people with specific skills. Not only the setting of upper class people that so beautiful, but also the view of upper class people is so good, like the quotation page 17;

A rich man's body is like a premium cotton pillow, white and soft and blank. (Adiga 17)

The quotation above shows that, rich people as a upper class have a good view. Their body is like cotton pillow, because they have enough money to care their body. While good view is come from good job that produce money, like quotation in the novel page 29;

"Why not? There's good money in public service! Now, imagine that I'm a doctor. I beg and borrow the money and give it to the Great Socialist, while touching his feet. He gives me the job. I take an oath to God and the Constitution of India and then I put my boots up on my desk in the state capital." He raised his feet onto an imaginary table. "Next, I call all the junior government doctors, whom I'm supposed to supervise, into my office. I take out my big government ledger. I shout out, 'Dr. Ram Pandey." (Adiga 29)

From the quotation in the novel page 29, it can be seen that the position of the government is well-paid, as illustrated above the position is a doctor. Prestigious professions as doctors are able to provide assurance for their lives. Yet many doctors in Laxmangarh take advantage of their positions, they are deceive the Great Socialist with their fake reports and providing bad service to lower class patients. Many patients are abandoned to death. Because all of doctors and their staff have the power to serve their patients or not, and also they can make the fake reports for their job performance.

There was money in the air in Dhanbad. I saw buildings with sides made entirely of glass, and men with gold in their teeth. And all this glass and gold—all of it came from the coal pits. Outside the town, there was coal, more coal than you would find anywhere else in the Darkness, maybe more coal than anywhere else in the world. Miners came to eat at my tea shop—I always gave them the best service, because they had the best tales to tell.(Adiga 31)

From the quotation above, we can know that Dhanbad is the second city that Balram occupies to find work. Dhanbad is much better than Laxamangarh. While, fo looking for money is easier, because the job is quite a lot. The work contained in Dhanbad is family's drivers. Due to the large number of big houses that have cars from one then many drivers are needed.

I had heard of this work: they were putting a railway under the ground of Delhi. The pit they had made for this work was as large as any of the coal mines I'd seen in Dhanbad. Another man was watching the pit with me—a well-dressed man in a shirt and tie and pants with nice pleats. Normally his kind would never talk to me, but maybe my maharaja tunic confused him.(Adiga 71)

It was like no T-shirt I would ever choose to buy at a store. The larger part of it was empty and white and there was a small design in the center. I would have bought something very colorful, with lots of words and designs on it. Better value for the money.(Adiga 88)

From the quotation in the novel page 71 and 88, it can be seen that the clothes of the upper class people are also very diverse, but certainly full of beauty that is not owned by the lower class people. Mr. Ashok when going to the mall as an upper class people representation he wears a white T-shirt with a small picture in the middle and wears black shoes.

Every evening, the compound around Buckingham Towers B Block becomes an exercise ground. Plump, paunchy men and even plumper, paunchier women, with big circles of sweat below their arms, are doing their evening "walking." See, with all these late-night parties, all that drinking and munching, the rich tend to get fat in Delhi. So they walk to lose weight. (Adiga 133)

From the quotation in the novel page 133, it implies that usually rich people are plump and potbellied; therefore the activity they do is physical exercise. The absence of physical activity, make them fatter. In other hand fat bodies and distended stomachs are also a sign that their lives are prosperous; with an abundance of money have upper class people.

The contrast in the living standards of the poor and rich comes out as Balram watches the realities of Delhi. He observes huge apartments, shopping malls, call centers and traffic jams that expose the complexity of the metro city. For him, Delhi is not just a shift of locality, but a shift from native cultural roots to high-tech commercial society. It reorients his behavior, his mind and sensibility. The city life becomes a metaphor Balram's transformational matrix. His transformation from innocence to criminality, from a morally conscious sensibility to a violent, conspiratorial sensibility takes place. He learns the amoral culture and ways of deceiving the masters from other drivers. He changes from a sweet, innocent village fool into a citified fellow full of debauchery, depravity and wickedness.

A rich man's body is like a premium cotton pillow, white and soft and blank. Ours are different. My father's spine was a knotted rope, the kind that women use in villages to pull water from wells; the clavicle curved around his neck in high relief, like a dog's collar; cuts and nicks and scars, like little whip marks in his flesh, ran down his chest and waist, reaching down below his hip bones into his buttocks. The story of a poor man's life is written on his body, in a sharp pen. (Adiga 17)

From the quotation above, the contrast body can be seen. For the upper class people, they have a premium cotton pillow's body. But, it is different with lower class people body "My father" is representing for Vikram, Balram's father. He has a spine like knotted rope, and his body full of pain.

See, the rich people live in big housing colonies like Defence Colony or Greater Kailash or Vasant Kunj, and inside their colonies the houses have numbers and letters, but this numbering and lettering system follows no known system of logic. For instance, in the English alphabet, A is next to B, which everyone knows, even people like me who don't know English. But in a colony, one house is called A 231, and then the next is F 378. So one time Pinky Madam wanted me to take her to Greater Kailash E 231 (Adiga 68)

From the quotation above, it can be seen that the rich people as a upper class live in big housing colonies like Defence Colony or Greater Kailash or Vasant Kunj, and inside their colonies the houses have numbers and letters.

Actually, it is different with lower class people's house. Upper class people design their house like a castle, with full of best facilities, it is as a sign of upper class people.

Every upper class people have a power to control lower class people. The upper class people come from the owner of river, the owner of agricultural land, the owner of the worst land, and landlords. With their money they can do anything. Like the explanation from the novel page 16:

The Stork was a fat man with a fat mustache, thick and curved and pointy at the tips. He owned the river that flowed outside the village, and he took a cut of every catch of fish caught by every fisherman in the river, and a toll from every boatman who crossed the river to come to our village. (Adiga 16)

From the quotation in the novel page 16, explain about The Stork. He owned the river that flowed outside the village, and he got a cut of every catch of fish caught by every fisherman in the river and a toll from every boatman who crossed the river to come to the village. Stork could be deliberately controlling lower class people because he has money and power. The next upper class people are come from Stork's brother, like in the novel page 16:

His brother was called the Wild Boar. This fellow owned all the good agricultural land around Laxmangarh. If you wanted to work on those lands, you had to bow down to his feet, and touch the dust under his slippers, and agree to swallow his day wages. (Adiga 16)

The quotation above about the next upper class person, he is Wild Boar, he is Stork's brother. He is owned all the good agricultural land around Laxmangarh. There are a regulation for farmer as a lower class people who want get a job from him "If you want to work on those lands, you have to bow down to his feet, and touch the dust under his slippers, and agree to swallow his day wages". All the peasants are subject to him, because he has a vast field, anyone who wants to cultivate his rice field must be ready to become a slave. Because he treats the peasants not as workers, but as slaves. Wild Boar freely rewards farmers, because farmers do not dare to ask for wages. That is why Wild Boar has power over all the peasants, because he has the money and power as a upper class person. The next upper class person is Raven, like the quotation that mentioned in the novel page 16:

The Raven owned the worst land, which was the dry, rocky hillside around the fort, and took a cut from the goatherds who went up there to graze with their flocks. If they didn't have their money, he liked to dip his beak into their backsides, so they called him the Raven. (Adiga 16)

From the quotation above show that the upper class person is Raven. The Raven owned the worst land, which was the dry, rocky hillside around the fort, and took a cut from the goatherds who went up there to graze with their flocks. Because he has money and power, he always takes the money of the shepherds who shepherd the goats in his land. That is why Raven's treasures grew so much that she still survived as an upper class person. And the last upper class person is Buffalo, like mentioned in the novel page 16:

The Buffalo was greediest of the lot. He had eaten up the rickshaws and the roads. So if you ran a rickshaw, or used the road, you had to pay him his feed—one-third of whatever you earned, no less. (Adiga 16)

Based on the quotation above, the last one is Buffalo; he was the greediest of the lot. The majority of Laxmangarh residents are rickshaw-pullers, and all of the rickshaw-puller has to pay Buffalo, it is like they give tax for him. It is the causes why Buffalo increasingly gets enough money from the rickshaw-pullers.

All four of the Animals lived in high-walled mansions just outside Laxmangarh—the landlords' quarters. They had their own temples inside the mansions, and their own wells and ponds, and did not need to come out into the village except to feed. (Adiga 16)

All four of the Animals, like Stork, Wild Board, Raven and Buffalo, lived in house like a castle. They live in a palace with the grandeur and facilities of the upper class. With the abundance of money and power that make they can play and manage the lower classes people.

3.2 Baram's Struggle to Reach the Higher Social Class

Balram come from Halwai family, that well known as a lower class family. But he has different dream with his family. He wants to be upper class people, because of that they work harder to reach his dream. Balram get the spirit for reach the higher social class come from his father, like quotation that mentioned in the novel page 19:

My father sat panting against the mural of the Lord Buddha surrounded by the gentle animals. When he caught his breath, he said, "My whole life, I have been treated like a donkey. All I want is that one son of mine—at least one—should live like a man." (Adiga 19)

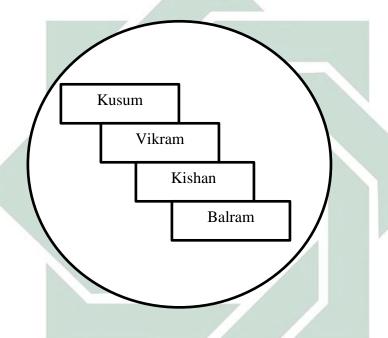
The quotation above can conclude that, it is the beginning of Balram's spirit to change his life and his social class status. His father believes that Balram will be real man. Because of that Balram works hard and has a different dream with Kishan, his brother. If Kishan just want to be servant in the tea shop, it is different with Balram, become a King is his dream. Actually, Balram has to fight harder than Kishan to change his social class, from lower class become upper class.

The fate for the son position in the family is to become a backbone. And they must work hard for their family. But it is different with Balram, he has different dream. He does not want like the other son in his house, Kishan. Like the quotation mentioned in the novel page 52-53:

Near the water's edge I sat down, gnashing my teeth. I couldn't stop thinking of Kishan's body. They were eating him alive in there! They would do the same thing to him that they did to Father—scoop him out from the inside and leave him weak and helpless, until he got tuberculosis and died on the floor of a government hospital, waiting for some doctor to see him, spitting blood

on this wall and that! (Adiga 52-53)

From the novel page 52 and 53, it implies that in Halwai's family the son position like Kishan and Balram is to become worker and servant. They must provide all of the family needs. They work every day but they cannot be happy with the money which they get. Every time they go home, they have to deposit their money into Kusum, Balram's grandmother. Therefore, Balram does not want to be like his father and his brother.



Picture 1: The family position in the Balram's family

The picture above explain about the family position. The position of women in the Balram family occupies the highest position. Kusum as a Balram's grandmother is the financial megaur and sustainability of the family. Vikram is under Kusum because Vikram is the son of Kusum. While Kishan is the first child and Balram is the last child of Vikram, as well as the easiest family member in the family. Therefore Kusum, Vikram and Kishan can organize Balram's life.

The struggle of Balram to achieve a better life as a upper class becomes the main focus in the novel. Balram was born from a poor family, but he always thinks about his future. For reaching his future, he must act and fight harder to make a change for himself and his life. He dared to dream and will accomplish his dream, that one day he will turn into a successful man.

3.2.1 Balram Becomes Waiter in Tea-Shop

After Vikram's death, Balram began to work. Beginning with becoming an employee at a tea-shop. Balram was forced to drop out by his grandmother Kusum to work in a tea-shop. He dabs the table and serves tea to the customers. The customers come from the passengers and the conductor of bus that stops for half an hour. The beginning of Balram works can be seen in the novel page 18;

I'll tell you how I gave myself a better education at the tea shop than I could have got at any school. (Adiga 24)

Balram took advantage of his job at the tea shop to get a lot of information to enrich his experience. Instead of wiping out spots from tables and crushing coals for the oven, Balram used his time at the tea shop to spy on every customer at every table, and overhear everything they said. He decided that this was how he would keep his education going forward.

Through the tea-shop Balram knows the promising job of being a driver.

Driver salary is more than enough that is 1700 rupees for a month. After that

Balram was determined to be a driver. But being a driver is not easy; Balram goes

all over the taxi rank to ask for driving. While, learning to drive is not free.

Balram has to spend 300 rupees to learn to drive.

Kishan and Cousin Dilip lifted me up from the ground, big smiles on their faces. Great news! Granny had agreed to let them invest in my driving classes. "There's only one thing," Kishan said. "Granny says you're a greedy pig. She wants you to swear by all the gods in heaven that you won't forget her once you get rich." (Adiga 33)

From the quotation above, can conclude that Balram's granny gives

Balram permission for course as a driver. But with requisite, Balram have to

always remember with his granny if he success to get rich. It is the beginning step

for Balram to becomes driver

3.2.2 Balram Becomes a Driver

a. The Obstacle Before Balram Becomes a Driver

After get permission from his granny, he starts to learn drives. Until finally Balram pass his course as a driver and he can drive smoothly. After it, he begins try looking for people who need a driver in their family. Like quotation in the novel page 35;

So, next morning, I was walking from house to house, knocking on gates and on front doors of the rich, asking if anyone wanted a driver—a good driver—an experienced driver—for their car. Everyone said no. You didn't get a job that way. You had to know someone in the family to get a job. Not by knocking on the gate and asking.(Adiga 35)

Every evening he came home tired and close to tears, but Kishan always give spirit for Balram. So he tried again. He went looking, from house to house. Finally, after two weeks of asking and being told to get lost, he got to a house

with ten foot high walls and a cage of iron grilles around each window. Balram find his master and succeeded in becoming a driver of Mr. Ashok. Like the quotation in the novel page 37;

Only later did I understand how lucky I'd been. Mr. Ashok had come back from America just the previous day; a car had been bought for him. A driver was needed for the car. And on that day I had turned up. (Adiga 37)

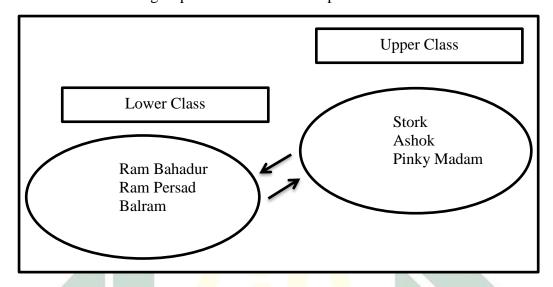
The quotation above explains that Balram found his master, Mr. Ashok. He is so lucky, because his master Mr. Ashok just back from America and bought new car. At the same time, Balram comes offer his skills as a driver. It is a beginning from Balram career as a driver in Mr. Ashok's family.

b. Balram Becomes a Driver

Balram was forced to take up a job as a cleaner in a tea shop. Later, he was hired as a chauffeur by Stork, a village landlord, for his foreign returned son Ashok. Balram's re-education begins as he watches Delhi from the driving seat of a Honda City. The city is a revelation. He observes rich people living in big housing colonies like Defence Colony or Greater Kailash or Vasant Kunj and poor people living on the sides of the road and under the bridges. He says:

And all the roads look the same, all of them go around and around grassy circles in which men are sleeping or eating or playing cards, and then four roads shoot off from that grassy circle, and then you go down one road, and you hit another grassy circle where men are sleeping or playing cards...Thousands of people live on the sides of the road in Delhi. They have come from the Darkness too – you can tell by their thin bodies, filthy faces, by the animal-like way they live under the huge bridges and overpasses, making fires and washing and taking lice out of their hair. (Adiga 69)

After Balram becomes a driver for Stork family, he has new social class. It formed from servant group and master group. Every servant group have a level, as the same as a master group. It can be seen in the picture.



Picture 2: Social Class Level in the Stork Family between Servant Group and Master Group

The circle on the left illustrates the middle to lower group of servant (Ram Bahadur) and drivers (Persad and balram). Ram Bahadur and Ram Persad positions are higher than Balram due to their longer work experiences.

The circle on the right is the upper group consisting members of the master family. Their position is higher because their social class statuses are higher.

Arrows indicate that they have a working relationship.

Balram thought that being a driver is not enough. He must also be a housemaid of Mr. Ashok Prepare food, make a cup of tea, clean the feet of his employer and bathe the family's pet dog. All these things are to get closer with his

boss, Stork and Mr. Ashok, so that he can get a lot of information for being an upper class people.

After putting the bags down, I went into the kitchen to see if any cleaning needed to be done—there was a servant just to take care of the apartment, but he was a sloppy fellow, and as I said, they didn't really have a "driver," just a servant who drove the car sometimes. I knew without being told I also had to take care of the apartment. Any cleaning there was to be done, I would do, and then come back and wait near the door with folded hands until Mukesh Sir said, "You can go now. And be ready at eight a.m. No hanky-panky just because you're in the city, understand?" (Adiga 75)

Like quotation above, it explains when Balram cleans Mr. Stork's leg, he listens everything about Stork and Mr. Ashok chats, like politics, coal and China. Because of that, Balram can know and learn about the upper class lifestyle. It means that Balram can get knowledge from his job, although he failed to finish his formal school.

There were two white Pomeranians in the house—Cuddles and Puddles. The rich expect their dogs to be treated like humans, you see—they expect their dogs to be pampered, and walked, and petted, and even washed! And guess who had to do the washing? I got down on my knees and began scrubbing the dogs, and then lathering them, and foaming them, and then washing them down, and taking a blow dryer and drying their skin. (Adiga 47)

For the quotation in the novel page 47, it implies that Balram is not only preparing food and cleaning Stork feet; Balram also bathed a pet dog. It was done to attract Stork's sympathy. In order to survive his position in the Stork's family, as well as for imaging. Balram is not just a driver; he is a Stork's slave, but that just Balram's entire trick to achieve his class status. There is a great mission behind Balram's deeds.

3.2.3 Balram Becomes the Main Driver

a. The Obstacle Before Balram Becomes the Main Driver

Balram's effort to raise his social class is still long. As long as he is still become the second driver, he will not be able to grow. Because the second driver just a servant, he can be reined by the main driver. Until one day he found the gap of the main driver. The driver number one named Ram Persad hid his religion and his real name just to work as driver number one in the Hindus family. It can be seen in the novel page 65;

"Now, this Mohammad Mohammad was a poor, honest, hardworking Muslim, but he wanted a job at the home of an evil, prejudiced landlord who didn't like Muslims—so, just to get a job and feed his starving family, he claimed to be a Hindu! And took the name of Ram Persad." The twig fell out of the Nepali's mouth. (Adiga 65)

The opportunity is gained by taking advantage of opportunities that exist when he knows the real identity of Ram Persad. Balram spotted Ram Persad when he pray in the mosque and at once he knows that Ram Persad is a Muslim. Ram Persad falsified his identity by disguising himself as a Hindu so he could work in the Hindus families. After Ram Persad knew his secrets were known to the Balram, he decided to resign as the main driver of Stork's family. After the departure of Ram Persad, Balram has the right to be servant number one, also the main driver and he can drive a Honda City.

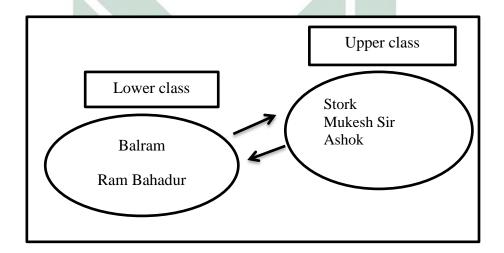
b. Balram Becomes the Main Driver

After at incident, Balram is entitled to replace Ram Persad position and Mr. Ashok's main driver in New Delhi. Being a driver in Delhi is the driver's

career peak. For workers, Delhi is a promising place to earn a lot of money. Like quotation in the novel page 63;

Only one driver will be taken along. And this driver will get three thousand rupees a month—that's how much they'll pay him in Delhi." (Adiga 63)

Balram works as a main driver. Through these experiences, Balram learns much about the world and later states that the streets of India provided him with all the education he needed. After learning how to drive, Balram gets his break when a rich man from his village, The Stork hires him as a chauffeur, allowing him to live in Delhi, the Light. As he drives his master and his family to shopping malls, Balram becomes increasingly aware of immense wealth and opportunity all around him, while knowing that he will never be able to gain access to that world. After being a main driver, Balram level rises, like in this picture;

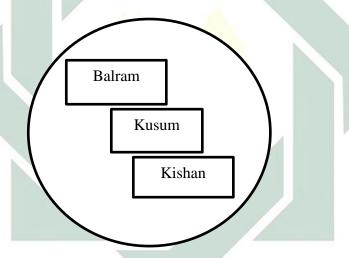


Picture 3: The Rises of Balram Position in the Servant Group

The circle on the left illustrates the high level of lower class is Balram, and Ram Bahadur is under of Balram level. It is because Balram has Ram Bahadur's

secret. While, the circle on the right is same with picture number 2 in the previous explanation, that the upper group consisting members of the master family. Their position is higher because their social class status are higher. Arrows indicate that they have a working relationship.

After become a main driver of Mr. Ashok. Balram's social class does not only change in Mr. Ashok family, but also in Balram's family. He can rule his family, because he has a lot of money and also courage to resist his grandmother, Kusum. The position of Balram is explained in the picture;



Picture 4: The Rise of Balram's Position in his Family

The picture above explains that the circle show about the family relation.

Balram has the highest position. Therefore, Kusum as a granny is under Balram.

After Balram has a lot of money and courage he can rule Kusum. While, Kishan's position is under Balram and Kusum, because Kishan does not has a power and courage. So, in this picture Balram can rule Kusum and Kishan, because of a lot of money, decent work, courage and also power.

However being a main driver is not enough for Balram. He started to increase the income of his money. Like explanation in the novel page 136;

HOW DOES THE ENTERPRISING DRIVER EARN A LITTLE EXTRA CASH?

- 1. When his master is not around, he can siphon petrol from the car, with a funnel. Then sell the petrol...
- 2. When his master orders him to make a repair to the car, he can go to a corrupt mechanic; the mechanic will inflate the price of the repair, and the driver will receive a cut. (Adiga 135)

Based on the quotation above, it explains that there are a lot of ways for Balram as driver to income his money. So, he does deceits for his master like siphoned his master car petrol, took a car to a corrupt mechanic and driving his master car for public transportation. And he can get extra money by cheating his master.

c. Balram Becomes Driver in New Delhi

New Delhi is the capital of India and can go to the capital is the dream of many people. Therefore, working in Delhi is an opportunity for Balram to get a better salary and life than the previous life in the Darkness that does not have opportunity for became successful men. Balram become Mr. Ashok's driver in New Delhi because he is a main driver of Mr Ashok's family. Because of that Balram can get opportunity for his career as a driver in New Delhi.

On account of the fact that he too was from the Darkness—he had of course guessed my origin at once—the driver with the diseased lips gave me a course on how to survive Delhi and make sure I wasn't sent back to the Darkness. (Adiga 71) Based quotation above, we know that Delhi is a best place for Balram until he does not want to back into his villages Laxamangarh that he was mentioned as a Darkness. Balram's action to raise his social class is to be a driver who lives in the capital.

3.2.4 Balram Wants to Get a Lot of Money in Short Time

Balram does wrong way to get a lot of money in short time with kills his master, Mr. Ashok. This alone can fulfill his ambition and his dream of leading a happy life, to be a master and not a slave. Finally, he roams the bottle of wine down the head of his master and smashes it (Adiga 173). The proses of Balram kill his master is on the quotation page 173;

When I got the blood out of my eyes, it was all over for Mr. Ashok. The blood was draining from the neck quite fast—I believe that is the way the Muslims kill their chickens. (Adiga 173)

From the novel page 173, it explain that Balram was killed his master, Mr. Ashok. Balram kill his master like the Muslims kill their chicken, it means that Balram firmly slits his master's throat. And Balram never regrets with his action.

Balram is a form of lower-class resistance against the upper classes. In addition, the act of murder by the driver as an action to solve the problem of poverty. Therefore Balram is called White Tiger because he as a person of lower class people has differences with those in other lower class people. He has more courage, in terms of his efforts to achieve his dream and his father's dream.

Besides Balram's courage to kill his master for money and a better life.

The Stork's son opened his eyes—just as I pierced his neck—and his lifeblood spurted into my eyes. I was blind. I was a free man. (Adiga 173)

From the quotation above, it implies that now Balram is free man because he is not driver, he is not slave. Nothing everyone can rule his self again; he can does anything like he wants. It because he managed killed his master, Mr. Ashok. From his action, Balram escape from the lower class and achieve the desired freedom, without being commanded and able to decide all sorts of desires. Thus, this sounds very ironic; on the one hand, his master, Mr. Ashok, is such a good person who treats Balram as a human but on the other hand it is better for Balram to be an increasingly powerful fetter, so Balram must kill Mr. Ashok.

Even though Balram never regrets having killed his excellent master.

Because it is the beginning of the slave status that he have to release. And he never hate his master, because of his master he can learn everything, like quotation in the novel page 28;

Now, even though I killed him, you won't find me saying one bad thing about him. I protected his good name when I was his servant, and now that I am (in a sense) his master, I won't stop protecting his good name. I owe him so much. He and Pinky Madam would sit in the back of the car, chatting about life, about India, about America—mixing Hindi and English together—and by eavesdropping on them, I learned a lot about life, India, and America—and a bit of English. (Adiga 28)

From the quotation above, it explain that Balram was killed his master, but he still respect with him. Because of his master, he can learn everything.

Although Balram cannot pass his formal school, but he can get knowledge from his job as a driver.

3.2.5 Balram Starts Car Rental Business using the Stolen Money

Balram succeeds in killing his master Mr. Ashok and carry up a red bag containing much of money. Balram uses it well, starting a new life in a new city, he chose Bangalore for him to start his business. Balram believes that Bangalore is a city full of hope as well as a city that is very fitting to achieve his dream as a successful entrepreneur.

Now I had to make a living in Bangalore—I had to find out how I could fit into this city. (Adiga 179)

The city of Bangalore became the last place of the inner Balram trip changed his life. After killing Mr. Ashok, Balram managed to escape himself to the city of Bangalore. He start for his live with take a red bag that containing money from his ex-master, Mr. Ashok. "In the period when I was traveling with no luggage—except for one very heavy red bag—and coming down from Delhi to Bangalore" (Adiga 8). Because of that Balram is so confident for his new live in Bangalore.

I moved out of the hotel and took a flat on rent. Now I had to make a living in Bangalore—I had to find out how I could fit into this city. I tried to hear Bangalore's voice, just as I had heard Delhi's. I went down M.G. Road and sat down at the Café Coffee Day, the one with the outdoor tables. I had a pen and a piece of paper with me, and I wrote down everything I overheard.(Adiga 178)

From the quotation above, it can be seen that Balram listen the opinion of people in Bangalore to find out the current situation and conditions of the city.

Finally he heared about Outsourcing, like quotation in the novel page 179;

Outsourcing. Which meant doing things in India for Americans over the phone. Everything flowed from it—real estate, wealth, power, sex. So I would have to join this outsourcing thing, one way or the other. (Adiga 179)

From the quotation above, Balram can get information that outsourcing is the main topic which people are talking about. Every people need it for their live. And finally he came to the decision to establish the company car rental as his beginning his new career in Bangalore. Like quotation in the novel page 179;

That's where entrepreneurs come in. The next thing I did was to go to a Toyota Qualis dealer in the city and say, in my sweetest voice, "I want to drive your cars." The dealer looked at me, puzzled. (Adiga 179)

From the quotation above, it explain that Balram buy a Toyota Qualis as his first car for his car rental. "In Bangalore the boys and girls, especially girls get from home to the workplace in the late evening and then get back home at three in the morning. There is no night bus and train system in Bangalore. The girls would not be safe on buses or trains anyway. The men of this city are animals" (Adiga 179). Because of that, Balram creates car rental.

3. 3 The Impacts of Balram's Struggle to Reach the Higher Social Class

Balram succeeds prove himself as someone who is not bound by his destiny through the meaning of the Halwai caste itself. If the destiny of Halwai caste is just to be lower people, but it is different with Balram Halwai. After his struggle he can reach his social class, from waiters in tea-shop, the second driver, the main driver and finally is become the success entrepreneur.

I've made it! I've broken out of the coop! (Adiga 193)

Based on quotation above, it implies that after Balram manages to get rid of his master, Mr. Ashok, now he felt free and won. Balram chose to move to the city of Bangalore to start his business. If at first Balram lived in Laxmangarh as

his family originally came, then he turned to Dhanbad town to start his work as a chauffeur in the family of Stork landlords, and then moved to Delhi to be Mr.

Ashok's driver. Until finally he chose the city of Bangalore to start his business.

The village of Laxmangarh is a representation of Darkness while Bangalore is a developed area called The Light.

Why not? Am I not a part of all that is changing this country? Haven't I succeeded in the struggle that every poor man here should be making—the struggle not to take the lashes your father took, not to end up in a mound of indistinguishable bodies that will rot in the black mud of Mother Ganga? True, there was the matter of murder—which is a wrong thing to do, no question about it. It has darkened my soul. All the skin-whitening creams sold in the markets of India won't clean my hands again. (Adiga 192)

From the quotation above, it explains that after successfully escaping while carrying a red bag containing the money, Balram gets new status that is freedom. So, he started a new life in the city of Bangalore. The city is so promising, a city where many entrepreneurs was born, a city where every human being is considered human and animals are considered animals. Balram succeeded in bringing change for himself. He started the initial business of car rental. Balram managed to have 16 drivers with 26 vehicles. Now Balram is not an employee in a teahouse, no longer a coal-breaker, nor a driver of the Stork family, and certainly not a Servant. Balram is a The White Tiger capable of changing his destiny as well as changing the status of social class.

Yes, Ashok! That's what I call myself these days. Ashok Sharma, North Indian entrepreneur, settled in Bangalore. (Adiga 181)

Based on the quotation above, it explains that after Balram succeeds in killing Mr. Ashok, he changed the name of Balram Halwai to Ashok Sharma. He moved to the city of Bangalore to start a business with a new name is expected he can change his life for the better as his former master Mr. Ashok, from the lower class people into upper class people.

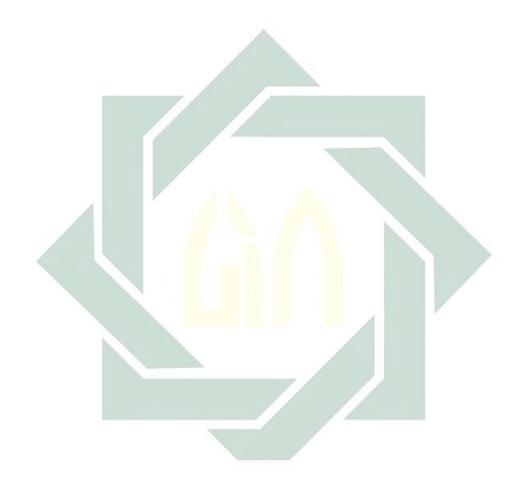
I love my start-up—this chandelier, and this silver laptop, and these twenty-six Toyota Qualises—but honestly (Adiga 192)

From the quotation in the novel page 192, it explain that at the end of the story, Balram really enjoys his life as an upscale man with all the luxurious amenities he has such as chandeliers, and this silver laptop, and these twenty-six Toyota Qualises, as he succeeds in setting up a car rental company, has many employees, luxurious and have a relationship with the police, so he has the power. Thus Balram proves that the lower classes are able to change their position like the upper class people, exactly with his struggle.

Balram is called White Tiger; it is an unusual and different metaphor of Balram characters from most lower-class people. He believes that success must be achieved, and the fate has to be changed. This proves that a person's success is not determined by the social class, but how strongly the struggle is to gain the upper position.

If Balram's family had the conviction that Halwai remained Halwai, then Balram broke those beliefs, and turned Halwai into Sharma. Certainly be able to get out of Darkness towards Lightness, from lower class people into upper class people. Now, Balram is successful businessman, he is a thinking man and an

entrepreneur living in the world's center of Technology and Outsourcing Electronics City Phase 1 Bangalore, India.



CHAPTER 4

CONCLUSION

Based on all of the explanation that the writer explains in the previous chapters, it can be concluded in three points. The first is about the depiction of social class that contains of the depiction of lower class and upper class. Second is about the Balram's struggle to reach his higher social class and the last is the impacts of Barlam's struggle.

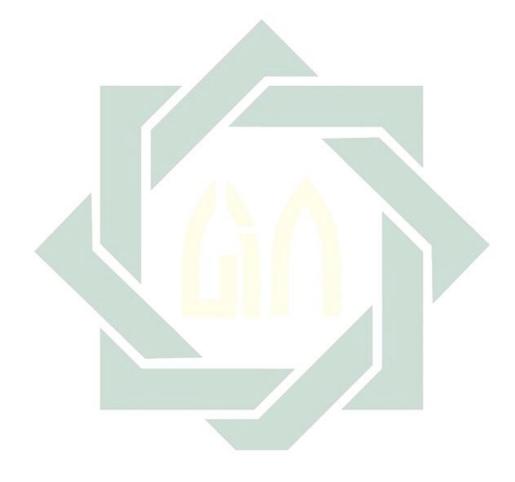
The novel *The White Tiger* portrays two social classes; they are upper class and lower class. The lower class people are come from Laxmangarh villagers. They live in the side of Ganga River. Furthermore, the education oportunity for lower class people are not good, most of the parents send their children to work to get money; it is because they do not have enough money for living even more for the cost of education. The job opportunity for lower class people are become Rickshaw-puller, farmer, and waiters in tea-shop. Then health opportunity for lower class people, there is just one hospital governments in the city and the place is so far from the village. Besides that, there is very bad service from hospital staff. For the next explanation is about the depiction of upper class people. The city of Dhanbad, New Delhi and Bangalore is called as Lightened Area, because the city has many job opportunities. There are four representation of upper class people for the first is The Stork is owned the river that flowed outside the village. Then Wild Board, he is owned all the good agricultural land

around Laxmangarh Raven he is owned the worst land. Buffalo, he was the greediest of the lot.

The Second is about the Balram's struggle to reach his higher social class. For the first he becomes waiters in tea-shop. Then he becomes driver, for becomes driver is not easy, because not everyone need a driver, there is a obstacle. And the obstacle is he try looking for people who need a driver in their family. Every evening he came home tired and close to tears. So he tried again. He went looking, from house to house. Finally, after two weeks of asking and being told to get lost. Balram find his master and succeeded in becoming a driver of Mr. Ashok. The next struggle is Balram becomes the main driver, and becomes the main driver is not easy, there is obstacle. And the obstacle is Balram must looking for the gaps of main driver, until one day Balram found the gap of the main driver. The driver number one named Ram Persad hid his religion and his real name just to work as driver number one in the Hindus family. Finally, Balram can reach his social class in the Mr. Ashok family with becomes the main driver. The next struggle is Balram does wrong way to get a lot of money in short time with kills his master, Mr. Ashok. It can fulfill his ambition and his dream of leading a happy life, to be a master and not a slave. Finally he open a car rental business using the stolen money.

The last point is the impact of Balram's struggle to reach the higher social class. When Balram becomes waiters in teashop the impact is he can take the information about the better job. Then Balram becomes a driver the impact is he reach his dream as a driver and doing the best act as a driver. Next when Balram

becomes the main driver the impact is he has not servant rival and he learn about upper class's live. Then when Balram wants to get a lot of money in short time with does wrong way, the impact is he can brings red bag that contain of money. Finally Barlam move into another city and starts his new life.



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