

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

A THESIS



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Declares that the thesis she wrote to fulfill the requirement for the degree of Sarjana Degree (S1) in English Departement, faculty of Arts and Humanities, State Islamic University Sunan Ampel Surabaya entitled "Balram's Struggle to Reach the Higher Social Status in Aravind Adiga's *The White Tiger*" is truly my original work. It does not incorporate any materials previously written or published by another person except those indicated in quotations and bibliography. Due to this fact, I am the only person responsible for the thesis if there is any objection or claim from others.

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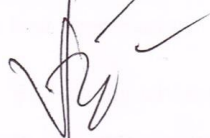
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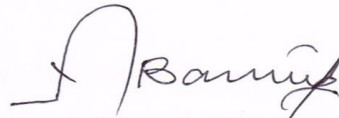
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CHAPTER 1

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 starts 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 freelance 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

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 Department 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,

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):

1. 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 an essential feature of capitalism which exists 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 to this group of people as the capitalist class. Functionalist social theory tends to regard these economic activities as a mundane necessity to support culture that depends upon it. Karl Marx believes that all society which was under a communist one the production of goods was structured on the way that to produce great benefit for a 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 of 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

term is used in qualitatively different ways in different perspectives, and in order 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 price lower 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

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 Millionaire’*” 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 Millionaire*. 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 socio-cultural 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 discrimination in India. They are caste discrimination in education, caste discrimination in occupation, and caste discrimination 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.

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.

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.

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

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.

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 do 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.

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

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 Balram'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 opportunity 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

