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## **Entrepreneurship and New India in *The White Tiger***

**Dr. Vipin Kumar Pandey**

Associate Professor,

Dept. of English and Other Foreign Languages,  
DSM National Rehabilitation University Lucknow

**&**

**Dr. Punam Pandey**

Assistant Professor of English,

Dept. of B & SS,

BUAT Banda UP.

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### **Abstract:**

The present paper talks about immersing of an entrepreneur in New India through the story of the protagonist Balram Halawai, who narrates to Mr Jiabao how entrepreneurship is born, nurtured, and developed in this, the glorious twenty- first century man. Today focus is on innovation and creativity which will build New India. Aravind Adiga as a novelist has highlighted the hurdles in way of an entrepreneur depicting the struggle of Balram. New India will generate new types of people who may not be morally fair but professionally will be perfect. Balram represents the entrepreneur of the poor class who is man of action as well as change. His holds on individualism convinces him to choose heinous act of killing Ashok as a chance to reach the height of success. This for him is opportunity identification. After being a successful entrepreneur, he plans to open an English school for the poor children and here all will be white tigers, he hopes a bright future for them by dint of their knowledge, hard work dedication not being corrupt heads. They will be able to balance among resource, opportunity and team. Entrepreneurs creates values for both individual and society. Success of all is New India.

**Keywords: Individualism, entrepreneurship, Machiavellianism, Rooster Coop.**

Aravind Adiga recipient of the Man Booker Prize in 2008 for his debut novel *The White Tiger* has bagged the world-wide applause for presenting the class resentment in new way. His portrayal of myriad situation in lives poor and rich class of 21st century India shows the substantial picture of post- colonial society. The novel depicts the sincere attempt of the protagonist to establish himself as an entrepreneur in New India. Even this novel written in

epistolary form divided into the seven parts letter too is his effort to take himself to the greater height in the arena of entrepreneurship. Balram having known the mission of Jiabao to know the truth of Bangalore. Words of the lady announcer of All India radio, “Mr Jiabao wants to meet some Indian entrepreneurs and hear the story of their success from their lips” (TWT 4) pushes him to take it as an opportunity to make relationship between himself and Jiabao to launch himself on the global platform. Going through the novel we realize that Balram is man of action and Change. Balram expounds the inequality and injustice in all walks of Indian’s life which force them to remain silent or to revolt against the system to bring change in their lives. Balram pens to Chinese Premier Wen Jiabao exquisite scene of India comparing to China:

Apparently, sir, you Chinese are far ahead of us in every respect, except that you don’t have entrepreneurs. And our nation, though it has no drinking water, electricity, sewage system, public transportation, sense of hygiene, discipline, courtesy, or punctuality, does have entrepreneurs. Thousands and thousands of them. Especially in the field of technology. (4)

His words delineate the real picture of rural India. Men who have caliber and talent to do give solution of major problems faced by people in particular area, city and state, are unable to step forward as they don’t have enough money to implement their plans. Rooster coop never allows to dare to think high and they remain less educated and never builds confidence to take risk. New India requires, initially, social change, establishing an innovative product or presenting a brand new life-changing answer. Balram’s narrates his success story to Mr Premier under ‘The Autobiography of a Half- Baked India’.

The novelist Adiga has projected Balram as a modern Indian hero of New India. Due to his ability, distinguished quality and talent he is addressed as A White Tiger among the poor children of Laxmangarh. His story tells us that since childhood he does not carry any malicious idea to uplift his position but his fear to dark perplexed him many times. Sense of servitude never allows to denizens of Laxmangarh to see the life of light. In this line even he is not supported to think high and look at Black Fort situated in his village. The white Tiger shows the two phase of protagonist. In one phase is chained in cage and in second he has freedom and liberty. His habit of listening others attentively keeps him acquainted with the problems of people and this is the prime characteristic of a good entrepreneur. He is perceptible searching opportunity to prove

himself. He thinks of himself –he is a white tiger and he is not to be caged. He thinks differently and acts differently which transforms his life. Bill Gates and Steve Jobs says ‘entrepreneurs are a few of the world transformers. Balram’s journey from dark to light shows there are the two types of men. First- men with extraordinariness dies with no name and fame and second- men who make themselves convinced to get prosperity by hook or crook. Balram belongs the second category. New India evokes people to see the dream and put effort to convert them into reality. Balram describes in his letter all aberration in making new India where no one asks your caste and class. you will be known for your ideas, achievement and performance. Prevailing social system still holds Rooster Coop and inculcates the deep sense of servitude. Under which visionary of poor class is not promoted to go away from the track established.

New India focuses holistic development of people. It is need to trace the things from various perspectives like social, economic, political, cultural etc. Among all economic perspective plays a vital role on envisaging the real effort to Indians against the build of new India. New India concentrates on social- economic parity. New liberal economic reforms have been stepped in New India which emphasizes the right of equality and expression to all with no discrimination. Balram broods upon the requisite of dilapidation of shackles which chains men tightly is- Rooster Coop. He boldly confesses the need to break out of this to shine in New India. The novelist Aravind Adiga highlights the constantly widening gap between rich and poor which is by light and dark respectively. Each has right to uplift his position in society. In name of Rooster Coop should not resist their aspiration to live life like elite. Since childhood Balram is called rarest child so why not his those qualities should come forth to society. His life narrates the brutal injustice of society. He simply pines:

“Let animals live like animals; let human live like humans. That’s my whole philosophy in a sentence” (276).

The story of Balram tells us that sometimes one has to make his own rules to insure his growth. So “His story is a parable of the new India with a distinctly macabre twist. He is not only an entrepreneur but also a roguish criminal remarkably capable of self-justification. The background against which he operates is one of corruption, inequality and poverty” (Kapur 2008). He asserts that minority may prosper at the wealth of majority. Until this master- servant relationship is not changed, new India cannot shine. Balram’s rejection of subjugation towards

his master shows his courage of taking risk: “Even as a boy I could see what was beautiful in the world: I was destined not to stay a slave” (41), he wrote in his letter. He is rigid by nature. Despite his fear he never wants to stop. In childhood he was coward he himself admitted that. His attempt to see Black fort many times shows his nature not to give up plan. At the age of twenty – four he joins the service of Mr Ashok. In the company of Ashok and madam Pinky he finds the chance to go to Black Fort of Laxmangarh. Fr him it was an important trip as since this visit he starts to look the world from height.

I swam through the pond, walked up the hill, went into the doorway. And entered the Black Fort for the first time. There wasn't much around – just some broken walls and a bunch of frightened monkeys watching me from a distance. Putting my foot on the wall, I looked down on the village from there. My little Laxmangarh. I saw the temple tower, the market, the little glistening line of sewage, the landlords' mansions- and my own house, with that dark little cloud outside- water buffalo. It looked like the most beautiful sight on the earth. (42)

He further adds to show his disgusting act:

Well, actually, I spat. Again and again. And then, whistling and humming, I went back down the hill. (42)

Since the above incident he firmly starts to make up his mind to live for bright tomorrow. He has guts to take risk not to look back in life. His resentment comes in the garb which is not acceptable morally. But Balram expounds he successfully escape from being caught through corrupt means and the roles reversed. He justifies having masters like Ashok to enable White Tigers like him to break out of the Coop. Mr Ashok becomes ladder of success in his life. His pragmatic view makes him able to betray his master.

In the world of entrepreneurship being competitive is much essential. If one can this attitude of looking himself / herself better than other in the field targeted, can go ahead to try his/ her hand. Balram, since childhood, has been much competitive. His habit of observing the surrounding is key of his success. He living at his village Laxmangarh he traces the problems lying in field of education, health and economy. Distribution of works is based on caste and class. He feels if these aberrations are removed a bright face of village will attract the people.

But living at the village Balram realizes history of the Rooster Coop cannot be broken. He does not dare despite meeting the grim consequence of corruption lying in the health sector. Due to negligence and absence of doctor appointed at the hospital of his village his father dies spewing blood. He himself mobs his father infected blood off the floor. Amidst such hard circumstances he does not brood upon to bring change. But his experience of Dhanbad and Delhi breed the thought to be entrepreneur. He himself asserts it is not easy but not impossible. Her feeling to defeat other in the field of his service illuminates his thirst for to be best. He confesses, “Is there any hatred on the earth like the hatred of the number two servant for the number one” (77). He lives with Ram Prasad but observes each movement and is in search to find any his drawback to dash him to ground. As soon as he comes to know about the truth of his identity to be Muslim, he plays card against him. Consequently, Balram succeeds in being Number one. Now he is associated to Honda city. How he starts to feel the taste of higher position. His competitive mind is enlightening. He keeps on stepping further towards the life of light. What pulls his legs in moving further wants to destroy. It does not matter if aberration is his family members will not look make. He reveals to Premier, “There’s no reward for entrepreneurship in most of India, your excellency. It’s a sad fact” (59). Having talent, he is deprived of good opportunity to earn livelihood as he belongs Halwai family. He is taken fit to serve at tea-shop. Against his interest he did that too. But switches to another field where he can make money. He keeps trying to knocking the door to get the job of driver. His struggle and set social pattern convince him to play something big if he is rigid to have the life of light. He does not care what and how he gets the ladder of success. He proceeds. His stubbornness of achieving success in any way opens the for entrepreneurship. He becomes an identity in the field of entrepreneurship. His story exhibits if one is determined to do something nothing can prevent. In absence of determination talents die unnoticed and unsung.

The protagonist Balram the novelist raises the question on the education system which don’t produce masters everywhere. Even education too is divided between rich and poor. Rich deserves the best education as they are born in prosperous family but poor is bound to face harsh challenges of their life. They don’t care of good education they care to earn livelihood even at their little age. They are reenrolled in school only to avail the amenities provided by Governments for the poor. The novelist has sketched the picture of rural areas of new India where gems lose their shining as they are born in poverty. In corruption all are involved so no

one raises voice. Balram's father Vikram Halwai desires to educate his son. For this he keeps his eyes on Balram's progress. When he does not go to school, he asks his mother Kusum reason of his staying at home. She never likes Balram's going to school. She wants him to help his father in earning livelihood. His father's desire is being manifested in his following words, "My whole, life, I have been treated like donkey. All I want is that one son of mine –at least one – should live like a man" (30). His mysterious words tell lots to us. Irony is reflected in the line of Balram to Jiabao, "If the Indian village is a paradise, then the school is a paradise within a paradise" (32). India of light and India of darkness confer the different education to children. If Balram condition had allowed him to get good education, he would have served the country in another way. She must not need to kill Ashok to start his entrepreneurship. This pang is revealed in his words Jiabao to open school for white tigers which is his future plan:

After three or four years in real estate, I think I might sell everything, take the money, and start a school- an English language school – for poor children in Bangalore. A school where you won't be allowed to corrupt anyone's head with prayers and stories about God or Gandhi – nothing but the facts of life for these kids. A school full of White Tigers, unleashed on Bangalore! We'd have this city at our knees, I tell you. I could become the Boss of Bangalore. (520)

Thus, the present paper has examined how entrepreneurship is born in life of Balram and shows its future in India. Entrepreneurship is backbone of New India. Ravind Adiga has expounded all requisite of an entrepreneur through the story of a White Tiger (Balram). Deirdre Donahue labels *The White Tiger* an angry novel about injustice and power which creates merciless thugs among whom only the ruthless can survive (Donahue 2008).

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