

Trauma Narration in Aravind Adiga's "The White Tiger"

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Abstract

Ambivalence is the concurrent occurrence of conflicting feelings about a person or something. The term "ambivalence" was most commonly understood by Freud to refer to the conflict between love and hate, which often took the form of melancholic and obsessional neuroses. This kind of conflicting emotions for someone or something is called ambivalence. In addition to feeling torn about society at large, Ashok Sharma, his master, is also the source of his turmoil in *The White Tiger*. Through Balram Halwai's persona, Adiga skillfully expresses his mixed emotions. This essay delves further into Balram Halwai's psychological analysis. The psychological ambivalence of Balram Halwai toward his master and Indian society is another factor.

Keywords

Ambivalence, poverty, obsession, Indian society

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A well-known writer is Aravind Adiga. His approach to controversial themes is well known. Real Indian society is portrayed in his creations. He boldly discussed the cruel and sinister sides of Indian civilization in particular. Using his works, he illustrates both the technological and economic progress of India and its downfall, without intending to criticize the country in particular.

Beginning his career as a driver, Balram Halwai is the primary character. Over time, he begins serving as driver for Ashok Sharma. Balram obeys his master Rama in the same manner that Hanuman did. Balram became a murderer and liar, though, as a result of his preoccupation and city living. Similar to Hanuman's devotion to God Rama, servants in India are devoted to their owners. Man and monkey combine to form Hanuman. He's considered the god of darkness in India. He is also the best illustration of enduring love and loyalty in India. But owners give their workers the treatment of slaves.

Balam Halwai's father, Vikram Halwai, is a rickshaw puller. He is a hard worker and a backbone breaker. His whole life is devoted to providing for his family. "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" (TWT 30). This is one of the explanations why Balram leads a manly life. His steadfast perseverance makes him a successful businessman. Moreover, his conflicted feelings compel him to take revenge on his mentor Ashok while yet being loyal to him. Balram has the utmost respect for Rama and Sita, his master and wife.

The White Tiger is a title that represents the main character, Balram Halwai. The White Tiger, which only makes an appearance once every generation in the jungle, is equally as rare as Balram Halwai. Back in his school days, Balram was

called the "white tiger" by the inspector. "You, young man, are an intelligent, honest, vivacious fellow in this crowd of thug and idiots. In any jungle, what is the rarest of animals - the creature that comes along only once in a generation?" (TWT 35).

Balram is not your typical man who values sentiments and subjugation. "I'm not a sentimental man, Jiabao. Entrepreneur can't afford to be." (TWT 12). Balram's uniqueness and intelligence earn him the moniker "white tiger". Seeking his identity. As a result, he disobeys both his squat stance and the societal norm. Injustice and inequality are the main sources of Balram's ambivalence. In the course of the letter series, Balram highlights the widening gap among the ruler and servant. He never makes an attempt to escape the rooster coop.

Balram decides to get out of his precarious position. He steps out of the Rooster Coop. Ashok, his teacher, is slashed in the throat by Balram. Still, he never feels guilty about it. He emphasizes empowerment more than seeing himself as a murderer. Making money is his main obsession, which is what motivates him to behave like a vicious beast. He solely thinks about himself; he doesn't think about the people he loves or the larger community. This is considered the approach of the modern man. Balram is not like his father Vikram Halwai, who lived his whole life as a donkey. His honesty and sincerity serve him no benefit. Balram Halwai's obsession and his father's sad existence cause him to progressively lose his mental equilibrium.

When describing the circumstances or characteristics of the Indian servant class, Balram frequently alludes to the rooster coop. Indian servants are obedient to their owners, yet the owners try to extract blood from them. As a real Halwai, Balram's father's shop was seized by fellow caste members

with police aid. Like a leech, the rich consume the blood of those who are underprivileged.

Feelings of unhappiness and hopelessness are the root of Balram's mental misery. Poverty is a root cause of all evil. Balram accepts the system's violence, brutality, and injustice. No, they're not trying to escape their makeshift confinement from the chickens in the rooster coop. Balram goes on to compare those sad chicks to the poorer level of Indian society. His mixed emotions for his mentor Ashok can be explained by this.

When Balram Halwai is at his village, he is just an ordinary rural boy. However, the city had totally perverted him. He breaks through the "Rooster Coop" barrier to kill his master Ashok in an attempt to flee. Enticed by his obsession and need for fortune, Balram kills his own master Ashok and also takes the red bag containing cash. An *idée fixe*, or fixed notion, is the term used in psychology to describe this type of purpose. A person with monomania is a medical word used to describe someone who either never changes their context or has fixed it. Furthermore, he destroys the "The Rooster Coop," a representation of slavery, as a result of his mixed emotions.

An example of a regal servant turning into a killer is told in *The White Tiger*. An account of how human psychology evolves is given by *The White Tiger*. Survival serves as the novel's main subject and the main force behind its ultimate triumph. What propels Balram to attain his rank is his want to become affluent. In Freud's view, drives or instincts—the brain's representations of physiological needs—are the source of all human action.

Balram's impulses in life compel him to lose himself over and fulfill his need. His or her natural tendencies lead them to consider their wants. This kind of natural motivational force drives the powers to satisfy their desires. "Life is not easy!" exclaimed famed psychologist Freud. To get out of the rooster coop and out of poverty, Balram has had to overcome many hardships.

He states "I think the rooster coop needs people like me to break out of it" (TWT 320) Similar to the white tiger, he is rare. He has a very different perspective than other people. "As a guy, I consistently perceive 'tomorrow' when others perceive today. He never feels regret for his actions. "I never say I made mistake that night in Delhi when I slit my master's throat" (TWT 320). This statement revealed his ambivalence. In addition, he strongly criticizes Indian society.

Balram's terrible ordeal left him severely and psychologically damaged for a number of years. Thus, Adiga uses the first-person narrative to illustrate the various problems that the modern world faces, like caste oppression, poverty, inequality, and a lack of freedom.

Adiga compares Balram like a white tiger. The golden tiger is not as strong as the white tiger. These white tigers should be kept and handled with great care because they are rare and clever animals. The main character of the book is a unique white tiger throughout his generation who aspires to transcend his circumstances and class. "There – I'm revealing

the secret of a successful escape. The police searched for me in the darkness: but I hid myself in light" (TWT 118). He made it efficiently from the shadows to the sunlight.

References

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