



Dr. M.G.R. Educational and Research Institute
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Editors: Dr. R. Pushkala, Dean, English
Dr M. Chandrasena Rajeswaran, HoD, English

Concept of 'Indian Dharma' as Revealed in Aravind Adiga's
Novel
The White Tiger

Gowsi Sanchanaa J, II M.A. English

Dr. M.G.R. Educational and Research Institute (University with Graded Autonomy Status)
Chennai

E- Mail - gowsisanchanaa@gmail.com

ABSTRACT

Aravind Adiga is a twenty-first century Indian writer. "The White Tiger" explores the depravity, morality, and corruption in Indian society. He exposes anti-Indian modernity, wickedness, and complexity, which has a direct impact on national progress, and he also employs what pervades the modern state. It also narrates the story of Socio-economic inequality during the time when financial limits dominated India. An attempt to identify prevailing moral rules in India through 'The Concept of Dharma' shows how the character seemed different, when others were symbolised by the power of East Asian culture, and finally found his own identity in the society.

KEYWORDS

society, traditional, culture, obligation, individual, natural, circumstances.

INTRODUCTION

The novel 'The White Tiger' offers a darkly hilarious view on India's class struggle in a globalised world, portrayed through the eyes of a country lad, Balram Halwai. Balram's trip through India, first to Delhi, where he works as a driver for a wealthy landlord, and then to Bangalore, where he flees after murdering his employer and stealing money, explores issues of religion, caste, loyalty, fraud, and poverty. Eventually, Balram rises above his sweet-maker caste to become a successful entrepreneur who runs his own cab service. He represents himself in a country proudly shedding a past of poverty and underdevelopment by declaring "tomorrow". The White Tiger is set in contemporary India. Balram Halwai, the protagonist of the tale, is born in Laxmangarh, Bihar, in a rural community known as "the Darkness." Balram describes himself as a successful entrepreneur after explaining how he escaped a life of poverty as the son of a Rickshaw driver to become a successful businessman.

Balram begins the narrative by telling the storey of his life in Laxmangarh. He resided there with his grandmother, parents, brother, and other extended family members. He is a bright kid, but he is forced to drop out of school to help pay for his cousin sister's dowry. In Dhanbad, he starts working in a teashop with his brother, and via the talks of the customers, he learns about the Indian government and finances. Balram considers himself a bad servant and decides to pursue a career as a driver.

Balram learns to drive and is hired as a driver by Ashok, the village landlord's son. Balram insults his grandma and warns the reader and the Chinese premier that he intends to kill his boss in the next eight months during a journey back to his village. With Ashok and his wife, Ms. Pinky madam, Balram relocates to New Delhi. Balram was exposed to India's society, especially the government, throughout their time in New Delhi. The contrast of wealthy city dwellers with poor city dwellers in New Delhi emphasises the divide between the rich and the poor.

Pinky chooses to drive the automobile by herself one night and crashes with someone. Because she is concerned that it was a youngster, the family plans to frame Balram for the hit-and-run. The crooked and lethargic police, on the other hand, tell them that no one has reported a child

missing, so no further investigation is necessary. Ashok grows more and more tangled in the crooked government. Balram then thinks that killing and robbing Ashok is the only way he can get out of India's "Rooster coop" . He murdered Ashok with a broken liquor bottle one day while it was raining. After that, he and his young nephew manage to leave to Bangalore. There, he bribes the police to help him start his own taxi service. Balram pays off the family and the police when one of his drivers murders a bike messenger.

Balram explains that the stork probably certainly killed his family in retaliation for Ashok's death. Balram rationalises his actions at the end of the story by claiming that his independence is worth the lives of Ashok and his family, as well as the financial success of his new taxi business.

ANALYSIS THE CONCEPT OF INDIAN DHARMA

In trying to identify the existing moral norms of India, it is inevitable to intend the concept of Dharma. Traditional Indian philosophy involves understanding moral values when deciding what is right and what good behaviour is in everyday life. However, we cannot expect Dharma to give the right rules to follow the direction of life or to clarify the direction of life. Rather, Dharma makes it possible to extract the guiding principles that form the basis of life.

The concept of Dharma is related to the performance of duties and the motivation of action according to the belief system. Dharma is described as 'legal and moral responsibility' and is seen as 'the primary goal of life,' with 'prescription' and 'prohibition' as its two main characteristics. Traditional India views responsibility as something that comes naturally to people and that they can't prevent themselves from doing, whereas the Western concept of obligation necessitates a struggle against one's own willpower. As a result, the Eastern perspective sees the act of fulfilling one's obligations as natural. People do not need the authority to force people to fulfill their obligations, as they have the principle of listening to their inner voice and instructing you what to do. Moreover, India's obligations are related to social conditions, but in the West it is internalized and individualized, a matter of choice and competition.

Duty is seen as "mainly a personal affair" in Western individualistic culture, which "provides greater privacy." As a result, there is more independence and freedom, as well as the ability to

make personal judgments without being subjected to excessive social pressure. This is a noteworthy distinction between the East and the West. Individualism and the individual's ability to modify reality are valued in the West, but they are not valued in Hindu tradition. When "respect for parents" and "giving" are enumerated as required obligations in dharma literature, it is apparent how important social values are in Hindu tradition. It is critical to recognise that these ideals are not imposed externally, but rather are inherent in human nature. Dharma is the essential nature of beings that motivates their actions. Thus, the concept of dharma allows people to make decisions freely and without constraints; In psychological terms, it gives people the freedom to act in accordance with their natural desires. This underpins the belief that natural instincts lead to moral behaviour.

The freedom of interpretation raises questions about how open the concept of dharma is at this point. People accepted that dharma is background and can be interpret individually, but cautioned against categorising or over-classifying. He claims that "too much latitude in interpretation may lead to misrepresentation." It appears that the limitations and possibilities of applying dharma remain a contentious issue, with efforts being made to strike a balance between the two. This shows that innovation and change can influence traditions such as Dharma, and redefinition can compromise the core ideas underlying the concept and lead to deviations. While Western influences are undeniable, modern approaches help redefine Dharma by constantly changing and evolving the previously static ideals of Dharma. Paradoxically, both the continuity of his core ideas and the relativity of Dharma are revealed. Modern Indian thinkers emphasize the modern importance of basic ideas rooted in Dharma. They considered Dharma not only as a system of culture-specific customs, but also as a universal and logical principle, especially as an accurate ethic based on nonviolence, and potentially applicable. And it is by modern standards that it is relevant to any society.

The most important parts of the basic principles is highlighted in the following to give a more specific sense of dharma. Literary works refer to particular norms, despite the fact that no specific rules can be determined. Alcohol, thievery, and murder, for example, are all destined in the dharma scriptures. Purity, compassion, objectivity, lack of greed, humility, truthfulness, nonviolence, and liberality are examples. Maintaining social order, performing one's social commitments, and acting selflessly are also important parts of establishing dharma. As a result, keeping the social order and maintaining stability appear to be more essential than

individual successes. Respect plays an important part in this situation.

CONCLUSION

In today's India, the concept of dharma continues to have an impact on morals. The White Tiger also contains core dharma concepts. According to the writer, Mathew. "How Indians have drifted away from dharma in its normative sense, which comprises practise of religious rites, family life, social system, state administration, and moral precepts". In the novel, Balram questions, Does India has faith in religion? The novel quotes, "What can a poor man's prayers mean to the 36,000,004 gods in comparison with those of the rich?" (272). In this despair, whether or not Balram holds on to the core values of dharma and on what kind of principles he bases his decisions on are discussed in this paper.

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