

OPPRESSION EXPERIENCED BY BALRAM IN ADIGA'S

THE WHITE TIGER

THESIS

By:

Moh Afif Badjeber

NIM: 19320042



DEPARTMENT OF ENGLISH LITERATURE

FACULTY OF HUMANITIES

**UNIVERSITAS ISLAM NEGERI MAULANA MALIK
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OPPRESSION EXPERIENCED BY BALRAM IN ADIGA'S

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THESIS

Presented to Universitas Islam Negeri Maulana Malik Ibrahim Malang in Partial
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By:

Moh Afif Badjeber

NIM: 19320042

Advisor:

Hafidhun Annas, M.Hum

NIP 198807292019031009



DEPARTMENT OF ENGLISH LITERATURE

FACULTY OF HUMANITIES

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IBRAHIM MALANG**

2023

STATEMENT OF AUTHORSHIP

I state that the thesis entitled "Oppression Experienced by Balram in Adiga's The White Tiger" is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that. Malang, 26 July 2023 The researcher Moh Afif Badjeber NIM 19320042

Malang, 26 May 2023

The researcher



Moh Afif Badjeber

NIM 19320042

APPROVAL SHEET

This to certify that Moh Afif Badjeber's thesis **Entitled Oppression Experienced by Balram in Adiga's *The White Tiger*** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of Sarjana Sastra (S.S.)

Malang, July 23 2023

Approved by

Advisor,



Hafidhun Annas, M.Hum
NIP 198807292019031009

Head of Departement of English Literature,



Ribut Wahyudi, M.Ed, Ph.D.
NIP 198112052011011007



LEGITIMATION SHEET

This is to certify that Moh Afif Badjeber's thesis entitled **Oppression Experienced by Balram in Adiga's *The White Tiger*** has been approved by the Board of Examiners as one of the requirements for the degree of Sarjana Sastra (S.S.) in Department of English Literature.

Malang, July 23 2022

Board of Examiners

1. Dr. Syamsudin, M.hum

NIP 196911222006041001

2. Hafidhun Annas, M.hum

NIP 198807292019031009

3. Dr. Masitoh, M.hum

NIP 196810202003122001

Signatures



Approved by

Dean of Faculty of Humanities



MOTTO

“Be like a glass, if they break you, cut them”

DEDICATION

This thesis is dedicated to:

My parents, the most special people in my life. I would give big thanks for them for
always supporting me in every condition.

My sisters, they never get tired to push myself to reach education

People oppressed, there are still plenty of people who get oppressed nowadays.

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In completing this thesis, I was accompanied and helped by the people who always stand behind me. Thus, I would like to deliver my gratitude to:

1. My dad and my mom, as your child I absolutely feel grateful because you all keep encouraging me to be a successful person in the future.
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Lastly, I do realize that this thesis is far from the perfection and might have several weaknesses. Thus, I'm all ears to accept criticisms and suggestions from all people. I believe all of your criticisms and suggestions would highly develop my research in the future. Hopefully, this research can give beneficial impacts for other researchers and readers.

Malang, 26 May 2023

The Researcher

ABSTRACT

Badjeber, Moh Afif. (2023). *Oppression Experienced by Balram in Adiga's The White Tiger*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Hafidhun Annas, M. Hum.

Keywords: Oppression, Marxist, The White Tiger.

Oppression issue is serious problem that still happens massively all around the world. This issue can occur to anyone no matter the gender, age, race, etc. Thus, the researcher considered to researched this issue. In this research the researcher used *The White Tiger* novel as the object research. This research aims to find out the types of oppressions and the factor that affect it in *The White Tiger* novel. Textual studies method is used in this research. The research also uses the theory five faces of oppression proposed by Irish Young. In collecting the data, the researcher read the novel deeply and tried to find the data related with the theory used. The data source in this research is obtained from the novel "*The White Tiger*" by Aravind Adiga. Based on result of this research, the researcher concludes that Balram as the main character experienced five types of oppression namely, powerlessness, violence, marginalization, exploitation, and cultural imperialism. Balram was oppressed by various people such as his class mates, teacher, grandmother, employer, driver, and others. Moreover, the researcher also finds out that social status becomes the main factor that affect oppression in this novel since Balram is described as bottom caste people.

ABSTRAK

Badjeber, Moh Afif. (2023). Penindasan yang dialami oleh Balram dalam novel *The White Tiger* karya Aravind Adiga. Skripsi. Jurusan Sastra Inggris. Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Hafidhun Annas, M. Hum.

Kata kunci Penindasan, Marxist, The White Tiger.

Masalah penindasan merupakan masalah serius yang masih terjadi secara masif di seluruh dunia. Masalah ini dapat terjadi pada siapa saja tidak peduli jenis kelamin, usia, ras, dll. Oleh karena itu, peneliti mempertimbangkan untuk meneliti masalah ini. Dalam penelitian ini, peneliti menggunakan novel *The White Tiger* sebagai objek penelitian. Penelitian ini bertujuan untuk mengetahui jenis-jenis penindasan dan faktor yang mempengaruhinya dalam novel *The White Tiger*. Metode kualitatif deskriptif digunakan dalam penelitian ini. Penelitian ini juga menggunakan teori lima bentuk penindasan yang dikemukakan oleh Irish Young dan Marxist. Dalam mengumpulkan data, peneliti membaca novel secara mendalam dan berusaha mencari data yang berkaitan dengan teori yang digunakan. Sumber data dalam penelitian ini diperoleh dari novel "*The White Tiger*" karya Aravind Adiga. Berdasarkan hasil penelitian ini, peneliti menyimpulkan bahwa Balram sebagai tokoh utama mengalami lima jenis penindasan yaitu, ketidakberdayaan, kekerasan, marginalisasi, eksploitasi, dan imperialisme budaya. Balram ditindas oleh berbagai orang seperti teman sekelasnya, guru, nenek, majikan, sopir, dan lain-lain. Selain itu, peneliti juga menemukan bahwa status sosial menjadi faktor utama yang mempengaruhi penindasan dalam novel ini karena Balram digambarkan sebagai orang dari kasta bawah.

مستخلص البحث

، قهر بالرام عانى منه في رواية النمر الأبيض أطروحة. قسم الأدب الإنجليزي. كلية العلوم الإنسانية (٢٠٢٣) باجبر ، محمد عفيف
جامعة الدولة الإسلامية مولانا مالك إبراهيم مالانج. المستشار حفيظون أنس م. هم

.الكلمات المفتاحية القهر ، ماركسي ، النمر الأبيض

مشكلة التنمر مشكلة خطيرة لا تزال تحدث بكثرة في جميع أنحاء العالم. يمكن أن تحدث هذه المشكلة لأي شخص بغض النظر عن الجنس والعمر والعرق وما إلى ذلك. لذلك ، ينظر الباحثون في دراسة هذه المشكلة. في هذه الدراسة ، استخدم الباحثون رواية النمر الأبيض ككائن بحثي. تهدف هذه الدراسة إلى تحديد أنواع الاضطهاد والعوامل التي تؤثر عليها في رواية النمر الأبيض. الطريقة الوصفية النوعية المستخدمة في هذه الدراسة. تستخدم هذه الدراسة أيضًا نظرية الأشكال الخمسة للاضطهاد التي طرحها الأيرلنديون الشباب والماركسيون. في جمع البيانات ، قرأ الباحث الرواية بعمق وحاول إيجاد البيانات المتعلقة بالنظرية المستخدمة. تم الحصول على مصدر البيانات في هذه الدراسة من رواية "النمر الأبيض" لأرافيند أديجا. وبناءً على نتائج هذه الدراسة خلص الباحث إلى أن بالرام كشخصية رئيسية تعاني من خمسة أنواع من الاضطهاد هي: الضعف والعنف والتهميش والاستغلال والإمبريالية الثقافية. يتعرض للتنمر من قبل أشخاص مختلفين مثل زملائه في الفصل والمعلمين والجدات وأرباب العمل والسائقين وغيرهم. بالإضافة إلى ذلك ، وجدت الباحثة أيضًا أن المكانة الاجتماعية هي العامل الرئيسي المؤثر في الاضطهاد في هذه الرواية لأن بالرام يوصف بأنه شخص من الطبقة الدنيا

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CHAPTER I

INTRODUCTION

In this chapter, the researcher explains the introduction of this research which is divided into five: background of the study and its previous study, problems of study, significances of study, scope and limitation, and definition of key terms.

A. Background of the Study

Oppression is the abuse of power to make a person or groups become powerless. Oppression is happened because of various factors such as race, gender, social class, ethnicity, disability, sexual orientation and other factors that make people are categorized as lower than others. Those factors turn into justification for superior people to treat their workers as object of oppression (Robbins, 2017, p.378). In social reality we have seen various forms of oppression experienced by many workers. This thing has attached to lower class society who work as labourer. Oftentimes they get arbitrary treatments by their employe such as long working hours, under paid, physical abuse, unilateral dismissal, sexual harassment, and others. Kind of those treatments certainly allow the employe to take advantages of them. Moreover, oppression does not only happen in work place but it can also happen in the environment of society, school, or even family. One of oppression cases that happen in the community are when minority wants to do religious ritual but they get intimidation from majority. The other example occurs in education institution when a senior of a school rules his junior as he wants. This case certainly can lead to the act of bullying

As a social creature, human can portrait all phenomena around them into literary work. Essentially, literary work has many functions in human's life. Greil Marcus and Werner Sollor (2009) stated that literary is not only about what is written but it is also about what is expressed, what is found, in any form. Simply, it can be concluded that literature is such a media for writers to express and to portrait what they find in their life (p.24). One of the functions of literary work is as a reflection media from real life. Reflection from real life that can bring up serious social issues to obtain reader's concern. *The White Tiger novel* by Aravind Adiga is one of literary works that brings up social issue in human life. This novel was published in 2008 and the themes are about freedom, caste difference, and oppression. Shortly, the story tells about social stratification and class oppression in caste system in India. The main interesting point of this story is told about how the main character changes his social class from lower to upper class while social hierarchy is deeply embedded in India. Social hierarchy in India has existed since 3000 years ago in India and still widely practiced by Indian society. The effect of caste differences in India is deeply felt by the main character, Balram.

oppression issues have been familiar in human life. Any form of oppression can be found in family, society, school, work place, etc. In the perspective of researcher, this issue is very crucial to be raised since oppression itself has already became a culture for superior people to treat lower people abominably. The urgency of obtaining people's concern of oppression is the primary purpose for the researcher to use this novel as research object. Furthermore, the story of *The White Tiger* is interesting to be researched since the story can give portrayal of caste

system in India to the readers. Last but not least, this research is expected to provide new insights for other researchers who want to research *The White Tiger* novel.

This research will focus on the main character namely, Balram. He is the person who get oppressed the most in this novel. It is known in the novel that he is from Laxmangarh, India. Living in Indian society makes Balram should follow the tradition caste system of the society. It is portrayed that Balram is from lower caste in India, but unlike lower caste people in general, Balram is a skilful and intelligent person. Since he was child, he was a fast learner student. However, poverty does not let him growing and he still needs to struggle harder with his family. As he grows up as a mature man, he tries to find a job as a private driver of Ashok, son of a rich business man in India. The reason why this research focuses on analysing Balram is because oppression is highly portrayed when Balram works as Mr. Ashok's driver. Moreover, the urgency of analysing the main character is to make readers become aware of oppression that oftentimes happens in our daily life.

In writing this study, researcher has found ten studies relate to this research. The studies are written in the form of journal articles and thesis. Sakthivel's *a Study of The Portrayal of Postcolonial India in Aravind Adiga's The White Tiger* (2021). This research focuses on revealing how government programs are exploited after British colonialism. People in India suffer from the difficulty of health, economy, and education system. Next, Farooq's *An Analysis of The White Tiger in The Perspective of Theory of Desire* (2021). This journal article focuses on analysing the complex relationship of morality with desire. The research reveals that superior class shows the way they fulfil the unsatisfied desire with corrupting. The next

research is Pandimeena's *Twofold Revelation in Aravind Adiga's The White Tiger* (2018). The focus of this research is to trace the lightness and the darkness of India, identify how rich people exploit poor people for a long time, and how the primary needs of poor people are ignored by the government. The third researches have some similarities and differences in analysing the novel. The study conducted by Sakthivel has a different point on examining the novel. Sakthivel attempted to see this novel on the eye of postcolonial which focused on India's government. Then, the study conducted by Farooq and Pandimeena's seems to have differences. In Farooq's study, he reveals the desire of the characters in Adiga's *The White Tiger*. It is stated in his research that the desire of the main character is he wants to struggle to get the value of life. Whereas, Pandimeena's study focuses on tracing the lightness and the darkness of India and how exploitation of the government is portrayed in the novel.

Then, the next research is Dinesh's *Marxist Perspectives in Arvind Adiga's The White Tiger* (2021). Dinesh in his journal articles focuses on analysing how capitalism in India affects the superior class and inferior class. The next article is Prihanti's *Balram's Strategy of Using Symbolic Capital in Adiga's The White Tiger* (2019). This study focuses on revealing Balram's strategy in using symbolic capital to improve his classes.

Both of those studies focus on capitalism in the novel. However, there is a different perspective in examining capitalism in those studies. The first study uses the glasses of Marxist to reveal capitalism in India. Whereas, the other study uses symbolic capital to describe people's status in society. There are shown that

many studies in *The White Tiger* novel have been done by some researchers. However, in order to answer the research gap, this study will continue the previous studies. This study focuses on analysing class oppression experienced by the main character. There still no study that analyse oppression in Adiga's *The White Tiger*. Thus, to give the novelty in this study, the researcher attempts to provide a different analysis in *The White Tiger* novel in order to obtain the gap of the research. The researcher attempts to highlight this novel by pointing out the oppressions from upper class to the main character as lower class portrayed.

Since this research focuses on oppressions contained in the novel, the researcher has summarized several journal articles and theses using oppression theory in order to perceive more about oppression theory. A study conducted by Elly Santi Pertiwi and Ni Luh Putu Rosiandani, *Black Feminism Reflected through The Narrator's Responses of Women Oppression in Maya Angelou's Memoir: A Letter To My Daughter* (2020). This article attempts to explain black feminist perspective toward women oppression in the novel *Letter to My Daughter*. Next is *The Oppression Experienced by Black People Characters in Colson Whitehead's The Underground Railroad* (2018) conducted by Sandra Damar Siswanti using the theory five faces of oppression by Irish Young. From this study the researcher reveals five faces of oppression experienced by slaves in the 18th century namely Cultural, Violence Exploitation, Imperialism, and Powerlessness. Furthermore, this research also reveals the struggles of black slave which is divided into individual struggle and group struggle. Next is *Patriarchal Oppression in Kim Ji-Yeong, Born 1982 By Cho Nam Joo: A Feminist Literary Study* conducted by Rahmah, Setiawati,

Sukmawan, and Darihastining (2020) using feminist literary criticism. feminist literary criticism examines how women are depicted and how the possibility when women have power in literary work. Then, next is *The Oppression Experienced by The Citizens in Okky Madasari's "The Years of The Voiceless"* conducted by Nurul Aini (2018) using sociological approach and five faces of oppression theory by Irish Young (2004). The focus of this study is analysing the types of oppression experienced by the citizens done by government military. The last is *Patriarchal Oppression to The Main Characters in Etaf Rum's A Woman Is No Man* conducted by Alfatih Nur Indah Sari (2020) using the theory of radical feminism and patriarchy by Sylvia Walby. Based on the result of this study, the researcher found four types of patriarchal oppressions namely, patriarchal state, patriarchal mode of production, male violence, and patriarchal culture.

Based on the previous studies above it is perceivable that this research has similarities and differences with other studies that have been mentioned above. The study conducted by Elham Omran sees the problem of study in the glasses of Marxist. Marxist thought of class oppression and commodification show that Marxist theory can be applied in this drama. It can be clearly seen that avarice for power, class struggle, and victimization of the weaker ones are among Shakespearian dramatic themes. Comparing with this study, both of these studies have similarity in using Marxist approach since *The White Tiger* novel highlights caste system and capitalism in India. Then, another study conducted by Rahmah, Setiawati, Sukmawan, and Darihastining have similarity to Elly Santi Pertiwi and Ni Luh Putu Rosiandani's study. both of the studies examine the women

oppressions. Rahmah Setiawati's study examines gender oppression portrayed in Kim Ji-yeong: Born 1982 novel. Whereas, Elly's study examines black women oppression and black feminism reflected in Letter to My Daughter novel. However, there is a different theory in discussing oppression in Rahmah, Setiawati, Sukmawan, and Darihastining's study. Rahmah, Setiawati, Sukmawan, and Darihastining use feminist literary criticism to portray gender oppression in the novel. Whereas, this study uses the theory five faces of oppression by Irish Young to examine the forms of oppression portrayed in Adiga's *The White Tiger* novel. Irish Young provides a framework consists of five types of oppression in her theory. Namely, exploitation, powerlessness, marginalization, cultural imperialism, and violence. The previous studies that have been mentioned contribute to assist the researcher to understand more about the novel and the theory. From all of the previous studies above there is no study discusses about oppression in Adiga's *The White Tiger*. Hence, this study answers the research gap of the previous studies, namely, oppression experienced by Balram in Adiga's *The White Tiger*.

B. Problems of the Study

1. What are the faces of oppressions experienced by Balram portrayed in *The White Tiger* novel?
2. What is the factor that affects oppression in *The White Tiger* novel?

C. Scope and Limitation

Adiga's *The White Tiger* is a complex novel in term that this novel tells many things. Thus, the researcher attempts to make limitation of this research in order to make it not too general. This study will use the theory of oppression by Iris

Young to examine the forms of oppression. Furthermore, this study overall will focus on Balram as the main character in Adiga's *The White Tiger*. This study is limited to the factors that affect the oppression and also the forms of the oppression portrayed in the novel. The researcher will not discuss about other oppressions experienced by the minor characters.

D. Significance of the Study

Through this study, the researcher expects this study will give a lot of contributions in the realm of literature knowledge. Furthermore, this study has significances theoretically and practically. Theoretically, the researcher expects this study can extend the scope of this novel in order to make readers can see this novel in various sides. The researcher also expect that this study can enrich Marxist and oppression studies in literary work. Practically, the researcher expects this study can give understanding to the readers about the forms of oppression that might happen in daily human life. Moreover, since this novel brings up many important issues, the researcher expects this study can attract people to read this novel and learn about social issues inside the novel such as oppression, caste system, corruption, etc.

E. Definition of Key Terms

1. Oppression: Oppression is a form of injustice that occurs when one social group is subordinated while another is privileged, and oppression is maintained by a variety of different mechanisms including social norms, stereotypes, and institutional rules. (Taylor, 2016)

2. Bourgeoisie class: people who have the means of production and employ hired workers. They are the capitalist owner who pay the wage to proletariat.
Engels (1955, p.9)
3. Proletariat class: people who are categorized as inferior class. They give their services to bourgeoisie class and do not have means of production.
Engels (1955, p.9)
4. Caste system: The caste system consists of values that apply to the realm of social interactions and rituals, but also to the relative values and levels of human prestige. It determines and has an impact on their overall position, including the security of life, freedom and adaptation to the modern market economy. (Deshpande, 2010)

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter describes the approach and theory related to this research. The approach and theory provide explanations to answer the problem of the study. This research used Marxist approach and Five Faces of Oppression theory by Irish Young.

A. Marxist Literary Criticism

Marxist literary criticism correlates literature to the cultural, society and history, and political systems created. The main purpose of Marxism is to discuss about classes in society, based on the common ownership of the means, production, distribution, and exchange. Marx and Engels considered literature was included into base superstructure such as cultural, religion, law, etc. According to Abrams (1999) Marxists see literature not only as works that is created based on timeless artistic criteria, but as “product” of the economic and ideological determinants (Aditya, 2015). Marxist literary criticism states that the social classes and the ideologies of the authors have a major influence on what they write. Unlike other literary theories, Marxist criticism is a cultural theory that can create economic, political, and social ideas. Marxists believe that they can interpret and change the world through Marxist theory. As an approach of literary text, Marxist criticism is not only about what is written in the text but it is also about what is not written in the text. Terry Eagleton referred from the journal *Marxist Approach to Literature* (2015, p.3) stated that a literary text is not able to understand itself, thus, Marxist criticism will attempt to

examine the hidden necessary condition in the text. Indeed, Marxism was not planned to be a method of literary analysis, but the principles of Marxism can be implemented to literature in accordance with the philosophical principles made by Marx and Engels.

According to Newton (1998 p.158) referred from the book *Beginning theory* an introduction to literary and cultural theory, in traditional Marxist, Marxist criticism has a tendency to deal with history. It discusses about conflict between social classes and clashes of large historical force. Thus, the things need to be discussed in Marxist approach are social historical political and cultural conditions behind literary text. Marxist approach brought the life struggle of working class into account. It explained them how were themselves, when they were working, when they were struggling, and when they were reaching their goals. Since Marxist approach discusses about social class, it will examine how an author interprets society, culture, and political systems. Marxist approach will look at the authors to which class the authors belong and the effects of authors in their society.

Society in Marxist is shaped by forces of production, it is about which society provide shelter, food, clothing and other needs. This activity will create groups of people social that leads to foundation of culture. In capitalist society, there are two parts structure of society consist of bourgeoisie and proletariat.

1. Bourgeoisie

The word bourgeoisie is derived from french "*bourgeois*" which means urbanite. According to Engels (1955, p.9) bourgeoisie is referred to the

class of modern capitalist who owns the means of social production and the employer of working class. The employers who have the economic power will gain social and political control of their society. Eventually, this upper class will control the dominant discourse and formalize and articulate their beliefs, their values, and their arts to develop their ideology. Bourgeoisie class has economic power to gain social and political control over society. In the end, this upper class dominates the dominant discourse, formalizes and articulates their beliefs, values, arts, and develops ideologies. Consciously or unconsciously, the ruling class will enforce its ideology on the proletariat. As the result, the bourgeoisie will take the control of superstructure. In such a system, the rich people become richer and the poor people become poorer and get more oppressed. No doubt, the bourgeoisie's ideology excellently works to bolster the system upon which it was established. By dominating material relationships, the bourgeoisie can control society's ideology. It can be concluded that Marx's point views the proletariat or working classes cannot see who they really are in society. They will always be exploited and oppressed by ruling class.

2. Proletariat

Proletariat is derived from Latin "*proletarius*". It means a person whose descendants are the only property. Different from bourgeoisie, proletariat is the lower class in society. Engels stated proletariat is referred to the class of modern wage labours. They don't have the means

of production and tend to sell their labour ability to stay alive under capitalism. In addition, Engels (1847, p.341) also stated that proletariat will always exist in society, they are the workers who live in poor condition. In Marxist literature, Roberts stated (1990, p.64) that proletariat is such a growing class. They struggle to achieve revolution, need to have leadership, and be the basis for alteration of communism and socialism. The survival of proletariat depends on their selling their labour force. This is because proletariat does not have the control of property which will provide them subsistence.

B. Caste System

The unique of *The White Tiger* novel is how the author portrayed caste system in India. Generally, caste system in Indian society is divided into four hierarchical categories. The highest position is called Brahmins, they are the advisers and priest. The second position is called Kshatriyas, they are the political warriors and rulers. The third is Vaisyas, they are landowners and traders. The last is Sudras, they are the slaves and labourers in India. This caste system has become hereditary in Indian society. Unlike Europe, caste is not determined by wealth. It is determined by social function and occupation. Indians need the luck of being born to have a proper life. Their caste will also determine their access to privilege, power, and wealth. Caste issue becomes one of the main issues in *The White Tiger* novel. This thing has led to the factor of class oppression. Marxist stated that class oppression is a life experience of subordination that goes with them who are exploited, as well as they who suffer

from economic problem or unemployed and discriminate socially and politically. (Abbie Bakan, 2018). Moreover, Marxist also state those who get oppressed the more referring to the unemployed, sharecroppers, proletariat, slaves, the peasantry, etc.

C. Five Faces of Oppression

The White Tiger novel has shown many social aspects portrayed in India. One of them is oppression, according to Young (2014, p.41), oppression means the injustice and unfairness that people suffer. It happens not because a tyrannical power forces them, however, it's because of the daily practices of a well-intentioned liberal society". Oppression has often been perpetrated by a conceptualization of group difference in terms of unalterable essential natures that determine what group members deserve or are capable of, and that exclude groups so entirely from one another that they have no similarities or overlapping attributes. Freire (1993) stated that if proletariats want to free themselves, they need to recognize that they have been destroyed. They must eliminate the bad image of themselves and then start to change their life from being object into subject (Robbins 2017, p.380). Oppression also refers to systemic constraints on groups that are not necessarily the result of the tyrant's intentions. Oppression in this sense is structural, rather than the result of the decisions of few people. Its foundations are inserted in accepted habits, symbols, and norms.

Oppression originally can happen to individual or group. In the concept of social group Young implies oppression refers to structural experience that weaken or immobilize a group. Group in this term can be explained deeply.

People generally can be distinguished by racial, gender, age, religion, ethnic, etc. This means that social groups have correlation with people's identities. In this case, oppression happens to people who are classified in groups. When other people identify them as a group, they will be hated. Thus, to eliminate oppression, people should be viewed as individual without group identities such as race, caste, religion, etc. *The White Tiger* novel has correlation between oppression theory and Marxist approach. In which with Marxist view it can be seen that Balram as the main character in the novel is classified as lower caste. This will lead to the concept of social groups by Young where people are oppressed because they are identified as group. Furthermore, Young explained forms of oppression that are divided as below:

1. Exploitation

John Roemer stated the definition of Marxian exploitation referred from the journal *Marx and Exploitation* (2014, p.107) is:

the unequal value of labour that is exchanged for commodities. The exchange is unequal if the amount of labor embodied in commodities which the worker can buy with his income is less than the amount of labor expended to obtain that income.

In capitalist system, the freedom of person is a belief promoted by society. In this case, workers can have a contract with employers and earn money. There will be no formal law or mechanism that will force the workers to work for the employers. This circumstance will able to make people exchange their commodities freely and perpetuate class differences in society, the rich become richer and the poor become poorer. The injustice

of capitalist is showed by society who use their powers under their controls based on their aims. Through the means of production and the ownership of labor, capitalist can put the control and the power to some people. In the other hand, it will allow them to take advantage from labor, it is the reason why capitalist exploitation will lead to the pauperization of the lower class and create clash between owners and laborers, who fight against their exploitation. Young explained (2014, p.49) to eliminate exploitation and bring the justice to the society, requires the role of institution to reorganize the economic system such as decision making, cultural change, and alteration of labor. Yong added (2014, p.49) that the injustice of exploitation will still exist as long as the practice and structural relations are not changed.

2. Marginalization

According to Young (2014, p.49) Marginals are people the system of labour cannot or will not use. According to Ghana S. Gurung and Michael Kollmair (2007, p.9) stated that:

The concept of marginality is generally used to analyse socioeconomic, political, and cultural spheres, where disadvantaged people struggle to gain access to resources and full participation in social life. In other words, marginalized people might be socially, economically, politically and legally ignored, excluded, or neglected, and, therefore vulnerable to livelihood change.

This social issue happens in majority of western capitalist societies. People who are confined to live in society are racially labelled as Black, North African, Indian, and East Indians. On the other hand, marginalization is not only limited by racial. old people, unemployment, single parent mother, disabled people, etc are also the victims of marginalization. Marginalized

people are often ignored, discriminated, and stigmatized. This issue is emphasized by culture, race, age, gender, education, ethnicity, economic status, and occupation. Young stated (2014) that marginalization might be the most harmful form of oppressions. Many people are expelled from participation in social life and this matter will potentially lead to extermination and severe material deprivation (p.50). Marginalization will always be oppressive even when people have food and shelter. It means that even when people can live comfortably, they will still be oppressed with their marginal status.

3. Powerlessness

Young (2014) stated that the powerless are the people who have lack power or authority to decide policies or result. Their authority is exercised without them. They also must obey the command and rarely have the right (p.52). In this definition, it could be concluded that non-professionals have no participation in making a decision that certainly will affect their life. This kind of oppression marks a condition in the division of labour and the concomitant social position that allow persons little opportunity to develop and exercise skills. The powerless have little work or no work autonomy, exercise little creativity or judgment in their work, have no technical expertise or authority, express themselves awkwardly, especially in public or bureaucratic settings, and do not command respect. In a brief, powerlessness can be described as lack authority, status, and sense of self that professionals tend to have.

4. Cultural Imperialism

Young (2014) stated cultural imperialism means to experience how the dominant meanings of a society give the particular perspective of one's own group invisible at the same time as they stereotype one's group and mark it out as the other (p.58). Cultural imperialism involves the universalization of a dominant groups experience and culture and its establishment as the norms. The dominant group will force its position by bringing the other groups under the measure of its dominant norms. Therefore, the difference between men and women, homosexuals and heterosexuals, workers and professionals, Christians and Jews, African American and Europeans become reassembled as inferiority and deviance, since only the dominant group's cultural expression can obtain large and universal spread. By giving the normality of dominant group's cultural expression and identity, the dominant group will construct the differences with some groups exhibit as lack and negation. People who live under cultural imperialism will realize themselves limited from the outside, positioned, placed, by a network of dominant meanings they do not identify and who do not identify them.

5. Violence

Young (2014) stated violence is the act of unprovoked attacks on person or property without any motive or intention, but to humiliate, destroy, or damage a person. Generally, violence is committed by individuals, deviant, extremist, or people mentally unsound. There are

several groups often experienced oppression such as women, black people, LGBTQ, Asians, Arabians. They live under the threats of violence. sometimes ruling class violate marked groups only to maintain their power and keep those groups subordinate. On the other hand, the violence of killing, raping, beating, and harassment might be motivated by the reason of hatred or fear. Violence is a social practice. It is a social given that everyone knows happens and will happen again. It is always at the horizon of social imagination, even for those who do not perpetrate it. Some conditions can make violence happen more often. For instance, the idea of rape will come to men who pick up a hitch-hiking woman, the idea of teasing a gay will come to straight men in their college. Group violence approaches justification to make violence seemed tolerated. Even for those who are caught perpetrating violence will not receive punishment. In this case, society will think their act is acceptable.

CHAPTER III

RESEARCH METHOD

This chapter will explain the methods used in this research in the examples of study design, data source, data collection, and data analysis. This chapter will help the readers to know how the data collected, where the data collected, and how the data processed.

A. Research Designed

This study is categorized as literary criticism study. Literary criticism is the analysis, study, evaluation of literary work. Literary criticism is not only interpreting what is written. However, it is the act of reading a literary text deliberately, in an informed and disciplined manner.

The data source in this study is obtained from the literary work in the form of novel. Moreover, to examine the data source, this study will apply Marxist approach and the theory Five Faces of Oppression by Irish Young. Furthermore, the approach and the theory applied in this study will be explained in detail in chapter II.

B. Data Source

The researcher obtains the data from the printed book entitled *The White Tiger* novel by Aravind Adiga. This novel was published in 2008 and then adapted into movie “*The White Tiger*” released in 2021. *The White Tiger* novel has 318 pages and published by Simon and Schuster. The data used

in this research will be the form of sentence or dialogue that denote forms of oppressions.

C. Data Collection

In collecting the data, researcher did several steps to process the data effectively. The first step is the researcher read the novel deeply and carefully to perceive more the story of this novel. Next, research underlined the data regarding the topic of this study. Then, researcher attempted to analyze the data obtained based on the approach and the theory used in this study.

D. Data Analysis

In analyzing the data, the researcher used textual studies to perceive the findings obtained from *The White Tiger* novel. Textual studied will analyze the data based on the theory used. There are four steps in applying textual studies. Start from identifying the data obtained, classifying the data based on the research objective, elaborating the data with the theory and approach used, and the last is concluding all of the data.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter discusses about the findings of the data obtained from “*The White Tiger*” novel. It answers the problems of studies in this research namely, the types of oppression experienced by Balram such as powerlessness, violence, exploitation, marginalization, cultural imperialism and the factor that affects oppression in *The White Tiger* novel.

A. Five Faces of Oppression Experienced by Balram

Young divides oppression into five faces namely, exploitation, Marginalization, powerlessness, cultural imperialism, and violence.

1. Exploitation

According to Young exploitation is the act of using people’s labors to produce profit while not compensating them fairly. Balram as lower class society certainly will do anything to earn money even though he is not compensated fairly. There are several examples of exploitation portrayed in this novel. The first is child exploitation, this happened when Balram was still an underage student. According to Unicef child exploitation is the condition where children are asked to work for various reasons. Most often, child labour happens when families face financial problem or uncertainty whether due to sudden illness or job loss of a primary wage earner and poverty. At this point, Balram experienced child exploitation when he was

forced to work to support his family financial. His grandmother asked him to work at a tea shop with his brother. It is stated in the quotation below:

"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."

(p.17)

I was taken to the tea shop. Kishan folded his hands and bowed to the shopkeeper. I bowed to the shopkeeper too.

"Who's this?" The shopkeeper squinted at me.

He was sitting under a huge portrait of Mahatma Gandhi, and I knew already that I was going to be in big trouble.

"My brother," Kishan said. "He's come to join me.

(p.22)

"You're angry with me for taking you out of school, aren't you?" I said nothing.

"You hate the idea of having to break coals, don't you?"

I said nothing".

(p.23)

After the death of his father, Balram and his family lost the primary wage earner for his family. This condition makes Balram need to leave his school and support his family financial with his brother.

Balram got exploited continuously after his father passed away. The next exploitation happened again when he thought that working in a tea shop would not change his life. Then, he was interested to be a personal driver after knowing the salary that driver can earn. Thus, he went to driver base and paid one of the drivers in there to teach him how to drive a car. However,

even though he already paid the fee of the driver, he was still asked to be a car mechanic for free in that driver base. It is stated in the quotation below:

"For every hour I spent in the car, he made me spend two or three under it—I was made a free repair mechanic for all the taxis in the stand; late every evening, I emerged from under a taxi like a hog from sewage, my face black with grease, my hands shiny with engine oil. I dipped into a Ganga of black—and came out a driver".

(p.32)

From the quotation above it can be seen that the driver took advantage of labor's power like Balram. He already paid the cost but his labor's power was still exploited while he did not get compensated fairly.

The next exploitation happened when Balram already became Mr. Ashook's driver. He was asked to be a baker in Mr. Ashook's family. It is stated in the quotation below:

"Halwai..." Mr. Ashok said with a grin. "Are you a sweet-maker? Can you cook for us while you're not driving?"

"Certainly, sir. I cook very well. Very tasty sweets. Gulab jamuns, laddoos, anything you desire," I said. "I worked at a tea shop for many years."

Mr. Ashok seemed to find this amusing. "Only in India," he said. "Your driver can also make sweets for you. Only in India. Start from tomorrow."

(p.38)

Because Mr. Ashook knew that Balram came from Halwai caste, he also asked Balram to cook when he is not driving. Moreover, if the other driver delivers Mr. Ashook family to go to some place, Balram must help doing the house chores like servant. It is supported with the quotation below:

"Now, I say they took me on as their "driver." I don't exactly know how you organize your servants in China. But in India—or, at least, in the Darkness—the rich don't have drivers, cooks, barbers, and tailors. They simply have servants.

What I mean is that anytime I was not driving the car, I had to sweep the floor of the courtyard, make tea, clean cobwebs with a long broom, or chase a cow out of the compound”.

(p.40)

Thus, this overemployment can be considered as exploitation because Balram will have double burden without double salary.

The next exploitation occurred when Balram was asked about his salary per a month for being a driver. It is stated in the quotation below:

“Not so fast,” Mukesh Sir said. “First we have to ask about his family. How many are they, where they live, everything. And one more thing: how much do you want?”

Another test.

“Absolutely nothing, sir. You're like a father and mother to me, and how can I ask for money from my parents?”

“Eight hundred rupees a month,” he said.

“No, sir, please—it's too much. Give me half of that, it's enough. More than enough.” “If we keep you beyond two months, it'll go to one thousand five hundred”.

(p.38)

From the quotation above, it is stated that the maximum salary that Balram can get is 1,500 rupees per a month. This nominal salary can be considered as underpaid salary. According to *Glassdoor*, personal driver in India can earn 25,000 rupees per a month. This nominal is not even half of Balram’s salary as a personal driver. In addition, Balram cannot take all of his salary because he has promised that he will send some of his salary to his family.

All of the exploitations above make Balram get more oppressed. His life simply will not reach the prosperous level with his current condition. Irish Young

explained that a worker can have a contract freely with the employer (p.45). As a result, there will be no formal mechanism of law that could defend the labor's rights. Thus, no one will defend Balram if he gets overemployment and underpaid salary.

2. Marginalization

Marginalization makes Balram experience difficulties to participate in social life. As a lower class society, it seems difficult for him to fulfil his needs and his family even only for the basic primary need of human. It is told in the novel Balram can't get proper education in his school. He studies with inadequate facility even though he can be categorized as the smartest student in his class. It is stated in the quotation below:

"There was supposed to be free food at my school—a government program gave every boy three rotis, yellow daal, and pickles at lunchtime. But we never ever saw rotis, or yellow daal, or pickles, and everyone knew why: the schoolteacher had stolen our lunch money."

(p.19)

"The man in the blue safari suit—the inspector—pointed his cane at holes in the wall, or the red discolorations, while the teacher cowered by his side and said, "Sorry sir, sorry sir."

"There is no duster in this class; there are no chairs; there are no uniforms for the boys. How much money have you stolen from the school funds, you sister-fucker?"

(p.20)

From the quotation above it can be seen that the teacher corrupted the facility funds for school. Students in Balram's school don't get their lunch, their uniforms, and they also must study without chair in other words cross legs on the floor.

When the inspector came, Balram was praised by him because he was the only one student that can read and write. Then, the inspector gave Balram a scholarship in a real school in order to make him get a proper education. It stated in the quotation below:

“Before he left, the inspector said, “I’ll write to Patna asking them to send you a scholarship. You need to go to a real school—somewhere far away from here. You need a real uniform, and a real education.”

(p.21)

“Now, being praised by the school inspector in front of my teacher and fellow students, being called a “White Tiger,” being given a book, and being promised a scholarship: all this constituted good news, and the one infallible law of life in the Darkness is that good news becomes bad news—and soon.”

(p.21)

However, this good news did not long lasting. Balram’s family have debt after they held a big wedding party and gave dowry to the man that married with Balram’s cousin. As a result, Balram cannot take his scholarship and continue his education. Nevertheless, he needed to help his family to pay the debt instead.

The last exploitation portrayed in this novel happened when Balram’s father, Vikram Halwai, had a serious disease. Balram’s father had tuberculosis disease that should be hospitalized immediately. This kind of disease often attacks people who gather in a crowd like Balram’s father as rickshaw puller. Balram and his brother get difficulty to hospitalize their father because the absence of the doctor. It is stated in the quotation below:

“Kishan and I carried our father in, stamping on the goat turds which had spread like a constellation of black stars on the ground. There was no doctor in the hospital. The ward boy, after we bribed him ten rupees, said that a doctor might come in the evening. The doors to the hospital’s rooms were wide open; the beds

had metal springs sticking out of them, and the cat began snarling at us the moment we stepped into the room”.

(p.27)

From the quotation above, it can be perceived that corruption practice is genuinely massive. Balram and his brother needed to bribe to get the access of public health facility. Unfortunately, the doctor did not come until night even though they already bribed. Then, the worst part is Balram’s father already passed away with tuberculosis disease. It is supported in the quotation below:

“He's got tuberculosis, hasn't he?” the older Muslim man asked, as he swatted the flies away from the wound in his leg.

“We don't know, sir. He's been coughing for a while, but we didn't know what it was.”

“Oh, it's TB. I've seen it before in rickshaw-pullers. They get weak from their work. Well, maybe the doctor will turn up in the evening.”

He did not. Around six o'clock that day, as the government ledger no doubt accurately reported, my father was permanently cured of his tuberculosis. The ward boys made us clean up after Father before we could remove the body”.

(p.29)

Marginalization makes Balram hardly gain access to resource. This issue brings more oppressions because proletarians will be expelled from useful participation and leads to material deprivation. All the quotations above have portrayed how Balram was marginalized in his education and also in curing his father. Thus, this accident has been aligned with the explanation from Young (2014) that marginalization is be the most harmful form of oppressions because many people are expelled from participation in social life and this matter will potentially lead to extermination and severe material deprivation (p.50)

As Young explained, powerlessness is the type of oppression that makes a person is assigned to be powerless and dominated. In this novel, some people tend to limit Balram's rights even his own family. His family force Balram to get married with a woman they have prepared. They think that marrying Balram will make him be more responsible. Like the quotation below:

"Marry him off!" the neighbors yelled. That's the only way to tame the wild ones like him!"

"Yes," Kusum said. "Yes, that's a good idea." She grinned, and rubbed her forearms. "A very good idea"

"We have already found someone for you, a nice plump duck. The moment she has her menstrual cycle, she can come here."

(p.50)

The quotation above can be classified as the form of powerlessness oppression since Balram had lack authority to make decision for himself whether he wanted to get married or not.

Even though Balram himself was not ready to get married yet, his family still forced him. Like the quotation below:

"Granny", I said, looking at the large piece of red, curried meat, "give me some more time. I'm not ready to be married." Her jaw dropped. "What do you mean, not yet? You'll do what we want." "I said, "No". "Eat it" "No! I pushed the plate so hard it went flying to a corner and hit the wall and spilled the red curry on the floor. "I said, I'm not marrying!"

(p.51)

It is told in the novel that balram's family believe marriage can bless their life. This reason also motivates Balram's grandmother to marry Balram whit a girl in their village. It is stated in the quotation below:

“But I tempt you with the Joys of married life. It is good for the community. Every time there is a marriage there is more rain in the village. The water buffalo will get fatter. It will give more milk. These are known facts. We are all so proud of you, being in the city. But you must stop thinking only about yourself and think about us too. First you must visit us and eat my chicken curry. Your loving Granny. Kusum”

(p.112)

3. Powerlessness

The next powerlessness oppression happened is when Balram’s privacy was disturbed by Mr. Ashook’s brother. He opened Balram’s letter from his grandmother without Balram’s permission. He even read the letter loudly in the front of Mr. Ashook and Balram. It is stated in the quotation below:

“He took a piece of paper from his pocket and dangled it with a big grin, as if it were a prize for me. “You have a letter from your granny. What is her name?” He began to cut the letter open with a thick black finger. “Kusum, sir.” “Remarkable woman,” he said, and rubbed his forearms up and down. I said, “Sir, don't bother yourself. I can read.” He cut the letter open. He began reading it aloud. Mr. Ashok spoke in English—and I guessed what he said: “Doesn't he have the right to read his own letters?” And his brother replied in English, and again I guessed, rather than understood, his meaning: “He won't mind a thing like this. He has no sense of privacy. In the villages there are no separate rooms so they just lie together at night and fuck like that. Trust me, he doesn't mind.” He turned so that the light was behind him and began to read aloud”

(p.112)

Mr. Ashook’s brother assumed that Balram has no privacy because he is just a villager and servant.

Then the next powerlessness oppression is when Balram is forced to admit himself as a driver who hit a girl with a car and run without being responsible for that. In fact, the ones who hit a girl with a car is Pinky madam, Balram’s employer. Pinky madam was drunk with his husband in the car and she forced to drive the car.

Like the quotation below:

“She reached over and squeezed my shoulder. “Balram, stop the car.” I looked at Mr. Ashook’s reflection he said nothing. I stopped the car. “Balram get out we’re leaving you to spend the night with your Buddha. The Maharaja and the Buddha, together for the night.” She got into the driver seat, started the car and drove away, while Mr.Ashook dead drunk, giggled and waved good bye at me.

(p.94)

Although Balram has warned her to not drive when getting drunk she kept ignoring it. Finally, the big problem happened when Pinky madam hit a girl. Like the quotation below:

When the small black thing jumped into our path, and we hit it and knocked it over and rolled the wheels of the car over it. From the way the wheels crunched it completely, and from how there was no noise when she stopped the car, not even a whimper or a barking, I know at once what had happened to the thing we had hit.

“A dog?” Mr. Ashook asked me. “It was a dog, wasn’t it?”

“It wasn’t a dog! It wasn’t a” it without a word between us, Mr. Ashok and I acted as a team. He grabbed her, put a hand on her mouth, and pulled her out of the driver’s seat; I rushed out of the back. We slammed the doors together; I turned the ignition key and drove the car at full speed all the way back to Gurgaon.

“We hit something, Ashoky.” She spoke in the softest of voices. “We have to take that thing to the hospital.”

(p.95)

After this accident happened, Balram was asked to assigned a letter of affirmation that he was the person who hit a girl with a car. The signature process is witnessed by the judge, his grandmother, and lawyer. From this event, it was even told that his grandmother did not care if he went to jail. On the other hand, Balram's grandmother was proud because her grandson admitted his mistake. Balram also said that the jails in Delhi are full of drivers who must be held accountable for the mistakes of their employers. It is stated in the quotation below:

“The jails of Delhi are full of drivers who are there behind bars because they are taking the blame for their good, solid middle-class masters. We have left the villages, but the masters still own us, body, soul, and arse.”

(p.100)

The worst part is the driver's family and the judge will not consider it as a problem. Their family will be proud and the judge will be bribed. In that way, there is no one will protest. Like the quotation below:

“Doesn't the driver's family protest? Far from it. They would actually go about bragging. Their boy Balram had taken the fall, gone to Tihar Jail for his employer. He was loyal as a dog. He was the perfect servant.”

“The judges? Wouldn't they see through this obviously forced confession? But they are in the racket too. They take their bribe, they ignore the discrepancies in the case. And life goes on.”

(p.100)

Balram seemed getting pressure from all people. Both from his employer Mr. Ashook, his grandmother Kusum, and not even the judges defended him. He felt that this was his fate, he would not defend himself. It is stated in the quotation below:

“My life had been written away. I was to go to jail for a killing I had not done. I was in terror, and yet not once did the thought of running away cross my mind. Not once did the thought, tell the judge the truth, cross my mind. I was trapped in the Rooster Coop.”

(p.101)

Oppression that is experienced by Balram make him become powerless. He was forced to marry, his privacy was disturbed, and the worst oppression he experienced is he must be accountable for his employer's mistake. His status as a lower class in society made him cannot do anything to defend or have the authority of himself. This thing corresponds to what is explained by Irish Young about powerlessness that the powerless are the people who have lack power or authority to decide

policies or result. Their authority is exercised without them. Thus, in this case Balram has no right to decide his fate.

4. Cultural Imperialism

The next face of oppressions that also happens in *The White Tiger* novel is cultural imperialism. Young (2014) stated cultural imperialism means to experience how the dominant meanings of a society give the particular perspective of one's own group invisible at the same time as they stereotype one's group and mark it out as the other (P.58). Aravind Adiga made this novel highlight cultural aspects in India. He depicted how Western culture dominates society. As the example it can be seen from how English language becomes the language that people glorify in India. It stated in the quotation below:

"Ashok," she said. "Now hear this. Balram, what is it we're eating?"

I knew it was a trap, but what could I do?—I answered. The two of them burst into giggles.

"Say it again, Balram."

They laughed again.

"It's not piJJA. It's piZZa. Say it properly."

(p.90)

From the quotation above it can be perceived that English language is such a trendy language and considered as prestigious language. English language is used in many advanced countries all around the world. At this point, people who speak English will be considered as high class people. The quotation above shows how Mr. Ashook and Pinky madam made fun of Balram's accent in which Balram is a native

speaker of Hindi language. Moreover, this novel also denotes how English language also defines people's status and intelligent. It is stated in the quotation below:

he goes to a good school here in Bangalore—an English school. Now he pronounces English like a rich man's son. He can say "pizza" the way Mr. Ashok said it. (And doesn't he love eating pizza—that nasty stuff?) I watch with pride as he does his long division on clean white paper at the dinner table. All these things I never learned.

(p.189)

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 too. (Perhaps a bit more than I've let on so far—!)

(p.27)

From this quotation it can be understood that Balram wanted his nephew to get proper education in English school because he knows that by learning English, it will increase people's status. From the way Mr. Ashook and Mrs. Pinky use English make Balram think that English is the language of rich people. Balram has interest on English so much. That is why he like to eavesdrop people who speak English like Mr. Ashook and Mrs. Pinky

Except the language, Mrs. Pinky also loves metropolitan city in America. She was the one who really wanted to go back to America. However, his husband, Mr. Ashook, already enjoyed his life in India. Mr. Ashook thought that Delhi had developed like a big city in America. It is stated in the quotation below:

"No, it's not. Really, it's not. The way things are changing in India now, this place is going to be like America in ten years. Plus, I like it better here. We've got people to take care of us here—our drivers, our watchmen, our masseurs".

(p.53)

Cultural imperialism also influences people's life style in India. Aravind Adiga portrayed that rich people such as Mr. Ashook and Mrs. Pinky started to follow western life style. It is stated in the quotation below:

"Mr. Ashok had his father's body; he was tall, and broad, and handsome, like a landlord's son should be. In the evenings, I saw him play badminton with his wife in the compound of the house. She wore pants; I gaped. Who had ever seen a woman dressed in trousers before—except in the movies? I assumed at first she was an American, one of those magical things he had brought home from New York, like his accent and the fruit-flavored perfume he put on his face after shaving".

(p.44)

"Of course, in your caste you don't...Let me tell you, Balram. Men drink because they are sick of life. I thought caste and religion didn't matter any longer in today's world. My father said, 'No,

(p.109)

From those quotation above it can be seen that how western culture has been dominant in India, especially in the city. When Mrs. Pinky wore a mini dress like westerner girls wore, it made Balram feel unfamiliar because in his village, women in general did not dress like the way Mrs. Pinky dressed. He only saw women dressed like that in western movie. Then, the second is the culture of drinking alcohol. Mr. Ashook drank a lot in several events in the novel. This culture is adopted from western country where people in there like to drink socially and release their stress with alcohol. India is such a religious country because the people have strong belief in Indian gods. However, Mr. Ashook told Balram that religion is not problem anymore. Mr. Ashook started to live freely like westerners without thinking about god or religion.

Thus, it can be seen from those quotations above that cultural imperialism changes people's life in a country. This phenomenon has been a common thing knowing that western countries become the primary orientation that other countries tend to follow. It can be seen how Balram, Mr. Ashook, and Mrs. Pinky followed american culture. Even Balram himself follow the culture that Mr. Ashook and Mrs. Pinky brought from America. This thing belongs to Young's explanation about cultural imperialism where she stated that cultural imperialism involves the universalization of a dominant groups experience and culture and its establishment as the norms.

5. Violence

According to Irish young, violence is the act of unprovoked attacks on person or property without any motive or intention, but to humiliate, destroy, or damage a person. Violence is one of the kinds of oppression that Balram experienced the most. As the person who is from lower class society, Balram is no stranger to physical violence. He had even experienced this kind of oppression since he was at school when he was bullied by his friends. Like the quotation below:

“Two of them pinned my hands behind my back and held my head still. Someone caught the thing in his hands, and began walking toward me with slow, exaggerated steps. Making no noise— only flicking its red tongue in and out of its mouth—the lizard came closer and closer to my face. The laughter grew louder. I couldn't make a noise. The teacher was snoring at his desk behind me. The lizard's face came right up to my face; and then it opened its light green mouth, and then I fainted for the second time in my life”.

(p.17)

It is stated in the novel that Balram is afraid of lizards. Then, his classmates tried to scare him with that kind of reptile. In that way, Balram fainted in his class. Balram told this accident to his father but his father seemed ignored it.

Oppression was then faced by Balram when he joined his brother to work at a teahouse in Laxmangarh. He was physically abused by his boss when he was pretending to clean the table while eavesdropping on customers' conversations.

Like the quotation below:

"Whenever he saw me loafing around a table or pretending to be doing a spot of wiping just so I could hear more of a conversation, he would shout, "You thug!" then jump down from his seat, chase me around the tea shop with the ladle he had been using to stir the sugar, and whack me on the head with it. The burning syrup singed me wherever the ladle touched, and left a series of spots on my ears which people sometimes mistake for vitiligo or another skin disease; a network of pink by which you can still identify me, although the police, predictably, missed it".

(p,30)

Balram himself thought that by eavesdropping on teahouse customers, he could continue his education. He believes that education is important to him.

Then, the next oppression that happens is when Balram tries to get a job. In India, job seekers would gather in the field and wait for the trucks to come and pick them up to be given jobs. It was during this selection that Balram was physically assaulted. Like the quotation below:

"Everyone!" he shouted. "Take off your shirts! I've got to see a man's nipples before I give him a job!" He looked at my chest; he squeezed the nipples—slapped my butt—glared into my eyes—and then poked the stick against my thigh: "Too thin! Fuck off!"

"Give me a chance, sir my body is small but there's a lot of fight in it—I'll dig for you, I'll haul cement for you,

He swung his stick; it hit me on the left ear. I fell down, and others rushed to take my place. I sat on the ground, rubbed my ear, and watched the truck leave in a big cloud of dust.

The shadow of an eagle passed over my body. I burst into tears".

(p.32)

At that time Balram failed to find a job but fortunately he got the good news from his brother that his grandmother would pay for his driving lessons so he could work as a driver in India. While learning to drive, Balram also got physical violence when he made a mistake. Like the quotation below:

" Each time I made a mistake with the gears, he slapped me on the skull. "Why don't you stick to sweets and tea?"

(p..32)

The next oppression happened when Balram already became Mr. Ashook's driver. Balram got physical violence when he was massaging Mr.Ashook's father while listening to his employe's conversation. Like the quotation below:

"sharp blow landed on my head."

"I looked up and saw the Stork, with his palm still raised over my skull, glaring at me". Know what that was for?"

"Yes, sir," I said—with a big smile on my face. "Good."

"A minute later he hit me on the head again"

"Tell him what it was for, Father. I don't think he knows. Fellow, you're pressing too hard. You're too excited. Father is getting annoyed. Slow down."

"Yes sir"

(p.42)

But fortunately, Mr. Ashook did not justify his father's actions and instead defended Balram. It is supported with the quotation below:

"Do you have to hit the servants, Father?"

"This is not America, son. Don't ask questions like that."

"Why can't I ask questions?"

"They expect it from us, Ashok. Remember that—they respect us for it."

(p.42)

But luckily Mr. Ashook does not justify his father's actions and instead defends Balram.

Even though, Mr. Ashook also ever did physical violence to Balram. This happened when Balram was asked to accompany Mrs. Pinky to the airport. Mrs. Pinky preferred to live in America rather than in India. Mrs. Pinky's departure without Mr. Ashook becomes the reason why Mr. Ashook beat up Balram. It is supported with the quotation below:

"Why didn't you tell me?" he said, tightening his hold on the collar, almost choking me. "Why didn't you wake me up at once?"

"Sir...she said...she said...she said..."

He grabbed me and pushed me against the balcony of the apartment. The landlord inside him wasn't dead, after all.

"Why did you drive her there, sister-fucker?"

(p.106)

Mr. Ashook thought that Balram was the only ones who was responsible to Mrs. Pinky's departure. However, Balram is not wrong at all. As a driver, he just obeys what his employee wants. If he did not fulfil his employee's request, he would certainly get in trouble. It is stated in the quotation below:

"He pushed me harder against the balcony; my head and chest were over the edge now, and if he pushed me even a bit more I was in real danger of flying over. I gathered my legs and kicked him in the chest—he staggered back and hit the sliding glass door between the house and the balcony. I slid down against the edge of the balcony; he sat down against the glass door. The two of us were panting".

"You can't blame me, sir!" I shouted. "I'd never heard of a woman leaving her husband for good! I mean, yes, on TV, but not in real life! I just did what she told me to."

(p.107)

The last violence oppression is happened after Balram killed Mr. Ashook. Mr. Ashook's family asked murderers to kill all of Balram's family. It is stated with the quotation below:

"Look, here's what would have happened to them. Either the Stork had them killed, or had some of them killed, and the others beaten. Now, even if by some miracle he—or the police—didn't do that, the neighbors would have shunned them. See, a bad boy in one family casts the village's reputation into the dust. So the villagers would have forced them out—and they'd have to go to Delhi, or Calcutta, or Mumbai, to live under some concrete bridge, begging for their food, and without a hope for the future. That's not much better than being dead"

(p.188).

Balram realized that his family could have been killed by Mr. Ashook's agents since the first time when he was accepted to be Mr. Ashook's driver, his family had been traced by the agents. Moreover, it would possibly happen since Balram murderer case news. It is supported with the quotation below:

"One day I read a story in a newspaper: "Family of 17 Murdered in North Indian Village." My heart began to thump—seventeen? That can't be right—that's not mine. It was just one of those two-inch horror stories that appear every morning in the papers—they didn't give a name to the village. They just said it was somewhere in the Darkness—near Gaya"

(p.188).

At first Balram was hesitate that his family became the victims of that murderer news until he thought again that it could be possible if his cousins have babies in their home.

Physical violence is the kind of violence that Balram receives the most in the novel. Laborers like Balram will often violated because they were categorized as lower class in society. They work for their employee and as the result their employee can treat them as they want. According to

Irish Young sometimes ruling class violate marked groups only to maintain their power and keep those groups subordinate. This become the reason why Mr. Ashook's father keep hitting Balram, he considered that Balram respected him for that violence. In other word, Mr. Ashook's father attempted to maintain his power in the front of his servant. When Balram got violence from his employee, he tended to accept it because his status made him feel that he deserved it and again, people will rarely defend or protect them.

B. Factors Affect Oppression

As Marxist explained, oppression mostly happened to those who are classified as proletarian, unemployment, slave, peasantry, sharecroppers, serfs, etc. Thus, it can be concluded that one of the factors that affect oppression is people's social status in society. It is told in the early of *The White Tiger* story how Aravind Adiga portrayed Balram's life as the main character. The main characters in *The White Tiger* novel is divided into two class in society. The first is bourgeoisie and the second is proletariat. Bourgeoisie is referred to the class of modern capitalist who owns the means of social production and the employer of working class. This definition belongs to the illustration of Mr. Ashook's family. It can be seen from the quotation below:

"Ah. ...the old village." He closed his eyes. "Do people there still remember me? It's been three years since I was there."

"Of course, sir—people say, 'Our father is gone, Thakur Ramdev is gone, the best of the landlords is gone, who will protect us now?'"

The Stork enjoyed hearing that. He turned to Mr. Ashok. "Let's see how good he is. Call Mukesh too. Let's go for a spin."

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".

(p.36)

From the quotation above it can be seen that Mr. Ashok and his family is indirectly illustrated as bourgeoisie society. His father is a rich landlord in Laxmangarh which is the place Balram came from. Whereas, Mr Ashok just came back from America and was bought a new car.

The second class in society is called proletariat. Proletariat means a person whose descendants are the only property. Engels stated proletariat is referred to the class of modern wage labours. They don't have the means of production and tend to sell their labour ability to stay alive under capitalism. Based on this definition, it can be concluded that proletarian belongs to Balram and his family. It can be seen from the quotation below:

"Not bad," the old man said as he got out of the car. "Fellow is cautious and good. What's your last name again?"

"Halwai." "Halwai..." He turned to the small dark man. "What caste is that, top or bottom?" And I knew that my future depended on the answer to this question.

Kok Ok I should explain a thing or two about caste. Even Indians get confused about this word, especially educated Indians in the cities. They'll make a mess of explaining it to you. But it's simple, really. That's my caste—my destiny. Everyone in the Darkness who hears that name knows all about me at once".

(p.36)

"Now, the dark man—Mukesh Sir, brother of Mr. Ashok—did not know the answer—I told you that people in the cities know nothing much about the caste system, so the Stork turned to me and asked me directly.

"Are you from a top caste or bottom caste, boy?"

I didn't know what he wanted me to say, so I flipped both answers—I could probably have made a good case either way—and then said, "Bottom, sir."

(p.37)

"The old driver asked, "What caste are you?" "Halwai."

"Sweet-makers," the old driver said, shaking his head. "That's what you people do. You make sweets. How can you learn to drive?" He pointed his hookah at the live coals. "That's like getting coals to make ice for you. Mastering a car"

(p.36)

From those quotations above it can be perceived that Balram is from Halwai caste which is classified as bottom caste. Even the driver who taught Balram to drive humiliated him. The driver thought that nowadays only upper class society can drive a car. Halwai caste refers to those who have good ability in making gulab jamun (Indian sweet cake) They don't have means of production and just sell their labor's power. This problem becomes the main reason why they hardly get prosperity. Their financial condition will not grow at all if they just depend themselves on making sweet cake. Different from his family, Balram chose to work as personal driver. It is supported in the quotation below:

*"You know, sometimes I think I did the wrong thing in life, becoming a miner."
"Then? What else can people like you and me become? Politicians?"*

"Everyone's getting a car these days—and you know how much they pay their drivers? One thousand seven hundred rupees a month!"

(p.30)

From the quotation above, it is known that Balram wanted to have a better job. Thus, he decided to learn driving car and become a personal driver. However, becoming a personal driver seemed did not change Balram's life a lot. He was oppressed by his employer because of his social status. Before Balram was accepted to be Mr. Ashook's personal driver he was already degraded by Mr. Ashook's brother because his caste. It is supported in the quotation below:

"Turning to Mukesh Sir, the old man said, "All our employees are top caste".

(p.37)

From the quotation above it can be understood that Mukesh wanted to assert Balram that their employers are from top caste. This statement sounded degrading Balram since he was from bottom caste.

Balram's social status makes him get oppressed continuously when he worked in Mr. Ashook. Social status becomes the main reason why he keeps getting oppressed. It can be seen from the quotation below:

"He won't mind a thing like this. He has no sense of privacy. In the villages there are no separate rooms so they just lie together at night and fuck like that. Trust me, he doesn't mind."

(p.112)

As he was getting out of the car, the Mongoose tapped his pockets, looked confused for a moment, and said, "I've lost a rupee."

He snapped his fingers at me. "Get down on your knees. Look for it on the floor of the car." I got down on my knees. I sniffed in between the mats like a dog, all in search of that one rupee.

"What do you mean, it's not there? Don't think you can steal from us just because you're in the city. I want that rupee."

"We've just paid half a million rupees in a bribe, Mukesh, and now we're screwing this man over for a single rupee"

(p.79)

From those quotations above it can be understood that Balram's was oppressed because of his social status as proletarian. His privacy is not matter because he was a proletarian who came from a village. Bourgeoisie thought that proletarians did not pay attention at privacy so they can disturb their privacy as they want. The second quotation also denotes that Balram's brother accused Balram stealing one rupee from him. He accused Balram because Balram was a poor servant that needed money. Thus, all of the oppressions above can be considered as the effect of social status. In Marxist perspective Balram will be categorized as proletarian or lower class society because of his social status. Upper class will keep oppressing the lower class because they are identified with their social status. At this point, Young also explained that oppression happens to people who are classified in groups. When other people identify them as a group, they will be hated.

CHAPTER V

CONCLUSION & SUGGESTION

This last chapter contains conclusion and suggestion of the research. The researcher draws a conclusion based on the findings that have been discussed. The researcher summarizes the points of the research questions namely, the faces of oppression and the factor that affects oppression. Moreover, the researcher also provides suggestion for the future research that is related with this research.

A. Conclusion

B. Suggestion

In writing this research, researcher found many informations about the object and the theory used. This research is solely a small literary criticism paper that focuses on analyzing the main character. It means that there are still many theories that can be applied by future researcher in *The White Tiger* novel. Thus, researcher strongly recommends the future researcher to analyze this novel with different theory, for instance, ecranisation and postcolonialism theory. Both of those theory can be applied since this novel has been adopted into movie and discusses about colonialism that happens inside the country.

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CURICULUM VITAE



Moh Afif Badjeber was born in Gorontalo on November 13, 2001. He graduated from MAN 2 Kota Palu with a major in social in 2019. During his study in senior high school, he successfully reached 2nd rank in his class. After graduated, he decided to continue his study at the English Literature Department of the Faculty Humanities at UIN Maulana Malik Ibrahim Malang. In his college year, he participated in several organization in campus such as English Literature Student Association (ELSA) and Advanced Debate Community (ADC).