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**GREED FOR RICHES AS A CARDINAL CONCERN IN ARAVIND
ADIGA'S THE WHITE TIGER**

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Abstract

Man is a bundle of desires and the want for needs is endless. The insatiable desire for prosperity is the most responsible cause for the degradation of a man and society. The growth in crime rate in human society of the modern era is an outcome of man's greed. This paper focuses on the greedy Balram Halwai, the protagonist of the 2008 Booker Prize-winning debut novel, *The White Tiger*, authored by Aravind Adiga. Ambitious Balram Halwai, the son of a Rickshaw Puller grows greedy and by foul means grows to become an entrepreneur – owner of a taxi company. The excess of greed in him inspires him to lie, cheat, and murder his own master. It is the greed that makes him dishonest, fraudulent, and selfish who does not hesitate in doing anything wrong, unjust and inappropriate. Aravind Adiga has, through his protagonist, tried to project how the excess of greed makes a person blind, kill all the goodness and take the wrong path. He wants to break Rooster Coop to achieve high status in society. The result of greediness makes him a criminal. The present paper focuses on the philosophical aspects of greed in the context of Maslow's hierarchy of need.

Keywords: Greed, capitalism, entrepreneur, human needs, self-interest, deprivation.

Introduction:

Balram Halwai was born in India's overarching darkness of perpetual poverty and servant hood; he wants a life in the light- a life of financial prosperity and freedom. Most of the people of India want to break the Rooster Coop but Balram is ready to sacrifice his family for his gain. His inner drive and ambition inspire him to murder his master to achieve freedom. One must break free from the darkness to be one's own man and live life by electing on his way. His father wants to make him an educated man and successful person, not to live and die as a slave so it inspires him to earn the goal of becoming an entrepreneur in the light. According to Balram "My

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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 26). His views about the real nature of casteism in India.

"There are just two castes: Men with Big Bellies, men with Small Bellies. And only two destinies: eat or get eaten up" (TWT 54). It is proven that Balram has a big belly because it is filled with, greed, the lust for freedom, and riches- the same belly that eventually inspires him to kill his master and sacrifice his family for the sake of becoming a man.

The plot of *The White Tiger* by Aravind Adiga:

Balram writes, through his letters, about his journey from Laxmangarh to Delhi as a driver and then how he killed his master and ran to Bangalore to start a new taxi company. Balram's life shows the readers how the son of a rickshaw puller managed to break the 'Rooster Coop' that is the dark side of his life and became a successful and wealthy entrepreneur.

The central character was born in Laxmangarh of Gaya district of Bihar, India. He lived there in a joint family with his granny and parents. He is very clever and intelligent so he was given the name '*The White Tiger*' by a school inspector and he was offered a scholarship too for further education but despite this, he had to leave his study in between and work in a tea shop because of poverty and to pay the money for the dowry of his sister.

Balram is passionate about furthering his education in every direction he can. He ignores his duties and spends his days listening to customer interactions while he and his brother Kishan begin working in a teashop in nearby Dhanbad. By eavesdropping on the customers, he heard the discussion about the high salary and luxurious lifestyle enjoyed by the drivers so he decided to become a driver and he promised his granny Kusum that if she agrees and enroll him in driving school, he will give him all his earnings to his granny.

After learning to drive, he got a job in Dhanbad's wealthy family as Mr. Ashok and Pinky Madam's driver. The couple had recently returned from America. Balram serves the family as a general servant so his progress increases day by day. Though he gave a promise to carry back all the earnings to home, he stops sending money to home and grows self-cantered and disrespects all the family members. Later Mr. Ashok and Pinky Madam move to Delhi to operate their business and Balram also go with them as a driver.

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Balram found out that Mr.Ashok and his family got wealth by secretly exporting coal from government mines. And to turn a blind eye to their illegal business, they give bribes to ministers to save them. The local politician, known as the great socialist, demands a higher bribe but the stork family declines to settle that matter. The stork sends Ashok and Pinky to Delhi where Ashok can make amends by distributing further bribes.

One night Pinky madam drives the car in a drunken state and kills a child. The stork manages Ashok to confess that he drove the car and killed the child but later the stork manages the police by giving a bribe and disposing of the case.

Mr. Ashok is kind and well-behaved with Balram. Balram is well aware of Ashok's habits of going to nightclubs and bars, hiring a prostitute, and bribing the officials. Out of greed to become a millionaire overnight, Balram decides to kill Ashok and run away with his master's money.

An intelligent innocent boy changed into a cruel unscrupulous youth! One day Mr. Ashok went to give a bribe with a red bag full of money to Balram. Balram takes the opportunity and kills him and runs away with the bag full of money.

In Bangalore, he starts a taxi company. He also gives bribes to the Police for starting a business and to sort out many cases of accidents by his company's drivers. He gives money to the victim of the accidents too. By justifying his acts, he claims that he was subjugated and colonized by the Stork family, so he deserves freedom and wealth as a reward for his suffering.

The Origin of Greed:

Early bad events including lack of parenthood, disparity, or neglect often lead to the deity. In later life, the feeling of anxiety and fear, often combined with little self-esteem, lead a person to take such a badly missing place on love and comfort. The quest for this substitute distracts from depressive emotions and provides much-needed warmth and reassurance.

To control this existential anxiety, our culture gives us ready stories of life and death. Whenever existential fear in our subconscious is an obstacle, we instinctively look to culture for warmth and comfort. Today, as our culture flows and falls into crisis, our society attaches great value to materialism or greed.

The focus in our culture on greed is that people are immune to satisfaction. After one item they have acquired, they immediately aim for the next thing that appears to be. Today's purpose is not satisfaction, but self-desire.

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Maslow's Hierarchy of Needs:

Maslow's Hierarchy of Needs is one of the most important motivating needs concepts. Initially, Maslow's theory split human desires into the following five categories: physiology, warmth, love and affairs, intimacy, and update. Future changes divide identity into four categories: mental, aesthetic, automotive, and personality. Physiologically, comfortably, lovingly, and effectively, the requirement for a deficiency or 'D requires' is mentioned (Seuntjens, Greed, and adolescent financial behavior). Cognitive requirements are called cognitive needs, aesthetic needs, auto-actual and self-transcendent needs. For example, eating and drinking for the supply, buying shelters, spending cash, making money, falling in love, getting married, having children, want for power and acknowledgment, having sex, and living in a safe environment. It would not only serve a citizen's conduct but also the charity, social resources, and available healthcare to meet their needs. Examples include reading, studying, self-reflection, meditating, appreciating true beauty and art, concentrating on a particular goal, and implementing a series of austerity projects. D-need fulfillment typically manifests in self-interest, physical capital, power and power accumulation and affection, and social appreciation. The excesses of D-need fulfillment can be seen in traditional conceptions of envy, social inequality, and the materialistic self-interest of societies that value money. In contrast, satisfaction with the B-need is always an inner manifestation that has little space for satiety and excess. B-needs satisfaction, for example, has features such as spontaneity, individuality, easiness of loneliness, a hostile sense of humor, human society, and the ability to live to the maximum degree. People working to satisfy B's needs will lead completely, richly, lovingly, and happily, when they will more easily discover themselves and strive for their ability to become fulfilled. These individuals, formed by their behavior, seem to be concerned with causes beyond themselves and want to improve society.

Maslow described how the needs and interests of the individual influence behavior in D-strength and B-strengths. Unfulfilled D-strengths cause, visible measures to fill a physiological or psychological equilibrium. In meeting D-needs, unsatisfied B-needs work quickly to fulfill the individual's maximum potential and understand the individual's true inner self. Maslow termed "self-realization" in this evolutionary phase. "self-updated" people usually meet larger D requirements, which involve actions to meet higher B requirements. B-needs are often associated with stability, happiness, audiology, and subjective well-being. To satisfy B requirements, the focus paid to the lack of special needs is reduced and is increased to external needs and reasons. As different forms of D requirements are visceral, biochemical, and lifetime, they are required beyond acceptable limits for human nature.

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According to Maslow, when most D needs are met, a person is pleased with the B-needs. Although the D-needs and the B-needs are of an inherent type, a lack of desire for compliance with the D-needs will contribute to greed, whereas the heavy need for the B-needs has little or no correlation with conventional conceptions of greed.

Greed:

Greed is often associated with a preference for an excessive amount of money or revenue. It's not all about the money. For example, avarice may be described as anyone desiring more than a reasonable share or wishing to receive more at the detriment of others, or whether there is too much to do, such as those at work who take credit for good work and deserve a greater share of incentive money or revenue incentives after doing nothing about it. Today, so many individuals in our neighborhoods have an egoistic spirit that likes to see something that doesn't arrive and then they accept it kindly and narcissistically. I recognize that the license is essential in criminal trials in our country today. These "fellows" commit theft for personal gain.

Those who kill, steal or hurt others do not care about the repercussions to their family, wives, or feelings. The killers just imagine what they desire and what hits me as self-centered and selfish. When people have served their whole life too hard, someone comes along, who hates and selfishly did not practice them. Anything it doesn't do.

There are many reasons for committing crimes like greed, lust, anger, revenge, jealousy, selfishness, etc. Because of negative experiences, exploitation or poverty leads man to the crime.

Greed is the disordered desire for more than is decent or deserved, not for the greater good but for one's selfish interest and to the detriment of others and society at large. Greed can be for anything but is most commonly for food, money, possessions, power, fame, status, attention, admiration, and sex (Burton).

A fundamental, underlying cause for both human suffering and the winning crises is considered Human greed facing our world nowadays. One of the finest threats such as greed looms over our lifestyles as a species. Coordinated action from society and each people, counteraction to greed calls for multi-faceted. Worldwide leaders and policymakers ought to take measures to diminish this ruinous psychosocial circumstance and evince decisive alternatives. offering well-conceived first-rate welfare services, fostering an egalitarian society to reduce the inculcated impact of an acquisitive culture, increasing civil liberties, and developing atmospheres

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conducive to healthy infant ontogenesis are some dialectic hints that might help lessen the effects of runaway greed in each people and society.

Some arguable outcomes of human greed are obesity, hoarding, substance abuse, failed relationships, domestic violence, theft, murder, incest, rape, and other crimes, wars, invasions, massacres, extreme poverty, and social instability, overpopulation, climate change, and economic crises. Greed and self-interest have been the topic of debate and discussion in academic and political circles ever since antiquity and have given rise to several modern political and economic ideologies. (Jeevan F. D'Souza)

According to Bhagavad Gita Krishna stated in Chapter 16, Verse 21

“त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्”

Lust, anger, and greed are three gates leading to the hell of self-destruction for the soul. So these three should abandon. The origin of the demoniac disposition pinpoints anger, lust, and greed as the three causes of it described by Shree Krishna. In verse 3.36. Why people were impelled to sin even unwillingly, as if by force asked by Arjun to Lord Krishna. Lord Krishna replied that the reason behind is lust, which later transforms into anger and the all-devouring enemy of the world. Greed is also a transformation of lust, in verse 2.62. explained it in detail, lust and anger together are the foundations from which the demoniac vices develop. They fester inside the thoughts and make it a suitable floor for all different vices to take root. Therefore, they as gateways to hell labeled by Shree Krishna, and strongly advised to shun them to avoid self-destruction. The ones desirous of welfare have to discover ways to dread these three and punctiliously avoid the presence of their personality.

The above interpretation describes that these three lust, anger, and greed are the get way of hell it is directly concerned to the central character Balram Halwai of the novel *The White Tiger* that his greed anger and desire made him the killer of his master to rid out of Rooster coop.

I mean what will happen to me a few years from now? Do I make enough money to buy a house and then set up a business of my own? (TWT 98).

In the above dialogue, Balram thought that what will happen if he retire from this work and how much money he will earn and will he earn much money that he can make a house or

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open his own business then he realized that he could not earn much money with he makes a house or open a business so he tried to find some another way to become something.

He took the red bag and went in, and I saw him inside the glass booth, pressing the buttons of the cash machine. When he came back, I could feel that the weight of the bag in the backseat had increased. We went from bank to bank, and the weight of the red bag grew. I felt its pressure increase on my lower back- as if I were taking Mr. Ashok and his bag not in a car, but the way my father would take a customer and his bag- in a rickshaw.

Seven hundred thousand rupees.

It was enough for a house. A motorbike. And a small shop. A new life.

My Seven hundred thousand rupees (TWT 133).

Balram states that My Seven hundred thousand rupees and thinks about his further life after stealing this money how he starts his new life what he does with this money greed makes him blind to fulfilling his desire to become rich and he wants to rid out from poverty and rooster coop so his greediness behavior leads him to crime.

I rammed the bottle down. The glass ate his bone. I rammed it three times into the crown of his skull, smashing through to his brains. It's a good, strong bottle, Johnnie Walker Black-well worth its resale value (TWT 135).

In Aravind Adiga's *White Tiger*, it is a story of a driver who wants to rid of poverty to become something in his life but the society or negative experience or exploitation or poverty makes him a bad person. Despite greed and lust are not good for Balram he choose to kill his master and ran with money and started his own business finally he earned his identity and become an entrepreneur in Bangalore.

In today's modern age people are becoming more and more modern they forgot their culture, value, discipline, the difference between good things and bad things. In this globalized world, people believed in shortcuts. He / She can do anything to fulfill his/her desire by hook and crook. He / She doesn't believe in values, morality, and hard work to be something in life. To fulfill his/her desire he/she can choose the path of crime too. Greed always leads to crime.

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Greed vs. Human Needs:

The riskiest thing you can do to succeed is to become arrogant, which is just what the protagonist, Balram Halwai, does. Balram, who has always been a dedicated employee of those around him, quickly learns that there is more to life than working for others. He loves the thought of becoming his manager much more. Greed and the need for something take over his mind, transforming him into a new being. Balram starts the novel *The White Tiger* by Aravind Adiga with a strong sense of self and reverence for others, but once he realizes that greater achievement is possible, he transforms into a darker character with no morals, illustrating how the desire for success will lead a man down the wrong direction.

Before he considers the need for wealth, Balram is a thoughtful, socially upright, and trustworthy person. He is transparent and committed to sharing his salary with his family and grandmother Kusum when he continues his career as a driver. "[Kusum] makes all the Gods in heaven sweat," his brother said, "and if you're wealthy, you can't forget her." "I promise to God" (TWT 47). His answer is swift and unequivocal: there will never be a second opportunity. His first financial responsibility is to his family in his home village, not to make money. Balram's conscience often reveals that he is genuinely sorry for his actions as he acknowledges to his friends that Ram Persuade is of Islamic descent. Because of his Hindu heritage, Ram Persuade was dismissed from his job; he and his family were abusive to Muslim workers in the home.

He's about to complete the assassination. He doesn't go through it because he believes he is and can destroy someone's life. This assurance represents the complete absence of Balram's previous generosity and loyalty as a result of his desire for prosperity.

Balram is transformed from a man who loves his employers and those around him into someone who loses the spiritual sense to guide them in the correct direction as he runs for success. His vanity has transformed him into an unrecognizable figure that is unaware of whom he is. His mind is torn by what he believes is right and what greed commands. Greed is uncontrollable and capable of corrupting the mind.

I realized that this tall, broad-shouldered, handsome, foreign-educated man, who would be my only master in a few minutes, when the long whistle blew and this train headed off toward Dhanbad, was weak, helpless, absent-minded, and completely unprotected by the usual instincts that run in the blood of a Landlord. If you were back in Laxamgarh, we would have called you the lamb. (TWT 120)

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Through Balram's regard for Ashok fluctuates, it is still substantial. Still, for the first time, Balram recognizes his master's innate vulnerability. Using its common animal imagery, Balram, *The White Tiger*, positions himself against the vulnerable lamb. He becomes inevitable in his final decision to assert his superiority over Ashok until he sees Ashok's instinct to remain in India's "Jungle." Balram recognizes the need to defeat his inferior opponent to achieve his innate potential, and he views the world in terms of fate and natural cycles.

Reason for Greed:

According to Balram, the caste system unjustly segregated India's population and restricted social mobility by binding each individual to a particular way of life, and its abolition did nothing to alleviate inequality. Instead, he describes how India evolved from a well-organized "zoo" in which each of the thousand castes had at least one location to a jungle in which only the predator-prey law, feed or be eaten, applied. Either one fights ruthlessly for one's success at the expense of others, or one becomes a slave to the wealthier.

The Darkness (poor, rural India) and the Light (rich, urban India) emerge from this intense struggle for power and survival (urban, wealthy, sophisticated India). The extremely wealthy men of Light India exploit the extremely poor people of Dark India to such a degree that those in the Darkness are completely ignorant of their oppression. If the novel continues, and Balram becomes increasingly aware of the corrupt processes that hold this blatant inequality in effect, he uses the metaphor of the Rooster Coop: a system in which the marginalized internalize and perpetuate their subjugation.

Balram comes to believe that to "break out of the Rooster Coop," one must be willing to give up everything, even attachment to traditional conceptions of good and evil and even one's kin, in a country where the rules are so stacked against the poor. People must become completely self-sufficient and respect wealth and power over morals to escape the dictatorship of a corrupt society. Balram's lack of suffering and lack of repercussions for his crimes leads him to believe that the purpose justifies the process, saving him from having to challenge himself critically (or his world).

Conclusion:

Greed influences individuals as well as the culture. Greed can indeed cause a lot of damage to social harmony by leading to what is unacceptable and unfortunate for social harmony. *The White Tiger* portrays Balram Halwai's rise from rural poverty to a wealthy entrepreneur. Balram's actions are inspired and encouraged by his excess greed which, in turn, makes him a criminal. Greed springs from exploitation and causes widespread damage to social

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decorum. The deprivation of the pleasures of life to the bigger masses of people leads them to revolt against established norms of cultured and civilized society. It is required that those in charge of administration have to come out with policies that abolish social inequality and deprivation.

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