A PORTRAYAL OF SOCIAL CLASS AS REPRESENTED IN
ARAVIND ADIGA’S THE WHITE TIGER

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Abstract
This paper discusses issue on social class, oppression and movements against the oppression reflected in Aravind Adiga’s The White Tiger. The aim of this research is to find how social class in India, how the oppression on the poor and how their movements against the oppression. This research uses the theory of Marxism. For Karl Marx, base controls and engenders superstructure. The method used for this research is descriptive method. It is used by describing the readers the characters of base and superstructure class, oppression on superstructure and their struggle against the oppression through statements and speeches represented in The White Tiger. In The White Tiger, there are two classifications of people; the rich and the poor which the rich are powerful because they have economy, and the poor are weak and controlled by the rich because they have no money and depend on the rich economically. Both of the rich and the poor are called as base and superstructure class. Base consists of master and landlord, while superstructure consists of servant, coal breaker and rickshaw puller. In addition, the writer has also found the oppression of superstructure class consisting of economic exploration, working by force, educational limitation and access to health limitation. Finally, he has found superstructure’s movements consisting of socialist party movement and political movement in government.

Key words: social class, base, superstructure, oppression, movements.

Introduction
This paper discusses about social class issue in India reflected in The White Tiger. Social class has become a common phenomenon in this current decade. One group of people will be categorized as high class people or the rich when they have money or means of production. In contrast, a group of people will be categorized as the lower class people or the poor when they have no money or are destitute. In effect, the rich are powerful and might control the poor because they have money. The poor are weak and controlled by the rich because their life depends on the rich economically. Now, the phenomenon of social class happens in India, although India used to be recognized as a country which has a caste system. However, based on what the writer has found in The White Tiger, the caste system is not working anymore as it is. People in India are classified based on their economic status, instead of caste. Eventually, there is a man writer who writes a novel that explores social class in his novel entitled The White Tiger (2008). In The White Tiger, Aravind Adiga precedes to depict a condition of the poor society, or the writer would like to call them as superstructure classes who live in Darkness,
India. Darkness is depicted in the novel as a slum area, where many poor people live there with various kinds of profession such as rickshaw-pullers, coal miners, fishermen and servants.

In Contrast, *The White Tiger* depicts higher class society, the writer would like to call them base structure class according to Karl Marx who control Darkness such as road, river, agricultural land and workers. All the poor or superstructure classes depend on the base structure class because the poor are paid by the rich. So, the poor have to follow economic policies determined by the rich. For example, as depicted in *The White Tiger*, rickshaw pullers as superstructure class must pay base one-third if they want to use the road or pull their rickshaw. In other words, the base structure classes insist the superstructure class to make money for them.

However, the novel then reflects how superstructure classes find some ways to kick out the rich or to rebel against the oppression. Living as the poor or working with the rich must be miserable for them. Not only that, living as the poor, their freedom, desire and even privacy must be limited, analogically like a master who owns his roosters in a coop. Therefore, all of poor people depicted in *The White Tiger* fight against the rich by supporting socialist party through general election. They believe that by standing with the socialist party and controlling the government system, they all will be equally and live prosperously which all of productions, means and economic policies should be held by government, instead of rich people or landlords.

The aim of this research is to depict how the manifestation of social class that creates two contrasting characteristics, base structure class and superstructure class, or the rich and the poor in India. Then, the writer will demonstrate how base structure class oppresses superstructure class, and how the movements of superstructure class are in responding the oppression.

Since the writer is interested in studying social class which is depicted in *The White Tiger*, he uses Marxist theory to support his analysis as his main theory which is founded by Karl Marx (1818-1883), a German philosopher, and Friedrich Engels (1820-1895), a German sociologist. Marx argues that economic means of production within a society – what he calls the base, both engenders and controls all human institutions and ideologies—what Marx calls the superstructure, including all social and legal institutions, political, educational systems, religions, and arts. The ideologies and institution, then, develop as a direct result of the economic means of production, not the other way around (Bressler, 1999 : 212).

In *The White Tiger*, superstructure refers to poor society who lives in India. They work as servants, rickshaw pullers coal miners. Similarly, base here symbolizes economy which means symbolizing rich people represented in the novel. They are landlord and master. These characters as
powerful people control the poor or superstructure from all aspects of life like what Marx mentioned in his theory; politics, education, economy, ideology, art and other legal institutions. Not only that, they have also controlled a place in which the poor lives.

To support this research, the writer uses another idea of Karl Marx. As he declaims in The Communist Manifesto (1848): “The history of all hitherto existing society is the history of class struggles” (MCP, 40). Marx alludes to the history of class conflict from the ancient world to his own times: between slaves and freemen, patricians and plebeians, lords and serfs. The major class conflict in modern times is between the bourgeoisie and the proletariat or industrial working class. And, just as the capitalist mode of production superseded the feudal mode, so the capitalist mode will give way to socialism. It is the bourgeoisie itself which creates the instrument of its own destruction: the proletariat, on the one hand, who will unite against it; and, on the other hand, increasingly destructive economic crises which are internal to the operations of capitalism (Habib, 2005 : 530).

**Analysis and Finding**

After analyzing the data, the writer finds the divisions of class in *The White Tiger*, base and superstructure. Superstructure refers to poor society who lives in India. They work as servant or driver, rickshaw puller and coal breaker. Based on Marxist theory, superstructure is controlled by base, economy (212). In relation, the poor depicted in *The White Tiger* are controlled by the rich or economy so that similarly the poor represents the superstructure as the controlled one, and base symbolizes the rich. They are consisting of landlord and master depicted in the novel. Through economy, these characters as powerful ones controls the poor or superstructure in all aspects of life like what Marx mentioned in his theory; politics,
education, economy, ideology, art and other legal institutions.

Base Structure Classes

As reflected in *The White Tiger*, the writer has divided base structure classes into two classifications only; Master and Landlord. According to Oxford Dictionary, master is a man who has people working for him, especially as servants in his home, or master is a person who is able to control (Oxford, 2008 : 271). In *The White Tiger*, master is depicted as a person who has control toward servants in all of aspect of their life, because he has economy. He employs his servants for doing housekeeping and driving him. In other words, master in the novel has control only toward his servants.

For landlord, he is depicted as the highest status of a person based on economic status which has larger control than master. According to Oxford Dictionary, landlord is a man (in legal use also a woman) who rents out land, a building, or accommodation. Thus, according to American Heritage® Dictionary of the English Language, landlord is one that owns and rents land, buildings, or dwelling units (Harcourt, 2011).

Master

The characters of masters are the first part of base structure classes depicted in *The White Tiger*. They take their position as powerful ones who have control toward their servants only as superstructure classes because they have economy. In *The White Tiger*, one of the characters of masters depicted at first is Ashok. Mr. Ashok is a son of a landlord. “Mr. Ashok had his father’s body; he was tall, and broad, and handsome, like a landlord’s son should be” (45). As depicted in *The White Tiger*, Ashok and his wife have two servants or drivers who are always ready for them: the servant number one and the servant number two. They totally control them every time.

The work of a number two driver was simple. If the number one driver, Ram Persad, was busy driving the masters around town in the Honda City, and someone in the house wanted to go to the market, or to a coal mine, or to the train station, I got into the Maruti Suzuki and drove them there. Otherwise I had to stay around the house and make myself useful. (41)

Both of the drivers or servants have the same work, driving their master. But each of them have different car of their master, one has Honda city, and another one has Maruti Suzuki. Both of servants must be ready to take them wherever they want to go. If one is busy driving Ashok somewhere, another driver or servant should stay at home to be ready and useful such as driving someone at home to market or to coal mine as depicted in the quotation above, or he can do housekeeping or something else at home while he is not driving. “Someone in the house” means that another master in the house that will be
depicted next. Based on the writer’s interpretation from the quotation above, it depicts the way how Ashok controls his servants. As base or master, he controls them totally to work all the time in the house as told by one servant “Otherwise I had to stay around the house and make myself useful”. So, that is why Ashok is categorized as master, base structure class. He has economy, and he controls his servants as superstructure classes.

In relation, Ashok has a brother whose name is Moongose. He is also a master but seems more powerful than Ashok. He has control more than Ashok does at their house toward their servant.”Leave the bags anywhere you want, Balram.” "No. Put them down next to the table. Put them down exactly there,” the Mongoose said” (75). As depicted in the quotation, Ashok orders his servant to put the bags wherever he wants, but Mongoose does not agree with him. He insists the servant to put them in the specific place “down exactly there”. As depicted in the quotation, Mongoose seems older than Ashok as a brother. So he has more power than Ashok in controlling their servants. He gives less tolerance to his servant to work with him. He does not want to make the work of his servant is more simply done although a work is more simple to do. It seems from the way how he gives instruction toward his servant to put their bags which he does not want to see his servant positing them nearby him or wherever the servant wants. He even orders his servant to posit the bags in the specific place “Put them down exactly there”. By emphasizing the word “exactly”, this demonstrates that he makes something more complicated. The position of the bags becomes a problem for him. As a master who has control toward his servant, instead of having a nice touch with his servant, based on the writer’s interpretation the character of him shows a part of a little wicked characteristic of a master. He believes that servants are used only to work which he controls his servant as he likes, because he pays the servant to work with him.

Landlord

The second part of base structure class is landlords. The landlords are categorized as base structure classes because they have control toward superstructure classes, and they are certainly very rich, having their own temples inside mansions and having their own wells and ponds.

All four of the Animals lived in high-walled mansions just outside Laxmangarh—the landlords’ quarters. They had their own temples inside the mansions, and their own wells and ponds, and did not need to come out into the village except to feed. (16)

Not only that, they also have a very large building as their house with teen food high walls and iron cage around its window. “I got to a house with ten-foot-high walls, and a cage of iron grilles around each window” (35). Landlords depicted above live outside of Laxmangarh, in the landlord’s quarters. In other words, there is a special place only for
landlord which means that only people who have richness can live in the place instead of also the poor. The landlords depicted above own building wells and ponds which means that they represent the characters of base structure class as the rich.

One of the landlords that the writer would like to introduce is The Stork. The Stork is a landlord who owns a river who flows outside the village, Laxmangarh. As the owner of the river, the landlord gains money by taking a cut from fishermen who catch fish in his river.

The Stork was a fat man with a fat mustache, thick and curved and pointy at the tips. He owned the river that flowed outside the village, and he took a cut of every catch of fish caught by every fisherman in the river, and a toll from every boatman who crossed the river to come to our village. (16)

The landlord owns the village that flows outside the village. In other words, he does not only own the river inside the village reflected in the quotation above but also outside the village. It means that his richness is very large. It overwhelms to huge lands where the fishermen have to give a cut for every catch of the fish. Therefore, he is known as a landlord, base who has control to the river and the fishermen. Not only the fishermen, the boat men have to also pay him when crossing the river to come to the village as the entrance payment for himself. Implicitly as depicted in the quotation above, if the fishermen and the boatmen do not pay the landlord for catching fish and the access of the river, they cannot catch the fish and cross the river to come to the village.

Superstructure Classes

Simply, superstructure classes are the manifestations of the poor reflected in *The White Tiger*. According to Karl Marx, superstructure are controlled and engendered by base, economy (Bressler, 1999 : 212). In *The White Tiger*, The superstructure classes are very destitute and depend on the base structure classes for living. In *The White Tiger*, the superstructure classes are divided into three characters; servant or driver, working class and rickshaw puller. Three of them are the workers who work with base structure classes or the rich. First one is servant or driver. According to Oxford Dictionary, servant is a person who works in a house and cooks, cleans, etc (Oxford, 2008 : 401). Actually, in India described in the novel, master has no driver but servant.

“But in India—or, at least, in the Darkness—the rich don't have drivers, cooks, barbers, and tailors. They simply have servants” (41).

It means that the work of servant overwhelms all such as housekeeping, cooking, massaging, including driving and etc, and the servants totally depend on their master as base structure class because of economic demand.
The second one is coal breaker. According to The Free Dictionary, coal breaker is a structure including machines and machinery adapted for crushing, cleansing, and assorting coal (Farlex, 2003). In India reflected in The White Tiger, a machine who does breaking coal is human beings. They work breaking the coal manually in tea shop.

In The White Tiger, rickshaw puller’s life depends on landlord as base structure class who has control toward road. So, if the rickshaw puller wants to run a rickshaw, he has to pay the landlord. According to English Dictionary, rickshaw is a small two-wheeled passenger vehicle drawn by one or two men, used in parts of Asia (Pioneers, 1819).

Servant/Driver

The first superstructure class is servant. Servant is a manifestation of poor people whose life depends on the base structure class or the rich. Servant is categorized as a part of superstructure class because he is controlled by economy, base. He has to work with base depicted in The White Tiger called as master for money, and he has to obey all the instructions of his master.

If only they had given me a silver whistle, I would have been in paradise! Kishan came once a month to see me. Kusum had decided that I could keep ninety rupees a month for myself: the rest would go straight to Kishan—who would send it straight to her, in the village. I gave him the money every month through the black bars of the rear gate, and we would talk for a few minutes before the Nepali shouted, "That's enough—the boy has work to do now!" (41)

The servant has to send money to his family in his village as the agreement between him and his family. However, when he is taking his time to talk to the keeper of the bar about his family, he is suddenly interrupted by his master to end his talking. He has to obey his master because he knows his position, working with his master, the rich. As a whole depicted above, based on the writer’s interpretation, the servant has to follow all the instruction led by his master because he knows, once he rebels him, he is going to be kicked out by his master. This is what the writer means by servant as a part of superstructure classes. All aspects of his life are controlled by economy, base which is manifested as his master.

Coal Breaker

The second superstructure class is coal breaker. The condition of coal breaker is very concerning, because the workers have to break every coal manually with a brick and their strength.

Then Kishan dragged the oven out from the tea shop and told me to sit down. I sat down next to him. He brought a gunny sack; inside was a huge pile of coals. He took out a coal, smashed it on a brick, and
then poured the black chunks into the oven.

"Harder," he said, when I hit the coal against the brick. "Harder, harder."

Finally I got it right—I broke the coal against the brick. He got up and said, "Now break every last coal in this bag like that." (23)

The work of coal breaker is breaking coal. In *The White Tiger* as reflected in the quotation above, the coal breakers break the coal in a tea shop. So, the work in a tea shop is to break the coal which the coal is posited inside the oven to enhance the fire. As depicted in the quotation above, the workers work like machines. They break every coal with their own strength and brick. They have to do the work manually only for money. Therefore, they are categorized as the superstructure class. They are controlled like machines. They are not facilitated by their boss, base to break the coal. Related to that, the work of coal breakers definitely gives bad effect to the coal breakers themselves physically. They seem skinner and unhealthy because of getting dead tired during working in the tea shop.

Kishan had changed. He was thinner, and darker—his neck tendons were sticking out in high relief above the deep clavicles. He had become, all of a sudden, my father. (52)

The work of breaking coal is done manually by a coal breaker with no any equipment except only with his own hands and brick as depicted in the previous quotation. "He took out a coal, smashed it on a brick, and then poured the black chunks into the oven" (23). In effect, the work of coal breaker does not only make Kishan thinner but also makes him get darker depicted in the quotation above, because during breaking the coal, based on the interpretation of the writer he keeps staying nearer the fire. "my father" meant above is Kishan’s father who gets the worse condition too during working as rickshaw puller that will be reflected later by the writer. This depicts implicitly the condition of working class as superstructure class that he or they have to always obey all the instructions of their boss, base although the order from their boss can put them in danger during working in the tea shop as coal breakers.

**Rickshaw puller**

The last superstructure class depicted in *The White Tiger* is rickshaw puller. Rickshaw pullers are categorized as the superstructure class because their life depends on landlord economically. The landlord called Buffalo by rickshaw pullers control their life in economy. They must pay the landlord for a road access when they are working as rickshaw pullers.

The Buffalo was greediest of the lot. He had eaten up the rickshaws and the roads. So if you ran a rickshaw, or used the road, you had
to pay him his feed—one-third of whatever you earned, no less. (16)

As depicted in the quotation above, the Buffalo is very hungry. He controls totally the rickshaw pullers and the road as he likes. He determines the road access with his own policy. That is, the rickshaw pullers must pay him his feed for one-third. No tolerance, either the rickshaw pullers just run their rickshaw or use the road, they must pay the landlord one-third, no less whatever they earn in a day. This implies that if the rickshaw pullers cannot pay him one-third, they cannot access the road and cannot pull their rickshaw. As a whole, it is clear that is why the rickshaw pullers are categorized as parts of superstructure class. They are controlled by the Buffalo as base structure class economically which the base is manifested as landlord described in the novel.

**The oppression on superstructure class**

According to Cambridge Advance Learner’s Dictionary, oppression is a condition of people or a group when they are governed in an unfair and cruel way and prevented from having opportunities and freedom (2008). But for Marxism, the oppression certainly refers to economic aspect in which a group of people are oppressed by others economically. It consists of four classifications; economic exploration, working by force, educational limitation and restriction to health access. The first one is economic exploration. Economic exploration is a condition where the rich gains huge benefit or advantage from the labor of the poor. The rich cut the income of the poor in high amount so that the poor are oppressed economically.

The second one, working by force is a condition of the workers themselves which they work with the capitalist people or base structure class very hard and with a manual system. Working by force is the condition of coal breakers in tea shop, additionally as rickshaw pullers on the road, including servants in the household.

The third one is educational limitation. Educational limitation is a condition which all the poor children cannot finish their school because of economic reason. Meanwhile, access to health limitation is a condition which all the poor cannot go to hospital for medicine and treatment because of economic reason as well.

**Economic Exploration**

Base structure classes use their power to manifest the economic exploration which oppresses the superstructure classes. It means that they earn much profit of money from the work of superstructure class, and they have it for themselves. A landlord namely Buffalo has his own way to gain profit as economic exploration manifestation. The profit held by him is the biggest one reflected in *The White Tiger*, one-third from the labor of the rickshaw puller, no less. Besides, this landlord is known well as the greediest one.

The Buffalo was greediest of the lot. He had eaten up the rickshaws and the roads. So if you ran a rickshaw, or used the road, you had
to pay him his feed—one-third of whatever you earned, no less. (16)

“The greediest of the lot” is the key point of the quotation above. It obviously depicts a character of a landlord namely Buffalo who obtains huge profit. As reflected in the quotation above, he never cares about the income of the poor who use his road to work as rickshaw pullers. As he cares about is one-third payment, no less. He keeps the policy based on his economic interest and never cares about how the rickshaw pullers earn money. He only wants his money when the road is used by them. In effect, he achieves huge profit based on private ownership and makes the rickshaw pullers oppressed. This is a way of the Buffalo to manifest the economic exploration on the rickshaw pullers.

**Working by Force**

The next part of superstructure oppression is working by force. Working by force is a condition of workers which they reflected in the novel get physical oppression during working with the rich or base structure class. The rich never care about the condition of their workers. After they use the worker’s labor, they will just leave them weak instead.

I couldn’t stop thinking of Kishan’s body. They were eating him alive in there! They would do the same thing to him that they did to Father—scoop him out from the inside and leave him weak and helpless, until he got tuberculosis and died on the floor of a government hospital, waiting for some doctor to see him, spitting blood on this wall and that! (52)

As depicted in the quotation above, Kishan’s brother is really concerned with the condition of him physically. He looks much worse physically as depicted above. He gets the same fate with his father, enslaved and left weakly until he dies because of tuberculosis. Either they are rickshaw pullers or coal breakers, they will be eaten and scooped out by their boss from inside as told in the quotation above. Most of them depicted in *The White Tiger* end with the disease of tuberculosis which this disease will easily come to human’s body when the workers work hard, then they get weak physically. “‘Oh, it's TB. I've seen it before in rickshaw-pullers. They get weak from their work” (30). In other words, the workers during working with the rich reflected in the novel implicitly really spend a lot of their time to work in all day with less rest until they get tuberculosis.

**Educational Limitation**

In *The White Tiger*, education is becoming one of the taboo issues. Most of the poor are not allowed to finish their school because of economic reason. “*Me, and thousands of others in this country like me, are half-baked, because we were never allowed to complete our schooling*” (8). In effect, the children become half-baked or stupid people as mentioned above. As reflected in *The White Tiger*, children who cannot go to school anymore become workers. They have to make
money to support their life and feed their family. One of the workers is Balram halwai, the narrator himself.

Kusum had decided that I could keep ninety rupees a month for myself; the rest would go straight to Kishan—who would send it straight to her, in the village. (41)

He has had an agreement with his family that he has to send some of his money to Kusum, his grandmother through Kishan, his brother.

**Restriction to Health Access**

The last part of the oppression on superstructure class is restriction to health access. Restriction to health access firstly depicts many poor children getting less nutrition, getting lean and getting short of their age (dead in the young age) because their father cannot give them vitamin. The causality is that they superstructure classes have no money to go to hospital. “Children—too lean and short for their age, and with oversized heads from which vivid eyes shine, like the guilty conscience of the government of India” (13). Cause, in Laxmangarh where most of the poor live in, there is no hospital at all. Therefore, all of the poor are hard to go to hospital. The problem is not only referring to money but also referring to the access to the hospital.

I came to Dhanbad after my father's death. He had been ill for some time, but there is no hospital in Laxmangarh, although there are three different foundation stones for a hospital, laid by three different politicians before three different elections. When he began spitting blood that morning, Kishan and I took him by boat across the river. We kept washing his mouth with water from the river, but the water was so polluted that it made him spit more blood. There was a rickshaw-puller on the other side of the river who recognized my father; he took the three of us for free to the government hospital. There were three black goats sitting on the steps to the large, faded white building; the stench of goat feces wafted out from the open door. The glass in most of the windows was broken; a cat was staring out at us from one cracked window. (28)

In Laxmangarh as depicted in the quotation above, there is no hospital. That is the problem of the poor exactly. So when Balram and his brother, Kishan are trying to take their father who is getting tuberculosis to hospital, he has to go much further to the hospital by crossing the river instead. As a result, they are late to arrive at the hospital, and lead his father to die. In addition, the hospital where he takes his father seems dirty with feces and etc as depicted in the quotation above.
The Movements of Superstructure Class

In Marxism, the movement is related to an action which one or ones take an action. The movements of superstructure class reflected in The White Tiger are the manifestation of superstructure class struggles against the oppressions. For Karl Marx As he declaims in The Communist Manifesto (1848):

The history of all hitherto existing society is the history of class struggles” (MCP, 40). Marx alludes to the history of class conflict from the ancient world to his own times: between slaves and freemen, patricians and plebeians, lords and serfs. The major class conflict in modern times is between the bourgeoisie and the proletariat or industrial working class. And, just as the capitalist mode of production superseded the feudal mode, so the capitalist mode will give way to socialism. It is the bourgeoisie itself which creates the instrument of its own destruction: the proletariat, on the one hand, who will unite against it; and, on the other hand, increasingly destructive economic crises which are internal to the operations of capitalism (Habib, 2005 : 530).

In The White Tiger, the superstructure classes revolt against the base structure class through their movements. The movements consist of two classifications; socialist party movement and political movement in government.

Socialist Party Movement

Socialist Party Movement is run as rebelling against the oppression of base structure classes that they direct to superstructure class; economic exploration, working by force, educational limitation and restriction to health access. In other words, it is a must for all the poor or superstructure classes in manifesting their struggle and escaping from economic exploration and working by force especially. In The White Tiger, the socialist party movement is practiced by all the poor in political aspect. All the poor as the oppressed ones support the socialist party in general election time, depicted in The White Tiger it is called the Great Socialist to kick the landlord out.

Our way back into Dhanbad was blocked. There was a truck parked on the road. It was full of men with red headbands shouting slogans. "Rise against the rich! Support the Great Socialist. Keep the landlords out!" Soon another set of trucks drove by: the men in them wore green headbands and shouted at the men in the other truck. A fight was about to break out! (55)

As depicted in the quotation above, all the poor people give their voice to raise the Great Socialist as expressing their anger
toward the base structure classes who have taken by force their right. As depicted in the previous chapter, either the landlord or the master treats their subordinate unfairly. They use the poor while working with them to achieve huge profit and manifest working by force, and they even take the poor’s food in a village in which the poor live in. Therefore this becomes one of the ways of superstructure classes to rebel or struggle against the oppression, kicking the rich out from the village.

**Political Movement in Government**

Political movement in government is a result of the socialist party movement reflected in *The White Tiger* as the writer’s finding. It becomes the last movement of the Great Socialist, a representative of superstructure class that has taken control toward the government as the prime minister of India reflected in *The White Tiger*. According to Oxford Dictionary, the prime minister is a chief of government in a country (2008 : 349). In *The White Tiger*, the Great Socialist as the chosen prime minister finally controls India wholly which the system of the country is based on society. In other words, this is the movement for the socialist party as a representative of the poor to run the country as it should be in which all society will not be hungry and thirsty anymore, no malaria and malnutrition for children, there will be free school for the poor children, classless society, sameness and etc. The political movement is referring to the struggles of the poor. All of them believe that the things or money that the base structure classes have are gained from the labor of the superstructure classes and from India’s natural resources that should be given to all through the income tax.

The Great Socialist has kept his promise. He has distributed reliefs for all the poor for preventing them from malaria disease by malaria eradication. Not only that, he also flees the children from hunger and prevents them from malnutrition, and he even puts the poor as superstructure classes in a high technology specifically in a city of India namely Bangalore reflected *in The White Tiger*.

Can you hear that, Mr. Jiabao? I’ll turn it up for you.

The health minister today announced a plan to eliminate malaria in Bangalore by the end of the year. He has instructed all city officials to work without holiday until malaria is a thing of the past. Forty-five million rupees will be allocated to malaria eradication.

In other news, the chief minister of the state today announced a plan to eliminate malnutrition in Bangalore in six months. He declared that there would be not one hungry child in the city by the end of the year. All officials are to work single-mindedly toward this goal, he declared. Five hundred million
rupees will be allocated for malnutrition eradication.

In other news, the finance minister declared that this year's budget will include special incentives to turn our villages into high-technology paradises… (174)

As depicted in the quotation above, all the poor are handed by government. The poor will definitely not suffer anymore. They will live healthily with adequate food, not hungry and have knowledge of high technology so that all the poor can earn money without working hard anymore such as breaking coal and pulling rickshaw, because living in a technological era, certainly labor of men are not needed anymore. All the system is working automatically instead of manually. All the society can live appropriately with all of necessities provided by government which they come from the society themselves.

**Conclusion**

After all, the writer has found all the materials or data which can support him to do the analysis of social class in India as presented in The White Tiger. They are depicted from the condition of the characters who are told in the novel. There are two divisions of social class that the writer has found; base structure class and superstructure class. Base consists of master and landlord. Master has control only toward servant. He is categorized as master because he controls his master as he loves to and he has economy. Landlord has control toward road, river and agricultural land so that he determines economic policies based on his economic interest. Superstructure class consists of servant, coal breaker and rickshaw puller. Both base and superstructure classes are characterized differently from economic aspect which base structure class has control toward superstructure class because base has economy, and superstructure class’ life depends on the base structure class because superstructure needs money from base.

In effects, superstructure class is oppressed by base economically. Base practice their wills; economic exploration, working by force, educational limitation and restriction to health access toward the superstructure’s life and the country in which they live in, India. The rich becomes richer and the poor becomes poorer because of those wills specifically for economic exploration, and the poor become oppressed economically and physically because of economic exploration. Besides, superstructure classes are limited from education and restricted to health access.

Finally, superstructure class has their movements called as socialist party movement and political movement in government for rebelling against the oppression of base structure class as the writer has found in the novel. They get to move by supporting the Great Socialist party as a representative of all the poor in general election, and the Great Socialist takes control toward the government system as the prime minister in India as depicted in The White Tiger. Finally, the Great
Socialist shares all of things to the poor in the country as a manifestation of the poor’s movement. All the data are reflected in some statements and the dialog of the characters that the writer finds in the novel.

In conclusion, *The White Tiger* totally shows how social class reflected in India is and what the effects of it toward the society and the country itself are. This novel visualizes a portrait of social problem as a conflict in Indian society between the rich and the poor. All people are not the same, one class is prevented to have opportunity and the other is dominant to have all. Studying the social class from *The White Tiger* may contribute an insight to attract the readers to realize how massive the impacts of this subjects toward society and the country itself. Social class never brings happiness and prosperity toward the poor, superstructure class. Even they only get its bad effects which only bring sadness, sorrow and misery, or social class can only give benefit to one class, base structure class economically.

**Bibliography**


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