

Globalization and The White Tiger: An Analysis and application of Integral Humanism

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Abstract

*Globalization has changed the world structure and cultural hybridity, economic development, recession, oppression, suppression and subjugation are considered moral for the sake of individual growth which is very harmful for the humanity to grow. Present paper focuses on the globalization with reference to Man Booker Prize Award winning novel The White Tiger and the application of the **Integral Humanism** philosophy by Social scientist, Journalist, orator and a true patriot Pandit Deendayal Upadhyaya.*

In its literal sense, Globalization can be viewed as the process of connecting of local or regional phenomena into global ones. It can be stated as an on-going process for the integrity of local, regional economies, societies and cultures through worldwide networks of exchange. Globalization is often used to refer to economic globalization.

The United Nations Economic and Social Commission for Western Asia in 2002 reports that:

“Globalization is a widely-used term that can be defined in a number of different ways. When used in an economic context, it refers to the reduction and removal of barriers between national borders in order to facilitate the flow of goods, capital, services and labour. Globalization is not a new phenomenon. It began in the late nineteenth century, but its spread slowed during the period from the start of the First World War until the third quarter of the twentieth century. This slowdown can be attributed to the inward- looking policies pursued by a number of countries in order to protect their respective industries [...] however, the pace of globalization picked up rapidly during the fourth quarter of the twentieth century....”¹

In *The Lexus and the Olive Tree*, Thomas L. Friedman tries to define globalization this way: “it is the inexorable integration of markets, nation-states, and technologies to a degree never witnessed before – in a way that is enabling

individuals, corporations, and nation-states to reach around the world farther, faster, deeper, and cheaper than ever before, and in a way that is enabling the world to reach into individuals, corporations, and nation-states farther, faster, deeper than ever before.”²

Friedman also asserts that: The driving idea behind globalization is free-market capitalism – the more you let market forces rule and the more you open your economy to free trade and competition, the more efficient and flourishing your economy will be. Globalization means the spread of free-market capitalism to virtually every country in the world. Globalization also has its own set of economic rules – rules that revolve around opening, deregulating and privatizing your economy.”³

In his next book *The World is Flat*, Thomas L. Friedman refers to “the ten forces that flattened the world.”⁴ He dedicates one whole chapter of his book to these forces and the multiple new forms and tools for collaboration that this flattening has created. He argues that globalized trade, outsourcing, supply-chaining, and political forces have changed the world permanently, for both better and worse. He also argues that the pace of globalization is quickening and will continue to have a growing impact on business organization and practice.

Hence we can say that Globalization is a concept very complex to define, especially because the concept has come to refer to a gamut of variables like economic development, trade, outsourcing, mass production, cultural hybridity, free market, etc. The perception of globalization in Western countries is the existence of extensive opportunities for economic development of the world and significant contribution to make better the people’s condition of existence. The Third World perception of globalization is that of a harmful process that maximizes inequality within and among states. We can say that globalization, Integrating and fragmenting the world, uniformity and localization, increased material prosperity and deepening misery and homogenization and hegemony, is a complex process. The Vedanta Philosophy asserts “Vasudeivakutumbakam” – the whole universe is our family. In a true sense this is the globalization. When we say whole universe is our family then in the family there is no any type of business. There will be only love, respect, togetherness, faith, unity, integration and a common thinking. But globalization is totally based on the material prosperity resulting into various global evils like individualism, terrorism, corruption, environmental degradation, poverty, women harassment, security and health issues, forced migration. All these transformations happening in the society are recorded in various genres like novels, poems, autobiographies, fictions so on and so forth. The most recent phenomenon has been the outburst of the powerful post-colonial discourse writing back to the empire and asserting its own identity and cultural and national individuality. post-colonial times Literature reflected the increased flow of individuals from one country to the other mostly to the land of colonizer and dealt with consequent issues like migration, hybridity, multiculturalism, cultural dislocation, alienation, loss of identity and disappearance of rigid national identities.

Globalization hurried this process and resulted in the uniting of cultural practices and increased marketing of culture through influx of MacDonald's and Pizza Huts, etc., in all metropolitan cities and through the celebration of special days like Valentine's Day, Father's Day, etc. The visible impact of globalization can be found in the metropolises as well as in to the small cities. The value system and the social structure is cracked in the India due to the new principals of globalization. The same is very beautifully portrayed by ArvindAdiga in his Man Booker Prize Winning Novel- *The White Tiger*. The White Tiger is a result of Adiga's keen observation of Indian society during his freelance journalism. He criticizes customs, traditions, culture and caste and class structure and expresses anger against politicians and bureaucrats for not taking firm initiatives against social evils like poverty, manipulation, and corruption except for becoming part of it which he describes as '*Eat up or to be Eaten up*'.

Adiga focuses that Indian society is developing rapidly adopting & making advancements in technology, education, transportation & expansion of cities, providing infrastructural facilities, promoting real estate, raising mall culture and very important is entrepreneurial success of Indians which he describes as 'an India of light'⁵ on the one side and widening gap between rural & urban, haves & havenots, differences between rural & urban, existence of corruption in each & every system including education, elections, lack of medical facilities, and problem of unemployment especially in rural area, exploitation, oppression, subjugation of underclass, terrorism, heart rendering poverty, illiteracy, dowry practices and master servant relationship and also harmful impact of scientific, technological revolution on India which he describes as 'an India of darkness'⁶.

ArvindAdiga very artistically opens up his novel with the protagonist Balram alias Ashok Sharma, taxi driver transformed entrepreneur writes a letter to Chinese premier which he finished in seven consecutive nights describing his journey of an India of darkness and an India of light' describingLaxmangarh, Gaya, Dhanbad, Delhi &Banglore. Big cities like Delhi and Banglore witness both kind of India where we observe darkness of social evils like corruption, inequality, and class. The evils of modern Indian society created new classes that are 'men with big bellies & men with small bellies and only two destinies eat or to be eaten up'⁷.

Arvind through this novel depicted the changing structure of Indian society and demonstrated that new principles like exploitation, manipulation, suppression, oppression, malpractices, opportunism, bribery, police absconding, corruption are justifiable for the success in the age of globalization and technology. Balram, the antihero, a son of a rickshaw puller working in a tea shop listening and observing the customers learns the mantra of living life in the age of globalization, technology, materialism and transformed himself as a successful businessman of Banglore murdering his employer, Ashok Sharma.

Balram committed a serious mistake and adopted awrong way to achieve amenities like his master

from which underclass people like Balram were and are deprived off from generations. Murder of Ashok is the reflection of Balram's anger against haves, richness, exploitation, oppression and subjugation which the protagonist experienced and every mode of life by his community members and society at large. Though it is not acceptable, it's immoral act. Balram justifies masters murdering as:

'True, there was the matter of murder – which is a wrong thing to do, no question about it. It has darkened my soul. All the skin- whitening creams sold in the markets of India won't clean my hands again. But isn't it likely that everyone who counts in this world, including our prime minister(including you, Mr.Jiabao) has killed someone or the other on their way to top? Kill enough people and they will put up bronze statues to you near parliament House in Delhi, but that is glory, and what I am after. All I wanted was the chance to be a man – and for that one murder was enough'⁸.

Another social evil is the poverty. Through the White Tiger, Adiga presents in front of us factual picture of poverty. The poor parts of India especially rural are referred as the Darkness which is the world of so many hungers: hunger for food, education, identity, existence and many more. Driver no.1 has to hide his Muslim religion and became Ramprasad just to earn his livelihood because of poverty. Zamindari, class & caste structure, corruption, manipulation, exploitation forced Balram to murder his master. It is unbelievable & shocking that Balram commits murder of his employer but poverty and social evils eroded Balram's soul. From the story of Balram we have a lesson that poverty crates monsters. White Tiger offers a story of impact of globalization, privatization and Liberalization on the society, culture and the human values.

Hence it is utmost important to protect and preserve our own identity, culture in the age of LPG and countries like China, Japan and now America is marching in that direction. Social scientist, political thinker i.e. Mahatma Gandhi & Pandit Deendayal Upadhyaya have provided us model like Swadeshi and Integral Humanism which is very important in the age of LPG. Integral Humanism is the concept based on the Vedanta philosophy focussing on *Rita, Sheela, Dharma, Samdarsan, Sarvabhutahitaya and Samya* to give vent to the *Chiti (Soul, Ethos and Values)* of Bharat. Integral Humanism as propounded by Pt. Deendayal Upadhyaya is the wholesome theory for the full development of man and society. He advocated that along with material development, we have to consider the moral and spiritual development. For this, Indian culture and ethics directs an individual to pursue four purusharthas, viz. Dharma, Arth(wealth), Kama(Desire) and Moksha (Salvation). For the attainment of four objectives (Purusharthas) a number of institutions are created by the society. Only when an individual thinks and acts with the conscious awareness that he and society are unified, indivisible, will his actions be conducive to common good because he then looks beyond self and family to nation and right up to world community. He goes further and encompasses the whole nature and its maker by manifesting divinity and divine within him in all his actions. This is theory of

wholesome development of man and society as proposed by Pt. DeendayalUpadhyay.

The main motive behind his doctrine is to reject the theory of individualism and to promote the importance of family and society to build an undivided society. He further rejected social systems in which individualism 'reigned supreme'. He also rejected communism in which individualism was crushed as part of a large heartless machine. He explained that society rather than arising from a social contract between individuals was fully born at its inception itself as a natural living organism with a definitive national soul or ethos and its needs of the social organism paralleled those of the individual. His claim against the unity got supported by numerous Indian and foreign intellectuals.

Integral Humanism is a not a new concept, it is as old as Indian civilisation and culture. And basically it is an association of togetherness of human, animals and nature. Saint Dyanewshara through the Pasaydaan portrayed the blue print of an ideal society. Gurudev Rabindranath Tagore-Thakur through his poem

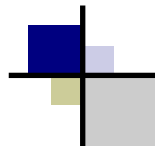
*Where the Mind is without fear
and head is held high,
Where knowledge is free
Where the world has not been broken up
Into fragments by narrow domestic wall
Where the clear stream of reason has not lost its way
Into the dreary desert sand of dead habits
Where the tireless striving stretches its arms
towards perfection
Where the mind is led forward by thee
Into ever widening thought and action
Into that heaven of freedom
My father, let my country awake*

showed us the picture of a true humanity.

Today world is suffering different kinds of problems and without Integral Humanism vision and ideology we cannot sort out these problems. Through Integral Humanism we can interlink people to people, people to society, people to animals, people to environment and people to nature. Because, in local and grassroots level they are interlinked with each other and day to day life compared to big cities and other metro cities. After that we can make our society and world for future generation's noble, respectful and healthy.

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