

**INVISIBLE DISCRIMINATION AS
MANIFESTATION OF SYMBOLIC CAPITAL: A
MARXIST ANALYSIS OF THE SELECTED SOUTH
ASIAN FICTION**

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**NATIONAL UNIVERSITY OF MODERN LANGUAGES
ISLAMABAD**

FEBRAURY, 2023

Invisible Discrimination as Manifestation of Symbolic Capital: A Marxist Analysis of the Selected South Asian Fiction

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M.A English, National University of Modern Languages, Islamabad, 2019

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF
THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF PHILOSOPHY

In English

To

FACULTY OF ARTS & HUMANITIES



NATIONAL UNIVERSITY OF MODERN LANGUAGES, ISLAMABAD

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Thesis Title: Invisible Discrimination as Manifestation of Symbolic Capital: A Marxist Analysis of the Selected South Asian Fiction

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Candidate of **Master of Philosophy** at the National University of Modern Languages do hereby declare that the thesis **Invisible Discrimination as Manifestation of Symbolic Capital; A Marxist Analysis of the Selected South Asian Fiction** submitted by me in partial fulfillment of MPhil degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

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ABSTRACT

Title: Invisible Discrimination as Manifestation of Symbolic Capital: A Marxist Analysis of the Selected South Asian Fiction

This thesis conducts a Marxist analysis of the novels "The White Tiger" by Aravind Adiga, "The Ministry of Utmost Happiness" by Arundhati Roy, and "How to Get Filthy Rich in Rising Asia" by Mohsin Hamid, focusing on invisible discrimination as a manifestation of symbolic capital. Drawing on theories of recognition, symbolic capital, and violence, the research aims to uncover the role of recognition of symbolic capital in perpetuating invisible discrimination and how it is utilized to elevate social class status. By examining the characters and their experiences within these novels, the study explores the dynamics of power, privilege, and marginalization. It investigates how dominant social groups establish and maintain hierarchies that devalue minority languages, cultures, and identities, leading to the internalization of shame and pressure to assimilate into the dominant group. The analysis employs a Marxist lens to reveal the mechanisms through which symbolic capital is employed to uphold class distinctions. The findings contribute to a deeper understanding of the complexities surrounding invisible discrimination and emphasize the importance of challenging and dismantling the symbolic capital that perpetuates inequality and oppression. The research underscores the need for recognition of marginalized voices and advocates for the pursuit of social justice and equality within contemporary societies.

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ACKNOWLEDGEMENTS

I am thankful to Allah, without Whose blessing I would not have been able to complete this difficult task.

I owe thanks to Prof. Dr Muhammad Safeer Awan, Dean Faculty of Languages, Prof. Dr. Inayat Ullah Khan, Head Department of English for their cooperation in the entire process.

I would like to express my deepest thanks and love to my Papa who in spite of being Cancer patient always inspired and encouraged my pursuit of this degree and to my siblings who have supported me in all my years of academic study. I also give my sincerest thanks to my supervisor Dr. Shazia Rose who showed me the light in darkness and motivated me to keep on pursuing this research degree. I am thankful to Dr. Saleem Akhtar and Dr. Amna Ghazanfar for keenly evaluating this research project and making it more creative and flawless. I am thankful to Adeel Ashraf for helping me in the selection of the research topic. Last but not least, I am thankful to Sir Aamir Akhtar Butt and Amjad Naveed for facilitating me.

Thanks to the English Department of NUML for offering me the academic and creative space, to bring this thesis to life.

Thank you all.

DEDICATION

This thesis is dedicated to my parents for their love, relentless support and encouragement. Without their prayers, this would have not been possible.

Chapter no 1

Introduction

1.1 Background to the Study

In this research endeavor, I have carried out a Marxist analysis of the selected South Asian fiction in an effort to explore how invisible discrimination is a manifestation of symbolic capital. Discrimination on the basis of economic capital i.e. accumulated wealth, land and money etc. is believed to be quite common in South Asian countries such as India and Pakistan resulting in creating the vacuum among social classes. However, due to some social awareness, discrimination of this kind has been, to some extent, dwindled. Conversely, discrimination grounded on symbolic capital is still rampant because it is elusive. Symbolic capital grants 'Recognition' and 'Reputation' to the holder. To be the bearer of symbolic capital is not usually considered negative, but an unbridled appetite of it lays out a spate of invisible discrimination among individuals. To observe such invisible discrimination, South Asian fiction provides literary text in bulk because such intimidations are believed to be wreaking havoc implicitly particularly in India and Pakistan. Keeping this in mind, I have opted for three novels belonging to South Asian Fiction: *The White Tiger* (2008) by Arivand Adiga, *How to Get Filthy Rich in Rising Asia* (2013) by Mohsin Hamid and *The Ministry of Utmost Happiness* (2017) by Arundhati Roy. It is pertinent to mention here that the aforementioned discussion holds a distinctive space in the literary works by Arivand Adiga, Mohsin Hamid and Arundhati Roy because their literary works are widely encapsulated in the themes of class distinction, violence and gender identity.

The framework this study uses, is grounded on the notions belonging to Marxist philosophy. Marxism deals with multifaceted issues such as socioeconomic problems, discrimination, violence, class distinction and so on. According to Marxist philosophy, a society can be graded into two main classes: proletariat and bourgeoisie i.e. those who belong to the working class and those who belong to the ruling class having the means and resources for production respectively.

For instance, the proletariat class lacks economic capital in the form of money, land and resources, whereas the bourgeoisie class has an excess of economic capital which is often utilized to exploit the working class. Such exploitation is further aggravated when violence whether visible or invisible suffuses the vacuum created by class distinction in society.

Marxist teachings have immense impact on many thinkers and philosopher and is still influencing others. An apt example of that would be Pierre Bourdieu. Pierre Bourdieu was influenced by Marx's ideas as he formed the foundation of social life and determined one's position within the populace. Bourdieu endorses the Marxist idea that the more capital one has, the more powerful a position one lodges in social life. However, Bourdieu stretches Marx's notion of capital beyond the economic and into the symbolic sphere of culture (Cultural Capital). This indicates Bourdieu's inclination towards the basic principles of Marxism. Following the Marxist school of thoughts, he further expanded different Marxist notions with his own interpretations. The most prominent is his construct of capital and violence making them more symbolic.

The term 'capital' has different interpretations in different contexts, but when it comes to Marxism, the basic meaning is usually appended to "anything that confers value or benefit to its owner, such as a factory and its machinery, intellectual property like patents, or the financial assets of a business or an individual" (Hargrave). Bourdieu (1986) in his article 'The Form of Capital' distinguishes 'Capital' into three basic categories: economic capital, cultural capital and social capital and also defines each of the capital accordingly. He starts with an economic capital, and for him, it has an ability to be quickly converted into money and given formal recognition through property rights (Bourdieu). For cultural capital, he states that it can be acquired by getting skills, knowledge and educational qualifications. Moreover, it can also be convertible into economic capital in specific conditions. The third type 'Social Capital' which, according to Bourdieu, can be achieved by establishing social connections and getting the membership of a social group (Bourdieu).

Notwithstanding that Bourdieusian capital has distinctive types; he maintains that, without economic capital, all other capitals may not be fully achieved because they have their foundation in economic capital (Bourdieu). Along with this, he theorizes that all these forms can be discerned as symbolic capital that concerns reputation and acknowledgement. For example, social capital is always symbolic capital as it is "governed by the logic of knowledge and acknowledgement" (257).

Same goes for other forms, when economic capital gets recognition, it simply turns into symbolic capital. Therefore, symbolic capital is regarded as “Metacapital” (Swartz).

Bourdieu (1989) emphasizes that all types of capital seem to operate in a manner similar to symbolic capital. During one of his lectures on ‘Social Space and Symbolic Power’, he , “Symbolic capital is nothing other than economic or cultural capital when it is known and recognized” (Bourdieu). In other words, symbolic capital is not a separate form of capital. Rather, it is what any other form of capital becomes when it is recognized, or perhaps misrecognized, as legitimate by other agents within the field (Feldman, Strier and Schmid)

Since symbolic capital is the core of all other capitals, it accords power to the bearer often considered legitimized by the segment of society. Bourdieu (2001) defines symbolic capital as “Honour” which is used as “Instruments of domination” (44). To dominate others legally, one must be in possession of such apparatus which can be used to hegemonize political and social power; that instrument is symbolic capital which grants “power over persons” to the holder (45).

Bourdieu explained the urgency of symbolic capital and argues that symbolic capital contains ‘social importance’ and the ‘reasons for living’ of all the agents in the field (Bourdieu). It is the social recognition and prestige that makes them known, famous and loved; if they fail to gain it, the result is solitude and insignificance. Obtaining symbolic capital, therefore, rescues people from meaninglessness and significantly enhances their position within any given field.

While focusing on the social importance of symbolic capital, Bourdieu also brings forth the repercussions of possessing symbolic capital. He maintains that any type of capital whether economic or symbolic “exerts a symbolic violence as soon as it is recognized” (Bourdieu), constructing an ideological relationship between symbolic capital and recognition. To be recognized by others is somehow positive, whereas, when it is connected with symbolic capital, it has negative implications on society because a bearer of symbolic capital often exerts symbolic violence through his legitimized respect and honor.

Recognition is mainly defined as “the attitude of regard for other people which is due to their being persons, and as such, worthy of being respected” (Galeotti). Axel Honneth, a German philosopher and theorist, in his book, *The struggle for Recognition*, categories levels of recognition into three. According to him, “an intersubjective struggle mediates between each of these levels, a struggle

that subjects conduct in order to have their identity claims confirmed” (21). These three levels are love, self respect and self esteem. Honneth argues that one is able to achieve recognition in society through these three levels. Furthermore, these three levels are in affinity with symbolic capital. For instance, self-respect level of recognition deals with “a person in a community of rights is recognized as legally mature person” (5). That recognition of being mature depends upon his contributions. Likewise, Honneth defines level of self-esteem as the experience “of being honored by the community” (5). Such recognition which is, in fact, another form of symbolic capital accords power to one and paves way for invisible discrimination a form of symbolic violence.

Bourdieu explicates symbolic violence as “soft” forms of violence (167). It is a type of domination “in which the dominant group accepts its own domination as legitimate” (65). Since it is considered legitimate by the dominants, it is ‘impervious, insidious and invisible’, hence, legitimizing and sustaining other forms of violence as well (Thapar-Björkert). Symbolic violence has many implications but the most dominant one is invisible discrimination which is the focus of this study.

Furthermore, symbolic violence can be defined as “a form of violence exercised by the dominant subjects over the dominated....that it remains on an abstract plane; it is simply another formula based on symbolic power” (234). Symbolic violence can be manifested through different mediums, but language is the most important tool exercised to manifest symbolic violence. Žižek (2008) explains symbolic violence as an objective type of violence, which happens through language. While objective violence is easily perceived against a background of “normality,” it is precisely in this background that symbolic violence stands, sustaining, through language, the current status quo. (Recuero)

The menace of invisible discrimination a form of symbolic violence is quite rampant in South Asian countries because of the recognition of symbolic capital that generates symbolic violence which results in invisible discrimination and a reshaping of individual identity on the basis of prestige and fame. Contemporary South Asian fiction not only provides entertaining stories, but also highlights a number of crucial social issues such as class conflict and identity faced by people in South Asian countries.

Therefore, this research has addressed the issue of invisible social discrimination as a manifestation of symbolic capital in the South Asian context by conducting a Marxist analysis of

The White Tiger, *How to Get Filthy Rich in Rising Asia* and *The Ministry of Utmost Happiness* and The rationale for the selection of these texts is that, apart from being South Asian fiction, they deal with the themes of class struggle, social discrimination and violence. For example, the novel, *The White Tiger*, sheds light on India's class struggle in a globalized world. The novel contains issues of Hindu religion, caste, loyalty, corruption and poverty in India. In addition, the novel, *The Ministry of Utmost Happiness*, depicts corruption, political violence, capitalism, social division and social hierarchy. Furthermore, the novel, *How to Get Filthy Rich in Rising Asia*, tells the story of protagonist's beginnings as poor boy, and quest for wealth and love as he moves to the city and enters the bottled water business.

1.2 Thesis Statement

In spite of growing awareness and efforts to tackle discrimination, there is a lack of understanding and attention given to invisible forms of discrimination, particularly in relation to how they manifest as symbolic capital, posing a significant challenge in effectively addressing and combating discrimination in various spheres of society. In this regard, a Marxist analysis of *The White Tiger*, *How to Get Filthy Rich in Rising Asia* and *The Ministry of Utmost Happiness* by Adiga, Hamid and Roy respectively plays a significant role in depicting, highlighting and exploring such socio-economic issues of the region that deal with class distinction, disparity and violence adding to the consciousness of the reader.

1.3 Research Objectives

The research contains following objectives:

1. To investigate the role of symbolic capital in the manifestation of invisible discrimination and to bring forth its repercussions faced by those who lack symbolic capital.
2. To carry out a Marxist analysis of selected texts for exploring socio-economic issues of the region in relation to symbolic capital and invisible discrimination.

1.4 Research Questions

This research has answered these following questions:

1. In what ways do the major characters gain recognition which establishes the relationship with symbolic capital in the selected texts?
2. How does symbolic capital reshape the identity of the major characters in the selected novels allowing them to be the part of the upper class?
3. How do the perpetrators in the selected novels exercise the power of symbolic capital to manifest symbolic violence and draw boundary of invisible social discrimination in a society?

1.5 Significance of the Research

The present study is significant because it has addressed an important issue of the current world that is invisible social discrimination and the role of recognition of symbolic capital and symbolic violence in giving birth to this issue. Invisible discrimination is quite rampant in the developing countries such as India and Pakistan. Therefore, this research has highlighted the impact of symbolic capital and brings forth the major aspects leading to invisible social discrimination as a form of symbolic violence. Invisible discrimination is a form of discrimination which is on abstract plane and cannot be observed so easily. The victims of such discrimination are unable to comprehend the situation if they are really being discriminated. The research has analyzed the selected texts and unearthed the reasons behind this discrimination depicted in them. The most important reason is the recognition of any type of capital by the large segment of society. Once any type of capital gets recognition, it turns into symbolic capital. Symbolic capital is the main source of that discrimination. Furthermore, there are many aspects which need to be further explored. Therefore, this research is significant because it will pave the way for future researchers to explore this area further.

1.6 Delimitation

The present study is delimited to a Marxist analysis of Mohsin Hamid's *How to Get Filthy Rich in Rising Asia*, Arivand Adiga's *The White Tiger*, and Arundhati Roy's *The Ministry of Utmost Happiness* through the lens of Bourdieu's symbolic capital and symbolic violence, and Axel Honneth's concept of Recognition.

1.7 Organization of the Study

This research study contains five chapters. Each chapter is designed and written in a coherent manner. Chapter no 1 deals with Introduction in which the background of the study has been discussed. Furthermore, this chapter also discusses the thesis statement, research questions, delimitation and the significance of the research.

The second chapter is related to Literature review in which other scholars works related to the selected novels and the selected theoretical framework have been discussed.

The third chapter deals with the theoretical framework. All selected theories have been thoroughly elaborated in this chapter.

The fourth, chapter concerns with the analysis of this research. Textual analysis has been done of the selected novels by using the selected theoretical underpinnings. The portion of the research also answers the questions which are mentioned in the Chapter no 1.

The fifth chapter deals with the conclusion. The whole analysis has been summarized and the statement of problem has been justified. Furthermore, it also contains recommendations for future researchers.

Chapter no 2

Literature Review

Literature review is an important chapter in my research. This chapter contains a review of different scholarly works that are relevant and related to the selected novels which has helped me to identify the research gap and situatedness of my study.

2.1 Symbolic Capital, Symbolic Violence and Recognition

Bourdieu's concepts of symbolic capital and symbolic violence are emerging concepts in literary studies. Before Bourdieu, the tradition set of patterns have been used to distinct people into two classes, now people even belonging to lower class try to buy such objects which can give them sense of superiority over other. This is the latest version of class distinction which is prevailed not only in the upper class but also in the lower class.

Symbolic violence is such type of violence which is even not considered an act of violence by the victim as well. Veronica Hilary Spencer (1998) has used the concept of symbolic violence in doctoral thesis, titled as "Codes of class, gender, and symbolic violence in the novels of George Gissing". This dissertation unearths the reasons behind the manifestation of symbolic violence. The most significant one is the use of power because only the powerful can exercise such type of violence. Symbolic violence is often used to deprive the lower class of wealth. Spencer says, "Symbolic violence conceals the economic relationships between the middle and working classes by defining the middle classes according to cultural criteria" (Spencer). The research further shows, in Gissing's novels, the concept of symbolic violence is often evident in the way that the

upper classes use language, education, and culture to maintain their dominance over the working classes. The research concludes that Gissing's novels are notable for their exploration of the ways in which social and economic inequality is maintained through the use of symbolic violence. By showing how dominant groups use their cultural power to maintain their position of privilege, Gissing's work offers a powerful critique of Victorian society and its many injustices.

Furthermore, Donna Wilson uses theory of symbolic violence in "Symbolic Violence in Iliad 9" (1999) discusses the role of symbolic violence in Iliad 9. In Book 9 of the Iliad, which is also known as the "Embassy to Achilles," there are a number of instances of symbolic violence that can be observed. He says, "Homeric society comprises a fluid ranking system in which warriors try to establish status in relation to one another by means of ritualized conflict, either among themselves in public speeches, gift exchanges, and athletic competition, or with the enemy in battle" (Wilson).

One example of symbolic violence in Book 9 is the way in which Agamemnon and the other Greek leaders approach Achilles in order to persuade him to rejoin the war effort. These leaders represent the dominant social group in the Greek army, and they attempt to use their cultural power to manipulate Achilles into returning to battle.

Animal Farm (1945), an allegorical novel George Orwell, is embedded in the theme of symbolic violence. Fathu Rahman in "Instruments of Symbolic Violence in George Orwell's *Animal Farm*" suggest that in George Orwell's novel "Animal Farm," there are several instances of symbolic violence, which is a concept coined by the French sociologist Pierre Bourdieu to describe the ways in which dominant social groups use their cultural power to maintain their position of privilege over subordinate groups. In "Animal Farm," this concept is evident in the way that the ruling pigs use language, propaganda, and other cultural tools to maintain their control over the other animals on the farm. (P, Rahman and Anriadi)

Suruchi Thapar-Bjorkert writes a comprehensive article on the topic of symbolic violence that illustrates the noteworthiness of understanding the complexities of symbolic violence in order to comprehend the intransigence and plurality of violence. The data gathered for the research is based on the narratives of women who have faced violence in different forms at the hands of perpetrators. The narratives disclose that all forms of violence, somehow, contain the traces of symbolic

violence. These traces are deeply rooted in everyday life such as consent, complicity and misrecognition. (Thapar-Bjorkert and Morgan)

Annisa Ariftha in “Symbolic Violence Against Women in Medan’s Patriarchal Culture” discusses how and why symbolic violence is performed against women in patriarchal cultures, the kinds of symbolic violence against women. The study concludes that in patriarchal society, symbolic violence is found in abundance especially in the meeting and in language. Women are not allowed to use particular terminologies; whereas, men are permitted to do so. This situation is quite common in daily life. In the selected novels, violence through language is one of the significant tools used against the major characters; therefore, this research paper is quite in relevance with the current study. (Ariftha and Azhar)

The secondary source used in this research is the notions of symbolic violence given by Slavoj Žižek. His concept of symbolic violence is an add up to Bourdieu’s concept. He adds element of language in it that language plays pivotal role in making someone the victim of symbolic violence. Research has been conducted on Toni Morrison’s *Beloved* (1987) using the theoretical underpinning based on Žižek’s work.

Beloved (1987) deals with the themes of racism and slavery. These two elements are still, somehow, prevail in American society. The article, “Beyond Subjective Violence: A Žižekian Reading of Toni Morrison’s *Beloved*” claims that the narrative contains different types of violence ranging from subjective violence to objective violence, and the protagonist experiences all this violence in her life. She belongs to the black community, and she is subjected to slavery through different means. Through all such means, the use of language plays significant role to make her the victim of symbolic violence. (Amjad and Kalaf Al musawi)

Sunil Cherusseril Kuriakose in “Symbolic And Systemic Violence In Anna Burns' *Milkman*” maintains that Žižek’s concept of symbolic violence is the representation of universal violence. While exploring the different aspects of symbolic violence, Žižek differentiates between subjective and objective form of violence. The research explores the elements of symbolic violence in *Milkman* by Anna Burns. (Kuriakose)

Bitra Iraj in “The Effects Of Žižekian Reading Of Violence In Shakespeare’s *Hamlet* On Readers” discusses the role of symbolic violence in Shakespeare’s *Hamlet* on readers. The research

concludes that Hamlet contains many features which are the truly representation of symbolic violence. (Iraji and Roohbakhsh Far)

Furthermore, many scholars have used Bourdieu's concept of symbolic capital in their dissertations and research papers. Bourdieu argues that social difference in society comes due to power and modes of capital, and divides these modes into four categories, such as economic, cultural, social and symbolic. All these are interlinked with economic capital because it provides an impetus to all other capitals.

Mozaffar Hussian in his research article, named as "Longing for Symbolic Capital in Toni Morrison's *The Bluest Eye*: A Bourdieun Estimation", uses the concept of symbolic capital given by Pierre Bourdieu and applies one the character of Pecola Breedlove, the protagonist of the novel. She belongs to the Afro-American community; therefore, she is often subjected to racial violence and discrimination. In order to overcome these difficulties, she seeks symbolic capital and yearns for blue eyes since this will give her some sense of identity to her.

The research concludes, "Human aspects constituting Bourdieu's symbolic capital or symbolic power are real and logical, and consequently, longed for by the whole universe, except rare exceptions, so are blue eyes for black girls like Pocola Breedlove, Toni Morrison's protagonist in *The Bluest Eye*." (M. Hossain)

Maya Ahmed Al Dubayan (2021) uses Bourdieu's concept of symbolic capital so to determine the role of gender in Saudi society. Her research signifies the role of symbolic capital in gender inequality in specific context. Her research shows that in Saudi society, gender roles are heavily influenced by symbolic capital, with men holding more symbolic capital than women due to the country's patriarchal social structure.

In Saudi society, traditional gender roles are highly valued, with men expected to be the breadwinners and women expected to take care of the home and family. These gender roles are reinforced through a range of cultural practices, such as the requirement for women to wear the abaya and the hijab in public spaces, which reinforces the idea that women should be modest and covered up.

Men, on the other hand, are given more freedom to move about in public spaces and to engage in social and economic activities. This is due in part to the fact that men hold more symbolic capital in Saudi society, and are therefore able to navigate these spaces more easily. Men are also more likely to hold positions of power and authority, such as in government, business, and religious institutions, which reinforces their dominance in society. (Dubayan)

Mozaffor Hossain in his research paper “Diglossia as a Symbolic Capital in Bangladesh: A Bourdieun Analysis” uses the notion of symbolic capital to understand the role of language in revealing one's whole power, position, status and money in the society. The study uses qualitative research method to gather the data and reveals that symbolic capital under the disguise of diglossia is widely used to support the dominancy of certain group of people. (Hossain and Fatema)

Christina Francis (2004) analyzed Sir Thomas Malory's “*Morte Darthur*” by using theoretical framework of symbolic capital. In the world of “Le Morted'Arthur,” the knights who serve King Arthur possess significant symbolic capital. Their reputation for bravery, honor, and chivalry is highly valued in the society, and it enables them to advance in their careers and gain power and influence. The knights' symbolic capital is built through their deeds, such as their heroic exploits in battle, their courtly love affairs, and their adherence to the code of chivalry.

One example of the importance of symbolic capital in the novel is the way that knights are recognized for their valor and awarded titles and lands. For example, when Sir Lancelot rescues Guinevere from her abductor, he is given a higher rank and is granted more lands as a reward for his service to the king. This advancement in status is not just due to Lancelot's military prowess, but also to his reputation for honor, loyalty, and chivalry. (Francis)

Alban Jashari in “The Interplay of Cultural, Symbolic and Social Capital- the life story of some Young People in Sweden” examines the experience of young people who are grown in different neighborhoods. He uses symbolic capital as his major theory on which his theoretical framework has been grounded on. The research finds that symbolic capital has an immense impact on the construction of social network and the people belonging to different social network prefer to gain more and more symbolic capital which is quite prevailed in their particular society. This will help them out to establish their personality in that society. (Jashari)

Furthermore, Susan Harris Andreas (2012) has done a thorough analysis of texts related to American Civil War and Vietnam War veterans using the Honneth's concept of recognition. She concludes that recognition is one of the major aspects in forming the identity because identity is associated with a society. If a society does not recognize someone, he/she cannot achieve their proper status in the society. In the context of American Civil War, the recognition of soldiers who fought in the war played a crucial role in shaping their sense of self and identity. In texts such as "The Red Badge of Courage" by Stephen Crane and "Gone with the Wind" by Margaret Mitchell, the characters' experiences of recognition and non-recognition are central to their character development. For example, the protagonist of "The Red Badge of Courage," Henry Fleming, struggles with the fear of being perceived as a coward by his fellow soldiers and seeks recognition through acts of bravery on the battlefield.

In the context of the Vietnam War, recognition was also a central issue for veterans who faced significant challenges upon returning home. The book "Homecoming: When the Soldiers Returned from Vietnam" by Bob Greene explores the experiences of Vietnam War veterans and the ways in which their lack of recognition and support upon returning home impacted their sense of self and identity. The author highlights how the recognition of their service was crucial for many veterans to come to terms with their experiences and find a sense of closure.

Honneth's theory of recognition helps to explain how the recognition of war veterans is not just a matter of acknowledging their service, but is essential for their sense of identity and well-being. Honneth argues that recognition is a necessary condition for the development of personal and social identity and is crucial for achieving a sense of self-worth and self-esteem. In the context of war veterans, recognition can help to validate their experiences and provide a sense of closure and healing. (Andreas)

Honneth's concept of recognition gets some space in gender studies as well. Many scholars have incorporated his ideas in their scholarly papers. Mohammad Hamiduzzaman, a professor of The University of Newcastle, New South Wales, Australia, has written a comprehensive research paper in the area of gender studies, showing different aspects of recognition.

The main point of his research governs around the obstacles created by gender issues and one of those barriers is the access to healthcare facility by older rural women in South Asian countries

especially Bangladesh. Bangladesh is an underdeveloped country where, according to the researcher, elderly rural women live in a joint family system and in a very pathetic condition. The reason behind is the lack of recognition received by the society. The study finds that those women who have some sort of recognition are able to get access to healthcare; whereas, those who are deprived of this are mainly considered that they do not need it at all. (Hamiduzzaman, Torres and Fletcher)

Anders Petersen and Rasmus Willig in their research article, “Work and Recognition: Reviewing New Forms of Pathological Developments” uses the theory of recognition by Axel Honneth. The major purpose of this research is to find out the role of recognition in work places. The article concludes that “the contemporary logic of work is unable to provide adequate forms of recognition. Individuals are seemingly caught up in a continual battle for recognition without ever having the possibility of receiving proper respect” (Petersen and Willig). It means that in a current system of work, the role of recognition is crucial, particularly in how individuals perceive their self-worth and social standing. For that reason, people try to invest their important time, skills and knowledge into work in order to get the recognition for their contributions. Despite this, the rampant systems and practices are unable to provide enough recognition to individuals. Due to this, they feel deprived and dejected.

This deprivation can only be cured if they get proper positive recognition for their contribution. Apart from recognition, the accumulation of symbolic capital also plays crucial role in raising the class status of one. The debate and the review of literature related to recognition, symbolic capital and symbolic violence, by and large, shows that many scholars have used them in their scholarly works which bring forth their significance. Without denying the significance of these concepts, one thing is quite obvious that none of them have, so far, used all these concepts collectively in a single research paper. Secondly, these notions are widely used in other studies; a few scholars have used them in literary studies. This gives them uniqueness and provides them the status of newly emerging in the field of the literary studies.

2.2 Works done on the selected Novels

The novel, *The White Tiger* (2008), deals with many social issues which are rampant in India and Pakistan. Both countries share a long history of collective culture and tradition that being the case their social issues are somehow similar. Poverty is one of the issues which both countries have

been facing since their inception. Rashmi Ahlawat belongs to an English department of Maharshi Dayanand University, India. He wrote a very comprehensive research paper on this novel regarding the issue of poverty in south Asian societies. While exploring such elements, he says, “The novel mirrors the lives of poor in a realistic mode. The White Tiger is a story about a man’s journey for freedom. The protagonist, Balram, in this novel is a victim of injustice, inequality and poverty. He worked hard in spite of his low caste and overcame the social hindrance and become a successful entrepreneur. Through this novel Adiga portrays realistic and painful image of modern India. The novel exposes the anxieties of the oppressed” (Ahlawat). His research explores the issue of poverty in India. The main character, Balram Halwai, is a poor driver from a rural village who manages to escape poverty and become a successful entrepreneur in the city of Bangalore. The novel highlights the challenges that people living in poverty face in India and the social, economic, and political systems that perpetuate poverty.

One of the main issues of poverty highlighted in the novel is the extreme wealth inequality in India. The wealthy upper class, represented by characters such as Mr. Ashok and Pinky Madam, live in luxury and have little concern for the plight of the poor. Meanwhile, people like Balram and his family live in cramped, unsanitary conditions and struggle to make ends meet. The novel suggests that the gap between the rich and poor is a significant factor that perpetuates poverty and social inequality in India.

Another issue related to poverty in the novel is the corrupt political and economic systems that exploit and oppress the poor. Balram describes how the local landlords and politicians use their power to extract money and resources from poor farmers, which perpetuates their poverty and suffering. Similarly, Balram's employer, Mr. Ashok, is involved in a corrupt system that exploits poor workers like Balram to make profits. The novel suggests that these corrupt systems of power and control are a significant factor that perpetuates poverty in India.

The research also highlights the impact of poverty on the individual psyche and identity. Balram describes how poverty and powerlessness can lead to feelings of anger, frustration, and desperation. He argues that poverty can create a sense of hopelessness and defeatism, making it difficult for people to see a way out of their situation. The novel suggests that poverty is not only a material issue but also a psychological and social one, affecting people's sense of self-worth and dignity.

Furthermore, poverty often leads to division between the poor and the rich. This novel also sheds light on the division by portraying the characters of Balram Halwai and his Master Mr. Ashok. A.J. Sebastian (2009) says that *The White Tiger* (2008) manifests the gruesome impact of class distinction on the poor especially when they work for the upper rich; they desire to get that equal status as well. This distinction sometimes provides impetus to heinous crime such murder. Same act has been done in the novel as well. Class distinction is a significant theme in "The White Tiger" by Aravind Adiga. The novel portrays the stark divide between the wealthy and the poor in India and the ways in which class distinction perpetuates poverty and inequality. (A.J)

The novel highlights the vast gap between the wealthy upper class and the poor working class. Characters like Mr. Ashok and Pinky Madam come from privileged backgrounds and enjoy a life of luxury and comfort, while characters like Balram and his family struggle to survive in poverty. The novel suggests that the class distinctions in India are so deeply ingrained that it is almost impossible for individuals to rise above their social status.

Another aspect of class distinction in the novel is the way it affects people's opportunities and life chances. Balram, for example, is born into a poor family and has limited access to education and opportunities. He must work as a driver for a wealthy family just to make ends meet. Conversely, characters like Mr. Ashok and Pinky Madam have access to the best education and job opportunities, and they live a life of luxury and privilege. The novel suggests that class distinction limits opportunities for people from lower classes and perpetuates a cycle of poverty.

The novel also highlights the way in which class distinction affects people's sense of self-worth and identity. Balram, for example, is often made to feel inferior and ashamed of his social status. He is constantly reminded of his place in society and the limitations that come with being poor. The novel suggests that class distinction creates a sense of social hierarchy that affects people's sense of self-worth and identity.

Sarje S. K (2018) explores same theme in their scholarly work which is related to class distinction on the basis of accumulation of wealth. He says, "The novel provides a dark picture of India's class struggle in a globalized world. *The White Tiger* takes the readers to the heart of India and into the world of suspense. The novel examines issues of religion, caste, loyalty, corruption and poverty in India" (S.K.). This quotation endorses the above-mentioned points as well.

S.Sakthivel and Dr.S.Ganesan in their combinedly written journal article discuss *The White Tiger* through the lens of social realism. Social realism is one of the important aspects of this novel because the novel shows poverty-stricken areas and people that lack even basic resources; whereas, it also depicts the lavish life-style of people who are intentionally exploiting those who lack resources. The research concludes that the novelist is quite interested in bringing forth economic division in India; therefore, the character of Balram sees ups and downs in his life. His life is the complete projection it. (S.Sakthivel and Dr.S.Ganesan)

Ramandeep Mahal, a PhD in English, has written a research paper named as ‘An Analytical Study of Aravind Adiga's *The White Tiger*’, discussing the social issues prevalent in an Indian society by doing the critical analysis of circumstances projected in the novel. The article claims that this novel deals with the serious issue of class distinction in society which rampant in a society disclosed in the novel. The author also appreciates the writer for uncovering such issue. As she says, “Aravind Adiga uncovered the class based Indian culture isolated into rich and poor. Poor is in every case is abused and utilized in routine by the rich. Individuals are dealt with like bound individuals without regulated routines and overworked” (Mahal). This quote shows how Adige projects socioeconomic division and class-based Indian culture in the novel.

In Adiga's portrayal, he brings for the elements of the deep-rooted disparity between the rich and the poor in India, especially focusing the exploitation and mistreatment of the underprivileged by the affluent. This division is often based on economic and social factors, perpetuating a cycle of poverty and inequality.

In addition to this, the second selected novel belongs to Pakistani British novelist Mohsin Hamid. Adnan Mahmutovic (2017) explores the theme of globalization in his scholarly work. He says that the impact of globalization in this novel is vividly clear because the protagonist has to go through many changes in their life due to globalization. Moreover, he further says. “Mohsin Hamid’s *How to Get Filthy Rich in Rising Asia*, not only establishes the city as the space of possibility for economic prosperity, but also dismisses other spaces and effectively reinforces the dichotomy between rurality and urbanity” (Mahmutovic). The role of globalization is significant in the capitalist society because this generates class distinction further.

The research shows that a novel explores the themes of capitalism, globalization, and the pursuit of wealth in a developing Asian country. The story is set in an unnamed country in Asia, where the main character, a poor boy, sets out on a journey to become rich.

Globalization plays a significant role in the novel as it is depicted as a driving force behind the economic growth and development of the country. The novel portrays how globalization has transformed the country from an agrarian economy to a rapidly developing urban one. The protagonist, through his journey to become rich, encounters many industries that have thrived due to globalization, such as technology, finance, and real estate.

One of the most significant examples of globalization in the novel is the rise of multinational corporations (MNCs). The novel portrays how these corporations have set up their businesses in the country and how they have taken advantage of the cheap labor and resources available in the country. The MNCs are depicted as powerful entities that have a significant influence on the country's economy and politics. They are shown to be in control of the government policies and have the power to manipulate the market to their advantage.

Zarina Qasim in her research article explores the theme of class consciousness in *How to Get Filthy Rich in Rising Asia*. Class consciousness is one of the major themes of this novel, and it is rampant throughout the course of narration. The unknown narrator is fond of seeking reputation, and he is very much conscious about his class status. He, therefore, tries his best to uplift his class status; he succeeded in it. The research concludes that class segregation and class consciousness play pivotal roles in assembling the storyline of the novel. (Qasim and Butt)

Mahjabeen Sami in “Ambivalence in “How to get filthy rich in rising Asia”- A novel by Mohsin Hamid” discusses the novel through ambivalence. The storyline of this novel is stream-lined between love and ambition. Both are interconnected with social and economic changes. Furthermore, in the form of satire, this novel, somehow, presents ambivalence as the titles of some chapters; and even the title itself reflects ambivalence. (Sami)

Furthermore, the third selected novel belongs to an Indian author Arundhati Roy. In addition to being a writer, Arundhati Roy is a well-known political activist. Her fiction and nonfiction writings also address the injustices that exist in society, particularly among Indians. She emphasizes on the

marginalization of the lower classes as a result of the social structure's tight class system. She also covers issues such as capitalism, political tyranny, and environmental feminism.

Filippo Menozzi (2018) addresses the concept of realist impulse in the novel. She says, "Roy's second novel, *The Ministry of Utmost Happiness*. Rather than endorsing a concept of realism understood as transparent, documentary representation of reality, *The Ministry of Utmost Happiness* proposes a contradictory and digressive poetics whereby fictional and non-fictional elements coexist" (Menozzi). Furthermore, Tahseen Fatima and Amber Saleem (2020) have conducted a study on this novel using theoretical framework of Marxism. They assert that class distinction has been clearly depicted in this novel. They further assert, "In this novel Roy demonstrates that when our working class is crushed by the cruel hands of capitalism it results in a very horrible form of revolt or revenge by the victims. By doing that, Roy delineates the characters who are forced to work like machines and a commodity for the interests of the capitalists. The characters who intend to raise voice against this capitalism become a prey to the ideological mechanism supporting the exploitative practices of capitalism" (Tahseen fatima).

The research shows that "*The Ministry of Utmost Happiness*" by Arundhati Roy is a novel that explores the complex and multifaceted political and social landscape of contemporary India. Capitalism is one of the major themes in the novel, and it is portrayed in various ways throughout the story.

One of the ways that capitalism is portrayed in the novel is through the privatization of public resources and services. The novel depicts how private corporations and wealthy individuals have taken over public services such as education and healthcare, making them accessible only to those who can afford to pay for them. This leads to a situation where the rich get richer, while the poor become more marginalized and disenfranchised.

Another way capitalism is portrayed in the novel is through the exploitation of labor. The novel depicts how corporations and businesses exploit their workers, paying them meager wages and denying them basic human rights. The novel also highlights the fact that many of the goods produced by these workers are exported to the West, where they are sold for much higher prices, while the workers themselves are left to live in poverty.

Moreover, NurAinNasuhaAnuar and MoussaPouryaAsl analyze *The Ministry of Utmost Happiness* for gender and sexual identity of the Hijras (transwomen) from a Cixousian perspective. Their study has thoroughly analyzed character's contestation and alterations of existing definitions of sex and gender. Gender and sexual identity are prominent themes in "The Ministry of Utmost Happiness" by Arundhati Roy. The novel explores the experiences of a diverse group of characters, including those who identify as transgender, queer, and gay, and those who challenge gender norms and expectations. (Anuar and As)

The novel portrays the struggles of transgender and intersex individuals who face discrimination and violence in Indian society. Anjum, one of the main characters, is a hijra, or a transgender woman, who has experienced rejection and violence from her family and society. The novel also portrays the difficulties faced by other hijras, who are often forced to beg on the streets or engage in sex work to make a living. Through Anjum's character, the novel challenges traditional notions of gender and identity, and highlights the importance of acceptance and inclusivity.

Narges Mirzapur has authored a research article on this novel discussing the features of realism. The research suggests that, in "*The Ministry of Utmost Happiness*," Roy intertwines realistic portrayals of societal issues with elements of magic and fantasy. Her research shows that the story is set against the backdrop of contemporary India, exploring various social and political themes such as caste, gender, religious conflict, and activism. She further states that Roy uses a blend of vibrant characters, vivid descriptions, and poetic language to create a rich tapestry of narratives that reflect the complexities and contradictions of Indian society. The inclusion of magical and surreal elements in the novel serves to highlight the emotional and psychological realities of the characters and the socio-political landscape they inhabit. These elements can be seen as symbolic representations of the characters' inner lives, their dreams, hopes, and fears. They function as literary devices to convey deeper meanings and evoke emotions rather than aiming for literal realism. (Mirzapur)

All these novels are interconnected and their themes are so much intertwined. The review of existing literature on the selected novels also clearly shows that all these novels are famous and widely read books written by prominent novelists of their specific countries. Consequently, many researchers have used these novels in their research papers. They have discussed these novels through different perspectives, exploring and generating different meanings of these texts. Even

having such comprehensive scholarly works on these novels, this current research still finds space because all these novels are researched through different theoretical underpinnings but not through recognition, symbolic capital and symbolic violence. Therefore, this research generates new dimension of understanding these texts and fulfill the existing gap in the literature.

2.3 Research Gap

The above discussion shows that all the selected novels have been analyzed through different theoretical lens such as Feminism, Marxism, Postcolonialism etc., exploring the themes of globalization, marginalization, poverty and gender. However, these texts have not yet been discussed through the perceptive of recognition, symbolic capital and symbolic violence wherein lies the gap addressed by this research. Analyzing these texts through these notions unearths new understanding of the novels under study.

Chapter no 3

Research Methodology and Theoretical Framework

This chapter deals with research methodology and an explanation of theoretical framework employed for this study. To build the theoretical framework, I have used Bourdieu's concepts of 'Symbolic Capital' and 'Symbolic Violence', Axel Honneth's theory of recognition and Slavoj Zizek's concept of symbolic violence. I have thoroughly analyzed these notions and then with the help of theoretical intervention and interconnected elements of these theories; the current theoretical framework has been made which is applied on the excerpts taken from the selected novels so as to answer the research questions and justify the research objectives. Furthermore, these notions come from the disciplines of sociology and anthropology, and are integrated into literary studies for the purpose of this research.

3.1 Research Methodology

I have used, as my research methodology, the textual analysis method in order to carry out a Marxist analysis of South Asian writers- Aravind Adiga, Mohsin Hamid and Arundhati Roy- whose selected works: *The White Tiger*, *How to Get Filthy Rich in Rising Asia* and *The Ministry of Utmost Happiness* respectively, have been examined through the theoretical lens of recognition, symbolic capital and symbolic violence. I have used textual analysis method because "textual analysis as a research method involves a close encounter with the work itself, an examination of the details without bringing to them more presuppositions than we can help." (Belsey). Therefore, I have selected relevant lines from the selected novels and analyzed them textually using the selected theoretical lens. Furthermore, considering the nature and essence of the methodology, this study is qualitative in nature, it has used different approaches and taken help from different areas of studies such as sociology, psychology and literature. The notions of symbolic capital, symbolic

violence and recognition basically belong to the areas of sociology and are integrated into literary studies. Consequently, the sociological method also finds space in this research as it shows the power relationship and conflict among different classes and elucidates how social and economic factors such as class, power and inequality influence the selected literary works and the reception of those works. Lastly, psychological approach is also used to explore the behavior and mentality of the characters when they are subjected to invisible discrimination and what behavioral changes, by using the power of symbolic capital, come in their personality after becoming the part of the upper class.

3.2 Bourdieu's concept of Symbolic Capital

Bourdieu, in his book, "*Distinction: A Social Critique of the Judgment of Taste*" (1984), defines symbolic capital as "an image of respectability and honorability that are easily converted into political positions as a local or national notable" (308). This definition of symbolic capital highlights that people, holding high levels of symbolic capital in a form of reputation, acknowledgement, or cultural prestige, have an ability to gather public attention for a political and personal benefit. This possession of symbolic capital makes them prominent and honorable figures in their respective communities, which mainly results in the domination of underprivileged class.

Symbolic capital is often used as a tool of domination to reinforce and maintain power dynamics and inequality in society because the dispersal of symbolic capital is often influenced by social, cultural and historical factors, such as class, race, and gender, which can result in power imbalances and inequality. While defining symbolic capital as 'Honour', Bourdieu also maintains that it is used as "Instruments of domination" by the holder (44), seeing it as a tool of power used for controlling and constructing class, opinions and status. Therefore, individuals and groups with more symbolic capital are able to access greater opportunities and resources, while those with less symbolic capital are relegated to lower status positions.

The reason for this lies in the mechanism of symbolic capital in which it operates. It not only dominates others but also controls resources, opportunities and social networks providing to them. This happens because having the significant amount of symbolic capital not only brings fame and reputation to the holder but also the symbolic power for setting criteria and standards for what is considered valuable or legitimate in a particular society and who can access and benefit from these

resources. Through this parameter, the holder of symbolic capital exerts control over the distribution of power, reinforces dominant positions and excludes those who do not meet their established criteria.

The perpetuation of symbolic capital is quite embedded in an individual's knowledge, education, and habits and can be used to gain benefit in numerous realms, such as the job market, political arena. Again, this can result in the marginalization and subordination of individuals or groups who lack symbolic capital, leading to power imbalances and inequality. For example, in many societies, certain educational or societal knowledge may be valued more highly than others, based on factors such as race, gender, or social class. This can lead to the exclusion and marginalization of individuals and groups who do not possess the "right" kind of symbolic capital, even if they have other valuable skills and abilities.

While symbolic capital can be a valuable resource for individuals and groups in terms of gaining social recognition and status, the recognition of symbolic capital can also lead to discrimination and exclusion, particularly when it reinforces existing power structures and social hierarchies. It is important to be aware of these dynamics and work to promote greater inclusion and equity in the recognition and distribution of symbolic capital.

3.3 Bourdieu's concept of Symbolic Violence

Bourdieu in his book "*Masculine Domination*" (2001) defines symbolic violence as one of the forms of violence which is, "a gentle violence imperceptible and invisible even to its victims" (1), showing that symbolic violence is not visible to the people as it operates through the manipulation and domination of one's thoughts. This type of violence is often abstract and not immediately obvious, making it difficult for individuals to recognize and understand.

Symbolic violence is often perpetrated through cultural and symbolic practices, institutions, and representations. Culture encompasses a wide range of elements, including language, customs, traditions, rituals, art, and social interactions. It often dictates the acceptable behavior in society and is mainly shaped by those in power. For instance, in media and movies, the way certain groups are represented shapes our thinking about them. If they are projected negatively, we perceive them negatively, even if they are not indulged in negative activities.

Another aspect in which symbolic violence operates is a manipulation and domination through language, which distorts meanings and perpetuates power imbalance in society because language is a powerful tool that creates and dismantles one's mindset about certain things. For example, language gives space to reinforce stereotypes and prejudices by using derogatory language to stigmatize certain people.

In this regard, the role of capital cannot be negated, Bourdieu maintains that any type of capital "exerts a symbolic violence as soon as it is recognized" (Bourdieu), spotlighting that the recognition of any capital leads to symbolic violence because all forms of capital represent power and control. For example, economic capital, wealth and property, can be used to exert power over certain people and make them marginalized because of lacking economic resources.

Cultural capital, such as education, knowledge, and cultural taste, may also be used to control and shape the symbols and cultural practices, leading to the exclusion and subordination of those who lack cultural capital. Furthermore, symbolic capital, such as reputation and social networks, may often be used to manifest symbolic violence.

3.4 Slavoj Žižek's concept of Symbolic Violence

Following the concept of symbolic violence proposed by Pierre Bourdieu, Žižek enhances it further with his own interpretation, incorporating different aspects by which symbolic capital can be manifested. In his book, *Violence: Six Sideways Reflections* (2008), he thoroughly categorizes violence into different forms: subjective, objective, symbolic, systemic, structural, and constitutive.

While referring to symbolic violence, he maintains that it is a way in which symbolic systems, such as language, culture and ideology, may be used to wield control and domination over people. Žižek's major focus is on language. Although Bourdieu also brings forth the role of language in the manifestation of symbolic violence, Žižek deals with it a bit differently and adds more points to it. Unlike Bourdieu, Žižek clearly states, "symbolic violence is embodied in language and its forms" (1), highlighting that symbolic violence can be manifested by the way that certain groups of people are able to use language to their advantage.

For example, in numerous societies, the language spoken by the dominant group is often regarded as the "correct" or "standard" form of communication, while the languages spoken by minority

groups are frequently considered as less valued. Consequently, individuals belonging to minority groups may experience a sense of shame regarding their own language and culture, and some may even attempt to assimilate into the dominant group by adopting their language for the sake of improving their status and worth.

The above example shows the role of language as it can be used to shape and control individuals' perceptions and understanding of the world. This is quite connected with Bourdieu's concept which mainly focuses on the cultural aspects. Similarly, Žižek focuses on language which is the part of culture. In such way, both are interconnected and have relevance between each other, and, in both cases, the eventual result is the perpetuation of symbolic capital which leads to the marginalization, exclusion and subordination of certain groups.

Bourdieu and Žižek, both, talk about how ideas and culture can cause harm, Žižek looks at it from a psychological perspective, and Bourdieu looks at it from a societal point of view. They both provide valuable insights into how our beliefs and behaviors can affect others in society.

3.5 Axel Honneth's concept of Recognition

Bourdieu's concept of symbolic capital depends on the recognition as he himself asserts that the recognition of any type of capital acts like symbolic capital. As symbolic capital deals with honour and acknowledgement, these cannot be achieved without being recognized by society. Axel Honneth, in *The struggle for Recognition: the Moral Grammar of Social Conflicts* (1995), thoroughly explains recognition, its role and levels. He maintains that recognition can be achieved in different ways and there are three levels of recognition i.e. love, self-respect and self-esteem.

While stressing on the importance of recognition, he defines it as, "Persons can feel themselves to be valuable only when they know themselves to be recognized for accomplishments that they precisely do not share in an undifferentiated manner with others" (125), spotlighting the role of recognition in one's life because it makes people to feel valuable and worthy. For this, they want the acknowledgement of their accomplishments which makes them different from others. In fact, what they receive after being acknowledged is symbolic capital. Therefore, they try to accumulate more and more symbolic capital because this helps them in gaining good social status.

In the context of Axel Honneth's theory of recognition, symbolic capital refers to the resources and assets that individuals and groups possess that can be used to claim recognition from others. These

resources can include things like education, status, reputation, social networks, and cultural achievements. Moreover, recognition plays a critical role in the process of symbolic capital which eventually leads to invisible discrimination. Honneth argues that individuals and groups seek recognition to make claims for symbolic capital, and that the distribution of symbolic capital is a major source of inequality and injustice. For example, those with greater recognition may be more likely to receive symbolic capital in the form of respect, while those with less may be marginalized or ignored. This shows that recognition plays a pivotal role in the manifestation of invisible discrimination as soon as it is attached with symbolic capital.

3.6 Theoretical Intervention

Pierre Bourdieu (1989) in his work discusses symbolic capital through different perspectives in which it is mainly regarded as sense of honour and prestige, but, its implication and connection with the invisible discrimination have not been discussed. Therefore, in this research, I have incorporated theoretical intervention by addressing what Pierre Bourdieu has not addressed related to symbolic capital and symbolic violence. Moreover, I have foregrounded the concept which shows that invisible discrimination is the manifestation of symbolic capital. This happens when a person who holds symbolic capital starts exercising the power of it in a society. This eventually leads to invisible discrimination. Considering this, I have carried out a Marxist analysis of the selected South Asian texts within the parameters of the theories I have discussed.

Chapter no 4

Unmasking Symbolic Capital: The Veiled Face of Invisible Discrimination

This chapter deals with the textual analysis of the selected texts which has been done by using the framework based on the selected notions from Marxist philosophy. The major object of this analysis is to answer the question raised in the research and fill the gap existing in the current literature.

4.1 The Interplay of Recognition and Symbolic Capital

This section examines the role of recognition in the manifestation of symbolic capital in the selected texts. It presents a discussion and debate made on those extracts that are truly a demonstration of the ideas and theories which show that recognition in a particular society provides ample opportunities to get more and more symbolic capital which, later on, manifests as invisible discrimination.

Recognition is believed to be the requirement of majority, providing ‘Honour’ and ‘Prestige’ to them. It is defined differently by various critics, but the concept of recognition used in this research is based on the teaching of Axel Honneth, defining recognition as the experience “of being honoured by the community” (5), showing that there is nothing bad in being respected and valued by others, in fact, to be respected by others is a positive trait which is believed to be in human nature.

Like everything has some positive or negative features; recognition does have negative implications on society, especially the transformation of any sort of capital into symbolic capital, eventually leading to invisible discrimination, a form of symbolic violence. Bourdieu regards recognition of symbolic capital as a gateway to symbolic violence, declaring that any type of capital whether economic or symbolic “exerts a symbolic violence as soon as it is recognized” (Bourdieu). It means that when symbolic capital is recognised, it starts generating different aspects

and one of those aspects is connected with symbolic violence which is used as an instrument of domination to oppress, subjugate and torture those who do not own it or do not have enough.

To observe the nexus of recognition and symbolic capital, the selected novels, at many points, depict the role of recognition in the manifestation of symbolic capital. For instance, in the epistolary novel, *The White Tiger* (2008), Aravind Adiga brings a character of Balram Halwai, who appears to be a man fond of seeking recognition from the society since childhood and that quest of him for recognition is observed at various stages throughout the novel. The novel begins with a letter being authored by the protagonist to the Chinese Premier, Wen Jiabao, who is on his official visit to India. Balram wishes to meet him because meeting with the Premier of another country will provide him enough recognition across the country, without having any political or governmental designation.

So, in order to seek recognition, he resorts to using different tactics, proving himself a witty person. For example, he starts giving some pieces of advice to the Chinese premier, “Don't waste your money on those American books. They're so yesterday. I am tomorrow” (Adiga 6), trying to prove himself an intelligent person whose advices must be followed for sake of getting success. Proving himself a wise man, he appears to be trying to seek his attention. Moreover, Balram, being a local businessman, expresses his excitement that Jiabao wants to understand the culture of Indian entrepreneurship and will be elated at meeting different businessmen. Since he claims himself the best entrepreneur of India, therefore, his life story is all that Jiabao needs to hear in order to learn about “the truth about Bangalore” (Adiga 4). Balram, being the owner of one of the leading cab companies, connects the truth with his personality. Owning an immense business provides him monetary benefits, and with the help of recognition, he transforms economic capital into symbolic capital.

Furthermore, Honneth points out the significance of using language in our day-to-day interaction with others which is used as a vital source of recognition, asserting that, “Inherent in our everyday use of language is a sense that human integrity owes its existence, at a deep level, to the patterns of approval and recognition that we have been attempting to distinguish.” (153). It means that on daily basis, we use language as a medium to communicate and interact with others. Within these interactions, we seek approval and recognition from those around us. When someone uses good

language with us, they see us in a positive manner and recognise our worth. This acknowledgement is significant as it helps to identify our place in society.

Following this, Balram does his conversation in English because speaking English is often considered prestigious by the people of South Asia. He thinks that if he speaks in English with others, the others will also exchange good words with him. In another words, they will acknowledge his worth and place in society. While gaining respect and worth, it also provides him a sense of superiority over those who are unable to speak this language. For instance, Balram in the very start of the letter sets some rules for narrating his life story and one of those rules is English. Apart from other reasons, using English as a medium of communication will eventually provide him an impetus for his recognition at an international level because the premier himself is unable to understand English, and Balram knows it very well because he says to him, “Neither you nor I speak English, but there are some things that can be said only in English” (Adiga 3). The phrase, ‘only in English’ shows that he, in fact, is not interested in exchanging words with Chinese premier; he wants his life story reach maximum people so as to get more and more fame.

Possessing a good business and writing in English have already paved a way for him to get a social recognition in society. Therefore, through his gestures and actions, he projects himself an honourable and great man. As Balram says, “Each time when great men like you visit our country, I say it. Not that I have anything against great men. In my way, sir, I consider myself one of your kind” (Adiga 3), highlighting his mentality made by him after achieving the current status. Owing to this, he compares himself with premiers of other countries.

On the other hand, before being recognised from society, he did not find himself worthy and had not enough material with him to develop his own identity. Honneth pinpoints such state of mind in his work and stresses on to be valuable which is possible only if someone is recognised, otherwise h/she lacks his sense of own identity. Honneth states, “the sense that one has nothing of value to offer is to lack any basis for developing a sense of one's own identity” (16), spotlighting the significant of being valuable because if someone has nothing valuable to offer, they believe that they have no ability to develop their own identity. To develop an identity is based on many factors, such as an individual’s contributions, abilities and talents to society, and it is through their interaction with others that makes them unique and different from others.

The vivid example of that is when Balram decides to learn driving, he goes to many taxis stands but he does not receive any positive response, making him feel unworthy. In the words of Honneth, people can only feel worthiness “when they know themselves to be recognized” (147), stressing that recognition from majority is necessary for generating feelings of being worthy. In case of Balram, at a moment, he does not have any resources to gain the attention of others. Resultantly, he becomes dejected and depicts his deplorable state in such words,

“I went to all the taxi stands; down on my knees I begged random strangers; but no one would agree to teach me car-driving for free. It was going to cost me three hundred rupees to learn how to drive a car. Three hundred rupees!” (Adiga 54)

On the other hand, when he becomes rich and gets enough recognition and accumulates much symbolic capital, everything drastically changes for him. The drastic change in his life infuses the sense of worthiness. As he projects that state of mind, “Today, in Bangalore, I can't get enough people for my business. People come and people go. Good men never stay. I'm even thinking of advertising in the newspaper” (Adiga 54), showing how recognition plays role in the manifestation of symbolic capital. Being the owner of an incredible business is a source of joy and pride for him which, later on, he uses for the sake of projecting invisible discrimination.

Bourdieu claims that any type of capital can be regarded as symbolic capital when it is recognised (Bourdieu). If we apply this on the personality of Balram, especially when he becomes a driver and starts driving for Mr Ashok, he implicitly starts drawing the boundary of symbolic capital in society. For example, he himself belongs to a poor family, but since he knows driving and has a driving job, he does not consider others who do not have such skills equal to him. His knowledge of driving and its recognition serves as symbolic capital for Balram. This sudden change in his personality is shown at various points in the novel. The most significant one is when he shows rudeness to the rickshaw driver while driving his boss through the traffic jam.

“The autorickshaw driver next to me began to cough violently—he turned to the side and spat, three times in a row. Some of the spit flecked the side of the Honda City. I glared—I raised my fist. He cringed, and *namasted* me in apology.” (137-138)

Bourdieu argues, “When the dominated apply to what dominates them schemes that are the product of domination, or, to put it another way, when their thoughts and perceptions are structured in accordance with the very structures of the relation of domination that is imposed on them, their acts of cognition are, inevitably, acts of recognition, submission” (13). This means that when a person is controlled or dominated by any authority or a robust force, their thoughts, perceptions and mentality may alter by that domination. In simple words, it means that they see or perceive the particular society by the rules and regulation imposed on them by the dominant group. In the same way Balram exerts his dominance over the rikshaw driver, and asserts his positions and status as a driver of the Honda City a car having more prestige than a mere rikshaw. Even though Balram is just the driver but even the rikshaw driver recognizes his status as higher than his own and thereby contributing to the establishment of symbolic capital for Balram.

Balram’s response—glaring and raising a fist—exemplifies his attempt to assert his own symbolic capital and establishes his dominance or control in the situation. By reacting with anger and aggression, he attempts to reclaim his authority and projects a sense of power over the autorickshaw driver. The autorickshaw driver's subsequent cringing and offering a namaste in apology can be interpreted as a symbolic submission to the authority or power asserted by Balram. This act of submission reflects an acknowledgment of the power dynamics at play and an attempt to appease Balram, thereby acknowledging the symbolic capital, he holds in that particular context.

Consequently, such type of people, whenever they try to make sense of things, their thoughts and actions are mainly influenced by the ideas and beliefs of those in power, submitting their will to the powerful. Even though Balram is not rich, he is just a driver and with minimum recognition and symbolic capital; he starts projecting such attitude which is apparently invisible. The best example of this is the behaviour of the auto rickshaw driver who seeks pardon from Balram even though he has not done anything wrong. He does this because Balram, somehow, now, belonging to the powerful community, creates an environment which he imposes on the Rickshaw driver because the rickshaw driver belongs to the oppressed community and feels compelled to agree with Balram’s attitude that Rickshaw driver is at fault, therefore, he must be apologetic for his action to Balram.

Adding to this, at many points, Balram himself becomes the victim of invisible discrimination. For instance, he often drives his master to the mall where drivers are not allowed to come in. All drivers park their cars in the parking area and wait for their masters to return. This happens because a driver is considered to be a member of a less privileged class in society, therefore, they are often mistreated. Despite facing ill treatment, they often accept such attitude and do their jobs happily. Balram also accepts his job willingly, considering it a good job. But, in fact, he is being discriminated. While showing such invisible discrimination, the writer states,

“The glass doors had opened, but the man who wanted to go into them could not do so. The guard at the door had stopped him. He pointed his stick at the man's feet and shook his head—the man had sandals on his feet. All of us drivers too had sandals on our feet. But everyone who was allowed into the mall had shoes on their feet”. (Adiga 148)

The situation described in the extract unearths the gruesome picture of exploitation of people if they lack social status due to lack of recognition and symbolic capital, in this case lack of ‘shoes. Moreover, *The White Tiger* is the not only novel containing such elements and aspects; *The Ministry of Utmost Happiness* by Arundhati Roy, also contains elements of recognition throughout the novel. As Honneth suggests recognition is the need of every person because it gives social importance and social status to the holder. Same notions of Honneth have been projected by the major characters of this novel.

In many South Asian countries, a male child usually gets more recognition as compared to a female child. The reason may be contentious and debatable, but male gender is often associated with fortune and the support of an old age. Due to which, many people want male child. Same problem is presented in this novel . For example, Mulaqat Ali and Jahanara, parents of four children, are happy to hear from the midwife that their newly born child is a boy because the birth of a male child gives them respect in the society, and having a male child is recognised as a symbolic capital in the society. The writer shows such claim in these words:

“[Aftab aka Anjum] was the fourth of five children, born on a cold January night, by lamplight (power cut), in Shah Jahanabad, the walled city of Delhi. Ahlam Baji, the

midwife who delivered her and put her in her mother's arms wrapped in two shawls, said, 'It's a boy.'" (Roy 7)

The above quote shows the fondness of having a boy child, quite rampant in their particular society. Along with recognition, he will also play a key role in fetching symbolic capital in the form of status. In need of such symbolic capital, the mother of Anjum contemplates of killing Anjum and herself after knowing that her newly born child is a 'Hijra'. Her mother goes through different episodes of reactions, and her fourth reaction is "to contemplate killing herself and her child" (Roy 8). All this happens because she knows that without proper recognition in society, her child would not be able to get that respect which a mother wishes for her children. But later on, she decides not to conduct such a heinous crime. Jahanara names the baby Aftab giving it a male identity which provides the child recognition in family and society.

Growing up, Aftab aka Anjum shows her tendency towards music because "[He] had a sweet, true singing voice and could pick up a tune after hearing it just once" (12). Therefore, her parents decide to send Anjum to Ustad Hamid Khan who teaches classical Hindustani music to groups of children. Taking music classes may be an opportunity for her to get some recognition, but she fails to get any recognition there because other students mock and laugh at her because of being able to sing the girl part as well.

For these reasons, and in search of getting social importance, Anjum tries her best, eventually, at the age of 15, leaving her home and taking refuge in khawabgah, one of the communal homes of the Hijra community in Shahjahanabad, where she establishes her own identity, in which she feels comfortable. For achieving her aims, she tries to utilize all resources leading to her recognition and fame. She changes her name from Aftab to Anjum and incorporates all feministic qualities in herself, such as wearing girl clothes and doing makeup. This helps her out to acclimate herself to her new identity. Apart from it, she undergoes a major sex change surgery, transforming herself thoroughly to get comfort and relief because, now, she is truly acknowledged as a Hijra within the Hijra community. Roy states Anjum's sense of relief in such words, "The surgery was difficult, the recovery even more so, but in the end, it came as a relief. Anjum felt as though a fog had lifted from her blood and she could finally think clearly" (Roy 20).

After undergoing the major surgery, Anjum gets her valid status and with the passage of time, Anjum gets recognition in the upper class of society which eventually leads her life to accumulate symbolic capital. As a result, she becomes one of the famous personalities of the town.

“Over the years Anjum became Delhi’s most famous Hijra. Film-makers fought over her, NGOs hoarded her, foreign correspondents gifted her phone number to one another as a professional favour, along with numbers of the Bird Hospital, Phoolan Devi, the surrendered dacoit known as ‘Bandit Queen’, and a contact for a woman who insisted she was the Begum of Oudh who lived in an old ruin in the Ridge Forest with her servants and her chandeliers while she staked her claim to a non-existent kingdom.” (Roy 19)

The quote shows the role of recognition in the manifestation of symbolic capital, it is quite clear how recognition helps Anjum to accumulate symbolic capital to maintain her standard in society. Within no time, she becomes one of the most demanding figures in Delhi. Film makers and producers want to make movies with her and cast her as an actress. Even different NGOs approach her for an interview, and different foreign correspondents give her gifts in a form of their phone numbers. All this happens because of symbolic capital which she obtains due to social recognition in society. However, once she gets that much fame; she also projects some sort of discrimination which is invisible because she is enjoying all such privileges which others lack. For example, other Hijras in the Khwabgah do not have such social recognition which Anjum enjoys in society while residing in Khwabgah. Apart from the manifestation of invisible discrimination on the basis of symbolic capital by Anjum, she belongs to the most deprived class of the society; even then she manages to secure a better standard just because of recognition and symbolic capital.

In addition to this, the novel, *How to Get Filthy Rich in Rising Asia* by Mohsin Hamid contains some characters whose endeavours towards success are mainly based on recognition and symbolic capital. All these characters also manifest invisible discrimination on the basis of recognition of symbolic capital. Although the writer does not give any specific name to any character and to a place, the circumstances show that he talks about Pakistan. The writer regards this novel as ‘The self-help book.’

The protagonist of this novel is unnamed, and the writer uses second person pronoun 'You' for the protagonist everywhere in the novel to give an impression that the unnamed narrator is the reader himself/herself. The story shows that the unnamed narrator is a male and his life is full of ups and downs. The upheavals in his life push him back but his constant struggle helps him to become a rich person in a society which is in Asia.

Moreover, the role of recognition in the manifestation of symbolic capital leading to invisible discrimination is quite rampant in this novel as well. The narrator himself seeks the recognition for symbolic capital from society to make himself 'filthy rich'. In the start of the novel, the narrator's father wants to make his children recognised and different from the people who are residing in his village. At first, he is reluctant to shift to the city; but having been pressurised by his wife; he finally decides to take his family to the city along with him. The writer reckons this gesture of the narrator's father as a first step towards recognition. As the narrator states, "Moving to the city is the first step to getting filthy rich in rising Asia. And you have now taken it. Congratulations" (Hamid 15)

To live in a city gives a sense of superiority to the dwellers over those people who reside in a village, providing the dwellers opportunities to uplift their status and become part of the upper class. For that reason, the narrator's father has moved the family to the city, now the narrator has ample opportunities to attract other people's attention towards him. The first step is to get education. For the sake of getting education, the narrator has been enrolled in a school. The writer perceives this step as positive.

Education helps the narrator to get recognition in society. He is unlike his other siblings who remain uneducated. The narrator states, "getting an education is a running leap towards becoming filthy rich in rising Asia" (Hamid 32). Education makes him different from his other siblings. And for him, the realization and feeling of being unique and different from others serves as a form of symbolic capital.

Adding to this, the recognition on the basis of being educated will play its role to let the narrator secure more and more symbolic capital in a form of respect and honour from society. Furthermore, the narrator falls in love with "the pretty girl" while he is working at a DVDs shop. Due to this, he

has much knowledge of movies and film industry. Being a DVDs distributor, he takes full advantage of this knowledge and tries to get interaction with the pretty girl.

“You know the names of actors and directors from all over the world. And what film should be compared with what, even in the cases of actors and directors and films you have not seen yourself.” (Hamid 43)

Although having knowledge of movies and films provides him chances to interact with the pretty girl, it does not offer enough opportunity to get close to her. In order to further impress the pretty girl who regards him as ‘skinny’, he has to accumulate more recognition by building up his physique. So, in need of recognition, he tries to build up a muscular physique by doing gym and body building. Despite his efforts, he is unable to get the desired result instantly which if he has would serve as symbolic capital for him.

“Despite your regular workouts, your physique looks nothing like his in photos of him at his competitive prime, your neighbour, the body builder turned gunman.” (Hamid 48)

Thus, in quest of getting instant recognition, he also tries to gain, “a savage reputation in the street brawls that break out among the boys of [his] neighbourhood.” (Hamid 44), showing his lust for getting recognition. This eventually leads to establish his reputation as a strong boy and help him in getting the more attention of the pretty girl. Furthermore, the pretty girl herself tries her best to get recognition from society. While doing it, she has to face many hardships in her early life. Her father is a ‘notorious drunk and gambler’ who sends his wife and daughter for a job. He does not do anything. So, in order to get rid of all this mess, the pretty girl tries to get recognition which helps her to utilise the symbolic capital in society.

She works in a beauty salon where she gets a chance of getting into a showbiz industry at lower level. Entering into the showbiz industry is a sort of prestige and honour for her. But for this, she has to pay hefty price in a form of getting involved into physical relation with the marketing manager. She does this willingly. On the other hand, the marketing manager takes advantage of the pretty girl many times. He promises to make her a model. She thinks that if she becomes a model, she will be recognised in her specific community. Therefore, the narrator says, “he

recognises her potential to be a model, promises to make this happen, and in the meanwhile gives her gifts and cash.” (Hamid 50)

Moreover, giving gifts and cash is also a type of symbolic capital because this helps the person not to recognise invisible discrimination. Same is the case with the pretty girl because she is subjected to invisible discrimination at the hands of the marketing manager. Yet, she does not complain against him because of these promises, gifts and cash. All this happens because of the recognition of symbolic capital. The pretty girl recognises the manager’s symbolic capital as being worthy and rich; therefore, she willingly fulfils his all demands.

In conclusion, the debate on the extracts taken from the selected novels regarding the interplay of recognition and symbolic capital shows that both are interconnected because recognition provides the holder symbolic capital which is eventually misused by the majority and consequently turns it into symbolic violence.

4.2 Symbolic Capital as the Key to the Upper Class

Symbolic capital plays a significant role in maintaining the class structure of society. A person who holds more symbolic capital is considered worthy and authoritative, on the other hand, a person who does not hold much symbolic capital is not considered much respectable. Bourdieu maintains that symbolic capital “also gives the recognized possessors of the legitimate manner an absolute, arbitrary power to recognize or exclude” (95). It means that people, who own more symbolic capital and are respected by majority because of being there longer or having resources in a certain way that are considered significant within that class, have the symbolic power to consider or decide who is a legitimate member of the class and who is not. In such a way, symbolic capital accords power to the holder to include or exclude any member in the social group.

Therefore, symbolic capital is often needed by majority to get more and more authority whether intentionally or unintentionally. Once they are able to achieve it: their class status will be changed. Same ideas have been projected at various stages in the selected novels. All the protagonists do their best to uplift their class status and personality by gaining more and more symbolic capital.

In the novel, *The White Tiger*, Balram lives in a capitalist world where categorization systems generate layers of invisible discrimination. Thus, it may increase the power connection, which creates reliance between power holders and their subjects. Balram is used by the powerful. Poverty makes him a soft target for the powerful. Balram becomes the unwitting instrument of power. He believes that he can compete and win in the field by accumulating wealth.

To get a ticket of upper class, Balram has to retain symbolic capital, which symbolises authority in society and inspire respect, recognition, and prestige. He masters driving to achieve symbolic capital despite his poverty. At first, he is neglected and rejected from getting a job of a driver because he does not know how to drive and cannot afford to pay for driving license. Balram, a poor, lower-caste sweet-maker, is unable to learn that skill because mastering an automobile requires a costly driving license and an understanding of car gears, and he lacks the resources for it.

“Mastering a car’—he moved the stick of an invisible gearbox—“it's like taming a wild stallion—only a boy from the warrior castes can manage that. You need to have aggression in your blood. Muslims, Rajputs, Sikhs—they're fighters, they can become drivers.” (Adiga 33)

Once Balram gets his driving license, he gets a job too. The driving license serves as symbolic capital for him as it gives him recognition for being able to operate a car which is a prerequisite for a job of a driver. There he gets ample opportunities to accumulate more symbolic capital to uplift his class. He feels immense honour in driving ‘The Honda City’ because this is not just a car; it is a symbol of status and worth. He explains the characteristics of ‘The Honda City’ in such words,

“The Honda City is a larger car, a more sophisticated creature, with a mind of his own; he has power steering, and an advanced engine, and he does what *he* wants to. Given that I was so nervous then, if the Stork had told me to take the driving test in the Honda City, that would have been the end of me, sir. But luck was on my side.” (Adiga 37)

The Honda City is not just a car in the eyes of Balram. It is a symbol of power and honour for the one who owns it and for the one who drives it as well. This car has the power to create an opinion

about anyone who owns or drives it. Same is the case with Balram, by using the power of symbolic capital; he tries his best to uplift his status. Bourdieu's idea of symbolic capital especially as the tool of domination is thoroughly utilized by Balram. He burns his energy to achieve it. For instance, he has to compete with other drivers in the house to be the number one driver so he will get a chance to drive The Honda City. As he says, "Honda City, staring at it with pride, though too frightened to touch it" (Adiga 51). That staring at it with pride shows his fondness towards this car.

Once he starts getting symbolic capital, he lays out different plans to get more and more symbolic capital not only gaining wealth but from other sources. It means that every type of capital acts like a symbolic capital; it is a sort of "Metacapital" (Swartz). Balram has been following such tendency since the beginning. He wants to get more and more wealth or other elements related to symbolic capital to establish his identity in society. Whatever he gets, he tries his best to transform it in a symbolic capital because symbolic capital provides him with sense of superiority which is the major demand of his personality.

Bourdieu asserts, "the social rank and specific power which agents are assigned in a particular field depend firstly on the specific capital they can mobilize, whatever their additional wealth in other types of capital" (113). It means that a person's class status they hold within a particular society primarily depends on the specific resources they possess in that society. For example, the status of an individual dealing in arts, politics or academia, will be categorized by the specific skills and knowledge they possess. It shows that symbolic capital is not only accumulated through wealth; there are various other resources which can be utilized as symbolic capital. In case of Balram, apart from holding the driving license, he masters up his driving skills and starts learning the driving of the Honda city. Resultantly, he beats other drivers of the house in that race and becomes the driver of that car which is, in fact, a source of honour for him.

Furthermore, symbolic capital contains charm and attraction implicitly. Bourdieu argues that symbolic capital contains 'social importance' and the 'reasons for living' of all the agents in the field (241). Field is society where people live. Social importance gives people reason for having sense of happiness. This concept of Bourdieu can be seen completely followed by Balram throughout his life.

Balram's endeavor of securing more and more symbolic capital to uplift his status in society does not end here. His lust for power and wealth leads him to instigate violence so much so that he kills his employer. After killing his master and stealing his money, with that stolen money he sets his own business in Bengaluru from where he is writing a letter to the Chinese premier now. Going through the tough competition in a market, he overcomes his opponents and becomes a successful entrepreneur.

This newly occupied status provides him more resources to accumulate more and more symbolic capital. With hindsight, he should have stopped there but his appetite for symbolic capital is not fulfilled with mere established business. To fulfil his desires, he decorates his office with different luxurious items to show his newly gained class. For instance, he installs a huge chandelier in his house and projects it as a source of honour for him. At various points, he refers to that chandelier because he considers it as symbolic capital and implicitly showing that he owns what a middle-class man is not able to have in his house.

“I have a chandelier here, above my head in my office, and then I have two in my apartment in Raj Mahal Villas Phase Two. One in the drawing room, and a small one in the toilet too. It must be the only toilet in Bangalore with a chandelier!” (Adiga 67)

Chandeliers are not in everyone's house; they are often used by people who are very rich or belong to the elite class. In the same manner, Balram installs this to put a good impression on people who visit him. He uses the chandelier for showing his class to others that he is now the member of the upper class in society. He cherishes his position because he owns it but he also enjoys the honour which he gets by possessing it. It is a sort of boundary line of distinction between the owner and the servants. Now, he is the owner; he is not the servant anymore.

He projects similar traits about himself again and again in the novel. It means that there is no end for his lust of gaining symbolic capital. For example, after becoming the member of the upper class, he instantly brings forth his desire of showing off his newly acquired class and status to others. Such thoughts are again projected by Balram when he asks the premier about his business which is flourishing day in and day out.

“See for yourself at my Web site. See my motto: "We Drive Technology Forward." In *English!* See the photos of my fleet: twenty-six shining new Toyota Qualises, all fully air-conditioned for the summer months, all contracted out to famous technology companies.”
(Adiga 181)

The selection of wording such as famous, air-conditioned, in English and shinning new by Balram depicts his fondness towards symbolic capital. It also shows how he uses symbolic capital to boost up his status. All these aspects which are used to gain symbolic capital, in the words of Bourdieu, are used to invisibly dominate those who do not own by indirectly forcing him to accept the narrative which the holder has constructed about himself. Now, Balram belongs to the power making forces, he builds narratives which are supposed to be followed by the subservient. Balram’s letter to the premier is an attempt to seek international recognition on the basis of symbolic capital which he has obtained from his society. Now he is rich. He owns good business. He owns luxurious cars. Above all, he enjoys the prestige which is given to him on the basis of such things. Therefore, he regards himself as the man of crisis. As he says, “I am the man people call when they have a crisis!” (Adiga 24)

Such words thoroughly endorse Bourdieu’s point of view regarding symbolic capital that symbolic capital can be achieved by establishing social connections and getting the membership of a social group (Bourdieu). Balram through his sheer will and clever mind is able to gather people’s attention towards him, therefore, he regards himself now as the man of crisis who is respected and approached by needy when they have any sort of problem and issue. All such attitude of people towards him shows that if a person is able to obtain symbolic capital, he can change his class from poor to rich.

Balram also takes some heinous steps which directly help him to gain monetary benefits. After getting those benefits, he starts to cover up his past life with the symbolic capital which he has acquired because he cannot uplift his social status only with the help of economic capital. It is the power of the symbolic capital which raises his status and worth.

Similarly, the novel, *The Ministry of Utmost Happiness* by Arundhati Roy, also contains characters who use symbolic capital to uplift their class status. It can be seen in the case of Anjum’s parents:

Mulaqat Ali and Jahanara Begum. They are poor so they cannot uplift their standard with wealth because they do not have it. As a result, they are in need of a baby boy because a male gender is considered respectable and superior to female gender in a society where they are residing. The major reason behind that superiority is the patriarchal structure which has been there for centuries.

Bourdieu also gives an example of this discrimination between a boy and a girl on the basis of their gender. He says that, in some culture, men are allowed to eat first and well, especially at their family gathering, whereas, women are subjected to discrimination there. They are not allowed to eat first or fill their plate twice and, “will share one portion between two, or eat the left-overs of the previous day; a girl's accession to womanhood is marked by doing without. It is part of men's status to eat and to eat well (and also to drink well)” (195). This is the reason which persuades Anjum's Mother to have boys more as compared to girls.

She thinks that if she has more girls, she will not be considered worthy enough. Therefore, Anjum's Mother, Jahanara Begum, wants a baby boy and she is determined that the child will be a boy, for that reason, even she starts predicting the baby's gender before the birth. She also selects the boy's name for her unborn child. The writer shows her emotions in such a way,

“A month into her first pregnancy Jahanara Begum and her husband decided that if their baby was a boy they would name him Aftab. Their first three children were girls. They had been waiting for Aftab for six years. The night he was born was the happiest of Jahanara Begum's life.” (Roy 12)

Jahanara is happy because she has already prophesied that her baby will be a boy. And being a mother of baby boy is a sort of prestige and honour over those who do not have a baby boy. This quest for status and privilege does not stop here. When Anjum gets entrance into Khwabgah, she comes to know what she can become and what she can achieve. Consequently, for the sake of getting acknowledgement and having some status in society, she tries to secure some type of symbolic capital. For this, she has to go through surgery. The writer shows her eagerness for surgery in such a way: “Kulsoom Bi paid for the surgery and the hormones; Anjum paid her back over years and several times over” (Roy). Anjum undergoes gender changing surgery. She does this because she, somehow, wants to get fame and respect in the Hijra society. While projecting

the class status of Anjum, the writer says, “Over the years Anjum became Delhi’s most famous Hijra. Film-Makers fought over her” (Roy 19).

This shows that, at last, she is able to get symbolic capital. Now, she is known by almost every famous person. Using such elements, Anjum is able to uplift her status. She is not only the character in the novel who uses symbolic capital as means of uplifting the status in society. Saeeda, another transgender person, also uplifts her status in society by utilizing symbolic capital. Roy’s remarks about Saeeda show how she uses symbolic capital to maintain her presence in society.

“She was a graduate and knew English. More importantly, she could speak the new language of the times-she could use the terms cis-Man and FtoM and MtoF and in interviews she referred to herself as a ‘transperson’” (Roy 53)

This assertion projects that Saeeda owns symbolic capital in the form of education and her spoken skills. She knows English. To know English, especially in India and Pakistan, is a form of prestige over those who do not know English. Same is the case with Saeeda, she feels immense pride and honour because of being superior to others in Khwabgah. That is the reason which generates dispute between Anjum and Saeeda. Saeeda uses her status and fame to supersede Anjum in media and in their Hijra community.

The writer shows how Saeeda has crossed Anjum in every field of life. As she depicts, “Saeeda had edged Anjum out of the Number One spot in the media. The foreign newspapers had dumped the old exotics in favour of the younger generation” (Roy 25). Saeeda has achieved this status because of symbolic capital. She has such abilities which Anjum does not have. By using all such symbolic power, Saeeda is able to uplift her status.

Apart from this, Anjum and Saeeda, both, are transgenders. It is very necessary for them to get social recognition to survive in this society. They are living in an inferno where a transperson has hardly any rights and worth; this is vividly shown in this novel as well. So, living in such community where one has no identity, no gender and no right; then, it is pertinent for Anjum and Saeeda to use symbolic capital in order to uplift their status in their Hijra community.

Furthermore, in the novel, *How to Get Filthy Rich in Rising Asia*, Mohsin Hamid also portrays characters that use symbolic capital to uplift their class status in society. Symbolic capital is a type of capital which is essential for a person who wants to uplift his class. Therefore, it is widely used by the protagonist of this novel to achieve his targets of life. Since he belongs to the poor family, his family is unable to provide their children proper grooming. Because of this at a very young age, the narrator starts doing a job as a DVDs delivery boy to help his family financially and to accomplish his goals in life. Once he becomes rich, he gets status and honour. By using them, he is able to uplift his class in society.

“For the first zone, reachable on bicycle within a maximum of fifteen minutes, he has his junior delivery boy, you.” (Hamid 40)

This job helps him and his family to survive in a city. It also provides him knowledge of the practical world and incorporates maturity in him. Maturity is believed to be one of the major aspects for achieving anything which is difficult and often comes with practical experience. Now, the narrator has these both with him. Therefore, he wisely uses his symbolic capital to get rid of the conditions in which he was born. This aspect of his personality is shown when he enrolls himself in a university where he changes his physical appearance and gets the membership of an organization to gain more and more attention of others.

Joining an organization at university level is a sense of prestige because such type of organization accepts those students who are mature enough and have some sort of abilities to do something extraordinary. Mentally, the narrator is mature enough; but to look mature physically; he changes his physical appearance and grows a beard. Being the member of that organization, the narrator gets cash every month, good food, good clothing and a comfortable bed even at the hostel. He is provided with protection from the university officials, students of other university and from the police. Above all, this provides a sense of superiority and distinction to him in the society.

“Pedaling down the streets of the city now, you are not an isolated and impoverished individual, weak pray for the societally strong, punishable with a slap for being involved through no fault of your own in an accident between your bicycle and a car. No, you are

part of something larger, something righteous. Something that is, if called upon to be, utterly ferocious.” (Hamid 61)

The analysis of the above extract shows how the narrator feels worthy when he becomes the part of that organization, believing that he is not alone now. Therefore, he cannot be exploited anymore by the upper class of society. Now, he owns symbolic power and man power which eventually helps him to be the part of the upper class.

Furthermore, being an enterprising individual, he uses his power of symbolic capital and starts his own business of water bottles with minimum money. Within no time, due to his hard work and determination, he becomes the owner of a big business. Once he becomes the big business man, he earns more and more symbolic capital in a form of honour and prestige which eventually makes him part of the upper class.

“You are driven by your driver in your hulking and only slightly secondhand luxury SUV. Positioned beside him is a uniformed guard normally employed by you to open and shut the gate of your house. You sit in the back, ostensibly browsing e-mails on your computer, hoping to make a substantial impression.” (Hamid 143)

The above extract shows the condition of the narrator after he becomes part of the upper class by using symbolic capital. He had come to the city as a poor boy, but he does hard work and turns every limited resource into symbolic capital which gives him fame in his limited gathering. Consequently, he succeeds in uplifting his class on the basis of symbolic capital.

Moreover, another character, the pretty girl, also uses symbolic capital to uplift her class status in society. She is known as the pretty girl. The adjective ‘pretty’ itself contains aspect of symbolic capital. She uses her beauty to attract others, and she succeeds in it as well to some extent.

“But you are not the pretty girl’s only admirer. In fact, legions of boys your age turn to watch her as she walks by, her jaunty strut sticking out in your neighborhood like a bikini in a seminary.” (Hamid 38)

Even though, she is not wealthy now, she is able to capture the attention of others with her beauty. The narrator himself is deeply in love with her. Apart from him, other boys of the town also want to get into relationship with her. By using her symbolic power of beauty, she gets a chance to interact with the marketing manager. The marketing manager promises her that he will provide her a chance of entering into showbiz industry at low level. She wants to join showbiz because showbiz industry will provide her more and more symbolic capital which will boost up her status in society.

“What is clear to the pretty girl is that she must bridge a significant cultural and class divide to enter even the lower realms of the world of fashion.” (Hamid 51)

At last, she is able to bridge that gap and becomes the model. Being a model also gives her a sense of superiority. Now, she stays in five-star hotels and makes friends in elite class and starts dominating the modelling industry. All such happens because she joins the popular cooking show. Being the part of that cooking show helps her to accumulate more symbolic capital to uplift her class.

“A popular cooking show on TV has brought the pretty girl considerable success, which is all the more remarkable since she has never been much of cooking.” (Hamid 126)

All this shows the role of symbolic capital in uplifting the class status in society. The narrator himself uses symbolic capital as a major tool throughout the story to uplift his status. Same is the case with other characters especially the pretty girl. She uses her beauty as a symbolic capital to earn more and more fame and prestige. As a result, she is able to uplift her status in society.

All in all, symbolic capital has an ability to uplift status and class of anyone who holds it in abundance. The above discussion points out the role of symbolic capital in the lives of all major characters of the selected novels. Resultantly, at the end or at some point during the story, they are able to utilize symbolic capital and get the desired results from it.

4.3 Symbolic Capital’s Silent Impact in a Form of Invisible Discrimination

Invisible discrimination, a form of symbolic violence, is characterized by its implicit and hidden nature. It was first introduced by Pierre Bourdieu, who defines it as a soft form of violence which the victim himself/herself is unable to comprehend it (167). Unlike physical violence, this type of

violence operates in an abstract manner, making it difficult to observe. It happens because of a particular mindset which Bourdieu refers to as ‘paradox of doxa’ (1), highlighting the contradiction that despite the existence of numerous mechanisms discouraging transgression, many individuals still conform to rules and attitudes that they themselves consider arbitrary and unjust.

There are several reasons why this paradox is widely accepted. Firstly, a significant portion of the population does not view these rules or attitudes as inherently unjust or unfair; rather, they perceive them as entirely arbitrary. Secondly, the fear of repercussions prevents individuals from voicing their dissent and challenging the prevailing status quo. Challenging these norms is a daunting task that carries potential consequences. Lastly, the role of ideology plays a crucial part. Ideology encompasses a set of beliefs and values that provide a framework for understanding the world. It effectively maintains the status quo by persuading individuals that the existing social order is not only natural but also legitimate.

The selected novels present a stark reality where major characters consistently fall victim to invisible discrimination orchestrated by the prevailing status quo in their respective societies. Moreover, these characters themselves contribute to perpetuating such discrimination, particularly when they wield symbolic capital as a source of power because symbolic capital becomes a potent tool in exercising violence, both overt and covert.

Bourdieu unveils disparate factors of symbolic capital, and one of them deals with, “powers over persons” (45), spotlighting the domain of symbolic capital that empowers the holder to exercise the power of superiority over the less privileged class. Adiga in, *The White Tiger*, sketches the stories of some characters who experience a broad spectrum of discrimination throughout their lives, ranging from early childhood to adulthood. Balram’s early life is an example of it, residing in a village which lacks in basic facilities, and because of this depravity he loses his mother and father in his adolescent. While in a state of bereavement, he says, “I came to Dhanbad after my father's death. He had been ill for some time, but there is no hospital in Laxmangarh” (Adiga 28), emphasising on the dearth of health facilities in his hometown owing to which he lost his father. If there had been a hospital, his father’s life would have been saved.

Having no hospital in Laxmangarh is a sort of discrimination with the people residing in that area because health facility is a vital need of any human being. This lacking eventually results in the augmentation of hardships faced by Balram in his early life. It is worth noting that the implicit power providing boost to this discrimination is symbolic capital because politicians and landlords of Laxmangarh are worthy and respectable in the eyes of the inhabitants. They are unable to complain about their miseries in front of them. Even they feel happy to serve them, like Balram feels happy to serve his employers.

Another probable reason could be the nature of discrimination because Bourdieu adds that symbolic violence is exercised by the dominant subjects over the dominated that it remains on an abstract plane (234), disclosing the implied nature of symbolic violence which is subtle. Balram often faces this implied form of discrimination. While depicting his physical condition, he also sheds some light on his mental state, “I went to all the taxi stands; down on my knees I begged random strangers; but no one would agree to teach me” (Adiga 32), highlighting the psychological condition of a common man who is residing an underprivileged life. Balram’s approach to different taxi drivers for the sake of learning driving, and in return, he receives rejection. Their refusal to help out Balram is a kind of symbolic violence, considering themselves worthier than Balram because of being the owner of the cabs, and Balram lacks this type of symbolic capital at this time.

Therefore, the taxi drivers do not give him the opportunity to learn driving because he does not own a taxi himself. In fact, he is vigilant and wants to become an apprentice to any taxi driver, begging to those drivers, but unable to get positive response from them. After this, he tries his best to break the shackles of invisible discrimination and wants to earn some money by doing some laborious work. But he is denied entry there as well. He is pushed and thrashed. Even then, Balram is unable to comprehend the situation which is imposed on him. His tone suggests that such situation is normal for him.

“Everyone pushed me; I pushed back, but the truck scooped up only six or seven men and left the rest of us behind. They were off on some construction or digging job—the lucky bastards” (Adiga 32).

Instead of comprehending the situation, Balram is unaware of it being a form of violence perpetrated by the builders who are considered honourable and worthy, that is why nobody can raise any objection on their attitude and behaviour. Still, Balram tries his best to get that job, but all his efforts go in vain. His remarks about the need of such job show the significance of a job for him, as he states to the builders, "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, I'll—" (Adiga 33), asserting his need for a job. This is not only first time he becomes the victim. As the story goes on, he again becomes subject to discrimination. Balram illustrates such menace in these words:

“Everyone said no. You didn't get a job that way. You had to know someone in the family to get a job. Not by knocking on the gate and asking.” (Adiga 35)

This example shows that he cannot obtain a job unless he knows someone. Though he has learned driving, he is still unable to get a job as a driver because he does not have any reference. That type of discrimination is mainly done on the basis of symbolic capital because symbolic capital gives a person social importance, with social importance a person is able to establish contacts with other people. With establishing contacts with other people, one is able to get different jobs without putting much effort in finding it.

In addition to this, Slavoj Žižek also adds his interpretations in the concept of symbolic violence, adding the use of language into aspects used for the perpetuation of symbolic violence. To understand the relationship between language and invisible discrimination in a practical manner, Balram's life provides apt examples, particularly his life as a driver at Mr. Ashok's house. For instance, he agrees to sign the letter which officially declares him as a murderer, despite being innocent. He does this to secure his job gained by him after intense struggle. While declaring Mr. Ashok and his family innocent, he signs the affidavit, stating that , “there were no other occupants of the car at the time of the accident. That I was alone in the car. And alone responsible for all that happened” (Adiga 100). He does this only because he comes under the influence of his employer's seemingly good behaviour and language towards him. It is apparent through the use of the way in which they speak to him.

The accident occurs while Pinky Madam was driving and not Balram. He is swayed and compelled to take the blame for the accident by the sweet talk and assurances given to him by Mr. Ashok's

father. This shows how the poor are exploited by the rich by using their influence over them. Balram is rarely treated fairly and receives slaps on minor issues. He is verbally abused whenever his bosses get a chance. But with a few good words from his bosses, he is ready to do whatever they want.

“He sat down on the table, and said, "Sit, sit, make yourself comfortable, Balram. You're part of the family." My heart filled up with pride. I crouched on the floor, happy as a dog, and waited for him to say it again. He smoked a cigarette. I had never before seen him do that. He looked at me with narrowed eyes.” (Adiga 98)

By projecting the instances of discrimination from Balram’s life, this quotation endorses Zizek’s concept that language plays pivotal role in exercising invisible discrimination. Balram is being subjected to violence which is invisible just by using a few good words for him. Balram does not want to negate any orders from his bosses because he respects them from the core of his heart. This sense of respect which is their symbolic capital is utilised by them to exploit him. They even use Balram’s family to emotionally blackmail him. Being a senior member of the family, his grandmother writes him a letter in which she uses her power of symbolic capital and persuades Balram to sign the affidavit because if he signs it, she will be very proud of him. She says that she'll be very proud of him for doing this. She agrees to be a witness to the confession as well.

“That's her thumbprint on the page, Balram. Just below the spot where you're going to sign.” (Adiga 101)

Apparently, this whole situation looks normal. It seems a senior family member is giving orders to juniors which must be followed because such things are not supposed to be assumed negative. On the other hand, this conjures up a gruesome picture of invisible discrimination which is manifested through symbolic capital.

Moreover, as the incident settles down, they start behaving differently with Balram. Still Balram does not feel any objection towards their attitude. At one point, after the accident happened and everything settled down. They inform Balram, “We have a contact in the police—he's told us that no one has reported seeing the accident. So your help won't be needed, Balram” (Adiga 106), showing when the upper class needs to use the lower class; they do their best to persuade them and

take advantage of their loyalty. While doing so, the most important element which they use is symbolic capital in the form of language, as it is shown in the above lines.

Apart from this, Balram himself accumulates symbolic capital whenever he gets a chance, doing this only to make himself popular and prominent in his particular society. Meanwhile, he starts projecting and creating the boundary of discrimination which is invisible. The purpose is to establish his dominance in his particular society. For example, when Balram becomes the member of upper class; he himself starts manifesting invisible discrimination on the basis of symbolic capital, associating different titles with his own name such as ‘The White Tiger’, ‘A thinking man’ and ‘an Entrepreneur’. All these titles are symbolic capital which he earns on the basis of wealth he owns right now.

“The White Tiger” A Thinking Man And an Entrepreneur Living in the world's center of Technology and Outsourcing Electronics City Phase 1 (just off Hosur Main Road) Bangalore, India.” (Adiga 3)

Once he starts getting recognition from the society for his achievements, he starts exercising invisible discrimination in society, considering himself the greatest and connecting reality and truth with his own personality. Instead of exposing his lies, people start believing in the narrative built by him regarding his personality. Due to this, they respect and appreciate him for his wrong deeds as well.

Similarly, Arundhati Roy in *The Ministry of Utmost Happiness*, shows same elements by portraying a vivid picture of invisible discrimination. Many characters of this novel face subjugation, rejection and exclusion at different stages of their lives. Anjum, for instance, has been subjected to such oppression since childhood. Same situation is faced by other Hijra characters. The major reason behind it is the state of deprivation caused in which they are residing whether physically or mentally, and this environment is created by those who hold symbolic capital in abundance.

For them, to born like a transgender is a curse- a bitter reality of society. If a woman gives birth to a transgendered child, it is thought that this has happened because of her sins or some misdeeds. Same attitude is followed by the society with the mother of Anjum. As a result, Anjum herself has to face the harsh realities of life alone. Roy through different examples depicts the pathetic

condition of Anjum which is because the society thinks that she is an inferior creature due to her gender.

“When she first moved in, she endured months of casual cruelty like a tree would- without flinching. She didn’t crane her neck to read the insults scratched into her bark. When people called her names-clown without a circus, queen without a palace- she let the hurt blow through her branches like a breeze and used the music of her rustling leaves a balm to ease the pain.” (Roy 9)

The above extract shows the role of a gender as symbolic capital which is utilized as source of invisible discrimination. Being a Hijra, Anjum faces intense difficulties to maintain her valid status because the society in which she lives does not permit her to spend her life as a normal human being. This happens because of her gender as she cannot enjoy the rights of a male or a female. She is living a life without basic rights. If she had a male or female gender, the situation would be different.

Moreover, the phrase ‘casual cruelty’ itself suggests what she has to endure in her daily life. But due to constantly facing such attitude on a daily basis, she acclimatizes herself to this environment. That is why, she does not even care to give response or react whenever someone tries to verbally abuse her. Verbal abuse is nothing to new because she has been a victim of it since childhood.

“At first people were amused and even encouraging, but soon the snickering and teasing from other children began: He’s a She. He’s not a He or a She. He’s a He and a She. She- He, He-She Hee! Hee! Hee!” (Roy 13)

Due to lack of awareness and not considering it as an offence by a number of people, this type of attitude towards any Hijra is believed to be normal in many South Asian countries. This results in teasing Hijras for the sake of fun and pleasure without considering the bitter repercussions of their behaviour on how the Hijras feel. The impact of this attitude on their mentality is disastrous, and the most common aspect of such behaviour is that they are cut off from the society by not giving them proper formal education, professional jobs and social relationship.

“While his sisters and brother went to school, Aftab (Anjum) spent hours on the tiny balcony of his home looking down at ChitliQabar – tiny shrine of the spotted goat who was

said to have had supernatural powers – and the busy street that ran past it and joined the Matia Mahal Chowk.” (Roy 16)

The example of Anjum is quite relevant because she wants to get education and spend a normal life like any other person. Instead of going to school, like her siblings, she is made to stay at home. No school allows her to get registered there. Her constantly looking at ‘tiny shrine’ is symbolic because she considers that place, a place of supernatural powers. In another words, she wants to pursue her goals, and she knows that her particular society will not allow her. Therefore, instead of calling other human beings for help, she, somehow, takes refuge in supernatural powers.

“But for us the price-rise and school admissions and beating – husbands and cheating – wives are all inside us. The riot is inside us. The war is inside us. Indo – Pak is inside us. It will never settle down. It can’t.” (Roy 18)

Furthermore, the above quotation clearly reflects the state of mind of any hijra when they are invisibly discriminated on the basis of gender which is a form of symbolic violence. They are not allowed to express their feelings and desires in the society. The chaos is inside them which they cannot realise. For projecting this chaos, Roy gives voice to Hijra characters. The statement, “It was an experiment. He decided to create something, a living creature that is incapable of happiness. So, he made us, (Roy 18)” is a dialogue between Nimmo and Anjum, Anjum’s best friend at Khwabgah. Nimmo shares her views with Anjum regarding the purpose of God for creating Hijras.

She dejectedly explains the creation of Hijra, it was an experiment and the sole purpose of this is to be discriminated whether visibly or invisibly. Apart from Anjum, Nimmo herself has become the victim of invisible discrimination on the basis of symbolic capital. For example, Nimmo’s identity as a hijra restricts her access to education, employment and other opportunities. The societal structure and norms create barriers that prevent her from participating fully in social and economic life. While answering Anjum’s question regarding happiness, Nimmo answers, ‘No one’s happy here. It’s not possible. Arreyaar, think about it’ (Roy 18). This shows how Nimmo is feeling after being discriminated since her birth.

Likewise, the novel, *How to Get Filthy Rich in Rising Asia*, provides a true picture of society where people are invisibly discriminated on the basis of symbolic capital. All major characters of the novel, somehow, show that they are being discriminated at various stages of their life. In the

beginning of the novel, the narrator is an infant and he feels like he is going to die because he is infected with a virus hepatitis E. This virus transmits into human body by drinking water which contains traces of faecal material. He resides with his family in the 'single mud-walled room' in an unnamed village where people have no proper system of water and sanitation.

“The people of your village relieve themselves downstream of where they wash clothes, a place in turn downstream where they drink...Father still, where the water emerges from the hills as a sometimes gushing brook, it is partly employed in the industrial processes of an old, rusting, and subscale textile plan, and partly used as drainage for the fart-smelling gray effluent” (Hamid 6)

The analysis of the above extract shows how people are subjected to that violence which is invisible at the hands of landlords and industrialists. The narrator's village has only one water system for all which is also contaminated with human and industrial waste. Due to polluted water supply, the people of his village are suffering from different diseases. Consequently, many infants die every year in his village. The people of that village can raise voice against such injustice which is done to them by landlords and industrialists, but they are incapable of this resistance because they consider these people influential and prestigious.

“Beside him, a single dirt road passes through the fields. Should the landlord or his sons drive by in their SUV, your father and his brothers will bring their hands to their foreheads, bend low, and avert their eyes. Meeting the gaze of a landlord has been risky business.” (Hamid 9)

Symbolic capital plays a major role in creating that specific mindset. The landlord and even his sons use their power of symbolic capital to draw the boundary line of distinction. They own extensive land, money and luxurious cars, using them as a source of distinction which they further use as symbolic capital to dominate others. Here, narrator's father is averting his eyes from the landlord because he is driving in SUV. He is doing it because of the symbolic power which is associated with the symbolic title 'Landlord'. He knows that the landlord will punish him or he may banish him from entering the village if he is caught while looking towards them. He also knows that nobody will raise voice for him because this is the so-called authority of the landlords

in the villages to exercise their symbolic power on the people to include and exclude from the village.

Keeping all this in mind, the narrator's father migrates to the city where he does a job. Entering into the city life provides ample opportunities to the narrator. Meanwhile, he faces other aspects of invisible discrimination rampant in cities at various stages of his life. Firstly, during his early education at school, he becomes the victim of invisible discrimination at the hands of his own teacher who uses the power of his authority as symbolic capital to punish and make him feel that he is not a brilliant student. Being an obedient student, the narrator does not object at his teacher's attitude because he does not want to offend him. Secondly, the narrator becomes the victim of invisible discrimination even after having his own business. He is not allowed entry into the five-star hotel because he is not rich enough to arrive at the hotel in an expensive car. He uses his bike as a means of transport to go there.

The guard glances at your ride and asks what you want. 'I want to go inside', you say. 'You? Why?' 'I'm meeting someone for dinner.' 'Really.' He calls over his supervisor. The taillights of a sleek, gleaming chariot, bearing perhaps a senator or tribune or centurion, flash red as it navigates through the search stations ahead. The supervisor tells you to reverse. He is younger than you, shorter than you, and flimsier than you. But you bite down on your pride, flanked as you are by submachine guns and plead with him. (Hamid 104)

The conversation between the narrator and the security guard depicts the nature of discrimination which the narrator has to face. He is stopped because he is on a bike instead of a car. On the contrary, the security guards are not stopping and asking questions to those who are in cars there. Having a car provides a sense of superiority to the owner in comparison to owning merely a bike which in this situation does not provide that symbolic capital to the bearer. Instead of letting the narrator in, they call the supervisor for further inquiry. The supervisor makes the narrator to go under 'a painstaking examination' and reluctantly allows him to enter the hotel.

Furthermore, the narrator's sister faces invisible discrimination at the hands of her family. Her father uses his symbolic capital of being the head of the family to persuade her not to go to school

anymore because they have been facing financial crises since they shifted to the city. In view of helping her family, she decides to quit her education and work as ‘a cleaning girl’.

“She was told she could go back to school once your brother, the middle of you three surviving siblings, was old enough work. She demonstrated more enthusiasm for education in her few months in a classroom than your brother did in his several years.” (Hamid 28)

This extract sheds light on the condition of female members of the society who live under the banner of patriarchy. The patriarchal society encourages the domination of women in the name of honour. In many instances, they are restricted from getting education. Same is the case with the narrator’s sister. She becomes the victim of invisible discrimination at the hands of her father who uses his power and position as symbolic capital to persuade his daughter to quit education and start working as a housemaid. Even though she is a brilliant student and has shown much interest toward studies as compared to her brothers, she is still unable to pursue her ambition and goals because of being pressurized by her father to work as a maid. On the other hand, the father’s goals for his son are different. He wants that his son should get education at any cost because he sees that it is the only way forward to thrive in the city life.

“Your father was adamant that you complete secondary school...He recognized in the city manliness is caught up in education...he understood that his employers benefited from two things he lacked, advanced schooling and rampant nepotism. Unable to give his children the latter, he did all he could to ensure that at least one of you acquired the former.” (Hamid 59)

This shows that for him it is more important that at least his son gets an education because in the patriarchal society a son is considered more worthy as compared to a daughter. Therefore, we see biasness in the attitude of the father. He discriminates between his daughter and son by giving extra importance to the son.

She was told she could go back to school once your brother...was old enough to work. She demonstrated more enthusiasm for education in her few months in a classroom than your brother did in his several years. He has just been found employment as a painter’s assistant,

and has been taken out of the school as a result, but your sister will not be sent there in his stead. Her time for that has passed. (Hamid 28)

The narrator's sister is promised by her parents that she can resume her education once they become financially stable. Later on, this promise proves to be false because her parents have already decided that 'Marriage is her future' (Hamid 28). Being a daughter, she cannot resist her parents' decision; therefore, she submits her will to them and happily accepts their decision. She is unable to comprehend this situation as an act of discrimination against her. And thus, we see that her parents' symbolic capital is a manifestation of invisible discrimination in her regard.

Overall, the claim stated by Bourdieu about symbolic capital that it is an 'instrument of domination' is quite utilized by the different characters of the selected novels because symbolic capital encompasses symbolic assets and these assets can be used as a source of domination. In the selected novels, the symbolic capital holders have used their symbolic assets to prove their dominance on those who lack symbolic capital, and through their prestige, reputation, and recognized achievements, they justify their position of authority, perpetuating inequalities and maintaining systems of dominance.

4.4 Conclusion of Analysis

In conclusion, the analysis of *The White Tiger* by Arivand Adiga, *How to Get Filthy Rich in Rising Asia* by Mohsin Hamid, and *The Ministry of Utmost Happiness* by Arundhati Roy within the parameters of theoretical framework based on the theories of symbolic capital and symbolic violence by Pierre Bourdieu, symbolic violence by Slavoj Zizek, and the concept of recognition by Axel Honneth shows that recognition leads to establishment of symbolic capital which further leads to symbolic violence in the form of invisible discrimination.

Chapter no 5

Conclusion

This chapter deals with the conclusion of the research. The research is qualitative in nature. Therefore, I have conducted a textual analysis of the selected south Asian novels which are *The White Tiger* (2009) by Aravind Adiga, *How to Get Filthy Rich in Rising Asia* (2013) by Mohsin Hamid and *The Ministry of Utmost Happiness* (2017) by Arundhati Roy. The analysis of these novels has been conducted by using different theoretical lens which belong to Marxist Ideology.

The first theory which is used in this research is the concept of symbolic capital theorized by Pierre Bourdieu. The second theory, the concept of symbolic violence, is also given by Bourdieu. The third is the concept of symbolic violence by Slavoj Zizek. The fourth theoretical underpinning is theorized by Axel Honneth that is Recognition. All these theories have been used to justify thesis statement and answer the research questions which are mentioned in the starting chapter of this study.

This research contains three questions. The first question is related to the role of recognition in the manifestation of symbolic capital and symbolic violence in the selected novels. The second question deals with the role of symbolic capital in reshaping the identity of the major characters in the selected novels allowing them to be the part of the upper class. The third question concerns with the perpetrators in the selected novels who exercise the power of symbolic capital to manifest symbolic violence and draw the boundary of invisible social discrimination in a society. All these questions have been answered in the analysis chapter.

Furthermore, the main purpose of this research is to address the issue of discrimination which is invisible and hard to detect in a society. Such type of discrimination is quite rampant in South Asian countries like India and Pakistan. The major cause behind this discrimination is the recognition of symbolic capital in a society which provides power to the holder which he uses to manifest invisible discrimination in society.

Moreover, the first part of the analysis chapter discusses the role of recognition in the lives of the protagonists. The recognition helps all protagonists in the selected novels to convert their

economic capital into symbolic capital which eventually leads to invisible discrimination. The analysis concludes that, In *The White Tiger*, the protagonist, Balram Halwai, through different means, succeeds in getting recognition in society. This helps him in accumulating symbolic capital. Consequently, he starts projecting invisible discrimination toward others. Not only this, he also becomes the victim of such invisible discrimination at the hands of those people who have more symbolic capital than him.

The analysis of the novel, *The Ministry of Utmost Happiness*, also shows similar results when it comes to the role of recognition. The protagonist, Anjum, is able to get recognition in her limited Hijra community. For this, she shifts to Khawabgah where she uses her Hijra identity to accumulate symbolic capital in the form of fame. By using that fame, she creates the boundary line of invisible discrimination in her limited society.

The novel, *How to Get Filthy Rich in Rising Asia*, shares the features which are also analysed in the above novels. All major characters succeed in getting recognition of their symbolic capital in society. The unnamed narrator shifts to the city, gets education and starts his own business just to seek recognition from society. Same is the case with the character called pretty girl. She gets recognition from society on the basis of her beauty which is a form of symbolic capital for her. Meanwhile, both the characters become the victims of invisible discrimination at the hands of those who hold greater symbolic capital than them. Sometimes, they themselves project symbolic violence in their community.

The second part of the analysis deals with the role of symbolic capital in improving the class status of the major characters in the novels. All the major characters of the selected novel use symbolic capital to uplift their class status. The analysis finds that symbolic capital is an important element which helps the holder to boost up his status in a society. Balram struggles to accumulate symbolic capital, and as a result of that, he is able to enter into the upper class of the society. Same is the case with Anjum in *The Ministry of Utmost Happiness* and the unnamed narrator and pretty girl in *How to Get Filthy Rich in Rising Asia*. Anjum uses her Hijra identity as a symbolic capital. So, within no time, she becomes one of the most famous figures in Delhi. The unnamed narrator uses education, business and power as his symbolic capital to uplift his class status. On the other hand, the pretty girl also uses her symbolic capital to enter into modelling which eventually helps her in uplifting her status.

The third part of the analysis is related to the invisible discrimination on the basis of symbolic capital. Invisible discrimination is quite rampant in these novels because these novels discuss the society which is engulfed in such discrimination. The analysis shows that Balram, the protagonist of *The White Tiger*, at many stages of his life becomes the victim of symbolic violence, a form of invisible discrimination. When he was poor, he himself became the victim at the hands of those who held great wealth, power and position. But when he becomes rich, he himself starts projecting invisible discrimination in society.

Furthermore, the analysis of *The Ministry of Utmost Happiness* shows that Anjum has been the victim of invisible discrimination since her birth. At first, she has been discriminated at the hands of her parents because they wanted a baby boy. Secondly, being a Hijra, she is deprived of basic rights in the society. Moreover, when Anjum gets recognition in her limited Hijra community, she herself projects invisible discrimination among other members of that community.

In addition, almost all major characters of *How to Get Filthy Rich in Rising Asia* become the victims of invisible discrimination. The villagers, the narrator's sister and the unnamed narrator are the main victims. The villagers are exploited at the hand of landlords and industrialist. The narrator's sister is used emotionally by her parents. The parents use their power and status as parent as their symbolic capital to make their daughter quit education. The unnamed narrator faces such situation at his school, at hotel entrance and in social life as well.

All the above discussion shows that the recognition of any type of capital leads to giving it symbolic value which plays a pivotal role in the manifestation of invisible discrimination. Furthermore, symbolic capital also plays its role in uplifting the class status of its holder. All these elements have been presented in the selected novels. The analysis shows that all the major characters of the selected novels use symbolic capital to uplift their status. They also become the victim of invisible discrimination at the hand of those people who hold more symbolic capital than them, but sometimes, they themselves project invisible discrimination on the basis of symbolic capital which they own.

Within the limited scope of this study, I have carried out the Marxist analysis of the selected South Asian fiction. This study opens door for other researcher to probe these texts from various other angles such as psychoanalysis, gender studies, postmodernism, trauma and globalization. The

compare and contrast of these texts with different literary works of authors from other regions or countries so as to bring forth commonalities and dissimilarities in the manifestation of invisible discrimination. This cross-cultural analysis is able to highlight significant insights into the specific dynamics of symbolic capital within the South Asian context.

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