

**DIALECTICAL MATERIALISM
AND DISCOURSE:
A COMPARATIVE STUDY OF ARAVIND
ADIGA AND CLAUDE BROWN**

By

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**Dialectical Materialism and Discourse: A Comparative Study
of Aravind Adiga and Claude Brown**

BY

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ABSTRACT

Thesis Title: Dialectical Materialism and Discourse: A Comparative Study of Aravind Adiga and Claude Brown

This research analyses the selected texts of Aravind Adiga and Claude Brown to investigate the Marxian social dialectic as reflected linguistically. The study explores the socioeconomic power at work behind the discourse of the dominant social class and the way this power is used for hegemonic practices. It ascertains the cognitively manipulative role of the socially established identities, as constituted by caste and race, in establishing and maintaining the socioeconomic supremacy of the powerful. It investigates the discursive reaction of the dominated individuals to the socioeconomic monopoly of their exploiters and the way this reaction results in the material progress of the former. This qualitative content analysis establishes its ontological premise on Marx's dialectical materialism and van Dijk's socio-cognitive approach. The study uses van Dijk's socio-cognitive approach as model as well. It selects two different writers, who, through their distinct linguistic choices, represent two different societies with different cultural conditions and different eras, to investigate whether Marx's concept of social dialectic which involves an endless historical process of the oscillation of the socioeconomic power between the two social classes is linguistically valid. The analysis reflects that the discourse strategies of the powerful social group determine and are also determined by the hegemonic practices of this group for its material interests. It reveals that the semantic features as used in discourse by the powerful class manipulate the dominated cognitively through the socially constituted ideologies. It also shows the realization by the dominated about their manipulation and their subsequent resistance through the same discourse strategies, which results in their socioeconomic amelioration. The study compares the two authors of two different societies and eras and finds that caste as a social identity in the South Asian Indian society is more susceptible to discursive manipulation as compared with race in the African American society and also that the South Asian Indian society offers greater scope discursively for the socioeconomic improvement to the dominated individuals. The study also concludes that Marx's proposition about the endless historical process of the socioeconomic competition, which causes the oscillation of power between the two social classes, is linguistically effective.

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DEDICATION

To a beloved sister who lives but in memory now, my parents and my siblings for always helping, supporting, and standing by me.

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CHAPTER 1

INTRODUCTION

This study investigates the Marxian idea of social dialectic as reflected linguistically in the selected texts of Aravind Adiga and Claude Brown. The research uses dialectical materialism to establish its ontological premise to analyze these books which include *The White Tiger* and *Between the Assassinations* by Aravind Adiga and *Manchild in the Promised Land* and *The Children of Ham* by Claude Brown. It applies van Dijk's socio-cognitive approach in critical discourse analysis to examine the notion of social dialectic. In the light of the established theoretical framework, the study aims at determining the socioeconomic power at work behind the discourse of the dominant social class and the way this power serves the hegemony of this class over the dominated majority. It also ascertains the cognitively manipulative role of the socially constituted identities of caste and race in the socioeconomic supremacy of the powerful. Besides, it investigates the discursive reaction of the dominated individuals to the hegemonic practices of the social elites, which leads the former to their materialistic evolution. In this connection, the study compares the South Asian Indian and the African American societies, as presented by these writers through linguistic choices, in order to examine as to which identity, caste or race, more powerfully determines and is determined by the reciprocity of social dialectic and discourse. Pertinently, it also examines as to which society offers greater scope to its dominated individuals for their socioeconomic amelioration.

1.1 Context of the Study

The debate on whether idea determines the actualized experience or vice versa establishes fundamental premise for Hegel and Marx and through them inspires poststructuralists and postmodernists epistemologically. Hegel's philosophy, in a nutshell, suggests that intelligence reveals itself in actual existence. It reinforces that it is reason which primarily justifies whatever exists. Marx, on the other hand, prioritizes human needs which, according to him, try to find their satisfaction in the material reality and which, for the achievement of this satisfaction, depend on the abstract realities such as ideas or ideologies which, in his opinion, these needs themselves inspire. On the basis of these human needs, he considers economic structure as the base structure of the world and, accordingly, stratifies society into two classes, regarding all other ideological differences, such as religion, politics, nationalism, racism and casteism, as extraneous. He thinks that all these identities originate from and culminate into the material reality itself.

However, the Marxian perspective does not ignore the significance of the social identities that it rejects as extraneous. Acknowledging the importance of all socio-religious and socio-political identities, it directly links them with what it terms as economic base structure. For example, the Indian Marxists synthesize caste distinction and class distinction into a single perspective. However, the acceptance of these identities is subject to their contribution in explaining the economic reality and their being merely part of the larger structure sustained by the economic structure.

Moreover, the Marxian perspective of social reality corresponds with the poststructuralist linguistic stance which views the consciousness of societal structures, such as caste and race, as manifested through language. Poststructuralists suggest that reality is linguistically determined because ideas, such as Plato's forms of beauty, justice, wisdom, are purely linguistic items. This view reinforces that language is not only a fundamental condition of human existence, but it conditions in many ways social existence itself. Poststructuralists, finding a discursive enactment of these power structures, stress that language is not only produced for and controlled by these structures

but affects these structures themselves. Critical Discourse Analysts, more specifically, emphasize on this reciprocity of language and power structure.

Critical Discourse Analysis, therefore, more directly explains the Dialectical Materialist perspective, as it analyses the structural relationships of power and control and dominance and discrimination through discourse. The analysis of discourse undertakes the concept of power and relates it to knowledge on the basis of which social identities are constructed. Moreover, Critical Discourse Analysis claims that discourse and social structures are mediated by social cognition and that these structures are related to each other and, thus, language and power are also dialectically connected.

More conveniently, the scope of Critical Discourse Analysis ranges from analyzing simple micro-linguistic items, such as lexical selection and italicized and highlighted texts to explaining the complicated macro-linguistic features such as cognitive and ideological manipulation aimed for vested interests. In this connection, van Dijk proposes his socio-cognitive approach which is a discourse-cognition-society triangle. This implies that discourse is a cognitive as well as a social phenomenon. Cognition, in this regard, is mainly represented by short term and long term memories. The part of long term memory stores fundamental knowledge such as that relates to religious and social ideologies. It is this knowledge which is manipulated by the powerful individuals or group for their socioeconomic interests. For example, the identities of caste and race, being fundamental ideologies, exist in cognition as fundamental knowledge and are, hence, susceptible to manipulation aimed for socioeconomic exploitation. When the manipulated resist, they largely resist this cognitive manipulation implicitly or explicitly. They need to acquire the knowledge and information which they lacked earlier. This acquisition of due knowledge can lead them to successfully resist their exploitation and ultimately result in the improvement of their socioeconomic status.

Critical Discourse Analysis, therefore, not only explains problems but suggests solution as well. This element of solution brings Critical Discourse Analysis in line with Dialectical Materialist perspective of social reality which equally focuses on the change in social structure. Similarly, Dialectical Materialism significantly emphasizes on the

third element of the triadic movement of its dialectical laws, which is transition. Transition signifies the change of social structure. More specifically and contextually, it suggests that the consistent struggle of the dominated may lead them to the elimination of their exploitation at the hands of the powerful social group and, subsequently, result in the improvement of their socioeconomic status. Similarly, Critical Discourse Analysis also proposes that discursive manipulation lasts as long as the manipulated remain unrealized of their manipulation and the mechanisms of this manipulation as well. The acquisition of due knowledge and information by the manipulated leads them to the realization of their manipulation. This realization not only helps the manipulated to resist and challenge their manipulation at the hands of the powerful but also enables them to use the same manipulative tactics, which are discursive primarily, as have been employed against them.

This theoretical synthesis of these two perspectives offers the present study an appropriate framework to explain and comparatively analyze the selected texts which thematically focus on the identities of caste and race. The theory of Dialectical Materialism establishes the ontological premise of the study, which Critical Discourse Analysis explains linguistically. Overridingly, the two perspectives explain: the socioeconomic hegemonic practices of the dominant class, the resistance to these practices by the dominated individuals, and subsequent to this resistance, the emergence of these dominated. In this connection, the study focuses on two variables, caste and race, from discursive and cognitive points of view. It ascertains how these socially constituted identities, which form the fundamental knowledge, are exploited cognitively and how micro-linguistic features of discourse complement this cognitive manipulation which is done to achieve socioeconomic interests. Moreover, the study also critically discusses the extent of the change in the social structure which is reflected in the emergence of the individuals from the dominated class. In this regard, it reflects that the dominated individuals, who are determined to break their status-quo, realize their manipulation at the hands of the powerful individuals or group and then use the same discursive tactics of manipulation as have been employed against them. The study compares the South Asian Indian society and the African American society, as presented by Aravind Adiga and Claude Brown respectively, in order to investigate as to which identity, caste or race,

more powerfully determines and is determined by the reciprocity of social dialectic and discourse, and also examine as to which society offers greater scope to its dominated individuals for the improvement of their socioeconomic status.

1.2 Comparative Analysis in the Study

The present study compares two different cultures, the South Asian Indian and the African American, as reflected in the selected works of Aravind Adiga and Claude Brown respectively, in the light of the perspectives explained above. The Marxian perspective claims to offer a universal perspective which supposedly treats all cultural realities, irrespective of any social affiliation, equally. However, it accepts all noneconomic social values as super-structures linked with economic base structure. The present study involves two super-structures which are caste and race and links it with the Marxian concept of social dialectic. Moreover, the linguistic analysis contributes to the thematic analysis of the study.

Comparison of literary works may involve multiple perspectives encompassing linguistic, socioeconomic, cultural, religious, and historical aspects in the literature under comparison and the writing styles of the authors. Moreover, a linguistic analysis may also include either or both inquiries, micro and macro. Additionally, the aspects such as the sources, themes, symbols, the movements and trends, and the literary styles as existing in the literature under comparison may also be the focus of the researcher. The current study is important in the sense that it not only focuses on the thematic significance in the selected texts but also analyses them through linguistic perspective. This is because its premises suggest that reality is primarily determined by discourse. In this study, the comparison between the works of the selected authors aims to ascertain the extent to which discourse works behind the hegemonic practices of the dominant classes in the South Asian Indian and the African American societies respectively.

The comparison also aims to investigate the cognitive impact of the social identities of caste and race and the extent to which these identities are exploited as fundamental knowledge for vested interests. It also determines the impact of these identities on ideological and cognitive manipulation aimed for socioeconomic supremacy.

Additionally, it investigates the discursive reaction of the dominated individuals in each society to the socioeconomic monopoly of their exploiters, which leads them to their materialistic evolution. More importantly, it aims to compare the South Asian Indian society and the African American society, as presented by Aravind Adiga and Claude Brown respectively through their linguistic choices, in order to investigate as to which identity, caste or race, more powerfully determines and is determined by the reciprocity of social dialectic and discourse.

1.3 About the Authors and the Selected Works

In the light of its theoretical framework, this study compares the social identities of caste and race as prevalent in the South Asian Indian and the African American societies respectively and, in this connection, selects the fictions of Aravind Adiga and Claude Brown. Adiga's fiction represents a time which ranges from late 1980s onward. Especially, his *The White Tiger* focuses on the theme of globalization and its impact on the socioeconomic conditions of the Indian society. Claude Brown's books, relatively, reflect an era which covers more or less mid twentieth century and, thus, concentrates more on the aspects of the degeneration of the African Americans in the community of Harlem and the South in the U.S.A. His books, therefore, highlight the deteriorated economic conditions of the black community and their subsequent repercussions in the form of demoralization and disillusionment of the black juvenile who seek relief in drug addiction. However, comparatively the writings of both of the authors reflect the oppression, resistance and emergence of the dominated individuals of their societies.

The selected works provide the study with two heterogeneous ideologies in the form of caste and race. This heterogeneity widens the scope of the present study, which is ontologically premised on the Marxian idea of social dialectic. Contextually, these two identities form part of the larger structure sustained by the economic structure. Similarly, the heterogeneity of the eras along with their social conditions, which the two authors present, also suits the nature and purpose of the study because the Marxian's concept views history as a never-ending conflict of economic interests between the social classes and, ideally, looks forward to a hypothetical classless society.

The detail of the selected texts is as follows.

1.3.1 *The White Tiger*

The White Tiger, a Man Booker Prize (2008) novel by Aravind Adiga, which was published in 2008, focuses mainly on the socioeconomic inequities as prevalent in India and the entrepreneurial adventure of a low-caste individual. The social inequalities, which the story depicts, have been concealed very subtly by the ruling class under the apparent progress of the big cities like Delhi and Bangalore.

The book is an epistolary novel, as the story contains a series of letters which the protagonist writes but never sends to the addressee who is the Chinese premier, Wen Jiabao, and who is on his visit to India to learn the mystery behind the Indian economic progress. Balram Halwai, a caste-ridden individual who appears to be the mouthpiece of the author as well, wants to save the guest from being misled by the Indian government and media about the reality of his country. Additionally, this lower-caste protagonist not only represents the tough life as led by the lowest castes in the Indian society but reflects a colossal materialistic success as well. Between his statuses as a poor slum boy to the successful entrepreneur, there is a story of a gradual and rapid progress, though the progress is majorly brought about through the unethical acts he commits.

1.3.2 *Between the Assassinations*

Adiga's *Between the Assassinations* comprises short stories with the similar themes which significantly correspond with that of *The White Tiger*. The events of the stories are placed in a fictitious village, named Kittur, in the years between the two great assassinations that is the assassination of Indira Gandhi, an ex-prime minister of India, and the assassination of her son Rajiv Gandhi.

Kittur is populated mainly by lower caste people, whose lives vacillate between material aspirations and frustrations. These aspirations are, however, not as high as the frustrations are acute. The common dilemma is class inferiority. Each of them desperately seeks to break the shackles of the socioeconomic captivity they have been confined in.

1.3.3 *Manchild in the Promised Land*

Manchild in the Promised Land, which is the masterpiece by Claude Brown, is an autobiographical novel that presents the author's own story of his survival and evolution in the marginalized community of blacks in Harlem. The book covers the major events of his life from the early boyhood to the age of maturity when the protagonist in the story has established his career as a successful writer. One of the major aspects of the book is the drug addiction which has demoralized the juvenile of the black community. Besides, theft has also become an obsession of the youth, which offers them almost the only means for survival in a land of scarce opportunities.

1.3.4 *The Children of Ham*

This book by Claude Brown comprises stories which revolve round the childhood and early juvenile of the black community in Harlem. The book focuses more on the characters rather than the stories. These characters share different characteristics with one another. The most prominent commonalities are the early youthful aspirations amidst an uncertain and precarious milieu in a racially polarized community. The young generation, which the book focuses on, strives for the achievement of better opportunities to improve their lives and the lives of their families as well. All these characters are more or less of the same age, representing the boyhood or the phase from childhood to adolescence. Moreover, they all are living off from their broken families, which they have to support as well. The circumstances lead most of them to commit social evils such as addiction and theft for the sake of their survival and the survival of their families.

1.4 Significance of the Study

The study discusses the societal structures of socioeconomic power, control, dominance and discrimination in the light of the conceptual framework of Dialectical Materialism and Critical Discourse Analysis focusing on the concept of Discourse and Manipulation. The research is significant because it links the Marxian philosophy of Dialectical Materialism and Critical Discourse Analysis for its analysis of the dialectical relationship of hegemony and discourse as reflected in the selected texts. It establishes its

analysis on sound ontological and epistemological premises. The linguistic aspect of the study asserts that discourse and social structures are mediated by social cognition and that these structures are related to each other signifying that language and power are also dialectically related. In this connection, the research highlights the element of social manipulation, probes into the discursive practices used to maintain socioeconomic hegemony, and ascertains the fact as how the semantic features of discourse are exploited to control and shape the cognition of dominated individuals through societal knowledge for the sake of vested interests.

This study investigates the element of change; the change is represented by the individuals from the dominated masses. Ontologically, the study analyses this change in the social structure under the law of transition as proposed by the Dialectical Materialist perspective. Textually, it ascertains this element of evolution under the perspective of Discourse and Manipulation. It, therefore, also determines the extent to which the same discursive strategies are employed by the dominated for the improvement of their social status.

More importantly, the study compares these three stages, which are explained above, as reflected in the South Asian Indian society and the African American society in the selected texts. The selected texts also complement the aim of this comparative study. First, these texts represent two major ideologies, caste and race, as two different variables or, contextually, two superstructures which determine and are determined by what Marx terms as the economic base structure. Second, these texts also signify two different eras which suit the nature and aim of the study. This dissimilarity in the eras the selected texts reflect contextually suits the study which aims at analysing the Marxian concepts of social dialectic which involves an endless historical process of the oscillation of the socioeconomic power as a sequel to the competition between social classes. In addition to this, the two authors have distinct writing techniques.

The study focuses on its scope by drawing a comparison of two major societies, the South Asian Indian and the African American, along with their ideological representations of caste and race respectively. These two different social identities

contextually form Marx's superstructures which determine and are determined by his economic base structure. In this connection, the two authors selected for the study represent two different eras. This dissimilarity of cultures, social ideologies and ages as reflected in the selected texts strengthens the research findings because the more dissimilar the instances, the stronger the argument.

This study is unique as it investigates the socioeconomic aspect of life comprehensively by exploring three stages which involve the exploitation by the dominant, the resistance by the dominated, and the socioeconomic evolution of the latter, all from linguistic perspective. The study is innovative in the sense that it holistically views the historical process of the competition for power between social classes. More importantly, it investigates this process from poststructuralist linguistic point of view.

The research is also important because it studies the intricacies and subtleties offered by language in a pre-globalized and globalized eras and it does this especially through socio-cognitive model it uses for its analysis which explains that the semantic features of discourse mediate for the cognitive manipulation which is done through fundamental social knowledge and ideologies. In this regard it also discusses the increasingly complicated role of the social identities of caste and race articulated and imposed very subtly in the modern time which is, paradoxically, a time of technology, resourcefulness, and, thus, awareness.

Overall, the research is important also because it combines aspects of literature, philosophy and linguistics into one interdisciplinary study and explores, in the selected fiction, a philosophical-cum-academic issue from linguistic perspective.

1.5 Statement of the Problem

The Marxian concept of social dialectic claims economy as the base structure of the world. Moreover, it holds that ideologies, such as caste and race, have been socially constituted to suit the hegemonic practices of the few over the many. Moreover, these social structures have, as critical discourse analysts assert, a dialectical relationship with language since both shape and are shaped by each other. Additionally, both these

structures, social and discursive, are mediated by cognition because the subtle identities, such as caste and race, are exploited as fundamental knowledge for the sake of vested interests. This implies that the dominant social class employs discursive strategies for its hegemonic practices.

There is, therefore, a need to apply a synthetic approach to ascertain how the social reality, as proposed by Dialectical Materialism, is reflected linguistically. The selected works, which thematically focus on the subtle ideologies of caste and race, need to be explored to ascertain the degree of the exploitation through discursive tactics for material interests. Moreover, the variables of caste and race, which these works concentrate upon, need to be studied as fundamental knowledge susceptible to manipulation. Besides, these texts require to be explored to investigate how these discursive devices are resisted by the dominated and utilized by them for the improvement of their status. Finally, the selected works of the two authors, which represent the ideologies of caste and race in the South Asian Indian society and the African American society respectively, need to be compared in order to examine as to which of the two identities, more powerfully determines and is determined by the reciprocity of social dialectic and discourse and which society offers greater scope to its dominated individuals for the improvement of their socioeconomic status.

1.6 Objectives of the Research

The study analyzes the selected books of Aravind Adiga and Claude Brown to meet the following four objectives:

1. To determine the socioeconomic power at work behind the discourse of the dominant social class and the way this power is made to serve the hegemonic practices.
2. To ascertain the cognitively manipulative role of the socially established identities, as constituted by caste and race, in the socioeconomic supremacy of the powerful.

3. To ascertain the discursive reaction of the dominated individuals to the socioeconomic monopoly of their exploiters and the way this reaction results in the material progress of the former.
4. To analyse and compare the reflection of socioeconomic reality as determined through discourse.

1.7 Research Questions

The study answers the following four questions by analyzing the selected texts of Aravind Adiga and Claude Brown.

1. To what extent does the discourse of the dominant social class reflect its socioeconomic power and how is this power perpetuated through the hegemony of the 'few' over the 'many'?
2. How does the powerful social class cognitively exploit the weaker masses through social identities as constructed on the basis of caste and race?
3. How do the dominated individuals consistently react, by using the same discursive strategies as have been used against them, to the hegemony of the powerful and, as a result, materialistically evolve?
4. How do the selected texts of Aravind Adiga and Claude Brown reflect, in a comparative mode, the socioeconomic reality as determined through discourse?

1.8 Delimitation of the Study

The study delimits its theoretical premises to the theory of Dialectical Materialism and the concept of Discourse and Manipulation to establish a synthetic approach to ascertain how the Marxian social dialectic is reflected in discourse. Moreover, it rationalizes the delimitation of its texts on the basis of the same theoretical stance. The selected texts reflect two different social variables, caste and race, and represent two different and successive ages. This selection aims to produce a more comprehensive study than the comparison of two or more contemporary authors would offer. Second, it also helps in appropriately analyzing the Marxian concept of social dialectic which

asserts that the competition of power between social classes is an endless historical process.

Moreover, the study delimits its research to the following texts of Aravind Adiga and Claude Brown.

- a) *The White Tiger* by Aravind Adiga
- b) *Between the Assassination* by Aravind Adiga
- c) *Manchild in the Promised Land* by Claude Brown
- d) *The Children Of Ham* by Claude Brown

1.9 Structure of the Study

Chapter 1 is the Introduction of the study. This chapter introduces the topic and provides the background and the core concepts of the study. The chapter concludes with the objectives of the research and the research questions, and the delimitation of the study.

Chapter 2 comprises Literature Review, which has been divided into further 6 parts: the first part reviews the historical and critical discussion of Dialectical Materialism; the second part discusses the linguistic aspects of Dialectical Materialism; the third part critically explains Critical Discourse Analysis with special focus on Discourse and Manipulation; the fourth part reviews literature in the light of the theory Dialectical Materialism; the fifth part critically discusses Comparative Literature; the sixth part of the chapter reviews the available literature with reference to the authors selected for the research. The chapter concludes by stating the rationale of the study.

Chapter 3 develops Research Design. It has been divided mainly into five parts: the first part develops the concept of the study in the light of the theory Dialectical Materialism; part two discusses the concept of the theory Discourse and Manipulation; part three critically discusses caste and race as the determinant of social classes; part four explains the method of the study; and part five gives the breakdown of the Analysis section.

Chapter 4 is the first core chapter of the analysis. This chapter analyzes the selected books of Aravind Adiga in the light of the theories established for the study. The

analysis section divides its chapters on the basis of the topic of the thesis that is Dialectical Materialism and Discourse. Overall, this chapter is divided into two sections. The first section analyzes Adiga's *The White Tiger*, whereas the other scrutinizes his *Between the Assassinations*.

Chapter 5 is the second core chapter which analyzes the selected books of Claude Brown. This chapter is divided into three sections. The first section analyzes Brown's *Manchild in the Promised Land* in the light of the theories selected for the research. The second section analyzes his *The Children of Ham*. The third section presents the researcher's critical interpretation on the analysis of the works of both the authors selected for the study.

Chapter 6 comparatively analyzes the texts of the two authors. This chapter has been divided into the following three sections: Comparison on Cognitive Manipulation; Comparison on Discursive Manipulation; Comparison on the Evolution of the Dominated Individuals. Moreover, this chapter, at the end, mentions a brief comparative overview of the styles of the two authors.

Chapter 7 is the Conclusion of the thesis. This chapter concludes with a brief discussion of the analysis of the selected works of the two authors, Aravind Adiga and Claude Brown, as done in the light of the theories selected for the study. Moreover, this chapter also includes the researcher's suggestions for future researchers.

CHAPTER 2

LITERATURE REVIEW

This chapter overall highlights the following aspects of the study: the critical explanation of the theoretical stances of the study; the comparison between the literatures under research; the critical positions of the South Asian Indian and the African American authors on the theme of social dialectic and its reflection in discourse; and finally, the relevant criticism on the works of the selected authors, which culminates into the rationale of the study. The chapter has been divided into six parts. The first part critically explains the dialectical materialist theory. The second part links the perspective of Dialectical Materialism with linguistic reality and, specifically, critical discourse analysis. The third part of the chapter connects the dialectical materialist perspective with literature. The fourth part discusses comparative literature in the context of the present study. Finally, the fifth and the sixth parts of the chapter review the relevant criticism on the selected authors, under the relevant theoretical perspectives, culminating into the rationale of the study.

2.1 Critical Explanation of Dialectical Materialism

The study applies Marx's philosophy of Dialectical Materialism, as a philosophical premise, which argues for the precedence of matter on consciousness. This theory claims that all ideological abstractions are precipitated by matter itself, and, thus, have no intrinsic reality per se. The research, then, integrates this dialectical materialist

concept with the poststructuralist linguistic view, which considers language as a facilitator of the ideas of the dominant social class in establishing and maintaining their socioeconomic supremacy. The achievement of the socioeconomic supremacy is accomplished through discursive and cognitive manipulation of the dominated majority. The discussion starts with Marx's dialectical materialist philosophy.

Marx derives the principles for his dialectical materialism from Hegel's dialectic. However, despite the fact that Marx's philosophy by principle relies on Hegel's dialectical approach, the two approaches diametrically oppose each other on ideological grounds. Whereas Hegel believes that it is man's consciousness that determines his social being, Marx prioritizes man's social being over his consciousness (Russell, *A History of Western Philosophy*, 750). This fundamental difference between the approaches of the two philosophers is caused by their different philosophical temperaments and choices. Hegel is a philosopher in the true sense of the word, who is all set to search the absolute reality which, according to him, is ideal and, thus, abstract in nature. Contrarily, Marx is a social scientist to whom reality is material in essence. The fundamental difference as well as technical and methodological similarities between the two approaches needs an appropriate discussion.

Philosophy has itself evolved on a dialectical pattern, as it consists of a series of concepts mutually connected with one another. When an idea is propounded as a thesis, it incurs challenge from another idea in form of an antithesis. Then, both, thesis and antithesis, culminate into a synthesis. This new third idea, which recognizes the value of both the previous ideas and, at the same time, avoids their demerits as well, no longer remains unchallenged. This triad movement is called dialectic. Popper finds the origin of this triadic movement in Hegel's dialectic itself. With synthesis, the process of evolution does not come to an end. The movement continues onward. About this continuity of the triad movement of dialectic, he says, "Once attained, the synthesis may in turn become the first step of a new dialectic triad, and it will, if the development does not stop with the particular synthesis reached" (Popper, *Mind*, 404). Popper thinks that until a completely satisfactory synthesis is achieved, the triadic movement of dialectic will continue.

The continuity of the triadic movement of dialectic also confuses about the individual existence of its three components - thesis, antithesis, and synthesis. However, this continuity of the movement does not mar the individuality of any component of dialectic. Wisdom infers that the binary oppositions inherent in the three components of dialectic not only enable them to complement, recognize and depend upon each other, but maintain their individuality as well. He supports his argument by citing Johann Gottlieb Fichte, a German philosopher and one of the founding figures of the movement of German Idealism. According to Wisdom, Fichte was able to settle this subtle connection between thesis, antithesis, and synthesis. This connection, he continues, has both types of nature - internal and external, rather semi-internal and semi-external (Wisdom, *Hegel's Dialectic in Historical Philosophy*, 249). He concludes that the existence of thesis is dependent only on the meaning that antithesis provides it with. He says that the individuality of antithesis is even clearer, because antithesis does not directly stem from thesis.

The settlement of the issue of the separate existence of thesis, antithesis, and synthesis agrees to Hegel's own treatment of dialectic. Though Hegel's dialectical approach ends up with the most subjective and deductive reality that is the Absolute One, it starts seemingly from an inductive paradigm. Bertrand Russell also elaborates Hegel's concept of dialectic with a sample data of *uncle* and *nephew*, who, despite having a close family relation, are two distinctive entities and, thus, form a thesis and its antithesis (Russell, *A History of Western Philosophy*, 751). These two examples of *uncle* and *nephew* are examples of material reality. The example suggests that Hegel's dialectical idealism depends on materialism for its recognition. Fichte also tends to admit this dependency of idealism on materialism. However, he highlights a difference as well. To Fichte, dialectical relationship exists with the internal and the external, whereas Hegel holds that both the components of dialectic, thesis and antithesis, are external (Wisdom, *Mind*, 250).

The immaterial, according to Hegel, however, takes precedence over the material. The brain, that is the mind or idea, is the primary as well as fundamental component of his dialectical idealism. However, Wisdom highlights that thesis and anti-thesis in

Hegel's dialectic are connected so long as they lie outside one another. He believes that thesis must have anti-thesis; otherwise, the deduction of antithesis from thesis would be impossible. This contention may be illustrated by the relation between premises or conclusion of a chain of reasoning in which these are not external to each another, but in a sense the conclusion is contained in the premises.

Marx attempts to revolutionize Hegelian idea of dialectic by formulating his philosophy of Dialectical Materialism which explains his concept of social reality. He talks about inequality inherent in the system of classes, which, according to him, is based on economic reality. To him the only reality is, therefore, material reality which determines all other human ideas. On this premise, he does not philosophise the abstract reality, but within this domain rationalizes the tussle between the classes. However, for this rationalization of the material reality he fundamentally relies on Hegel. So, though on philosophical level his philosophy of Dialectical Materialism is itself antithesis and, in a sense, synthesis to Hegel's dialectics, he follows all the principles of Hegel's dialectic and applies them to investigate the socioeconomic system inherent in the history of the world. Therefore, Karl Marx and Friedrich Engels feel indebted to Hegel for their derivation of dialectical laws from his philosophy. Engels writes: "The working-class movement is the heir of German classical philosophy" (Engels as translated by Lewis, 93). On another occasion he writes, "We German Socialists are proud of the fact that we derive not only from St. Simon, Fourier, and Owen, but also from Kant, Fichte, and Hegel" (as cited by Hook in *The Philosophy of Dialectical Materialism*, 113). Marx also acknowledges the unprecedented contribution of his precursors for the philosophy of Dialectical Materialism and pays them a tribute in following words:

Just as philosophy finds in the proletariat its material weapons, so the proletariat finds in philosophy its intellectual weapons.... The emancipation of Germans is the emancipation of mankind. The head of this emancipation is philosophy; its heart is the proletariat. Philosophy cannot realize itself without the abolition of the proletariat, the proletariat cannot abolish itself without realizing philosophy (Oakley, *Marx's Critique*, 9).

Marx' disagreement to Hegel's prioritization of consciousness over matter is caused by his focus on the class issue. His subject is, therefore, different. This treatment of the subject involves his emotional approach as well. Marx's emotional approach was linked with his approach towards religion. Wurmbrand writes that Marx hated any notion of God or gods and that he had established this sound hatred to this notion before he embraced his theory of socialism (Wurmbrand, *Marx and Satan*, 15). Marx, for his anti-Christian ideas, is indebted to Strauss' liberal humanism and Bauer's intellectual positivism. What influenced him more was Ludwig Feuerbach's *The Essence of Christianity*. This book developed in him a thoroughgoing naturalistic outlook. He came to think religion as a requirement of man's own needs depending upon man's feelings and, thus, not anything divine. He thought religious emotions and reverence as a product of the crude concepts of a primitive social psychology. Under this conviction, he viewed religion as branch of knowledge to be studied under anthropology.

Marx not only prioritized matter over *thought* but considered the latter as a product of the former, just as he viewed man as a product of nature itself. His denial of the priority of *idea* is interlinked with his denial of mechanical categories. This makes his approach anti-Hegelian. Religion, which fashions Hegel's ideas thoroughly, was for him an automatically mediated reflection of certain social conditions. In a letter written to Ruge in 1843, he expressed that the immediate task is to arouse people to a consciousness of those conditions and then to stress the results of the action which must follow from this social consciousness (Marx as translated by Cologne, 393). He wrote that the struggle against religion means the struggle against the very reality religion has constructed. Marx's philosophy of evolution, therefore, depends on the total abolition of religion. He sought the real happiness in the abolition of religion and considered the contentment as given by religion as a sheer illusion. He believed that the task of philosophy is to serve the human kinds by "to unmask human self-alienation in its unholy form now that it has been unmasked in its holy form" (Simon, *Marx Selected Writing*, 28). Hook thinks that this is how Marx replaces the criticism of heaven or religion into the criticism of earth, the criticism of religion into the criticism of law, and the criticism of theology into the criticism of politics.

Marx's ideas led him to accept the world as a world of accidents. In contrast, Hegel's "world" is a corollary of an already existing world. He assumed that the design of the world is such that societies have been designed to exist (Hegel, *The Philosophy of History*, 9-78). To him, history when, scientifically investigated, proves the plan of the world and the plan of human destiny. He, therefore, believes that history is an organic phenomenon of self-creation, self-development, and self-organisation. Hegel's philosophical point can be explained through the analogy of seed. Just like plant whose final form is predetermined in its seed, history is an organic entity that unfolds according to a designed rational process. Thus, he views the structure of the world as teleological and envisions history as the enquiry into the essential destiny of reason.

On the contrary, for Marx, history is an unpredictable process in a sense that it depends for its course on the expression, satisfaction and, dissatisfaction of the human needs. Marx tends to believe that human needs are not settled, unlike those of animals, which may be assumed to be fixed. Marxian philosophy asserts that human needs are dependent upon material conditions and that the former change because of the change in the latter. Therefore, man, according to him, is not independent from society in terms of his needs. The relation of the individual to his material conditions is, therefore, mediated by the particular characteristics of the society of which he is a member.

Additionally, Marx does not negate the ideal; however, his ideal is the product of matter itself. He thinks that the sublime idea is comprehended only by a few. This is why when an idea, such as that of the French Revolution, is practically implemented, it loses its worth. To him, an idea loses its practical weakness when it comes to interact with the personal needs and interest of social classes. However, his man is purely material whom he objectifies by associating him with labour (Marx, *On Religion*, 133). This is why he thinks man primarily and intrinsically the subject of material and socioeconomic reality, especially industry and commerce, and, then, secondarily, that of philosophy and natural sciences such as Physics and Chemistry, because he thinks that natural science is itself subject to economic reality in that it primarily studies material itself. This is why he considers that Hegel is wrong in his consideration of "the real as the result of self-coordinating, self-absorbed, and spontaneously operating thought" (Marx, 293).

Moreover, to him, the method of advancing from the abstract to the concrete is but a way of thinking by which the concrete is grasped (Marx, *On Religion*, 293).

He also claims:

When I have rid myself of the burden of my work on Economics, I shall write a book on 'Dialectics.' The correct laws of the dialectic are already contained in Hegel although, to be sure, in mystical form. It is necessary to cut it free from this form. (Marx, 294)

Marx, therefore, deals with the question of the relationship of human thought and objective as a practical question, and not merely a theoretical subject. According to him, it is in practice that man must prove the truth, the truth which shows the reality and power of thought. He thinks that the dispute as whether thought is real or unreal is merely a scholastic question when separated from practice. Marx' man is, therefore, a concrete man who is in concrete relationship with his environment. He is concrete because his needs are determined by his economic activity and his social practice is guided by these needs. As against idealism, Marx believes in the primacy of matter, which is unorganized. According to him, all the abstractions along with the categories are subject to this unorganized matter.

Engels also tries to demystify the confusion of mind and matter, by explaining, "Matter is not a product of mind, but mind itself is only the highest product of matter" (Engels translated by Lewis, 48). Engels associated the controversy of idealism and materialism to the simple question about the concept of the creation of the world. He relates the philosophy of idealism to "a surreptitious sort of clericalism" and materialism to its denial (Hook, *The Philosophy of Dialectical Materialism*, 124). By dialectical materialism he means a materialism that it becomes when modified by an evolutionary dialectics. His dialectical materialism differs from the traditional materialism in three ways. First, materialism must not necessarily be taken as a mechanism. According to him, mass, length, and time are not primary and exclusive categories in terms of which all vital phenomena and processes can be reduced. To him, man is not a machine, the psychology of thought and emotion is not necessarily the chemistry of brain tissue and the chemistry of the brain is not the mechanics of bodies in motion. To him, matter

includes forms of energy such as electricity, heat etc. as well, besides climate, race, and soil when it is referred to a given time period. Secondly, traditional materialism fails to include, as Engels believes, the evolution and development of the heavens, earth and society, apart from human consciousness. He thinks that these phenomena, mentioned above, also run their course of development in their historical careers, and they do so independently of human consciousness.

Moreover, he thinks that evolution is not that process which should vacillate to and fro. It is a flowing stream that flows and flows on. There are no reversible processes. If there are any, they are just for the purposes of an abstract calculation. This is because of the effects of time. Engels simplifies dialectics in following words: “nothing more than the science of the universal laws of motion and evolution in nature, human society and thought” (Hook, *The Philosophy of Dialectical Materialism*, 124). This material dialectic, as defined by Engels, differs from that defined by Hegel; and the difference lies in the fact that in Engels’ dialectics there is a continuous process in time and secondly that it is free from any show of categorical deduction. According to Engels, since time keeps flowing and never turns back, it breaks the recurrent circle of the dialectical movement and turns it into a never ending spiral. Thirdly, according to Engels’ thinking, the philosophy of traditional materialism, apart from being anti-historical fails to explain human society itself. All the ideal and psychological factors such as human nature, the concepts such as good and evil, justice and charity, are acceptable to him and Marx but only as dependent variables. This means that though Engels and Marx believe in the value, worth and practical significance of these notions, yet, to them, these notions are conditional to the mode of economic production only. To them, the differences in economic status determine the differences of economic interest, and these differences in economic interests show in class struggles.

Despite disagreement on the very fundamental point concerning the superiority of idea and matter and vice versa, Marx lays foundation of his philosophy of Dialectical Materialism on Hegel’s dialectical laws themselves. Ray Nunes distinguishes these two contrasting approaches by saying that whereas Hegel formulated the laws of dialectics, he treated them as laws of the movement of thought (Nunes, *Materialism*). Nunes adds that

Hegel asserted that the motion and development of nature and society in the world have been triggered from one idea which Hegel terms as the Absolute Idea. On the contrary, Marx's dialectics is premised on the primacy of the matter in a way that all ideas stem from the matter itself that men find around themselves. Moreover, it is the change in the material world which triggers the change in people's ideas, and not vice-versa.

2.1.1 The Laws of Dialectics

Despite the fact that Marx diverges diametrically from Hegel in his approach, he is also fundamentally indebted to him for his philosophy overall. This is because his philosophy of social dialectic primarily rests upon three dialectical laws, which he derives from Hegel himself. The first law is the law of the unity and struggle of opposites, the second is the negation of the negation, while the third principal is the principal of the transformation of quantity into quality and vice-versa (Nunes, *Materialism*).

According to the first dialectical law, the dialectical process, which represents the flux of life, has an underlying principle which explains the struggle of the two opposites. The binary opposition which this principal refers to is inherent in system of human society, history, and even in the process of human thought itself. These binary oppositions, despite their individuality, are interdependent and inseparable from each other.

However, Hegel and Marx interpret these binary oppositions differently. Hegel philosophises these opposites in order to reach what he terms as the Ultimate Truth, whereas Marx relates them to a more objective social reality, which, he believes, he has founded on empirical evidences from history. Since Marx holds that the soul reality is the material reality and that the base structure of the world is economic structure, he views the fundamental dialectical contradictions only between capital and labour, which, according to him, result in material exploitation and, hence, form the concept of class distinction. The Marxian concept of contradictions in the objective world, therefore, applies to the comprehension of all the phenomena existing in the world. It applies to the use of concepts which reflect struggle, change and development in society as well as nature.

The second law is the law of transition which marks the transformation of quantity into quality and vice-versa. This law can be explained with the example of gradual change in the temperature of water. Water gets transformed into steam or ice as a result of gradual increase or decrease in temperature, that is, in the quantity of heat or coldness in it. In the context of the Marxian concept of social dialectic, the quantitative change in the class exploitation and the subsequent struggle by the exploited leads to qualitative change. This qualitative change marks the change in the socioeconomic order.

The third dialectical law is the law of the negation of the negation. This law implies that as a result of the consistent struggle of the opposites in any contradiction – in the context of the Marxian social dialectic, the contraction between the social classes – a qualitative change in the form of a new state replaces or negates the former and, then, itself becomes negated in further development, and so on. According to Nunes, this process of the ‘negation of the negation’ can be called the supersession of the old by the new. Negation of a former state by a new state is a fundamental law of development.

These dialectical laws describe materialism in the historical perspective as well. For example, when the bourgeoisie order came to yield its growing structural flaws, the binary oppositions between the opposites (the established order and its growing structural flaws) resulted into the transformation of that order into the new order of capitalism. This new order of capitalism also started facing growing challenges to its structure, which resulted in its transformation to the next socioeconomic order which was communism. Though the communist order is Marx’s ideal system, yet it is hypothetical. Moreover, the inherent dialectical process is always on its move.

The current study follows these dialectical principles as they are convenient to its premises. The research takes two social variables, caste and class, from the South Asian Indian and the African American societies respectively as given in the selected texts. It investigates these two superstructures to the extent they are linked with the economic base structure in the light of the dialectical materialist perspective. In this connection, it aims to find the elements of binary opposition, negation and transformation as inherent in the dialectical relationship of the social classes. More specifically, it intends to find out how the dominated social class struggle against the established socioeconomic hegemony

of the dominant class. Moreover, it plans to trace how the consistent struggle by the dominated individuals result in the change of their socioeconomic status.

2.1.2 Ideological Structure in Dialectical Materialism

Under dialectical materialist philosophy, ideological structure is subject to the economic base structure. Ideologies under this perspective have, therefore, material reality. This means that the notion of ideology here indicates the bifurcation of the social strata on the basis of the tussle on the means of production and its control. Collectively, in a society, there is conflict of interests between the individuals who produce labour and those who do not. This conflict arises because the mutual appropriation is regulated through the means of exchange. Resultantly, the two classes come to exist. Engels discusses this process in the following lines:

It is the admission that this society has got itself entangled in insoluble contradiction and is cleft into irreconcilable antagonisms which it is powerless to exercise. But in order that these antagonisms, classes with conflicting economic interests, shall not consume themselves and society in fruitless struggle, a power, apparently standing above society, has become necessary to moderate the conflict and keep it within the bounds of 'order'; and this power, arisen out of society but placing itself above it and increasingly alienating itself from it, is the state. (Engels, *The Roots of the Socialist Philosophy* as translated by Lewis, 155)

The tussle between the *haves* and the *haves-not* is mediated by the state which forms economic laws. These laws which form legal structure, according to Engels, tend to the fulfilment of the interests and advantages of the dominant class. However, this does not imply that the dominated class is coerced for the obedience of these laws which serve the interests of the powerful class. This obedience, when legitimized, becomes a free obedience. In all this process, “idea” or “consciousness” plays the fundamental role. The dominated class is convinced that the idea of power is not only necessary but natural and permanent for the smooth functioning of the socioeconomic system. Franz Jakubowski suggests that this is how the ideological conceptions provide individuals with the

subjective motivation for actions (Jakubowski, *Ideology and Structure*). According to him, these ideological conceptions determine the very activity as well.

However, all ideological structures may not necessarily correspond with the economic base structure. Religious and scientific structures may have uneconomic motivation and be oriented for different goals. However, all ideological structures do contribute to the formation of the collective intellectual structure of society. This collective intellectual structure, according to him, is dominantly economic structure.

Moreover, Jakubowski also significantly stresses on the psychological factor which, according to him, plays an integral part in the formation of ideologies. He suggests that this psychological factor should, therefore, not be treated as a separate stage in the process. Engels already touched upon this fact, when he wrote in a letter to Mehring (14 November 1893):

We all laid and were bound to lay the main emphasis at first on the derivation of political, legal and other ideological notions from basic economic facts. But in so doing we neglected the formal side - the way in which these notions come about. (Jakubowski, *Ideology and Structure*, 23)

Additionally, according to Jakubowski, ideologies do not directly stem from the relations of production. Since these ideologies are the product of human desires, needs and interests, they are created by men.

The present study establishes the notion of ideology on the basis of two perspectives. The first perspective is dialectical materialist, while the other is critical discourse analyst. The notion of ideology under Critical Discourse Analysis is discussed in the following section. This section, however, first, explains the basic features of Critical Discourse Analysis and, then, elaborates the concept of ideology and links it with that in Dialectical Materialist perspective.

2.2 Dialectical Materialism and Linguistic Reality

Hegel's Dialectic and Marx's Dialectical Materialism are, in some way, related with other contemporary and later philosophies as well. Structuralism is one among them which shares commonalities with these two philosophies. Marx's proposition that the human mind is determined by the social existence around can also be looked at from structuralists' model, inasmuch as structuralists assert that the meaning or idea the human mind gets out of a text is based on some ready-made structure and that nothing lies outside this structure.

Dialectics and Structuralism share another and even more important commonality as well. Dialectics, we know, not only discusses the law of binary oppositions; it discusses a wider scope within which binary oppositions flow in sequence. This means thesis is opposed by anti-thesis and their conflict generates synthesis, something which itself stands as a new thesis requiring another anti-thesis to challenge it and ultimately causing another synthesis and so on. Structuralism also talks about the same notion.

Structuralists, such as Claude Levi-Strauss, took the model introduced by Saussure in another and broader way. They identified a dialectical process with a parole and myth. A parole, which is an individual story, does not give a proper sense individually. It conveys its meaning only when it is seen in connection with the whole series. Eagleton elaborates relations between various items of a story, as pointed out by the structuralists, through the example of the well-known Greek play, *Oedipus Rex* (Eagleton, *Literary Theory*, 82). He finds general parallelisms and structures in the story. He says that a critic may find "an extended, rather pointless word-play on 'son/sun'" Similarly, 'boy's quarrel with father' may be taken as 'low rebels against high'. He points out various relations such as opposition, inversion, parallelism, equivalence etc. He adds, "You could replace father and son, pit and sun, with entirely different elements – mother and daughter, bird and mole – and still have the same story" (Eagleton, *Literary Theory*, 83).

These structures form an overall network of basic 'dyadic pairs' which have obvious symbolic, thematic, and archetypal resonance (like the contrast between art and

life, male and female, town and country, telling and showing, etc. This is how, according to him, the typical structuralist process in the story goes on moving from the particular to the general, placing the individual work within a wider structural context. This process indicates dialectic at work.

Structuralism can also be viewed dialectically yet from a different angle. One of the laws of Hegel's Dialectics proposes that two opposite have their identities in contrast to each other. For example, day gets its meaning in contrast with its opposite that is night; similarly good and bad have their identities in opposition to each other and so on. Structuralism also puts forth this idea that words have their meaning in relation to one another. One such parameter is dualism, binary opposition or, more specifically, antonymy. For example, the words "male" and "female" get their meaning in relation to each other, as each term denotes the absence of the other's characteristics so that the word "male" may be taken as something opposite to the word "female" and vice versa. In the same way, "day" has no concept of "day" unless linked with the concept of "night", and "good" has no recognition without a "bad". Eagleton also refers to these binary oppositions inherent in structuralism when he says, "Structuralism was generally satisfied if it could carve up a text into binary oppositions (high/low, light/dark, Nature/Culture) and soon and expose the logic of their working" (Eagleton, *Literary Theory*, 115). So according to structuralism, all words exist in differencing networks.

When dialectically viewed, structuralism functioning as a thesis comes to have its antithesis as post-structuralism. The latter emerged as a continuation to as well as reaction of the former. It started as a continuation to structuralism in this sense that structuralists also believe that our language not only represents history and record, but also shapes and reshapes our world. The poststructuralists maintain the view that there are no fixed standards whatsoever in the universe and that nothing, therefore, can be measured or taken absolute. For example, with no fixed point of reference against which to measure our movement, we have no certainty whether we are moving or not.

Both, structuralists and poststructuralists believe that language shape and reshape our reality; however, this notion rests upon entirely different approaches. The former

have objective approach and fix language as a standard of judgment. To them, the world offered by language is neutral. On the contrary, poststructuralists have an emotive approach. To them, language shapes and reshapes our reality, but this reality is questionable, and not neutral. Structuralists believe that the world around us is constructed via language and that the access to reality needs the linguistic medium. Therefore, our perception is basically determined by language itself. To them, language is, therefore, an orderly system, and not a chaotic one.

In contrast to the structuralist view, post-structuralism develops an approach which denies any possibility of achieving any absolute knowledge through language. According to poststructuralists, since we are not fully in control of the medium of language, meaning cannot be planted in set places. Hence, like structuralists, poststructuralists also believe in dialectical approach towards language. Just like structuralists, poststructuralists think that language consists of binary oppositions and that words give their meaning with their comparison to each other. But poststructuralists believe that the very concept of binary oppositions denies any possibility of the purity of meaning. Words are always ‘contaminated’ by their opposites. For example, “night” is defined with reference to “day”, “good” with reference to evil. Besides, their history also confuses us. Therefore, obsolete senses can never be expected. We use words only according to their maximum suitability. According to Eagleton, the works of Derrida and others poststructuralists seriously doubted the classical concept of truth, knowledge, reality, and meaning all of which they deconstructed linguistically. If, therefore, meaning, the signified, is an ephemeral product of words or signifiers, how can we expect a determinate truth or knowledge or meaning at all? For example, a seemingly innocent word ‘guest’ is a synonym of ‘host’ etymologically. Since the latter means a stranger or an enemy, the former always carries inadvertently the meaning of ‘unwelcome’.

Poststructuralists, therefore, strengthen their viewpoint by giving the argument of the metaphysical use of word. According to them, since this figurative use of words, which we often come across in philosophy and literature, blurs the literal sense, it also reinforces that no fixed meaning is possible. Linguistic anxiety, therefore, is a key note of the poststructuralist outlook.

The structuralist approach starts and ends with the same proposition. First, it questions our way of structuring and categorizing reality, then forces us to break free of habitual modes of perception, and finally makes us to believe that during this process we can attain a more reliable judgment and view of things. Poststructuralist approach is, conversely, more fundamental. Poststructuralists confuse the basic idea of reason. Besides, skepticism remains their final outcome. Second, post-structuralism emerged as a shift from structuralism and this shift occurred in the very attitude of the then structuralists. This shift is evident among the earliest poststructuralists like Ronald Barthes. Initially, Barthes had represented himself among structuralists in his essays like “The Structural Analysis of Narrative”. But later, in his “Death of the Author”, he showed an entirely changed bent of mind. In this work, he asserted a complete textual independence, as “the death of the author” means “the birth of the reader”. Now for him, it was the reader, rather than the author, who began to be considered the producer of the text.

Derrida is even a more prominent poststructuralist who played a significant role in the development of post-structuralism. He challenged the neutrality offered by language and put forth the idea of decentering of our intellectual universe. His skeptical approach corresponds with the philosophy of Nietzsche, Heidegger and Freud, as before this cynical idea, there was a thought of existence of a center or a norm. Critical Discourse Analysis is majorly based on the works of Norman Fairclough and Teun van Dijk. However, its foundation is rooted in Derrida’s deconstructionism which asserts that a text has no standard meaning and that there exists an inherent ambiguity in texts. Silverman indicates that Derrida’s deconstruction aims at exposing what the text aims at hiding (Silverman, *Derrida and Deconstruction*, 4). In this context, Leitch writes that deconstructionism intends to deregulate dissemination and celebrate misreading (Leitch, *Deconstructive Criticism*, 122). It, therefore, liberates the text to let the text produce a language of its own.

Overall, Derrida’s deconstructionism implies that language is unreliable in terms of fixed meaning, that words are neither stable nor fixed in time, that it is our reality

which determines the shape and nature of our language, and that meaning is produced by the difference and, so, always subject to a process of deferral.

Hence, our speech reflects our consciousness, and since these phenomena, i.e. our speech and our consciousness are material, the intensions and the meanings they represent are interest-oriented and, hence, differ from individual to individual. Second, language is subject to social and cultural contexts and, thus, its meanings are socially and culturally constructed too, as Foucault points out:

Truth is of the world; it is produced there by virtue of multiple constraints... Each society has its regime of truth, its general politics of truth: that is the type of discourses it harbours and causes to function as true. (Foucault in Rabinow, 72)

Referring to Geoffrey Leech and Michael Short, Sarah Mills reinforces, “Discourse is linguistic communication seen as a transaction between speaker and hearer, as an interpersonal activity whose form is determined by its social purpose” (cited by Mills, 3). She adds that when purpose and intention behind the language use are ignored, the real sense of discourse cannot be reached. Similarly, Brown and Yule argue about discourse from analysis point of view which informs a reader about the directions of discourse, and they contend that:

The analysis of discourse is necessarily the analysis of language in use. As such, it cannot be restricted to the description of linguistic forms independent of the purpose or functions which these forms are designed to serve in human affairs. (Brown & Yule, 1)

Therefore, since language does not exist in isolation, it encompasses all what society thinks and intends. It covers ideas and ideologies, values and traditions, purposes and goals. Per se it has no capacity for the representation of any reality as it is void of any “real” meaning. Meanings language conveys are projected into it through socio-cultural values, institutional laws and systems and intentions of the writer/speaker. Meanings, therefore, become a relative term in language use. In this regard, Jean Paul Sartre also doubts the representative ability of language, when he points out, “Thus from the very

beginning, meaning is no longer contained in the words . . . and the literary object realized through language, is never given in language” (Sartre, *What is Literature?*, 52).

Michael Foucault also reinforces the inability of language to convey any real meaning. He believes that for the conveyance of the appropriate meaning, language is dependent on the socio-cultural context. In his *Archeology of Knowledge*, he says that it is a highly regulated form of communication (Foucault, 70), which, despite having a limitless potentiality of language for meanings, is entirely dependent upon socio-cultural ideologies. According to him, it is these socio-cultural ideologies which regulate our expression which our linguistic symbols only mediate.

However, language and its semantic features do contribute in shaping identities, ideologies, perceptions, convictions and through which institutions are exploited by the powerful social forces for vested interests. In this connection, therefore language is not confined to its semantic, grammatical and lexical features only; its scope is broadened towards the element of manipulation that it is capable to do. With reference to the socio-cultural orientedness of language, Culler says that it is “charged with meaning” (Culler, *Structuralist Poetics*, 189). In Foucault’s words, a text is a product of power structure. That is why because of their representation in their concerned episteme, literary texts function as its agent. Fairclough also points out the same episteme of knowledge:

Texts in their ideational functioning constitute systems of knowledge and belief (including what Foucault refers to as ‘objects’), and in their interpersonal functioning they constitute social subjects (or in different terminologies, identities, forms of self) and social relations between (categories of) subjects (Fairclough, *Critical Discourse Analysis*, 6).

The above-mentioned discussion connects the two theories, dialectical materialism and poststructuralists’ stance on language in the following respects: First, both the concepts agree that matter is the only intrinsic reality and that all the abstractions in form of social identities and ideologies are subject to the material reality. The dialectical materialist concept reinforces this view philosophically, whereas the poststructuralist perspective reflects it linguistically. More specifically, the dialectical

materialist perspective focuses on social classes along with all of their variables such as caste and race which, according to this philosophy, are subject to the economic base structure. Poststructuralists' linguistic view proposes that language, as a human invention, is used for the achievement of the vested interests, and, as such, it is used to build, strengthen and exploit social identities and ideologies as well. These premises apply to the objectives of the present study as well. The present study takes a similar stance linguistically. It analyses the selected texts from the perspective of discursive and cognitive features of manipulation.

2.2.1 Critical Discourse Analysis

Critical discourse analysis carries the discussion about the poststructuralist perspective of linguistic reality further and focuses on the relationship between language and power and ideology. It reinforces the argument that language is not only influenced by the social forces such as prevalent dominant ideologies, but it influences these forces as well. It is, therefore, used a tool to establish and maintain power structure. Moreover, it holds that via language, social ideologies are established and imposed.

In this connection, Norman Fairclough presents three very important aspects of Critical Discourse Analysis in his *Critical Discourse Analysis: The Critical Study of Language*. These three aspects are the interplay between ideology, language and power, the interaction between discourse, and the central place of a text vis-à-vis social research. He writes, "Texts in the contemporary society are increasingly multi-semiotic, texts whose primary semiotic form is language increasingly combine language with other semiotic forms" (Fairclough, *Critical Discourse Analysis*, 6). Fairclough's reference is towards the ideological facts, which are implicitly embedded in language, and which are as important as the semantic features of language.

Wodak and Ludwig also emphasize on the ideological power that language potentially carries. According to them, Critical Discourse Analysis brings this ideological feature to the limelight because it is interested in revealing the ambiguity in the relationship between social interactions (Wodak and Ludwig, 12). Especially during an age of change, such contradictions become more apparent and, thus, need to be explored

even more significantly. Moreover, according to these analysts, no final meanings can be inferred from a discourse because of the different statuses and positions of its creators and receivers that it involves.

Terry Locke also reinforces the idea that discourse is a meaning-making phenomenon in a society. He says that discourse is a “way of constructing the process of meaning-making in society” (Locke, *Critical Discourse Analysis*, 6). Commenting on the relativist view given by Foucault, he says that our social world is subject to the relevant discourses which it establishes and which construct the social reality of the world itself.

2.2.1.1 Discourse and Manipulation

Critical Discourse Analysis aims at studying how discourse produces and reproduces power and domination of certain groups over others. Since this sense of power and domination is illegitimate, critical discourse analysts term it more as the power abuse instead of the power use. The use of the expression “the power abuse” also shows that a critical discourse analyst takes the side of the dominated or oppressed groups in his critical discourse analysis. Additionally, this discursive exploration of social injustice distinguishes this discipline of critical discourse analysis from other disciplines of social sciences. In this connection, Wodak associates three major aims to this field. First, critical discourse analysis not only investigates the social problems, such as injustice, but offers its solution as well. Second, since this discipline investigates a problem and offers its solution under a normative perspective that may be defined as international human rights, its stance is authentic and strong. Thirdly, critical discourse analysis specifically takes into account the interests, the expertise and the resistance of those groups that are the victims of discursive injustice and its consequences (Wodak & Meyer, *Method of Critical Discourse Analysis*, 63-64).

The ideological side of discourse connects discourse with cognitive factors. In this regard, socio-cognitive approach has significant importance. Van Dijk majorly focuses on this approach that is the relation between mind, discursive interaction and society. He explains his socio-cognitive approach in his work on *racism* and in his research on *ideology* and *context*: “It goes without saying, however, that the complex, 'real-world'

problems CDS deals with also need a historical, cultural, socio-economic, philosophical, logical or neurological approach, among others, depending on what one wants to know” (Wodak & Meyer, 97).

However, he does not ignore the aspects of grammar, pragmatics, stylistics, rhetoric, semiotics, and narrative, argumentative or other similar forms and meanings of the verbal, paraverbal and multimodal structures of communicative events. His greater focus is, relatively, on the domain defined by the discourse-cognition-society triangle, however. According to him, the real context, in classical social linguistics, is the mental context which he terms as subjective mental model representation as well, and not the external context such as social variables of gender, age or race (Wodak, 66).

It is this mental 'definition of the situation' that controls the adequate adaptation of discourse production and comprehension to their social environment. This is just one of the ways in which cognition, society and discourse are deeply and mutually integrated in interaction. (Wodak, 66)

One of the premises of van Dijk's discussion is that cognition and discourse are two inherent parts of society, and do not exist outside it, as the users of language, who are, of course, human beings, are themselves a natural part of society. So, when language is used to represent, interpret and reproduce or change social structure, such as social inequality and injustice, all this also happens within society. Van Dijk, therefore, puts forth another comprehensive definition of discourse, as to him, discourse consists of the whole discipline of discourse studies, in the same way as linguistics provide many dimensions of the definition of 'language'. He also defines it in the following words:

Thus, discourse is a multidimensional social phenomenon. It is at the same time a linguistic (verbal, grammatical) object (meaningful sequences or words or sentences), an action (such as an assertion or a threat), a form of social interaction (like a conversation), a social practice (such as a lecture), a mental representation (a meaning, a mental model, an opinion, knowledge), an interactional or communicative event or activity (like a parliamentary debate), a cultural product (like a telenovela) or even an economic commodity that is being sold and bought

(like a novel). In other words, a more or less complete 'definition' of the notion of discourse would involve many dimensions and consists of many other fundamental notions that need definition, that is, theory, such as meaning, interaction and cognition (Wodak & Meyer, 67).

According to van Dijk, the scope of critical discourse studies not only encompasses ideological analysis but ideological analysis is integral to this discipline. This is because the expression and reproduction of ideologies are dependent upon discourse. van Dijk believes that ideologies, because of their purely abstract nature, cannot be dissociated from discourse. He thinks that since ideologies are organized by general schemata, concrete and instantiated events are weighed against them. The general schemata, according to him, consists of the fundamental categories which organize the self and other representations of a group and its members, such as membership devices (who belongs to us?), typical acts (what do we do?), aims (why do we do it?), relation with other (rival) groups, resources including to public discourse (Wodak & Meyer, 67). Moreover, he says that as the comprehension, meaning and interpretation of text and talk depend on the abstraction of mental and social representations, the mental and social representations are also affected by the discourse. Discourse plays a crucial role in the production and reproduction of the mental and social representation. This is how the cognitive interface between mind, discourse, and society works.

In addition, critical discourse analysts prefer macro level analysis over micro level analysis. Micro level discourse analysis is concerned with the experiences of an individual at individual level, such as the one concerning the relationship between a student and teacher or that between a patient and a doctor. In contrast, macro level discourse analysis involves the analysis of the discourse associated with the macro structures of society, such as groups, organizations, institutions, and movements. Moreover, since social attitudes and ideologies, such as power and dominance and social inequality, are formed at macro levels, the element of criticism in discourse is more possible at macro level. However, micro and macro structures are intertwined. This means that the discussion of a group involves the discussion of its members as well. Van Dijk admits that structures of inequality can be found in micro discourse as well;

however, these structures, he says, are possible in discourse only when the individuals or the members have some shared knowledge or social representations or ideologies. According to him, the basic concern of the CDA analysts is, however, the investigation of the social structures of inequality, regardless of the fact whether it is at micro or macro level discourse or integrated.

According to van Dijk, it is the abstractness of discourse which connects it (discourse) with ideologies. This is how, he suggests, discursive acts are recognized as social acts and the latter are represented in the former. This is because discourse is inherently part of both, cognition and situation. A text or talk is comprehended through the retrieval of the mental representations that is cognition instead of the situations as described by language. This is how discursive acts, in most of the cases, become social acts themselves. Social acts, such as assertions, promises, threats etc. are the conditions, consequences, or implications of discursive (verbal) interaction. It is because of this nature of discursive acts that an event, such as a speech in parliament, which is a discursive act that involves assertions, accusations or questions, does not differ from other such forms of public discourse. What makes it different is only the bigger, more formal and more universal kind of platform that parliament provides it with. According to van Dijk, even seemingly very small kind of local moves such as disclaimers are ideologically linked with and interpreted under larger social attitudes such as racial discrimination based on positive *self* and negative *others* presentations.

van Dijk clarifies this interface between the local situations and global situations through the role of actors and participants of the discourse as well. These actors and participants are of two types. First, these actors and participants are the producers and recipients of discourse. Second, these actors and participants are those who play the social roles in discourse. Moreover, these social roles involve, for example, friends and enemies, politicians and public, rulers and the ruled etc. These roles are not simple; actors may perform, at the same time, different roles as well. Their participation in different roles at a time, however, depends on and varies from situation to situation. A politician, for example, may be a ruler, a friend and an enemy etc. at the same time. Hence, one

situation may represent different identities of a participant. However, the more relevant identity or affiliation is analyzed in a particular situation, as Wodak says:

Note that a local actor analysis of discourse situations at the same time involves an interface with societal structures: speakers act as members of various social groups, and we thus have an obvious link between the microstructures of groups and the microstructures of interaction, namely via the relation of membership. (Wodak & Meyer, 82)

Second, when the roles are more social, the connection between the local and the societal structures is stronger. In other words, when the personal beliefs are more influenced by the socially shared knowledge and beliefs, the relationship between the local and the societal gets strengthened. The local roles are generally the manifestations of the general categories themselves. Participants perform their roles in speaking and listening as women, mothers, lawyers, party members, or company executives, and their actions, including their discursive actions, realize larger social acts and processes, such as legislation, education, discrimination and dominance, often within institutional frameworks such as parliaments, schools, families, or research institutes. This is how when Critical Discourse Analysis aims to investigate the role of discourse in the instantiation and reproduction of power and power abuse, it encompasses the analysis of the interface between the local and the global.

The role of the semantic features of discourse is, therefore, only to mediate between the comprehension and the events concerned. This is why the comprehension of a text does not seem to be based on the semantic representations of that text, but on the mental model construed or updated of the event the text is about (van Dijk, 190). These mental models are formed by both, personal knowledge of events and socially shared knowledge and beliefs of groups. Besides, personal knowledge and socially shared knowledge are also dependent upon each other for their formation and maintenance. This is because socially shared knowledge is based on personal knowledge itself through a process of generalization. In this context, van Dijk cites Jay G. Hull: “models typically embody both the (instantiated, applied) knowledge and other beliefs of social groups as

well as the cognitive representations that define individual person's self-awareness" (Hull et al., *Self-consciousness & self-relevant information*). He adds that our mental models cause or determine our consciousness as well. This is because many levels of analysis and understanding are more or less conscious. There is enough evidence to suggest that many levels of analysis and understanding are more or less conscious. This understanding becomes conscious as soon as processing occurs. The processing takes place especially when unknown words, complex syntax, semantic incoherence or pragmatic inappropriateness needs to be dealt with. According to van Dijk, "Models however represent the result of the more or less conscious processing of knowledge about discursive or other events" (van Dijk, 190).

In addition, mental models are used not only to express socially shared knowledge but to impose opinion as well. This, however, depends upon the nature of a particular discourse. Some discourses may be neutral. The discourse related to a car event, for example, will be more neutral, as it will be more description based. The discussion of a war between two nations, on the contrary, such as that found on media will be more an opinion-based analysis. According to van Dijk, these opinions linked with specific events are actually associated with social cognition through socially and culturally shared knowledge and beliefs that is ideologies (van Dijk, 190).

2.2.2 Ideological Structure under Critical Discourse Analysis

Under the section "The Ideological Structure in Dialectical Materialism", we have already discussed the dialectical materialist notion of ideology. This section discusses how social ideologies such as power and abuse of power are produced, reproduced and enacted discursively. According to van Dijk social structures and discourse structures are not directly related. It is mind or cognition which intermediates them. Therefore, the mind or consciousness is the basic component in the formation of ideologies in CDA also, as it is in the formation of ideologies under dialectical materialist perspective.

The understanding of things by an individual depends on the socially shared representations of all individual actors in a group or society. So the personal and the social in the process of discourse are intertwined. According to van Dijk, "our ongoing

experience and understanding of the events and situations of our environment takes place in terms of mental models that segment, interpret and define reality as we ‘live’ it” (Shipley & Zacks, 2008). Mental models render the interface between discourse and the social environment.

Mental models help the speaker as well as the recipient to infer from the socially shared knowledge; hence, whenever they are engaged in communication, they presuppose, and do not express, many things. The acquisition of new knowledge, therefore, depends on the old knowledge. van Dijk terms this presupposition and the maintenance of the old knowledge that rests in our conscious, subconscious or unconscious as K-device. In his words, The K-device ongoingly manages different sources of knowledge so as to make sure that all aspects of ongoing text or talk are *epistemically appropriate* in the current communicative situation. van Dijk considers this epistemic component as the most fundamental component of text and talk, without which many other components such as semantic and pragmatic mental models or all verbal interaction are not functional even.

This epistemic component relates an individual to their society. Since an individual, as a language user, is a part of their social, ethnic, epistemic or linguistic community, they have to rely on shared values and norms for their communication. This socially shared knowledge on which their communication relies regulates their individual and specific situation models as well. These specific situation models are concrete instances or manifestations of their more general, vague and abstract knowledge and values.

According to van Dijk, our mental models not only depend on general knowledge for their construction, they also determine it because general knowledge is also produced by the generalization of situation models. For example, our general knowledge about wars, natural catastrophes, social conflicts, and other countries and their people – things which are beyond our experience – stems from the generalization of mental models of particular instances of public (mostly media) discourse.

However, our mental models may contain our personal opinions as well. According to van Dijk, these opinions are different from the socially shared knowledge. These opinions are evaluative representations which we, as language users and members of a social group, share. Our attitudes towards immigration, free market, wars, homosexual marriage, and abortion are some examples of these evaluative representations.

In addition, these evaluative representations, which are termed as attitudes, are, like shared knowledge, social in nature, and not personal. These social attitudes relate individuals to their concerning groups. Individuals of a group interpret specific events on the basis of these social attitudes which distinguish one social group from other social groups. According to van Dijk, the relationship between social structures, such as domination of power, is mediated by these social attitudes. He suggests that though these structures are reproduced through discourse and vice versa, yet without cognitive factor this is not directly possible.

Social attitudes at broader and more social level become ideologies. In van Dijk's words, these social attitudes are acquired by underlying ideologies. In addition, when these wider social attitudes form ideologies, they are not only socio-cognitive phenomena, but a societal as well. It is because these attitudes more represent the interests of groups and classes. These ideologies are not only accepted by the members of those groups but promoted as well. These ideologies, then, determine the conduct of life of the members of those groups. For example, racism and sexism are two wider social attitude which form ideologies. Similarly and in the light of this concept, casteism in India has been systemized under such wider social attitudes.

2.3 Dialectical Materialism in Literature

Philosophy of dialectical materialism, when applied to a literary piece, has twofold implications. It evaluates the literary piece not only under its historical approach but under the very ideological consciousness that this philosophy denotes. As a result, under its ideological umbrella, all other aspects of that literary piece, including the aesthetic pleasure that it is primarily meant to provide are eclipsed. This is because Marx

not only pays the primary value to the economic base structure, but considers all other structures, legal, political, and even aesthetic, as super structures. He thought that the social value can be measured from the perspective of economic class struggle. Man may not be involved always in economic activities but all his works end with an economic implication. Terry Eagleton writes in his *Marxism and Literary Criticism*, “The originality of Marxist criticism, then, lies not in its historical approach to literature but in its revolutionary understanding of history itself” (Eagleton, *Marxism and Literary Criticism*, 3). Eagleton emphasizes on the complex indirect relations between those works and the ideological worlds they inhabit. This ideological world signifies definite forms of social consciousness which definitely involves class conflicts. Quoting Marx, “It is not the consciousness of men that determines their being but on the contrary, their social being that determines their consciousness” (Eagleton, 4), Eagleton says that Marxist criticism makes it easy to catch this “social being” which is full of conflicts and thereby gives birth to a valuable consciousness that plays a key role in the development of society and also in the appreciation of truth and beauty in an art. Therefore, the aesthetic value of a text, according to Marxist principles, is also secondary. The primary is a text’s social value.

The present study primarily involves two social structures, caste and race, which, under Marxian perspective, stand over the economic base structure. With application of this perspective, the study aims to ascertain that these structures are significant in their connection with economic reality. Moreover, it intends to rationalize that these two social variables are exploited for the achievement of the vested interests by the dominant social class. Since the study is comparative in that it undertakes the analysis of caste and race in South Asian Indian and African American societies respectively, wherein these two social identities are prevalent, a rationale for comparative literature also needs to be explained.

2.4 Comparative Literature

A comparative Literature is a comparative study of two or more than two literatures from multiple perspectives. These perspectives involve linguistic, socioeconomic, cultural, religious, and historical aspects of the societies under

comparison. These perspectives may further be subdivided. For example, a linguistic analysis may be a micro analysis or a macro analysis, or both. Besides, the features such as the sources, themes, symbols, allegories, the movements and trends, and the artistic qualities as existing in the literatures under comparison are also the focus of the researcher. Bijay Kumar Dass writes that comparative literature also studies conventions, modes, themes, folk tales and myths which are underlying in the literatures under comparison (Dass, *Comparative Literature*, 1). Then, the comparison is not only limited to the extent of highlighting the similar features between the literatures under comparison; the comparative study may, at the same time, also bring to the limelight the dissimilarities between these literatures. For example, Dass defines comparative literature by saying that it “analyses the similarities and dissimilarities and parallels between two literatures” (Dass, 32).

Comparative literature offers a broader spectrum for the study of the human behaviours and experiences. Though the comparison may be made between the literatures of a single society, the study may be extended for a broader view of the human behaviour by comparing the literatures of different societies. About the scope of comparative literature Tagore says that comparative literature frees us from narrow provincialism, and makes us see the works of different authors as a whole, “that whole as a part of man's universal creativity, and that universal spirit in its manifestation through world literature” (Dhawan, *Comparative Literature*, 2). It is for this manifestation that the comparative literature was introduced. The comparative literature emerged mainly during the Roman era. Since the Romans were much flexible and welcoming to other cultures, comparative literature found a remarkable scope in that era. This trend started with the comparison of the books of several Greek and Roman writers with each other. Quintillion was the pioneer in this field. However, it was Longinus who established this discipline of comparative literature and made it systematic. He worked on the works of the prominent Greek poets and writers such as Homer and Plato.

Dhawan, in his *Comparative Literature*, appreciates Mathew Arnold's contribution in this discipline. Quoting a letter written by Arnold in 1848, Dhawan shows us the value Arnold gave to this comparative approach in literary works. He quotes,

“Every critic should try and possess one great literature at least besides his own and more the unlike his own, the better” (Dhawan, *Comparative Literature*, 22). According to him (Dhawan), it was Arnold who originated the comparative criticism in England and it was also he who was the inspiration for many other critics in this field of literary study.

Ezra Pound and T. S. Eliot also attempted a criticism of poetry which is based on parameters of universal world-poetry, or the literary works of maximum excellence. This type of thinking and approach takes comparative study of literature towards global level.

Comparative literature is important in yet another way. It keeps the writers from different cultures and societies aware about the major literary trends and movements, which move from society to society and, this is how, influence the world literature. For example, during 20th century the trends and movements such as existentialism and surrealism were not only confined to the European literature; they influenced the Asian literature as well. This does not mean borrowing or plagiarizing. If it is a plagiarizing, it is a plagiarizing in a positive sense. And about this type of borrowing or plagiarizing, Dhawan says that this type of influence is very useful and effective in a sense that it helps in establishing a kind of affiliation among the literatures from different cultures and societies and, thus, helps in their understanding as well (Dhawan, 23-24). Especially in this age of globalization and advanced technology, the affiliation among different literatures is very normal and natural as well. Moreover, since human passions, perceptions, and problems are universal, these phenomena have even greater universality in this age of globalization. So, themes and motifs in the literatures of different societies may be more or less same as well.

For this purpose, national and international literatures may be taken under comparison. For example, in order to examine the socioeconomic feature, different societies and cultures, such as South Asian Indian and African American, can be compared. A comparative study, such as this, will explore minor, and relevant, aspects such as the variables of the socioeconomic reality, for example caste and race. This is how a comparison between two or more literatures may take into consideration many comparisons simultaneously.

In addition, a comparison may be authors-specific as well. This comparison between individual writers is meant to highlight particular aspects of those different writers. For example, the concept of Nature by Iqbal can be compared to that by Wordsworth or Keats. Or Milton's *Paradise Lost* may be compared with Homer's *Iliad* or Virgil's *Aeneid* in terms of the epic features these epics involve.

Technically, the analysis made in a comparative study has the same method as employed in the study of an individual literary work. The difference lies only in purpose and scope. A comparative study gives a broader and wider perspective in its analysis, since the things are viewed in comparison with each other.

Over the period, two traditions have contributed significantly in the development of comparative literature, one translations and the other literary criticism. Through the process of translation the values, such as literary, linguistic, religious, economic, cultural and political, philosophical, artistic etc., of one literature find the way into the other literature which is translated into. Moreover, translations are useful to learn the international approaches and trends as well. For example, the mystic poets of Pakistan and India have been translated into different European languages, something which has created much interest and awareness among the European readers. Similarly, literary criticism has also proved very effective in this respect. Criticism highlights the artistic qualities of literary work. The critical evaluation of different literary works also brings awareness about literary and social values, and critical standards of the literatures concerned.

However, a plentiful postcolonial literature over the past many decades has been written in English language itself; so, translation, with all its criticism for blurring the original ideas, has almost become secondary now. Much postcolonial fiction is in English. The prominent names in this respect are Ahmed Ali, Chinua Achebe, Khushwant Singh, Anita Desai, Arundhati Roy, Mohsin Hamid, Aravind Adiga and the list is very long. One particular fact about this postcolonial fiction in English is that this literature has incurred thematic universality as well. In this globalized world, many concerns of the international societies have become even commoner.

The current research is a comparison of two literatures, South Asian Indian and African American. This comparative study is important in that it combines, from the two important literatures, different social traditions, values and identities, and analyses them under the umbrella of one socioeconomic reality.

2.5 Relevant Criticism on the South Asian Indian Literature

Indian English Literature or Indian Literature in English, which refers to the literary works of those Indian writers who have written in the English language and whose native or co-native language may be one of the various languages of India, has developed significantly over the decades. Contemporarily, there is a long list of the South Asian Indian writers who are writing in English, some prominent names being V. S. Naipaul, Kiran Desai, Jhumpa Lahiri, Agha Shahid Ali, Rohinton Mistry and Aravind Adiga.

Historically, this Indian English Literature has a history extended over almost two centuries, though the phenomenal developments are very recent. Dean Mahomet is traceably the first Indian writer in English whose book titled *Travels of Dean Mahomet* was published in 1793 in England. Early Indian writers attempted various aspects of their society and shared their experiences purely in a non-native language without mixing local expressions. This is an innovative experiment as the experiences and stories shared along with all the storytelling features are native, while the medium was foreign. One such example is Raja Rao's *Kanthapura* and *The Serpent and the Rope*. There have also been writers who attempted in both mediums, native as well as foreign. Rabindranath Tagore, a Bengali writer, for example, wrote not only in Bengali and English both, but translated some of his works in Bengali into English as well.

Among early Indian English fiction writers Narayan enjoys a prominent station. He earned fame because of his pastoral idylls. His depiction of small town life along with all its experiences in his *Swami and Friends* is an example of his writing style. Side by side, Mulk Raj Anand, a very different writer, also attained appreciation and acknowledgement for his writing set in rustic or rural India. Mulk Raj focused more on

hierarchical divisions of caste, class and creed along with all the exploitation associated with them.

Among the later and relatively recent writers, Nayantara Sehgal gained a wide appreciation. Her fiction revolves round the upper class responding to the crises caused by political change. Anita Desai, another female fiction writer, also delineated the evils of the caste and class system in her novels, especially *Fire on the Mountain* and *The Village by the Sea*. Her daughter Kiran Desai also continued to write on the similar aspects in her novels such as *The Inheritance of Loss*.

The South Asian Indian English literature has majorly focused on the issue of the class or caste consciousness. The class consciousness and the caste consciousness are interrelated, as the Marxists in India have taken both the phenomena on the same line. Both the phenomena will, therefore, stand for one and the same thing. This class consciousness has been the central theme of fiction especially. The Indian English novelists have brought forth in their writings the viciousness of the caste system. The contemporary writers have highlighted the issue even more forcefully. Even the novels with the different themes and the social aspects show an overall atmosphere of the caste consciousness itself. For example, Arundhati Roy's stories are usually fashioned in this way. Her *The God of Small Things*, for example, discusses this issue forcefully. Similarly, Davidar's *The House of Blue Mangoes* also focuses on the caste system significantly.

The social stratification in the Indian society, which is primarily based on casteism, a system which has influenced the entire socioeconomic system of the country, has given much scope for the Indian writers. Besides, this caste system, along with all associated socioeconomic facets as depicted by the Indian writers, has invited literary critics and research scholars to be a major point of their criticism. A significant criticism has been done from the Marxist point of view as well. Since the Marxist perspective pays no intrinsic place to caste, and considers class as basic unit, the Marxists have treated the two phenomena, caste and class, on the same line, though the alignment of the two realities in one parameter has faced a dilemma as well. Though the Marxists in India have brought forth a solution for the alignment of the two realities to take them in one same

perspective associating the caste system with the class system itself, and reasoning that it is the economic exploitation which brings the two apparently different phenomena into the same line, the gaps between the two types of stratification are still not so easy to be bridged. According to Ayan Guha, all this needs certain theoretical adjustments and modifications, which, however, at times, may prove difficult if the alien question concerning caste proves these theoretical modifications and adjustments insufficient (Guha, *Marxist Discourse*).

The traditional Marxist theory claims economy as the only deterministic foundation for the social and political phenomenon, a perspective in which caste has the status of only being a part of that larger structure sustained by economic structure. Communists look at Indian caste prejudices in connection with production as prevalent in India, and the division of labour linked with caste system, a division of labour that determines and is determined by the subordination of the Shudras and untouchables and the rule by the Brahmins and the Kshatriyas who constitute the ruling class. This implies that caste hierarchy in itself is nothing but simply a class division camouflaged. And since the basic intention of this caste hierarchy has been to generate a colossal surplus for the upper or ruling classes, according to Jayantanuja Bandyopadhyaya, “The abolition of caste hierarchy and the oppression and exploitation of the ‘lower’ castes could not be separated from the Marxian form of class struggle” (Bandyopadhyaya, *Class Struggle*, 2). Ranadive, an Indian Marxist and writer, emphasizes on the necessity of incorporating class struggle and struggle against caste in the same category. To him, “Struggle against untouchability and other social evils and the class struggle against economic exploitation are inseparably interlinked” (Ranadive, *Caste, Class and Property Relations*, foreword). Most of the Dalit organizations lack in such understanding and, as such, their approach is invariably skewed. They never bother about such issues as land and wage and other issues affecting the Dalits’ day-to-day lives.

The link between social classes and castes has evoked a colossal criticism. However, the present study treats the two distinctions under the same category that is Marxian class ideology.

Second, this literature highlighting the caste or class consciousness has incurred the criticism mainly from the Marxist perspective, as this literature offers much about ideological conflicts between social castes and classes in Indian society. Khushwant Singh's novels have invited a significant criticism in this respect. Professor Munmun Giri has made a reasonable criticism on the novelist in this respect. In his *Class Consciousness in Indian Partition Fiction: An Interpretation in Marxist Perspective*, Professor Giri, bringing to the limelight the economic disparity in Khushwant Singh's masterpiece *Train To Pakistan*, a novel published in 1956, ranks socially structured classes fundamental and primary to those on the basis of religion as reflected in castes, reasoning that the issues related to the latter can be resolved through improvement in legislation, awareness and education and spiritual motivation, whereas the resolution of the former, which are born out of socioeconomic factors, is never easy (Giri, *Class Consciousness*, 405). Analysing the novel from this perspective, Professor Giri draws our attention to a line from the novel said by the novelist himself in the first chapter, "In a country which had accepted class distinctions for many centuries, inequality had become an inborn mental acceptance. If caste was abolished by legislation, it came up in other forms of class distinction" (Giri, *Class Consciousness*, 405).

In the same paper, Professor Giri also brings caste distinction and class distinction into the same line. Moreover, his paper also analyses Khushwant Singh's another novel, *Tamas*. This novel has also been examined from the Marxist perspective. To him, in this novel, the privileged class takes "the advantage of poverty and channelizes it to communalism".

Mulk Raj Anand's novel *Coolie* also pinpoints the issue of caste and the way it contributes in the economic disparity between the upper and the lower strata of the society. Balaji Reddy, in his research *Caste and Class Conflict in Mulk Raj Anand's Coolie*, investigates the socioeconomic disparity between the upper and lower classes, which results in more and more prosperity of the former and greater and greater miseries and struggle of the latter. According to Reddy, Anand's novel discusses the caste system and the class system on the same line, as the focal issue in the novels, which is the tyranny of caste system, relates much more to the economic exploitation than other

related evils such as injustice, search for identity, quest for freedom, etc. Commenting on this economic exploitation, he points out numerous social and economic changes taking place as a sequel to a feudal society that developed under colonial rule in India and ultimately transformed into a capitalistic society, as, he thinks, Anand's novels show. To Balaji, caste, as devious as it was, came in contact with a feudal society which was even more devious, and the combination of the two evils emerged as far more devastating for social unity than the threats posed by the evils of the caste system alone. Referring to Anand's *Coolie*, the story of which centres upon the economic miseries of the caste-ridden society, Balaji picks out the oppression by the elites and the struggle of the caste-stricken poor as thesis and antithesis.

The White Tiger, one of the two South Asian books included in the present research, has also invited a significant criticism since the time of its publication. The criticism has focused on the socioeconomic perspective of the Indian society, and, in this connection, it has gained a significant discussion from the viewpoint of the caste and the class system. Since the novel presents a serious satire on the system of the Indian society, especially the conduct of the government and the ruling classes, it has also been disparaged by some critics. Critics have also criticized that the world Adiga depicted has very little to do with the real situation in India. They deem the identification of the writer with the lower-caste protagonist of Behar unjustified, reasoning that the writer himself spent a very little time. For example, Amitava Kumar, who views *The White Tiger* as an inauthentic document which has blurred the reality, and points out that Adiga is one among those writers who have taken refuge in magical realism and have gone farther into inauthenticity (Kumar, *The Hindu Literary Review*).

Similarly, Quari Ahmed also raises his concerns about the depiction of the hero by Adiga. According to him, the writer, by projecting his hero committing a crime and then escaping it, has designed the novel more for the western readership (Quari, *Review*). However, he also appreciates the novel so far as it highlights the socioeconomic struggle as found in India as a focal issue. He adds that in the novel does realistically try to bring to the limelight the difference between the rich and the poor. In the same way, Amardeep Singh also disparages Adiga's depiction of India's poverty for the non-poor non-Indian

readers. He thinks that Adiga has projected, in form of a half-baked Indian protagonist, a socio-political caricature actually (Singh, *Why I Didn't Like*, 2008).

Adiga himself also tried to defend the charges against him from time to time. For example, in *The Guardian*, he defended his novel against these allegations by commenting:

At a time when India is going through great changes and, with China, is likely to inherit the world from the west, it is important that writers like me try to highlight the brutal injustices of society. That's what writers like Flaubert, Balzac and Dickens did in the nineteenth century and, as a result, England and France are better societies. That's what I'm trying to do; it's not nineteenth century and, as a result, England and France are better societies. (*The Guardian*, Oct 16, 2008)

Additionally, the disparaging of Adiga for this novel has also been counterattacked by many critics. Nick DiMartino defends Adiga by agreeing to Adiga's statement in his self-defence, which says,

Balram's anger is not an anger that the reader should participate in entirely - it can seem at times like the rage you might feel if you were in Balram's place - but at other times you should feel troubled by it, certainly. (DiMartino, *Interview with Aravind Adiga*, 2008)

Nevertheless, all this one-sided criticism on the book concerns class antagonism under the guise of caste system. Dr. Vinita Singh Chawdhry writes that Aravind Adiga's novel *The White Tiger* is a very sharp and fascinating attack on social inequality in India, without being sentimental (Chawdhry, *Criterion*, 229-235). He also appreciates the innovative technique as employed for the narrative. To him, to give the power of expression to a lower-caste protagonist is something ground breaking. Challenging the criticism on the book as being an inauthentic document, he strongly approves that the lives of the poor masses of the country have been depicted very realistically. He adds that the novel has gone beyond the organized outset of the natives and attempted to illustrate the multifarious, often conflicting and mostly aggressive impact of imperial rule in

modern India. He continues, though implicitly, that all the attack on the novel as being an inauthentic document is baseless. He justifies his point of view by saying that the caste and class consciousness has become even more forceful; however, the comparatively in the present scenario, the poor are more invisible than ever before. Therefore, he adds, this is Adiga's painful and realistic picture of modern India.

In the same context, Cristina Mendes refers to two types of India as depicted in *The White Tiger* by Adiga, "The India of Light is that of wealth, technology and knowledge, while the India of Darkness (where the majority of Indians live) is that of misery, destitution and illiteracy" (Mendes, *Exciting tales*, 277).

Similarly, Kallappa highlights the double sidedness of the Indian society in his evaluation of *The White Tiger*. In Kallappa's view, Adiga addresses particularly the life in the "India of Darkness" and depicts "the struggle of the underprivileged class" (Kallappa, *Struggle for Emancipation*, 232). Narasiman also stresses on the similar aspect in the novel. According to him, the novel shows how "the rich people, politicians, policemen and the upper society people are enjoying their lives" (Narasiman, *Balram's Quest for Freedom* 1-10). In the same way, Waller also agrees that the novel rightly presents the phenomenal gulf between the rich and the poor. He identifies Balram Halwai with a creature that belonged to "a nameless and birthday-less past", who had to struggle "against the affluent middle-class elites and politicians" (Waller, *Redefinition of India*, 12). Qasim and Shagufta also opine that technically Adiga has drawn a comprehensive comparison between the rich-poor polarity as found in the downtrodden areas of the country and that as existing in the advanced cities like Delhi (Shagufta, *Class Stratification*, 1-8).

Another technical point of the novel is the journalistic perspective the novel offers. From this perspective, the novel shows the readers the recent economic and technological change that has not made any difference in the quality of life among the poor. It shows that the gap between the rich and the poor in the Indian society is growing wider and wider every day. To Ramteke, through the character of Balram, the novelist tried to show that the poor is always being exploited because of their weak financial

strength (Ramteke, *A Short Review*, 44-49). Sindhu finds in this novel the mixed feelings of the frustrations and aspirations and hopes and sorrows, related to the lives of the poor majority of the Indian society. In the process of Balram's journey of his life from a poor origin in the village Laxmangarh towards establishing himself as a successful entrepreneur in Bangalore, he sees "the feelings, emotions, aspiration, sorrows and the simmering anger and hatred of the till now invisible poor" (Sindhu, *Challenges of urbanization*, 329-335).

A.J. Sebastian finds out in this novel the element of the subaltern. Referring to the crime the protagonist has committed, Sebastian says that Adiga has made the subaltern speak through crime. The critic also cites Kilburn who interpreted Gayati Chakravorty Spivak's concept of Subaltern in the light of "proletarian". Kilburn stated that "subaltern" not a classy word for the oppressed, for other, for somebody who's not getting a piece of the pie, but it signified "proletarian" whose voice could not be heard, being structurally written out of the capitalist bourgeois narrative (Kilburn, *Glossary*).

A.J. Sebastian also categorises this novel among exceptional fictionalized studies in human inequality gnawing into Indian democracy. Contextually, Jean Drèze and Amartya Sen have analysed the role played by democratic practice in present India. In their paper, they discussed the limitations and achievements of Indian democracy, particularly the hostile effects caused by social inequality. They also commented on the fact as how and why the quality of democracy is compromised by social inequality and inadequate political participation, though democratic practice itself is a powerful tool of elimination of social inequality (Dreze, *Inequality*, 3729-3748). In the context of class difference as glimpsed in this novel *The White Tiger*, Saxena comments that this novel is a good social commentary over the poor-rich divide as existing in India. Balram, he says, is a true representative of the downtrodden sections as juxtaposed against the rich (Saxena, *Sunday Times*, 9).

Similarly, Deirdre Donahue terms *The White Tiger* to be an angry novel concerning power abuse and injustice, some phenomena which produce merciless thugs out of whom just the ruthless could survive (Donahue, *USA Today*). Similar aspects of

the novel gauge the attention of Neelam Raaj as well. She also points out the rapidly widening gulf between the rich and the poor in India, which stems from injustice as the rich of the country are growing richer and richer at the expense of the poor who are becoming poorer and poorer. In this connection, she quotes Adiga's own comments, "At a time when India is going through great changes and, with China, is likely to inherit the world from the west, it is important that writers like me try to highlight the brutal injustices of society... the great divide" (Raaj, *Times of India*). With reference to the statistics that show how poverty is on the rise in India, she adds, "Aravind Adiga's story of a rickshawallah's move from the "darkness" of rural India to the "light" of urban Gurgaon reminds us of the harsh facts behind the fiction (Raaj, *Times of India*).

Critics have seen in this novel the elements of hope as well. *Michael* Portillo, for example, thinks that the story of the novel brings to the limelight the rich-poor divide found so common in India at a time when economic prosperity is also taking place there and especially when IT revolution is also reaching its climax. Michael Portillo found in the novel tragedy and entertainment at equal measure (Sebastian, *Poor-Rich Divide*, pp. 229-245). A.J. Sebastian also found in *The White Tiger* a step towards change in the protagonist life on the basis of his hard efforts; however, he labels it a revengeful action leading to horrible consequences. To him, the unprecedented rich-poor divide, if unchecked, can result in such heinous crime as committed by Balram, the protagonist of the novel.

Similarly, Akash Kapur also takes Balram, the protagonist of the novel, as a true representative of the poor in India who are yearning for their 'tomorrow' (Kapur, *New York Times*). He also thinks that the protagonist of the novel should not be taken merely as an entrepreneur but an unscrupulous criminal as well. He adds that all the reasoning the protagonist of the novel gives to justify his case of murdering his master has no sound basis and is merely an attempt to satisfy himself. However, he thinks that the protagonist at least does operate against a background of poverty, inequality and corruption.

Similarly, Sangeeta views *The White Tiger* as a novel that deals with the social segregation of an individual who carries with himself incurable wounds of destitution and

shame (Sangeeta, *Adiga's Tiger*). To her, the protagonist of the novel suffers from some never-ending existential crisis from which he finds almost no escape. She points towards the profound sense of social segregation the protagonist of the novel feels plus his nameless existence that imposes upon him a search for his identity. Hence, Sangeeta is primarily concerned with the issue of identity concerning Balram, the hero of the novel. So, like the typical post-colonial writers of both, the East and the West, she stresses on the issue of marginality and social exclusion that she thinks Adiga has sought to bring to the limelight from the perspective of an underprivileged hero (Balram), rather than from the view point of some privileged persona. However, she has paid little attention to the materialistic side of the novel except just commenting on the desire and aspiration in the hero for his social change that also, she thinks, is more individualistic and Machiavellian.

Additionally, critics have commented on this novel from psychological perspective as well. They have tried to explore the mental state of the protagonist of the novel while he was committing the murder of his master. In this context, A.J. Sebastian writes that both, the protagonist of the novel and his master whom he assassinates, are psychopaths as they show their psychological disorder shown at different levels while they manipulate, deceive, get impulsive and tend to take risks (Sebastian, *Poor-Rich Divide*, 229-245). He supports his argument with Jennifer Copley's explanation of psychological process during different human actions.

In his "Behavioural Traits of Psychopaths", Jennifer Copley says that despite our ethical association with the action we do whether or not that action would hurt other people, our motives behind that actions are primarily selfish and individualistic as we are in reality thinking about the benefit that we will get out of that action. It is this feeling, he adds, that allows our conscience to go for that action (Copley, *Psychopaths*). A.J. Sebastian explains the psychological happenings in the mind of the protagonist of the novel at time of murdering his master, by referring to David B. Adams as well (Adams, *Sociopaths*). David B. Adams says that psychopaths think that moral values are merely for others and these others are weaker people who are easily intimidated by the fear of punishment (Adams, *Sociopaths*). A.J. Sebastian stresses more the character of Balram in this respect (Sebastian, *Poor-Rich Divide*, 229-245). He thinks that Adiga has outdone

many novelists in his projection of a typical psychopath and sociopath that our society should be careful about.

Kabita Chiring finds in *The White Tiger* the depiction of many divides such as those between rich and poor, master and servant, and city and country (Chiring, *Modernity and its Double*, 5-10). Moreover, he says that the novel shows bewilderment for young extraordinary poor individuals who visit city with the dream of growth under the hope shown by globalization. But, the impact of globalization is lopsided and false, as cities in India are replete with corruption and exploitation of the powerful class which, according to him, makes barely 0.1 percent of the country population and rules over the rest of the 99.9 percent. These very few powerful people buy votes through their monopoly on resources. According to him, the novel shows that this bewilderment leads the poor individuals with hopes to materialize their dream through nefarious means. So Chiring finds the element of false globalization, and false notion of transformed India. Balram does not believe in a revolutionary rhetoric that claims that change is possible in India. On the contrary, he develops ways to work and succeed within a corrupt, unfair, and rapidly changing socio-economic system.

Pratibha Nagpal also finds in *The White Tiger* an invincible sense of disillusionment and cynicism (Nagpal, *A Critical Response*, 151-161). He adds that the conditions show that the protagonist has left with no hope. Moreover, a strong sense of fatalism also pervades throughout the text.

Kiran Mathew views Adiga's *The White Tiger* in the context of globalization and its impact on the traditional societies and, especially, the poor masses such as those in India. The novel, she says, "is a daring fictional exploration into the dark and ugly underside of the celebrated Indian growth story" (Mathew, *Sagas of Globalization*, 94-100). It, therefore, needs to be evaluated under the economic, socio-political and cultural contexts, which not only suit the novel but have also produced it.

Similarly, Adiga's novels have incurred relevant criticism from the linguistic perspective as well. Satpal Singh in his article, *Linguistic Imperialism: Aravind Adiga's The White Tiger*, highlights the imperialistic design behind the use of language as

presented in the novel. He also brings to the discussion the fact that the Indian society is immensely obsessed with English language and this is something that encourages the socially powerful to manipulate the mind of the masses. According to him, this linguistic imperialism is such a trap from which the poor class individuals like Balram have no escape and get entangled somehow or the other. However, this analysis by Singh is very simple and is confined only to the use of some expressions in the novel.

Similarly, R. Umagandhi in his article “Language, Discourse and Symbols in Aravind Adiga's *The White Tiger*” focuses on the use of symbols and their social implication as presented in the novel. According to him, in a multicultural society such as the Indian, the people of the powerful castes and classes establish their identities through language and this is how they control their inferiors. He says that in the same hierarchical setup, the inferior class struggles for their adjustment and or they may also revolt with a fire of intolerance. However, Umagandhi’s analysis is also limited to the symbolic significance of certain terms as used in the novel.

Similarly, Sanjay Kumar, in his study of *The White Tiger*, writes that Adiga’s style shows a defiance against the established colonial and western aesthetics and an innovative experimentation of the localization of rhetoric. According to him, this defiance against the western aesthetic and narration technique can be glimpsed through his innovative plot-construction, unprecedented style of chapterisation, *use of syntax and literary devices*, and metaphoric and animal language. Moreover, he also draws our attention to the structure of the novel, which consists of six letters written in six nights and two mornings. Besides, he also finds sudden jumps in the text, which, according to him, the author has deliberately introduced in order to create more forceful impact. Lastly, he highlights the animal and metaphoric expressions as used in the novel. According to him, this experiment has been done to linguistically protest colonial and racial notions (Kumar, *Counter Politics through Style*, 65-75).

Yogesh Kumar Negi also views *The White Tiger* from an artistic point of view. In his “Delineating Social Conflicts through Internal Discourse and Literary Analysis of *The White Tiger* and *The Space Between Us*”, he says that Adiga’s technique corresponds with the social conditions as existing in India (Negi, *Delineating Social Conflicts*, 259-

268). He adds that the division of the chapters into seven symbolically signifies the socioeconomic divide in the country. Moreover, he thinks that some of the characters and other entities also bear symbolic names. Buffalo, a landlord, Wild Boar, the owner of good agricultural land, Raven, an owner, the worst land around the fort, and the Stork, a fat man who owned the river metaphorically show their greedy natures. Their excessive greed has exploited the people in the “Darkness”. In his opinion, it is through these artistic techniques that Aravind Adiga has highlighted socioeconomic conflicts and injustices.

Robbie B.H. Goh has also traced the “Darkness” as thematically significant in this novel (Robbie, *Narrating “Dark” India*, 327-344). The critic opines that though this expression normally appears as an impressionistic device in literary works, yet in *The White Tiger* it symbolizes the Indian social conditions which represent the moral darkness itself.

Abdullah M. Al-Dagamseh thinks that Adiga’s *The White Tiger* is a counter-hegemonic narrative and, as such, may be categorized in world-bank literature. According to him, “connection between ideologies and hegemonic discourses and ongoing social struggles and economic crises experienced by a majority of the world’s population and embedded in socioeconomic, political, historical, and cultural forces” (Al-Dagamseh, *World Bank Literature*, 11). In this connection, he says, “*The White Tiger* addresses the intersections of specific social, economic, and political contexts in the context of global neoliberal capitalism.” He says that with Balram’s adoption of the nefarious means for his socioeconomic development, all the promises of development prove sheer illusion, disappointment, and even strengthen the concept of caste, inequality, injustice etc. The widened divide between the rich and the poor as shown in the novel “contributed to exposing and challenging the fissures and omissions of the dominant culture which perpetuates selective exclusion that goes with late capitalist narratives.”

Betty Joseph also agrees to this point of view. She says that by employing the language of “neoliberalism and entrepreneurial success” through a character who comes from a world of rural poverty but considers himself to be part of the new economic elite,

Adiga expresses a pungent satire for neoliberalism (Joseph, *Neoliberalism and Allegory*, 68-94). She says that in this connection the setting of the novel is very symbolic. The choice of Bangalore, which is the centre of technology in India, for the protagonist's narration, strengthens the allegorical use of neoliberalism.

The second book of Aravind Adiga included in the present study has invited less criticism comparatively. This is also because this book, as according to Vikas Swarup, lacks the mordant wit of *The White Tiger* (Swarup, *The Guardian*, 11 July 2009). According Swarup, in this book, which is marked with an unsentimental and utilitarian prose, Adiga seems more concerned with his characters' "quirks and contradictions and maps their aspirations and anxieties". Additionally, Kiran Mathew distinguishes the two books in her research article "The Roaring Nineties and Beyond: A New Historicist Reading of Aravind Adiga's Fiction". She differentiates *Between the Assassinations* and *The White Tiger* on the basis of the age which was the age of transition (Mathew, *The Roaring Nineties*, 102-108). According to her, *Between the Assassinations* presents the idyllic culture of the nineteen nineties which was generally marked with socialist type of culture before IT Revolution and which was not conducive for entrepreneurs and capitalists who were deemed as ruthless profiteers accumulating wealth for themselves unconcerned with state and communal welfare, whereas *The White Tiger* offers an entrepreneurial and capitalist world which is completely favourable for emerging entrepreneurs like Balram. However, though lacking with that vivacious tone, this book *Between the Assassinations* offers a microcosmic picture of a big country like India, a world where, according to Swarup, "the humanity is intact". In Swarup's opinion about the characters as depicted in this book, "Adiga flashes out their quirks and contradictions and maps their aspirations and anxieties" (Swarup, *The Guardian*, 11 July 2009). Moreover, Adiga does not simply tackle these miscellaneous characters on random; he, rather, digs out the depth and breadth of his characters who range from early age to late maturity, and "whose caste affiliations and immediate aspirations for their lives rank from the highest to the lowest."

Peter Parker also approves Adiga's depiction of the village like characters as presented in this book. These people, according to him, are those who have either left

their homes by themselves or have been sent to this town by their families, and who “end up living on the streets and doing the most menial jobs” (Peter Parker, *Sunday Times*). Shaleen Kumar Singh terms the town of Kittur where all the stories take place as a microcosm of India and says that in this book “Adiga has tried to capture a wide social and economic spectrum” (Singh, *Conflict in Aravind Adiga*, 94-98). More specifically, he brings forth the identity issue as presented in this book so far as this issue concerns socioeconomic and sociopolitical exploitation of the weaker by the powerful individuals or groups of the society. He says that behind India’s apparent development – which he deems as “pseudo development” – which is generally claimed by the politicians, there is not a genuine development. According to him, what Adiga is basically concerned with in this book is the dialectics of the upper and the lower castes, the rich and the poor, and the socially powerful and the weaker.

These reciprocal relationships have also been brought to the limelight by Sudhir Nikam. In his research article “Aravind Adiga’s *Between the Assassinations*: Chronicles of Aspiration and Disillusionment”, he considers the issue of caste as responsible for the socioeconomic distinction in the society. He says that this book *Between the Assassinations* by Adiga is the presentation of “a scathing critique of the individual vices such as deceit, hypocrisy, avarice and false pride in one’s social status as based on cast religion and wealth and rotten religious, social and political systems” (Nikam, *Chronicles of Aspiration and Disillusionment*, 135-145).

Such binary oppositions have also been highlighted by Ranbir Kaur. He says that in this book which he calls as the delineation by Adiga of “an odyssey of Indian society from aspiration to disillusionment in the wake of IT Revolution”, these binary oppositions of the rich and the poor, the powerful and the weaker on the basis of caste, class, religion and gender are found very common (Kaur, *Duality of Human Existence*).

Shaleen Kumar Singh relates these social issues, which are generally caste-directed, with linguistic reality as well (Singh, *Conflict’ in Aravind Adiga*, 94-98). He says that the book shows that the different classes as determined on the basis of caste use different languages, and even some newspapers as mentioned in some stories are published in the language of the upper classes. This linguistic reality which, as generally

hinted by Kumar Singh with reference to this book by Adiga, triggers the socioeconomic distinction in the society, needs to be explored more specifically and categorically.

Sudhir Nikam has also traced the element of social and moral decline in the novel. According to him, *Between the Assassinations* presents a “journey of Indian society from aspirations to disillusionment” by highlighting grave national issues such as corruption, religious fanaticism, terrorism, child labour and social discrimination (Nikam, *Chronicles of Aspirations and Disillusionment*, 135-145). He says that all these social evils prevalent during the era of Indira and Rajiv Gandhi viz. 1984 to 1991 have been exploited through caste, class, religion and gender. According to him, these social variables - caste, class and religious fanaticism - are in collaboration for disintegration of human values and society as a whole. He suggests that the issues raised by Adiga are perpetually relevant to the Indian society. He says that unlike *The White Tiger*, which metaphorically moves from Light to Darkness, this novel shifts from aspirations to disillusionment.

Ranbir Kaur also agrees that the book has a transition from aspirations to disillusionment (Kaur, *Duality of Human Existence*). Moreover, he also finds a correlation between the social vices such as corruption, religious fanaticism, communal disharmony, child labour and gender discrimination and the social variables such as caste, class etc. According to him, all these established traditions are working together for the vested interests of the few powerful, and are, thus, widening the ever-increasing gap between the big bellies and the small bellies.

Kiran Mathew contrasts *Between the Assassinations* with *The White Tiger* in terms of the former’s setting in a socialist India of 1990s and before. In connection with this setting, she says that all the characters in the novel seem to have “resigned to their fates”, as all of them are void of the entrepreneurial spark possessed by the protagonist of *The White Tiger* who the “master of his own destiny” (Mathew, *The Roaring Nineties*, 102-108). According to him, in *Between the Assassinations*, the dominant socialist milieu never allows any entrepreneur to flourish. She cites the example of Abbasi, the protagonist of the story *Day Two: The Bunder*, whose all efforts to thrive as an

entrepreneur go waste. According to the critic, when Abbasi, after having closed his embroidery business because of the growing blindness of his employees, who were all women, restarts the business, falls a victim to the hegemony of the bureaucracy. Mathew concludes that since in those days, which form the setting of the novel, entrepreneurship was considered bad and anti-state and thus a bad rhetoric was associated with it, all the government machinery was set against it. A very trivial government officer, therefore, could easily devastate an entrepreneurship.

Shaleen Kumar Singh focuses on inner and outer conflicts as found among the characters in this book. These conflicts, according to him, are mainly caste and class related. For example, Shankara, the protagonist in a story, is obsessed with caste conflict. A mixed Brahmin-Hoyka, he is treated as someone special among his Hoyka relatives. Contrarily, Brahmins and other higher castes sneer at his mixed breed. As a result, this character always finds himself in an identity crisis. The colossal crisis makes him misfit in his society. According to Singh, this book betrays Adiga's profound understanding of intricacies of the Indian caste system. Moreover, he says that Adiga has also made an excellent use of his understanding about various languages associated with castes. He says that this understanding has strengthened the plausibility of the events of the stories in this book. The local paper *The Don Herald*, for example, is published in Kannada which is the language of the upper caste.

The criticism reviewed above revolves round the traditional binary opposition that is class antagonism from the Marxist point of view. The critics have brought to the limelight the elements of oppression of the weaker social groups by the powerful social class (powerful on the basis of caste) for the sake of economic monopoly, and, to some extent, the resultant resistance by the lower classes. The novel still offers a comprehensive scope for its exploration from the following perspectives: first, it offers to explore the element of the materialistic evolution from the lower strata of the Indian society, as the critics have focused only on the socioeconomic monopoly of the dominant class; secondly, there is a significant room available for the detailed linguistic analysis, especially from the perspective of critical discourse analysis. The concept of discourse and manipulation also provides with a scope for the cognitive analysis of these books.

Within critical discourse analysis, the cognitive analysis links to the ideologies as under discussion from the Marxist perspective as well.

2.6 Relevant Criticism on African American Literature

African American literature is a literature written by the American writers of the African descent. Since its inception which occurred in 18th century, this literature has expressed and revolved around the sense of identity, the history, nostalgia, social insight, and the issues of slavery and marginalization in a new country.

Over the history, African American literature has paid more emphasis on the issues which emerged with changing time. Therefore, gradually its themes shifted from mere nostalgia to more practical aspects which include black slavery, social injustice and socioeconomic inequality. The African American writers shifted to the delineation of more and more practical aspects like these because of their being a socially integral part to the new country and their interaction with the natives and the colonialists accordingly. Soon the Harlem Renaissance, which is identified with a great movement in the history of African American literature, also provided the writers contemporary to that period in history with a profound food for thought for their writings. Besides, this movement brought forth a great literary and intellectual potential and artistic expression of these writers.

Claude Brown's age also coincides with Harlem Renaissance. Under the influence of the period, he also touched upon the prevalent themes of the time, the prominent ones among which were slavery and identity crisis. Besides these motifs, his works also express the internal problems of the black community of the South and, especially, of Harlem. *Manchild in the Promised Land* and *Children of Ham* significantly revolve around these internal issues. Additionally, these books delineate a drug addicted juvenile. The drug addiction is predominantly caused by poverty which has adversely affected family unity as well. The youth found in Claude Brown's works is victimized multiply. First, it is suffering from poverty. Second, it has become inclined towards addiction because of their increasing escape from their homes, as their parents are often fighting.

However, critics do find in Brown's works, especially in *Manchild in The Promised Land*, the themes of the national importance as well. For example, according to Thomas L. Hartshorne, *Manchild in The Promised Land* represents the period of 1940s and 1950s which is overall marked with blacks' conditions in the U.S. He adds that it was a critical time in the history of blacks' struggle against whites' racist attitude, especially when the focal issue was shifting from the South to the urban North (Hartshorne *Horatio*, 243-248). To him, the crux of the story is the successful struggle by the protagonist (who represents Browne himself) against unprecedented odds. The protagonist, who represents the author's own life history, ultimately saves himself from the dangers which victimized many of his friends.

Additionally, Hartshorne considers *Manchild in The Promised Land* a remarkable example of a piece of literature that has a long tradition in American culture. He says that this novel has a traditional rags-to-riches story. He thinks that this novel brings to the reader's memory Horatio Alger whose name has become a generic label for the entire body of success literature. This character, Horatio Alger, appealed to many writers who chose him as a heroic figure for their stories. Horatio Alger is a young man who emerges from a humble background and struggles significantly. However, since he is endowed with inherent virtue, hard work, lucky breaks, and help from well-disposed elders, the combination of all these qualities succeeds enables him to overcome all the ordeals and achieve success.

Houston A. Baker, Jr. also picks a pleasant side from *Manchild in the Promised Land*. He thinks that Brown was conscious of the gloominess associated with the age he lived in. Therefore, Brown deliberately and tactfully minimized this unpleasant side by vividly relating events which were romantic and exciting with the adventures of early boyhood (Baker, *Black Autobiography*, 53-59). According to this critic, this vitality and exuberance eclipsed the horror story that it could have been otherwise.

Manchild in the Promised Land has rendered critical discussion for certain other important technicalities as well. Houston A. Baker, Jr., for example, compares and contrasts Browne's *Manchild in the Promised Land* with Wright's *Native Son* and Ellison's *Invisible Man* on the basis of the modification in the traditions as introduced by

Browne to his novel. To him, Wright's *Native Son* and Ellison's *Invisible Man* exhibit relatively a much vaster web of more unavoidable social forces around man which cause him death or degradation. In contrast, in Browne's *Manchild in the Promised Land*, the forces surrounding man are less hostile and ineluctable. However, Baker Jr. does admit that Browne's novel exhibit the struggle of a black male child against a colonial system in escaping which he finally does succeed.

Romulus Linney, in his essay termed "Growing up the Hard Way" compares and contrasts Claude Brown's *Manchild in the Promised Land* with Richard Wright's *Native Son* and Ralph Ellison's *Invisible Man*. He says that the story of *Manchild in the Promised Land* is a "Pilgrim's Progress through the deadly realities of the 28-year-old author's childhood and youth the 1940's and 1950's" (Linney 1-4). Brown's novel distinguished itself as not being part of the elite intellectualism of the W.E. Dubois movement of the Harlem Renaissance of old. Indeed, negative critiques of his novel attested to this. However, the critic George Dennison says that while reading *Manchild in the Promised Land*, he thought of the somber pride of Richard Wright in *Black Boy*, and the strong, sweet spirit of Ralph Ellison in *Invisible Man* (Dennison, *Commentary in New York Times*, 82). However, to him, *Manchild in the Promised Land* lacks such qualities which the novels of Wright and Ellison possess. He thinks that this novel is void of any clear and significant voice.

Nevertheless, Dennison justifies the position of Brown's novel. He says that the lack of the intellectualness and exuberance in the novel is not a flaw of the writer. The novel lacks these qualities because it and its author belong to a different period of the Harlem Renaissance. According to him, in this novel Brown was concerned with more a secondary milieu of issues. This milieu was the milieu of commerce and journalism.

Michelle Alexander associates the novel with the political role that drugs played in the black communities of urban America (Alexander, *The New Jim Crow*, 7). She says that drug use 'contained' the urban communities and blinded many from focusing upon issues regarding internal colonialism. Mere superficial attempts were made by

government agencies to abate the proliferation of drugs being trafficked into black communities.

Arnold Rampersad perceives *Manchild in the Promised Land* as a true representative of urbane literature (Rampersad, *Review: The Children of Ham*, 25-26). Accordingly, he calls Brown a true modern poet of Harlem. According to him, Brown spoke to his readers, authentically, in the modern language of the streets, in the opening sequence, and that yet, the insightfulness of Claude Brown character was akin to Ralph Ellison's nameless urchin. He adds that each of these characters internalized the hopelessness of being in the lower rank of the American caste system (from within and without). He thinks that Brown's protagonist, initially, accepted his exiled state here. The protagonist, according to him, was in denial or ignorant of his black 'self' and his link to a Diaspora. Lacking an identity, he readily accepted his detachment from the community at-large. Most importantly, he was without the means to see that his lack of identity and detachment extends beyond the borders of his Harlem community.

According to Rita M. Cassidy, Richard Wright's *Black Boy* and Claude Brown's *Manchild in the Promised Land* are revelations of the peculiar pain through which a child grows to adulthood in the poverty of a black slum in the South or in the Harlem ghetto. Both are written with the disturbing eloquence of sensitive, perceptive men (Cassidy, *Black History*, 36-39). Similarly, Barbara Dodds traces from *Manchild in the Promised Land* a devastating toll of human life and happiness. According to her, the story has much to inspire the reader. She says that especially the juvenile can gain courage and insight from Brown's escape (Dodds, *Black Literature*, 371-374).

Hobart Jarrett critiques that *Manchild in the Promised Land* is significantly autobiographical (Jarrett, *To Live Is to Experience*, 205-207). According to him, Sonny's escape from his parents reveals the author's own escape from the tyranny of his father and the down-home influence of his mother. Like the protagonist, Brown had also succeeded in getting rid of his drug addiction. Like Sonny, he had also escaped the evils of Harlem by moving to Cooper Square. The change of environment helped him in

starting a new life. However, unlike Sonny, Brown never wanted to stay away. Brown came back to Harlem and it is here that his maturity completed.

Melvin Wade thinks that *Manchild in the Promised Land* has three technicalities imbedded which are collectively oriented to one goal. He says that the protagonist of the novel is simultaneously a participant, the storyteller and the commentator as well. According to him, the use of the subjective commentary is an atypical adaptation of first-person narration used, in this case, to capture the peculiar character of the “rap” (Wade, *Black Aesthetic*, 391-408). Moreover, he says that he presents himself through his protagonist in such a way that the audience should consider him as the “baddest” individual in his universe. According to him, in Brown universe, man is constantly in search of a utopian world and in this search his personal dreams often create obstacles for others’ dreams. This conflict of dreams result in disillusionment and despair. Consequently, man seeks the cure of these feelings spiritually, psychedelically, antisocially, and physically. But it is man’s dreams which keep his life dynamic.

Gerald D. Jaynes writes that Claude Brown's autobiographical and ethnographical account of life in Harlem during the period 1940-65 confirms both the ubiquity of the last attitude expressed and my explication of the social meaning of slave (Jaynes, *Identity and Economic Performance*, 128-139).

The Children of Ham is a book comprising certain short stories, which, linked to one another somehow or the other, revolve round the lives of a group of teenagers who share the issues like dope addiction and family estrangement. However, deep down this book also focuses socioeconomic issues in a marginalised Harlem. However, this book has not invited much criticism probably because it is, as Robert F. Worth suggests, overshadowed and compared unfavorably with Brown’s first great success. (Worth, *The New York Times*)

Rampersad finds Claude Brown, with reference to this book, as a true modern poet of Harlem (Rampersad, *Ham*, 25-26). And a poet is a sensitive creature who can feel the social issues better than a common individual. He adds that these twin novels, *The*

Children of Ham and *Manchild in the Promised Land*, graphically portrayed the effects of the mid-twentieth century heroin epidemic upon African American urban communities.

The Children of Ham also gives a glimpse of Brown's life, particularly of his childhood. According to Sanford Weinstein, *The Children of Ham* openly describes the grim living conditions in the black ghetto of his childhood (Sanford Weinstein, *The Educator's Guide*). Ishmael Reed finds in Brown's second a lesson of unity. According to him, it is the love and unity among the children of Ham which saves many of them from the evil of addiction (Bernstein, *The Washington Post*). They fight against this evil together and succeed.

African American literature has also reasonably garnered the critique from linguistic point of view. Especially, the black rhetoric has significantly been focused in literature and in criticism as well. In this connection, the rhetoric focusing the issues of identity and consciousness, marginalization etc. has been in the spotlight. Moreover, this rhetoric has played a significant role in aggravating as well as highlighting the tussle between the two cultures, white and black. In this connection, Biman Basu highlights the role of the black intellectuals. He highlights "The conflict, in both its productive and traumatic force, may, in fact, be seen as propelling the trajectory of the African-American intellectual and expressive enterprise" (Basu, *The Black Voice and the Language*, 88-103) Focusing, especially, on the tradition of the black women's fiction, he points out that this enabled certain female writers in black tradition to reflect their inner philosophical profundity, for example "Henry Louis Gates has demonstrated most vigorously, Zora Neale Hurston's "oxymoronic oral hieroglyphic". Secondly, he also points out the fact that written literary tradition authenticated the black oral tradition.

Relevantly, Abdellatif Khayati highlights the contemporary obsession of images of race and representation through language. In this connection, he refers to Toni Morrison's technique of blending "the art of story-telling and questions of race in a decisively political and ethical relationship centered in a language of felicity and liberation" (Khayati, *African American Review*, 313-324). He says that while Morrison primarily reactivates her local memories as her cultural objective, she does it in a "race-

specific yet race-free prose" which shapes a literary form to the needs of racial difference. In this connection, he quotes her line: "My vulnerability," she says, "would lie in romanticizing blackness rather than demonizing it; vilifying whiteness rather than reifying it" (Playing x- xi).

Mandana Eftekhari Paziraie, in his "A Discourse Analysis of *Things Fall Apart*" has attempted an eclectic approach of discourse analysis, both at the micro and macro levels, on Chinua Achebe's masterpiece. For his analysis of the book, he focused on the cohesive devices (endophoric and anaphoric references, reiterations, and conjunctions), and constituent elements such as characters along with the way they have been addressed), as proposed by Halliday and Hasan (Paziraie, *A Discourse Analysis*, 13).

Pi-Li Hsiao picks the "marvelous interplay of language, gender, and power" Alice Walker's *The Color Purple* unfolds with. He thinks that Walker has produced new narrative strategies, disclosed unheard stories of women, and transformed traditional ideas of gender roles through his conscious use of language. Moreover he says that "Walker's employment of Black English manifests her concern about the black cultural heritage and her challenge to the superiority of white people's language" (Hsiao, *Language, Gender, and Power*, 93-120). He adds that her experiments enabled the silenced women "heard in a double-voiced narrative". According to him, Walker also expresses her concerns over the division between gender roles, which is an arbitrary polarity that results from language construction.

More pertinently, William Mathes values Brown's language in the latter's *Manchild in the Promised Land*. The scholar reasons that Brown's language in this novel reflects the typical black life in the community of Harlem (Mathes, *A Negro Pepys Reviewed*, 456-462). He adds that in this connection Brown has done more than a historian can do. He says that his representation of the layman and the streets of Harlem provides "the feeling of being alive in their respective milieus". According to him, Brown never appeals to the reader for his language ability as he mixes "the language and jargon of his new academic self with the slang of Harlem", but he does fascinate for his powerful reason and forceful emotions.

Brown's books, however, have not received any conspicuous critique from linguistic point of view. It, therefore, offers a significant scope for appropriate linguistic criticism. The present research aims to further this criticism by applying the concept of Critical Discourse Analysis along with its ontological premise.

The selected texts have rendered criticism from multiple perspectives. Most of the studies surround the socioeconomic aspects of the concerned society, and these aspects involve relevant social identities such as caste and race. Adiga has made a sharp and fascinating attack on social inequality in India and Brown has concentrated upon black misery, destitution, illiteracy and internal colonialism. The linguistic criticism has also revolved around somehow or the other the rich-poor divide, the power abuse and social injustice and, relevantly, the relationship that exists ultimately between the proletarian class and the master class.

Relevantly, a few researchers have explored these texts optimistically as well. But the evolution of the dominated individuals they pointed out strictly concerns the socioeconomic conditions of the age concerned. For example, Adiga brings to the limelight the rich-poor divide found so common in India at a time when economic prosperity is also taking place there and especially when IT revolution is also reaching its climax.

Some researchers have focused, in these texts, on psychological issues as well. They have tried to explore the mental state of the protagonists or the characters concerned when the latter were committing the relevant acts, such as Balram's murder of his master in *The White Tiger*. Contextually, they have explained psychological disorder shown at different levels while these characters manipulate, deceive, get impulsive and tend to take risks, reasoning that the latter were doing this for their selfish motives.

The current study aims at exploring the socioeconomic perspective both, innovatively and holistically. First, it aims to explain, through the selected texts, the philosophical notion of Marx's social dialectics which suggests how societies change over history through the principle of thesis, antithesis, and synthesis. Then within this perspective, it views socioeconomic life comprehensively that is the exploitation of the

dominant social group, the resistance by the dominated to the hegemony of the powerful and then the subsequent emergence of the dominated individuals. Secondly and more importantly, the study investigates this perspective linguistically. It aims at studying how the established discourses determine and are determined by the social identities. More importantly, within discourse it focuses on the cognitive element. This model suggests that primarily it is cognition which manipulates and that the semantic features of discourse merely mediate between the cognition of an individual and the events concerned. So, the current research, in this sense, combines the aspects of literature, philosophy, linguistics and psychology.

Additionally, the study aims to draw a comparison between the selected texts of the two authors. The comparison aims at investigating the degree of reciprocity of social dialectic and discourse in the South Asian Indian society and the African American society. In this connection, the selected texts also complement the aim of this comparative study. These texts represent not only two different variables, caste and race, which determine and are determined by what Marx terms as the economic base structure but also signify two different ages which suit the nature and aim of the study. The difference of the times the selected texts represent contextually complements Marx's concepts of social dialectic which involves an endless historical process of the socio economic ups and downs reflected in the competition for power between social classes.

CHAPTER 3

RESEARCH METHODOLOGY

This chapter outlines the research framework of the study. The chapter has been divided into four parts. The first part highlights the theoretical framework of the study. This part has majorly been divided into two sections. The first section discusses the concepts of the dialectical materialist theory as relevant to the present research. The second section explains van Dijk's idea of discourse and manipulation and also specifies the discursive features as relevant to this study. The second part rationalizes the integration of the two theoretical perspectives of the study under the concept of theoretical triangulation. The third part develops the comparative model for the study. The fourth and final part explains the analytical framework. At the end, the chapter gives a breakdown for the forthcoming section that is analysis.

The study is qualitative in nature since it focuses on the interpretation of the social reality aforementioned. Moreover, it follows qualitative content analysis because it, first, takes objective contents from the selected texts and, then, analyzes the meanings, patterns and themes latent in these texts and leads to the comprehension of the social reality to be explored in a subjective but scientific way.

Qualitative content analysis has been defined by Hsieh as Shannon as, "a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns" (Hsieh & Shannon, *Three Approaches to Qualitative*, 1278). Mayring explains this type of analysis in the following words: "an approach of empirical, methodological controlled analysis of texts within their context of communication, following content analytic rules and step by step models, without rash quantification" (Mayring, *Qualitative Content Analysis*, p.2).

According to Patton, a qualitative content analysis is “any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings” (Patton, *Qualitative Research*, p.453).

For the achievement of the objectives of the study, the research applies van Dijk’s concept of Discourse and Manipulation as a model for the analysis of the selected books of the two writers, Aravind Adiga, the South Asian Indian writer, and Claude Brown, the African American writer, under the conceptual framework of Dialectical Materialism and Discourse and Manipulation. This model offers the researcher a significant scope to discuss the Marxian concept of social dialectic which views the social reality in three phases: the domination by the powerful social group over the weaker ones; the struggle of the oppressed social class; and finally the socioeconomic emergence of the oppressed subsequent to their consistent struggle against the status-quo. Additionally, under this model, the study compares the South Asian Indian society and the African American society, as presented by Aravind Adiga and Claude Brown respectively through their linguistic choices, in order to investigate as to which identity, caste or race, more powerfully determines and is determined by the reciprocity of social dialectic and discourse, and also examine as to which society offers greater scope to its dominated individuals for the improvement of their socioeconomic status.

The study applies the following points from Van Dijk’s concept of Discourse and Manipulation in order to make the model convenient for the analysis of the selected works in the light of the theory Dialectical Materialism: cognitive manipulation and discursive manipulation. The semantic features of discourse the study focuses on include: positive *self*-presentation and negative *other*-presentation; macro speech act implying *our* ‘good’ acts and *their* ‘bad’ acts, for example, accusation, defence etc.; (de-)emphasizing negative/positive topics about *us/them*; showing local meanings *our/their* positive/negative actions; giving many/few details; being general/specific etc.; lexicon: selecting positive words for *us* and negative words for *them*.

Moreover, these points also form the headings which explain the objectives of the study in the chapters of analysis.

3.1. Theoretical Framework

3.1.1 Concepts of Dialectical Materialism

The research is ontologically premised on the stance that man's consciousness is determined by his social conditions and that this consciousness is material inasmuch as it is fundamentally shaped by man's economic needs and the means and method of the satisfaction of these needs. According to Marx, it is not consciousness that determines our social existence; to him, it is our social existence that determines our consciousness (Russell, *Western Philosophy*, 752). With this conviction, he forms the concept of the social classes, which are socioeconomically determined and which are in a constant war with each other, forming thesis, which refers to the status-quo that is the domination of the powerful social class, antithesis, which implies the resistance of the lower strata, and synthesis, which means the material progress of the oppressed subsequent to their consistent resistance.

Methodologically, Marx's philosophy of Dialectical Materialism is founded on three dialectical laws which he derives from Hegel's philosophy of Dialectics. These three laws are: the law of interpenetration of two opposites, the law of negation of the negation, and the law of quantitative change into qualitative change (Cuddon, *Dictionary of Literary Terms*, 197). According to Cuddon, the Marxian dialectical laws particularly relate to the economic and political history.

The study incorporates these laws for its conceptual stance. The first dialectical law refers to the opposition between the two social classes. The second law implies the process of the struggle by the oppressed individuals. The third law reflects the transition which is resulted by the quantitative change. This transition refers to the materialistic evolution of the dominated group. According to Cuddon, these dialectical laws fundamentally originate from the basic elements of *dialectic* which are thesis, anti-thesis and synthesis. In the context of the study, *thesis* implies the manipulation and the subsequent domination and the control over production by the dominant social class. *Antithesis* means the struggle of dominated, which poses threat to the hegemony of the

dominant. Finally, *synthesis* stands for the evolution of the dominated subsequent to their consistent struggle for social change.

Second, Marx' conviction, which asserts that it is our material existence, and not consciousness, that determines our ideas, denies any intrinsic existence of any other social reality except economic. However, he does accept the significance of social identities which impact the economic base structure. In this connection, Marxists consider social ideologies, such as caste system, as the other name of class system itself. Contextually, since the study focuses on the identities of caste and race and, in this connection, compares the South Asian Indian society and the African American society, as presented by Aravind Adiga and Claude Brown respectively through their linguistic choices, in order to examine as to which identity is more susceptible to manipulation and offers greater scope for the material evolution to the dominated individuals, it needs to explain the logical connection of these socially constituted identities with the Marxian concept of social classes.

3.1.1.1 Concept of Social Classes

a) Caste as Determinant of Social Classes

In the context of the Indian society, the social stratification is primarily based on casteism, a phenomenon which is associated with the native religion. Since casteism stands fundamental to the Indian society, it has always invited the literary writers to write on this issue significantly. Besides, it has also drawn the attention of literary critics and research scholars who have offered a colossal criticism on this issue of caste.

Caste is considered the fundamental reality in the Indian society, which determines the socioeconomic lives of the South Asian Indian individuals. The Marxian concept of class system seemingly runs contrary to the Indian caste system inasmuch as it claims economy, and not any religious ideology, as the base structure of the world. The Marxian perspective, therefore, pays no significance to the caste ideology. This contradiction has resulted in a dilemma for the alignment of the two realities in one parameter. Though Marxists in India have proposed a solution for the alignment of the two realities to take them in one same perspective, reasoning that caste system is a class system itself in

disguise and that it is the material interests which bring the two identities into the same line, the difference between the two types of stratification still confuse scholars. According to Ayan Guha, all this needs certain theoretical adjustments and modifications, which, however, at times may prove difficult if the alien question about caste prove these theoretical modifications and adjustments insufficient (Guha, *Marxist Discourse*, 38-41). Sudipta Kaviraj also raises similar question in his *Caste and Class*. He asks,

One of the main problems of historical sociology is the relation between caste and class. How is the logic of one system different from another? And are they so different that there could not be any mixtures or graftings of one onto the other? Secondly, is this transition linear? Would caste system eventually disappear? (Kaviraj, *Caste and Class*, 72)

The traditional Marxist theory claims economy as the only deterministic foundation for the social and political phenomenon, a perspective in which caste has the status of only being a part of that larger structure sustained by economic structure. Communists look at Indian caste prejudices in connection with production prevailing in India, and the division of labour linked with caste system. This implies that caste hierarchy in itself is nothing but simply a class division camouflaged. Moreover, since the basic intention of this caste hierarchy has been to generate surplus for the upper or ruling classes, according to Jayantanuja Bandyopadhyaya, “The abolition of caste hierarchy could not be separated from the Marxian form of class struggle” (Bandyopadhyaya, *Class Struggle*, 2). Ranadive, an Indian Marxist and literary writer, emphasizes on the necessity of incorporating class struggle and struggle against caste in the same category (Ranadive *Caste, Class and Property Relations*, foreword). To him, “Struggle against untouchability and other social evils and the class struggle against economic exploitation are inseparably interlinked.” Most of the Dalit organizations lack in such understanding and, as such, their approach is invariably skewed. They never bother about such issues as land and wage and other issues affecting the Dalits “day-to-day lives.”

However, the connection and contradiction between social classes and castes continue to intrigue scholars. However, the research tends to consider the two systems under the same category in its analysis of the selected texts.

b) Race as Determinant of Social Classes

The study also considers race as a variable of social class in the African American context. Contextually, race determines social superiority and inferiority and, thus, creates economic inequality. In this connection, the process of “passing” reinforces this notion. The issue of “passing”, according to Herbert Miller, combines the elements of both, race and class, which were intertwined during the modernist period, and this made the class supremacy much more visible (Miller, *Race and Class Parallelism*, 2). Miller states, “Class formulations were developed first, and merely appropriated when race consciousness in its modern form appeared”. According to him, the racial cult along with the rhetoric associated with it has been established only to maintain class supremacy. Therefore, class takes precedence over race; the former exploits the latter for its maintenance.

3.1.2 Concepts of Discourse and Manipulation

The study aligns the Dialectical Materialist concept of social reality with critical discourse analyst perspective which views language in relation with power. More specifically, it combines these two perspectives to ascertain how the Marxian social dialectic is reflected in discourse. Critical discourse analysis asserts that power structure and discourse structure are dialectically related.

Critical Discourse Analysis is majorly based on the works of Norman Fairclough and Teun van Dijk. However, its foundation is rooted in Derrida’s deconstructionism which asserts that a text has no standard meaning and that there exists an inherent ambiguity in texts. Silverman indicates that Derrida’s deconstruction aims at exposing what the text aims at hiding (Silverman, *Derrida and Deconstruction*, 4). In this context, Leitch writes that deconstructionism intends to deregulate dissemination and celebrate

misreading (Leitch, *Deconstructive Criticism*, 122). It, therefore, liberates the text to let the text produce a language of its own.

Overall, Derrida's deconstructionism implies that language is unreliable in terms of fixed meaning, that words are neither stable nor fixed in time, that it is our reality which determines the shape and nature of our language, and that meaning is produced by the difference and, so, always subject to a process of deferral.

Critical Discourse Analysis, in nutshell, reinforces that the dominated social group or individuals are manipulated mainly through discourse by the dominant group or people that manipulate for their vested interests (van Dijk, *Discourse and Manipulation*, 360). This perspective, therefore, complements the ontological premise of the study.

In addition, Critical Discourse Analysis analyzes not only the apparent aspects of language which include a variety of expressions, rhetorical devices, multiple tones etc.; it equally focuses the cognitive factors linked with these micro-linguistic features. In this connection, van Dijk reinforces that manipulation fundamentally involves human mind since it is the mind which is primarily controlled in order to elicit a desired action. According to him, this cognitive dimension is important because manipulation always involves a form of mental manipulation. Manipulation is a type of victimization, a process which involves a stronger party and a weaker party; the former always victimizes while the latter is victimized. In the context of the study, the dominant social class always has its material interests in order to achieve which it exercises its power through discursive and cognitive means.

Since manipulation always aims at exercising control on other people against their will, the concept of manipulation carries negative associations. It is also because this type of practice encroaches upon social norms. The current research premises that the dominant social class monopolizes production and other resources and, thus, dominates the weaker social group or people. Moreover, it also asserts that the dominated also vie for the socioeconomic supremacy which they also achieve when they come to have enough power. The process suggests that manipulation is always at work. It also reflects that domination via manipulation is power abuse, since such manipulation is exercised

through illegitimate influence. This is because manipulators make the manipulated believe and act in the best interest of the former and against the best interest of the latter. However, O’Keefe opines that manipulation is a neutral term and, so, it could be legitimate (O’Keefe, *Persuasion*). This, therefore, means that manipulation has two types: positive and negative or legitimate and illegitimate.

Contrasted to an illegitimate type of manipulation, a legitimate persuasion does not force others to believe and act the way the manipulator desires. This is because the recipient does not have the knowledge and information enough to understand the situation quite well. On the contrary, in manipulation, the recipient is ignorant, and, thus, performs a more passive role, because due to his lack of knowledge and information, he falls an easy victim to his manipulator (Wodak, *And where is the Lebanon*, 377-410). Since the current study concerns the two social classes, which always carry a typical sense of rivalry between them, it involves the negative connotation of manipulation. However, at times there is no clear line of demarcation between legitimate manipulation and illegitimate manipulation, as sometimes some audience may be meant to be targeted while other not, and may be, at times, an audience is targeted in a specific state of mind or the circumstances may also be different. However, manipulation, in a general sense, is illegitimate, as it violates others’ rights. The focus of this research is, therefore, on illegitimate manipulation that is a manipulation which is exercised by manipulators with a clear intention to achieve their best interest against the best interests of their victims.

The study follows an integrated approach concerning manipulation. First, it views manipulation as a social phenomenon. Second, it looks at it as a cognitive phenomenon. Third, it takes it as a discursive phenomenon. All these three phenomena are integrated in the analytical approach selected for the research.

a) Manipulation as a Social Phenomenon:

Manipulation is social in nature because it fundamentally involves two people or two groups, one being stronger while the other weaker. The stronger individual or group manipulates the weaker for the sake of vested interests. Manipulation, therefore, occurs for the best interests of the manipulator and against the best interests of the manipulated.

The groups involved in the process of manipulation vary on the basis of the type of their relationship. Normally in case of legitimate manipulation, such relationship could be, for example, parent-children relationship, teacher-student relationship, politician-voter relationship etc. This example does not imply that stronger parties should always necessarily be parents, teacher, and politician manipulating and dominating children, student, and voter respectively, and the victims of manipulation in such relationship can be the seemingly stronger party as well. However, the example does give the idea that such groups have a type of relationship which is always susceptible to manipulation. Contextually, this dialectical relationship exists between the dominant and the dominated social classes.

Moreover, manipulation is social in nature also because the social group exploits social resources to manipulate the weaker. These social resources, which mainly include TV shows, internet, advertising, parliamentary debate, literature of different sorts etc., are tools accessible exclusively for dominant social groups to manipulate and dominate others (van Dijk, *Discourse and Manipulation*, 362). The present study also highlights in the selected texts on these means of discursive manipulation which is used by the powerful social group to manipulate and dominate the weaker majority.

b) Manipulation as a Cognitive Phenomenon:

The study significantly focuses on manipulation as a cognitive phenomenon. Manipulation fundamentally involves cognition, as the manipulator primarily targets and exploits the core knowledge and beliefs of those people who are under manipulation. This core knowledge consists of major ideologies which normally form the subconscious and unconscious of the individual and which are, therefore, always susceptible to manipulation. Van Dijk draws a line of demarcation between a legitimate management of knowledge, information, and beliefs (such as management of students' minds by a teacher) and an illegitimate management, which aims at manipulation for the sake of vested interests. The present study, which focuses on the tussle between the social classes for their material interests, concerns the illegitimate management of minds.

Moreover, manipulation of minds involves processing information in short-term memory (STM) and long-term memory (LTM). Short-term memory is active in *understanding* of words, sentences, verbal non-verbal signals. All these phonetic and phonological, morphological and syntactic and lexical operations shape a particular understanding, which the speaker or writer has intended, in the mind of the recipient.

On the other hand, processing in long-term memory involves broader metaphysical type of realities such as ideas, knowledge, ideologies, attitudes, social values and social representations etc. Cognitive factor is fundamental because according to van Dijk social structures and discourse structures are not directly related (van Dijk, *Discourse-Cognition-Society*, 125). Cognition intervenes because the understanding of things by an individual depends on the socially shared representations of all individual actors in a group or society. Therefore, the personal and the social in the process of discourse are intertwined. Shipley and Zacks reinforce that people's ongoing experience and their understanding of events occur in terms of mental models which segment, interpret and define the reality as people live it (Shipley & Zacks, 2008).

Moreover, mental models reflect people's attitudes, which are social, and not personal, in nature because they relates individuals to their concerning groups. Social attitudes at broader and more social level become ideologies. According to Dijk's, these social attitudes are acquired by underlying ideologies. Moreover, when these wider social attitudes form ideologies, they are not only socio-cognitive phenomena but a societal as well. It is because these attitudes more represent the interests of groups and classes. These ideologies are not only accepted by the members of those groups but also promoted by them. These ideologies, then, determine the conduct of life of the members of those groups. For example, racism and sexism are two wider social attitude which form ideologies. Similarly and in the light of this concept, casteism in India has been systemized under such wider social attitudes. Therefore, though mental models are unique to every individual, they, being social in nature, are susceptible to manipulation because the recipient starts looking at the concerned reality through the manipulator's lenses and, hence, losing his own freedom of interpretation. The present study

investigates the cognitive manipulation in the selected texts through both types of processing: short term memory processing, and long term memory processing.

c) Manipulation as a Discursive Phenomenon:

Discourse structures are manipulative inasmuch as they are exploited by the participants in a particular context according to their suitability. For example, particular words and expressions are used in a particular situation to convey or impose a particular type of meaning. Similarly, some words are highlighted, for example in newspapers, in order to be given extra weight in comparison with neighbouring words. For example, a typical tactic used by the press is to emphasize the information about racism only through prominent headings on the front page, and not by publishing the detailed stories (Van Dijk, 1991). This is how discursive structures, which are not manipulative per se, are used by manipulating groups to discursively manipulate and, subsequently, dominate others. Likewise, through discourse the dominating groups present themselves positively and others negatively.

Since the current study is theoretically premised on the Marxian concept of social dialectic, the analysis of these micro-linguistic strategies in the discourse of the exploiting class suits its aim. The micro-linguistic strategies which the current study highlights in the selected texts include positive self and negative other presentation; implying *our* good act and *their* bad act; shaping semantic macrostructures as (de)emphasising positive/negative topics for *us/them*; (de) highlighting events; lexical selections (good words for *us* and *bad* words for *them/other*); the use of rhetorical devices; making details implicit and explicit as per need; shaping words and expressions accordingly (making them large, loud, italic, bold etc.) etc.

3.2 Theoretical Triangulation

The present study, which is a qualitative content analysis, is ontologically premised on the Marxian perspective of social dialectic. Moreover, it aligns its ontological premise with the linguistic stance of critical discourse analysis to ascertain how the Marxian social dialectic is reflected through discourse. Specifically, the study

forms its theoretical framework combining certain features of Dialectical Materialist theory with van Dijk's concept of Discourse and Manipulation.

Such experiments are not only admissible in a qualitative research but, at times, become essential as well. They are essential in terms of strengthening research findings so that they should purely reflect the situation and be supported by the evidence as well. This method, which is called Triangulation, offers multiple perspectives to analyze a research question.

According to Patton, triangulation may result in inconsistencies also (Patton p.453). However, he reinforces that the purpose of triangulation is not to arrive at consistency across data sources or approaches; triangulation aims at providing with an opportunity to explore deeper interpretation in the data which is achieved through the relative strengths of different approaches employed.

Moreover, theoretical triangulation draws upon alternative or competing theories in preference to utilizing one viewpoint only (Cohen, Manion, & Morrison, *Research Methods in Education*, 141-144). Contextually, the present study incorporates two perspectives: Dialectical Materialism, and Discourse and Manipulation. The first theory establishes the ontological premise of the research, whereas the critical discourse analyst perspective analyses the texts linguistically in order to ascertain how the social reality, as proposed by the dialectical materialist philosophy, is reflected linguistically. Both the perspectives complement each other in this research, as both explain binary oppositions such as social classes, one philosophically and the other linguistically. In other words, the concept of Discourse and Manipulation views reality as constructed through discursive practices and ultimately exposes the vested interests of the powerful individuals and groups behind their discursive practices.

3.3 Comparative Model of the Study

The study compares the selected works of Aravind Adiga and Claude Brown, which represent the South Asian Indian and the African American societies respectively, in order to investigate the degree of the reciprocity of social dialectic and discourse in

each society. Pertinently, it aims at examining as to which identity, caste or race, is more susceptible to manipulation and offers greater scope for the material evolution to the dominated individuals.

Adiga's fiction represents a time which ranges from late 1980s onward. Especially, his *The White Tiger* focuses on the theme of globalization and its impact on the socioeconomic conditions of the Indian society. Claude Brown's books, relatively, reflect an era which covers more or less mid twentieth century and, thus, concentrates more on the aspects of the degeneration of the African Americans in the community of Harlem and the South in the U.S.A. His books, therefore, highlight the deteriorated economic conditions of the black community and their subsequent repercussions in the form of demoralization and disillusionment of the black juvenile who seek relief in drug addiction. However, comparatively the writings of both of the authors reflect the oppression, resistance and emergence of the dominated individuals of their societies.

The selected works provide the study with two heterogeneous ideologies in the form of caste and race. This heterogeneity widens the scope of the present study, which is ontologically premised on the Marxian idea of social dialectic. Contextually, these two identities form part of the larger structure sustained by the economic structure. Similarly, the heterogeneity of the eras along with their social conditions, which the two authors present, also suits the nature and purpose of the study because the Marxian's concept views history as a never-ending conflict of economic interests between the social classes and, ideally, looks forward to a hypothetical classless society.

A comparative study analyses two or more than two literatures and, hence, aims at encompassing the entirety of human life and experiences in one embrace. Tagore explains the aim of a comparative research in the following words, "From narrow provincialism we must free ourselves, we must strive to see the works of each author as a whole, that whole as a part of man's universal creativity, and that universal spirit in its manifestation through world literature" (cited by Bose in *Comparative Literature in India*). In the same context, Rene Wellek says, "Comparative literature will study all literature from an international perspective, with a consciousness of the unity of all literary creation and experience" (Culler, *The literary in theory*, 79).

However, since a comparative study involves complicated cultural peculiarities, it is never achieved without risks and difficulties. It may, for example, blur the researcher's vision about the culture or cultures which he or she is less familiar with. Similarly, a thorough contextualization of research methods and findings with reference to the implication of the term or object in one culture may not suit the context of the other culture. In this case, the comparison will make no sense at all. In this regard, Chisholm opines, "societies and cultures are fundamentally non-comparable and certainly cannot be evaluated against each other" (Chisholm, *Encyclopaedia Britannica*).

However, the present study finds its comparison substantially. It compares two different cultures, the South Asian Indian and the African American, in terms of the social reality as proposed by the Marxist perspective which claims itself a universal perspective on the basis of what it calls economic base structure. The Marxian perspective claims to treat all cultural realities, irrespective of any social affiliation, equally. However, it accepts all noneconomic social values as superstructures linked with economic base structure. Therefore, the Marxian perspective, which claims itself a universal perspective, suits the present comparative study, which applies this perspective as its ontological premise. More specifically, this perspective helps the study in linking the national and international boundaries in form of the two different socially constituted identities, caste and race, which are linked under the Marxian idea of social reality. Moreover, the linguistic analysis involved in the research furthers the universal aspect of the comparative analysis.

Additionally, the study develops the comparative model on the basis of its theoretical framework, which it has established with the help of Dialectical Materialist theory and the perspective of Discourse and Manipulation. It divides comparative analysis into the following segments: comparison on discursive manipulation; comparison on cognitive manipulation; and comparison on the material progress of the marginalized.

Moreover, under this frame of reference, the study applies, for its comparative analysis, the classic method of comparison, as proposed by Kerry Walk (Walk, *A Comparative Analysis*). The classic method of comparison weighs the two or more

different objects under study equally. It may suggest that these different objects may appear similar but result in crucial differences. Or, it may show that the seemingly similar objects may be different in nature yet these differences may cause surprising commonalities. According to Walk, this method is in contrast to “lens” or “keyhole” method of comparison, which focuses on one object more than the other and, hence, provides the researcher with a lens through which he views the other object. The lens method is also useful as it sets a framework in form of earlier texts, events, or historical figures for the researcher, which illuminates his understanding before the analysis of the other object effectively. However, this method can equally blur the researcher’s understanding about the peculiarities of the other object, as the researcher starts viewing this object with his comprehension of the first object.

Since the current study compares two different cultures, the South Asian Indian and the African American, in terms of the Marxian notion of social dialectic, it finds the classic method of comparison more appropriate for the nature and the purpose of its research.

3.4 Analytical Framework:

The comparative study analyses the selected texts under van Dijk’s concept of Discourse and Manipulation. Under this concept, it focuses on cognitive and discursive factors which are exploited by the socially powerful people or groups for the sake of their material interests. For its analysis of the selected texts to investigate the discourse strategies, the study focuses on the following linguistic features:

- i. Cognitive Manipulation
- ii. Discursive Manipulation
 - a. Positive self-presentation
 - b. Negative other-presentation
 - c. Macro speech act implying Our ‘good’ acts and Their ‘bad’ acts, e.g. accusation, defence
 - d. (De-)emphasizing negative/positive topics about *us/them*
 - e. Local meanings *our/their* positive/negative actions

- f. Giving many/few details; being general/specific etc.
- g. Lexicon: selecting positive words for Us, negative words for Them

Moreover, the study also applies these features as model for its analysis. These points form the headings for the analysis under which the study explains the relevant concepts.

The subsequent chapters have the following structure. Chapter 4, which is the first chapter of the analysis, analyzes the selected books of Aravind Adiga. This chapter is divided into two sections. The first section analyzes Adiga's *The White Tiger*, whereas the other scrutinizes his *Between the Assassination*. Chapter 5 analyzes the selected books of Claude Brown. This chapter is divided into three sections. The first section analyzes Brown's *Manchild in the Promised Land*, whereas the second section analyzes his *The Children of Ham*. The third section of this chapter synthesizes the analysis of the works of both the authors selected for the study. Chapter 6, which comparatively analyzes the texts of the two authors, has been divided into four parts. The first three parts comparatively analyze the selected works of the two authors in the light of the perspectives selected for the study. These parts include: comparison on cognitive manipulation; comparison on discursive manipulation; and comparison on the evolution of the dominated individuals. The fourth part gives a brief overview of the styles of the two authors. Chapter 7 is the conclusion of the thesis. This chapter concludes with a brief discussion of the analysis of the selected works.

CHAPTER 4

DIALECTICAL MATERIALISM AND DISCOURSE: ANALYSIS OF ARAVINDA ADIGA'S BOOKS

This chapter intends to analyze the works of Aravind Adiga, the South Asian Indian author included in the study, in the light of the theoretical perspectives established for the research. The chapter has been broken down into two main sections. The first section analyses *The White Tiger*, whereas the other section scrutinizes *Between the Assassination*. Besides, each section is subdivided into three parts. The first part concerns the discussion of the discursive strategies to the extent these strategies play their role in establishing and maintaining the hegemonic practices of the dominant social group over the dominated majority. The second part analyses the cognitively manipulative role of the identity of caste to the extent this identity is exploited as fundamental knowledge by the socially powerful group for its material interests. Finally, the third part investigates the discursive and cognitive reaction of the dominated individuals which results in the improvement of their socioeconomic status.

4.1 Dialectical Materialism and Discourse in *The White Tiger*

This section has further three parts. The first part analyses the way discourse works behind the socioeconomic power of the social elites. The second part looks at social identities, as constructed on the phenomenon such as caste, to the extent these identities support the powerful social class in exercising its hegemony on weaker social

groups. The third and final part brings forth the element of emergence of lower class individuals and their transcending beyond social identities, such as caste in their way to improve their socioeconomic status.

The novel, *The White Tiger*, offers in general a milieu with generally two social groups in constant war with each other. On the one side, there exist stronger social groups, which tend to suppress weaker social groups and hamper their socioeconomic growth. The masses from humble background are generally weak enough to react. Even when they do react, their reaction does not prove powerful enough. Resultantly, they have to be content with the status-quo, without any hope for emancipation. Consequently, the powerful few continue feeding upon these dominated masses.

The novel comprises a detailed letter written by a low caste individual named Balram, a fictitious character who is also the protagonist and narrator of the novel. The letter is supposedly addressed to the Chinese Premier, Wen Jiabao. Balram writes this letter to the Chinese premier, who is visiting India, in order to acquaint him with the true picture of this country which is deliberately concealed by the Indian government, the ruling class and the media to the world outside. In this epistolary novel, the narrator gives the Chinese premier a categorical account of extremely tough living conditions for the poor majority in India. Linked with this, he also narrates to him the odyssey of his extraordinarily risky and reckless adventure undertaken for the improvement of his own social and economic status.

4.1.1 Hegemony of the Indian Elites through Discourse

a) Manipulation as a Social Phenomenon

Manipulation primarily involves two people that could also be representing two groups, and, more particularly social groups, one being the manipulator while the other the manipulated. The process of manipulation involves the manipulating group targeting the minds of the group being targeted. The achievement of the control over people's minds facilitates and necessitates the control over their actions. This is how the manipulator maneuvers for the actions which befit their best interests.

Moreover, the groups which the manipulation process involves vary on the basis of the type of relationship they are tied with. The relationship could be, for example, parent-children relationship, teacher-student relationship, politician-voter relationship etc. This example does not imply that stronger parties should always necessarily be parents, teacher, and politician manipulating and dominating children, student, and voter respectively. In that case, the sense of power in this dialectical relationship may shift to the weaker side as well. The example refers to the manipulation inherent in the relationship between the stronger and the weaker. It is this inherent manipulation which the present study focuses on. The study emphasizes this manipulation in the relationship of the social classes that is how the dominant class establishes and maintains its monopoly over the dominated masses by manipulating them discursively and cognitively, and how the latter resists and struggles for the achievement of power use the same manipulative tactics against the former.

The novel under research involves this dialectical relationship between two general classes, the upper class and the lower class. In the context of this novel, both the classes, upper and lower, are constructed on the basis of caste system. The upper castes form dominant strata of the society, while the lower castes make the weaker social groups. Here, social manipulation takes place when the influential social group feels a natural supremacy and considers it as its prerogative to enjoy the lion's share from social and economic resources and production. The novel primarily presents social classes on the basis of castes. The social manipulation occurs when the *superior* class denies the *inferior* their due rights. The following lines from the text refer to this social manipulation:

‘The autobiography of a Half-Baked Indian.’ That’s what ought to call my life’s story.

Me, and thousands of others in this country like me, are half-baked, because we were never allowed to complete our schooling (Adiga, *Tiger*, 10).

And

Inside, you will find an image of a saffron-coloured creature, half man half monkey: this is Hanuman, everyone's favourite god in the Darkness. Do you know about Hanuman, sir? He was the faithful servant of the god Rama, and we worship him in our temples because he is a shining example of how to serve your masters with absolute fidelity, love, and devotion.

These are the kinds of gods they have foisted on us, Mr. Jiabao. Understand, now, how hard it is for a man to win his freedom in India (Adiga, *Tiger*, 19).

The examples quoted above reflect the sense of power created out of the social dialectic by the ruling class.

Second, this social manipulation is achieved through a variety of social resources. Moreover, the use of these social resources of manipulation demands the access and control over these resources. This also means the access for the dominated masses to these manipulation resources is denied. Some of these commonly used social resources are media including print and electronic, both, and literature including magazines, pamphlets, books of stories and novels etc.

The novel, *The White Tiger*, shows a significant use of these manipulation resources. *Murder Weekly*, a weekly magazine in the story, which is designed for the readers from the servant class, is an example of literature schemed for the cognitive manipulation of this class by the rich and powerful. Balram comes across this magazine at a bookstall outside the mall where he is waiting for his master Ashok and his wife while they are shopping inside. The magazine, which is popular among the servants, especially drivers, in the area, comprises the collection of time-to-time stories of different murder schemes designed by servants against their masters. Its cover page shows the image of a very innocent and beautiful woman from the ruling class,

who is huddling with fear of a murderer who is mentally and sexually deranged that no one reader would want to be like him – and in the end he is always caught by some honest, hardworking police officer. (Adiga, *Tiger* 125-126).

Moreover, this magazine, as Balram tells us, has a very nominal price. This nominal price reflects the inherent tactic for its accessibility to maximum people of the servant class. This magazine contains different short stories with more or less same plots. All the stories end with the single moral lesson which teaches the servant class to never betray their masters. Moreover, the rhetoric and expression and the pictures or images used in these stories have also been designed in such a way that they suit the content and the implied message, as the cover also suggests.

This magazine is aimed to prevent the occasional incidents involving the aspiring servants of the lower class from killing or deceiving their masters mainly for monetary reasons. The objective is attempted to be achieved in two ways. First, the stories, technically, have a mild plot. This means the characters representing the unambitious servants continue living moderately and happily as they serve to the satisfaction of their masters. Contrarily, the other stories tell that the aspiring servants, who seek to rob their masters of their wealth even at the expense of the latter's murder, always fail and, so, meet horrible end.

Among other significant social resources mentioned in the novel are: radio which formally announces the Chinese premier's visit to India; and "booklet full of information about India's past, present and future" given to him by the Indian government representatives (Adiga, *Tiger*, 5).

b) Manipulation as a Cognitive Phenomenon

Manipulation takes place when manipulators exploit the knowledge and beliefs stored in their victim's memory, and manage it in such a way as it suits their vested interests. In the context of the novel, this cognitive manipulation plays a primary role in favour of the ruling class of the society, which aims to maintain their hegemonic practices on the ruled masses through their hegemony on production. Manipulation principally uses cognition, as manipulators primarily target and exploit knowledge and beliefs of those chosen for manipulation, since such fundamental metaphysical realities regulate people's behaviours and actions.

In this connection, van Dijk draws a line of demarcation between a legitimate management of knowledge, information, and beliefs (such as management of students' minds by a teacher), which is free from any manipulative intention by the stronger side, and an illegitimate management, which is aimed for manipulation for the sake of power and control. He focuses, and so does this research, only on the illegitimate management of minds, as it is only this kind of mind management that concerns the exploitation of the dominated social class by the socially powerful.

Additionally, cognitive manipulation involves processing information in either short-term memory (STM) or long-term memory (LTM) or both. The former, that is the information processing in short-term memory, results in *understanding* (of words, sentences, verbal non-verbal signals). All these phonetic and phonological, morphological and syntactic and lexical operations shape a particular understanding, as desired by a speaker or writer, in the mind of the recipient. Such linguistic items are used to either enlighten or blur the understanding of the recipient to make it suit the agenda of the speaker or writer. On the contrary, the information processing in long term memory involves broader metaphysical type of realities such as ideas, knowledge, ideologies, attitudes, social values and social representations etc. Though mental model is unique to every individual, yet through the discourse tactics, it can be made tractable. Therefore, if the manipulator shapes the recipient's comprehension the way they desire, and, as a result, the recipient looks at the concerned reality through the manipulator's point of view, the recipient loses his own freedom of interpretation and lets their thinking be influenced by their manipulator.

The White Tiger indicates a significant use of these manipulative tactics. Almost in the beginning of the novel, the protagonist gives a long list of the deities being worshipped in India. The total number of the Indian gods as mentioned in this novel, is 36, 000,004, according to Balram's guess. Moreover, his confusion about the choice of the most suitable deity to invoke, in order to start his writing, out of the countless not only reflects his pungent sarcasm but also intends to serve us as an indicator to imagine as many gods as we can. "Which god's arse, though? There are so many choices." (Adiga, *Tiger*, 8). However, soon he chooses the most relevant god, Hanuman, which is

the servant god. Balram tells us that this god of servitude and fidelity serves as a role model for the servant class by teaching them obedience for their masters. This religion-based ideology, which is a part of long term memory and, as such, determines the behavior of the servant class, serves the socially powerful as an exploitive tactic. Especially, when these ideologies have become an ideological common sense for this servant class, they act under it unconsciously. Balram's critical approach towards these imposed ideologies which is also reflected from his remarks, "These are the kinds of gods they have foisted on us, Mr. Jiabao", is an exception, as he has been presented in the novel as a man of extraordinary intellect which is rare among the individuals of lower castes. Moreover, his remarks reflect his acute frustration for and extreme helplessness against these social preconceptions.

Adiga through the commentary of his protagonist seems to convey that the sense of respectfulness and obedience to the preconceived tradition prove the easiest and primary tool for the socially powerful to control and rule the weaker masses.

Moreover, Adiga also seems to suggest that when ideologies are presented suggestively they sound much more powerful than imposed otherwise. The following lines, which form a part of the syllabus Balram was taught at school, reflect this technique:

'We live in a glorious land. The Lord Buddha received his enlightenment in this land. The River Ganga gives life to our plants and our animals and our people. We are grateful to God that we were born in this land.' (Adiga, *Tiger* 34)

These lines, first, reflect an ideology imposed implicitly and suggestively, as apparently the focus has been laid on the vivid imagery. Second, the ideology meant to be imposed is concealed under a vivid description of nature. This tactic aims at maneuvering the long term memory of the lower caste children. This maneuvered long time memory would regulate their behaviours and actions in the time to come.

c) Self and Other Presentation

Manipulation exploits fundamental dialectical values such as good and bad. This means the manipulator presents themselves as good, in comparison with *others* as bad, in order to elicit good will for themselves. In *The White Tiger*, Adiga draws our attention to this technique, as used by the manipulator, on multiple occasions. In the beginning of his letter, Balram warns the Chinese Premier to be careful about the manipulative tactics for the biased presentation of the facts by the Indian government and media. He recommends him that he should not accept the appearances in this country as real, reasoning that he will be taken only to selective places.

As predicted by Balram, the Chinese Premier is taken only to the posh areas of the country. The ruling class presents to the Chinese guest only those facts which belong to and suit them. The other side of the picture – the “Darkness” of the country, as Balram puts it – is completely ignored and concealed from the eyes of the foreign guest. The dazzling world of Bangalore and the other dark and poverty-stricken world around it are two worlds apart. These two polarized worlds are the worlds of two different social classes as well. Bangalore is home for the rich and powerful, whereas the dark world around it belongs to the poor majority. This dark region offers no or limited opportunities. Moreover, no intrusion by the poor from this region to the city is allowed. The following lines indicate the same fact.

Rickshaws are not allowed inside the posh parts of Delhi, where foreigners might see them and gape. Insist on going to Old Delhi, or Nizamuddin – there you’ll see the road full of them – thin, sticklike men, leaning forward from the seat of a bicycle, as they pedal along a carriage bearing a pyramid of middle-class flesh – some fat man with his fat wife and all their shopping bags and groceries. (Adiga, *Tiger*, 27)

The quoted lines describe two cities of India, New Delhi and Old Delhi, which are diametrically opposite in terms of their cultures and the opportunities they offer. New Delhi is used more as a showcase for foreigners like Wen Jiabao. Hence, the people are

also managed accordingly. This city accommodates only the rich and presentable people. In contrast, Old Delhi is populated by the poor, thin, sticklike men.

This biased self and other presentation, which is managed by the ruling class through their monopolization of the social resources whose access is denied to the dominated class, frustrates Balram immensely. This utter frustration is reflected in his speech when he says that “the blood boils within me” to see this.

Adiga seems to draw our attention to the exploitation of the standard of ‘good’ and ‘bad’ by the social elite, which deprives the dominated class of their freedom of expression. With no direct source of expression, Balram feels compelled to express his grudges through a letter.

The novel suggests that biased ‘self’ and ‘others’ presentation is also maneuvered through social resources which are exclusively in control of the ruling class. The booklet full of information about India’s past, present and future presented to the Chinese Premier as a gift by the Indian government is an example of this management of biased ‘self’ and ‘others’ presentation. Moreover, the Chinese Premier is given, along with this booklet, some take-home sandalwood statues of Gandhi as well.

Since the novel has globalization as a predominant theme, it also offers the scope to explore other cultures to find examples of the feature under discussion. In this context, Balram refers to the genius Muslim poets like Rumi, Ghalib and Iqbal. He pays tribute to these great Muslim poets who have inspired him immensely. Then he quotes a verse of Iqbal, which says, *‘They remain slaves because they can’t see what is beauty in this world.’* (Adiga, *Tiger* 40). In this connection, he discusses the event of 9/11, which, according to the narrator, did a colossal harm to the image of the Muslims. He feels shocked as how the Muslims all-alike, who have produced such intellectual and genius poets as Rumi, Ghalib and Iqbal, are now being treated as terrorists in the post 9/11 scenario.

A great poet, this fellow Iqbal – even if he *was* a Muslim. (By the way, Mr. Premier: have you noticed that all four of the greatest poets in the world are Muslim? And yet all the Muslims you meet are illiterate or covered head to toe in

black burkas or looking for buildings to blow up? It's a puzzle, isn't it? If you figure these people out, send me an e-mail) (Adiga, *Tiger* 40).

These lines reflect the exploitation, by the manipulator, of a preconceived image such as that of "terrorist". The lines reveal Adiga's scornful response to the biased presentation of others. He seems to regret that every Muslim, now, carries this tag of "terrorist".

This biased positive 'self' and negative 'others' presentation may be accomplished through the generalization and specification of relevant facts. Besides, technically the facts may be presented significantly and insignificantly as the situation demands. The following description of the two-sided picture of India as given by Balram to the Chinese premier reveals the same tactics used by the Indian government.

Please understand, your Excellency, that India is two countries in one: an India of Light, and an India of Darkness. The oceans brings light to my country. Every place on the map of India near the ocean is well-off. But the river brings darkness to India – the black river (p-14)... One fact about India is that you can take almost anything you hear about the country from the prime minister and turn it upside down and then you will have the truth about that thing. Now you have heard the Ganga called the river of emancipation, and hundreds of American tourists come each year to take photographs of naked *sadhus* at Hardwar or Banaras, and our prime minister will no doubt describe it that way to you, and urge you to take a dip in it (Adiga, *Tiger* 15).

The biased presentation of facts is also reflected through the following excerpt, which pertains to the school syllabus Balram was taught in his childhood.

We live in a glorious land. The Lord Buddha received his enlightenment in this land. The River Ganga gives life to our plants and our animals and our people. We are grateful to God that we were born in this land (Adiga, *Tiger* 34).

These italicized lines show the generalization of certain facts. The italicization of the description reflects the sarcastic tone of the author as well as the protagonist. Adiga

attempts to convey that few ideological facts have been generalized and thus foisted upon the school children of the lower castes. Moreover, technically the description has been given in form of a syllogism. The first three lines form the premises, while the last line is the conclusion.

d) Manipulation as a Discursive Phenomenon

Manipulation is a discursive phenomenon inasmuch as it is exercised in form of text, talk and visual messages etc. Manipulation involves the usual forms and formats of ideological discourse, such as emphasizing *Our* good things and highlighting *Their* bad things. Discursive manipulation, which is aimed to create the class distinction, has a variety. At simple levels, it functions phonetically and morphologically. However, it ranges to the highly complicated discourse tactics as well. The following lines indicate this manipulation accomplished phonetically.

I kept saying ‘*maal*’, and they kept asking me to repeat it, and then giggled hysterically each time I did so. By the end they were hands again. So some good came out of my humiliation – I was glad for that, at last (Adiga, *Tiger* 147).

Balram’s wrong pronunciation of the words like ‘*maal*’ entertains his master and mistress who want to prolong the session for their greater amusement, but puts Balram in a sense of inferiority complex.

Similarly, on another occasion, his master and mistress make fun of Balram’s pronunciation of *pizza*. Balram pronounces it as *PIJJA*. This wrong pronunciation provides a food for entertainment to his master and mistress. However, Balram is also conscious of this fact. “I knew it was a trap, but what could I do? – I answered. The two of them burst into giggles.” (Adiga, *Tiger* 154). Balram’s lack of knowledge and, thus, ability to pronounce the words correctly reflects the gap of communication between the two social classes. This communication gap, which on the surface produces humorous results, shows the increasing gulf between these classes. It also shows freedom for the dominant class and restraints for the oppressed majority. The oppressed majority, with this “communication gap” that results in their utter sense of inferiority complex can never

come at par and mix up with the dominant social class which, therefore, enjoys exclusive and unshared privileges.

e) Giving many/few details; Being general/specific, vague/precise, explicit/implicit:

One of the important semantic strategies for discursive manipulation is to make clear and explicit propositions about one's own group in a positive way and vague and implicit statements about others in a negative manner. Similarly, the manipulator discusses *Our Good Acts* significantly and categorically and *Our Bad Acts* cursorily and tentatively. In the same way, *Others' Bad Acts* are paid much significance and detail, while *Their Good Acts* are discussed briefly and superficially.

The lines "*We live in a glorious land. We are grateful to God that we were born in this land*" reveal the manipulation of *Our Good Acts*. These lines are important in the broader context of the story. The lines, which generalize the concept of *We* and *Our*, are aimed to educate the children of the lower castes and this education serves the vested interests of the ruling elite. However, this sense of belonging reflected by *We* and *Our* is narrowed down, when the ruling class treats the Chinese Premier as a foreign guest in their country. The Indian ruling class and the media has shown him only specific places and given him the impression that the whole country is as beautiful, civilized and developed as these specific places. The underdeveloped and poverty-stricken areas are left ignored by the Indian government and media.

Similarly, Balram's discussion about the Muslim poets named Rumi, Ghalib and Iqbal also indicates the manipulation of this discursive strategy of generalization and specification of facts. The author's question, "And yet all the Muslims you meet are illiterate or covered head to toe in black burkas or looking for buildings to blow up? It's a puzzle, isn't it?" shows his sarcasm on the generalization of the "terrorist" label to all the Muslims.

f) Emphasizing positive/negative meanings:

Simple discursive tactics to emphasize positive and negative meanings are italicization and quotation of words, phrases, and sentences. Adiga also cites some

general examples of these manipulative strategies. He quotes, for example, a “wanted” ad which reflects these strategies.

Certain quantity of cash. He tells us, “Open any newspaper in this country, and it’s always this crap: ‘A *certain* interested party has been spreading rumours’, or ‘A *certain* religious community doesn’t believe in contraception.’ I *hate* that. (Adiga, *Tiger*, 32)

“*Certain quantity of cash*”, a phrase which is italicized as well, brings forth doubts, as it indicates an amount which is uncertain. This implies unconfirmed and contrived allegations. Or at least it suggests that the quantity of the cash may be fixed as the time and the situation demand. Similarly, the line “‘A *certain* interested party has been spreading rumours’, or ‘A *certain* religious community doesn’t believe in contraception.’”, which is also quoted, also reflects the feigned facts which may be changed to suit the situation.

4.1.2 Cognitive Manipulation through Caste-based Ideologies

a) Social Manipulation

The text of *The White Tiger* significantly contains binary oppositions at social level. For example, the novel presents a contrast of the lives of those who are the inhabitants of these two different worlds namely- light and dark. The inhabitants of the world of light have been represented by the rich and ruling class - namely police, politicians, landlords, industrialists and their educated children. Their lives are described by the following terms: comfort, fashion, luxury, opportunity, aristocracy and optimism. These powerful of the society enjoy the luxury of life at the expense of the miseries of the inhabitants of the world of darkness. Contrarily, the world of darkness is denoted by the following words - gloom, penury, pessimism, disappointment, exploitation and submission. The representatives of this world are all those people who serve for the best interest of the socially powerful. Moreover, quotes from the novel indicate that the gap between these two worlds has been widening ever since the concept of the class distinction was introduced and that the concept of castes, along with all ideologies associated with it, has proved merely materialism-oriented.

In the old days there were one thousand castes and destinies in India. These days, there are just two castes: Men with Big Bellies, and Men with Small Bellies. And only two destinies: eat – or get eaten up (Adiga, *Tiger*, 54).

Additionally, the dominant class use manipulative social resources exclusively monopolized by them for the manipulation of the dominated social groups. In the novel, *The White Tiger*, Balram's account of the numerous gods believed in by masses in India, which he shares with the Chinese premier, has the same context. He tells the Chinese premier that every Indian movie in Indian cinemas starts with the images of many gods. "It is an ancient and venerated custom of people in my country to start a story by praying to a Higher Power" (Adiga, *Tiger*, 8)

b) Cognitive Manipulation

Van Dijk emphasizes that the process of manipulation starts with cognitive manipulation. This cognitive manipulation works through the exploitation of fundamental knowledge and ideologies. In the context of the South Asian Indian society, it is the caste identity which forms fundamental ideologies for the South Asian Indian society, as the novel suggests.

The novel starts with a sarcastic invocation of a particular goddess by Balram who wants to perform this traditional poetic ritual to start his letter to the Chinese prime minister. The protagonist intends to disclose the truth to the Chinese guest, which the Indian government and media want to hide from him. In order to disclose this truth to the foreign guest, writing a letter is the only option Balram can think of. Before starting his letter to the Chinese premier, he shares with us his desire to start his letter with an invocation to a particular goddess. However, when he informs us about his plan to invoke, his tone is scornful.

Balram's compulsion to invoke a goddess before he starts writing also symbolizes the compulsion of the lower castes to think of their deities before they communicate. Secondly, Balram's limited choice for invoking only a servant god out of a great number of deities indicates even greater psychological barriers. The example also explains the mechanism of cognitive manipulation as specified by van Dijk, who suggests that

manipulation starts with the exploitation of people's minds on the basis of their fundamental knowledge and ideologies which have formed their long term memories.

Moreover, van Dijk suggests that discursive manipulation gets accomplished through cognitive manipulation itself. Discursive manipulation involves symbols, which are perceived and interpreted in mind. Adiga's discussion of different symbols in *The White Tiger* refers to the same context. Balram informs the Chinese premier about the symbolic use of certain symbols before the start of different ceremonies in the Indian society such as presentation of movies in cinemas. He tells him that these symbols represent or refer to socially constructed identities. In the context of the presentation of movies in the Indian cinemas, he discusses with the Chinese guest the symbols of '786' representing Muslims' God, and the picture of a woman in a white sari with gold sovereigns dripping down to her feet, which is the Hindu goddess Lakshmi. He tells the Chinese premier, "It is an ancient and venerated custom of people in my country to start a story by praying to a Higher Power" (Adiga, *Tiger*, 8).

One of the events Balram mentions in his letter to the Chinese prime minister is an interview of the former by his master, Ashok, in which Ashok explores Balram's general knowledge. This interview takes place when Balram is driving for Ashok and his wife. Ashok asks Balram some basic questions such as, "How many planets are there in the sky?", "Who was the first prime minister of India?", and "What is the difference between a Hindu and a Muslim?" (Adiga, *Tiger* 9).

This questioning by Ashok to Balram seems to reflect the former's idea to reinforce as well as reconfirm the ideological values stored in the latter's long term memory. This particular text may be a reflection of Ashok's own scornful attitude about the ideological preconceptions in the Indian society. This interpretation is also strengthened by the fact that he has spent most of his life in America and, so, is not much aware of the cultural values of the Indian society. Moreover, he is often found to study and respond to the Indian values through their comparison with those in the West and America. Therefore, his sarcasm may prove more plausible in this context.

However, his silence after having explored Balram's mind and learnt his outlook towards life and the world supports the perspective of Ashok's being a typical representative of the ruling class in the Indian society. He continues asking questions to Balram and accepts every answer to his own best interest. This view gets reinforced with this interview of Balram by Ashok is compared with their other interactions as well. Ashok, along with his wife, has already enjoyed Balram's inability to pronounce English words appropriately, by poking a significant fun at him. Therefore, in this context, Ashok's cognitive manipulation of Balram may be taken for granted preferably.

Additionally, the responses from Balram also seem to affirm that his master has been critical rather than educative towards him. Frustrated, Balram confirms that his master was right. "The Autobiography of a Half-Baked Indian." 'That's what I ought to call my life's story.' (Adiga, *Tiger*, 10). Balram's words suggest that he has come to realize his limitations as an individual of the lower caste. Balram continues:

Me, and thousands of others in this country like me, are half-baked, because we were never allowed to complete our schooling. Open our skulls, look in with penlight, and you will find an odd museum of ideas: sentences of history or mathematics remembered from school textbooks (no boy remembers his schooling like one who was taken out of school, let me assure you), sentences about politics read in a newspaper while waiting for someone to come to an office, triangles and pyramids seen on the torn pages of the old geometry textbooks which every tea shop in this country uses to wrap its snacks in, bits of All India Radio news bulletins, things that drop into your mind, like lizards from the ceiling, in the half-hour before falling asleep – all these ideas, half formed and half digested and half correct, mix up with other half-cooked ideas in your head, and I guess these half-formed ideas bugger one another, and make more half-formed ideas, and this is what you act on and live with (Adiga, *Tiger*, 10-11).

Adiga seems to show that though India is seemingly marked with lofty growth, it is equally notorious for its socioeconomic injustice and inequality. This is because its socioeconomic system is based on the stratification through caste system which leaves

almost no room for free choice for the lower castes. Individuals from these castes feel forced to adapt themselves to the preconceived socioeconomic values.

In addition, Aravind Adiga highlights that the complications of caste system in the Indian society offer multiple ways to the influential castes to manipulate the lower castes for their vested interests. The upper castes enjoy the power to give and exploit the identity of the lower castes; hence, the former also control the psychological growth of the latter and through this control on their psychological growth, they control their past, present, and future as well. Balram tells the Chinese Premier how he was given this name “*Balram*”. In his early school life, his teacher asked him about his name. Balram told him that his parents had been so much concerned with the basic necessities for the survival of the family that they could not even think about naming him properly. Further, he told him that he was identified as *Munna* in the family. It was the teacher who named him as Balram.

‘It’ll be *Balram*. You know who Balram was, don’t you?’

‘No, sir.’

‘He was the sidekick of the god Krishna. Know what my name is?’

‘No, sir.’

He laughed. ‘Krishna.’ (Adiga, *Tiger* 13-14)

Through these lines, Adiga seems to bring forth the helplessness of the lower castes for the creation and projection of their identity. The imposed name “*Balram*”, which implies the sidekick of the god Krishna, destines the whole future for Balram Halwai, as psychologically he will always associate himself with the professions which culturally linked with the lower parts of this deity.

Moreover, this cognitive manipulation which starts at this early age facilitates future manipulations as well. Contextually, Balram soon informs the Chinese premier about the image of a saffron-coloured creature, half man and half monkey, which the latter may come across near Ganga River. He tells him that this creature is an inferior

deity whom certain lower castes are supposed to worship. He adds that historically this god was a loyal servant of Rama, a superior god. Hanuman, therefore, serves as a role model for the servant class for the obedience to their masters. Balram's frustrated cry "These are the kinds of gods they have foisted on us, Mr. Jiabao. Understand, now, how hard it is for a man to win his freedom in India.", also has this contextual significance. Later, in the story Balram reveals to the foreign guest an unusual resemblance of his master, Ashok, and his wife, Pinky, with the god Hanuman. Symbolically, Balram's servitude to Ashok and Pinky epitomizes the ideal subservience expected from the servant class.

Adiga also reveals politically motivated ideological symbols, besides religious ideological representations. However, he also reinforces the idea that in the Indian society religious ideologies are themselves politics oriented. In the following lines, he sketches Gandhi, who is the most important political figure in the Indian political history, to support the same point of view.

Go to a tea shop anywhere along the Ganga, sir, and look at the men working in that tea shop – men, I say, but better to call them human spiders that go crawling in between and under the tables with rags in their hands, crushed humans in crushed uniforms, sluggish, unshaven, in their thirties or forties or fifties but still 'boys'. But that is your fate if you do your job well – with honesty, dedication, and sincerity, the way Gandhi would have done it, no doubt (Adiga, *Tiger* 51).

Gandhi is an ideology and symbol of honesty, sincerity, and perseverance. But Adiga brings forth an acute irony in the context of this story. The big statues of Gandhi, erected on roadside boards in Delhi, serves ideological function merely for the oppressed section of the society, for the story reveals that big businessmen and political leaders and bureaucrats are doing massive corruption under the nose of this ideological epitome.

This idea of cognitive manipulation gets further clarified when this context is linked with Adiga's description of all previous events related to manipulation. Since the cognition of the oppressed social classes has been built in such a way that it has a limited capacity for free thinking, this political-cum-religious ideology as represented by

Gandhi's statues has far stronger cognitive impact on their psyche than it can have on that of the ruling elite. Especially, the difference in education system that the novel has already hinted at is contextually important.

The repercussions of this cognitive manipulation on the basis of the socially constructed caste-related identities are even worse. This cognitive exploitation has not merely divided people socioeconomically in general, but inflexibly regulated their professions as well. The people of the lower castes have almost no scope to change their socioeconomic roles other than those allocated to them by their society. Balram faces the same dilemma when he strives to change his socioeconomic identity from a Halwai to a driver. The person he consults from this profession to get the training is reluctant to accept him in his class.

‘That’s what you people do. You make sweets. How can you learn to drive?’ He pointed his hookah at the live coals. That’s like getting coals to make ice for you. ‘Mastering a car’ – 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. You think sweet-makers can last long in fourth gear? (Adiga, *Tiger* 56)

The words uttered by the driver refer to the general concept of the predestined distribution of the professions to the Indian castes and their people. Moreover, apparently these lines also reflect the cognitive manipulation of a lower caste by an upper one. The driver initially appears strongly reluctant to train Balram Halwai for driving but soon agrees when he is offered a handsome fee by the aspiring young man. The lines, therefore, reveal a dichotomy inherent in the socioeconomic system of the Indian society as depicted by the novel. On the one hand, the oppressed class is cognitively manipulated on the basis of the socially constituted identities and, hence, denied equitable justice in their socioeconomic life; on the other hand, the achievements for the oppressed cost them much higher than they do to the influential social group. The taxi driver exploits the inferiority of Balram's caste for his financial gains.

Adiga unfolds the layers of psychological exploitation on the basis of casteism deeply rooted in the Indian society. He reveals that the caste-ridden people are always open for their exploitation by the powerful social groups. Moreover, he seems to regret that the caste-related identity is always preferred for the judgment of an individual's skills. Affiliation with socially superior castes guarantees selection. Even after he has managed to learn driving, the challenges are not yet over for Balram. As a driver, he will be judged less through his driving skills and more through his caste and background. When he appears for his trial for the post of a driver, he is inquired first of all about his caste.

I should explain a thing or two about caste. Even Indians get confused about this word, especially educated Indians in the cities. They will make a mess of explaining it to you. But it's simple, really. Let's start with me. See: Halwai, my name, means 'sweet-maker'. That's my caste – my destiny. Everyone in the Darkness who hears that name knows all about me at once. That's why Kishan and I kept getting jobs at sweetshops wherever we went. The owner thought, *Ah, they're Halwais, making sweets and tea is in their blood* (Adiga, *Tiger* 63).

These lines reflect the prioritization of blood, which is caste representation itself, in the distribution of socioeconomic roles in the Indian society. In connection with this, temperaments and feelings have also been generalized. Contextually, the words of Balram's driving trainer, "You need to have aggression in your blood. Muslims, Rajputs, Sikhs – they're fighters, they can become drivers. You think sweet-makers can last long in fourth gear?" are significant.

Adiga also suggests that ironically the social preconceptions are ignored for materialistic preferences. Through his protagonist, he brings forth the hypocrisy of the dominant groups which enjoy the power to violate the rules they have themselves established. For example, cross professional shifts are allowed when the interests of the powerful are served. Balram informs the Chinese premier about the differences of labor systems in China and in India. In this connection, he tells him that labor law in China is enforced in its true sense and the charters of duty are ensured to be followed. In contrast,

in India a servant is supposed to serve irrespective of his original role he was appointed to perform.

Now, I say they took me on as their ‘driver’. I don’t exactly know how you organize your servants in China. But in India – or, at least, in the Darkness – the rich don’t have drivers, cooks, barbers, and tailors. They simply have servants. (Adiga, *Tiger*, 68-69).

Balram describes his job description to the Chinese premier in the following manner:

I got down on my knees and began scrubbing the dogs, and then lathering them, and foaming them, and washing them down, and taking a blow dryer and drying their skins. Then I took them around the compound on a chain while the king of Nepal (a senior servant there who is a Nepali) sat in the other corner and shouted, ‘Don’t pull the chain so hard! They’re worth more than you are!’ (Adiga, *Tiger* 78).

Balram continues his commentary on the difference between the cultural values as practiced in China and those followed in the Indian society. In this context, he expresses his deep concerns about the concept of democracy as practiced in his country. He says to the Chinese premier:

I gather you yellow-skinned men, despite your triumphs in sewage, drinking water, and Olympic gold medals, still don’t have democracy. Some politician on the radio was saying that that’s why we Indians are going to beat you: we may not have sewage, drinking water, and Olympic gold medals, but we *do* have democracy (Adiga, *Tiger* 95-96).

The lines reflect Adiga’s scorn on the exploitation of the concept of democracy by the ruling elite in the Indian society. The words, “we may not have sewage, drinking water, and Olympic gold medals, but we *do* have democracy” have a sarcastic implication.

Adiga refers to this religious-cum-political ideology on different other occasions as well. This ideology is represented by the images of Sonia Gandhi and goddess Kali. About these images placed on high boards, Balram tells us, “I looked at the big poster of Sonia Gandhi. She was holding a hand up in the poster, as if waving to me – I waved back.” (Adiga, *Tiger* 135). He continues:

I yawned, closed my eyes, and slithered down my seat. With one eye open, I looked at the magnetic sticker of the goddess Kali – who is a very fierce black-skinned goddess, holding a scimitar, and a garland of skulls. I made a note to myself to change that sticker. She looked too much like Granny (Adiga, *Tiger* 135).

These two posters represent seemingly two different thoughts, but these different thoughts complement each other under one major idea. The soft image, which is represented by the poster of Sonia Gandhi, is meant to control and guide the cognition of the lower classes in a pleasant way. On the contrary, the image of the goddess Kali, along with the scimitar she is holding, determines the limitations for the lower class individuals. This image is supposed to make these marginalized classes realize that they should not transgress the boundaries demarcated for them.

In the same context, Adiga mentions a roadside statue of Mahatma Gandhi, which, according to Balram, has made the surrounding very serious and ideological. Balram describes the scene in the following words:

I looked out of the window to see a large bronze statue of a group of men - this is a well-known statue, which you will no doubt see in Delhi: at the head is Mahatma Gandhi, with his walking stick, and behind him follow the people of India, being led from darkness to light (Adiga, *Tiger* 136).

In the quoted lines, Adiga reinforces the idea that the behavior and subsequently the actions of the dominated class are ideologically controlled. The following lines emphasize that the impact of these ideological representations occurs only on the dominated class and that the psyche of the ruling elite receives no influence:

Somewhere inside these domes and towers that were all around me, the big men of this country – the prime ministers, the president, top ministers and bureaucrats – were discussing things, and writing them out, and stamping papers. Someone was saying, ‘There, five hundred million rupees for that dam!’, and someone was saying, ‘Fine, attack Pakistan, then!’ I wanted to run around shouting: ‘Balram is here too! Balram is here too!’ I got back into the car to make sure I didn’t do anything stupid and get arrested for it (Adiga, *Tiger* 135-136).

Contextually, these lines describe Balram’s feelings when he happens to visit the central area of Delhi which is the hub of the bureaucracy. This double standard of the ruling elite is disclosed very soon when Balram tells us that these revered statues and awful images are meant to control the marginalized and that the socially powerful are exempt from all these social restrictions. The ironical implication becomes clear when Balram’s masters squint at the awfully grand statue of Mahatma Gandhi, saying, “We’re driving past Gandhi, after just having given a bribe to a minister. It’s a *fucking joke*, isn’t it.” (Adiga, *Tiger* 137).

Moreover, Adiga elaborates this dichotomy of standards when Balram’s masters manipulate Balram through political and ethical ideologies in order to extract maximum loyalty from him.

You know those bronze statues of Gandhi and Nehru that are everywhere? The police have put cameras inside their eyes to watch for the cars. They see everything you do, understand that?

‘Yes, sir.’

Then he frowned, as if wondering what else to say. He said, ‘The air conditioner should be turned off when you are on your own.’

‘Yes, sir.’

‘Music should not be played when you are on your own.’

‘Yes, sir.’

‘At the end of each day you must give us the reading of the meter to make sure you haven’t been driving the car on your own.’ (Adiga, *Tiger* 141).

In the same context, Balram also narrates an incident involving a poor man who is restricted to go into the shopping mall by the security guards outside. “Instead of backing off and going away – as nine in ten in his place would have done – the man in the sandals exploded, ‘Am I not a human being too?’” (Adiga, *Tiger*, 148). The man had not been allowed to enter the mall simply because he had no proper shoes in his feet and was just wearing simple cheap sandals.

Adiga also highlights the double standard of the ruling elite by discussing their violation of their own standards for maneuvering situations in their favor. On one occasion, Balram is surprised to find that every member of his master’s family has started treating him in a surprisingly different manner. They all have suddenly become kind to him. Even Ashok’s brother, who hated him most, has also changed altogether. All his masters advise Balram to feel comfortable and consider himself as their family member. Soon Balram comes to learn about the malign aims of his masters behind their apparently affectionate attitude. He learns that Ashok’s wife has hit someone while driving and now he is being made the scapegoat. Soon Balram receives a letter from his masters who instruct him to sign on it. The letter reads as follows:

I, Balram Halwai, son of Vikram Halwai, of Laxmangarh village in the district of Gaya, do make the following statement of my own free will and intention:

That I drove the car that hit an unidentified person, or persons, or person and objects, on the night of January 23rd this year. That I then panicked and refused to fulfill my obligations to the injured party or parties by taking them to the nearest hospital emergency ward. That there were no other occupants of the car at the time of accident. That I was alone in the car, and alone responsible for all that happened.

I swear by almighty God that I make this statement under no duress and under instruction from no one.

Signature or thumb print:

(Balram Halwai)

Statement made in the presence of the following witnesses:

Kusum Halwai, of Laxmangarh village, Gaya District

Chamandas Varma, Advocate, Delhi High Court

(Adiga, Tiger 168).

The masters have already managed to get consent from Balram's family to associate the responsibility of the accident with Balram, before they get the letter signed by him. Here, Adiga exposes not only the double standard of the social elite who exploit the religious ideologies for their vested interests but also the dilemma of the lower castes which are bound to blindly follow whatever they are instructed for. Balram compares the caste-ridden individuals with the rooster coops in the chicken shop which helplessly see their siblings being butchered and sliced into pieces:

Why doesn't that servant take the suit case full of diamonds? He is no Gandhi, he's human, he's you and me. But he's in the Rooster Coop. the trustworthiness of servants is the basis of the entire Indian economy (Adiga, *Tiger* 168).

d) Giving many/few details; Being vague/precise, general/specific, explicit/implicit;

Presenting the desired facts microscopically and explicitly and those undesired vaguely and implicitly is also a common discursive tactic for manipulation. Adiga exposes this tactic, as used by the socially powerful, throughout the novel. In the beginning of the novel, Balram discloses the details about Delhi to the Chinese premier, the addressee of his letter. He tells him that Delhi is used as a showcase to the world outside. Therefore, any description about Delhi highlights only the presentable facts of this city. Balram describes Delhi in the following manner; however, contextually this description has ironic implication:

The capital of our glorious nation. The seat of Parliament, of the president, of all ministers. The pride of our civic planning. The showcase of the republic. That's why *they* call it (Adiga, *Tiger* 118).

The ironical implication of these lines becomes elaborate when Adiga uncovers the chaotic residential structure of the city. As a driver, Balram gets the chance to explore the interior of the city thoroughly. He tells us that the standard housing colonies, which are inhabited by the prominent people, are marked with numbering and letter systems which has no logic at all. These English letters and numbers have been ascribed to those houses randomly. “For instance, in the English alphabet, A is next to B, which everyone knows, even people like me who don’t know English. But in a colony, one house is called A 231, and the next is F 378” (Adiga, *Tiger*, 118). Similarly, the infrastructure of Delhi also lacks any order, as a result of which, visitors cannot easily find their directions.

e) Lexical Selection:

Ideological manipulation owes significantly to lexical selection itself. Words, which represent ideas and ideologies, imprint their impact on people’s cognition. Adiga frequently uses words loaded with ideologies in his *The White Tiger* and highlights some of them by quoting and italicizing as well. For example, the words representing gods’ images, such as “arse” and “sidekick” are italicized. Balram uses the expression “*arse*” when he says to the Chinese premier, “I guess, Your Excellency, that I too should start off by kissing some god’s arse.” (Adiga, *Tiger*, 8). More than being simply a reference to the tradition of invocation, this line is a sarcastic reference towards the miseries of casteism. Earlier he has used the word *sidekicks* as well. Through this description, Adiga also exposes the structure behind the caste system. To different body parts of the Indian gods belong different castes, ranging from the most superior to the most inferior. He informs us that the grand total of the gods in India is 36,000,004. He satirizes the practice of polytheism with reference to its socioeconomic interpretation by sharing with us his confusion in the choice of god whose *arse* he should kiss as a tradition to start his story.

Lexical selection helps in emphasizing positive meanings which highlight “self” and negative meanings which describe “others”. Moreover, the tactic of emphasizing positive meanings for “self” and negative meanings for “others” supports ideological manipulation. For example, Balram, representing lower castes, emphatically uses *We*, *Us*, and *Our* or *Ours*. Contrarily, he refers to the rival upper castes *They*, *Them*, and *Their*. He

says: “A rich man’s body is like a premium cotton pillow, white and soft and blank. *Ours* are different (Adiga, *Tiger*, 26).

In the same way, the following lines, which contextually refer to Ashok’s visit to his servants’ room, also highlight class distinction through the use of personal pronouns which are italicized as well.

He sat down on Ram Persad’s bed and poked it with his fingertips. It felt hard. I immediately stopped being jealous of Ram Persad.

(And so I saw the room with *his* eyes; smelled it with *his* nose; poked it with *his* fingers – I had already begun to digest my master!) (Adiga, *Tiger* 79).

Similarly, the following lines, in which Balram sarcastically describes Delhi, distinguish the expression “*they*” through italicization.

The capital of our glorious nation. The seat of Parliament, of the president, of all ministers. The pride of our civic planning. The showcase of the republic. That’s why *they* call it (Adiga, *Tiger* 118).

The italicized word “*they*” has been used anaphorically without antecedent. This intensifies the reader’s sense about class distinction.

In conclusion, the novel, *The White Tiger*, highlights that the concept of caste, which is a socially constituted identity in the Indian society, is exploited by the socially powerful for their vested interests. Moreover, it also reinforces that this exploitation of caste ideology in the Indian society is a kind of cognitive manipulation. Besides, the novel also strengthens the idea that this cognitive manipulation is complemented through different discursive strategies.

4.1.3 Discourse and the Socioeconomic Emergence of the Caste-ridden Individuals

In the novel *The White Tiger*, the elements of thesis and antithesis have categorically been investigated in the sections above. In the light of the theory “Dialectical Materialism”, the researcher assumes thesis as the domination of the marginalized class by the ruling elites in order for their socioeconomic monopoly, and

antithesis as the subsequent struggles and resistance by the dominated group. The research also aims at ascertaining the element of synthesis. Synthesis, in this context, is a qualitative change, which implies that subsequent to the consistent efforts by the individuals of the marginalized class a transition occurs which leads to the improvement of their socioeconomic status. Balram Halwai is faced with the social forces around him which are all set to suppress him. However, through his practical approach and consistent endeavors he emerges from his humble background and joins the elite.

a) Social Manipulation

Social manipulation occurs when one social group, which is dominant, exploits the other which is dominated, and is exercised through a variety of social resources which include propaganda literature generally in form of magazines, pamphlets, newspapers etc. Besides, electronic media, such as radio and television, are also useful weapons for this manipulation. Additionally, these social resources are monopolized by the dominant social group. Therefore, with power shifting from one group or individual to the other group or individual, the monopoly on these social resources also shifts. Balram Halwai, who represents the lower strata of the Indian society, comes to learn about the power of these social resources and maneuvers to have access to them as well. Additionally, it was his exceptional learning abilities coupled with his profound interest in and keen observation on the social conditions around that taught him the tactics to reshape available social sources for one's use. He has spent a significant time in city where he has minutely observed the ways of socially strong people like his masters. He has learnt how a variety of manipulative social resources are designed, produced and exploited to manipulate, deceive, dominate and use others.

The letter Balram writes to the Chinese premier is also a social resource and the only medium he can avail with to express his strong resistance against the prevalent values established by the ruling elite. Similarly, the weekly magazine that he chanced to find while he was waiting for his master and mistress outside a shopping mall, also appealed to him as a similar tactic. Unlike all the other drivers who were interested only in either the moral or the sex stories in such magazines, Balram explored it for practical reasons. He was able to learn the agenda behind designing such literature. Technically, it

was this idea which clicked him to express his concerns against the hegemony of the ruling class of India through the medium of a letter.

b) Cognitive Manipulation

Cognitive manipulation operates in such a subtle manner that it leaves the manipulated unconscious about the idea of manipulation itself. Technically, it uses the long term memory which has already developed the ideological common sense that determines people's behaviors and actions. More specifically, manipulation happens because the manipulated lacks adequate knowledge and information. This lack of knowledge and information makes the manipulated act the way the manipulator desires. Contrarily, when the manipulated becomes aware of the manipulation being done to them, they resist the manipulator's tactics. Moreover, they may counter manipulation through similar manipulative strategies.

In the novel *The White Tiger*, the protagonist represents the manipulated social class, which consistently suffers from manipulation at the hand of the powerful social class. However, Balram himself develops enough awareness about the various manipulative tactics as used by the dominant class. This awareness about his inadequate knowledge and information develops in him a sense of strong resistance against the preconceptions which have long been exploited by the socially powerful. Ideologically, it develops in him a cynicism towards all socio-religious stereotypes. This cynicism is intermingled with strong hatred, which reflects his utter frustration and disappointment with the status-quo. He frequently expresses his grudges against the prevalent social system in his letter to the Chinese premier. For example, he tells the Chinese premier, "These are the kinds of gods they have foisted on us, Mr. Jiabao. Understand, now, how hard it is for a man to win his freedom in India" (Adiga, *Tiger*, 19). The lines also reflect Balram's developed consciousness about the mechanism of the dominant class' exploitation of the weaker masses in India.

Adiga frequently highlights the scornful hatred of his low caste protagonist for the foisted religious symbols. At times, this scornful hatred stoops to the level of absurdity as well. For example, Balram shows an absurd scorn toward the religious preconceptions in

the beginning of his letter to the Chinese Premier which aims to expose to the latter the truth about India which is concealed to him by the Indian ruling elite. He wants to start the letter with an invocation to some god, but he is confused about the choice of the appropriate deity. The idea of invoking a goddess has, however, not occurred out of any serious intension. He says to the Chinese Premier, "I guess, your Excellency, that I too should start off by kissing some god's arse." (Adiga, *Tiger*, 8). Then, he interrogatively adds, "*Which* god's arse, though?" (Adiga, *Tiger*, 8). The vulgar expression "Kissing god's arse" reflects Balram's absurd scorn at religious representations. Moreover, the referent "*which*", which is also italicized, refers to the great number of deities, as Balram, in the very next line, says, "There are so many choices." (Adiga, *Tiger* 8). The great number of gods, which is 36,000,004, also reflects Balram's sarcasm.

In addition, Adiga satirizes the social preconceptions through the very idea of invocation itself. Invocation is an important poetic tradition in classical poetry. The humiliation of this tradition intensifies, therefore, the impact of the iconoclastic fervor of the narrator as well as the author of the novel.

Balram's skeptical attitude betrays his newly developed approach about the world. He mocks the gods because he thinks them as not only meaningless icons but a kind of weapon used by the socially powerful group for the achievement of their materialistic interests. The word "arse" is important also because it is a reference to Balram's own caste as well. The "arse" of god is a symbolical representation of Balram's low caste, so Balram's kissing of the god's arse symbolizes his supposed affiliation with this part of the god's body. In other words, an open choice for Balram in the matter of gods has an ironical implication, for Balram can kiss only the arse of gods and not any other part above it. Symbolically, the kissing of the god's arse reflects the social restrictions for the lower castes.

However, Balram's absurd sarcasm on the socio-religious preconceptions signifies his awareness about his manipulation by the powerful social class. Moreover, his expression of these scornful feelings on his letter to the Chinese premier also reflects his practical steps for the improvement of his status. He shows his contempt for all social stereotypes and never hesitates to openly express his feelings. Driving through the city he

frequently comes across the statues of prominent Indian deities. He ridicules them, makes faces towards them, and even punches them also.

I punched the fluffy black ogre a dozen times. I looked at the magnetic stickers of goddess Kali with her skulls and her long red tongue – I suck my tongue out at the old witch. I yawned (Adiga, *Tiger*, 156).

Balram's contempt toward the religious and social preconceptions reflects that he no longer cares about social restrictions as well. This shows that he has significantly overpowered his long term memory and that he is developing new values for himself through experience. Moreover, the intensity of his hatred echoes the intensity of his aggression that he wants to utilize for the improvement of his social status. Additionally, this unusual aggression has developed in him a self-belief as well. He cherishes a conviction that the best entrepreneurs are produced in India.

Moreover, the novel shows that the growth of knowledge in Balram enhances his vision about the world. In his letter to the Chinese premier, Balram not only expresses his concerns about the social evils prevalent in the Indian society but also shares insight about the international politics. For example, he discourages the Chinese prime minister from receiving any American book on entrepreneurship from the hawker boys at signals of Bangalore. He advised him to read only about the Indian entrepreneurs, reasoning that the coming time is the time of the Indians and the Chinese, the browns and the yellows. "The century, more specifically, of the yellow and the brown man." (Adiga, *Tiger* 6). He has already termed the colonial nations like America as *yesterday*. "They're so *yesterday*. I am tomorrow (Adiga, *Tiger* 6)."

Balram's sufferings and struggles could not mar his spirit as an entrepreneur. Instead, the self-belief he has acquired over the period of struggles and his insight coupled with his sensitivity to observation have led him to the conviction that the oppressed social class possesses more entrepreneurial potential than the rich have. From his observations, he concludes:

But pay attention, Mr. Premier! Fully formed fellows, after twelve years of school and three years of university, wear nice suits, join companies, and take orders

from other men for the rest of their lives. Entrepreneurs are made from half-baked clay (Adiga, *Tiger*, 11).

Balram believes in and relies on his extraordinary courage. To him, those who cannot break the boundaries of casteism and subsequently social classes drawn around them by the society, fail to realize the potential given to them by Nature. He has realized that evolutionary spirit is manifest in discontentment with the status quo and perseverance to break it. The novel also hints at the fact that Balram's revolutionary spirit is genetic as well. His father, unlike his uncles, had also refused doing backbreaking work. He had refused to work for lords, though he could have chosen so. He had a fighting spirit, as the protagonist himself says: "My father could have worked with them; he could have worked with the landlords' mud, but he chose not to" (Adiga, *Tiger*, 27).

Balram's father appears in the story fleetingly, but all his appearances reflect his discontented and adventurous personality. Balram discusses his father as a kind of idealist and revolutionary thinker who could not implement his radical plans because of his limitations. However, his father had pinned all his hopes to him. "I was his plan" (Adiga, *Tiger*, 27). Second, the novel also shows Balram's father as a quarrelsome individual who was susceptible to losing temper even on trivial matters. Especially, he would lose his wits when he came to learn that Balram did not attend the school regularly. Many a time, he shouted at Balram's mother, "My whole life I have been treated like a donkey. All I want that one son of mine – at least one – should live like a man" (Adiga, *Tiger*, 30).

Cognitive manipulation is accomplished through the lack of knowledge and information on the part of the manipulated. Overpowering this deficiency of knowledge and information counters cognitive manipulation. The novel highlights counter strategies by the protagonist to resist his manipulation at the hand of the socially powerful groups and people. The most important counter strategy, which helps Balram in his realization of his manipulation by the socially influential people and his consistent resistance to this manipulation that ultimately results in the improvement of his social status, is his love for reading. Adiga shows his protagonist an intensive reader who, it seems, acquires his

entire revolutionary stimulus from inspiring literature. Balram is, especially, well-versed in poetry and acknowledges the true genius of poets like Rumi, Ghalib, and Iqbal.

Reading inspiring poetry, especially that of Iqbal whom he feels much indebted to, develops in Balram not only a sense of realization but courage to challenge the status-quo as well. He quotes the legend poet, “They remain slaves because they can’t see what is beautiful in this world” (Adiga, *Tiger*, 27). So, whereas poetry promises this oppressed individual an entirely different imaginative world away from the real world of sufferings, it fails to diminish his prudence to face and challenge the reality of life. Secondly, his reading is not only confined to poetry, it also ranges over the books of practical knowledge and information like business and entrepreneurship. It is because of his intensive reading of these areas that he advises the Chinese premier to avoid reading books of American entrepreneurs. He recommends him the Indian entrepreneurs, reasoning that they are more skilled and also that the coming time also belongs to them. Balram’s scholarly personality, therefore, reflects his groomed cognition. This helps him in countering cognitively manipulative strategies employed by the powerful class.

Moreover, Adiga’s hero demonstrates his in-depth study of books through his acute sensitivity to observation as well. He possesses the ability to compare and contrast and analyze his experiences. In addition, he is insightful to infer from his observations and on the basis of these qualities. Besides, he also enjoys the flexibility to learn from others’ experiences. For example, he expresses his indebtedness to Vijay, a lowest of low class individual. The following excerpt describes the inspiration that Balram receives from Vijay.

Vijay’s family were pigherds, which meant they were the lowest of the low, yet he made it up in life. Somehow he had befriended a politician. People said he had let the politician dip his beak in his backside. Whatever he had to do, he had done: he was the first entrepreneur I knew of. Now he had a job, and a silver whistle, and when he blew it - just as the bus was leaving – all the boys in the village went crazy and ran after the bus, and banged on its sides, and begged to be taken along too. I wanted to be like Vijay – with a uniform, a pay cheque, a shiny

whistle with a piercing sound and people looking at me with eyes that said, *How important he looks* (Adiga, *Tiger* 31).

Balram's assassination of his master, Ashok, which is the most significant event of the novel and which seemingly proceeds from a mixed state of his over-confidence and over-evaluation of experiences, reflects his inspiration which he receives from the assassinated himself. This apparently surprising event does not seem unpredictable. It seems a long-awaited action which has a chain of causes behind and the motives of which are manifest to the reader much before it occurs. Importantly, the murder is not vengeance-oriented. Balram acknowledges the contribution his master did to his life and also expresses his gratitude for him. He says:

Now, even though I killed him, you won't find me saying one bad thing about him. I protected his good name when I was his servant, and now that I am (in a sense) his master, I won't stop protecting his good name. I owe him so much. He and Pinky Madam would sit in the back of the car, chatting about life, about India, about America – mixing Hindi and English together – and by eavesdropping on them, I learned a lot about life, India and America – and a bit of English too. (Perhaps a bit more than I've let on so far-!) Many of my best ideas are, in fact, borrowed from my ex-employer or his brother or someone else whom I was driving about. (I confess, Mr. Premier: I am not an original thinker – but I am an original listener) (Adiga, *Tiger*, 47)

The stimulus for Balram for assassinating his master is his desire to advance his entrepreneurial career. This, then, suggests that the murder did not occur under any abnormal mental condition such as the one requiring the satisfaction of revengeful emotions. Cognitively, Balram's normality, therefore, reflects his confidence and bravery, and not any psychological unevenness. Therefore, this reflects that Balram's low-caste cognition has developed to this level whereat he commits such a heinous crime as murder quite normally. His assassination of his master may be related to his critical reading of *Murder Weekly* as well. This means his successful accomplishment of this act and escape after it technically also owes to the stories of that magazine which helped him in acquiring the required skills.

However, this does not undermine Balram's susceptibility to retaliate which leads to his manifest expression of rebellion against the status-quo. The experiences he undergoes reflect a balanced amalgam of his learning and revolt simultaneously. The following extract, for example, reflects the combination of both these aspects of his personality.

Go to a tea shop anywhere along the Ganga, sir, and look at the men working in that tea shop – men, I say, but better to call them human spiders that go crawling in between and under the tables with rags in their hands, crushed humans in crushed uniforms, sluggish, unshaven, in their thirties or forties or fifties but still 'boys'. But that is your fate if you do your job well – with honesty, dedication, and sincerity, the way Gandhi would have done it, no doubt (Adiga, *Tiger* 51).

The last line of this excerpt, especially, reinforces Balram's challenge to the ideological preconceptions of his society. He refuses to follow Gandhi who strongly contributes in the ideological structure of the Indian society. The Gandhi ideology stands for honesty, dedication and sincerity. This suggests that Balram works with a different from and more neutral approach than his other low-caste colleagues, whose actions are ideologically motivated. He reiterates, "I did my job with near total dishonesty, lack of dedication, and insincerity – and so the tea shop was a profoundly enriching experiences" (Adiga, *Tiger*, 51).

Additionally, Balram's regret over his incomplete education turns him critical about the reality around him. He compensates his incomplete schooling with learning from people around him and the experiences he undergoes. He tells the Chinese premier:

Instead of wiping out spots from tables and crushing coals for the oven, I used my time at the tea shop in Laxmangarh to spy on every customer at every table, and overhear every thing they said. I decided that this was how I would keep my education going forward – that's the one good thing I'll say for myself. I've always been a big believer in education – especially my own (Adiga, *Tiger*, 52).

Moreover, it seems that Adiga introduces Balram's brother mainly to show him as foil to Balram. Unlike Balram, his brother does not have any entrepreneurial spunk. He

could not become an entrepreneur simply because he was neither sharp nor bold enough to challenge the status-quo. He even advises Balram to remain content at the tea shop and discourages him from taking any risks such as becoming a driver. He tells him, ““Nothing doing. Granny said stick to the tea shop – and we we’ll stick to the tea shop”” (Adiga, *Tiger*, 54).

In contrast to his elder brother, Balram demonstrates unusual social and convincing skills. When he visits his master Ashok’s house for the first time in search of job, he, within no time, convinces the guard outside the gate who easily lets him go inside. Similarly, he convinces the masters of the house by tactfully pretending to be an honest person. He tells them, ““I don’t disrespect God, I don’t disrespect my family... I don’t gossip about my masters, I don’t steal, I don’t blaspheme”” (Adiga, *Tiger*, 60).

At times, Adiga’s hero humiliates himself to such an extent as to bend down and kiss the feet of his masters. However, Balram’s unconventional attitude to the social conventions saves him from any feeling of humiliation in this pretentious act. He tells the Chinese prime minister:

You should have seen me that – what a performance of wails and kisses and tears! You’d think I’d been born into a caste of performing actors! And all the time, while clutching the Stork’s feet, I was staring at his huge, dirty, uncut toe-nails, and thinking, *What is he doing in Dhanbad? Why isn’t he back home, screwing poor fishermen of their money and humping their daughters?* (Adiga, *Tiger* 60)

The line “You’d think I’d been born into a caste of performing actors” suggests a sense of realization in Balram who knows that his social system which is based on caste ideology demands a blind obedience from him which he terms as a performance. Moreover, through this feigned ritual he ridicules the ideology of caste system. Besides, he performs this contrived ritual for the sake of his own vested interests as well. This suggests that he not only counters that the manipulative tactics of the socially powerful group but also uses them against this group.

Balram also exploits his masters’ old affiliation to his area, Laxmangarh. When he finds the old master has become nostalgic about his past experiences in that village, he

discusses the village even more frequently. He tells the master, “Yes, sir. I used to work in the tea shop – the one with the big photo of Gandhi in it. I used to break coals there. You came once to have tea” (Adiga, *Tiger*, 60). Moreover, Balram thinks that his glorification of Gandhi’s picture will enhance his employment possibilities. He, in other words, exploits this glorification of Gandhi’s picture to manipulate his masters’ psyche. Soon the master wants to know about the present conditions of Laxmangarh and its people. Balram finds this even a better opportunity to convince his master. He tells him, “Our father is gone, Thakur Ramdeve is gone, the best of the landlords is gone, who will protect us now?” (Adiga, *Tiger*, 61). This trick works. The master endorses Balram’s employment.

d) Emphasizing positive/negative meanings:

Adiga’s hero demonstrates exceptional rhetorical skills as well. His words are often loaded with wits and sarcasm as well as sense of humor. His sarcasm, especially, reflects his hatred for the established system which denies the lower castes equal opportunities for growth. Moreover, his rhetorical skills significantly help him in his professional growth as well. His letter to the Chinese premier demonstrates his discursive strategies. These discursive tactics are reflected through his emphasizing, italicizing, and enlarging the desired expressions. At the start of his letter to the Chinese premier, he mocks the ritual of invocation by using the expression “arse” (of a god) italicized. In the same context, when he aims to ridicule the greatness of the number of the Indian deities, he also uses the reference “which” as italicized. He says, “*Which* deity should it? I guess, your Excellency, that I too should start off by kissing some god’s arse.” (Adiga, *Tiger*, 8).

In conclusion, Adiga’s low caste hero in *The White Tiger* challenges the established social structure which denies the dominated class equal opportunities for growth. Moreover, he not only challenges the status-quo but also succeeds in breaking it to the extent of the improvement of his socioeconomic status. However, for the improvement of his status, he demonstrates his extraordinary mental abilities which are rare among the individuals of the marginalized social class. He is mentally sharp, witty, and quick to learn from the environment. These qualities enable him to think critically and unconventionally and subsequently act against the standards imposed by the ruling

class. However, he does not demonstrate an open revolt. He manipulates the established system as subtly as this system manipulates him. He tactfully resists the exploitive strategies of the dominant social group and adopts counter measures with the same manipulative tactics and subsequently succeeds in his prolonged but persistent entrepreneurial venture.

4.2 Dialectical Materialism and Discourse in *Between The Assassinations*

4.2.1 Discourse and the Supremacy of the Dominant Indian Class

Between the Assassinations depicts diverse lives of the middle, the lower middle and the marginalized classes in different towns in India of 1980s. The period specifically spans between the death of Indira Gandhi which took place in 1984 and the death of her son, Rajiv Gandhi, which occurred in 1991. This book, which is a collection of different short stories, offers a wide range of socioeconomic spectrum of the idyllic Indian society of the period aforementioned. This spectrum encompasses the elite bankers and the lower-caste rickshaw pullers, the Muslim tea boys and the Christian headmasters, and the capitalist factory owners and the communist sidekicks. However, these short stories, which form apparently amiable narratives, deep down touch upon the sensitive issues of injustice and corruption woven in the fabric of the Indian society more significantly. Most of the seemingly dull characters, depicted by the author, belong to the *Hoyka* caste, which is a mixed blood caste that causes embarrassment and humiliation for them. These characters do raise their voices against poverty, caste discrimination and the injustice done to them. However, these voices are not powerful enough and get soon muffled in the hustle bustle of life. In this respect, therefore, the characters of this book stand foil to the high-spirited protagonist of *The White Tiger*, who is powerful enough to stand against the established conventions of the Indian society and also commit as enormous an act as the ruthless assassination of his master. This motivation and aspiration, as embodied in Balram, is missing in the characters of *Between the Assassinations*. Unlike *The White Tiger*, *Between the Assassination* covers a period which had not witnessed the socioeconomic watershed of globalization. The book, however, majorly touches upon the issues which are featured by *The White Tiger*.

a) Cognitive Manipulation:

Between the Assassinations indicates that the dominated strata of the idyllic Indian society of 1980s and 1990s were significantly susceptible to manipulation by the dominant class. This susceptibility to manipulation was a result of the lack of the adequate sources for the dissemination of knowledge and information at social level which the globalization era had to offer later. Moreover, the society was relatively more communistic which offered less scope for the individual social approach.

The first story of the book *Between the Assassinations*, titled “Day One (Morning): The Railway Station (Arriving in Kittur)”, orchestrates a poverty-stricken town. The setting highlights a station the front of which shows a prominent image of a naked man. This picture of the naked man aggravates the gloominess of the ambiance. The entire atmosphere appears ill-boding and contrived for the execution of some evil design. Moreover, the picture of the naked man is bearing the image of the spiritual leader of Jain sect which is running a free hospital and lunchroom in the town. Below the image of the naked man, who is sitting crossed legs, is placed a caption which says, “A SINGLE ACT FROM THIS MAN CAN CHANGE YOUR LIFE” (Adiga, *Assassinations*, 1). This image is noticeable because of its psychological implications linked with the monetary interests, for this advertisement belongs to a local trust. Though the text does not mention any background or detail of the trust, it does produce an impression of doubt about the trust. Impressionistically, the overall impact of the image of this local deity on the natives of the area does not differ in its function from that of Kurtz on the tribal natives in Congo, as depicted in Joseph Conrad’s *The Heart of Darkness*. Both these stories impressionistically highlight the manipulation of simple, naïve and poverty-stricken people by the influential groups or individuals for their vested interests.

The tragic impact continues when the story proceeds to the characters, after the setting has been introduced. The protagonist of the novel, named Zia ud Din, could be seen even worse than a subaltern, whose voice, during his struggle for survival, not only remains suppressed and unheard but is ridiculed as well. After Zia ud Din has come to

realize the indispensability of learning English language in order to ease his survival, and started practicing it in imitation to the customers at the shop where he is working at, he is equally ridiculed by the customers and the shop owner for his aspirations. Whenever he uses a word of English in imitation of the customers, all the people around him stop working and sneer at him. “When a word was said in English, all work stopped: he would turn around and repeat it at the top of his voice (‘Sunday-Monday, Good-bye, Sexy!’), and the entire shop shook with laughter.” (Adiga, *Assassinations*, 3).

4.2.2 Cognitive Management through Casteism

a) Cognitive Manipulation:

Between the Assassinations focuses on caste identity even more emphatically than *The White Tiger* does. Moreover, Adiga, in this book, highlights the ways this social identity is used for the manipulation of the bottom castes by the upper castes for their vested interests. Though this manipulation, at times, proves manifest, yet the research also aims to bring the subtle cognitive processes behind this manipulation.

Zia ud Din, the protagonist of the story “Day One (Morning): The Railway Station” suffers only because of being a Muslim. His identity as a Muslim is an impediment in the way of his survival in a society where the Muslims are generally denied employment on the basis of being considered ominous. Zia’s employer, Ramanna Shetty, is one of very rare employers in the community who are exceptionally kind-hearted and who do not believe in superstitions. Shetty, who has offered Zia employment, runs the Ideal Store. As for Zia, he also tries to assure Shetty about his honesty and integrity. He guarantees him about his being honest, saying, “I’m a Muslim, sir. We *don’t* do hanky-panky.” (Assassination, Adiga 3).

This is how the social exclusion on the basis of social identities leads to social inequity in which the excluded individuals feel ignored in economic activities, at least in those which are remunerative. Individual’s identification with an institutionally created under class, thus, contributes to widening the gap between them and the privileged. Moreover, these social identities are made to work cognitively in a natural and neutral way.

The story “Day Three (Morning): Market and Maidan” starts retrospectively. It starts focusing the protagonist, Keshava, in his old helpless and mentally abnormal state. In such state, he is an enigmatic personality for the people around him, and everyone is feeling curious to know about his background. The writer says, “No one knew his name, religion, or caste, so no one made any attempt to talk to him.” (Adiga, *Assassination*, 112). The quoted line suggests that in the Indian society, one’s name, which is linked with one’s religion and caste, is necessary for one’s admittance in the social interaction. As long as the protagonist had social identities, he was a social being. “Two years ago, he had come to Kittur with a name, a caste, and a brother.” (Adiga, *Assassination* 113). Once in city, a rickshaw driver had also inquired Keshava about his background. “Keshava assumed that these questions were standard in a big city like Kittur” (Adiga, *Assassination*, 113).

Hoyka, the caste the protagonist belongs to, is socially a *lower caste*, which is almost ostracized by other castes. This caste incurs hatred from other castes on the basis of its being a mixed breed which is always looked down upon in the Indian society. Being a mixed breed of different castes, it invites people’s pungent sarcasm. The protagonist and his brother are looking for a relative in the city, with the hope of getting employment through him. In connection with their search for their relative, they ask many people about the address. Their interaction with them results in the following discussion:

“Where is Janardhana the store owner from Salt Market Village? He’s our kinsman.”

“Which Janardhana – Shetty, Rai, or Padiwal?”

“I don’t know, uncle.”

“Is your kinsman a Bunt?”

“No.

“Not a Bunt? A Jain, then?”

“No.”

“Then of what caste”

“He’s a Hoyka”

A laugh. (*Adiga, Assassination, 117*)

The interaction of Keshava with his relative shatters his hopes completely. Though his relative, who is a distant uncle of his, treats him kindly and employs him in his shop, yet the man’s wife refuses to accept him. Even after she has agreed to Keshava’s employment, she marginalizes him completely. She strictly warns her husband, “He’s the shopkeeper’s boy, he can get food himself. And he’s a Hoyka, you want him eating with us” (*Adiga, Assassination, 124*).

Adiga seems to suggest that in the Indian society the *idea* of caste is predominant enough to determine all socioeconomic activities. Hoyka caste is marginalized socioeconomically because it is preconceived as ominous by the other castes. This is because this caste is a product of intermarriages which are not allowed in the Indian society. Moreover, on the basis of its being a mixed breed, this caste is considered not a genuine caste. The existence of this caste, therefore, challenges the established socioeconomic system which has distributed the socioeconomic roles to the existing established castes.

Additionally, one of the preconceptions associated with Hoyka caste is cowardice. Keshava suffers greatly because of this social preconception. The “boss”, in the story, maligns him in connection with the same preconception. The “boss” is a very influential man in the city who illegally collects allowance from the homeless who sleep in open area within the premises of the market. Once, while the protagonist and his brother are sleeping along with other homeless in the open space in the market, the “boss” suddenly appears in order to collect the illegal allowance. He slaps the protagonist’s elder brother for the reason of the nonpayment of the allowance by him. Feeling hurt, the protagonist steps forward and challenges him. “He’s my brother, he’s my only relative in the world. Hit me instead. Please!” (*Adiga, Assassination, 129*). Keshava’s aggression surprises the

“boss” greatly. He had never imagined such an aggression from someone from the Hoyka caste. He examines Keshava from top to toe and pretends to appreciate his aggression and courage: “A Hoyka who is so brave? That’s unusual. Your caste is full of cowards, that’s been Brother’s experience in Kittur” (Adiga, *Assassination*, 129).

The story “Day Five Morning: Velicia (To the First Crossroad)” also exposes the cognitive manipulation of the marginalized masses by the social elite on the basis of their social identities. This story centers upon a Brahman caste woman who is compelled to work as a maid in a Christian family on the grounds of her pressed financial conditions. This lady, named Jayamma, however, exploits her privilege of being a Brahman in her interaction with her lower caste colleague, who is a young girl. She leaves no stone unturned to psychologically pressurize the young woman by reminding her of her caste. Her intention is to keep her marginalized so that she should never get social with her on equal basis. She boldly declines her owner’s suggestion to share her servant quarter with her young colleague (Adiga, *Assassination*, 233). When Jayamma has decided to leave her master’s house and the young maid tries to confirm her decision, the former replies furiously: “You lower-caste demon! Mind your manners!” (Adiga, *Assassination*, 231). This treatment provokes aggression in the young maid who always retaliates fearlessly.

Adiga also introduces soliloquies in order to reveal the intricate cognitive processes which reflect the long-term memory of this Brahmin lady.

‘For forty years I’ve lived among goo Brahmins, Lord Krishna: homes in which even the lizards and the toads had been Brahmins in a previous birth. Now you see my fate, stuck among Christians and meat-eaters in this strange town, and each time I think I’m leaving , my sister-in-law tells me to stay on some more..’
(Adiga, *Assassination* 232)

The quoted lines reflect the ideological outlook of this lady who is always obsessed with her golden reminiscence. Her Brahman pride does not let her accommodate the lower castes into her world. Especially, the first line suggests that she repudiates these lower castes entirely and prefers even the trivial reptiles over them.

Adiga exposes the sense of repulsion in this Brahman lady towards the lower castes in the following lines as well:

She wiped her forehead and went on to ask: what had she done in a previous life – had she been a murderess, an adulteress, a child devourer, a person who was rude to holy men and sages – to have been fated to come here, to the advocate’s house, and live next to a lower caste? (Adiga, *Assassination*, 232)

Similarly, in another soliloquy she expresses her repudiation about the inferior castes in the following manner: “What kind of era is this when Brahmin brings lower-caste girls into their household? Where have the rules of caste and religions fallen today, O Krishna?” (Adiga, *Assassination*, 236).

This ideologically biased social interaction continues throughout this story. Jayamma’s behavior never changes. She even grows more and more biased. She continues complaining even more vigorously against her lower-caste colleague. She complains to the house owner and god Krishna. Once praying to the statue of god Krishna, she bursts into tears: “You see what goes around me – me, a high born Brahmin woman!” (Adiga, *Assassination*, 233). Similarly, on one occasion this upper caste lady lashes on her lower caste colleague, and later on complains to the master about her: “Brother! Did you see how this lower-caste speaks to us Brahmin?” (Adiga, *Assassination*, 235). Jayamma also alleges her baselessly of exercising black magic. She often expresses her apprehensions regarding this, something which results in fierce fights between the two. “Witch! Witch! Black-magic-making lower-caste witch!” “Brahmin hag! Crazy old Brahmin hag!” (Adiga, *Assassination*, 236). However, when Jayamma’s efforts fail to win the advocacy of her master, she helplessly cries and complains her god Krishna: “What kind of era is this when Brahmin brings lower-caste girls into their household? Where have the rules of caste and religions fallen today, O Krishna?” (Adiga, *Assassination*, 236).

More importantly, Adiga’s categorical depiction of the character of Jayamma suggests that he wants to more appropriately expose the cognitive factors behind the social interaction between the superior and the inferior castes. For this purpose he has juxtaposed the representatives of the two sides in terms of equal working status.

Suggestively, he concludes that in the Indian society the workplace ideology is determined as well as dominated by the social identities constituted on the basis of caste. This idea is reinforced also by the fact that the Brahman lady, through her influence, fails the lower caste maid's efforts for her career growth. She not only disapproves the poor girl's right of education but also practically prevents her from reading books:

‘Do you think I’ve forgotten the trick you played on the advocate, you little Hoyka? He’s a kind-hearted man, so that’s why, that evening you went up to him with your simpering lower-caste face and said, Master, I can’t read. I can’t write. I want to read. I want to write. Doesn’t he, immediately, drive out to Shenoy’s Book Store in Umbrella Street and buy you expensive reading-and-writing books? And all for what? Where the lower-castes meant to read and write?’ Jayamma demanded of the closed door. ‘Wasn’t that all just a trap for the advocate?’ (Adiga, *Assassination*, 237)

In conclusion, Adiga, in this book, shows that the socioeconomic exploitation mainly occurs through cognitive manipulation. Moreover, this cognitive manipulation operates through caste ideology, which predominates the mental processes which operate for the production of people's behaviors and actions. Especially, the details about Jayamma's characters reflect that this old lady cannot control her obsession with her established identity as a Brahman.

4.2.3 Socioeconomic Amelioration of the Dominated Indians

Between the Assassinations also indicates fruitful struggles of its inferior caste characters. Despite the fact that the major focus of the book is on the miseries of casteism, these dynamic characters exhibit a significant spark for the improvement of their status. Primarily, these characters succeed reasonably in cognitively fighting against the prevalent social preconceptions. This realization leads them to succeed in challenging the established social structure. Though the characters in this book are not as vibrant as those in *The White Tiger*, yet their inspirations in a pre-globalized age prove them temporally as vivacious as Balram Halwai.

a) Cognitive Manipulation Resisted:

Zia ud Din, the protagonist of the story “Day One (Morning): The Railway Station”, is a vibrant character. Perhaps Adiga reinforces the idea of the vibrancy of this character by showing him a Pathan. Though as a Muslim by religion and as a Pathan by caste he has apparently nothing to do with the Indian casteism, yet he does feel marginalized in an area dominated by the Hindu majority. He is as denied of his social rights as an inferior caste individual. His identity makes it difficult for him to find employment as well.

Contrarily, the same identity raises his level of confidence as well. He counters the superior Hindu caste ideology with his identity as a Muslim and as a Pathan. He challenges his employer and insists, “I’m a Muslim, sir. We *don’t* do hanky-panky.” (Assassination, Adiga, 3). With his self-confidence, he endeavors vigorously to participate in socioeconomic activities. In order to streamline himself in these activities, he accepts all the social challenges. He tries to learn English language, utilizing sources available to him. He attentively listens to others and imitates them. Even the sarcastic response of the people around him fails to let him down.

When a word was said in English, all work stopped: he would turn around and repeat it at the top of his voice (‘Sunday-Monday, Good-bye, Sexy!’), and the entire shop shook with laughter (Adiga, *Assassinations* 3).

Similarly, the story “Day Five (Morning): Valencia (To The First Crossroads)” presents a significant evidence of socioeconomic evolution made by an inferior caste girl. This young girl, named Shaila, is a bold aggressive maid ageing around twelve. She shows courage and perseverance in resisting the pressure exerted by her influential colleague Jayamma who is a Brahman. Moreover, she audaciously challenges her Christian master as well. She has youthful aspirations and is always optimistic for their materialization. Additionally, she acts very prudently in order to get her dreams for a better life materialized. She has come from a village to successfully find a job in a wealthy house.

Adiga shows this character as dynamic as Balram in *The White Tiger*. Moreover, Shaila is comparable to Balram in her tactfulness as well. In aggression she is even unrivalled among Adiga's characters. She is also quick to retaliate. For example, when Jayamma takes the master into Shaila's room in order to show him her alleged exercise of black magic, Shaila, instead of getting intimidated, threatens her master: "Don't think you can treat me like an animal, okay.." (Adiga, *Assassination*, 235).

In her heroism and progressiveness, this Hoyka girl eclipses all dynamic characters in *Between the Assassinations*. Despite the consistent practical resistance from her Brahmin colleague, she succeeds in convincing her Christian master to patronize her in improving her education. Whenever the old Brahmin lady tries to intimidate her, this lower-caste girl reciprocates even more confidently. She pays no heed to the habitual warnings and threats of the old Brahmin lady. On one occasion the old Brahmin lady advises her: "Stop crying. You've got to get tough. Servants like us, who work for others, have to learn to be tough." The young lower-caste servant bluntly retorts: "Shut up, you self-pitying Brahmin old hag!" (Adiga, *Assassination*, 241).

Through her tactfulness, Shaila succeeds in winning the advocacy of her Christian master against the old Brahmin servant. Once when the master scolds the old Brahmin lady for the disturbance she has allegedly created and the old lady tries to defend herself saying "It's not me making the noise, Master – it's that Hoyka girl! She doesn't know our Brahmin ways" (Adiga, *Assassination* 238), the master immediately takes the side of the lower-caste girl, saying, "She may be a Hoyka... but she is clean and works well" (Adiga, *Assassination*, 238). The master's advocacy for the young lower caste girl extremely disappoints the old Brahmin lady.

Interestingly, Shaila's character is void of any inner conflict, unlike the Brahman lady who constantly suffers from acute complex. Adiga perhaps wants to reinforce the idea that it is cognitive manipulation which necessitates socioeconomic exploitation. Similarly, he wants to suggest that the successful resistance to cognitive manipulation leads to one's career growth. Mentally strong, Shaila successfully resists the ideology of the dominant castes. Besides, she fearlessly faces the ruling elite for her rights. After she has left her master's house and settled after marriage, she writes to him for her rights that,

she thinks, her master still owes to her. She demands that the gold necklace the master had given her was not of reasonable size. Impressed by this attitude, the master says to the Brahmin maid, “In this life, a man is always the servant of his servants” (Adiga, *Assassination*, 249).

Contrarily, the Brahman lady suffers from a constant dilemma. Her pride in her Brahman identity and her employment as a maid puts her in an utter inferiority complex. Moreover, even with her Brahman identity she cannot plead her case to her Christian master as emphatically as her inferior-caste colleague does. This frustration finally results in her decision to leave her job as well. When leaving, she requests her master to grant her his old useless ball which she wants to take with her for her nephew. When her request is turned down, she bursts into tears: “Brother...you gave the lower-caste girl a gold necklace...can’t you give me just a blue ball for Brijesh?” (Adiga, *Assassination*, 253). The situation is symbolic. The disappointment of the Brahmin lady emphatically presents the achievement of the inferior-caste girl.

Similarly, the protagonist of the story “Day Five (Evening): The Cathedral of Our Lady Valencia” also exhibits high aspirations. A lower-caste cleaner, known as *the mosquito ma*, has fallen in love with a wealthy Christian lady and wants to woo her. After he has managed to secure a job as a cleaner in the lady’s house, he starts trying to gain influence in the household. In his attempts he also succeeds significantly. However, the story ends with his downfall.

In conclusion, *Between the Assassinations* presents instances of fruitful struggles by the marginalized, which results in the improvement of their socioeconomic status. Though the evolution of the characters of the inferior castes in this book is not as noticeable as in *The White Tiger* which shows Balram’s venture from rags to riches, yet it is constant and steady.

CHAPTER 5

DIALECTICAL MATERIALISM AND DISCOURSE: ANALYSIS OF CLAUDE BROWN'S BOOKS

This chapter intends to analyze the works of Claude Brown, the African American author included in the research, in the light of the theoretical perspectives established for the research. The chapter has been broken down into three main sections. The first section analyses *Manchild in the Promised Land*. The second section scrutinizes *The Children of Ham*. Besides, each of the first two sections is subdivided into three parts. The first part concerns the discussion of the discursive strategies to the extent these strategies play their role in establishing and maintaining the hegemonic practices of the dominant social group over the dominated majority. The second part analyses the cognitively manipulative role of the identity of race to the extent this identity is exploited as fundamental knowledge by the powerful social group for its material interests. The third part investigates the discursive and cognitive reaction of the dominated individuals which results in the improvement of their socioeconomic status. The third section of the chapter synthesizes the analyses of the selected works of Aravind Adiga and Claude Brown, the two authors included in the research.

5.1 Dialectical Materialism and Discourse in *Manchild in The Promised Land*

5.1.1 Hegemony of the Dominant through Racist Discourse

Manchild in the Promised Land is an odyssey of a black young man, named Sonny, who is also the narrator of the book. In disguise, Claude Brown has pinned the detail of his own hardships, struggles and the ultimate success as a writer. The events of the story revolve round Harlem and the Southern states. This autobiographical-cum-fictional novel gives almost an authentic detail of Brown's own evolution from a typical black child living miserably in a stereotypical black community to an educated man with a successful career.

Sonny, the protagonist of this novel, has a childhood of deprivation. The frequent quarrels of his parents have compelled him to seek comfort in the company of a drug-addicted gang of some teenagers who are involved in routine theft as well. His poverty as well as the gang he has joined turns him into a habitual thief. His habitual thefts, soon, lead him to his imprisonment, which, luckily, proves for him a blessing in disguise as he is subsequently transferred to a community school established for the training and education of the criminal youth. His school arrest brings a significant change in him and, thus, determines his future as well. The professional affection and care by the teacher he luckily receives in the school, which he always acknowledges, shows him altogether a different side of life, which is soothing, peaceful, educated and sophisticated.

Life at this school determines Sonny's future course of action and proves a first milestone in his successful career. However, this journey of his success is full of hardships. Especially, his early childhood proves for him very hard. The lack of the parental care and the parents' habitual quarrels disillusion him about life. His father is a typical dominant black husband and his mother is a helpless and powerless traditional black lady. More importantly, the tragedy of the family is interwoven in the communal tragedy. Sonny is a part of the black community in the Harlem environment, which is already struggling socioeconomically. Moreover, the sense of deprivation degraded the community morally as well. Addiction and theft are common evils among them.

However, their moral degradation is the result of their sense of depravity in a community administered by whites. Elders of the community, such as Sonny's parents who represent a defeated generation of African Americans, still prefer to remain content in these degenerated conditions. However, youngsters like Sonny and his peers, who are also incarnation of degeneration, have cherished a sense of rebellion with the status quo, which, in case of failure to bear fruit, results in their further self-destructiveness, confusion and frustration.

a) Social Manipulation:

Contextually, in *Manchild in the Promised Land*, social cognition occurs at two levels. At first level, it involves the white people, who form the dominant social group, which, as the book suggests, manipulates the black people of the community of Harlem. At second level, social manipulation takes place within the black community. This level denotes the manipulation between the two black groups - the relatively more influential group and the oppressed group. However, the major manipulation befalls between the influential whites and the blacks of Harlem. In historical context, as the novel suggests, the dominant social class has limited the blacks to the confinement of Harlem, which is a downtrodden region with almost no opportunities for growth. Consequently, the blacks in this region have to live in extreme poverty, which not only creates disillusionment among them but also disorganizes and divides them significantly.

b) Cognitive Manipulation:

Cognitive manipulation is ideologically supported. Since ideologies frame people's thinking behaviour, these core values stored in the long term memory are vulnerable to the exploitation for the actions desired by the manipulator. In this connection, stronger preconceptions are more susceptible to manipulation. The community of Harlem, as depicted in *Manchild in the Promised Land*, has been practicing long established values, the conventionality of which is reinforced by long-prevailing poverty. The issue of poverty coupled with the lack of education has increased the black community's susceptibility to cognitive manipulation. In the novel, this cognitive manipulation is verbally manifested through various symbols which are loaded with ideologies. The word "potatoes" is biased in this connection. In the black

community of Harlem and the South, this word carries a mythological significance. Sonny tells us:

I learned some things down South too. I learned how to talk to a mule and plow a straight brow in the sweet-potato patch. I even learned how to say “yas’m” and “yas suh”. And Grandma told me what pecker-woods were and taught me not to call white potatoes white potatoes, “because they ain’t white potatoes, they is ice potatoes.” (Brown, *Promised Land*, 46-47)

Sonny refers to the unacceptability of the juxtaposition of “white” and “potatoes” in his community. Since the word “white” is a reference for white people, its association with potatoes causes humiliation for them. Sonny learns this as a core value at home as well. His grandmother has restricted him from using these terms in interconnection. The preferred term is considered “ice potatoes”. Similarly, the titles “yas’m” and “yas suh” are privilege for whites. These titles represent the social hegemony of whites. Moreover, these verbal symbols also indicate that white collar jobs are the prerogative for whites only. Lastly, the term “Peckerwood”, which the protagonist is advised not to use, is a derogatory term used by blacks for a rural white Southerner. In Harlem and in the South this term is considered as a taboo.

d) Macro Speech acts implying *Our* “good” acts and *Their* “bad” acts:

The representation of *Our* “good” acts and *Their* “bad” acts is a part of discursive strategies. The novel offers examples of this discursive strategy as well. A white, named Schoolboy, takes administrative charge of Harlem. He launches a campaign of shooting Negro junkies in order to eliminate them from the area. The mother of one of his victims seeks justice from the local police. But the police insult the lady instead of meting out the justice. “Get the hell out of the precinct.” (Brown, *Promised Land*, 189). The example suggests that in the black community of Harlem the legalization and illegalization of things is a prerogative of the influential whites. This idea is reinforced by the following example. The same white administrator has been exercising a double standard in his treatment of black men and black women. His attitude towards young black women is flirtatiously soft, whereas to black men it is extremely repulsive. More importantly, he

behaves black women kindly not only to satisfy his sensual nature but also to manipulate them for votes. He manipulates black women for votes because black women form majority in the community and behave more sensibly than black men do, as the latter are more inclined towards addiction. By maneuvering maximum votes, whites are sustaining their hegemony in the community. The situation has put black women of Harlem in a state of utter dilemma. They are manipulated to vote for those who are majorly responsible for their tragedy.

Similarly, the idea of the representation of *Our* “good” acts and *Their* “bad” acts is also manifested in the biased treatments of the black criminals and the white criminals. The protagonist explains the difference between the jails for the white criminals and those for blacks. Dunny, a friend of the protagonist, advises him, “Yeah, Sonny, don’t ever go to jail in this state, because they even have segregated jails.” (Brown, *Promised Land*, 239). “Yeah, they put the white boys one place and they put the niggers in another section. The niggers get all the shitty jobs, and the white boys . . . they live good. It’s just like it is out here.” (Brown, *Promised Land*, 239). Commenting on Sonny’s remarks, who thinks that it is the very concept of jail which matters, and not the conditions inside it, Dunny says,

“Yeah, man, but everybody isn’t doing the same kind of time. There’s white time in jail, and there’s nigger time in jail. And the worst kind of time you can do is nigger time. They have got more niggers up there than anything else, but niggers ain’t got no business in jail. They gon get fucked over worse than anybody.” (Brown, *Promised Land*, 239).

e) Lexical Selection:

Manchild in the Promised Land exposes the hegemonic practices by the dominant social class through lexical selection as well. This discursive strategy is, for example, manifested in the enforcement of the use of the title “sir” for all whites at certain areas of Harlem and the South. In this connection, Sonny shares with us his experience as a waiter in a restaurant called Hamburger Heaven. According to the established norms at the restaurant, the waiters are supposed to use the title “sir” for all white customers. Any

negligence in this practice would infuriate the customers who would say, “Boy, what’s wrong wit you?” (Brown, *Promised Land* 164). The title “sir” is the prerogative for the privileged only. The use of this title, therefore, helps white people in maintaining a psychological pressure on blacks. In other words, this discursive strategy is a tactic to maintain the distinction between the two social classes. Similarly, the excessive use of the title “sir” by Sonny’s father for his white lawyer at court infuriates Sonny immensely. His use of this title “sir” complemented his over servitude for the white lawyer, which caused Sonny embarrassment as well.

In retaliation, the blacks of the Harlem and the South also reciprocate linguistically, as the novel suggests. For example, they frequently use in their talk the terms like “Crackers” for the whites. In this connection, Sonny says, “Dunny told me once, ‘Sonny, don’t ever go to jail in New York State, because the jails, man, are all run by Northern crackers’” (Brown, *Promised Land* 239). In the spatial context, “Cracker” is a derogatory term used for white Southerners.

Claude Brown highlights the communication gap between the two peoples, blacks and whites, through substantial examples. The protagonist of the *Manchild in The Promised Land* tells us that once his mother, during her visit to the Youth House center to meet him, happens to communicate another child’s mother. He says “Mama couldn’t understand white people too well anyway, and when they used those big words she couldn’t understand at all” (Brown, *Promised Land* 239). The *big words* refer to the talk of the dominant social class.

A similar communication gap is reflected in Sonny’s interaction with a white doctor he once happens to visit during his boyhood. The protagonist informs us that he did not know the *big words* which were used by the doctor during their communication to each other. Sonny associates this confusion with the deficiency of mutual understanding between the two different peoples: ‘You know, mosta those white doctors don’t know hot to talk to colored people anyway.’ (Brown, *Promise Land* 40). According to Sonny, the talk of the dominant class along with its expression and context is incomprehensible for the dominated class. Moreover, he thinks that this confusion, which is intentionally created, aims to establish the monopoly of the privileged and marginalize the oppressed.

5.1.2 Psychological Management through Race Identity

a) Cognitive Manipulation:

In *Manchild and Promised Land*, cognitive manipulation is majorly accomplished through the race ideology. The ideology of race is a socially constructed ideology, which, contextually, determines and is determined by the social values which distinguish whites and blacks in the United States. It structures a context wherein both the races behave and act almost instinctively and provides *legitimacy* for these behaviors and actions. In the racially polarized society of the United States, however, this ideological manipulation has lost its legitimacy, as the novel suggests. For example, Sonny realizes the *legitimized* exploitation of black people by whites and, thus, responds in retaliation.

“Hello, Claude; how are you?” and shook my hand and smiled. . . And when he started talking to me – not really talking to me, just saying the stupid things that white people say to little coloured boys with a smile on their faces, and the little coloured boys are supposed to smile too - nothing in the world could have made me believe that cat was on our side.” (Brown, *Promised Land* 93)

Similarly, Sonny expressed this detachment during his apprenticeship in watch repair shop as well. He never thanked the white customers when they offered him bonus on occasions like Christmas. This apathetic attitude by him to the white customers was interpreted by them as arrogance.

They all seemed to think that I was arrogant in some way or another. They all seemed to feel, What is wrong with this nigger? They all seemed to have the impression that niggers weren't supposed to act like that. They'd think, This nigger's crazy, What kind of nigger is he? Doesn't he know his place? (Brown, *Promised Land* 287).

But, Sonny is an exception in this case, for his parents, as all other elders of the black community of Harlem, are susceptible to the manipulation by whites. The story of the novel considerably focuses on his parents' vulnerability to exploitation. Though his father does slightly show some sense of realization and, at time, behaves sensibly, yet his

mother has completely fallen a victim to the ideological manipulation of the dominant class. Her cognition has been manipulated to such an extent that she even feels the expression of grievance against the manipulator as a moral depravity. The rented house the family is living in as tenants is extremely shabby. The windows are broken and need to be relined. But the protagonist's mother would prefer surviving under such pathetic conditions to complaining against the landlord (Brown, *Promised Land* 271). Sonny says that his mother has the Southern upbringing with all psychological submissiveness expected from a black lady there. He says that she is scared to such an extent that she sees in every white person the horrible face of Mr. Charlie. "She had all that Southern upbringing in her, that business of being scared of Mr. Charlie. Everybody white she saw was Mr. Charlie" (Brown, *Promised Land* 274). For Sony's mother, Mr. Charlie, who is a fictitious character, frames an outlook to life. Subsequently, her behavior and actions are subject to this manipulated cognition.

Moreover, Sonny's mother is responsible for the stunted cognitive growth of his younger siblings as well. She is more influential over his younger sister, Carole. His younger brother luckily spends more time outdoor and remains mostly under Sonny's custody. Sonny says that earlier Carole used to be very confident, but then, brainwashed by mother, she had lost all her self-confidence. He almost shouts at his mother, "Look, all that shit Mama's tellin' you is nonsense and bullshit, so you don't have to listen to it.' She really needed somebody to tell her that." (Brown, *Promised Land* 189)

Sonny's mother had tried her best to brainwash him too. However, he proved prudent enough to resist her attempts. However, his resistance to her influence did not succeed easily because of her moral authority as a mother. Often, Sonny failed to win her consent about his future plans. For example, when he shared with her his future plan about becoming a psychologist, she frowned, "Boy, you better stop that dreamin' and get all those crazy notions outta your head." (Brown, *Promised land* 281). Sonny tells us that his mother "had the idea that coloured people were not supposed to want anything like that. You were supposed to just want to work in fields or be happy to be a janitor" (Brown, *Promised land* 281).

After the protagonist had successfully crossed the age of cognitive vulnerability, his younger brother, Pimp, became his mother's focus. Now, she wanted to raise at least her younger son according to her stereotypical values. She expressed to him her desires many times, "Now if you just get a job as a janitor, I'll be happy and satisfied" (Brown, *Promised Land* 282). This would provoke Sonny's reaction: "Doesn't it matter whether he's satisfied or how he feels about it?" (Brown, *Promised Land* 281). Sonny's reaction would agitate his mother further: "You better stop talkin' all that foolishness, boy. What is wrong with you? You better get all that stuff out of your head." (Brown, *Promised Land* 282).

Claude Brown gives a detailed description of the cognitive growth of black children in a racially polarized society. In this connection, he explores the innocent minds of Sonny's younger siblings which reflect their curiosity about sociopolitical and socioeconomic conditions in the community. For example, Sonny's younger brother asks Sonny, "Sonny, you think God is scared-a Daddy?" (Brown, *Promise Land*, 42). And when the protagonist tells him that the daddy is scared only because of the police, the child raises another question, "May be God gonna put the police on Daddy, huh, Sonny?" (Brown, *Promise Land*, 42). Similarly, the protagonist's brother expresses his innocent curiosity about racial discrimination as well: "Sonny, Margie said they got snakes down South and they bite people and the people die when the snakes bite 'em. Is that true, Sonny?" (Brown, *Promise Land* 42). Likewise, he asks him, "Sonny, is the boogeyman down South too?", and adds, "Mamma said the boogeyman comes around at night wit a big burlap sack and gits all bad kids and put in that burlap sack and nobody don't see 'em no more." (Brown, *Promise Land*, 42). Then, he puts another question, "They got cracker down there, ain't they, Sonny?" (Brown, *Promise Land* 42). Moreover, he inquires his elder brother, "Sonny, what is crackers? They ain't the kinda crackers you buy in the candy store, is they?" (Brown, *Promise Land* 42). Sonny explains to him the ideological background behind these terms, by telling him, "No, the crackers down South is white people, real mean white people" (Brown, *Promise Land* 42).

By exploring the psychology of black children in the racially segregated society of Harlem, Brown creates scope for his own commentary as well. Through his

protagonist, who fictionally represents him, the author shares his observation and experience:

“I know that, but some white people is crackers and some-a dem is Jews, and Mr. Goldman is a Jew. You see, Pimp, white people is all mean and stingy. If one-a dem is more stingy than he is mean, he’s a Jew; and if he is more mean that he is stingy, then he’s a cracker.” (Brown, *Promise Land* 43)

b) Lexical Selection:

In *Manchild in the Promised Land*, Brown frequently uses terms which typify a racially segregated society. For examples, the discriminatory word “Nigger” recurs in the novel. This biased expression is connected with many events in the story. For example, returning home from the Youth House, Sonny incenses his mother and she starts calling him “nigger”. Suddenly, learning about the presence of a white nearby, she feels embarrassed and changes the discussion.

Likewise, the power association with personal pronouns, such as *we/us* and *they/them*, also exists significantly in the novel. However, in most of the instances, these pronouns reflect the affiliation with the marginalized class. For example, discussing the event of his experience at court, Sonny generally segregates the people of two different races by using these pronouns:

“I wanted to act real tight with Dad and show those people that we didn’t need to be friends with them. But Dad was too scared to do anything, but sit there with his hat in his hand and say yes sir. I sure hated him for that.” (Brown, *Promised Land* 93)

Brown also uses deictic expressions to appropriately convey his meaning. Especially, he elaborates subtle situations through this technique. For example, the protagonist demarcates the two races by quoting the term “over there”. Relating his experience of court, he says that he and his father were ordered to sit “over there” and that his father immediately carried out the order by slipping to “over there” (Brown,

Promised Land 93). Similarly, Sonny also focuses on his father's frequent and unnecessary use of the words *yes-sirred*, which reflects the over-servitude of latter.

5.1.3 Status Improvement by the Racially Marginalised

Brown's man, in *Manchild in the Promised Land*, is an incarnation of a rather passive but more concrete evolution when he is compared with Adiga's Balram in *The White Tiger*. His passivity is a result of his choice of legal ways for progress. His concreteness is reflected in his improvement in both dimensions, moral as well as materialistic. The character receives this strength from the author's factual representation of himself, as Claude Brown shares his own success journey in guise of the adventures, growth and survival of his protagonist. Both, the protagonist and the author, consistently fight against social odds from their boyhood till the achievement of a successful career as professional writers.

Sonny's childhood is a typical childhood in a community which is marginalized racially and, thus, socioeconomically as well. Sonny's sense of deprivation is strengthened by his parents' habitual domestic disputes, something which grows him escapist as well. This anxiety leads him to seek comfort in the company of a drug-addicted gang of some teenagers who are also engaged in criminal activities. The company turns him into a habitual thief, and his activities soon lead him to imprisonment as well. However, luckily he is transferred to a community school established for the training and education of criminal youth. It is here in this school that he is acquainted with an altogether different life. His stay at school is, therefore, a significant milestone in his success journey. The school teaches him that things are achievable without fighting and guns as well. However, the story of his evolution from a criminal youth to an educated and successful mature person is a story of consistent hard work and efforts.

b) Cognitive Manipulation Realized and Resisted:

Sonny grows in a racially marginalized society established on racist ideology. Therefore, his cognition also grows accordingly. At domestic level, he has faced his parents' influences. Especially, his mother was the greater challenge, as he himself

indicates, “She had all that Southern upbringing in her, that business of being scared of Mr. Charlie. Everybody white she saw was Mr. Charlie.” (Brown, *Promised Land* 274). Her apprehensions consequent to her limited cognitive growth particularly impeded the natural cognitive development of Sonny’s younger siblings. Additionally, his social interaction, in this racially polarized society, poses even stronger challenges for him.

However, Brown’s protagonist fights the intellectual challenges of the racially polarized society consistently. He resolutely resists his parents’ conventional teachings, which aim to build his cognition according to the preconceptions prevalent in the community.

When Dad tried to talk to me, it never worked out. It would always end up with him hitting me, not because of what I had done but because it became easier to him than talking. Most of the time I didn’t mind. It was easier for me than trying to listen to all that stupid shit he was telling me with a serious face. Sometimes I would bullshit him by looking serious and saying something to make him think he was saying something real smart. I had a special way of bullshitting everybody I knew, and that was how I bullshitted Dad (Brown, *Promised Land* 90).

Similarly, Sonny criticizes his father’s interaction with the judge as well. He implicitly reacts to his father’s body language in the following words.

“I pretended I was listening to him real hard, hoping he would feel kind of smart and maybe act like somebody with some sense when he got in court. But what I really wanted to tell him was, “Shit, man, I been in court before, so you better watch me and let me pull *your* coat about how to act in front of that judge and those other white people.” But if I had said that, he would have kicked my ass.” (Brown, *Promised Land* 92)

His father disappoints him immensely. He thinks the day would have been great for him if his father had behaved reasonably. However, he also learns greatly from the situation and pledges that he will never follow his father’s steps: “I promised myself that when I got big enough, the first time I saw Dad nod his head at any white man, I was going to kick him dead in his ass” (Brown, *Promised Land* 94).

The novel brings the protagonist and his mother face to face on many occasions. Sonny shares with his mother his future plans, which frightens her immensely. For example, when he tells her about his plan to become a psychologist, she responds by saying, "Boy, you better stop that dreamin' and get all those crazy notions outta your head" (Brown, *Promised Land* 281). He says, "she had the idea that coloured people were not supposed to want anything like that. You were supposed to just want to work in fields or be happy to be a janitor" (Brown, *Promised Land* 281). Sonny's argumentation with his mother on matters like his future planning seems his endeavor to engage her in discussion which, he thinks, may enlighten her about the real world issues.

Additionally, Brown highlights the disagreement between Sonny and his mother through the protagonist's conversation with his younger siblings as well. Sonny either directly listens to the conversations between his mother and his younger siblings or comes to know about it through his brother Pimp who often discusses with him domestic and social issues. In the first case, he reacts on the spot to correct his mother. For example, when the old lady expresses her desire for her younger son's employment as a janitor, saying, "Now if you just get a job as a janitor, I'll be happy and satisfied" (Brown, *Promised Land* 282), Sonny abruptly confronts her: "Doesn't it matter whether he's satisfied or how he feels about it?" (Brown, *Promised Land* 281). The mother also responds as usual: "You better stop talkin' all that foolishness, boy. What is wrong with you? You better get all that stuff out of your head." (Brown, *Promised Land* 282).

Nevertheless, Sonny persistently endeavors to save his younger siblings from his mother's influence. He engages them in detailed discussions and encourages them to explore the reality and the world around them. For example, when his younger brother asks him about the existence of the boogeyman in the South - these ideas had been fed into the child's memory by his mother - the protagonist argumentatively denies the existence of any such entity. Furthermore, he advises him, "The next time she say it, punch huh in huh mout' real hard and she won't say it no more." (Brown, *Promised Land* 90). Similarly, on another occasion, Sonny advises his younger brother to avoid paying any attentive ear to the mother's teachings.

“Man, Mama’s just try’n’-a scare you. You know it ain’t no boogeyman, ‘cause I told you so. You ‘member all those times Mama and everybody use to say the boogeyman was gonna git me if I didn’t stop bein’ so bad? Well, I didn’t git no gooder; I even got badder than I was then. Ain’t no boogeyman got me yet. That’s ‘cause it ain’t no boogeyman. Every place anybody even told me the boogeyman was, I went there and looked for him, but he ain’t never been in none-a dem places. The next time somebody tell you the boogeyman is someplace, git you a big stick and go see him. If I’m around, come and get me and I’ll show you it ain’t no boogeyman.” (Brown, *Promised Land* 90)

Brown focuses significantly, therefore, on the psychic processes and internal conflicts of his hero, as he presents him as immensely concerned with his family and especially with the future of his siblings. Sonny is annoyed at his parents’ transferring the traditions of the South to Harlem. To him, Harlem represents the younger generation and, thus, should reflect new values as well. But the dilemma is that the old generation has shifted to Harlem with the same old values. He says,

They were going to bring the South up to Harlem with them. I know they had had it with them all the time. Mama would be telling Carole and Margie about the root workers down there, about somebody who had made a woman leave her husband, all kind of nonsense like that.” (Brown, *Promised Land* 274).

Pimp, his younger brother, was the protagonist’s major concern. He says, “I felt sorry for Pimp, and I wished I were making a whole lot of money and could say, ‘Come on, man. Live with me and get away from that Harlem scene, and perhaps you can do something’” (Brown, *Promised Land* 275). He has come to realize that money is everything and that the root of all problems is poverty. Moreover, he has also come to conclude that poverty is the main tool for exploitation as well. He himself has desperately fought against all types of exploitation, but he is worried about his brother, Pimp, who was already an easy victim to his parents’ manipulation. He says,

I wondered if it was good for him to be around all that old crazy talk, because I imagined that all my uncles who were dark-skinned – Uncle McKay, Uncle Ted,

Uncle Brother – felt that Papa didn't care too much for them because they were dark-skinned, and I supposed that Pimp might have gotten that feeling too. I had the feeling that this wasn't any place for kids to be around, with some crazy old man talking all that stuff about light skin and how he could have passed for white and calling people black (Brown, *Promised Land* 277).

Sonny also takes an uncompromised position against their exploitation by their landlord. He declines all the arguments by his mother against his initiative against the landlord. At times, he even chides her for being so lenient in the matter. He prepares his mother to accompany him to the commission office to raise their voice for their rights. Though his mother tries all possible tactics to avoid complaining against the lord, he proves undeterred. First, she tries to distract his attention from the issue and starts talking about other matters, which, she pretends, are more important. Then, when he asks her to accompany him to the commission office, she says she has to wash many clothes and do many other house chores. She even starts pretending to act accordingly. However, Sonny behaves patiently and gives her time to complete her tasks. Finally, after she has completed all her house chores, he forcefully takes her along to the housing commission.

Even on the way to the housing commission, Sonny's mother is searching some appropriate chance to avoid submitting complaint against the lord. The chance occurs in form of a windstorm. Moreover, Sonny is running short of money to hire a special taxi. But he cannot afford to miss this long-awaited opportunity to register complaint against the house owner. He says, "I knew she wanted get out of this, and I knew if I let her go and put it off to another time, it would never be done. I said, "Mama, we can take a cab." (Brown, *Promised Land* 278). He immediately takes some amount from a pawnshop nearby as a payment for taxi. Reaching the housing commission office, he contacts the desk girl for the submission of his written complaint against his landlord.

Sonny also faces his mother's strong resistance when he is writing the complaint. His mother frequently interferes to advise him to avoid writing much detail. She asks him to avoid mentioning all the damaged windows. He says, "I had to write with one hand and keep Mama from pulling on me with the other hand" (Brown, *Promised Land* 273). Her frequent intervention finally inflames the protagonist who reminds her of the

miserable living conditions they have been facing for seventeen years. This situation is symbolic. The protagonist's defiance of his mother symbolizes his rejection of the social preconceptions. Frustrated, his mother protests, "Boy, I don't know what's wrong with you, but you're always ready to get yourself into something or start some trouble." (Brown, *Promised Land* 273). Sonny retorts argumentatively, "Yeah, Mama, if I'm being mistreated, I figure it's time to start some trouble." (Brown, *Promised Land* 273). The old lady feels further disappointed, "Boy, I just hope to God that you don't get yourself into something one day that you can't get out of" (Brown, *Promised Land* 278). The protagonist does not give up:

"Mama, everybody grows into manhood, and you don't stop to think about that sort of thing once you become a man. You just do it, even if it's trouble that you can't get out of. You don't stop to think. Look, forget about it, Mama. Just let me worry about the whole thing." (Brown, *Promised Land* 273).

The protagonist never gives up his endeavor to enlighten his mother about the real contention existing between the social classes, though his mother always declines his philosophy as merely *big words*. She says, "Look, don't be tellin' me about no rebellions and all that kind of business. You might know some big words, but you don't know what you're talkin' about." (Brown, *Promised Land* 282). The protagonist also always asserts,

Look, Mama, when people start ruling people and they rule 'em wrong in a way that's harmful to them, they have to stop them. They have got to rebel; they have got to get out from under their rule. Sometimes it requires a fight, but it's always going to require a little bit of commotion, a little bit of anger, and sometimes violence. (Brown, *Promised Land* 282).

Moreover, he tries to educate his mother about the circumstances which led the blacks of the community to drug addiction. He tells her that the blacks are using drugs as a remedy for their disappointment and disillusionment which have resulted from poverty. However, all his reasoning proves futile in front of his mother: "I am listening, but I ain't hearing nothin' but a whole lot of foolishness." (Brown, *Promised Land* 282). However, Sonny also never loses his patience when he argues. The protagonist also tries to educate

her about the crucial role that parents should play to safeguard their younger generations from being victimized by disillusionment, though she remains resolute on her stance as always, “Now, you wait a minute here, nigger. Don’t you be getting’ so smart with me!” (Brown, *Promised Land* 283). However, Sonny also never yields to her arguments. He counter-argues that youngsters are becoming revengeful because their parents cannot satisfy their questions logically. Though the old lady loses her wits, “Well, they ain’t got no business tryin’ to get revenge, because parents are grown, and they ain’t got to answer to nobody’s children.” (Brown, *Promised Land* 283), yet, Sonny never loses his patience in his endeavor to enlighten his mother’s cognition which he terms as manipulated.

Moreover, Sonny expresses his adaptability to undertake challenge, when his younger brother implicitly warns him of the threats the South is posing for him in form of boogeymen and crackers. He resolutely states to him his plan to go to the South.

Brown’s protagonist shows a great deal of adaptability. However, he is critical to the situation he faces. He learns things, infers from them and shapes them to his use.

I learned those things – I think I just made believe I learned them. As soon as I got on that train going back to New York, I knew white potatoes were white potatoes, and I knew I had said “yas’m” and “yas suh” for the last time.. (Brown, *Promised Land* 90).

Brown’s hero comes across a variety of colossal ideological challenges. He listens to people attentively but critically. He infers logically and acts accordingly. However, at times he behaves cynically to the social preconceptions and avoids argumentation. Once in a hospital, he has to listen to the prolonged sermons of a religiously influential lady whom he names as *godly lady*. After the lady has concluded her boring lecture, he feels relieved. “Thank the Lord I didn’t shoot nobody’s child. When the godly woman had finally departed, I thought, Thank the Lord for taking her away from my bed” (Brown, *Promised Land*, 90).

However, Sonny’s adaptability does involve him in ideologies which interest him logically and practically. Brown shows that his protagonist’s growth is a cognitive growth which is accomplished through the latter’s search for sounder ideologies by which

he may lead a sound life. Sonny follows a dialectical approach. He adopts ideas but challenges them as well. Coptic faith, for example, also fascinates him immensely. This faith is introduced to him by his friend, Billy, who tries to convince him that this faith with Ethiopian origin is the true black man's religion. Billy, already overwhelmed by this ideology, tries utmost to persuade the protagonist for it. He also takes out of his pocket a metal triangle on which is engraved a pyramid with the Sphinx and tells Sonny, "This is the symbol of the Holy Land and a symbol of our religion." (Brown, *Promised Land*, 228). He argues that only this ideology can bring the black class of the U.S.A to a single platform and strengthen their brotherhood. He adds, "Oh, yeah, one brother finds another." (Brown, *Promised Land*, 228). He also guides Sonny about a new language, which is the language of the people of that Coptic faith. Immensely influenced, Sonny starts following this creed and also wishes to visit the Holy Land in Ethiopia. But days later, he concludes, "I started thinking, This is all a big farce" (Brown, *Promised Land*, 228).

The novel concludes with Sonny's settlement as a successful writer. It shows the protagonist leading a prosperous life. However, the book, which apparently serves as an individual's autobiography, brings into its discussion a dynamic epoch as well. Sonny represents the younger generation of the community of Harlem of Brown's time. His emergence coincides with the emergence of his community, though he eclipses all other characters around him. In a retrospect, he himself acknowledges this transition:

"Harlem was getting better. . . People were protesting, but not that the police should take all the junkies and put them in jail. As a matter of fact, they were pointing to get a place to cure the junkies, to get more facilities at the hospitals for helping drug addicts to kick their habits." (Brown, *Promised Land* 245)

The novel also touches, though slightly, some minor characters who also reflect the sense of evolution. Sonny's friend, Reno, also consistently fights with his circumstances, though, unlike Sonny, he adopts a negative path. Sonny recollects how his friend also tried to persuade him to join his gang which robbed the white capitalists.

“Goldberg is just as bad as Mr. Charlie. He’s got all the money in the world, Sonny, believe it or not. Look across the street. He owns the liquor store, he owns the bar, he owns the restaurant across there, the grocery there. He owns all the liquor stores in Harlem, ‘cause that’s where all the niggers’ money goes, and he’s gon get all that.” (Brown, *Promised Land* 284).

Reno tried to convince Sonny about the use of gun against the dominant white class in Harlem.

“The only way you gon get some-a money from him is to get you a gun, go down there and put it to that mother-fucker’s head, and take it. That’s the only way you gon get any of that dough from Goldberg” (Brown, *Promised Land* 284).

However, in contrast to Reno, George Baxter reflects a more positive sense of evolution. George Baxter worked in a garment centre down town the South on a meager amount against a heavy workload until he realized his manipulation by the capitalist. He expressed his grievance with Sonny, “Man, a cat got to take a whole lot of shit for fifty dollars a week.” (Brown, *Promised Land* 285). Soon he quit the job as against Sonny’s expectation. Sonny says that his friend revolted for the better. George Baxter returned up to the town and started dealing in drugs to express his revolt against what he thought as capitalism. “Man, I don’t think the stuff that a man has to take down here is worth fifty dollars a week; it’s worth a lot more, at least ten times more.” (Brown, *Promised Land* 285). However, soon he changed his life and started getting education. The protagonist recalls how both, blacks as well as whites, laughed at Baxter when the latter went to school with books in his hands. Sonny says that his friend was impressively resolute in his mission.

5.2 Dialectical Materialism and Discourse in *Children of Ham*

5.2.1 Racist Discourse for Socioeconomic Hegemony

Children of Ham spotlights a group of more or less teenagers who almost live together in a chain of apartments in Harlem, though the arrangements are not clear. These teenagers are graffiti artists, numbers runners, thieves, ex-prostitutes and ex-junkies (at

least one). They are living together to escape their addict stepfathers and alcoholic mothers. Their stories are almost familiar, as their domestic conditions are similar. They all love their black values, which are “being street-wise”, “being cool”, “being mellow”, and “being hip”. This living style distinguishes them from white culture which looks alien to them. Moreover, though all these characters are united because of poverty, yet each of them is distinguished in their individual talent. This might be a reason that although they live together, they are presented individually.

The settings of the stories in this book are not different from those of the other books under research. Ham, a short term for Harlem, is an extremely downtrodden area which forms a community for the blacks who live there. The buildings around are extremely shabby and deprived of the basic facilities such as electricity. The writer describes the area in the following words:

There is a building in upper Harlem on shabby side street with several other buildings that resemble it in both appearance and condition. This building is in an advanced state of deterioration: only cold water runs through the water pipes; the rats here are as large as cats...There is no electricity in the apartments (Brown, *Ham* 7).

a) Cognitive Manipulation:

In *The Children of Ham*, the cognitive manipulation of the black community of Harlem by the white influential group appears, at times, more explicit than it does in the Brown’s first book. This is because in this book the marginalized characters, sometimes, themselves elaborate their psychological exploitation at the hands of the powerful. Salt-Noody, the protagonist of this chapter, for example, exposes manipulative schemes designed by the dominating segment of the society, which aim to shape the psyche of the poor black class. He tells us that powerful whites of the area have posted manipulative pictures in most of the surrounding. “They don’t want nobody else to put they names up in places as though they think they’re the only people in the world” (Brown, *Ham* 13).

The use of these pictures on the walls by the influential group reflects their monopoly on social resources. Salt-Noody's complaint that "They don't want nobody else to put they names up in places as though they think they're the only people in the world" reinforces this idea.

Interestingly, Salt-Noody is presented by the author as somewhat retarded. Surprisingly, this character with a stunted growth also understands the tactic of posting pictures and symbols on the walls, a practice the powerful people do to create their psychological superiority in the community. Suggestively, the author emphasizes the idea that the cognitive manipulation of the black in Harlem is prevalent.

Nita, the protagonist of the story *Nita*, who overshadows the rest of the characters in the story by her optimistic approach, strong will power and invincible passion for life distinguish her from the rest of her black fellows around, aspires to become a lawyer or an army officer. In the midst of chaos she finds both, at domestic and at social level, she endeavors to maintain her resilience. However, she feels embarrassed because of her pitch black skin for which she is known in the locality. Everyone refers to her as "that black girl". Her extra black color marginalizes her doubly, as she is ridiculed by her own black people as well. This feeling of alienation also turns her to some extent socially reserve.

5.2.2 Socioeconomic Elevation of the Racially Victimized

a) Cognitive Manipulation Resisted:

Brown's marginalized characters, in *The Children of Ham*, react abruptly and strongly to their manipulator. When Salt-Noody, for example, senses the manipulation of his black fellows by the powerful whites of the community which they do through posting their pictures and slogans on the walls in the area, he immediately starts his campaign for removing their writings. Moreover, he replaces the posts with his own name. This satisfied his sense of revolt. He also justifies his action:

"There's nothin' more wrong with it than for all those white people to put they names and pictures up there in subway trains, on posters, on buses, and all over

the place. They don't want nobody else to put they names up in places as though they think they're the only people in the world." (Brown, *Ham* 13)

Salt Moody realizes that the placement of these pictures by white men exposes their agenda of broadcasting their ideologies in the community. It is this sense of realization which fills him with confidence to counteract:

"I'm here just as much as anybody else, and my name is just as important as theirs is. They like to see they names up, and I like to see mine. So I'm gonna put mine everyplace where I can see it." (Brown, *Ham* 13)

Dujo, another marginalized character in the story, even excels Salt-Noody in exuberance. He shows his sense of possessiveness with his community by urinating on a hydrant and demarcating the boundary. He claims, "This is my territory. I belong here, and everybody else had better stay out" (Brown, *The Children of Ham*, 13). Salt-Noody comments about him in following way, "Well, Dujo's entitled to his opinion, so that ain't soft or solid" (Brown, *Ham* 13).

Salt- Noody's commitment for changing the walls of his area by painting them with anti-white slogans reflects his desire for a social change. By changing the ambiance around him he wants to change the thinking of his people.

So in those downtrodden conditions he takes initiative pave way for growth, not personally for himself but for his black community there as well. "The city had abandoned the building, and humanity had abandoned the Children of Ham, but in everything Salt-Noody does he tries to counter this sense of abandonment." (Brown, *Ham* 14)

Similarly, the story *Mumps* also reflects an inspiration for social change. This story centers upon a character who dichotomously maintains his unique morality along with improving his theft skills. Interestingly, he never compromises on either aspect. Symbolically, his growth moves to both directions, spiritual as well as materialistic. This dichotomy of his personality distinguishes him from the rest of his fellows. Unlike them, he never feels a marginalized black. This sense of classlessness also liberates him from

any biased approach towards whites. Resultantly, he focuses on accumulating wealth rather than promoting any anti-white agenda.

However, Mumps gets impetus for his practical philosophy from his tragedy. His skin disorder, by which he is known, repels his own people from him. However, his inferiority complex finally enables him to feel superior. He, rather, cherishes a socially apathetic feeling which leads him to his materialistic thinking. Consequently, he aims to get enough money “to get this thing off right”. He thinks that by the time he gets out of the college, he will have accumulated enough money to start a chain of haberdasheries in Harlem and have his “thing gettin’ off in a sorta mellow fashion” (Brown, *Ham* 97-98).

Mumps’ friends always seek the satisfaction of their revengeful feelings against whites. They satisfy these vindictive emotions generally by bringing harm to innocent white boys usually by humiliating them through sexual activities. Mumps considers these acts as waste of time and energy. He keeps himself away from these activities. Moreover, he also discourages his peers from these practices. He emphasizes on the need to maximize money by hook or by crook, which, he thinks, can change the conditions of their home and community as well:

I remember one day I had gone out on my assignment, and when I got back Al was tellin’ me all kinds of skull bendin’ stuff, how they have caught this white boy on the staircase in the administration buildin’ and they had done it to him in his behind. I wasn’t interested in that scene, it jus wasn’t my thing. Al said, ‘We told this white boy to suck our meats after we did it to him, and he said no, he couldn’t do that because if he went and did somethin’ like that he could never kiss his mother again... Man, when I heard that, I said, ‘Yeah, yeah, I woulda made him suck our meats,’ and, man, I wasn’t even interested in nothin’ like that, but I probably woulda done it if I had been there because I knew it was expected o’ me. Like here I was, the main gorilla. (Brown, *Ham* 98-99)

Mumps is even more prudent and more optimistic than even the protagonist of *Manchild in the Promised Land*. Sonny proves almost a misfit in Harlem. He succeeds in achieving his mission almost outside his community, though the important milestones in

his success do occur inside it. In contrast, Mumps not only feels comfortable in his community but also regards his soil as most fertile.

Harlem is a real mellow place. I think the main thing wrong with Harlem is the junkie scene. If it wasn't for the junkies, Harlem would be like one of the most outta sight places to live. And in spite of it, it is still pretty cool. I haven't been that many places, but I don't know anyplace else in the city that's as mellow as Harlem, where you feel as much at home. I wouldn't want a business in a white neighborhood. One thing is that they couldn't appreciate the styles. Like the stuff that I'd want to wear, it'd have to be some black dudes to dig it. I wanta sell some swift stuff. I couldn't sell the threads that those white dudes wear. They wear all that funny kinda stuff, and those cheap suits with white stitches. I just wanta get into a swift business... (Brown, *Ham* 101).

b) Self and Other Presentation:

Claude Brown subtly highlights the sense of 'self' and 'other' presentation in the story *Mumps*. Mumps, who otherwise expresses stoicism in his affiliation with either social class, does, at times, show his sensitivity about self-representation. However, this sensitivity in him is materialistically motivated.

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Similarly, Nita, the protagonist of the story *Nita*, is also presentation conscious. An otherwise optimistic, practical and resilient girl, she is obsessed with her pitch black skin, which almost distinguishes her from the rest of her people. She knows she is referred to as "that black girl". However, she uses her distinguished skin as a symbol of pride which no one else around her enjoys. "It used to bother her, but after a while she got over feeling inferior because she was so dark. She knows that a lot of fellows admire her in spite of, or may be because, she is so black" (Brown, *Ham* 118).

c) Lexical Selection:

The book, at times, startles the reader with unusual poetic expressions as used by its marginalized characters. Mostly, these examples occur in Nita's utterances. The author presents her as an interestingly imaginative character. Nita expresses a poetic exuberance. Her words often appeal to the reader's ears and fascinate his intellectual sense. She has the ability to turn an unpleasant reality into a beauty. For example, when the idea of her pitch blackness starts teasing her, she finds solace by murmuring the following verse: "The blacker the berry, the sweeter the juice." (Brown, *Ham* 118). It is with this beautiful imagination that she copes with the bitter reality around and keeps herself practical in her social activities.

5.3 Critical Discussion

The study overridingly presents the Dialectical Materialist view of social reality as reflected in discourse. It applies the approach of Dialectical Materialism to establish its ontological premise. Moreover, this perspective helps it to discuss the social reality comprehensively. This means that the dialectical laws of opposition, negation and transition, which can also be put as thesis, antithesis, and synthesis, provide the study with the scope to analyse the selected texts from the following three perspectives: the socioeconomic hegemonic practices of the dominant class, the resistance to these practices by the dominated individuals and, subsequent to this resistance, the emergence of these marginalized. Second, the study also shows that this social reality is largely determined by discourse. This is because the social identities which the powerful social group exploits are mainly constructed through discourse itself. Similarly, the discursive reality is itself shaped by social reality. Moreover, the study also reflects that the social identities, as constructed on the basis of caste and race, owe significantly to linguistic reality. From these lenses, the study also ascertains the extent of the change in the social structure which is marked by the emergence of the individual from the marginalized class. This implies that the study also explains the evolution of the dominated from discursive perspective. In other words, it determines the extent to which the dominated

individuals use the same discursive tactics as employed against them by the powerful social group.

The research is, therefore, significant inasmuch as it embeds Marxian philosophy of Dialectical Materialism and the perspective of Critical Discourse Analysis for its theoretical foundation. It does so by relating the structural relationships of power and control and dominance and discrimination from economic point of view as discussed under the Dialectical Materialist perspective, and analyzed and exposed via language under the Critical Discourse Analyst view. The analysis of discourse undertakes the concept of power and relates it to knowledge on the basis of which social identities are constructed. Moreover, linguistically, the study highlights socioeconomic hegemony and exploitation from two perspectives as proposed by van Dijk's socio-cognitive approach. It claims that discourse and social structures are mediated by social cognition and that these structures are related to each other, and, thus, language and power are also dialectically connected. In this connection, the study, first, focuses more on the micro-linguistic features, such as analyzing lexical selection, highlighting italicized and bold words etc., to the extent these tactics are used to maintain socioeconomic hegemony. Second, it highlights macro features of discourse by highlighting the cognitive and ideological manipulation aimed for the vested interests.

The ontological premise of the research concerns the debate on whether the reality around us is primarily constructed by ideas followed by actualized physical experience or it originally owes to matter itself that forms the world of experience including ideas as well. The Marxian view proposes that ideas proceed from matter and not vice-versa. Yet the opposite classical view is equally strong. Classical philosophers such as Socrates, Plato and Aristotle and modern philosophers such as Kant and Hegel prioritize idea to matter. These two contrasting approaches offer different mechanisms. Moreover, both are compelling, too.

In the context of the study, the two opposing views have been represented by Hegel and Marx, the former advocating the superiority of ideas and the latter prioritizing matter. Hegel's philosophy, in nutshell, suggests that intelligence reveals itself in actual

existence. It reinforces that it is reason which primarily justifies whatever exists. For Marx, contrarily, it is principally human needs which try to find their satisfaction in the material reality and for the achievement of this satisfaction depend on the abstract realities such as ideas and ideologies that these needs themselves inspire. The researcher has established the ontological premise of his research on this Marxian view. The Marxian perspective has been selected only because it suits the nature of the current study. However, the researcher, personally, believes in the blend of the internal and the external in their proportioned adjustment. Ideologically, the researcher agrees to the following lines from Iqbal's *Reconstruction of Religious Thought in Islam*:

... the ideal and the real are not two opposing forces which cannot be reconciled. The life of the ideal consists, not in a total breach with the real which would tend to shatter the organic wholeness of life into painful oppositions, but in the perpetual endeavor of the ideal to appropriate the real with a view eventual to absorb it, to convert it to itself and to illuminate its whole being (Iqbal 16).

However, under the selected theoretical framework, the research weaves various threads concerning one reality, and then discusses this reality comprehensively. First, the research links the socioeconomic reality with linguistic reality and vice versa, and in that shows that the process of socioeconomic exploitation owes to discursive manipulation. The poststructuralist perspective suggests that reality is linguistically determined, because ideas, such as Plato's forms of beauty, justice, wisdom, are purely linguistic items. This view reinforces that language is not only a fundamental condition of human existence, but it conditions in many ways social existence itself. Language, besides being the field of immediate communication, forms abstract realities in the form of ideologies and identities under which human experiences are instantiated. Our words express our needs and our needs are socially determined. Language, however, has complicated peculiarities. Specifically, its scope includes numerous discursive strategies, which are conveniently exploited for the materialistic interests. For example, texts and talks are produced and interpreted to manipulate people's minds for the sake of vested interests. In this connection, discourse offers a range of strategies. Prominent discursive strategies include: lexical selection, highlighting the preferred text by italicising and/or making it bold, 'self'

and ‘others’ presentation through relevant pronouns, and generalizing specific details and specifying generalized events in text and talk.

Contextually, the socio-cognitive concept of discourse encompasses more complicated ideological and cognitive features. In this connection, van Dijk proposes discourse-cognition-society triangle. This implies that discourse is a cognitive as well as a social phenomenon. Cognition, in this regard, is mainly represented by short term and long term memories. The part of long term memory stores fundamental knowledge such as that relates to religious and social ideologies. It is this knowledge which is manipulated by the powerful individuals or group for their socioeconomic interests. In the context of the study, caste and race, as socially constituted identities, exist in cognition as fundamental knowledge and are, hence, susceptible to manipulation aimed for socioeconomic exploitation. When the manipulated resist, they largely resist this cognitive manipulation implicitly or explicitly. They need to acquire the knowledge and information which they lacked earlier. The acquisition of due knowledge can lead them to successfully resist their exploitation and ultimately result in the improvement of their socioeconomic status.

The critical study of the selected texts shows, at first level, that the manipulation of the marginalized by the powerful social group occurs mainly on the ideological bases connected with caste and race. This cognitive manipulation is, then, complemented by more micro level discursive strategies. In other words, the cognitive manifests itself through text and talk. At simple level, for example, the symbols of deities such as goddess Kali, god Hanuman and god Krishna in *The White Tiger* and the signs such as Mr. Charlie, “crackers” and “woodpeckers” in *Manchild in the Promised Land* are lexical representations of ideologies which have been used by the respective manipulators for cognitive manipulation.

Moreover, for the discursive representation of the cognitive manipulation, the manipulator also needs the monopoly of as well as the access to the social resources of manipulation. These resources may be in the form of electronic media such as radio or TV. Or, the manipulator may utilize the print media such as newspapers and magazines.

One such social resource exploited for manipulation is *Murder Weekly* in *The White Tiger*. This weekly magazine, which has been launched by the powerful social class, includes a variety of “moral” stories aimed to psychologically manage the minds of the servant class. The magazine from its design to its selling rate suits the agenda of the influential class.

Some other prominent examples of the social resources of manipulation reflected in the selected works include the syllabi of the schools of the caste-ridden children as mentioned in *The White Tiger* and wall-chalking and wall-painting as shown in *The Children of Ham*. Through such social resources the dominant class influences the minds of the dominated majority in order to control their behavior and, thus, actions.

Second, the study also views how these discursive strategies for manipulation are employed by the dominated individuals for the sake of their socioeconomic amelioration. The use of these strategies first requires these individuals to realize their own manipulation at the hands of the powerful individuals or group that has exploited their lack of knowledge. This realization enables them to employ these manipulative strategies against their manipulators. Adiga’s Balram and Shaila in *The White Tiger* and *Between the Assassinations* and Brown’s Sonny from *Manchild in the Promised Land* are some vivid examples in this connection. Balram and Shaila represent typical illegitimate manipulation which they have themselves faced. However, Sonny’s case is a bit different as he mostly counters the illegitimate manipulation with a legitimate one. Contextually, Balram’s example specifically suits the context. He learns, for example, from the complicated plots of the murder stories and later designs and implements the murder of his own master to occupy his assets. Moreover, he also derives from the magazine the idea of writing letter to the Chinese premier. Similarly, Shaila in *Between the Assassinations* also manipulates her Brahman colleague and even her master to achieve her vested interests.

Similarly, the study does highlight the examples of positive manipulation as well. Sonny in *Manchild in the Promised Land* acquires the knowledge the lack of which exploited his parents in particular and his community in general. Through this knowledge

and realization, he learns to maneuver things in his favor. Similarly, Salt-Noody in *The Children of Ham* also reflects a significant flexibility in learning from his conditions and acting prudently, though his prospects are not comparable with those of Sonny who succeeds in establishing himself as a successful writer.

CHAPTER 6

COMPARATIVE ANALYSIS OF THE SELECTED WORKS OF ARAVIND ADIGA AND CLAUDE BROWN

This chapter compares the selected works of Aravind Adiga and Claude Brown to investigate the degree of the reciprocity of social dialectic and discourse. Specifically, the chapter compares and contrasts: the role of caste and race in determining the discourse which itself shapes and is shaped by the socioeconomic hegemony of the dominant classes in the South Asian Indian and the African American societies respectively; the contribution of these identities in ideological and cognitive manipulation aimed for socioeconomic supremacy; and finally, the discursive and cognitive reaction of the dominated individuals in each society to the socioeconomic monopoly of their exploiters, which leads them to their materialistic evolution.

A comparative study generally carries complicated cultural peculiarities and, hence, garners risks and difficulties as well. For example, the researcher's vision of one culture may be powerful enough to weaken his sight for the other. Moreover, a thorough contextualization of research methods and findings with reference to the implication of the term or object in one culture may not suit the context of the other culture. In this case, the comparison will make no sense at all. In this regard, Chisholm (1995: 22) opines, 'societies and cultures are fundamentally non-comparable and certainly cannot be evaluated against each other'. Likewise, Steier (1991: 175) also warns that the researcher's respectfulness to the integrity of the other or another culture mars his

understanding of the peculiarities of that culture, which makes the comparative research impossible.

The present study, however, compares two different cultures, the South Asian Indian and the African American, in terms of the social reality as proposed by the Marxist perspective which claims itself a universal perspective on the basis of what it calls economic base structure. Moreover, it treats all other cultural peculiarities, such as religion, politics, aesthetics, and gender, as insignificant. In other words, it claims to treat all these cultural realities, irrespective of any social affiliation, equally. However, it accepts all noneconomic social values as superstructures linked with economic base structure. Therefore, the Marxian perspective of social dialectic, which rejects all ideologies other than material, makes this comparative analysis, which applies this perspective as its ontological premise, objective in a sense that the study considers all the social identities as mentioned by the selected texts at equal level. More specifically, this perspective helps the study in linking the national and international boundaries in form of the two different socially constituted identities, caste and race, which the study discusses, into a universality of human experience. Moreover, the linguistic analysis involved in the research furthers the universal aspect of the comparative analysis.

On the basis of its theoretical framework, which it has established with the help of Dialectical Materialist theory and the perspective of Discourse and Manipulation, the study divides its comparative analysis of the selected books of Aravind Adiga and Claude Brown into the following segments: comparison on discursive manipulation; comparison on cognitive manipulation; comparison on the material progress of the marginalized.

Under this frame of reference, the study applies, for its comparative analysis, the classic method of comparison. The classic method of comparison, which has been proposed by Kerry Walk, weighs the two or more different objects under study equally. It may suggest that these different objects may appear similar but result in crucial differences (Walk, *A Comparative Analysis*). Or, it may show that the seemingly similar objects may be different in nature, yet they cause surprising commonalities. This method stands in contrast to “lens” or “keyhole” method of comparison, which focuses on one object more than the other and, hence, provides the researcher with a lens through which

he views the other object. The lens method is also useful as it sets a framework in form of earlier texts, events, or historical figures for the researcher, which illuminates his understanding before the analysis of the other object effectively. However, this method can equally weaken the researcher's understanding about the peculiarities of the other object, as the researcher starts viewing this object with his comprehension of the first object.

The current study, therefore, finds the classic method of comparison more appropriate for the nature and purpose of its research. Since the Marxist perspective claims economy as the base structure of the world and all other social structures as superstructures, this comparative analysis aims at focusing on the structures of caste and race at equal level.

6.1 Comparison on Discursive Manipulation

The research primarily aims to compare the two different societies, the South Asian Indian society and the African American society, from the perspective of social reality as reflected in language. Linguistically, these two societies are heterogeneous. The South Asian Indian society is a non-English country. In contrast, the African American Society is an English country, though it has various dialects. Comparatively, therefore, the lower strata in the Indian society seem more vulnerable to the manipulation on linguistic basis, if the English language is taken as a medium. Adiga's protagonist of *The White Tiger* expresses the same apprehensions when he says to the Chinese Premier, "“Neither you nor I speak English, but there are some things that can be said only in English” (Adiga, Tiger 3).

Contrarily, the African American society, which may have been divided in dialects, is collectively unilingual. However, as Brown's books suggest, there do exist the differences in linguistic features such as phonetic and phonological and semantic, which contribute in distinguishing the social classes from each other on linguistic basis. These micro level differences may lead to the complications at macro level as well. The protagonist of the *Manchild in The Promised Land* refers to the same fact when he tells us that his mother faced communication problems in her conversation to a white lady at

the Youth House. He says “Mama couldn’t understand white people too well anyway, and when they used those big words she couldn’t understand at all” (Brown, *Promised Land* 239).

A similar communication gap is reflected in Sonny’s interaction with a white doctor he once happens to visit during his boyhood. The protagonist informs us that he did not know the *big words* which were used by the doctor during their communication to each other. Sonny associates this confusion with the lack of mutual understanding and the subsequent trust deficit between the two different peoples: “You know, mosta those white doctors don’t know hot to talk to colored people anyway” (Brown, *Promise Land* 40).

In the South Asian Indian society, which we come across through Adiga’s books, English being a second language is limited to the circle of the social elite. As a result, this linguistic limitation offers the ruling elite a significant scope for their discursive manipulation of the general masses, which helps them in practicing their socioeconomic hegemony. Moreover, this discursive manipulation is also much more evident in Adiga’s society. In this society, English, being a status symbol, is used to pressurise the opponent psychologically. A general perception of the Indian society which Adiga’s books provide us with is that the knowledge of this language is considered as a guarantee for one’s materialistic growth. The protagonist of *The White Tiger* enlightens the Chinese Premier about the same fact. He tells him that his experience with ex-master Ashok and his wife Pinky had significantly taught him this practical effectiveness of the English language for the achievement of one’s vested interests. For example, on one occasion he says, “My ex-employer the late Ashok’s ex-wife, Pinky Madam, taught me one of these things” (Adiga, *Tiger* 3).

More importantly, Adiga reveals that the privileged class in the Indian society exploits this sensibility about their knowledge and others’ lack of knowledge of the English language. For example, in *The White Tiger*, Balram’s master and mistress ridicule Balram’s poor pronunciation of the English words. Balram narrates this subtle humiliation of the unprivileged class by the social elite in the following words:

I kept saying ‘*maal*’, and they kept asking me to repeat it, and then giggled hysterically each time I did so. By the end they were hands again. So some good came out of my humiliation – I was glad for that, at last (Adiga, *Tiger* 147).

Likewise, when Balram mispronounces *pizza* as *PIJJA*, “The two of them burst into giggles.” (Adiga, *Tiger* 154).

Adiga’s *Between the Assassinations* also offers examples of similar discursive manipulation. For example, in the very first story of the book, Adiga exposes the conservative approach of his society about Zia Uddin’s aspirations for learning the English language. He describes the sarcasm of the socially influential on Zia in the following words: “When a word was said in English, all work stopped: he would turn around and repeat it at the top of his voice (‘Sunday-Monday, Good-bye, Sexy!’), and the entire shop shook with laughter” (Adiga, *Assassinations* 3).

Conversely, Brown’s fiction does not refer to this type of linguistic exploitation in the community of Harlem which it depicts, though it does hint at dialect variations which result in the lack of mutual understanding and trust deficit between the two social classes. This suggests that living in a monolingual society the African Americans have a linguistic advantage, which the lower strata of the South Asian Indian society do not enjoy.

Additionally, in Adiga’s books, the lexical selection, which is aimed for manipulation of the underprivileged, has sources from religion. This also reinforces the idea that the Indian society, as presented in Adiga’s fiction, seemingly observes religion in its practices much greater. For example, the debatably focused words, such as *sidekick* and *arse*, relate to the Indian deities. Moreover, the names of the general masses in the Indian society are also religiously determined. Balram has been named by his teacher with the same motivation. The name *Balram*, which means the sidekick of god Krishna, determines Balram’s identity and future, both.

Contrarily, in Claude Brown’s books, the lexical selection highlighted by the author for manipulation has sources in social myths. The quoted words in the following excerpt, which has been taken from *Manchild in Promised Land*, reflect this idea:

I learned some things down South too. I learned how to talk to a mule and plow a straight brow in the sweet-potato patch. I even learned how to say “yas’m” and “yas suh”. And Grandma told me what pecker-woods were and taught me not to call white potatoes white potatoes, “because they ain’t white potatoes, they is ice potatoes.” (Brown, *Promised Land* 46-47)

The study also compares the selected books of the two authors in terms of the social resources of manipulation to the extent these resources are monopolized and exploited for discursive manipulation. Adiga’s books under research, especially *The White Tiger*, highlight the use of the multiple social resources of manipulation which the dominant class monopolizes. *The White Tiger* mentions media, such as radio, newspapers, pamphlets, and magazines. The book starts with the Indian national radio *formally* announcing the visit of the Chinese Premier to India. Balram himself comes to know about the visit of this foreign guest to his country. Moreover, Balram’s sarcastic tone in his description of the radio announcement sets the mood of the story as well.

Moreover, the examples of the social resources of manipulation as mentioned by Adiga’s fiction, especially *The White Tiger*, are vivid and categorical. More importantly, the intent of the manipulator behind his use of these social resources is, at times, clarified by the protagonist himself. In some cases, Adiga’s technique of suggestiveness or his connecting and synthesizing the events logically helps the reader in grabbing the meaning he actually wants to convey. For example, the author’s description of the weekly magazine the protagonist chances to find during his window shopping in Delhi evidently enlightens the reader about the manipulative intention of the patrons of this magazine. He, for example, describes the cover page of the magazine as containing the image of a very innocent and beautiful woman from the ruling or upper class, “who is huddling with fear of a murderer who is mentally and sexually deranged that no one reader would want to be like him – and in the end he is always caught by some honest, hardworking police officer.” (Adiga, *Tiger* 125-126). Moreover, when Balram says that this magazine is available at very low price, the reader at once understands that the targeted audience of the magazine is the servant class which is being aimed to be manipulated.

In connection with the social resources of manipulation, Balram also indicates that the ruling elite also exploit the school syllabi of the common masses for their vested socioeconomic interests. To elaborate this, he cites the following lines which he recollects from the books he studied during his school.

'We live in a glorious land. The Lord Buddha received his enlightenment in this land. The River Ganga gives life to our plants and our animals and our people. We are grateful to God that we were born in this land.' (Adiga, *Tiger* 34)

In addition, *The White Tiger* refers to multiple symbols, which are also used as social resources for manipulation. Some prominent signs include roadside posters and boards picturing the goddess Kali, the statue of Gandhi and the picture of Sonia Gandhi. These boards along with the sites they are elected on are exclusively under the access and use of the socially powerful group which has its socioeconomic agenda associated with these resources. For example, the poster of Gandhi and goddess Kali restrict, through their reverence, the lower caste people like Balram from committing any socially prohibited activity, but the elite such as Ashok, his father and brothers feel unconstrained in dealing with and negotiating corruption. Moreover, these elite also ridicule these symbols of reverence.

Conversely, Brown's texts do not mention any explicit examples of the use of any social resources for manipulation. The only noticeable example appears in the story "Salt-Noody" in *The Children of Ham* in which the protagonist specifies the use of wall-painting and wall-chalking by the influential whites to propagate their agenda. The protagonist expresses his annoyance about the psychological manipulation of his black community by these powerful whites. In this regard, he says:

"There's nothin' more wrong with it than for all those white people to put they names and pictures up there in subway trains, on posters, on buses, and all over the place. They don't want nobody else to put they names up in places as though they think they're the only people in the world." (Brown, *Ham* 13)

This contrast between the selected works of Adiga and those of Brown in terms of the social resources of manipulation enlightens us that because of the common use of the

variety of these resources the common masses in the Indian society are much more susceptible to the manipulation by the powerful few than the African Americans are in their society. Moreover, it also shows that since in the Indian society these resources, especially in guise of school syllabi, start manipulating the individual from such an early age as early childhood, the psychological and intellectual growth of the cast-ridden people occurs in a more restrained environment. This restrained growth results in their limited socioeconomic development as well. In contrast, in the African American society, as depicted by Brown's selected fiction, the rare or limited use of the social resources of manipulation seems to promise less social restrictions for the Africans Americans for the advancement of their socioeconomic career.

6.2 Comparison on Cognitive Manipulation

Caste and race are two different social identities which concern the South Asian Indian and the African American societies respectively. However, the Marxian concept of social reality brings them under the umbrella of the economic base structure. Hence, under this perspective these two different identities contribute for the socioeconomic hegemony of the few over the many. Moreover, these identities operate on the basis of ideology and discourse.

Adiga's books suggest that in the Indian society it is the religious sentiment which plays the fundamental role for the cognitive manipulation of the dominated segment of the society. The books highlight that the religious consciousness dominates the long term memory of the general masses in the Indian society and that this subtle consciousness is exploited by the dominant class for its vested interests. Adiga focuses on this issue in his writings frequently. In his books, he frequently draws our attention to the social system which has been established to suit this socioeconomic exploitation. For example in *The White Tiger*, his protagonist enlightens us about the education system in the downtrodden areas of the country which suits the socioeconomic agenda of the social elite. In this connection, Balram shares with us the following lines which he recollects from the books he studied in his school days:

'We live in a glorious land. The Lord Buddha received his enlightenment in this land. The River Ganga gives life to our plants and our animals and our people. We are grateful to God that we were born in this land.' (Adiga, *Tiger* 34)

This religiously mechanized cognitive manipulation is reflected by a great number of gods and goddesses mentioned in Adiga's books, especially in his *The White Tiger*. *The White Tiger* refers to as many as 36,000,004 gods and goddesses in its first chapter. Balram's sarcastic invocation of the arse of a deity also strengthens the idea that in the Indian society manipulation is achieved mainly by exploiting the religious sentiment. In this connection, the prominent gods and goddesses the book highlights are god Hanuman, god Krishna and goddess Kali.

Likewise, Adiga's books suggest that in the Indian society religion rationalizes people's names, identities, and professions as well. In *The White Tiger*, Balram gets his name and identity not from his parents but from his society. It is his teacher who traditionally rationalizes Balram's identity and, so, future as well. He associates him with the sidekick of god Krishna and gives *Balram*. After explaining the rationale for this name to Balram, he laughs.

'You know who Balram was, don't you?' 'No, sir.' 'He was the sidekick of the god Krishna. Know what my name is?' 'No, sir.' He laughed. 'Krishna.' (Adiga, *Tiger* 13-14).

Pertinently, Adiga's books highlight that religion and caste are synonymous with each other. The books also expose the structure of casteism along with its role in cognitive manipulation of the ignorant masses. Adiga clarifies the manipulation on the basis of religion and casteism through miscellaneous gods he mentions in his books. For example, the servant god Hanuman, which is a saffron-coloured creature, half man half monkey, sets a role model for the lower castes by teaching the lesson of obedience and servitude for their master castes. Balram refers to the same manipulation based on caste ideology when he complains to the Chinese Premier "These are the kinds of gods they have foisted on us, Mr. Jiabao. Understand, now, how hard it is for a man to win his freedom in India." (Adiga, *Tiger*, 19). To reinforce the idea, Adiga, through his protagonist, conveys to the foreign guest that upper castes are treated like gods

themselves. In this connection, Balram tells Wen Jiabao that his master and mistress resemble god Hanuman and that he himself is supposed to worship these human deities.

Similarly, Adiga's *Between the Assassinations* also reflects a predominantly religious ambiance. The very first story, "Day One (Morning): The Railway Station (Arriving in Kittur)", exposes this religious atmosphere which prevails in the following stories as well. This story exposes the exploitation of the simple and poor villagers in the name of religion. The first few lines, which aim at describing the setting of the story, draw our attention to the image of the spiritual leader of Jain sect that is running a free hospital and lunchroom in the town. Below the image of this naked man, who is sitting crossed legs, a caption says, "A SINGLE MAN FROM THIS MAN CAN CHANGE YOUR LIFE" (Adiga, *Assassinations* 1). Through this impressionistic technique, Adiga seems to suggest that the poverty-stricken people of the area are being befooled for the sake of vested interests.

The story *Day One (Morning): The Railway Station* also reinforces the idea that the author targets the evil of religious manipulation. The protagonist, Zia ud Din, being a Muslim, faces colossal hardships in his struggle for survival in a society where the Muslims are generally denied employment on the basis of being considered ominous.

In addition, Adiga suggests that in the Indian society the political and the religious are synonymous. These two ideas are generally synthesized through the moral sentiment. In *The White Tiger*, roadside boards shared by the pictures of goddess Kali and Gandhi in the cities of Delhi and Bangalore reinforce this idea. In addition, the novel also suggests that Gandhi's ideology is seemingly religious in nature. "But that is your fate if you do your job well – with honesty, dedication, and sincerity, the way Gandhi would have done it, no doubt (Adiga, *Tiger* 51)."

Contrarily, Brown's books offer no vivid examples of exploitation on the basis of religion. The religion-related examples these books present are contextually irrelevant. One of the two most prominent examples given by *Manchild in the Promised Land* reflects the attempt of the black people for the establishment of unity and discipline among themselves. This example concerns an Ethiopian-based religious ideology which

aims at bringing the blacks to a single platform for a united struggle for the rights and interests of the black community. The other example involves an influential religious lady who tries to promote her Christian ideology by delivering long sermons.

Therefore, the intensity with which religion rules through caste system the lives of the South Asian Indian masses, as depicted by Adiga's books, offers almost no scope to the caste-ridden individual to flourish socioeconomically. This is because the masses have to comply with the status-quo. Only exceptionally talented and prudent people like Balram can challenge the social structure and elevate themselves socially. On the other hand, in Brown's world, religion has a limited role and, so, does not serve as a powerful instrument for exploitation of the marginalized people. Hence, the dominated segment of the society can still find the scope for their socioeconomic growth. At least, they do not need to be extraordinarily clever like Adiga's Balram or Zia Uddin.

Additionally, Adiga's books suggest that the myth and fiction which serves as a manipulative source is fundamentally religious in nature. For example, the powerful class, as depicted in both of Adiga's books, relies for its ideological manipulation of the lower castes on deities such as goddess Kali, god Hanuman, god Krishna. Besides, this class also exploits the parts and the symbols associated with these deities, such as their *arses* and *sidekicks*. The dilemma of caste system, which itself is religion-centric, is even greater. A recurrent theme in *The White Tiger* as it is, since Balram struggles against it significantly in his life, in *Between the Assassinations* it is even more forceful. A major reason behind its being predominant in this book seems to be the fact that this book reflects a pre-globalized age. Second, in this book, the stories are short and directly deal with caste. The stories in this book reflect a complete social detachment between the upper castes and the lower castes. The story "Day Three (Morning): Market and Maidan", for example, reflects this seemingly unbridgeable gap between the two castes. The aunt of the protagonist asserts on her husband to ostracise the Hoyka boy (the protagonist) completely. She warns him, "He's the shopkeeper's boy, he can get food himself. And he's a Hoyka, you want him eating with us" (Adiga, *Assassination* 124). Similarly, in the story "Day Five Morning: Velicia (To the First Crossroad)", Jayamma, an upper caste maid, refuses to share her servant quarter with her colleague of the lower

caste (Adiga, *Assassination* 233). Adiga also introduces soliloquies in order to reveal the intricate cognitive processes of this Brahmin lady.

‘For forty years I’ve lived among goo Brahmins, Lord Krishna: homes in which even the lizards and the toads had been Brahmins in a previous birth. Now you see my fate, stuck among Christians and meat-eaters in this strange town, and each time I think I’m leaving , my sister-in-law tells me to stay on some more..’
(Adiga, *Assassination* 232)

Contrarily, in Brown’s novels, the sources for manipulation are more social. For example, in *Manchild in the Promised Land*, Mr. Charlie, a fictitious character which the dominant class exploits for the manipulation of the marginalized section of the society, is a non-religious social symbol. The protagonist of this book tells us that his mother has been scared of this unreal character for the whole period of her life. Moreover, he also hints that because of the psychological pressure of this character on her psyche, her cognition could not develop naturally. “She had all that Southern upbringing in her, that business of being scared of Mr. Charlie. Everybody white she saw was Mr. Charlie” (Brown, *Promised Land* 274).

6.3 Comparison on the Socioeconomic Amelioration of the Dominated

Adiga’s fiction selected for this study represents a time which ranges from late 1980s onward. Especially, *The White Tiger* focuses on the theme of globalization and its impact on the socioeconomic conditions of the Indian society. Claude Brown’s books, relatively, reflect a time which signifies midst twentieth century and, thus, concentrates more on aspects of the degeneration of the African Americans in the community of Harlem and the South in the U.S.A. In connection with this, Brown’s selected works highlight the deteriorated economic conditions of the black community and their subsequent repercussions in form of demoralization and disillusionment of the black juvenile who seek relief in drug addiction. Comparatively, the fictions of both of the authors reflect the oppression, resistance and emergence of the marginalized characters of their societies. However, because of their setting in the globalization era, Adiga’s writings comparatively focus materialistic interests of the social classes much more than

Brown's fiction does. However, the heterogeneity of the ages and the social conditions which the works of the two authors present suit the Marxian premise of the research which is interested in the dialectical analysis of the clash of the materialistic interests between social classes in historical perspective and theoretically looks towards a hypothetical classless society. The remarks of Adiga's protagonist in *The White Tiger* coincidentally and relevantly indicate the same Marxian idea, when the protagonist argues to the Chinese Premier: "The century, more specifically, of the yellow and the brown man." (Adiga, *Tiger* 6). He has already termed the colonial nations like America as *yesterday*. "They're so *yesterday*. I am tomorrow (Adiga, *Tiger* 6)."

In dialectical materialist perspective, though the element of the materialistic growth appears more prominent in Adiga's books, yet a comparative meta-analysis of both the authors suggests that the endeavours of the highlighted characters in Brown's fiction bear their fruit in form of achievements in Adiga's works.

However, Claude Brown's fiction reflects the material and the spiritual as intertwined. This means that whereas Brown's books represent an odyssey towards prosperity, they reflect a journey towards self-discovery as well. Though Adiga's books also show a kind of self-discovery, yet this self-discovery is fundamentally materialism-oriented. For example, Brown's protagonist in *Manchild in Promised Land* equally focuses on both, his and his family's economic prosperity and elevation of social, economic and moral standard of his black community. Similarly, the characters like Salt-Noody and Nita in *The Children of Ham* also reflect the blend of the material and the spiritual, as they not only strive for their survival in the midst of extreme poverty but refuse to compromise on their moral standard. In contrast, though Adiga's characters, especially the hero of *The White Tiger*, show a remarkable flexibility to learn from the conditions they are faced with and accordingly recognize their selves, as Balram indicates, "I decided that this was how I would keep my education going forward – that's the one good thing I'll say for myself. I've always been a big believer in education – especially my own" (Adiga, *Tiger* 52), yet they morally deteriorate. Especially, Balram stoops so low as to betray and abandon his family and manipulate all his employers and even assassinate the kindest one for the sake of his materialistic concerns.

Hence, Brown's man, particularly in *Manchild in the Promised Land*, is an incarnation of a rather passive but more concrete evolution, when compared with Adiga's heroes, especially Balram in *The White Tiger*. His passivity results from his moral and legal choices in his career. His concreteness is reflected in his development in both dimensions, moral as well as materialistic. The character may also have received this strength from the author's factual representation of himself in a fictional manner. Both, the protagonist and the author, consistently fight against social odds from their boyhood till the achievement of a successful career as professional writers.

Cognitive manipulation operates on the basis of the lack of knowledge and information on the part of those who are being manipulated. Van Dijk proposes that when this grey area of the mind of the manipulated is duly filled, manipulation can be avoided. The protagonists and the relevantly focused characters in the works of both the authors, Adiga and Claude Brown, share the ability to spot this grey area. This realization enables them to overpower the lack of due knowledge and information by consistent learning. The love for knowledge and education in the central figures of the selected works reinforce that they are determined to challenge the status-quo and change their socioeconomic status.

The characters of both the authors happen to be intensive readers. Their love for reading, especially reading literature, may also be motivated by their desire to find an escape from the bitter reality they are facing. However, all the main characters have a balanced approach and can synthesise their imagination with practicality. For example, Adiga's Balram receives much inspiration for the achievement of his mission from the literature he has read. He has mostly benefited, as the novel suggests, from the Muslim poets Rumi, Ghalib and Iqbal. His indebtedness to Iqbal is greatest and he acknowledges the inspirational contribution of the legendary poet and philosopher into his life by quoting the following verse from his poetry: "They remain slaves because they can't see what is beautiful in this world" (Adiga, *Tiger* 27). Besides, Balram is well versed in practical books like those on entrepreneurship as well. It is because of his reading and knowledge that he advises the Chinese premier to avoid reading books on American

Entrepreneurship, arguing that “The century, more specifically, of the yellow and the brown man” (Adiga, *Tiger* 6).

Comparatively, Claude Brown’s characters also express similarly literary taste and poetic imagination. However, whereas Adiga’s man channelizes this poetic inspiration for his materialistic interests, they focus more on their moral elevation and character building. Sonny’s literary interests lead him to pursue his career as a writer.

Additionally, both the authors focus on one central character who eclipses all other characters around him and whose growth, therefore, also appear unrivalled. Adiga’s Balram is a towering personality and every event in the novel revolves around him. Similarly, Brown’s Sonny in *Manchild in the Promised Land* also monopolizes every event of the story and grows at an unusual and incomparable speed. However, both the authors touch upon the growth of minor characters as well. Moreover, their minor characters also achieve their progress more or less as manipulatively as the protagonists do. For example, Vijay in *The White Tiger*, is as exploitive as Balram himself. In fact, the latter receives inspiration from the former:

Vijay’s family were pigherds, which meant they were the lowest of the low, yet he made it up in life... I wanted to be like Vijay – with a uniform, a pay cheque, a shiny whistle with a piercing sound and people looking at me with eyes that said, *How important he looks* (Adiga, *Tiger* 31).

Similarly, in George Baxter, in *Manchild in the Promised Land*, is as skillful and insightful as the protagonist, Sonny, is.

Adiga’s hero demonstrates his in-depth study of books through his acute sensitivity to observation as well. He possesses the ability to compare and contrast, analyse and synthesise his experiences. Moreover, he is insightful to infer from his observations and, on the basis of these qualities, determines his future experiences as well. Besides, he also enjoys the flexibility to learn from others’ experiences. For example, Adiga, in *The White Tiger*, describes Vijay (a minor character), who is a lowest of low class individual. This is the character that significantly inspires the protagonist of the novel. Adiga says:

Vijay's family were pigherds, which meant they were the lowest of the low, yet he made it up in life. Somehow he had befriended a politician. People said he had let the politician dip his beak in his backside. Whatever he had to do, he had done: he was the first entrepreneur I knew of. Now he had a job, and a silver whistle, and when he blew it - just as the bus was leaving - all the boys in the village went crazy and ran after the bus, and banged on its sides, and begged to be taken along too. I wanted to be like Vijay - with a uniform, a pay cheque, a shiny whistle with a piercing sound and people looking at me with eyes that said, *How important he looks* (Adiga, *Tiger* 31).

Comparatively, Brown's novels also touch, though slightly, some minor characters who also reflect the sense of evolution. Sonny's friend, Reno, also consistently fights with his circumstances, though, unlike Sonny, he adopts a negative path. Sonny recollects how his friend also tried to persuade him to join his gang which robbed the white capitalists.

Goldberg is just as bad as Mr. Charlie. He's got all the money in the world, Sonny, believe it or not. Look across the street. He owns the liquor store, he owns the bar, he owns the restaurant across there, the grocery there. He owns all the liquor stores in Harlem, 'cause that's where all the niggers' money goes, and he's gon get all that. (Brown, *Promised Land* 284)

Reno tried to convince Sonny about the use of gun against the dominant white class in Harlem.

The only way you gon get some-a money from him is to get you a gun, go down there and put it to that mother-fucker's head, and take it. That's the only way you gon get any of that dough from Goldberg. (Brown, *Promised Land* 284)

The protagonist of Brown's *Manchild* in the *Promised Land* feels at odds in his land or community. He succeeds in his mission outside. In contrast, Adiga's heroes are never found pessimistic particularly with their land, no matter how hopeless they are about the conditions. Balram feels comfortable with his land and so do the characters in *Between the Assassinations*. Contrarily, Brown's protagonist of his major novel feels at

odds with his land. However, certain characters in *The Children of Ham* are comparable to Adiga's Balram. Mumps is one such character. He is even more prudent and more optimistic than even the protagonist of *Manchild in the Promised Land*. Sonny proves almost a misfit in Harlem. He succeeds in achieving his mission almost outside his community, though the important milestones in his success do occur inside it. In contrast, Mumps not only feels comfortable in his community but also regards his soil as most fertile.

Harlem is a real mellow place. I think the main thing wrong with Harlem is the junkie scene. If it wasn't for the junkies, Harlem would be like one of the most outta sight places to live. And in spite of it, it is still pretty cool. I haven't been that many places, but I don't know anyplace else in the city that's as mellow as Harlem, where you feel as much at home. I wouldn't want a business in a white neighborhood. One thing is that they couldn't appreciate the styles. Like the stuff that I'd want to wear, it'd have to be some black dudes to dig it. I wanta sell some swift stuff. I couldn't sell the threads that those white dudes wear. They wear all that funny kinda stuff, and those cheap suits with white stitches. I just wanta get into a swift business... (Brown, *Ham* 101).

In addition, the evolution, as depicted in Adiga's fiction, is more an individual's evolution. Balram, in *The White Tigers*, fights for his personal materialistic goals. Likewise, Zia and Shaila, in *Between the Assassinations*, also endeavour to advance their individual career. This indicates Adiga's time as well as society is more individualistic and materialistic. Conversely in Brown, the individual seems synonymous with the communal as the material with the spiritual. Sonny, in *Manchild in the Promised Land*, strives not only to achieve his own career goals but to educate and train his siblings and contribute for the improvement of his black community as well. Similarly, Salt-Noody, in *The Children of Ham*, pursues a communal cause. Moreover, their efforts for their social causes bear fruits as well. Sonny, after his settlement as a writer, keeps visiting Harlem and feels satisfied to see that Harlem is getting better and that his black community is heading towards achieving better socioeconomic conditions.

6.4 A Comparative Overview of the Authors' Writing Styles

The study thematically focuses on the reciprocity of the social dialectic and discourse as reflected in the selected works and in this connection, the current chapter draws a comparison between the selected texts of the two authors in order to evaluate the scope of this reciprocity of social dialectic and discourse. However, a comparison of the styles of the two authors in the selected works may seem pertinent for the following three reasons. First, since the study also involves the linguistic analysis, style is an integral part of language. Second, language used, especially in the postcolonial fiction, performs an important function as a vehicle for the expression of the ideological differences between the societal organizations such as classes, caste, and race. Hence, language becomes a source of socioeconomic war waged primarily through socio-linguistic consciousness. The form of language as used by people of the dominant class, therefore, establishes their identity and, so, hegemony over the lower social strata. This dialectal form of language, which establishes a comparative identity, displays the social superiority and inferiority, and, at the same time, the lower strata also struggle for its adjustment by revolting against the status-quo. With this focus, the section at the end also draws a brief comparison between the styles of the two authors in order to study the contribution of the authors and evaluate as to what extent they have realistically depicted the pictures of their societies accordingly.

Overridingly, Adiga draws a realistic picture of the socioeconomic reality in his country; however, he also significantly fictionalizes the reality, something for which he has been blamed as well. In contrast to his writings, Brown's writings are much more realistic also because his major book reflects his own autobiography. So comparatively, the fictional in Adiga's writings depends much on stylistic devices. His focus on the fictional has given Adiga a colossal scope to make a liberal use of the stylistic devices in his books especially in his *The White Tiger*. These devices, which majorly surround symbols, hyperboles, descriptiveness, personification repetition etc., reflect, at times, an exaggerated reality. For example, he often uses repetition which is normally used to emphasize the emotional effect itself. For example, describing the servants who are allocated for cleaning the Teashop he writes, "They are the human spiders that go

crawling in between and under the tables with rags in their hands, crushed humans in crushed uniforms” (Adiga, *Tiger*, 51). Similarly, the pathetic ventures of Balram when he is looking for a job are presented as: “So I went looking, from house to house, house to house, house to house” (Adiga, *Tiger*, 59). In this technique, he often involves different modifiers as well: “I was walking from house to house, knocking on gates and on front doors of the rich asking if anyone wanted a driver—a good driver—an experienced driver — for their car” (The White Tiger, 59). Similarly, Adiga describes the mazy paths of Delhi through this technique in order to emphasize the picture:

“And all the roads look the same, all of them go around and around grassy circles in which men are sleeping or eating or playing cards, and then four roads shoot off from that grassy circle and then you go down one road, and you hit another grassy circle so you just keep getting lost and lost, and lost, and lost in Delhi” (Adiga, *Tiger*, 119).

Similarly, Adiga makes a frequent unrestrained use of hyperboles and through this he aims not only at emphasizing the effect but conveying a sense of delight and energy as well. For example, when Balram Halwai finally gets permission to meet the rich man, he immediately dropped himself at his feet. “As soon as the gate was open, I dived straight at Stork’s feet No Olympic runner could have gone in as fast as I did through those gates” (Adiga, *Tiger*, 61).

The fictional is also reflected in Adiga’s use of animal imagery through which he attempts to describe not only the external rural world but the cognition of the illiterate natives as well. However, his animal imagery has much exaggeration. For example, he uses the analogy of dog to describe the drivers who rush to receive the Murder Weekly magazine. Balram says, “After showing it to me, Vitoligo-Lips closed the magazine and threw it into the circle where the other drivers were sitting; they made a grab for it, like a bunch of dogs rushing after a bone. (Adiga, *Tiger*, 126). Similarly, he likens the human beings with animals, by naming them as buffalo, mongoose, stork, boar etc. “The stork and his sons could count on my loyalty” (Adiga, *Tiger*, 67). “The Buffalo did not believe him and got four of his hired gunmen to torture the servant” (Adiga, *Tiger*, 67). “The wild Boar came to have lunch with Mr. Ashok and Pinky Madam” (Adiga, *Tiger*, 82).

Additionally, Adiga not only names these human beings as animals, he also likens their features accordingly. The attributes he associates with the characters concerned reflect not only physical but social and psychological aspects of the personalities of these characters. Not only this, his description manifests the cognitive aspect of the protagonist himself. Adiga associates the name “white tiger” with his protagonist. Since a white tiger is a tiger which is born in centuries, the analogy suits Balram who is an exceptional individual of his class. Earlier when Balram had no name except Munna, his teacher gave him the identity of Balram which means the sidekick of god Krishna. Therefore, symbolically, Balram goes through three stages in his life which shows his evolution as well. First, he as Munna has no social identity, then he is included into the society but made a bottom part of it that is the sidekick of god Krishna, and finally he proves to be a white tiger “the rarest of the animals”, a successful entrepreneur.

Similarly, in order to support his descriptive technique, Adiga uses oxymoronic expressions. He uses oxymoron to construct social reality in his writing the way this reality, he thinks, is reflected in his society. For example, the words light and darkness have been juxtaposed many times in the novel. In “I am in the light now but I was born and raised in Darkness” (Adiga, *Tiger*, 14). Contextually, the light represents Bangalore and Delhi, which are the prosperous cities of India, whereas darkness stands for backward areas such as Laxmangarh.

Adiga has experimented with his fictional techniques in his *Between the Assassinations* as well. This book primarily presents a historical India in miniature. Adiga gives this detail with the description of the languages of India, which shows that India as a nation has retained multilingual and multicultural identities despite the forthcoming onslaught of globalization. So the dialects of Urdu, English, Tamil, Malayalam, Tulu, Kannada etc. are associated with people of different castes and classes who range from Brahmans to Hoykas, and Christians to Muslims.

Adiga has shown literary techniques in this book as well. Adiga technically segments the narration of the book *Between the Assassinations* into seven days which are representative seven years between the two assassinations, the assassination of Indira Gandhi and Rajiv Gandhi. Adiga has shown a great story telling technique with a prose

which reflects complexity as well as spontaneous simplicity of mundane life of the India of late 1980s and 1990s. His texts reflect pithy stark images. For example, the bloated torso of the frantic schoolteacher is "pregnant with a dozen heart attacks". Similarly, the impoverished coolie is "another of those lean, lonely men with vivid eyes who haunt every train station".

Claude Brown and Aravind Adiga share with each other some fictional techniques. Majorly both meticulously present the languages of illiterate people with their descriptive quality such as the depiction of the natural imagery that suits the ordinary life of their societies. Like Adiga, Brown is meticulous in his use of language that suits the age and the stage of life of his characters. He presents the voice of his protagonist, a nine-year-old Sonny, 15-year-old Claude, and 20-year-old Claude. Overall, the slang words, which Brown frequently uses, reflect the real street life of Harlem. Among such expressions "shit" appears very frequently. Brown's greater focus seems on the racial slurs and epithets. The most frequent among these expressions include: "nigger", "crackers", "woodpeckers", "Mr. Charlie", "Mr. Goldberg", "paddy boy", "gray boys" etc. These slangs reflect the real racial world of Harlem. Moreover, each of these expressions carries the characters' cognitive background as well. For example, "Mr. Charlie" reflects a complete myth. Brown in detail discusses the cognitive impact of this word as on the psyche of the protagonist's mother. Sonny says, "She had all that Southern upbringing in her, that business of being scared of Mr. Charlie. Everybody white she saw was Mr. Charlie" (Brown, *Promised Land* 274).

Brown's slangs not only typify a racially segregated society but also reflect very natural and real feelings of his characters. For examples, the discriminatory word "Nigger" recurs in the novel *Manchild in the Promised Land*. This biased expression is connected with many events in the story. For example, returning home from the Youth House, Sonny incenses his mother and she starts calling him "nigger". Suddenly, learning about the presence of a white nearby, she feels embarrassed and changes the discussion.

Brown's narrator in *Manchild in the Promised Land*, like Adiga's protagonist in *The White Tiger*, also describes things meticulously by first naming them and then

explaining their attributes to make the picture realistic. For example, Sonny explains the northern “crackers” to his younger brother in the following words, “You see, Pimp, white people is all mean and stingy. If one-a dem is more stingy than he is mean, he’s a Jew; and if he is more mean than he is stingy, then he’s a cracker” (Brown, *Promise Land* 43).

However, though Brown’s fiction does reflect, like that of Adiga, a significant use of poignant and scorching terms which aim to convey not only the realistic but the real picture of the society of Harlem of his time, it hardly shows, unlike Adiga’s writings, any liberal use of stylistic devices and exaggeration on the basis of it. Stylistically, Brown’s fiction focuses almost merely on the use of harsh language which most accurately describes issues related to crime, internal colonialism, and socioeconomic conditions of his society.

Overall, Adiga and Brown represent the socioeconomic reality of their countries through linguistic choices which suit the contemporary trends of their societies. However, Adiga differs from Brown in his liberal use of stylistic devices such as animal imagery, hyperbole, symbolism, repetition, and oxymoronic expressions, which, at times, either exaggerate the picture the author wants to draw or reflect the author’s over scorching tone. Conversely, though Brown does make a significant use of poignant terms which aim to convey the real picture of his society, he avoids any liberal use of any such stylistic devices. Instead, he focuses on slangs which echo the street life of Harlem of his time.

CHAPTER 7

CONCLUSION

This chapter reassembles from the perspective of the theory of Dialectical Materialism and the concept of Discourse and Manipulation the various threads of the research done on the selected works of Aravind Adiga, the South Asian Indian author, and Claude Brown, the African American author. Accordingly, the study achieves the following three objectives. First, the researcher has determined the extent to which power works behind the discourse of the social elite to create their socioeconomic hegemony on the dominated social class. Second, under this socio-cognitive model of discourse, the researcher has also attempted to ascertain the cognitive role of the socially established identities (the ones, for example, constituted by caste and race) in promoting the agenda of the powerful social class. Third, the researcher has investigated the reaction of the dominated individuals to the hegemony of the powerful social group, which leads to the improvement of their socioeconomic status. Moreover, the researcher has also compared the selected works of the two authors to examine as to which socially constituted identity (caste or race) along with its associated rhetoric more strongly determines the social reality under the Marxian concept of Dialectical Materialism.

7.1 Findings

In order to achieve its first objective, which aims to ascertain the way the power works behind the discourse of the ruling classes, the research has analysed a variety of

discursive strategies as presented in the novels under research. Moreover, it has investigated these manipulative tactics, as found in the selected works, under discursive phenomena. In connection with these tactics, the study has investigated the socioeconomic exploitation of the socially dominated class by the powerful elite.

In connection with the first objective of the research, the study first analyzed Adiga's *The White Tiger*, which ranges from simple phonetic and phonological level to complicated discursive level. At phonetic level, it examined the text and highlighted the examples of discursive tactics which the dominant social class uses to manipulate the dominated masses. Examples at this level included the inability of the dominated individuals to pronounce the words of English, which the powerful group exploits to oppress them psychologically. The prominent examples at this level included Balram's mispronunciation the words 'mall' and 'pizza', which amuses his master and mistress and provokes their sarcasm aiming to let Balram down. Balram's lack of knowledge and, thus, ability to pronounce the words correctly reflects the communication gap between the two social classes. This communication gap, which apparently, gives humorous results, arguably shows a sense of detachment between the social classes at linguistic level.

The study also ascertained in this novel the examples of the manipulative discursive strategies at semantic and pragmatic level as well. For example in the following lines "*We live in a glorious land. We are grateful to God that we were born in this land*", which the marginalized protagonist recollects from his school books, the social elite aim to manipulatively build the long term memories of the dominated class by using the endophoric reference *We*, which exploits the latter through sense of *Our Good Acts*.

Similarly, the study examined multiple symbols, both words and images, to highlight the manipulative strategies of the powerful social group which it employs to achieve their vested interests. Among verbal symbols are the names of the Indian deities such as Krishna, Kali, and Hanuman etc. The examples of the images include the posters of goddess Kali, god Krishna and god Hanuman, the sketches and the statues of the politicians such as Gandhi and Sonia Gandhi, and pictures of the woman in saree which is

presented before the start of the movies in the Indian cinemas. These religious symbols ideologically exploit the cognition and, thus, the behaviours and the actions of the common masses in the Indian society.

Moreover, the researcher highlighted in this novel different social resources as monopolized by the social elite for the accomplishment of their discursive strategies. These resources include print and electronic media, and literature such as magazines, pamphlets, story books and novels etc. The study critically analyzed, for example, the function of *Murder Weekly*, a magazine which Balram happens to find during his stay in Delhi. This magazine, which comprises the collection of the stories with murder schemes designed by servants against their masters, aims at intimidating the lower class from challenging their upper class rivals. The magazine tries to manipulate through the traditional moral concepts. The title, for example, reflects a supposedly innocent lady who is huddling with fear of a murderer who is sexually and mentally unstable and at the end caught by some honest, hardworking police officer. Additionally, the analysis includes examples of radio as social resource, which formally announces the visit of the Chinese Premier at the start of the novel, and pamphlets containing the manipulative material aimed to hide the exploitation of the common masses in India by its ruling class, which were presented to the Chinese guest.

The study traced out similar discursive tactics in Adiga's *Between the Assassinations* as well. For example, the first story of the book *Between the Assassinations*, titled "Day One (Morning): The Railway Station (Arriving in Kittur)", mentions the image of a naked man bearing the sign of the spiritual leader of Jain sect who is running a free hospital and lunchroom in the town. This image has a caption in capital letter which says that a single man can change your life. This image manipulates the simple people of the town, as the honour the trust has his monetary concerns in the area.

Additionally, the protagonist of the same story, who is a Muslim by identity and, thus, suffers in a Hindu-dominated area, garners colossal scorns from the general public around when he endeavors to learn the English language in order to find better employment opportunities.

Likewise, the study explored the discursive strategies as employed by the ruling elite to sustain their socioeconomic hegemony on the marginalized masses in Brown's *Manchild in the Promised Land* as well. The most significant words, in this connection, included "white potatoes" "yas'm" and "yas", "Mr. Charlie", "Peckerwood", and "Crackers". Connotatively, all these words contain biased interpretations. For example, the juxtaposition of the words "white potato" is considered a taboo because of the association of the term "white" with white people. The preferred term is "ice potatoes". In the same way, the story reveals that the titles "yas'm" and "yas" are the prerogatives only for whites. In this regard, the protagonist of the story shares two examples. First, as a waiter in a restaurant in the South, he had been instructed to accost to the white customers only by calling them "sir". In case of failure, he faced the music. Second, his father's white lawyer at court also expressed his concerns when the protagonist did not call him as sir.

Similarly, the terms "Crackers" and "Peckerwoods" are also considered as taboos. The protagonist had been instructed by his grandmother never to use these terms. She expressed her apprehensions that the use of these terms will provoke the anger of the white influential, which will result further socioeconomic restrictions for the blacks in the community. Likewise, the word, "Mr. Charlie" also carries ideological and, thus, manipulative connotation. This word refers to a character which has, in actuality, never existed. The protagonist enlightens us that this term was coined only to manipulate the simple blacks like his grandmother who, he adds, with all her Southern upbringing saw "Mr. Charlie" in every white face.

The examples cited above highlight the tactics, which, on the one hand, discursively empower the powerful social class to sustain its socioeconomic hegemony on the dominated masses, and, on the other, restrict the opportunities for growth for the dominated.

The study achieved its second objective by highlighting the cognitive role of the socially established identities (the ones, for example, constituted by caste and race) which promote the agenda of the powerful social class. For the analysis of the identity of caste,

which is unique in the South Asian Indian society, the researcher focused Adiga's books selected for the research.

The White Tiger offered a greater scope to critically discuss the identity of caste and its function in the cognitive manipulation of the lower strata of the Indian society. The study also explained the complicated structure behind the ideology of caste and the subtle processes involved in the cognitive manipulation through this ideology. With reference to these subtle processes involved in the cognitive manipulation through the social identity of caste, the study also elaborated the role of mental representations such as long term memories, which shape the behaviors and the actions of the manipulated.

In this connection, the novel starts with the protagonist's grievances as well as sarcasm about the huge number of deities with their associated ideologies as imposed on the caste-ridden masses in the Indian society. These tactics are aimed at controlling the behavior of these dominated masses to elicit desired actions from them. He, for example, expresses his complaint to the Chinese Premier about the manipulation of the lower castes by the upper castes through the religious entities. Balram's compliance to the tradition of invoking some deity at the start of his letter to the Chinese Premier, which though carries sarcastic connotation as well, symbolizes the compliance of the common masses in the Indian society to the socio-religious preconceptions in that society. Relevantly, he regrets the obsession of around 36, 000,004 gods by the layman. His words, "“Which god's arse, though? There are so many choices.”" indicate the same obsession. This idea was substantiated with the examples of the posters and statues of deities like Kali, Krishna and Hanuman which Balram finds on the roadsides in the cities of Delhi and Bangalore. Balram himself also explained the cognitive impact of these deities on him when he told the Chinese premier that the huge awful images of these gods always scared the people like him.

The discussion on the cognitive manipulation on the basis of the ideology of caste as reflected in this novel extended to the study of child psychology as well. In the context, Balram hinted at the role of his schooling in building his long term memories to the best interests of the group he was always supposed to serve. In this connection, he

remembered and shared with the Chinese guest a few lines from his school syllabus which reflected this manipulative management of the lower social strata by the powerful elite for their vested interests.

The novel also reinforced the premise that with the settlement of this fundamental knowledge and ideology in the long term memory, the cognitive manipulation becomes more inevitable. Balram is by caste a Halwai and the affiliation with this caste restricts him from aspiring for the professions considered superior to those associated with his caste. When he practically endeavors to become a driver, the social preconceptions impede him in his advancement. The driver he contacts for his training refuses to train him reasoning that his caste is not predestined to adopt the driving profession. He argued that since driving needs aggression, only Muslims, Sikhs and Rajputs have the required eligibility. He tells Balram that the latter's caste is humble and submissive. However, the driver agrees when he is offered an attractive monetary compensation. This is how the driver exploits the inferiority of Balram's caste for his financial gains.

In connection with its second objective, which intends to ascertain the cognitive role of the socially established identities to promote the agenda of the powerful social class, the study reviewed Adiga's *Between the Assassinations* as well. As in *The White Tiger*, it explained the subtle cognitive processes behind the cognitive manipulation as reflected in this book also. For example, the Hoyka caste, which Adiga frequently mentions in several stories of the book, offers a significant space for its exploitation in the Indian society. Being a mixed breed, this caste garners a colossal hatred as well as sarcasm from almost all other castes. This sarcasm leads to its massive exploitation economically as well. For example, the protagonist of the story "Day Three (Morning): Market and Maidan", who is Hoyka by caste, receives an extreme cynicism when he, along with his brother, reaches city in search of a relative, with a hope for getting employment through him. Besides, his interaction with his uncle's wife in city shatters his hopes completely. She refuses to accept a Hoyka at home. Even after she has agreed to Keshava's employment, she keeps him marginalized in terms of food and living, and instructs and warns her husband accordingly.

Similarly, with reference to the second objective of the study, the story “Day Five Morning: Velicia (To the First Crossroad)” also reflected the cognitive manipulation of the dominated masses by the social elite on the basis of their social identities. This story centers upon a Brahman caste woman who is compelled to work as a maid in a Christian family on the grounds of her pressed financial conditions. This lady of the privileged caste, however, exploits her privilege of being a Brahman in her interaction with her young lower caste colleague. She does not miss any opportunity to exploit this lower caste girl by ridiculing her caste in order to psychologically pressurize her. She intends to keep her marginalized and also deprive her of her due rights even as a servant. This is because the old lady is always obsessed with her Brahman ideology which entirely repudiates the socially lower castes and prefers to them even the lizards and the toads associated with Brahmins.

The study also attempted to ascertain the cognitive role of the identity of race behind the exploitation of the dominated majority by powerful few, particularly focusing Claude Brown’s selected books for the research. It, first, explored *Manchild in the Promised Land* and investigated in this book the old generation’s vulnerability to the cognitive exploitation as done on the basis of this identity of race. In this connection, the study categorically discussed the susceptibility of the protagonist’s parents to manipulation. The protagonist’s father, through his obsequious behavior when dealing with the dominant class, represents a typical old black masculinity which lacks the ability to assert itself socially. His mother is even much more susceptible to the cognitive manipulation by the social forces. The protagonist says that she weighs every event and takes every decision under a constant psychological pressure for which her Southern upbringing is responsible. For example, she is permanently obsessed with the idea of Mr. Charlie and she finds this unreal face in the face of every white. Cognitively she has been manipulated to such an extent that she even feels the expression of grievance against the manipulator as a moral depravity. For example, she feels contented with living in a house which fails to protect her and her family in even a normally bad weather, but would never want to complaint against the lord. She also tries utmost to impede the protagonist’s efforts to submit the complaint about the shabbiness of the house and get the house renovated. First, she tries to stop him from going to the housing commission to submit

the complaint and also put him off when he asserts her to accompany him. Second, when she has to accompany him, she tries every chance to fail him in his submission of the complaint. Finally, at the housing commission she desperately attempts to stop her son from writing any harsh objection in the application. She frequently interferes and asks him to avoid mentioning all the damaged windows. Her frequent intervention finally infuriates the protagonist who reminds her of the miserable living conditions they have been facing for seventeen years.

Additionally, the protagonist's mother is also responsible for the stunted cognitive growth of children, though the protagonist succeeds in resisting her attempts. She is more influential over his younger sister, Carole. Sonny's younger brother luckily spends more time outdoor and remains mostly under Sonny's custody. The protagonist regrets that his mother's brainwashing is responsible for his sister's loss of all her self-confidence. His mother always tried to discourage him from taking practical steps for the implementation of his future plans. For example, when he shared with her his plan about becoming a psychologist, she scolded him and advised him to "get all those crazy notions outta your head." She always envisioned seeing her children settled as janitors. This is because she had the idea that coloured people were destined to work in fields would be happy to be a janitor. Failed in convincing her eldest child, she, however, reasonably succeeded in brainwashing her younger children.

In connection with the cognitive manipulation through the identity of race, the study also discussed the cognitive growth of black children in a racially polarized society. In this connection, it analyzed the innocent minds of the protagonist's younger siblings which reflect their curiosity about sociopolitical and socioeconomic conditions in the community. For example, they express their innocent curiosity about the Southern social preconceptions. The protagonist's younger brother, for example, asks him about the existence of the *boogeyman*, an unreal or mythical character, in the South, adding that the mother had told him that this creature appears some time during night, with a big burlap sack and gets all bad kids and put in that burlap sack and nobody sees them anymore. Similarly, he inquires him about the *cracker* as well. The protagonist tries to enlighten his siblings about the reality of these non-existent characters.

Similarly, the study also investigated the cognitively manipulative role of the identity of race in *The Children of Ham* and traced out its nexus with the socioeconomic interests of the powerful social class. In this book, the marginalized characters, sometimes, themselves elaborate their psychological exploitation at the hands of the powerful. For example, the protagonist of the story “Salt-Noody” exposes manipulative strategies designed by the dominant social class, which aim to shape the cognition of the poor black class. He uncovers the truth behind the manipulative posters posted on the walls of his locality by the powerful whites. The protagonist of the story informs us that these powerful people are solely enjoying their monopoly on the social resources which the posters are functioning as. Moreover, he suggests that the practice of posting these pictures and symbols on the walls of his area is meant to create their psychological superiority of the influential white in the community. Suggestively, the author emphasizes the idea that the cognitive manipulation of the black in Harlem is immensely prevalent. Similarly, the protagonist of the story *Nita* feels doubly marginalized because of her extra black skin, which is ridiculed by her own black people as well. This extra black colour of her skin creates a feeling of alienation, as a result of which, she feels uneasy to participate in social activities.

Conclusively, the social exclusion on the basis of social identities leads to social inequity in which the excluded individuals feel ignored in economic activities, at least in those which are remunerative. Individual’s identification with an institutionally created under class, thus, contributes to widening the gap between them and the privileged. Moreover, these social identities are made to work cognitively in a natural and neutral way.

The study attempted to meet its third objective by investigating the reaction of the marginalized individuals to the hegemony of the powerful social group, which leads to the improvement of their socioeconomic status. It explained this evolution from the oppressed social stratum discursively, highlighting the use of the same manipulative strategies by the individuals from the dominated social group as have been used against them. In this connection, it highlighted discursive and cognitive measures of exploitation.

Balram, the protagonist of *The White Tiger*, represents the manipulated social class, which constantly suffers from manipulation by the powerful social group. However, his realization of his manipulation at the hand of the social elite develops in him a sense of strong resistance against the preconceptions which are used by this powerful class as their exploitive. Ideologically, it develops in him a cynicism towards all socio-religious stereotypes. He frequently expresses this cynicism against the prevalent social system in his letter to the Chinese premier. He complains the Chinese premier, for example, that the powerful social forces have foisted multiple gods on the poor class, which has restricted the freedom of the latter in socioeconomic activities.

Balram's scornful hatred against the social preconceptions, at times, stoops to the level of absurdity. He mocks the tradition of invocation, for example, to satisfy his sense of vengeance. He ridicules the Indian gods by associating the word *arse* with them. He tells the Chinese premier that he wants to start his letter by kissing the arse of some god but the availability of such a huge number of gods as 36,000,004 has confused him in his choice.

The analysis of Balram's venture reinforced Van Dijk's idea which asserts that cognitive manipulation is accomplished through the lack of knowledge and information on the part of the manipulated. Moreover, it inferred that the attainment of relevant knowledge and information counters cognitive manipulation. The novel highlights counter strategies by the protagonist to resist his manipulation at the hand of the powerful social groups and people. One of the most important factors contributing in Balram's awareness of his cognitive manipulation is his vast reading. Moreover, he also acquires his revolutionary stimulus from inspiring literature. He is, especially, well-versed in poetry and, in this regard, acknowledges the true genius of poets like Rumi, Ghalib, and Iqbal. He also quotes a verse from Iqbal's poetry to acknowledge one of the sources of his achievement of self-realization. Moreover, his reading is not confined to poetry; it ranges over the books of practical knowledge and information as well. This is reflected in his advice to the Chinese premier about avoiding reading the literature on American entrepreneurs and about studying the emerging Indian entrepreneurs.

Balram's assassination of his master, Ashok, was also interpreted under this cognitive manipulation. The entrepreneurial career related motivation behind this murder suggests that the murder did not occur under any abnormal mental condition. Cognitively, this action along with its consequences reflects Balram's confidence and courage. It shows that Balram's low-caste cognition has emerged to this level whereat he commits such a monstrous crime as murder quite normally. Moreover, the assassination was a well-planned action, which was technically indebted to the social resources like *Murder Weekly*. This is how Balram used for his successful accomplishment of his master's assassination and his subsequent escape a strategy which was initiated against servants like him by the powerful people like his master himself.

Similarly, the study highlighted the fruitful struggles of the caste-ridden individuals in Adiga's *Between the Assassinations* as well. Though the characters as presented in this book are not as vibrant as those in *The White Tiger*, yet their inspirations in a pre-globalized age show them as effervescent as Balram Halwai himself. They succeed noticeably in cognitively fighting against the prevalent social preconceptions, which leads them to succeed in challenging the established social structure. For example, Zia ud Din, the protagonist of the story "Day One (Morning): The Railway Station", strongly counters the superior Hindu caste ideology with his identity as a Muslim and as a Pathan. He challenges his employer by insisting that he is a Muslim and that he does not do hanky-panky. He confidently endeavors to participate in socioeconomic activities by accepting all the social challenges he is faced with.

Similarly, Shaila in the story "Day Five (Morning): Valencia (To The First Crossroads)" shows a remarkable courage and perseverance in resisting the pressure exerted by her influential Brahman colleague. Besides, she also blatantly challenges her Christian master. In her tactfulness, she is comparable to Balram. She fails all the conventional ideological tactics used against her by her Brahman colleague. The story ends with the successful achievement of her mission and the complete failure of the ideologically supported strategies of the Brahman lady who leaves her master's house, complaining that the master has always preferred the low-caste maid over her.

In connection with its third objective, the study also analyzed Claude Brown's books to focus the endeavors by the race-ridden individuals to socioeconomically streamline themselves by adopting the discursive practices as exercised by their exploiters. In *Manchild in the Promised Land*, the study highlighted the protagonist's consistent resistance to his racially motivated ideological manipulation at domestic as well as social level. At domestic level, he resists the ideological influences of his parents, especially his mother who has herself been cognitively victimized by the Southern preconceptions. At social level, he faces even stronger challenges. However, he consistently fights these intellectual challenges of the racially polarized society and continues moving towards the achievement of his career goals.

His father disappoints him immensely through his over authoritative behavior at home and over obsequious attitude at social platforms. He disappoints him, for example, in court through his complete subjection to his white lawyer. However, Sonny takes motivation from his father's servitude and pledges that he himself will get rid of this slavery. Similarly, he successfully resists away his mother's ideological influences as well. A typical black lady with conservative Southern values, she made every effort to shape her son's life according to her own principles. She always envisioned seeing her children settled as janitors because she had been made to believe that the coloured people were destined to work as janitors or field workers at similar level. Sonny's frequent argumentative discussions with his mother did bear their fruits as, though he could not completely change her mentality, he did succeed asserting his influence for many important family decisions.

The study also highlighted that all the debates between the protagonist of *Manchild in the Promised Land* and his mother ended either with the former's decisive argument or with his mother's loss of her wits. In either case, the protagonist won the debate. Unimpressed with his mother's logic as he was already, he always took stand for his younger siblings as well. In his stance for his younger siblings, he did succeed partially, especially in the case of his younger brother. For example, when the old lady expressed her desire for her younger son's employment as a janitor, Sonny immediately

confronted her by asking her if she would still be persistent in her decision if his younger brother was not satisfied.

Moreover, Sonny utilizes every opportunity to enlighten his younger siblings about the reality of the social preconceptions which are imposed upon them. He engages them in detailed discussions and encourages them to inquire about the things more and more. He removed their apprehensions about the characters like bogymen, crackers, and woodpeckers. He told them that they should not feel scared of such characters as these are merely social myths. He also tried to prepare them to challenge the conventional thinking of their mother and also the ideological challenges the society posed for them, which restricted the opportunities of growth for them. The study, therefore, focused significantly on the psychic processes and internal conflicts of the protagonist, who seemed immensely concerned with his family and, especially, with the future of his siblings. The protagonist felt greatly annoyed at his parents' transferring the traditions of the South to Harlem. He believed that Harlem represented the younger generation and, thus, should reflect new values as well.

Moreover, the novel ends with Sonny's settlement as a successful writer. However, besides focusing the success of an individual, the book also reflects a social dynamism. Sonny represents the younger generation of the community of Harlem of Brown's time. His individual success coincides with the communal progress as well, which is reflected in his words which say "Harlem was getting better".

The study highlighted the element of evolution in minor characters as well. Reno, for example, also succeeds significantly in his materialistic aims by exploiting the white capitalists of Harlem. In contrast to Reno, George Baxter reflects a positive sense of evolution. He was initially exploited by his capitalist. He quit the job and started dealing in drugs to express his revolt against what he thought as capitalism. However, soon realizing the importance of education, he resumes his schooling. The protagonist says that his friend proved resolute in his mission of getting education amidst the sarcasm from the whites and the blacks.

Similarly, the study ascertained the element of evolution in Brown's *The Children of Ham* as well. The marginalized characters in this book react even more abruptly and strongly to their manipulator. For example, when the protagonist of the story "Salt-Noody" spots the manipulation of his black community by the powerful whites, he immediately starts his campaign against them. He replaces the posts placed on the wall by the white group with those mentioning his own name. In this way, he not only exposes the agenda of the dominant group which is broadcasting its ideologies in the community, but also challenges it. Dujo, another marginalized character in the same story, surpasses in his rebellion even the protagonist as well. He claims his territory from the influential white of the community by demarcating its boundary with his urine. The individual interests of both these characters are, however, intertwined with the interests of their community which they are struggling for.

Likewise, the story "Mumps" also shows an inspiration for social change. The protagonist maintains his unique morality along with improving his theft skills and never compromises on either aspect. Symbolically, he maintains both, the spiritual and the material. Unlike all his peers, he never feels a marginalized black. This sense of classlessness also liberates him from any biased approach towards whites. Instead of becoming a part of the campaign against the white, he cherishes an apathetic feeling against the racial bias and focuses on accumulating wealth, which he needs to start a chain of haberdasheries in Harlem. About success in his career, he seems more prudent and more optimistic than even the protagonist of *Manchild in the Promised Land*. Sonny feels a misfit in Harlem and succeeds in achieving his mission almost outside his community. In contrast, Mumps not only feels comfortable in his community but also regards his soil as most fertile.

In addition, the study has compared the selected works of the two authors to examine as to which socially constituted identity (caste or race) along with its associated rhetoric more strongly determines the social reality under the Marxian concept of Dialectical Materialism. In the comparative chapter, the study applied the classic model as proposed by Kerry Walker, which is a direct method of analysis and compares the two objects side by side. The comparative analysis has been made under the same discursive

and cognitive discussion which framed the chapters of the individual analysis of the two authors.

The study, first, compared the selected works of the two authors linguistically and found that the lower strata in the Indian society, where the English language is a non-native language, seem more vulnerable to the manipulation, if the English language is taken as a medium. In contrast, the African American society is unilingual with English as the native language, though phonetic and phonological and semantic differences do exist in this society, which contribute in distinguishing the social classes from each other linguistically. These micro level differences may lead to the complications at macro level as well. At times, these differences reasonably appear. For example, the protagonist in *Manchild in the Promised Land* refers to his mother's confusion in understanding the *big words* which a white lady at the Youth House uses during conversation with her. A similar linguistic problem appears when the protagonist himself feels difficulty in communicating with a white doctor he once happens to visit during his boyhood. This confusion indicates the lack of mutual understanding and the subsequent trust deficit between the two different peoples.

But, in the South Asian Indian society, English being a second language offers the ruling elite a much greater scope for their discursive manipulation of the general masses. Moreover, this discursive manipulation is also much more evident in Adiga's society. In *The White Tiger*, Balram indicates that the English language, which is a status symbol, is used to pressurise the opponent psychologically. He tells the Chinese premier that his experience with ex-master Ashok and his wife Pinky had significantly taught him this practical effectiveness of the English language for the achievement of one's vested interests.

In this connection, the study also found that in the Indian society the privileged class exploits this sensibility about their knowledge of the English language. Balram's master and mistress ridicule Balram's inability to pronounce the English words such as 'mall' and 'pizza' properly. Similarly, Zia, in *Between the Assassinations*, is satirized when he tries to imitate the English words he listens from the customers at his master's shop. Contrarily, in Brown's fiction, no linguistic exploitation of this type appears. This

implies that the lower class, which has been racially marginalized, has at least linguistic advantage in their monolingual society.

Moreover, linguistically, the comparison also suggests that in Adiga's books, the lexical selection has sources from religion. The words such as 'sidekick', 'arse', Hanuman, Kali, Krishna and the name 'Balram' suggest that the socioeconomic values are religiously determined. In contrast, Claude Brown's books indicate that the lexical selection for the manipulation of the dominated class has sources in social myths. The words such as 'Cracker', 'Woodpecker', 'Mr. Charlie' and 'Ice Potatoes' represent social beliefs and prejudices and hence rule out any involvement of religion in this respect.

The study also compared the selected works of the two authors in terms of the social resources of manipulation to the extent these resources are monopolized and exploited for discursive manipulation. In this connection, Adiga's books, especially *The White Tiger*, mention multiple social resources of manipulation which the social elite monopolize. The prominent among these resources include media, such as radio, newspapers, pamphlets, and magazines. Additionally, the examples of these social resources in Adiga's fiction are vivid and categorical. At times, the intent of the manipulator behind the use of these resources is made evident by the protagonist himself. Besides, Adiga's technique of suggestiveness and his logical arrangement of the events also help the reader in comprehending the meaning employed by the author. For example, the author's description of the weekly magazine the protagonist happens to find at a stall in Delhi evidently clarifies the reader about the manipulative intention of the patrons of this magazine. For example, the cover page describes the image of a very innocent and beautiful woman from the dominant class, who is huddling with fear of a murderer who is mentally and sexually sick and always caught by some honest, hardworking police officer at the end. The cheap rate of the magazine further makes the intent of the manipulator clear.

The range of the social resources of manipulation mentioned in Adiga's fiction also covers multiple symbols, such as the goddess Kali, the god Hanuman, the statue of Gandhi, the picture of Sonia Gandhi, and the image of the nude saint of the sect Jainism. These symbols placed prominently in the cities like Delhi and Bangalore are exclusively

under the access and use of the powerful social group which has its socioeconomic agenda associated with these resources. The posters and statues of the Indian gods and goddess and socio-religious figures such as Gandhi, restrict the lower caste people like Balram from committing any socially prohibited activity, but empower the elite such as Ashok, his father and brothers unrestricted freedom which these elite exploit. For example Ashok's family not only commits corruption under the statues of these gods but ridicule these symbols as well. Additionally, Balram also informs us that the school syllabus of the general masses in the Indian society is also exploited as a social resource for manipulation. In this connection, he quotes for the Chinese premier a few lines from the syllabus he was taught at school which preached the lesson of self-contentment to the poor children.

Contrarily, Brown's fiction does not mention any explicit examples of the use of any social resources for manipulation. The only noticeable example appears in the story "Salt-Noody" in *The Children of Ham* in which the protagonist specifies the use of wall-painting and wall-chalking by the influential whites to propagate their agenda.

Comparing the social resources of manipulation as used by the dominant classes in the South Asian Indian and the African American societies, the study inferred that the common masses in the Indian society are much more susceptible to manipulation. Comparatively, no or little use of such resources in the African Americans society suggests that the marginalized class in this society has less susceptibility to the exploitation by the powerful. Consequently, this class in the African American society, as depicted by Brown's selected fiction, enjoys seemingly a less restricted freedom for the improvement of their socioeconomic status.

The comparison also covered the ideological discourse related to the socially constituted identities of caste and race, which leads to the cognitive manipulation for the sake of socioeconomic exploitation. Through this comparison, the study highlighted that in the Indian society, as depicted in Adiga's books, the religious sentiment guides the socioeconomic lives of the general masses almost entirely. Linked with this, it found that this sentiment plays the fundamental role for the cognitive manipulation of the marginalized segment of the society. The study also exposed that this socioeconomic

manipulation exploited by the ideology of caste is deeply rooted in the system of the Indian society. This system exploits the caste-ridden individual from cradle to the grave. For example, the poor caste-ridden people depend on the socially powerful for their names, identities, professions, and, thus, future as well. In *The White Tiger*, Balram gets his name and identity not from his parents but from his society. His teacher associates him with the sidekick of the god Krishna. Similarly, the education system of the general masses is designed so manipulatively that it suits the socioeconomic agenda of the social elite. Balram shares with us a few lines from his school syllabus which conspicuously manifest this agenda of the social elite.

Furthermore, in the context of the Indian society, the study also highlighted a significant number of gods and goddesses which remain an obsession for the layman and which provide the fundamental source for the ideological manipulation. Adiga's books suggest that most of the day-to-day routines in the Indian society start and end with the names of these gods. Balram's sarcastic invocation of the arse of a deity also indicates this idea. With this reference, the prominent symbols the books highlight are god Hanuman, god Krishna, goddess Kali, and the image of the spiritual leader of Jain sect. Moreover, the books also suggest that in the Indian society religion and caste are synonymous with each other, as the caste system for its rationalization depends on the idea of the gods themselves. Besides, the juxtaposition of the pictures of goddess Kali and Gandhi in the cities of Delhi and Bangalore also reinforce the idea that in the Indian society the political and the religious are synonymous.

Contrarily, the study found no vivid examples of exploitation on the basis of religion in Brown's selected fiction. The two noticeable religion-related examples in *Manchild in the Promised Land*, one concerning an Ethiopian-based religious ideology preaching the message of unity among blacks and the other involving an influential religious lady trying to promote her Christian ideology by delivering long sermons, are not relevant contextually.

Moreover, during the same discussion of cognitive manipulation, the study found that in the Indian society the myth and fiction which serves as a manipulative source is fundamentally religious in nature. For example, the powerful class, as depicted in both of

Adiga's books, relies for their ideological manipulation of the lower castes on symbols such as goddess Kali, god Hanuman, and god Krishna. Moreover, this class also exploits the symbols associated with these gods, such as their *arses* and *sidekicks*. In contrast, Brown's fiction suggests, through the examples of *Mr. Charlie*, *crackers*, *woodpeckers* and *ice potatoes*, that in the African American society the sources for manipulation are more social. The protagonist in *Manchild in the Promised Land*, for example reveals that his mother has been scared of this fictitious character for the whole period of her life and that because of the psychological pressure of this character on her psyche, her cognition could not develop uncontrolled.

Finally, the study also compared the two societies, as depicted by the selected authors, in terms of the socioeconomic amelioration from the marginalized individuals. In connection with this, it found that the element of the materialistic growth seemingly appears more prominent in Adiga's books. However, the endeavours by the highlighted characters in Brown's fiction also bear their fruit significantly. The difference of the degree results from the temporal and spatial heterogeneity of the two societies. Adiga's selected fiction represents a time which ranges from late 1980s onward and touches upon the theme of globalization as well, whereas Claude Brown's books reflect a time which signifies midst twentieth century and, thus, concentrates more on aspects of the degeneration of the African Americans in the community of Harlem and the South in the U.S.A.

Moreover, the comparative analysis also suggested that Claude Brown's fiction reflects a blend of the material and the spiritual, whereas Adiga's books represent a purely materialistic approach of the Indian society of his time. However, the round characters of both the authors traverse from ignorance to self-discovery. Adiga's characters, such as Balram in *The White Tiger* and Shaila in *Between the Assassinations*, end up with the achievement of their individual material interests. On the other hand, Brown's characters, such as Sonny in *Manchild in the Promised Land* and Salt-Noody in *The Children of Ham*, succeed in their causes which concern the individual and the social, both.

With reference to the materialistic progress of the dominated sections of both the society under discussion, this comparative study also focused on the cognitive manipulation which the marginalized individuals come to spot and then resist. Moreover, it also discussed how these characters use the similar tactics, as employed upon them, to achieve their interests. In this respect, the study found that the realization of their manipulation by the powerful people or social groups enables them to overpower the lack of due knowledge and information by consistent learning.

First, the comparison found that the characters of both the authors happen to be intensive readers. Moreover, they possess the ability to synthesise their literary imagination with practicality as well. Adiga's Balram is indebted to the Muslim poets Rumi, Ghalib and especially Iqbal for his practical learning as well as poetic inspiration. Similarly, Brown's Sonny equally expresses literary taste and poetic imagination. However, comparatively Adiga's characters utilize their poetic inspiration only for their materialistic interests, whereas Brown's characters focus equally on their character building.

Moreover, the study also compared the works of the two different authors in terms of their focus on one character who eclipses all other characters around him and whose growth, therefore, also appears unrivalled. However, the study also found that both the authors are comparable in depicting their minor characters parallel to their protagonists in such a way that the minor characters complement the causes of the protagonists. Vijay in *The White Tiger* not only sets a precedent for the material cause for Balram but provides him a colossal inspiration as well. Similarly, Sonny in *Manchild in the Promised Land* learns greatly from his peers. Moreover, characters like George Baxter, who is as insightful as Sonny himself, contribute with him for the social cause of the black community.

Additionally, the comparison found that the evolution as depicted in Adiga's fiction is more an individual's evolution. Balram fights for his personal materialistic goals. Similarly, Zia and Shaila also focus on their individual careers. In contrast Brown's characters endeavor not only for personal interests but for social causes too. Sonny struggles not only to achieve his own career goals but to educate and train his

siblings and also contribute for the improvement of his black community. Likewise, Salt-Noody, in *The Children of Ham*, also pursues a social cause, besides his own. This harmony in the individual and the communal causes reflect a social cohesion in the African American community of Harlem. On the other hand, the focus on the individual interests as reflected in the South Asian Indian society makes this society a chaotic one.

The study, at the end, compared the literary styles of the two authors to the extent their linguistic choices reflect the socioeconomic reality of their societies. The study found that both the authors represent the socioeconomic reality of their countries through the linguistic choices which suit the contemporary trends of their societies. However, Adiga differs from Brown in his liberal use of stylistic devices such as animal imagery, hyperbole, symbolism, repetition, and oxymoronic expressions, which, at times, either exaggerate the picture the author wants to draw or reflect the author's over scorching tone. On the other hand, though Brown does make a significant use of poignant terms which aim to convey the real picture of his society, he avoids any liberal use of any such stylistic devices and focuses more on slang expressions which echo the street life of Harlem of his time.

7.2 Suggestions for Future Researchers

The overriding purpose of this comparative research was to investigate the socioeconomic reality as proposed by the Dialectical Materialist theory to the extent this reality is manifested linguistically. This theory, which is by principles indebted to Hegel's dialects and proposes a triadic movement of thesis, antithesis, and synthesis, established the ontological premise of the research. The theory gave the scope for the discussion of the socioeconomic conflict between the social classes which involves the exploitation of the dominated individuals by the dominant and the resistance of this exploitation by the former which subsequently may lead to the improvement of their socioeconomic status, at least partial.

Moreover, the study applied van Dijk's socio-cognitive approach to ascertain how the social reality, as proposed by the Marxian perspective, is reflected discursively. From discursive point of view, it analyzed the selected texts from two perspectives as proposed by van Dijk. First, it discussed the micro-linguistic features as reflected in the

discursive practices of the social elite. Second, it focused on the macro-linguistic features which concern the ideological discourse. Moreover, according to him, the semantic features of discourse merely mediate between the cognition of individuals and the events concerned. In this connection, the discussion highlighted the role of the socially constituted identities of caste and race behind the exploitation of the dominated class at the hands of the socially influential groups. Moreover, from the same socio-cognitive discursive perspective of discourse, the study also investigated the degree of resistance by the socially dominated individuals and their subsequent reaction leading to the improvement of their socioeconomic status. Moreover, the selected works of Aravind Adiga and Claude Brown provided the study with a significant scope for the ideological discussion of the socially constituted identities of caste and race which, in the context of the study, are exploited for the socioeconomic interests.

The process of this research also enlightened the researcher about different other possible and valuable dimensions for future research on the works selected for this study in particular and other works with similar themes in general. Moreover, the researcher conducted this study purely in an objective way. This means the researcher established the ontological premise for the study on the Marxian idea of social dialectic which is only one of the perspectives to view the reality through.

As a researcher I tend to agree with Thomas Sekine's that Marx's perspective of social dialectic is only one of the perspectives of reality (Sekine, *The Dialectic of Capital*, p-434-445). Marx has focused on the material aspect of Nature which when being observed gives merely an empirical truth which cannot be synthesized by itself. Thomas Sekine's criticism sounds logical when he says that Marx puts the burden of his argument on the material aspect of Nature which is inactive and, thus, unable to speak its story. In this way, Marx puts an end to the process of his argumentation itself. According to Thomas, the story must have the subject and the subject of the story should be active, not passive, unlike the material nature. To him the subject must be sought inside human beings themselves. Citing Feuerbach, he says that it is only through the infinitisation of the human virtue that we can perceive the Absolute or the Ultimate. Though the human virtues such as good wise and powerful are finite; however, their infinitisation can lead us to our recognition of God, the Almighty.

Marx's argumentation, therefore, ends up only with just the basics of an economic theory. In other words, looking at reality through materialist perspective is merely one approach and this proposition which asserts that economy is merely one of the perspectives of reality is endorsed by the Post Marxist Discourse Analysis as well. So ideologically as well as logically, the Post-Marxist Discourse Analysis sounds to me even a more important perspective for the research on the texts selected for this study in particular and on any other text with similar themes in general. The concept of Post-Marxist Discourse Analysis can capture life from broader perspective comparatively, as this concept, unlike the Marxian view which focuses merely on the class struggle from economic point of view, also elaborates the racial, sexual, ethnic and class divisions of modern society. Unlike the Marxist theory which asserts that the economic reality is the soul reality and that all other concerns, religious, political and racial, are not only secondary but stand merely as superstructures for the economic base structure, this approach, which primarily follows poststructuralist, phenomenological and also the Marxist traditions, focuses more on the ontological superiority of the political and questions the positioning of politics, ideology, culture, and discourse as secondary phenomena. The books analyzed in the present study give a significant scope for their analysis from this perspective. This is because these books primarily deal with caste and race in the South Asian Indian and the African American societies respectively and, so, also discuss the political, religious and ethnic issues as prevalent in these societies.

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