

THE WHITE TIGER

[LECTURE]

CUE COLUMN Questions/Cues	NOTE TAKING COLUMN Key Ideas/Important Facts/Repeated (Stressed) information
Aravid Adiga	<ul style="list-style-type: none"> • Indian journalist and writer • Novel won the Man Booker Prize • Australian citizen • Has lived in <ul style="list-style-type: none"> ◦ India ◦ UK ◦ South-east Asia ◦ Australia ◦ Mumbai
What is the book about?	<ul style="list-style-type: none"> • Balram Halwai <ul style="list-style-type: none"> ◦ Works his way from being the poor son of a taxi company • Issues relating to neoliberalism and its moral effects • About moving away from traditions, about injustice and about globalisation • Adiga's summary <ul style="list-style-type: none"> ◦ "The story of a man's quest for freedom" ◦ "Tension between haves and have not"
Balram Halwai	<ul style="list-style-type: none"> • Narrator and protagonist <ul style="list-style-type: none"> ◦ Everything is in his POV/perspective • "Halwai": sweet maker • Son of a rickshaw puller • Also called 'Munna': boy • Also called 'The White Tiger' • 'A thinking man and an entrepreneur' • Poor, uneducated, physically small • Comes from Laxmangarh
Wen Jiabao	<ul style="list-style-type: none"> • Balram writes letters to Wen Jiabao • Premier of China
Mr Ashok	<ul style="list-style-type: none"> • Employs Balram as a chauffeur in Delhi • Tall and wealthy
Pinky Madam	<ul style="list-style-type: none"> • Wife → Ex-wife of Mr Ashok • American • Critical of Indian society
The "Stork"	<ul style="list-style-type: none"> • Tea shop owner & money lender • Balram works for him in Laxmangarh • Mr Ashok's father
Other Characters	<ul style="list-style-type: none"> • Balram's family • Granny Kusum <ul style="list-style-type: none"> ◦ grandmother • Kishan <ul style="list-style-type: none"> ◦ Brother

Balram's Journey: Quick plot overview	<ol style="list-style-type: none">1. LAMANGARH Born in Laxmangarh. Balram is poor. He is forced to leave school and work in tea shop to pay a family debt. He wants a better life.2. DHANBAD He moves to Dhanbad and begins driving for Mr Ashok, the Stork's son.3. DELHI Then he moves to Delhi with Mr Ashok. Balram kills Mr Ashok and takes his money.4. BENGALORE After the murder, Balram moves to Bangalore (Bengaluru) and uses Ashok's money to set up a taxi business and to escape from punishment.										
Why is the novel called the white tiger	<ul style="list-style-type: none">• Belram is singled out at school for being clever• 'Cleverness' identifies when he recited to a school inspector a stock phrase: "Any boy in any village can grow up to become prime minister of India" (p.35)• The inspector tells Belram: "You, young man, are an intelligent, honest, vivacious fellow in this crowd of thugs and idiots. In any jungle, what is the rarest of animals - the creature that comes along only once in a generation?"<ul style="list-style-type: none">◦ Indian society is presented as a "jungle"• Belram replies: "The White Tiger" (p.35)• Belram offered scholarship to another (better) school• Belram feels like he is given an opportunity and could even become the prime minister• BUT due to complex cultural traditions, Belram must leave school in order to earn money to pay off a relation's dowry. He goes to work in the tea shop of "The Stork"<ul style="list-style-type: none">◦ Indian society presented as having rigid cultural and class system, with few opportunities for poor people to move out of their situation										
Contextual background	<ul style="list-style-type: none">• Caste<ul style="list-style-type: none">◦ Stratified social system, which roots in Hinduism• Colonialism<ul style="list-style-type: none">◦ British rule in India (1857-1947) formalised the caste system (maps onto British class system)• Balram is Halwai (sweet maker) - part of the Vaishya caste• CASTE SYSTEM• <table><tr><td>Priestly, Academic class</td><td>Brahmins</td></tr><tr><td>Rulers, administrators, warriors</td><td>Kshatriyas</td></tr><tr><td>Business owners</td><td>Vaishyas</td></tr><tr><td>Laborers or Servants</td><td>Shudras</td></tr></table> <table><tr><td>The Untouchables</td></tr><tr><td>Ostracized from traditional Indian society</td></tr></table>• Discrimination based on caste is now illegal• Bengaluru (Bangalore) exemplifies these changes: it is at the forefront of India's IT industry• The story is about a man trying to break out of his caste - become someone who is free to make and determine his own destiny• He wants to create a new identity for himself (no sweat make/Rickshaw-puller)	Priestly, Academic class	Brahmins	Rulers, administrators, warriors	Kshatriyas	Business owners	Vaishyas	Laborers or Servants	Shudras	The Untouchables	Ostracized from traditional Indian society
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Ostracized from traditional Indian society											
What is a white tiger?	<ul style="list-style-type: none">• Might seem positive and hopeful - since tigers are rare• But being a white tiger does not mean having opportunities: it means being forever held in captivity										

	<ul style="list-style-type: none"> Being a white tiger is useless in the wild - it is unable to camouflage and look after themselves 										
The title of the book is ironic	<ul style="list-style-type: none"> Belram tries desperately to break free from his poverty and class He believes in the possibility of being a successful entrepreneur The belief is revealed to be a misplaced Success comes with a terrible price (ultimately he murders Ashok, and Balram's own family are murdered) This sense of promises and hopes being unfulfilled, and of the corruption of this society, is repeated throughout the novel <ul style="list-style-type: none"> Example: When Balram's father contracts TB he goes to hospital, only to die in filthy conditions before a doctor arrives 										
Symbol of White tiger	<ul style="list-style-type: none"> Someone who is doomed in 'captivity' The novel is a black satire about Indian society, but also about the apparent promises of money 										
The rooster coop: an important metaphor	<ul style="list-style-type: none"> "On the wooden desk above this coop sits a grinning young botcher, showing off the flesh and organs of a recently chopped up chicken.. The rooster in the coop smell the blood above. They see the organs of their brothers lying around them. They know they're next. Yet they do not rebel. They do not try to get out of the coop" (p.173) Metaphor for the way just like how chickens are packed into a coop, servant class in India being jammed into slums Just like chicken who can see their other chickens getting murdered, poor servant class watch each other being exploited and killed and do nothing about it - they are tied down by social forces Belram wants to escape the coop - he wants to escape from this oppression of being a servant - he is intent on being an entrepreneur He revolts, but pays a very heavy price 										
Two sides to india	<ul style="list-style-type: none"> India is only "half-baked" (p.10) Balram and Mr Ashok symbolise the two sides of 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" He wants to become a predator instead of the prey - but he cannot truly become a predator because he is a white tiger - he is forever trapped - he cannot <table border="1"> <tr> <th>Belram (the "darkness")</th><th>Mr Ashok (the "light")</th></tr> <tr> <td>Poor</td><td>Wealthy</td></tr> <tr> <td>Rural</td><td>Urban</td></tr> <tr> <td>Short, amInourished</td><td>Tall, well fed</td></tr> <tr> <td>Uneducated</td><td>Educated</td></tr> </table>	Belram (the "darkness")	Mr Ashok (the "light")	Poor	Wealthy	Rural	Urban	Short, amInourished	Tall, well fed	Uneducated	Educated
Belram (the "darkness")	Mr Ashok (the "light")										
Poor	Wealthy										
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By the end of the novel both Ashok and Balram are "eaten up"	<ul style="list-style-type: none"> Mr Ashok ends up dead, killed by Balram Balram's family is killed Consider the morality of Balram's actions; and the morality of Ashok's Consider also the morality of the society in which murder and exploitation take place 										
Structure of The White Tiger	<ul style="list-style-type: none"> Written over seven days and nights Story of Balram's life through a series of letters Reflections and memories of his past - often repeated/reiterated <ul style="list-style-type: none"> Like a series of overlapping circles 										
India and China	<ul style="list-style-type: none"> Letters to Wen Jiabao 										

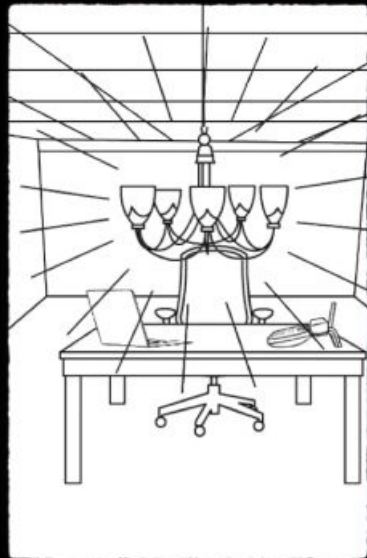
	<ul style="list-style-type: none"> Why <ul style="list-style-type: none"> Balram hears that Wen Jiabao is coming to India to see the entrepreneurial activity Balram sees himself as a successful entrepreneur and thus write to him - tells him his story so that he can learn from it He sees commonality China represents hope <table border="1"> <thead> <tr> <th>China</th><th>India</th></tr> </thead> <tbody> <tr> <td>Industrialised</td><td>In the process of industrialising</td></tr> <tr> <td>Urban</td><td>Large rural populations</td></tr> <tr> <td>Stable population</td><td>Increasing population</td></tr> <tr> <td>Communist</td><td>Officially democratic</td></tr> </tbody> </table> <ul style="list-style-type: none"> Both play increasingly important roles in the world Have complex relationships with the west Different entrepreneurial approach Both seeking economic prosperity 	China	India	Industrialised	In the process of industrialising	Urban	Large rural populations	Stable population	Increasing population	Communist	Officially democratic
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Key Themes	<ol style="list-style-type: none"> Capitalism Democracy Stratification of society Desire for freedom and self-autonomy Industrialisation and the technological boom Corruption and exploitation ("eat or be eaten up") Neoliberalism Entrepreneurialism Globalisation Justice Morality Modernity and tradition Human-animal degeneration 										
Images and symbols to look out for	<ul style="list-style-type: none"> The rooster coop The white tiger Relationship between people and animals Contrast between light and darkness Fort in Laxmangarh Balram's chandelier What could these mean? Why are they so important in the novel? 										
Balram's room	<ul style="list-style-type: none"> 										

Small

SITUATIONAL IRONY

A state of affairs or an event that seems deliberately contrary or opposite to what was or might naturally be expected.

An outcome cruelly, humorously, or strangely at odds with assumptions or expectations.



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Filth - poverty

FILTH AS TROPE

- Defecation a natural human activity.
- Management of human waste basic measure of civilisation.
- Sewage is toxic: carries diseases that be transmitted to humans and animals and contaminates environment.
- Humans have long understood that healthy human society involves the removal and treatment of human waste.
- Sewage systems therefore represent collective human action for good of all.
- Absence sewage system represents absence of collective action?
- Filth as metaphor for poverty and corruption?

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CAPITALISM/NEOLIBERALISM

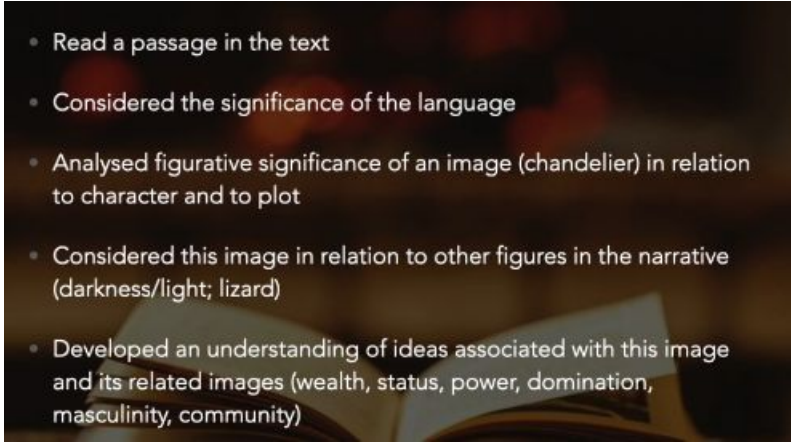

- entrepreneur aiming to be wealthy
- PAST: wealthy people were considered to be bad people
- PRESENT

PAST

PRESENT

	<ul style="list-style-type: none"> Rich taking too much of the pie Pie stays the same ==STATIC ECONOMY 	<ul style="list-style-type: none"> Invention of CREDIT/Banks Makes the pie bigger by borrowing money <ul style="list-style-type: none"> Business helped others (creating jobs etc.) Rather than hurting them ==GROWTH ECONOMY
	Greedy Exploitative Sinner	Saint Good person Hero
		<p>CRITICAL THINKING~~</p> <ol style="list-style-type: none"> 1. Entrepreneur borrow money, sets up a business 2. makes profit 3. uses profit to create jobs, pay employees; making them prosperous 4. Society as a whole becomes more prosperous -- does not necessarily happen: What if they create minimal jobs, pay poorly, mechanize to reduce staff ~ Keeping the profit <p>the value of everything: making and taking in the global economy</p> <p>SO are they really saints? Good? Heroes?</p>
	<ul style="list-style-type: none"> In White Tiger, Balram is the embodiment of modern god/hero - he wants to become rich (profit-maker)==a good person that makes more jobs Sapiens: A Brief History of Humankind 	
	<ul style="list-style-type: none"> Stories are a human form of truth 	
	<ul style="list-style-type: none"> Balram is an unreliable story-teller <ul style="list-style-type: none"> we need to keep checking evidence 	
	<p>When Balram says something incorrect or seemingly inappropriate - what particular question, or thought or feeling might Adiga be wanting to us to have? What story might he be wanting to draw our attention to, and perhaps question?</p> <p>Different kinds of shake that Balram gives us:</p> <ul style="list-style-type: none"> - Factually wrong so draws our attention to the correct facts - Wrong understanding so draws our attention to the correct understanding - Wrong understanding on one level, but right on another level - Inappropriate in terms of normal social respect for hierarchy, so questioning the basis of that respect or <u>hierarchy</u> 	
	<p>Not that I have anything against great men. In my way, sir, I consider myself one of your kind. (3)</p>	

	<p>Does it seem true, from what we have heard Balram say in other parts of the book, that he really does not have 'anything against great men'?</p> <ul style="list-style-type: none"> • No, he doesn't respect the leaders of India <ul style="list-style-type: none"> ◦ He believes that the Indian Prime Minister is a fucking joke (p.7) • He ends up killing a great man <p>What is incorrect about Balram's claim that he is also a great man like Premiers and Prime Ministers? What could Balram mean, and is there any kind of truth in it?</p> <ul style="list-style-type: none"> • He feels like he is a great man because he has managed to escape poverty and darkness and become rich and successful in the light of his chandelier • He feels a strong sense of connection towards Ashok • He is actually spiteful of these great men because he believes that if he was given better opportunities for education and a better socio-economic circumstance that he would • Different definition of greatness
	<p>About three years ago, when I became, briefly, a person of national importance owing to an act of entrepreneurship, a poster with my face on it found its way to every post office, railway station, and police station in this country. (11)</p> <p>What is Balram referring to when he says 'an act of entrepreneurship'? What is wrong with this?</p> <ul style="list-style-type: none"> • He killed a man!!!! • That is not an act of entrepreneurship - his face is on a poster because he is guilty to a severe crime <p>What is Adiga wanting us to think about here (why might Balram, and even other entrepreneurs, say such a thing)?</p> <ul style="list-style-type: none"> • Balram believes that the in order for to obtain success, one has to do whatever it takes to succeed <ul style="list-style-type: none"> ◦ including step on top of others • If men like the stork and Ashok can build success and wealth upon corruption and crime, why can't he - to him, it is the way the world works - it is a dog eat dog world
	<p>See, my first day in school, the teacher made all the boys line up and come to his desk so he could put our names down in his register. When I told him what my name was, he gaped at me: 'Munna? That's not a real name.' He was right: it just means 'boy'. 'That's all I've got, sir,' I said. It was true. I'd never been given a name. 'Didn't your mother name you?' 'She's very ill, sir. She lies in bed and spews blood. She's got no time to name me.' 'And your father?' 'He's a rickshaw-puller, sir. He's got no time to name me.' 'Don't you have a granny? Aunts? Uncles?' 'They've got no time either.' (13)</p> <p>What seems strange about the emotion with which Balram describes these scenes from his childhood home?</p> <ul style="list-style-type: none"> • Seems very stale and emotionless • Not sad or melancholic <p>Why would Adiga have made Balram speak in this way –what is he drawing our attention to?</p> <ul style="list-style-type: none"> • <p>Does it seem correct that Balram was not named because nobody in his family 'had time' to do it? If not, what is Adiga suggesting could be the reason?</p>
CHANDELIERS	<ul style="list-style-type: none"> • Belram likes chandeliers • Connotation of wealth • light v darkness ~ • Chandelier - source of light - a symbol of wealth • Irony <ul style="list-style-type: none"> ◦ Chandeliers were sold by a village boy == cheap

	<ul style="list-style-type: none"> ○ therefore, symbol of ignorance/excessive attention to symbol of wealth
CHANDELIERS AND LIZARDS	<ul style="list-style-type: none"> ● Lizard <ul style="list-style-type: none"> ○ powerlessness ○ exploitation ○ low status ○ reduces man to level of an animal ● Chandelier <ul style="list-style-type: none"> ○ high status ○ power ● Lacks value - chandelier as substitute for human relations <ul style="list-style-type: none"> ○ purchased at the price of his whole family
CLOSE READING	 <ul style="list-style-type: none"> • Read a passage in the text • Considered the significance of the language • Analysed figurative significance of an image (chandelier) in relation to character and to plot • Considered this image in relation to other figures in the narrative (darkness/light; lizard) • Developed an understanding of ideas associated with this image and its related images (wealth, status, power, domination, masculinity, community)
SUMMARY OF FOURTH NIGHT	 <ul style="list-style-type: none"> • Balram lives in Delhi • Spends time waiting outside the shopping mall with other drivers • Drives Ashok and Mukesh as they deliver bribes to ministers • Mukesh returns to Dhanbad and Ashok expresses his faith in Balram as a trustworthy servant • Balram embarks on a program of self-improvement • Balram, Ashok and Pinky Madam are involved in a hit-and-run accident that kills a young child
HIT-AND-RUN	p162-169

THE HIT-AND-RUN EPISODE SUMMARY:

On Pinky Madam's birthday, Balram drives her and Ashok into Delhi to celebrate.

Pinky Madam drives while drunk and car hits small child, killing her.



Mongoose makes Balram sign statement that he was driving car

Mongoose explains that he will bribe judge and that Balram's grandmother has agreed to be witness to confession

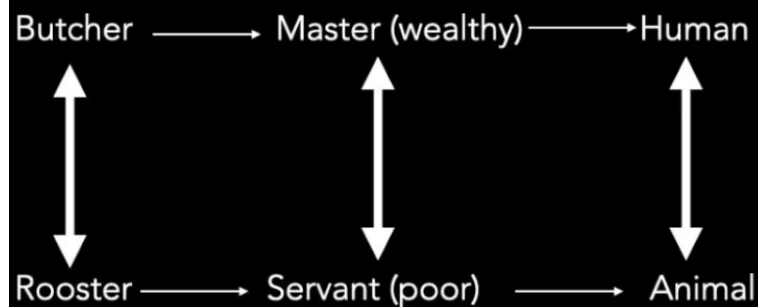
(162-169)

THEMES

- Inequality
 - class, wealth, power
- Exploitation
 - of servant by masters
- Corruptions
 - judicial system complicit
- Humiliation
 - embarrassment, shame
 - affects a person's identity
- Irony

THE ROOSTER COOP

THE ROOSTER COOP METAPHOR



- Masters have power, control
- Masters own servants
- Servants are like animals: powerless, dominated by master

THE ROOSTER COOP METAPHOR

Butcher/Master/Human(?)

POWER,
MASTERY,
DOMINATION,
AGGRESSION?

Rooster/Servant/Animal (?)

ATTACHMENT TO
FAMILY, KINDNESS,
CARE, LOVE?

THE ROOSTER COOP AND THE WHITE TIGER...

Butcher/Master/Human(?)

Rooster/Servant/Animal (?)



POWER,
MASTERY,
DOMINATION,
AGGRESSION...
BUT NOT HUMAN

[TUTORIAL] QUESTIONS

CUE COLUMN Questions/Cues	NOTE TAKING COLUMN Key Ideas/Important Facts/Repeated (Stressed) information
Who are you writing to, and why? 3-4, 5-6	<ul style="list-style-type: none"> Writing to Wen Jiabao, the premier in China asks if Wen Jiabao is really coming to Bangalore because if he is, 'I' have something important to tell him: the truth of India by telling him 'my' life story
Do you consider yourself of a similar rank to the leaders of countries? Why? 3	<ul style="list-style-type: none"> I consider myself one of your (Wen Jiabao's) kind Believes that he is capable of leading a country; unfortunately life and its opportunities went another way
What phrase in English do you have to say when you see the leaders of other countries paying their respects to the Indian Prime Minister? 3-4, 6	<ul style="list-style-type: none"> <i>What a fucking joke</i> (p.7)
How did you get your information about the	<ul style="list-style-type: none"> A book entitled 'Exciting Tales of the Exotic East'

history of China? 5	
What books do boys in Bangalore try to sell, and what do you think of those books? 6	<ul style="list-style-type: none"> American business books like 'Ten Secrets of Business Success!' and 'Become an Entrepreneur in Seven Easy Days!'
What makes your office so unique? 7	<ul style="list-style-type: none"> 150-square-foot space Chandelier Midget fan above it When turned on, creates strobe lights like a disco
Do you respect the gods of India? 8-9	<ul style="list-style-type: none"> Yes
Were you considered to be a talented student? What name did the school inspector give you, and why? 34-35	<ul style="list-style-type: none"> Yes, he is considered to be a talented student The White Tiger It's a metaphor white bengal tigers are rarely found in the jungle like talented students like Belram are rarely found in Indian society
What was your father's job? 23	<ul style="list-style-type: none"> Rickshaw-puller
What was your father's attitude to your education, and how did he try to help you with it? 27-30	<ul style="list-style-type: none"> Father valued education highly - it was crucial for me to be able to read and write Tried to help by killing a lizard that scared me away from school
Why was a wanted poster made of you: what crime did you commit? 12, 42	<ul style="list-style-type: none"> I murdered Mr Ashok
What was your status on the day when the wanted poster was made? But what was your status by the evening of the same day? 22-23	<ul style="list-style-type: none"> Morning: servant Evening: free man
What was the original name your family gave you, and what did it mean? Then what name did the teacher give you, and what did that mean? 13	<ul style="list-style-type: none"> Munna (means 'boy') Belram (sidekick of the god Krishna; Krishna also being the name of his teacher)
What is the name of the village where you were born? 14	<ul style="list-style-type: none"> Laxmangarh
Which famous wise person may have visited the village, and what do you think they did there? 18	<ul style="list-style-type: none"> Lord Buddha Buddha might have walked through Laxmangarh on his journey of spreading knowledge on Buddhism and enlightenment
The image of which god can be found in the temple at the end of the market in your village, and what does he symbolise? 19	<ul style="list-style-type: none"> Everyone's favorite god in the Darkness Faithful servant of the god Rama He is the shining example of how to serve your masters with absolute fidelity, love and devotion
Is your village , and are other villages in India, like paradise, and do they meet UN standards of health and resources? 19-20	<ul style="list-style-type: none"> No
You think that there are two Indias, not one: what do you call them and why? Which one was your village in? 14	<ul style="list-style-type: none"> India of Light <ul style="list-style-type: none"> Near the ocean Well-off India of Darkness <ul style="list-style-type: none"> River brings darkness

	<ul style="list-style-type: none"> ○ Black river - contains sticky mud that traps everything planted in it
How do you think you can work out what the truth is when the Indian Prime Minister speaks? 14	<ul style="list-style-type: none"> ● By flipping the statement upside down
Which river did you go to for your mother's funeral. What image does this river have for tourist, and what do you think it is really like? 15-18	<ul style="list-style-type: none"> ● Ganga ● Illusion: river of emancipation <ul style="list-style-type: none"> ○ Hundreds of American tourists take photographs of naked <i>sadhus</i> at Hardwar or Benaras ○ Prime minister urge you to take a dip in it ● Reality <ul style="list-style-type: none"> ○ It is contaminated with faeces, straw, soggy parts of human bodies, buffalo carrion and industrial acids ● "The black mud of ganga into which everything died, and decomposed, and was reborn from, and died into again. The same would happen to me when I died and they brought me here. Nothing would get liberated here." (p.18)
Who, or what, is the most important member of your family, and why? 20	<ul style="list-style-type: none"> ● The water buffalo
By which two foreign powers has India been controlled in its history? And what do you think of someone who believes that when the foreign power left, India then became free 21-2	<ul style="list-style-type: none"> ● The Muslims and the British ● "only a moron would think that we became free"
What was in the red bag you had, which is mentioned in the wanted poster? 32	<ul style="list-style-type: none"> ● Seven hundred thousand rupees
Where did you go to work after you left school? 37	<ul style="list-style-type: none"> ● Tea shop
Who, according to you, are the four greatest poets in the world, and what do they have in common? 40	<ul style="list-style-type: none"> ● Rumi ● Iqbal ● Mirza Ghalib ● A fourth fellow who is also Muslim ● They are all Muslim?
When did you return to your home village, where did you go, and what did you do? 42	<ul style="list-style-type: none"> ● Looked down upon the village and spat again and again?
One good thing about Balram	<ul style="list-style-type: none"> ● Confident and proud of himself ● Intelligent <ul style="list-style-type: none"> ○ As said by the school inspector ● Optimistic - He had hope of escaping his village of poverty and darkness - into the other side of india
One bad thing about Balram	<ul style="list-style-type: none"> ● Narcissist sort of personality <ul style="list-style-type: none"> ○ He has an idealised view of himself as an entrepreneurial success story - he didn't say that it was built on corruption and bribery
1 What does the expression 'just a few bad apples' mean, and what explanation for	<ul style="list-style-type: none"> ● A bad/rotten apple is an idiom used to describe people who are <ul style="list-style-type: none"> ○ Dishonest

corporate greed and dishonesty does it propose? (from 1min15secs)	<ul style="list-style-type: none"> ○ Unpleasant ○ Have a bad influence ● "Just a few bad apple" <ul style="list-style-type: none"> ○ They are saying that these corporations make up just a small, minute, unimportant population of corporations in general ○ They are highlighting that the people who have bad intentions are just a minority group ○ "95% are good and honest and the others are just bad apples" George W Bush... I think ● However, they are not a minority... ● "Some people call me a bad apple. I may be bruised but I still taste sweet.... But I may be the sweetest apple on the tree"
2 What are the two contrasting things which corporations produce? (2.30)	<ul style="list-style-type: none"> ● Paradox: Creates great wealth but also causes enormous and hidden harms
3 What metaphor does Ira Jackson, of Harvard University, say would be one which corporations would like to use, and why? Does Ira believe himself that this metaphor accurate(4.00)	<ul style="list-style-type: none"> ● Eagle <ul style="list-style-type: none"> ○ Soaring, clear eyed, competitive, clear-eyed but not a vulture ○ Noble, visionary, majestic ○ People can believe and be inspired by ○ Logo for the principle of company ● No, "Ok guys, enough bullsh*t"
4 What were the very first corporations? What was their purpose, and what was their legal status? (5.56 and following...7.30...	<ul style="list-style-type: none"> ● Industrial Age: steam driven pump <ul style="list-style-type: none"> ○ Productivity ○ Producing more __ per man hour <ul style="list-style-type: none"> ■ Coal ■ Steel ■ Automobiles ■ Chips ■ Pills ● Associations of people chartered by states to perform specific functions and serve the public <ul style="list-style-type: none"> ○ Had limitations <ul style="list-style-type: none"> ■ time
5 What changed the corporation's legal status? (9.15...)	<ul style="list-style-type: none"> ● Corporate lawyers ● Convinced that corporate was a person

[TUTORIAL] PASSAGES

PASSAGE 1

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 a penlight, and you'll 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.

The story of my upbringing is the story of how a half-baked fellow is produced.

CUE COLUMN Questions/Cues	NOTE TAKING COLUMN Key Ideas/Important Facts/Repeated (Stressed) information
1 Why couldn't Balram complete his schooling?	<ul style="list-style-type: none"> • He had to work to pay off the debt developed from his cousin-sister's wedding (p.37-38)
2 What metaphor is used to describe the inside of his mind?	<ul style="list-style-type: none"> • "Museum of ideas"
3 Why would someone remember their schooling more if taken out of it? What might this suggest about Balram's feelings about his education?	<ul style="list-style-type: none"> • In comparison, life outside of school is very boring, uninteresting and trivial • him working probably doesn't stimulate his brain as much as when he was learning in school • Belram is focusing on things that they don't have/can't do/is out of their control • highly values education <ul style="list-style-type: none"> ◦ probably more than someone who stayed in school • may have feelings of resentment towards people who have the opportunity to be educated
4 What metaphors are used to describe his thought process?	<ul style="list-style-type: none"> • like a walk through a museum • "Things that drop into your mind like lizards from the ceiling" <ul style="list-style-type: none"> ◦ Snippets of thoughts/experiences/information - • "All these ideas, half formed and half digested and half correct, mix up with ..." <ul style="list-style-type: none"> ◦ All of his thoughts are unfinished
5 What does this passage make us think/feel about Balram and about a world created and controlled by people like him (entrepreneurs)?	<ul style="list-style-type: none"> • Negative connotation • It would be an incomplete/unpolished world • Fragmented

PASSAGE 2

Light and Darkness and the Ganges (night 1, p.14/12k/ch2,4.00a)

Like all good Bangalore stories, mine begins far away from Bangalore. You see, I am in the Light now, but I was born and raised in Darkness.

But this is not a time of day I talk about, Mr Premier!

I am talking of a place in India, at least a third of the country, a fertile place, full of rice fields and wheat fields and ponds in the middle of those fields choked with lotuses and water lilies, and water buffaloes wading through the ponds and chewing on the lotuses and lilies. Those who live in this place call it the Darkness. Please understand, Your Excellency, that India is two countries in one: an India of Light, and an India of Darkness. The ocean 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.

Which black river am I talking of –which river of Death, whose banks are full of rich, dark, sticky mud whose grip traps everything that is planted in it, suffocating and choking and stunting it?

Why, I am talking of Mother Ganga, daughter of the Vedas, river of illumination, protector of us all, breaker of the chain of birth and rebirth. Everywhere this river flows, that area is the Darkness.

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 Benaras, and our prime minister will no doubt describe it that way to you, and urge you to take a dip in it.

No! –Mr Jiabao, I urge you not to dip in the Ganga, unless you want your mouth full of faeces, straw, soggy parts of human bodies, buffalo carrion, and seven different kinds of industrial acids.

CUE COLUMN Questions/Cues	NOTE TAKING COLUMN Key Ideas/Important Facts/Repeated (Stressed) information
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1 Explain Balram's basic analysis of India here. How good (intelligent, knowledgeable...) an analysis of a country does this seem to be?	<ul style="list-style-type: none"> It seems biased but still raw and truthful and simple <ul style="list-style-type: none"> Main Idea of: the darkness(rural india) is bad and the light(urban india) is good simple: there are probably exceptions to 'light and darkness' idea - it's not entirely that simple
2 What irony is created in the sentence 'Why, I am talking about Mother Ganga...' (a big contrast is being implied...)	<ul style="list-style-type: none"> "But the river brings darkness to India –the black river. Which black river am I talking of –which river of Death, whose banks are full of rich, dark, sticky mud whose grip traps everything that is planted in it, suffocating and choking and stunting it? Why, I am talking of Mother Ganga, daughter of the Vedas, river of illumination, protector of us all, breaker of the chain of birth and rebirth." The river that brings darkness is also the river of illumination The river of Death is also the protector of us all, breaker of the chain of birth and rebirth The river is a Mother that suffocates and chokes people
3 What is being said about the statements of politicians (the prime minister...), and how is this being linked to the image of the Ganges River?	<ul style="list-style-type: none"> The politicians lie <ul style="list-style-type: none"> "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" An example is when they advertise the river as a tourist attraction when it really is just a stream of sewage and rubbish
4 Do you think that Balram's thinking is correct about the Ganges here?	<ul style="list-style-type: none"> Yes

PASSAGE 3

The gods (Night 1, p.8/5k/ch1, 8.15a)

It is an ancient and venerated custom of people in my country to start a story by praying to a Higher Power. I guess, Your Excellency, that I too should start off by kissing some god's arse.

Which god's arse, though? There are so many choices. See, the Muslims have one god.

The Christians have three gods.

And we Hindus have 36,000,000 gods.

Making a grand total of 36,000,004 divine arses for me to choose from.

Now, there are some, and I don't just mean Communists like you, but thinking men of all political parties, who think that not many of these gods actually exist. Some believe that none of them exist. There's just us and an ocean of darkness around us. I'm no philosopher or poet, how would I know the truth? It's true that all these gods seem to do awfully little work –much like our politicians –and yet keep winning re-election to their golden thrones in heaven, year after year. That's not to say that I don't respect them, Mr Premier! Don't you ever let that blasphemous idea into your yellow skull. My country is the kind where it pays to play it both ways: the Indian entrepreneur has to be straight and crooked, mocking and believing, sly and sincere, at the same time.

So: I'm closing my eyes, folding my hands in a reverent namaste, and praying to the gods to shine light on my dark story.

Bear with me, Mr Jiabao. This could take a while. How quickly do you think you could kiss 36,000,004 arses?

CUE COLUMN Questions/Cues	NOTE TAKING COLUMN Key Ideas/Important Facts/Repeated (Stressed) information
1 What relationship between humans and gods is Balram implying here? Why might such a relationship be assumed by Balram?	<ul style="list-style-type: none"> Humans see gods as a higher being - we are the slaves of god - humans worship gods - humans adore and glorify their gods - humans kiss their gods arses

2 What image does Balram give of the human condition if no gods exist? Is his understanding of gods and religion accurate?	<ul style="list-style-type: none"> • "There's just us and an ocean of darkness around us" • It's a valid, pessimistic view
3 What is Balram's own approach to religion, and why does it involve a contradiction?	<ul style="list-style-type: none"> • "That's not to say that I don't respect them, Mr Premier! Don't you ever let that blasphemous idea into your yellow skull. My country is the kind where it pays to play it both ways: the Indian entrepreneur has to be straight and crooked, mocking and believing, sly and sincere, at the same time. " • He says that he isn't disrespecting god but this excerpt is evidence to disprove that statement <ul style="list-style-type: none"> ○ He relabels methods of worship or religious practice to the phrase "kissing their arses"

PASSAGE 5

Traditional Obedience and Hanuman (Night 1, p.19, 15-16k)

At the end of the market is a tall, whitewashed, conelike tower, with black intertwining snakes painted on all its sides –the temple. 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.

CUE COLUMN Questions/Cues	NOTE TAKING COLUMN Key Ideas/Important Facts/Repeated (Stressed) information
1 What role does Balram think that the god Hanuman, and gods in general, play in the ordinary lives of Indian people and in the society?	<ul style="list-style-type: none"> • Gods in general play a significant role in the lives of Indian people and in the society <ul style="list-style-type: none"> ○ They shape all of their beliefs ○ Relating events to external forces

PASSAGE 6

The Rooster Coop (Fifth Night, p.173/147k/ch16, 0.0a)

Mr Jiabao. Sir. When you get here, you'll be told we Indians invented everything from the Internet to hard-boiled eggs to spaceships before the British stole it all from us.

Nonsense. The greatest thing to come out of this country in the ten thousand years of its history is the Rooster Coop. Go to Old Delhi, behind the Jama Masjid, and look at the way they keep chickens there in the market. Hundreds of pale hens and brightly coloured roosters, stuffed tightly into wire-mesh cages, packed as tightly as worms in a belly, pecking each other and shitting on each other, jostling just for breathing space; the whole cage giving off a horrible stench –the stench of terrified, feathered flesh. On the wooden desk above this coop sits a grinning young butcher, showing off the flesh and organs of a recently chopped-up chicken, still oleaginous with a coating of dark blood. The roosters in the coop smell the blood from above. They see the organs of their brothers lying around them. They know they're next. Yet they do not rebel. They do not try to get out of the coop.

The very same thing is done with human beings in this country.

Watch the roads in the evenings in Delhi; sooner or later you will see a man on a cycle-rickshaw, pedalling down the road, with a giant bed, or a table, tied to the cart that is attached to his cycle. Every day furniture is delivered to people's homes by this man –the delivery-man. A bed costs five thousand rupees, maybe six thousand. Add the chairs, and a coffee table, and it's ten or fifteen thousand. A man comes on a cycle-cart, bringing you this bed, table, and chairs, a poor man who may make five hundred rupees a month. He unloads all this furniture for you, and you give him the money in cash –a fat wad of cash the size of a brick. He puts it into his pocket, or into his shirt, or into his underwear, and cycles back to his boss and hands it over without touching a single rupee of it! A year's salary, two years' salary, in his hands, and he never takes a rupee of it.

Every day, on the roads of Delhi, some chauffeur is driving an empty car with a black suitcase sitting on the backseat. Inside that suitcase is a million, two million rupees; more money than that chauffeur will see in his lifetime. If he took the money he could go to America, Australia, anywhere, and start a new life. He could go inside the five-star hotels he has dreamed about all his life and only seen from the outside. He could take his family to Goa, to England. Yet he

takes that black suitcase where his master wants. He puts it down where he is meant to, and never touches a rupee. Why?

Because Indians are the world's most honest people, like the prime minister's booklet will inform you?

No. It's because 99.9 per cent of us are caught in the Rooster Coop just like those poor guys in the poultry market.

The Rooster Coop doesn't always work with minuscule sums of money. Don't test your chauffeur with a rupee coin or two –he may well steal that much. But leave a million dollars in front of a servant and he won't touch a penny. Try it: leave a black bag with a million dollars in a Mumbai taxi. The taxi driver will call the police and return the money by the day's end. I guarantee it. (Whether the police will give it to you or not is another story, sir!) Masters trust their servants with diamonds in this country! It's true. Every evening on the train out of Surat, where they run the world's biggest diamond-cutting and polishing business, the servants of diamond merchants are carrying suitcases full of cut diamonds that they have to give to someone in Mumbai. Why doesn't that servant take the suitcase full of diamonds? He's 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.

The Great Indian Rooster Coop. Do you have something like it in China too? I doubt it, Mr Jiabao. Or you wouldn't need the Communist Party to shoot people and a secret police to raid their houses at night and put them in jail like I've heard you have over there. Here in India we have no dictatorship. No secret police.

That's because we have the coop.

Never before in human history have so few owed so much to so many, Mr Jiabao. A handful of men in this country have trained the remaining 99.9 per cent –as strong, as talented, as intelligent in every way –to exist in perpetual servitude; a servitude so strong that you can put the key of his emancipation in a man's hands and he will throw it back at you with a curse.

You'll have to come here and see it for yourself to believe it. Every day millions wake up at dawn –stand in dirty, crowded buses –get off at their masters' posh houses –and then clean the floors, wash the dishes, weed the garden, feed their children, press their feet –all for a pittance. I will never envy the rich of America or England, Mr Jiabao: they have no servants there. They cannot even begin to understand what a good life is.

Now, a thinking man like you, Mr Premier, must ask two questions.

Why does the Rooster Coop work? How does it trap so many millions of men and women so effectively?

Secondly, can a man break out of the coop? What if one day, for instance, a driver took his employer's money and ran? What would his life be like?

I will answer both for you, sir.

The answer to the first question is that the pride and glory of our nation, the repository of all our love and sacrifice, the subject of no doubt considerable space in the pamphlet that the prime minister will hand over to you, the Indian family, is the reason we are trapped and tied to the coop.

The answer to the second question is that only a man who is prepared to see his family destroyed –hunted, beaten, and burned alive by the masters –can break out of the coop. That would take no normal human being, but a freak, a pervert of nature.

It would, in fact, take a White Tiger.

CUE COLUMN Questions/Cues	NOTE TAKING COLUMN Key Ideas/Important Facts/Repeated (Stressed) information	
THE ROOSTER COOP - SYMBOL/METAPHOR	<ul style="list-style-type: none"> METAPHOR 	
	CHICKENS	POOR, SERVANT CLASS OF INDIA
	Chickens packed in a coop	servant class jammed into slums
	Chickens watching other chickens getting murdered	Poor, servant class watching each other being exploited and killed by the wealthy and powerful - being tied down by social forces
	<ul style="list-style-type: none"> The poor actively stop each other from escaping 	

	<ul style="list-style-type: none"> ○ culture makes them expect such abuse and servitude
Belram escaping the coop	<ul style="list-style-type: none"> ● results in him paying a heavy price <ul style="list-style-type: none"> ○ attachment to traditional morals ○ attachment to family
Theme	<ul style="list-style-type: none"> ● Political systems ● Cultural

PASSAGE 7

Health care - father's death (Second Night, p.47, 39-42k/ch5, 4.3a)

I came to Dhanbad after my father's death. He had been ill for some time, but there is no hospital in Laxmangarh, although there are three different foundation stones for a hospital, laid by three different politicians before three different elections. When he began spitting blood that morning, Kishan and I took him by boat across the river. We kept washing his mouth with water from the river, but the water was so polluted that it made him spit more blood. There was a rickshaw-puller on the other side of the river who recognized my father; he took the three of us for free to the government hospital.

There were three black goats sitting on the steps to the large, faded white building; the stench of goat faeces wafted out from the open door. The glass in most of the windows was broken; a cat was staring out at us from one cracked window.

A sign on the gate said:

LOHIA UNIVERSAL FREE HOSPITAL
PROUDLY INAUGURATED BY THE GREAT SOCIALIST
A HOLY PROOF THAT HE KEEPS HIS PROMISES

Kishan and I carried our father in, stamping on the goat turds which had spread like a constellation of black stars on the ground. There was no doctor in the hospital. The ward boy, after we bribed him ten rupees, said that a doctor might come in the evening. The doors to the hospital's rooms were wide open; the beds had metal springs sticking out of them, and the cat began snarling at us the moment we stepped into the room.

'It's not safe in the rooms –that cat has tasted blood.'

A couple of Muslim men had spread a newspaper on the ground and were sitting on it. One of them had an open wound on his leg. He invited us to sit with him and his friend. Kishan and I lowered Father onto the newspaper sheets. We waited there.

Two little girls came and sat down behind us; both of them had yellow eyes.

'Jaundice. She gave it to me.'

'I did not. You gave it to me. And now we'll both die!' An old man with a cotton patch on one eye came and sat down behind the girls.

The Muslim men kept adding newspapers to the ground, and the line of diseased eyes, raw wounds, and delirious mouths kept growing.

'Why isn't there a doctor here, uncle?' I asked. 'This is the only hospital on either side of the river.'

'See, it's like this,' the older Muslim man said. 'There's a government medical superintendent who's meant to check that doctors visit village hospitals like this. Now, each time this post falls vacant, the Great Socialist lets all the big doctors know that he's having an open auction for that post. The going rate for this post is about four hundred thousand rupees these days.'

'That much!' I said, my mouth opened wide.

'Why not? There's good money in public service! Now, imagine that I'm a doctor. I beg and borrow the money and give it to the Great Socialist, while touching his feet. He gives me the job. I take an oath to God and the Constitution of India and then I put my boots up on my desk in the state capital.' He raised his feet onto an imaginary table. 'Next, I call all the junior government doctors, whom I'm supposed to supervise, into my office. I take out my big government ledger. I shout out, "Dr Ram Pandey."'

He pointed a finger at me; I assumed my role in the play.

I saluted him: 'Yes, sir!'

He held out his palm to me.

'Now, you –Dr Ram Pandey –will kindly put one-third of your salary in my palm. Good boy. In return, I do this.' He made a tick on the imaginary ledger. 'You can keep the rest of your government salary and go work in some private hospital

for the rest of the week. Forget the village. Because according to this ledger you've been there. You've treated my wounded leg. You've healed that girl's jaundice.'

'Ah,' the patients said. Even the ward boys, who had gathered around us to listen, nodded their heads in appreciation. Stories of rottenness and corruption are always the best stories, aren't they?

When Kishan put some food into Father's mouth, he spat it out with blood. His lean black body began to convulse, spewing blood this way and that. The girls with the yellow eyes began to wail. The other patients moved away from my father.

'He's got tuberculosis, hasn't he?' the older Muslim man asked, as he swatted the flies away from the wound in his leg. 'We don't know, sir. He's been coughing for a while, but we didn't know what it was.'

'Oh, it's TB. I've seen it before in rickshaw-pullers. They get weak from their work. Well, maybe the doctor will turn up in the evening.'

He did not. Around six o'clock that day, as the government ledger no doubt accurately reported, my father was permanently permanently cured of his tuberculosis. The ward boys made us clean up after Father before we could remove the body. A goat came in and sniffed as we were mopping the blood off the floor. The ward boys petted her and fed her a plump carrot as we mopped our father's infected blood off the floor.