

BALRAM'S CAPITALIST DESIRE IN ARAVIND ADIGA'S THE WHITE TIGER

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Abstrak

Penelitian ini menganalisa tentang bagaimana hasrat dapat bekerja menurut dari teori yang dimiliki Lacan dalam Novel karya Aravind Adiga berjudul *the White Tiger*. Penelitian ini menggunakan aturan segitiga dari Lacan, yang dapat menjelaskan bagaimana hasrat bekerja. Hasrat memiliki tiga tahapan atau aturan, yang pertama yaitu Realitas, Bayangan/gambaran, Simbol. Diantara ketiga aturan tersebut, terdapat *the Other and other* yang memiliki dampak pada cara kerja dari hasrat itu sendiri. Penelitian ini menganalisa masalah: 1) akibat dari hasrat kapitalis Balram. 2) bagaimana mengekspos hasrat kapitalis dari Balram didalam kehidupan kapitalisnya. Hasil dari penelitian ini menunjukkan bahwa kapitalis terkadang membuat kita *non-humanist*.

Keywords: hasrat, kapitalis, Lacan, aturan segitiga, *the Other and other*

Abstract

This study analyzes about how desire works based on Lacan's theory in Aravind Adiga's *the White Tiger*. This study uses the triadic order by Lacan which describe how desire works. Desire have three phase, Reality, imaginary and symbolic. Between those three orders, there are *the Other and other* which is also have impact in how desire works. This study analyzes the problem, which are: 1) the impact of Balram desire 2) how do desire expose in Balram's capitalist life. The result of the study shows that capitalism is sometimes makes us non-humanist and that is how our desire works.

Keywords: desire, capitalism, Lacan, triadic order, *the Other and other*.

INTRODUCTION

Desire is a word with complex meaning in psychology. Freud saw that desire refers to sexuality or libido (Drob, 2009: 7). Desire is something that pushes someone to do something. Desire must lead us to seek out the object that we desire. It is interesting when relating desire to capitalism as it is in Balram's story, *The White Tiger*.

The structural narration explains that Balram has desire and his desire relates to capitalism. Capitalism refers to an economic system based on the private ownership for profit (Reisman, 1990: 19). In this sense, rich people can keep their profit by exploiting poor people. Characteristics of capitalism contain private property, capital increase, wage labor, controlled exchange, a price system, and competitive markets. In a capitalist market economy, everything is determined by the owner of wealth and by competition in goods and services markets.

What makes capitalism influences desire of someone is caused by its social relation. It should be understood that richness is valuable if only people admit it. Money, big house, expensive car, and others are the symbols and those are exposed to people. With that way, our desire is for making people admit us with symbols.

Lacan stated that desire is always desire of the other. Desire is not desire of the self, but desire of the other. It can be imagined how Balram can be happy if people do not admit he has been rich. So, what self really wants is actually filling what the other people want.

Adiga's *The White Tiger* narrates a story of Balram Halwai, the son of a rickshaw puller, Vikram Halwai. Balram tells a series of stories from elementary school, scares the lizard, then grows up as a tea shop servant, breaking coal, wandering from the village of Darkness Laxmangarh to Delhi as a private driver. As a private driver of a rich man, Ashok, he hears many things rich people do such as corruption, bribing and so on. For Balram, this is the root of the poverty in India. As a victim, Balram will to rebel. Balram previously thinks that there is an inner strength that prevents him not to have a change, but just to accept the fate. However, he does not want to be a victim anymore. He does not want to be a slave. He wants to become a social entrepreneur. Unfortunately, the only way to break it up is to kill his master, Ashok Sharma.

Based on the story, it is known clearly that Balram is narrated firstly as poor person. At that time, he grows up to have a job. However, he knows the truth, then he kills his master and finally, he becomes a rich entrepreneur.

The first goal of Balram is to have a job, but he changes it, because he wants to be rich and changes Indian people. The changes are very interesting to be analyzed because a story is pushed by the actions of the characters and the actions must conclude in the purpose. Balram has purpose and his purpose is changing by the time. As Verstraten states, that “the timeline of the story is then only the occasion to indulge descriptive purposes—or in other words, narrative content is made subservient to formal ends” (Verstraten, 2009: 168). In this point, it shows that actions determine how the plots explain the story. Moreover, it is known that a character is “a topic ... common to a set of propositions predicating of it at least, some characteristics generally associated with human beings” (Prince, 1982: 71). The way a character thinks, wills, speaks, laughs, and so on, is the action that makes a character becomes a character.

By that logic, it is not surprising that the story of Adiga’s *The White Tiger* explores the gap between poor people and rich people. The problem is, this socio-economic system influences psychological aspect of those people. Their desire is to be successful people and indication of being success is by being rich. This becomes the real problem to analyze in Balram’s motivation to kill Ashok. Of course, it can be said that Balram has been influenced by this capitalist desire.

By that explanation, it can be simply said that someone’s desire is always related with symbols that are admitted by society. Happiness, prosperity, success, richness, and other things are just the name of the unknown meaning behind it. Therefore, to clear it out, it is symbolized with money, cars, and other things. Those objects work because people admit that those objects are representation of success. On the other hand, those meanings of being successful human are what capitalist society believes in it. In simple word, Balram’ desire is capitalist desire.

There some researches that can be compared. This selected issue to analyze is also seen from some researches in Adiga’s *The White Tiger* and they are different from this research. For instance, a research written by A. J. Sebastian, entitled *Poor-Rich Divide in Aravind Adiga’s The White Tiger*. Sebastian’s research discovers the problem of social classes, between poor people and rich people that occurs in Indian as it is exposed in the novel. Certainly, the exposition is based on the economic problem. Balram is known as someone that has the change from a poor to a rich. Sebastian research is different from this research because this research explores how Balram changes from poor into rich because his symbolic desire.

Also, there is a research written by S. Karthikkumar and L. Ithaya Venthen, entitled *Socialism vs. Capitalism as Delineated in Adiga’s The White Tiger*. Karthikkumar’s

research tries to know the change of Balram, from being poor to being rich. The research also tries to know the causes and effects of the big gap between the poor and the rich in the novel because there is a distance between the rich and the poor in India. This distance makes a problem. The poor suffers because they want to get out of poverty. Simultaneously, the rich are full of corruption. Different from this research, the focus of this research is psychological side of Balram that represents the capitalist desire and it becomes the orientation of poor people.

The other research that was found is a research written by Kathleen Waller, entitled *Redefinitions of India and Individuality in Adiga’s The White Tiger*. Waller’s research analyzes Indian individualism as the problem of the social class. Waller saw that the novel explains how social structure which is hierarchal makes social class and many people are in lower classes. For Waller, Balram is the example of individualism to change the destiny of poor Indian to get out of poverty. Comparatively, Waller’s research sees individualism as the reaction to change the destiny of poor people, while in this research the individualism refers to desire of Balram.

RESEARCH METHOD

This research is qualitative research. The approach of the research is objective approach. The technique of collecting the data is documentation. The source of the data is a novel entitled *The White Tiger*, written by Aravind Adiga. It was first published in 2008 and won the 40th Man Booker Prize in the same year. This book was published by Atlantic Books (UK) with Pages 318, and ISBN 1-4165-6259-1.

The data are the quotations taken from the novel. The quotations are dialogs and paragraphs. To collect the data, there are some steps to know. First is reading the text repetitively and interpretatively, second is rewriting the quotations which are related to the problems from the novel, and third is classifying the quotations based on the questions.

After collecting the data, it is important to know the technique of analysis. The technique of analysis is interpretation. There are some steps to analyze the data. First is proposing problem for starting discussion, second is displaying quotations, third is analyzing with interpretation of the data, and fourth is concluding the result of the analysis.

Lacan’s Psychoanalysis: Triadic Order

Lacan’s psychoanalysis is circulated into three phases or orders. Those three orders are *the Real*, *the Imaginary*, and *the Symbolic*. To understand those all three, there is a thing that should be understood that Lacan believes that human is always in the condition of lack. From the lack, human always makes object to fulfill it, but the object can

never fulfill it because human does not understand what he wants. Subject is lack.

The first stage to know is *the Real*. It is an order when everything is full. It is the stage when human has no language and no demand to fulfill what he wants. It actually happens to a baby when he or she was just born. Furthermore, for Lacan, reality is full of symbols and the process of signification. Therefore, the Real is different from reality because reality has already been covered by the symbolic order or language (Homer, 2005: 39). For example, when there is money, a man sees money as symbol of richness but a baby sees money as unimportant paper. The man treats money as something special, keeps it, and saves it. Even a man struggles for having the money by working hard, stealing, and so on. It is different from the baby. The baby scratches, tears, and chews it like gum. What makes a baby sees different thing from a grown-up man is not the object. The object is the same but the baby has no language that makes him think money is richness, while the man has language to interpret that money is richness.

Therefore, *the Real* becomes the unknown order (because no one can realize it). No one can understand the Real because it is the phase that has been passed out. Everybody has forgotten the feeling, the moment, and the experience of no-language. Everything seems to have been in language. A grown-up one has been adapted to be with symbols and meaning. Everyone exist at the edge of this socio-symbolic universe whose pressure constantly sink us in symbols.

The Real can also be said as a very contradictory idea. It chains and stabilizes the social reality but it also destabilizes that reality. *The Real* is "like spat-out chewing gum in the street, remains glued to one's heel" (Lacan, 1988c: 40). *The Real* makes someone believes that it is real while what someone thinks is already unreal. It shows that people do not see the real but see something else. There is always something there but it is not seen and even it is disregarded. Someone always thing that there is "object that is nowhere articulated, it is a lost object, but paradoxically an object that was never there in the first place to be lost" (Lacan, 1992: 58) and it is "the cause of the most fundamental human passion" (Lacan, 1992: 97).

At the beginning, in the *Real* phase, when everything is fulfilled, a baby does not know who he or she is. The baby just experienced of unity with something fulfilling him. Lacan analogizes it with the unity of the baby and the mother. However, when things are broken, the fulfillment goes away, the baby started to realize that he is not in unity with his mother. He started to realize that he is not his mother, then there is split in the baby's inner side. This split made eternal lack in psyche. The process of separation between the baby and his mother (fulfillment)

was caused by *father*. Father should not be understood as real father, but it can be culture, religion, norm, and so on. For example, the baby cannot breastfeed again, cannot sleep with mother again, cannot pee everywhere, cannot doing recklessly, and other rules for the growing-up baby. It conditions the baby to feel lack. In the lack, the growing-up baby tried to find out what made him lack and it leads to the process of identification.

The Imaginary can be said as identification process. It is mirror stage. It is the important stage of a subject to know the social world. It is like a baby who does not know who he or she is. The baby even does not about whether the one he or she sees is him or herself. The mirror stage is seen by Lacan as a piece of model that keeps its value to explain human self-consciousness, *aggressivity*, rivalry, narcissism, jealousy and fascination with some images (Nobus, 1998: 104). It means that in the mirror stage, an individual starts to compare himself to the other (image of the other) to be who he is.

Lacan saw that someone grows up like a *hommelette* (broken egg). A broken egg cannot assemble the ruptured parts like it was originally. In this stage, the ego of an individual appears. An individual is empty. The way to know him or herself is by mirroring to the other. The life of the one is dependable of something outside. Lacan stated, "each human being is in the being of the other" (1988b: 72). Therefore, for Lacan, in this order, someone still does not understand what *meaning* really is. Someone just identify who he or she is because there is something empty or lack inside of him or herself. In this phase, ego is no part of society. Society here refers to meanings such as Culture, Morality, Law, and other things). Therefore, someone is ego, not social because the prior is the egoistic need rather than following the social or what the other wants from him or her.

The mirror stage is a drama whose internal thrust is precipitated from insufficiency to anticipation—and which manufactures for all the subject, caught up in the lure of spatial identification ... —and, lastly, to the assumption of the armour of an alienating identity (Lacan, 1977: 4).

Differently, the Symbolic is understood as a phase when the ego is subjected by symbolical world. Here, ego becomes subject. Subject means subjected by language. Language refers to meaning. Meaning comes as something external of the subject and subject believes in that. When subject believes in that, subject bows down on it. Then, subject chases it forever. But, language cannot guarantee that meaning really exists. Meaning always comes through word. Word is always explained by other words and always. Subject is trapped by this eternal signification with no end. Subject cannot realize why he

believes in it because it is in subject's unconsciousness. Lacan analogizes it with his example,

It is the discourse of the circuit in which I am integrated. I am one of its links ... in so far as my father made mistakes ... I am condemned to reproduce them because I am obliged to pick up again the discourse he bequeathed to me, not simply because I am his son, but because one can't stop the chain of discourse, and it is precisely my duty to transmit it in its aberrant form to someone else (Lacan, 1988b: 89).

The quotation explains that nobody knows where the meaning came from because each one just continues what was taught by their previous ones. It is called the symbolic process because meaning, that we think exist, never comes totally and barely. It is always symbolized. For example, we think there is happiness, but when we explain happiness we just say happiness is a lot of money. Money is just the symbol of happiness. Then the question must be about how money can guarantee happiness. If we have money, we are bored of money, we want big house, good wife, good car, and something that can never satisfy us. It indicates that we never know what we want because we do not know something lack and how to fulfill it with. Symbol is just representation of something unknown in us.

Subject is a void but the void is filled by symbols. Subject is like an empty glass. When he was in the Real phase, he was fulfilled glass then it spilled. The empty glass made ego get confused what to fill, then he was lost. To think that he was not lost, he socialized and obeyed everything society or the others demand. Then the glass was filled by social symbols. Of course, because it is not the real water he had before, then subject always feels wrong and lack.

The meaning behind the language, which is abstract, unknown, and unclear, is called as *the Other*. It is something unknown but subject thinks it really exists. With this loss and split condition, subject is actually castrated by the symbolical structure. What meaning of language exposes is actually what the subject really wants to have. Lacan saw that unconsciousness is structured like language. Subject lives under symbolic. Symbol makes real thing is covered by unreal thing because meaning blurs everything, for example, people want suffer for *Nationality*, suffer for *God*, suffer for *Money* and even suffer for Love, and other names. Those all just name and behind those names, there something more abstract but everyone chases it. It is beyond and transcendent. As long as subject is under the symbolic, the subject can never ever enter *the Real* order.

The question must be about how subject cannot know that the Other does not exist. Of course, subject believes it exists because their unconsciousness makes a kind of

system to make semblance of the Other. The semblance appears as object. The object is known as the *objet petit a*. It is object cause of desire. It has function to manipulate subject to believe that it is the Other that can fulfill the lack. The *objet petit a* heals temporarily the lack in subject. The unanswerable question such as what Happiness is, can be answer by car, money, house, and many things. The symbolic can never appear the meaning behind it but it manipulates subject by appearing its semblance object. For example, someone can happy if he has *Land Rovers*. The question must be why Land Rovers. Land Rover is just symbol of the expensive car. The expensive car is the symbol of richness. If people admit him as rich man, he is satisfied because the other people also wants to be reach and he is the one who is rich.

For Lacan, reaching the symbols can give *jouissance*. It is a term that means "combination between pleasure and pain" (Homer, 2005: 89). In Lacan's term, *jouissance* persists and makes subject feel good but it is just temporal. It is like when you are poor you want to have a lot of money but after you have a lot of money, you do not want to have more money, because what you want is sexy wife and other things you do not have.

Of course, there is a situation that leads subject to stay following the manipulation. It is fantasy that makes us desire. Fantasy is undeniable call. The call seems to demand us, "isn't there something else you could do, something different you could try?" rather than to order "Let's do *that* again!" (Fink, 2002: 35). Fantasy is the scheme that manipulates us to think that what we desire really exists.

Desire in Lacan's Perspective

Desire (*désir*) is the term that is used in the French translations of Freud's term of *Wunsch*. *Wunsch* is translated as *wish* by Strachey in the Standard Edition. Thus, Lacan's English translators were confused because they were not sure translate *désir* to *wish* that was closer to Freud's *Wunsch*, or they translated *désir* as *desire* that was closer to the French term, but it was far from Freud's meaning. Finally, all of Lacan's English translators decided that the English term *désir* to *desire* because it is far wider although it biases many points to understand (Macey, 1995: 80).

Desire is a concept in Lacan's perspective. Lacan claimed that "desire is the essence of man" (Lacan, 1964: 275; Spinoza, 1677: 128). At the same time, Lacan saw that desire is like the heart of human existence and it is the vital topic of psychoanalysis. Lacan saw that desire is about unconsciousness and unconsciousness is structured like language. If the meaning of language is never finished, then the unconsciousness is also never finished. Then, desire is never finished. Lacan saw unconsciousness affects subject's psyche. He stated that "the motives of the

unconscious are limited ... to sexual desire ... the other great generic desire, that of hunger, is not represented" (Lacan, 1966: 142).

It is only thinkable to know someone's desire when it is expressed in signification (representation). Lacan stated that "it is only once it is formulated, named in the presence of the other, that desire ... is recognized in the full sense of the term" (Lacan, 1988a: 183). Desire is as never finished as process of signification in language. In psychoanalysis, for Lacan, "what's important is to teach the subject to name, to articulate, to bring this desire into existence" (Lacan, 1988b: 228). Desire pushes subject to keep tracing the eternal searching but in contrast, it makes subject exists because he is not static.

The problem is, there is a fundamental "incompatibility between desire and speech" (Lacan, 1966: 275). It is important to understand that the unconsciousness beyond what we realize. Of course, nobody can explain. Therefore, every time we try to articulate desire, there is always split, rupture, or crack which can never be expressed or explained. There is always something lost and lack in fulfilling what desire really wants. It is caused by the Other that does not really exist and we just desire the symbols of it through objects.

Furthermore, Lacan related desire to demand and need. Need is a natural or biological instinct. Need is what makes human is like animal. Food, water, sexual drive, and other things are needs. It is the necessities of the living things. It decreases (although temporarily) when it gets fulfilled or satisfied. The problem is, human is not like animal. Human is subject. He is subjected by society, culture, meaning and other things. Therefore, when the need is not available, subject must express the needs (in language). Here, the need turns to be *demand*. For Lacan, demand has double functions.

First, it is serving both as an articulation of the need. Second, it is as demand for love (care). However, it is important to remember, because demand relates to articulation, so demand relates to desire. For Lacan, "desire is neither the appetite for satisfaction, nor the demand for love, but the difference that results from the subtraction of the first from the second" (Lacan, 1966: 287). He also continued that desire "... begins to take shape in the margin in which demand becomes separated from need" (Lacan, 1966: 311). It explains that demand without need is definition of desire. For example, we need food, then we demand chicken crispy, then we desire McDonalds' chicken crispy. Symbol McDonald drives our desire. We no longer desire in chicken but we are obsessed in the meaning behind the symbol. Desire always plays symbolically because what we desire is always related with recognition of the other.

A need can be satisfied. It can stop motivating the subject when it is fulfilled. Differently, desire is never satisfied because it is constantly symbolical. Symbols represent something and something represents something else and so on endlessly. Therefore, it can be said that desire is endless. With this condition, desire always explains that there are two kinds of desires. First, it pushes subject to fulfill *the Other*. Second, it pushes subject to become *the Other*.

For example, when we desire of being a rich, we will do everything to reach it such as working hard, buying things, and so on. Those obsessions are just to fulfill the meaning of Richness. In the same time, we become what *the Other* wants. We are controlled by the meaning of Richness and we need to expose it to the other just to get recognition that we are rich. Success, Happiness, or other abstract conceptions in our mind always push us to fulfill the Other and become the Other. This also works in explanation how people in capitalist system always want to expose what they have to the other. They are not conscious that they have desired to follow the symbols of capitalism. They need recognition of the other and the society believes that money, cars, big houses, women, and others are real meaning of what they look for, while it is just endless signification that traps their desire to this emptiness.

There is always desire. However, desire has no object. It is only the desire for something missing. It explains an endless search for the missing object. It is understood that "in the absence of a real object *that* reproduces the experience of the original satisfaction in a hallucinated form" (Laplanche & Pontalis 1986: 24). Therefore, desire is manipulative. It is the product of fantasy. In Lacan's perspective, fantasy has different view from general fantasy. Fantasy is not like we want something then we fantasize it. In Lacan's view, fantasy exists before desire. It means that fantasy is the thing that makes us desire something that does not exist. For Lacan, "fantasy is not the object of desire, but its setting" (Laplanche & Pontalis 1986: 26). It exists before desire.

Capitalism and Desire: Capitalist Desire

As it is mentioned before in the background, capitalism refers to an economic system based on the private ownership for profit (Reisman, 1990: 19). Rich people save their profit by exploiting poor people. Characteristics of capitalism can be private property, capital increase, wage labor, controlled exchange, a price system, and competitive markets. In a capitalist market economy, everything is determined by the owner of wealth and by competition in goods and services markets. What makes capitalism influences desire of someone is caused by its social relation. It should be understood that richness is valuable if only people admit it. Money, big house,

expensive car, and others are the symbols and those are exposed to people. With that way, our desire is for making people admit us with symbols.

Symbol can affect how capital works. This is related to human psychology. As it is mentioned before that unconsciousness is linked to language. Language is symbolical process of delivering meaning. Because it is always symbolical, so what we want is endless. It is ended in other symbols. It means, our desire to get what we want is endless. So, “the desire to create new desires in others is thus, in this way, ultimately a desire for capital, which, if gained in sufficient quantities, offers the promise” (Pfeifer, 2017: 260). From this point, we see that “capitalism colonizes subjects and their desires we can see also how this process plays out in larger social structures” (Pfeifer, 2017: 261). From desire to capitalism, there is a social construction that allows someone to expose freely “an expression of individual freedom insofar as it allows one to become whomever one wants” (266).

Finally, our desire is capitalist because socially we live in the social system in which everybody desire for capital and it makes us think that capital is everything of what we desire.

ANALYSIS

This part contains the explanation of Balram’s capitalist desires. Balram exposes his desires in two ways. First, he exposes capitalist desire by having *the Other* (Richness) and second, he exposes capitalist desire by becoming what *the Other* wants (Capitalist). Here are the details.

Balram Desire of Having: Richness

As it has been known, Balram Halwai is a son of a rickshaw puller, Vikram Halwai. In the novel, Balram tells a series of stories from elementary school, scares the lizard, then grows up as a tea shop servant, breaking coal, traveling from the village of Darkness Laxmangarh to Delhi as a private driver. As a private driver of a rich man, Ashok, he hears many things rich people do such as corruption, bribing, and other things. For Balram, this is the root of the poverty in India. As a victim, Balram wills rebellion. Balram previously thinks that there is an inner strength that prevents him not to have a change, but just to accept the fate. However, he does not want to be a victim anymore. He does not want to be a slave. He wants to become a social entrepreneur. Unfortunately, the only way to break it up is to kill his master, Ashok Sharma.

Inner strength here should be underlined as an important point because it refers to a kind of energy that encourages Balram to kill his good boss, Ashok. As information, Balram was born in a poor family in a village of Laxmangarh, Goya District, North India. Balram calls it The Darkness because of the poor education and electricity. Balram’s caste is Halwai. Halwai is sweet maker (Adiga, 2008: 54-55). Although his caste is sweet

maker, but he works breaking coal and wiping table in restaurants. His father also works as rickshaw puller. Caste is not important anymore. It implies that the importance is class: poor class and rich class. This situation that is formed from the narration has explained capitalist society. There are only rich and poor.

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.” (Adiga, 2008: 12).

India of Light refers to India where the rich live. India of Darkness refers to India where the poor live. Balram’s narration about India has explained that India is divided with social class. He was born in Darkness. Psychologically, his desire reflects of what he did not have. It is richness. His desire to have richness or wealth appears because it is the lack inside of him. Lack is the key to know about desire. Desire occurs because there is lack. We just desire something we do not have. It is the simple logic. Balram’s description above implies he never had it before. As it is known, Balram’s father, Vikram Halwai, wants Balram to continue his school. Balram is the smartest kid in his class and he has been promised a scholarship. But the family debt and death of his father make him leave school. Then, he works in teashop Laxmangarh. Then, he moves to a teahouse in Dhanbad, wiping the table and breaking the coal. He has desire to live better.

It is the situation that explains that Balram’s background influences what Balram desires to have. He was born as poor. What he does not have is richness. It encourages him learning to drive a car. After having the license, he works for the Stork family. The Stork is one of the landlords in Balram’s hometown. Then, Balram becomes the driver of the Stork’s son, who has just returned from America, Ashok Sharma. Ashok is always treating Balram well. He is kind to Balram.

Even Balram knows that Ashok is kind, but Ashok becomes the problem of him to be rich. He has worked and earned money. But he lived surrounded by rich people. It drives his desire of Richness up. He sees the opportunity to be real rich man after Ashok and his father failed to bribe the government in Delhi. The Stork asks Ashok to deposit 700 thousand rupees to the Great Socialist. But, on the way to go there, Balram kills Ashok suddenly. He takes the money and runs away. Then he changes his identity and makes his own business. Then he becomes the successful entrepreneur one. From the story, it can be related to the previous point about inner strength.

The inner strength becomes the voice that drives Balram to kill his good boss.

Go on, just look at the red bag, Balram—that's not stealing, is it? See—Mr. Ashok is giving money to all these politicians in Delhi so that they will excuse him from the tax he has to pay. And who owns that tax, in the end? Who but the ordinary people of this country—you! (Adiga, 2008: 208).

If it has to say clearly, the voice that is his desire to have richness. In Lacan's perspective, desire always refers to lack condition. Balram was from Darkness. Then, he knows the life of rich people. what he desires previously is having money. After he has money, he wants more and more. The proof that shows he wants more is how he kills his boss to rob his boss' money.

It also reflects his desire in capitalist society. As it is known, in capitalist socio-economic system, lands, materials, or every capital stocks (something that has value to sell) are owned by private individuals or groups (Rosser & Rosser, 2003: 7). It means that everyone can be rich if he or she has materials. Balram's desire refers to this because he lives in low class and he believes that he can be free from the suffering if he has money. Money is the symbol. Behind money, there is the Other that contributes in Balram's desire to chase it. Balram cannot realize that his desire is capitalist because it was being constructed in his unconsciousness.

The Other affects the form of his fantasy to see that life is about rich and poor. Fantasy, as Lacan implies, is *Che Vuoi?* (What do you want from me?) It is the call that makes subject believes that what he desires really exists. The trick is to make subject feels the pleasure after having the symbol. Therefore, in capitalist society, people seem to reach everything if they have a lot of money. They think that behind money, there is something great called Happiness, Proud, and others. For Lacan's understanding Happiness, Proud, and other things like those are abstract thing. It exists in unconsciousness and it does not exist in reality.

Just try to think this in logical thing. What makes people happy is their mind. The object has nothing to do with that. But, to make people believe that the object has relation to the abstract thing, fantasy provides voices to influence subject to keep believing it even if the subject really knows it is just false thing. For example, a woman knows that his boyfriend has an affair with someone else, but when her friend asks her to break up her relation, she does not want it because she thinks that there are too many memories to erase. The way subject believes in the memories explains that fantasy works to make the subject keeps desiring to her boyfriend even if her boyfriend is untrusted to love.

It is really like what happens to capitalist society. Socio-economic system is determined by who has capital (something that has values) as it is explained before. It makes people who live in the system have consciousness that having capital is the fulfillment of desire. Desire to have capital seems to give enjoyment. Behind having capital, people feel satisfaction. The satisfaction refers to the fulfillment to the call that Happiness or Pride has been reached. However, the pleasure is temporal, because being rich or having a lot of money is just symbol to explain the meaning of Happiness, while Happiness is not about that. Balram and his journey of life, from being a poor boy to being a rich man, explain how his desire refers to be rich. To be rich means to have richness. Richness is abstract thing but to make sure that the subject knows where it is, subject chases its symbolical signs: money. To get money, he does everything even if killing Ashok, his boss. Killing Ashok can be said as how Balram becomes what the Other wants: he becomes a murderer like the other capitalist (eating or getting eaten up).

Balram's Desire of Becoming: Capitalist

At the end of the story, Balram is narrated to be a rich man because he has good business. The problem is, he becomes a rich man after stealing Ashok's money. He was not just stealing, but also killing him. From the end, it reveals something that the narration implies how Balram becomes like what he disliked. What he dislikes is the life of rich people but it eats him up to be like them.

Basically, the way Balram seems to dislike rich people is not really about that. Desire stays in unconsciousness. Balram may speak that he seems to dislike rich people but unconsciously, his hatred to them, reflects to what he does not have. It is wealthy, richness, money, welfare, and other things. Therefore, it can be said that he does not actually hate, but he is jealous of them. This unconsciousness leads his transformation, from being like a poor boy to be like rich man. In this matter of fact, this desire drives Balram to kill Ashok and his crime has been planned unconsciously after he enjoys living with rich people.

It was a very important trip for me ... I swam through the pond, walked up the hill ... and entered the Black Fort for the first time ... I looked down on the village from there. My little Laxmangarh. I saw the temple tower, the market, the glistening line of sewage, the landlords' mansion—and my own house, with that dark little cloud outside—the water buffalo. It looked like the most beautiful sight on earth ... I did something too disgusting to describe to you. Well actually, I spat ... whistling and humming ... Eight months later, I slit Mr Ashok's throat (Adiga, 2008: 41-42).

The quotation is revealed by Balram in his narration in the beginning part of the novel, but it is actually the flash back of what he does in the final part of the novel: killing Ashok. However, the real problem that is implied from the quotation is on the bold letters. From his words, it shows that Balram is so arrogant and even he underestimates his old life in Laxmangarh. Balram becomes arrogant after being Ashok's driver and he drives him in many good place like what rich people live. This stimulates his desire to be more and more. The way he wants to have richness leads him to become what Richness (the Other) wants. He seems to forget that he was from *the Darkness*. He seems to forget that he was born in the small village where poor people live. After living with rich people, he spits on the village he lived before. It explains that his desire to become rich people has been made him to become a capitalist. A capitalist thinks that he is richer than the other. Capital or material seems to be the value to judge someone's social class. Here, Balram thinks that he has been leveling up to be rich people or high class, even if he is just a driver. Of course, it is not enough to be driver for rich people and he wants more, because Richness (*the Other*) whispers him to follow its total meaning. This fantastical whisper pushes his desire to follow and it peaks when he reads *Murder Weekly* like all drivers do.

Of course, a billion servants are secretly fantasizing about strangling their bosses—and that's why the government of India publishes the magazine and sells it on the streets for just four and a half rupees so that even the poor can buy it" (Adiga, 2008: 125).

When Balram reads the newspaper, he feels dishonored as a human being. Moreover, a poor driver is not allowed to enter a mall because of his low class. If a poor man insists to walk into the mall, someone can shout, "Hey, that man is a paid driver! What's he doing in here? There were guards in grey uniforms on every floor—all of them seemed to be watching me. It was my first taste of the fugitive's life (Adiga, 2008:152). Balram remembers one of the newspaper articles entitled "Is there No Space for the Poor in the Malls of new India?" (Adiga, 2008:148). From capitalist perspective, a businessman builds a mall as a new style of marketing and trading. It is the modern form of market. It means that mall is for modern-like people. It means that people with traditional style such as wearing sandals, pity clothes, and poor appearance, are not allowed to get there for business. The security guards at malls see the poor from those characteristics. Of course, everyone who is driven out must be angry, "Am I not a human being too?" (Adiga, 2008:148).

At that time, Balram who also feels that he is a poor man, feels what the poor man feels. He just can wait outside of the malls because he has to wait for Ashok. Moreover, the

way Ashok lives stimulates Balram's desire to be like what Ashok has. One of them is having white woman.

Ashok is back in India with his wife, Pinky Madam (an American woman). Of course, Pinky Madam dislikes living in India. Balram witnesses it ver well because he is Ashok's driver. At a moment, in the middle of a night, Pinky Madam was off. She left Ashok in a fury. Balram was asked to drive her to the airport. Balram was given by Pinky Madam an envelope with forty-seven hundred rupees. It was good money for him.

Forty-seven hundred rupees ... Odd sum of money—wasn't it? There was a mystery to be solved here. Let's see. Maybe she started off giving me five thousand, and then, being cheap, like all rich people are ... She must have taken out ten thousand at first. Then cut it in half, and kept half for herself. Then taken out another hundred rupees, another hundred, and another hundred. That's how cheap they are. So that means they really owe you ten thousand ... (Adiga, 2008:206).

Balram learns how the rich people corrupt him. It corrupts Balram's life and it makes him become like what he learns from rich people. Furthermore, to the case of white woman, Balram also takes pleasure. He had *analyzed* how Ashok enjoys his life with some girls, malls, and hotels. Of course, Balram desires to be like Ashok who enjoys white girl. White girl here refers to western girl. Western girl is identified with blond-haired woman. Balram tries to enjoy this kind of girl by searching for a prostitute to satisfy his pleasure. He looks for a golden-haired woman as he knew from traveling with Ashok, "I held it up to the light. A strand of golden hair! I've got it in my desk to this day" (Adiga, 2008: 222). It explains how his desire to become like what he feels of being rich man, but specifically a capitalist because he just desires to golden-haired woman like what rich people usually use.

Besides that, Balram also feels disgusts of doing all boring jobs, such as massaging Mongoose (Ashok's brother), carrying cash to bribe some ministers and politicians, and other things. It makes him become more hateful to being poor class. He finally concludes a point of his experience in Delhi, Balram experiences the two lives of India: eat or get eaten up. Balram's experience makes him become the one who eats in which his ambitions are paid off. The important metaphor in the novel is the way Balram analogizes poor people's life like in a *Rooster Coop*.

Balram is like the other poor people. He is trapped, caged, and imprisoned like roosters, hens, and all chickens, in the rooster coop. With this situation, Balram thinks he needs to be something that breaks the coop. He analogizes himself as a White Tiger that breaks the cage so the chickens can be free.

Go to Old Delhi ... 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 ... 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 (Adiga, 2008:173-174).

Balram describes the fate of poor people will be like the chickens in the coop. They are just waiting for the death. Therefore, Balram's satire implies that he wants to get out of the coop. but, to get it out. He needs to change his status as chicken to be a tiger. He desires to become a rich man, a master. He is so sure because he learns how the rich people corrupt, bribe, crime, for their own advantage. Of course, as the narration that has been told before, Balram kills Ashok and take his money to be a businessman. Actually, this narration seems to be so shocking because it implies Adiga's point to create the chain of capitalism through Balram. Balram seems to be a reflection of capitalist system. It can be said that he is a victim of the system. He believes that to success, he need to break the coop, but he never explains that it is by killing someone until he did it. Of course, it explains that Balram has been what he dislikes and actually, he desires to become like rich people, Ashok Sharma.

Behavioral bullying relates to behavior that is practiced to the victim. It is usually about how someone reacts to the victim. As it is known, Auggie also receives bully from Jack's brother. Jack is Auggy's brother. Just take a look from this quotation.

"Mom, you have no idea what this kid look like."

"Trust me, it is. And I'm telling you, it's really bad. He's deformed, Mom. His eyes are like down here. And he has no ears. And his mouth is like ..."

"He gave me nightmare, nightmare about the zombies from last year" (Palacio, 2012: 139-140).

As it is told, at the beginning, before Jack is Auggie's friend, Jack used to be scared of Auggie's face. He tells to his Mom that he just sees a zombie in the park and it is a nightmare. However, it is just beginning. After Jack knows the truth and he think that Auggie is a good boy, he becomes a friend of Auggie. In this situation, Jack always understands Auggie and his condition.

Knowing that Auggie has close friend makes Julian, as the bully, get irritated. He seems not to be able to accept that fact. He tries to influence Jack to stop being friend with Auggie. It can be seen from this quotation.

"You must be so bummed you got stuck with him, you should tell Ms. Rubin you want to

switch partners. I'd bet she'd let you." Julian said, "we could have been partners. You don't have to be friends with that freak if you don't want to be, you know ..." (Palacio, 2012: 153).

Auggie feels sad when he knows Julian asks Jack to change partner. For Julian, Jack should not be with Auggie because Auggie is different from him and the other normal people. The way Julian tries to convince Jack to stop being friend with Auggie can be categorized as bully in the level of behavior. It is not verbal bullying, but this behavior symbolically practices bullying. It tries to explain that the victim should be alone with no friend.

Furthermore, as it is told in the theory before, the practice of bullying is like virus. It spreads very quickly. One of the things that is considered in spreading bullying is like what Julian does. he influences everyone who is close to Auggie so Auggie is still alone with no friend. After bullying in verbal practice, Julian also practices bullying softly by making Auggie alone with no friend.

The impacts of Balram's Capitalist Desires in Adiga *The White Tiger*

There are some important points that can be the answers for the impacts of Balram's desires. As it is known, Balram's desire refers to having and becoming. Having refers to having Richness and becoming refers to becoming Capitalist. The logical way to understand is, Balram wants to fulfill the meaning Richness through a lot of money and to prove that money works he makes the money to make business and his business indirectly makes him like what he disliked before, a capitalist.

The Impacts of Balram's Desire of Richness

The impact of Balram's desire of Richness is how Balram becomes obsessed to money because money is the symbol of having or fulfilling the meaning of Richness (*the Other*) in his perspective. As it is known Balram stops schooling because his grandmother asks him to work. Then, he works as coal breaker and in restaurant. After that, he demands her grandmother to provide him driver license so he can be a driver for rich people. This leads him to be Ashok's driver and living in New Delhi, the biggest city in India.

Ashok lived in a new apartment, Buckingham Towers A Block. It was one of the bests in New Delhi. By living in a big city, Balram's desire becomes greater of reaching Richness. He is so obsessed to be a rich man because Ashok's life of style drives his desire. Ashok spent times by visiting malls with Pinky Madam and his brother, the Mongoose. Balram has a simple job over there, drive them everywhere they want and carry all the shopping bags when they have out of the malls (because drivers cannot enter the malls).

Feeling of being servant seems to be a hatred for Balram. One moment of the bad behavior of the rich

people is in the moment when the Mongoose lost a coin. The Mongoose mocks, underestimates, and insults Balram because Balram cannot keep a rupee coin. For Balram, rich people always have a reason to insult poor people like him. The Mongoose lost a rupee coin and blamed Balram, while he bribes ministers and politicians with a million rupees. This is what irritates Balram.

“Get down on your knees. Look for it on the floor of the car.” I got down on my knees. I sniffed in between the mats like a dog, all in search of that one rupee. “What do you mean, it’s not there? Don’t think you can steal from us just because you’re in the city. I want that rupee.” “We’ve just paid half a million rupees in a bribe, Mukesh, and now we’re screwing this man over for a single rupee. Let’s go up and have a scotch.” “That’s how you corrupt servants. It starts with one rupee. Don’t bring your American ways here.”... Finally, I took a rupee coin out of my shirt pocket, dropped it on the floor of the car, picked it up, and gave it to the Mongoose (Adiga, 2008: 139).

For Balram, rich people are so stingy to poor people but they spend a lot of money for their pleasure in business. Doing bad things to their servants is part of their business because they think they are higher level. The bad behavior does not stop there because Balram is warned not to switch on the Air Conditioner or even just play music, when he does not drive Ashok or others. It means that, when he is a lone, he has just to wait. Balram is also mocked for his lack of English. His lack becomes a big joke for Ashok and Pinky Madam such as when Balram mispronounced *Maal* for *Mall*, or *PiZZA* or *PiJJa* for *Pizza*. Balram’s lack of English makes them happy. Worse thing is when Balram is forced to admit that he kills someone, while it was Pinky Madam who did *hit and run* to a man on the road because she was drunk. Balram was forced to give signature for a statement to accept full responsibility for the accident:

I, Balram Hawai, 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 of this year...I swear by almighty God that I make this statement under no duress and under instruction from no one (Adiga, 2008: 168).

For what it takes, Balram experiences many things he never wants. From being underestimated to being accused. The problem is why Balram never refuse to live under the knee of the rich people. Balram’s problem is his desire to get Richness. He works as a driver with all those bad behaviors and he receives it because he wants to have salary. The salary from being a driver makes him stay

even if bad behaviors of rich people always strike him. It is the impact of fulfilling Richness.

Richness is *the Other*. It never exists but when subject believes its existence, then the subject cannot see the reality. It is like what happens to Balram. He does not and cannot see the reality that he is treated like animal, but he stays because for him, the way he stays even if with bad behavior from the rich people, can guarantee him the fulfillment of Richness. That is the impact of Balram’s desire of Richness.

The Impacts of Balram’s Desire of Capitalist Ideology

The impact of Balram’s capitalist ideology is actually simple to say. Balram just makes the chain of capitalist system while he wants to break it up. He also shows his savage and cruel point of humanity because of his killing toward Ashok. With his crime, Balram becomes a businessman. He runs a car service for the call center in Bangalore. Being rich by killing other rich people is so-called capitalist system. Especially, if it has to see further that Balram’s business implies his desire that success is having money. Having money refers to Richness. Richness refers to Happiness. Happiness refers to Pride. Pride refers to Prosperity and so on. It is endless because subject does not understand how to present his desire in total. Balram explains that his desire is becoming what the Other (Richness) wants: a capitalist.

His violence for freedom is surprising, especially if it is seen in ethic code. He criticized the bad side of rich people who corrupt, bribe, and practice bad things to poor people, but he himself kills Ashok for his freedom (importance). Balram just makes a kind of chain in India’s urban jungle. He seems to propose double side between a revolutionary and an idealist power (Turpin, 2008). Balram’s satire is full of paradox, irony, tragedy, and of course, emotional hatred. He writes his narration with that but he does what he dislikes,

Above all, it’s a vision of a society of people complicit in their own servitude: to paraphrase Balram, they are roosters guarding the coop, aware they’re for the chop, yet unwilling to escape. Ultimately, the tiger refuses to stay caged. Balram’s violent bid for freedom is shocking (Turpin, 2008).

Turpin’s quotation explains an implied point that there is a critic toward the narration. The tiger breaks the coop to inspire the other chicken to be free, but he ends to be the one who rules the coop for another chicken in Bangalore. Especially, how Balram kills Ashok that explains savage and brutality. Prasannarajan (2008) also criticizes that Adiga attacks the balance between the worthless society he defends before and Balram’s twisting humanist. With this strike, Adiga rides Balram to be cruel just to be free. Taking someone else’s freedom for his

freedom is the basic rule in capitalist society. Balram is the form of the cycle of Capitalism.

Balram desires to run away from the Rooster Coop. Balram wants to run away from his poor life. He has been tired of witnessing all of rich people, including Ashok, corrupt, bribe, and practice bad things. They bribe ministers and politicians just for their own advantage. It irritates Balram and psychologically, it is the jealousy for being rich. Then, thinking rich people are bad people becomes the reason to kill Ashok. Not only killing, he also steals Ashok's money. Adiga explores deeply into Balram's desire in his unconsciousness as he narrates Balram to be trapped in a plan to steal 700.000 rupee in the red bag.

Go on, just look at the red bag, Balram – that's not stealing, is it? I shook my head. And even you were to steal it, Balram, it wouldn't be stealing. How so? I looked at the creature in the mirror. See- Mr. Ashok is giving money to all these politicians in Delhi so that they will excuse him from the tax he has to pay. And who owns that tax, in the end? Who but the ordinary people of this country – you! (Adiga, 2008:244).

Of course, money is the symbol of Richness. Richness is *the Other*. It manipulates subject to desire it whatever it takes and costs. This is how desires works. It will not let the subject to see the reality that killing Ashok is not right. It just manipulates subject to keep focus in fulfilling *the Other*. *The Other* must have whispered that the money is good enough for Balram to start a new life, a good house for living, and a business.

The dream of the rich, and the dreams of the poor – they never overlap, do they? See, the poor dream all their lives of getting enough to eat and looking like the rich. And what do the rich dream of? Losing weight and looking like the poor (Adiga, 2008:225).

Balram criticizes how the poor and the rich dreams but if it is reflected to his life, Balram just explains that becoming rich people is what he dreams of. Here, Balram thinks he can fix something corrupted by the other rich people. It can be looked from the way he enterprise his drivers to make extra money by themselves such as repairing the car to a corrupt mechanic because he will give overstated bills, tapping petrol, learning his master's habits and use his carelessness, and using master's car into a freelance taxi.

Those Balram's strategies that are shared to his drivers become his ideology. He thinks he is good enough as a boss. But still, Balram put kindness for his business. It is good strategy for him because many drivers will work for him. He stated, "the more I stole from him, the more I

realized how much he had stolen from me ... **I was growing a belly at last**" (Adiga, 2008:230).

Balram shows that he grows a belly. It is a metaphor to explain that he is rich man. Balram also reveals his dirty life, "My way of living is all wrong ... I know it, but I don't have the courage to change it. I just don't have ... I let people exploit me ... I've never done what I've wanted, my whole life" (Adiga, 2008:237-238).

He knows he is wrong, but still, he enrich himself. It is clear enough to assume that the real impact of becoming capitalist is making the subject traps into its trick. Just like what he said, "Once I was a driver to a master, but now I am a master of drivers. I don't treat them like servants – I don't slap, or bully, or mock anyone. I don't insult any of them by calling them my 'family' either. They're my employees, I'm their boss, that's all (Adiga, 2008: 302). The quotation concludes the point that Balram desire of becoming gives a great impact that he becomes a capitalist.

CONCLUSION

The story of Adiga's *The White Tiger* explores the gap between poor people and rich people. The problem is, this socio-economic system influences psychological aspect of those people. Their desire is to be successful people and indication of being success is by being rich. This becomes the real problem to analyze in Balram's motivation to kill Ashok. Of course, it can be said that Balram has been influenced by this capitalist desire.

Someone's desire is always related with symbols that are admitted by society. Happiness, prosperity, success, richness, and other things are just the name of the unknown meaning behind it. Therefore, to clear it out, it is symbolized with money, cars, and other things. Those objects work because people admit that those objects are representation of success. On the other hand, those meanings of being successful human are what capitalist society believes in it. In simple word, Balram' desire is capitalist desire.

Balram and his journey of life, from being a poor boy to being a rich man, explain how his desire refers to be rich. To be rich means to have richness. Richness is abstract thing but to make sure that the subject knows where it is, subject chases its symbolical signs: money. To get money, he does everything even if killing Ashok, his boss. Killing Ashok can be said as how Balram becomes what the Other wants: he becomes a murderer like the other capitalist (eating or getting eaten up).

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becomes like what he disliked. What he dislikes is the life of rich people but it eats him up to be like them. Of course, as the narration that has been told before, Balram kills Ashok and take his money to be a businessman. Actually, this narration seems to be so shocking because it implies Adiga's point to create the chain of capitalism through Balram. Balram seems to be a reflection of capitalist system. It can be said that he is a victim of the system. He believes that to success, he need to break the coop, but he never explains that it is by killing someone until he did it. Of course, it explains that Balram has been what he dislikes and actually, he desires to become like rich people, Ashok Sharma.

There are some important points that can be the answers for the impacts of Balram's desires. As it is known, Balram's desire refers to having and becoming. Having refers to having Richness and becoming refers to becoming Capitalist. Balram wants to fulfill the meaning Richness through a lot of money. To prove that money works, he makes the money to make business. His business indirectly makes him be like what he disliked before, a capitalist.

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