

**Tracing the Absences of Human Identity in Aravind Adiga's *The White Tiger*:
Silhouette of Identity**

Rahmat Setiawan

English Literature
Faculty of Languages and Arts
State University of Surabaya
rahmatsetiawan.writer@gmail.com

Dr. Ali Mustofa, M.Pd.

English Department
Faculty of Languages and Arts
State University of Surabaya
ali_mustofa2005@yahoo.co.uk

Abstrak

Identitas adalah suatu entitas yang dinamis dan melekat pada sesuatu, terutama pada manusia. Dalam novel *The White Tiger* karya Aravind Adiga, dua tokoh utama diceritakan secara ambigu yang mempengaruhi para pembaca untuk mengidentifikasi identitas tokoh-tokoh tersebut. Sesuatu yang dihadirkan pada akhirnya menancapkan identitas pada karakter-karakter tersebut. Akan tetapi, ada ketidakhadiran-ketidakhadiran di dalam diri tokoh-tokoh tersebut dimana pemahaman biasa tak mampu menangkapnya. Terlebih, segala sesuatu pasti dikendalikan oleh bahasa, sementara bahasa sendiri adalah sesuatu yang tidak stabil. Jadi, identitas manusia pasti tidak stabil. Ketidakstabilan ini akan memunculkan ketidakhadiran-ketidakhadiran identitas manusia. Dengan latar belakang seperti itu, maka permasalahan-permasalahan muncul seperti (1) bagaimana identitas manusia terbentuk dalam novel *The White Tiger* karya Aravind Adiga? Dan (2) bagaimana identitas manusia meninggalkan jejak-jejak ketidakhadiran dalam novel *The White Tiger* karya Aravind Adiga? Metode yang digunakan adalah hermeneutika yang juga sekaligus sebagai teknik, sedangkan pendekatan yang digunakan adalah pendekatan pragmatik. Hasil yang didapatkan akan menjelaskan jika identitas manusia tidak hanya terbentuk dari sisi luar manusia tetapi juga dari esensi manusia itu sendiri. Sementara manusia selalu berubah, maka identitasnya juga akan selalu berubah. Perubahan ini mengasumsikan jika identitas manusia itu tidak stabil. Ketidakstabilan ini melahirkan pluralisme di mana rasionalitas manusia terkadang tidak dapat menerimanya. Memang, hal itu dikarenakan rasionalitas manusia yang masih terpaku pada logosentrisme meskipun banyak kelemahan pada logosentrisme tersebut sebagai struktur dari segala hal, termasuk identitas. Dalam novel ini, identitas manusia mengerucut pada identitas kaum Miskin dan Kaya. Untuk mengakhirinya, bisa dikatakan jika identitas hanya dapat dilihat sebagai sebuah siluet, karena itu hanya dapat dimengerti tetapi tidak dapat ditentukan.

Kata Kunci: identitas manusia, logosentrisme, bahasa, dan dekonstruksi.

Abstract

Identity is dynamical entity and it adheres tightly to the thing, especially human. In Aravind Adiga's *The White Tiger*, the two main characters are told ambiguously that influence the interpreters to identify the identity of the two characters. Something that is presented, finally brands to the identity of the characters. However, there are absences inside the character, which common sense cannot see. Additionally, everything is controlled by language, while language is unstable. Thus, the human identity must be unstable. This instability finally presents the absences of human identity. Grounded on that presumptively facts, problems arise along with questionings, which are delivered to two main questions of (1) how is human identity shaped in Aravind Adiga's *The White Tiger*? and (2) how does human identity leave behind traces of the absent identities in Aravind Adiga's *The White Tiger*? The used method must not get rid of hermeneutics, the approach is classified to pragmatics where extrinsically works on deriving from deconstruction, while the technique scopes on the way of interpretations work on. Last of all, Last of all, the result describes that human identity is not constructed by only the outside of human but also the essence of human. While human is always changing, so does the identity. This changing construct the instability of human identity. The instability bears pluralism sometimes cannot be understood and accepted by human's rationalities. However, that fact, indeed, is caused by the lack of *logocentrism* as the structure of everything, including in identity. In this novel, the human identity is scoped by Poor and Rich identity that will be elaborated. Lastly, human identity can be seen only as a silhouette, it can be sensed but cannot be made certain who he/she really is.

Keywords: human identity, *logocentrism*, language, and deconstruction.

INTRODUCTION

Identity does not bestow a crucial fact when it is, for most people, known clearly, because identity is an idea of the opposition of otherness¹. Thus, Identity must tightly adhere to the thing, no exception for human. Identity can be considered as the sign of the thing. Sign is a compound of signifier and signified². Therefore, the relation of the two gives the meaning of the thing. In this system, the role of language is absolutely important because nothing is meaningful with regardless language.

Language is a system of sign that express idea³, human lives within language, therefore human's life is controlled by this system. It can be said that human is constructed structurally by language whereas it is considered as the stable one of giving the meaning. This thought is actually the inheritance of Western metaphysics in a way to present the meaning.

This way finally has to face a fact that things have essence. The essence should be regarded because it can deliver something absent. This absent things continuously traces other truths that cannot be shoved aside. No exception for human, the identity of human is considered as the result of construction of the outside of human such as social, culture, and everything outside of the human self. Within human, there are essences that almost impossible to discover in detail because human is always changing, and this changing must be followed by the changing of identity. Therefore, can it be said that human identity is stable?

This instability also emerges in the two main characters in Aravind Adiga's *The White Tiger*. In Aravind Adiga's *The White Tiger*, there is told the main character Balram Halwai, with other names of Munna and *The White Tiger*. He is born and grown in Darkness. It is the poor side of India with all characteristics. Balram is told as a religious one, a coward one (fearing to lizard), and a Poor. Then, he learns to drive and becomes a driver for Ashok, the son of the landlord in his village. Ashok is characterized as a good master, treating Balram humanly, and just coming back from America with his American wife, Pinky Madam. Ashok is different with his brother, the Mongoose, and his father, the Stork, who treat their servants like animal. The end of the story is ended ironically, Balram murders his kind master, Ashok, with ramming Ashok's head using Johnnie Walker Black and slitting

Ashok's neck. Balram does it because he just desires to be free man. With that end, the message of the novel goes clear to be understood. Balram as Poor from Darkness, who develops to be murderer. On the contrary, Ashok as Rich from Light, whose life is ended by his servant from Darkness, Balram. The construction of binary opposition emerges clear such as good/evil, rich/poor, Light/Darkness, and other binary oppositions that categorize hierarchy system and give identities to those characters.

These presences of the identity, indeed, are portrayed clearly. Nevertheless, something "awkward" occurs within it. How can a religious one, a coward one, a good servant, murder a good master? How can Ashok treat Balram humanly? For most people, it structurally can be seen as development of psychology aspects, freedom slavery from subjugated people, problems of social classes between Poor and Rich, or another thing that can be caught from the presences in the novel. However, something hidden is usually forgotten and unconsidered. It needs to rethink that within a human, something hidden is processing.

To identify it, it must need language. If language is unstable and it is the ground of *Being*, *Being* saturates the world, so the world can be said as text, text can deliver unstable meaning, thus human is jailed within unstable world. Then, how can human identity be staying stable?⁴

Human identity finally can be seen only as a silhouette. The form, the presence of human can be sensed, seen, and touched clearly, but it is only about the presence in temporization. To understand, to feel, to know more who the human behind the silhouette is almost impossible. It can be human, a creature with a head, two feet, heart, lungs, eyes, and whatsoever the identities are traced. These are the absences of human identity, which are always forgotten and leaved to see. The traces produce pluralisms within human identity, a good man must also have an evil side, a rich man must also have poor side, and so on and on. This indirectly ruins the subjectivity of human, human as the center of world, actually is having intimate problem of their pluralism. If human is not stable, how can the world be said as the stable and structured thing?

It recalls to Rene Descartes whose Cogito Ergo Sum creates the subjectivity that centers *Being* to human, human runs to the acting of perfecting to subjectivity. It, at least, implies two logical consequences, as Hegel says, which present the truth is in the Absolute Spirit. The Absolute Spirit is the

¹ Martin, Bronwen & Felizitas Ringham. 2000. *Dictionary of Semiotic*. London: Cassell. Pg 73.

² Barthes, Roland. 1986. *Elements of Semiology* (11th Printing, translated by Annette Lavers & Colin Smith). New York: Hill and Wang. Pg 39.

³ Saussure, Ferdinand de. 1959. *Course in General Linguistics* (Edited by Charles Bally & Albert Sechehaye in collaboration with Albert Reidlinger, translated by Wade Baskin). New York: Philosophical Library. Pg 16.

⁴ Tyson, Louis. 2006. *Critical Theory Today: A User-Friendly Guide* (2nd Edition). New York: Routledge. Pg 256.

Highest Value and dialectic that implies the process of negation, opposition, and contradiction. This perfecting creates valuating based on the criteria of Absolute Value and the development, categorizing that bears binary oppositions and contradictions, and absorbing based on the negation toward the lowest value. The binary oppositions and contradictions above creates a distance between human and *Being* (nature). In other word, it is like to create human as the subject of the world. Thus, subjectivity seems to give privilege toward human for getting identity. Louis Althusser, as quoted by Chris Weedon, says that the process of identification through individuals, here means human, becomes "knowing subjects". A "knowing subject" is an individual, which is considered as a sovereign, rational and unified consciousness, in control of language and meaning⁵. It can be inferred that, those facts seem to fade "The Other" except human and to construct the singularity of human toward identity.

Identity is identically with individual. While individual is identically with human. That is the way of human to get identity that differs from the other such as trees, animal, and dead things. In the human's life, they create a system to value, to categorize, and to signify everything through language. The language is used to identify and the identification finally constructs the identity of human. Therefore, language becomes important part in human identity.

Borrowing the Heidegger's reconstruction toward the binary oppositions to recollect the *Being* with all dimensions⁶ and Nietzsche's nihilism that lets the chunks of deconstructions stay in none condition or nil⁷, shapes Derrida's deconstruction goes keener to slice the human's singularity. Human is not the center. Hence, human identity is no longer different with other identity. There is no privilege in human self; therefore, human identity is similar with other identity. Additionally, in system of signs, it is known a system of difference, for instance, it is White because it is not Black, it is Good because it is not Bad, and many other instances. Based on that system, is not it too naïve to say that all of the things in this world are never touched. The system of difference seems to concern to the relation among signs rather than to the essence of the thing. Furthermore, human should consider and contemplate that they have essence within themselves. The essence hides something that sometimes the outside part cannot see and identify it. Identity that is

constructed from outside part of themselves should not be the reference to get their identity, to judge who they are, and to value something. Because language, something to deliver it, is unstable and the construction of the binary opposition is not stable.

Therefore, this analysis gives envelopes to those views that within those characters in Aravind Adiga's *The White Tiger*, the absent things are trying to present. Those characters, as human, are covered by those presences. It creates paradigm that Poor is poor because poor is not Rich, and the contrary. The identities, which are from signs, universally constructed. It has kicked the absences of their identities out of the structure. Within the essence of a human, which is represented by character, unstable dichotomies are hidden such as good is evil or evil is good, Light is Darkness or Darkness is Light, Rich is Poor or Poor is Rich. It can be said that the result will produce no absolute answer, because it deconstructs human identity, while human lives dynamically, that means no end and always changing. Therefore, the result is traces.

Based on these facts, the problems can be raised up that sharpen to two problems, as follow (1) how is human identity of the characters shaped in Aravind Adiga's *The White Tiger*? And (2) how does human identity of the characters leave behind traces the absent identities in Aravind Adiga's *The White Tiger*. To solve it, describing the shaping of human identity and describing the traces of the absent identities. These descriptions finally can be said as deconstructing to human identity.

Additionally, for the significances, this thesis prominently can be worth for theoretical and institutional aspect. Theoretically means to do donate great significance toward literary world that scopes on culture and art, especially to Derrida's deconstruction theory toward human identity. While in practical significance, it can be worthy for students to be a reference, lecturers to be an instance of learning toward Theory of Literature, Literary Criticism, and Philosophical view, and institutions to be a collection of reference.

RESEARCH METHOD

To find the reliable result, it needs a method that is based on the problems to avoid the blurry result appropriately with the purpose of this thesis, tracing the absences of human identity in Aravind Adiga's *The White Tiger*. Within the method, there are approach and techniques required for stabilizing the analysis.

Wellek and Warren explain that there are two approaches in analyzing a literary work; they are

⁵ Weedon, Chris. 2004. *Identity and Culture*. New York: Open University Press. Pg 5.

⁶ Levin, David Michel. 1988. *The Opening of Vision: Nihilism and Post-modern Situation*. London: Routledge. Pg 5.

⁷ Deleuze, Gilles. 1986. *Nietzsche and Philosophy* (Translated by Hugh Tomlinson). New York: Continuum. Pg 147.

intrinsic and extrinsic approach⁸. It is clear that this thesis will be including in extrinsic approach. It is not only caused by the post-structural analysis, but also the discussion that relates it to deconstruction where *intertextuality* and things beyond the novel are connected to the analysis. Abrams specifically sorts that there are four approaches. It is expressive, objective, mimesis, and pragmatic approach⁹. The last one, the pragmatic approach, is the approach where receptions and responds of the reader take big part in the analyzing text. Therefore, the used approach in this thesis is pragmatic approach because deconstruction, where the text is turned upside down from the structure text and meaning within it, and is re-constructed into a trace that means plural truths, needs interpretation and respond of the analyzer.

Because it is to deconstruct the text, whereas text is created by language, therefore, hermeneutic can be the correct one to do. Friedrich Schleiermacher, as quoted Schmidt, says that Hermeneutic is art of understanding spoken and written language¹⁰. Palmer adds that hermeneutics is the study of understanding, especially the task of understanding texts¹¹.

Based on the description method above, the used method is hermeneutic, which descriptive quality is categorized within it that means all data are conditioned naturally.

Deconstruction can be applied in analyzing a literary work or philosophy. In reading a literary work, deconstruction is not tent to define the meaning of text; it just tries to follow the traces that are resulted by the text. In this following process, the *differance* will be appearing. Derrida always starts deconstruction with the forgotten things or forbidden things to think because it will be the traces that are traced, then scattered, and reconstructed. The steps to systematize the reading of the text with deconstruction are three. The first is identifying the hierarchy of binary opposition in the text. The second is reversing the binary opposition with pointing interdependence within the pair of binary opposition. It is the process of deconstructing. The third is tracing the absences of human identity. It is as the continuity after reversing and showing the breaking structure of binary opposition.

To support the constructions of human identity, whether it is before or after, it needs relations to the other texts for supporting the analysis. This technique borrows Intertextuality concept. It possibly raises the other meanings that are potentially depicted in the text. Deconstruction always searches for meanings and proves that meaning is not singular, especially in text.

HUMAN IDENTITY

Identity, as the idea of the opposition of otherness¹², is something adhered to the thing itself. Thus, the utmost side that understands its identity is the thing self.

The outside part has been considered to construct human identity, from Weedon, it is constructed culturally, socially, and institutionally¹³. Stuart Hall adds that identity is constructed by discursive construction and relation among the other¹⁴. Based on these thoughts, it does not give erroneous presumption that identity, especially human identity, is constructed by the outside part of the human self. Consequently, presences such as race, ethnic, characteristic, and other presences are grabbed as the identity of the human.

Something that is always ignored is the essence of the human such as the psychology aspects. According to Erikson, as quoted by Scott, human is trapped in a life cycle where proses of their development works on it. In this proses, transitions from a phase or stage to another phase needs a fitting resolution for any crisis within each phases. Then, all individuals undergo alteration of life in a condition periodically that pushes them to reconstruct their self-esteem and identity. Erikson also adds that these psychosocial processes are started by baby hood, puberty, adolescence, mature, manhood, and old age¹⁵.

This self-esteem grows to be a conviction that one is learning effective steps towards a tangible future, and is developing into a defined self within a social reality. The growing child, at every step, must derive a vitalizing sense of actuality from the awareness that his individual way of mastering experience (his ego synthesis) is a successful variant of a group identity and is in accord with its space-time and life plan. The emerging identity bridges the stages of childhood when

⁸ Wellek, Rene & Austin Warren. 1949. *Theory of Literature*. New York: Harcourt, Brace and Company. Pg 63—137.

⁹ Abrams, Meyer. H. 1971. *The Mirror and The Lamp: Romantic Theory and The Critical Tradition*. London: Oxford University Press. Pg 8—129.

¹⁰ Schmidt, Lawrence. K. 2006. *Understanding Hermeneutics*. Durham: Acumen Publishing. Pg 6.

¹¹ Palmer, Richard. E. 1969. *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*. Evanston: Northwestern University Press. Pg 8.

¹² Martin, Bronwen & Felizitas Ringham. 2000. *Dictionary of Semiotic*. London: Cassell. Pg 73.

¹³ Weedon, Chris. 2004. *Identity and Culture*. New York: Open University Press. Pg 6.

¹⁴ Hall, Stuart. 1996. "New Ethnicities". *Black British Cultural Studies: A Reader*. (Edited by Houston A. Barker, Jr., Manthia Diawara, & Ruth H. Lindeborg). Chicago: The University of Chicago Press. Pg 4.

¹⁵ Scott, John. 2012. *Teori Sosial: Masalah-masalah Pokok Dalam Sosiologi* (Translated by Ahmad Lintang Lazuardi). Yogyakarta: Pustaka Pelajar. Pg 206.

the physical self and the parental images are given by their cultural associations. Then, it bridges the stage of young adulthood, when a variety of social roles becomes available. However, this stage increasingly results coercive. To simplify these stages, it needs to be bolded that the stages are looked up from childhood steps towards identity and then at some cultural impediments to its consolidation¹⁶.

STRUCTURALISM AND SEMIOTICS

Structuralism is a thought deals with structure as the universal unity, how the things are conceived, how the world is made of including the elements and compositions, how the relations among the things work, are structured. Everything has significance if it is integrated with structure¹⁷. Structure is abstract model of organization whose the elements and the laws of the compositions are related wholly with regardless the varieties of it¹⁸.

Roman Jakobson explains that language, as quoted by Chandler, is a purely semiotic system, the study of signs; however, it must take into consideration and application toward semiotic structures¹⁹. Similar to that explanation, Ferdinand de Saussure says that language is a system of signs that express ideas²⁰. From Claude Levi-Strauss, language is the semiotic system that only exists through signification.

Semiotic itself is, as Umberto Eco says, all about everything, which is able to be caught as a sign²¹. The sign is a compound of signifier and signified²².

According to Saussure, meaning, in language, can be only presented by phone because it can deliver the representation of the speaker. The self-presence of the speaker as the subject of the truth through speech is considered to have reintegrated the consciousness and external world. Consciousness, meaning or sense, idea, or notion is still jailed in mind. The mind is transcendental place. Thus, meaning of a thing can be known if it is met to the external world, to the phenomenal world, and to pass it, the phone is the only

medium to present it²³. As Derrida adds, "The ideality of the object, which is only its being-for a nonempirical consciousness, can only be expressed in an element whose phenomenality does not have worldly form. *The name of this element is the voice. The voice is heard.* Phonic signs ("acoustical images" in Saussure's sense, or the phenomenological voice) are heard [*entendus* = "heard" plus "understood"] by the subject who proffers them in the absolute proximity of their present²⁴. To see this, it can be derived from those explanations, where Saussure's idea about language as the important aspect of the world, is full of *logocentrism* nuance.

This shaping, this forming to language, for structuralism, as Saussure, is to keep language as system of signs that structurally can be made certain and avoided from ambiguity. To maintain it, Saussure gives the reduction of writing and gives speech a primacy to be considered. It is part of *phonologism* and *logocentrism*. It is like to expel or to exclude writing out of the field of linguistics, language, and speech because writing is unimportant and dangerous exterior representation²⁵. If it is related to literary work, where language is the medium of it, it can be seen that the stability of single truth of meaning construct everything within literary work, so does in human's thought in real life because language control human's thought.

DECONSTRUCTION

Deconstruction is not a form of textual damage that is used to prove the impossible meaning. In fact, the word "de-construction" is not closely related to the word "destruction" that means to destruct something, but it is related to the word "analysis," which etymologically refers "to undo"²⁶. Something that is analyzed is the presence of being in Western metaphysics. In Western metaphysic, there is no plural truths, the only truth is only owned by the logos. Logos is a Greek term that can specifically mean 'word', but also rationality, wisdom in general, and intellectual principle²⁷. Furthermore, logos is a term, which is New Testament carries the greatest possible concentration of

¹⁶ Erikson, Erik. H. 1987. *Childhood and Society*. London: Paladin Grafton Books. Pg 212.

¹⁷ Hawkes, Terence. 2003. *Structuralism and Semiotics* (2nd Edition). New York: Routledge. Pg 7.

¹⁸ Sturrock, John. 2003. *Structuralism* (2nd Edition). Oxford: Blackwell Publishing Ltd. Pg 6.

¹⁹ Chandler, Daniel. 2007. *Semiotics: The Basics* (2nd Edition). New York: Routledge. Pg 5.

²⁰ Saussure, Ferdinand de. 1959. *Course in General Linguistics* (Edited by Charles Bally & Albert Sechehaye in collaboration with Albert Reidlinger, translated by Wade Baskin). New York: Philosophical Library. Pg 16.

²¹ Eco, Umberto. 1976. *A Theory of Semiotics*. London: Macmillan. Pg 7.

²² Barthes, Roland. 1986. *Elements of Semiology* (11th Printing, translated by Annette Lavers & Colin Smith). New York: Hill and Wang. Pg 39.

²³ Sturrock, John. 1979. *Structuralism and Since: From Levi-Strauss to Derrida*. Oxford: Oxford University Press. Pg 169.

²⁴ Derrida, Jacques. 1973. *Speech and Phenomena, and Other Essays on Husserl's Theory of Signs* (Translated by David B. Allison & Newton Garver). Evanston: Northwestern University Press. Pg 76.

²⁵ _____. 1981b. *Positions* (Translated by Alan Bass). Chicago: The University of Chicago Press. Pg 24—25.

²⁶ _____. 1981a. *Dissemination* (Translated by Barbara Johnson). London: Athlone Press. In Barbara Johnson's introduction. Pg xiv

²⁷ Childs, Peter & Roger Fowler. 2006. *The Routledge Dictionary of Literary Terms*. New York: Routledge. Pg 190.

presence²⁸. This way is to present the *Being* that has forgot the essence of *Being* itself. Being is integrated to Beings that is meant difference between the two has been blurred. Ironically, it has been occurred in ontology level²⁹.

In language system, speech as phone part is considered as the giver of the sense of *Being*. This is what Derrida argues, the privilege toward phone above writing is considered as inheritance of Western Metaphysic that always presents the *Being*, *Being* as *presence*. The system of language, which is associated with phonetic-alphabetic writing, is only happening within *Logocentric* Metaphysics³⁰. Writing, for Derrida, is the “free play” or element of decidability within every system of communication. Writing is considered as process of displacing meaning. When it is a process of discovering meaning, it can be said that writing is generalization of speech/phone³¹.

Derrida continuously introduces a term of *Differance* that refers to the differential nature of signs, while the writing relates to the delay or deferral of meaning. Differentiation of meanings inevitably brings forth deferment. *Differance* embodies two French words meaning “to differ” and “to defer”. The notion of *differance* functions to “designate the impossible origin of *difference* in differing and of differing in *difference*...”³². *Differance* is literally neither a word nor a concept³³. Thus, in *difference*, there are two important part, to differ and to defer. Differing refers to give something that is never given before, waking the impossible possibility, raising the absences.

In Aravind Adiga's *The White Tiger*, it can be said structurally that the problem of Poor and Rich, Darkness and Light in India, and corruptions (see Aravind Adiga's *The White Tiger* in A Conversation with Aravind Adiga page) appear clearly. That is the presented single truth. It is like what Derrida says that structuralism presses everything in structure and it has ignored and erased potencies of the signs to create

other possibilities, which are never thought and guessed in the text³⁴.

In the conversation, Adiga seems to focuses on answering that his novel is about those above problems. Unfortunately, what he writes has opened spaces of the possible meanings to get in. In the characters (persons) delivers something that is never been thought before. The identity of the character, the Poor and the Rich identity, unintentionally strikes each other.

This reading is absolutely needed in deconstructing a text. Derrida says that it is logic of play. It needs to know that the writer writes in a language and logic systematically. Reading a text must be dribbled to a relation, although it cannot be accepted by the author, between what is demanded and not demanded of the patterns of the language that the writer uses. This relationship is not a certain quantitative distribution of shadow and light, of weakness or of force, but a signifying structure that critical reading should produce³⁵.

The absences of above identities, indeed, can be said as the psychological problems where the developments exist within an ego. A one can have internal conflict that influences his/her identity, such as effect of colonization, problem of life, and many other problems. However, within this fact, Derrida inserts Freudian theory, which *differance* relates with it. To differ as discernibility, distinction, separation, *diastem*, *spacing*, and to defer as detour, relay, reserve, *temporization*³⁶.

In giving meaning to defer consciousness and unconsciousness is located in temporization. Something in presence cannot be trusted as the absolute truth of consciousness or unconsciousness. Freud in *Beyond the Pleasure Principle*, as quoted by Derrida, writes that reality principle replaces the pleasure principle as the impact of ego's instinct of self-preservation. The reality principle does not abandon the obtaining of pleasure, but it demands and carries into effect of deferring satisfaction. The abandonment of a number of possibilities of gaining satisfaction and the temporary toleration of displeasure as a step on the long indirect road (*Aufschub*) to pleasure (Derrida, 1982: 19)³⁷. Derrida adds, thus consciousness is only the effect of *differance* that

²⁸ Selden, Raman. et al., 2005. *A Reader's Guide to Contemporary Literary Theory* (5th Edition). Harlow: Pearson Education Limited. Pg 164.

²⁹ Derrida, Jacques. 1982. *Margins of Philosophy* (Translated by Alan Bass). Chicago: The University of Chicago Press. Pg 23.

³⁰ ———. 1997. *Of Grammatology* (Corrected edition, translated by Gayatri Chakravorty Spivak). Baltimore: The Johns Hopkins University Press. Pg 43.

³¹ Norris, Christopher. 2002. *Deconstruction: Theory and Practice* (3rd Edition). London: Routledge. Pg 28.

³² Culler, Jonathan. 1983. *On Deconstruction*. New York: Cornell University Press. Pg 162.

³³ Derrida, Jacques. 1982. *Margins of Philosophy* (Translated by Alan Bass). Chicago: The University of Chicago Press. Pg 2.

³⁴ ———. 1978. *Writing and Difference* (Translated by Alan Bass). Chicago: University of Chicago Press. Pg 279.

³⁵ ———. 1997. *Of Grammatology* (Corrected edition, translated by Gayatri Chakravorty Spivak). Baltimore: The Johns Hopkins University Press. Pg 158.

³⁶ ———. 1982. *Margins of Philosophy* (Translated by Alan Bass). Chicago: The University of Chicago Press. Pg 18.

³⁷ *Ibid.* pg 19.

moves unconsciousness in the play of presence and absence³⁸. Finally, the consciousness and unconsciousness influence a one to behave. When a one tries to imitate other's identity, such as post-colonized country where the people want to be like the colonizer looks like, is said as mimicry. He/she has been called as crisis or lost identity.

Based on that fact, identity is not from the essence of the thing itself. It leans to the surrounding that construct the identity of the thing. As Jacques Lacan says that human is constructed by the influences of the surrounds. It can be myths, society, language, and other thing outside of him or herself. Human is like *hommelette* or broken egg, when the human is born, he/she includes in social life and cannot exclude³⁹. This creation comes from the outside of a human, for identity it cannot be excluded from this creation. Weedon states additionally that identity is constructed socially, culturally, and institutionally⁴⁰. Stuart Hall adds that identity is also constructed by discursive construction and relation among the other⁴¹. Thus, what structure of signs create from the relation has been forgetting the identity from the essence of the human.

Actually, within a human, besides the outside look, there is saved something, something repressed, and it sometimes can exclude to show. When it appears and it is contradiction with the identity before, human can be said as the ambiguous thing because the identity cannot be identified clearly.

In psychology of one, there is known dualism of instinctual life. It is when something presses a one and the power to make decision raises up. The two group of processes in contrary directions, which continuously unfold in all living substance. The assimilatory process and dis-assimilatory process. Assimilatory process is constructive while dis-assimilatory process is *destructive*, which French *Heideggerian* translates it as to deconstruct⁴². Thus, human, as creature with language as the controller, world as the place of play, is actually *différance*.

POOR AND RICH IDENTITY IN ARAVIND ADIGA'S *THE WHITE TIGER*

Poor identity is related to what they have, the characteristics of their place, body, thought, and everything adhered on. One moment, Ashok tests Balram to answer some questions, but Balram answers with wrong answers, all wrong. This indicates to a side that Poor is *half-baked*. *The half-baked* is purposed to symbolize "stupid" human.

The construction of Poor in India also emerges on the place they live in. Indian is divided in two parts, Darkness and Light. Darkness here is purposed to the place where the Poor lives in, the black side of India, the native, the origins of India. The Light is purposed to the place where the Rich lives in, the "another" side of India, the rich natives of India, the rich origins of India, who "colonizes" the Poor. Poor has characterization that is different with Rich⁴³.

It can be looked out the differences between Poor and Rich. The characteristic of Poor is drawn on their body; the body connects to the activities. Man in the Darkness, such as Balram's Father, is a rickshaw puller, with a rope knots on his spin. This outlook signifies to poor, low class human and vile creature. This sign appears because there is characteristic of good part of human, high class human, and aristocrat creature. Poor is only a signified, and things relate to bad, vile, and all negative characteristics are the signifier. Being rickshaw puller is actually only a concept, because it is signed as poor, and there is the opposition of poor, the rich. Finally being rickshaw puller is signed to low, poor, and vile symbol, this symbol of human then sticks on the identity.

Human identity is also shaped from the place where they live; Poor must live in the Darkness, while Rich must live in the Light. Darkness is a place where everything is signified to bad thing, and Light is place where everything goes well, money is one of the symbol of it⁴⁴. Money, glass, and gold is identically with Rich, while Poor people is identically with coal. Coal is not the opposition of glass, because it is the substance part of the opposition of the glass. It is needed to pull from the higher side of both coal and glass. Coal means to old building, while glass means to modern building. Old building is a place for Poor, and Modern building is a place for Rich. Old building is made of coal, coal is cheap, and it is for Poor. Modern building is made of glass, glass is more expensive, and it is for Rich. This can be said that this binary

³⁸ ———. 1978. *Writing and Difference* (Translated by Alan Bass). Chicago: University of Chicago Press. Pg 198.

³⁹ Lacan, Jacques. 2002. *Ecrits* (The first complete edition in English, translated by Bruce Fink in collaboration with Heloise Fink & Russell Grigg). New York: W. W. Norton & Company, Inc.

⁴⁰ Weedon, Chris. 2004. *Identity and Culture*. New York: Open University Press. Pg 6.

⁴¹ Hall, Stuart. 1996. "New Ethnicities". *Black British Cultural Studies: A Reader*. (Edited by Houston A. Barker, Jr., Manthia Diawara, & Ruth H. Lindeborg). Chicago: The University of Chicago Press. Pg 4

⁴² Derrida, Jacques. 1987. *Postcard: From Socrates to Freud and Beyond* (Translated by Alan Bass). Chicago: University of Chicago Press. Pg 266—276.

⁴³ Adiga, Aravind. 2008. *The White Tiger*. New York: Free Press. See pg 22.

⁴⁴ See *Ibid* pg 44.

opposition sharpens to Poor and Rich, this is the face of human identity in this novel.

In India, it is known that the human identity can be seen from the caste. Balram has last name Halwai that is meant to "Sweet-Maker". Thus, Balram can work well and be identified to everything relates to "Sweet", and one of Balram's job is in the Tea Shop. When Balram tries to work as a driver, then an old driver says that it is a joke for a sweet maker, a Halwai, to be a driver⁴⁵.

The old driver underestimates Balram as a "Halwai" who should work and make Sweet rather than to be a driver. Driver is supposed to other castes such as warrior castes. Because being driver is like taming a wild stallion. Here the play of signs work on. India's road is heavy and untidy. This fact furnishes a symbol that Indian is also untidy and wild and the work of driver is to tame it. The work to defeat and tame is under control of the "King", so the warrior castes have no difference with the slave of king. King here can be analogized to the government (The government will be exposed in the sub-chapter later on). Additionally, it shows that either Halwai caste or Warrior castes have no different in levelling of caste, because they work for the higher caste, their work is only low caste work. They are Poor and slaves.

Between Poor and Rich also emerges identity through the women⁴⁶. Women must not be detachable to beauty term. Beauty is considered as a unit to value how valuable the women are, and this is also to indicate that the women are wanted and hunted by men. Slim and athletic is one of signs to signify the "perfect" or "beautiful" women. Unfortunately, this characteristic is belonging to the West women kind. The West women are considered as the "standard" of beautiful women.

Continuously Balram washes the Stork's feet⁴⁷. Washing legs is low job, the sign of servant or poor, and this is a part of hierarchy system among humans. It can be analogized that what Balram washes is the feet of the Stork. Feet is a part of human to walk, to step on shits, and low things. Additionally, it is the lowest part of human, while Balram washes it with his hand, with all respects, and softness. Thus can emphasize something that Balram is same as with the feet of the Stork. To support it, it is a kind of obedient thing of a one toward other ones who are considered as the better one, the greater one, and respectable one. For instance, it is done by children to the parents, slaves to kings, servant to master, where the respected ones are the

higher ones. It goes further to step down, to place Balram as low class, the Poor. Rich with Poor, high class and low class, master and servant, and other binary oppositions, are the structures that can be taken from fact of human life, and there is language who plays important role on playing with the system of signs. Therefore, this shows that Balram is low class. He is a servant, and being a servant directly identifies his identity.

This Poor and Rich also materializes in the drinks they drink⁴⁸. This is when Balram buys liquor for his master, he goes to liquor shop, and jostles with other servants. In the liquor shop, there are two buyers, the Poor and Rich. The Poor drinks Indian liquor, and the Rich drinks English liquor. The Poor drinks Indian liquor that is low class drink such as toddy, arrack, and country hooch, these all are the traditional drinks. Whilst, the Rich drinks English liquor such as rum, whiskey, beer, and gin, these all are Western drinks.

Black is the opposition of white. White is good, black is bad, that contrary brings a distance in the middle of black and white, bad and good. Black is Poor and White is Rich. Poor, the drivers, people in the Darkness read *Murder Weekly*, it is a magazine that informs murder cases. This magazine is sold cheaply that is why Poor can buy and read it easily. Inside of this condition, slipped a fact, that in the magazine is shown that murderer will be caught and jailed, and even cashed and tortured by the polices and also by victim's family. Unconsciously, the murder will think thousand times to murder a one. It is analogy that being servant should obey the rule, should not be freeing. Although, deeply in their mind, they must want to be free.

Desire toward women can be symbolized as the boss, the master, and the men who read *Murder Weekly* can be analogized as the servant. Within those men, a desire toward women or the boss must exists, it controls those men to do, and then he must follow what the desire says, with no blocking. Then, after reading the *Murder Weekly*, they will be controlled, their desire will be handled, and they will follow the norm. These are the structure; the norm is the structure that control humans. In the simpler analogy, following the desire to rape women is being free; following the *Murder Weekly* not to rape women is being servant. It is supported with the sarcastic statement that it will be treacherous danger for the bosses, masters, and Riches if the servants, low people, Poor reads Gandhi and Buddha. Because, Gandhi is one of great India revolutionist, the greatest one, who echoes and

⁴⁵ See *Ibid* pg 47

⁴⁶ See *Ibid* pg 49

⁴⁷ See *Ibid* pg 61

⁴⁸ See *Ibid* 62

reverberates the freedom slavery toward English. Then, Buddha teaches human to be free, single, and united to God. With that fact, it can be inspected that Poor is handled, and their identity of being slavered is constructed and stamped. They are still considered as the bad people, the murderers are the proof⁴⁹.

Going back to Balram, here is told that Balram is regretted by what Ashok does because Ashok lets himself massage his own feet⁵⁰. It shows that Balram is loyal servant. The new identities he gets are loyal and religious. Balram forbids his master, Ashok, to massage his own feet because Balram thinks that he feels failing in doing his job as servant. A loyal part of Balram indicates that he is a "good" servant. In the other side, Ashok, as the master, is annoyed by Balram. It is shown with kicking on the bucket and blaming Balram. This is what a master does to servant, to show the difference between them, servant and master. When the Vitiligo, his friend, offers Balram a slut for his boss, Balram rejects it. Balram explains to the Vitiligo that Ashok is good master and never going for a slut. This indirectly appears something that slut is only for not good man. Ashok is good man as Balram says. Balram is a loyal servant.

Balram's religious character again raises, it is when he is waiting for Ashok. In the car, he tries to unite his mind to the peace, the God. "Om" refers to the way to unite with God, in Buddha it is what Siddhartha concepts to unite with perfection, "Om is the bow, the arrow is soul, The Brahman is the arrow's target, That one should incessantly hit."⁵¹, thus, Balram can be identified as a religious one⁵².

As the result of the shaping human identity of Poor, it can be tabled that human identity of poor is closed to bad, low, and vile identity. This sums up from all characteristics that Poor has, from physical appearances, characteristics, jobs, castes, and behaviors. Furthermore, for Balram, it can be said that he has contradictories character; he is a religious, a sinner, servants, and poor. For his father and Kishan, the two is servant, low class, and poor. Those characters, as representation of Poor, finally sharpens to their identity that Poor identity must not be unleashed from low class, poor, bad, "dark" side, and marginalized.

The relation between Poor and Rich actually cannot be untied. Rich exists because the Poor relates it to Rich. In Aravind Adiga's *The White Tiger*, the Rich

appears very clear through the narration and characterization. Started with the underestimating from Rich to Poor. The Rich underestimates the Poor⁵³.

Ashok, as the master, tells to his wife Pinky Madam that the road of India is very bad. It can be said that Ashok indirectly thinks that America is better than India, his original country, ethnic, and race. Ashok can be assumed that he has lost his identity, and it is called *mimicry*. Mimicry is the process by which the colonized subject is reproduced as "almost same but not quite"⁵⁴.

Corrupting from Darkness. This is a way of the government to be rich and saving it to Europe bank. Again and again, Europe, the West continent, is the reference. The both, Ashok and the government are losing his identity, they still consider that the West is better and becoming the reference of everything.

One interesting fact also raises to India polices. It is important to say that both police and master are common with a word of "bribe"⁵⁵.

Balram explains that police in India is rotten. Rotten here refers to the way the police solves the road problem, and one of it is undressing seat belt while driving. To solve it, every driver should bribe the police. If the driver should bribe the police, the masters should bribe the government; this is like a chain within Indian. The chain of signs that includes the bad side of India, as post-colonized country⁵⁶. In this chaining, this can be taken out the point of this fact, which illustrates the domination of people who have money. From the lowest part, servants hegemony servants, masters hegemony servants, governments hegemony masters, these chaining constructs a structure.

Within the structure, attached a thing, where the human identity is constructed. The more powerful human will hegemony and control the powerless human. It needs to relate it, between hegemony and domination toward Poor that is clearly categorized to low economy class.

Hegemony is the power of the ruling class to convince other classes. Something that is resulted by this is domination, it is neither force nor active persuasion, but it is leans to subtle and inclusive power over the economy⁵⁷. The Poor is always staying in the dominated human, while the Rich is always sitting on

⁴⁹ See *Ibid* pg 104—105

⁵⁰ See *Ibid* pg 164

⁵¹ Hesse, Hermann. 2005. *Siddhartha* (Webster German's Thesaurus Edition). San Diego: Icon Classics. Pg 7.

⁵² Adiga, Aravind. 2008. *The White Tiger*. New York: Free Press. See pg 165.

⁵³ See *Ibid* pg 70.

⁵⁴ Bhabha, Homi. K. 1994. *The Location of Culture*. London and New York: Routledge. Pg 86.

⁵⁵ Adiga, Aravind. 2008. *The White Tiger*. New York: Free Press. See pg 103.

⁵⁶ See *Ibid* pg 87—89

⁵⁷ Ashcroft, Bill. et al., 1998. *Key concepts in Post-colonial Studies*. New York: Routledge. Pg 116.

the dominating human. The desires to dominate adhered to the identity of Riches.

A moment at night, Pinky Madam asks Balram to drive her to the airport. Then, the morning comes, Ashok realizes that Pinky has gone away, and then he grabs and pushes Balram. He thinks that Balram lets her go. Letting her go means that Ashok's reputation that implies to his dignity will be falling down. His dignity, his family is higher than choking Balram. That is why, he is very angry to Balram for letting his wife go back to America. Ashok still has the blood of his father, the Stork, who dislikes and underestimates Poor and Balram. His anger is the fact to support it, he thinks that his reputation is more important than Balram, with his action, he delivers his real character.

This is showing his identity as a Rich who always treats Poor as the low class, vile, and poor. After being left by Pinky Madam, Ashok meets Uma. Ashok tells to her that Balram is good servant but Uma still does not entrust him. A thought of "suspicion" toward Poor is from the hatred toward Poor, Poor is still considered as the bad people. At least, it is what Uma sees and impresses toward Balram as a poor from Darkness.

THE BINARY OPPOSITION AND THE RELATION AMONG THE CHARACTERS

The binary opposition crawls to Rich and Poor and it results a structure, the construction of the identity as below here:

Rich	Poor
<i>Baked</i>	<i>Half-baked</i>
Light	Darkness
Slim and athletic women	Fat and chunky women
Rum, whiskey, beer, gin	Toddy, arrack, country hooch
Whiter, living in a great building, apartment	Darker, filthy face, living under bridges and overpasses
Honorable, high class girls	Criminal cases, murder, rape
Hating to Poor	Being hated by Rich

Table 1. Binary Opposition

This is the relation among the characters. This relation construct differences between Poor and rich. It makes this binary opposition in Aravind Adiga's *The White Tiger* goes clear.

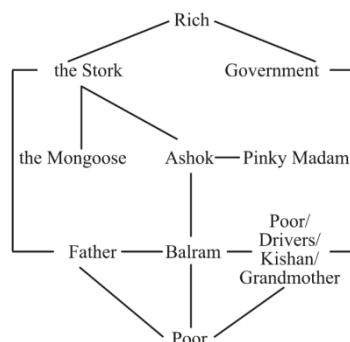


Table 2. The Relation among the Characters

Based on this diagram, the relationship among characters can be revealed up. The relations factually concrete to a hierarchy system that is built up by the binary oppositions. Then it will be the ingredients for a good deconstruction receipt.

TRACING THE ABSENCES OF POOR AND RICH IDENTITY

Started with the Poor that is represented by Balram as the main character in this novel. Before going to the important conflict when a good master is murdered, it is important to insert a thing that is presented to Poor identity, the Indian. Indian, post-colonized, is accused has a symptom of mimicry, a thought of being proud toward West. Then, the center point to think, to behave, to act, and to live, is directed to Western. That is why, the beautiful woman, the characteristic of beautiful women should be like western. In prostitution, the West kind is the expensive one. All Poor wants it. Balram has different idea⁵⁸.

Balram thinks that the slim women of America, West representation, are puny. Balram sees that Indian women are the best one. He is not like other people in the Darkness who think that West women are better than Indian women are. Experiences change his impress that golden hair is not better than Indian women are. A mimicry one is called that the identity is lost. Getting lost means that the identity will never come back, but Balram has it back. The experience changes his identity, his identity is not lost, but it goes coming back.

Balram here is told to slit Ashok's neck. That is absolutely right. Killing or murdering with slitting the necks of the victim, ramming the head of the victim, it can be listed to the wild, crime, cruel case. This statement can be the root of the Balram's cruelty⁵⁹. Therefore, it has no problem if Balram is said as the cruel one. He even says that he has no fear for rat that can gnaw on him, snakes that can hit and poison him, monkeys that can scratch him out, and mongoose that can peck and bite him, but lizard⁶⁰. Lizard points to a concept of small animal(s) with for legs, crawling, small, and weak, if it is compared toward human. How can a cruel murderer is scared of a small weak animal, that even cannot hurt him? How can a murderer, the cruel one, be a coward man? Moreover, Balram plans it and it is not coincidental. This is the weakness of the sign system that holds tightly the thought of structuralism.

⁵⁸ Adiga, Aravind. 2008. *The White Tiger*. New York: Free Press.

See pg 261.

⁵⁹ See *Ibid* pg 244.

⁶⁰ See *Ibid* pg 24.

Balram's identity goes more ambiguous when he always says good thing about Ashok, his master, a master whose life he ends⁶¹. Balram confesses that he has murdered his master, Ashok. Nevertheless, he never says bad thing about him. It indicates and brings Balram to get his good side. He is a good servant, good servant who murders his master.

Talking about Balram's good side must relate to what he has done to his master. He always thinks that Ashok is a good man⁶². Balram sees that Ashok loves his wife, Pinky Madam, very much. It drives Balram's thought that Ashok is a good husband, a good husband means that Ashok is a good man⁶³. The thought to Ashok, that Ashok is a good man, shows that Balram cares of Ashok very much, but it will be so awkward when Balram decides to slit Ashok's neck.

Balram looks like a faithful servant. He even does not show an indication to slit Ashok's neck, to ram Ashok's head, to kill, or murder Ashok. This has shown that Balram is such an ambiguous person, he has complex identity that deconstructs human identity generally that constructs an identity in a single identity, for instance a good man is a good man, a bad man is a bad man, with regardless the possibilities of being the contradiction. Balram is both a good man and an evil person.

Balram's good side, with the explanation above, is added when Ashok shows that Balram is religious servant. How can a religious servant murder his master? This is the weakness of a signification to signify an identity of human, while the experience can empower the human to change and exclude the *other* side. Human is *Being*, *Being* exists because it places the previous *Being*⁶⁴ that means experiences spiritually or physically before become the reference of being the present human. If Balram becomes evil one, because he fills his previous *Being* or his identity, while the previous identity can be either evil or good. It means that Balram has two and more identities. The process to trace finally ruins the single identity. Balram now has many opposite identities that strikes each other. The outside part of himself, such as people around him, the society, his race, his culture, even the readers of this text cannot singularize Balram's identity.

As Sigmund Freud says about the *Id* and *Superego*. *Id* is the evil side, while *Superego* is the good side. Then when it has fifty-fifty part of human, the human can be very ambiguous and cannot be identified. To

identify, the signs should sneak the traces that it has been produced from the process of human experiences. Therefore, human identity is always deconstructing the system of signification of it. Can it be said that Balram is religious murderer? Or, can it be said that Balram is cruel faithful servant? That is the contradiction, it always happens when human identity is underlined in a single identity. This is impossible. Perhaps, Balram's case is similar to Dr. Jekyll's character in Robert Louis Stevenson's *Dr. Jekyll and Mr. Hyde*. There is told a kind doctor, Dr. Henry Jekyll, who has double character. His another character is Mr. Hyde. Dr. Jekyll is told as a kind doctor, philanthropist, and familiar while Mr. Hyde is a murderer⁶⁵.

One moment, Ashok says that Balram is good member of the family. In the fact, Balram is servant and driver, Ashok is the boss or the master. Family refers to relation where equality is lifted up. Equality refers to no difference, but to understand it, it is too strange. Servant, being servant, as Ashok thinks is part of family. If it is right, Balram deserves to slit Ashok's neck, because no one wants to be a part of family as servant. Servant is part of family, it means that slavery is part of family, in the family there is a hierarchy, the masters and the servants. That is what Balram wants to break; he slits Ashok's neck then becomes free man. Becoming free man also traces many senses. Free means with no boundary or limitation to do with, free means to demand not to be demanded, if everybody wants to be free, the world will be full of free man where they do not want to be asked or demanded, then to make the others lay down, the one must have power. To have power means to make distance with the powerless one, the powerless one will be the low, the marginalized side, and thrown people. This is what modernism claims to, so what Ashok says can have many interpretations, he is a good master, or an evil master that holds modernism, holding that servant is servant. Here Balram sees the ambiguity of what Ashok says to, the ambiguity again and again contacts to the language, the language that is considered as the tie of us, actually is the unstable one. It is needed to recall to what Saussure says that phone can deliver the meaning through the representation of the speaker. However, Ashok says it through utterance of voice, and it still gives ambiguity. Thus, language is actually ambiguous with delivering plural meaning either spoken or written. The plural meaning is *difference*.

⁶¹ See *Ibid* pg 39.

⁶² See *Ibid* pg 130.

⁶³ See *Ibid* pg 135.

⁶⁴ Heidegger, Martin. 2001. *Being and Time* (Translated by John Macquarrie & Edward Robinson). Oxford: Blackwell Publishers Ltd.

⁶⁵ Stevenson, Robert Louis. 2005. *Dr. Jekyll and Mr. Hyde* (Webster German's Thesaurus Edition). San Diego: Icon Classics. Pg 58.

Before slitting Ashok's neck with the *Johnnie Walker Black* bottle. Johnnie Walker Black is an expensive whiskey; the bottle also has great quality. This bottle, as has been explained on the structuralism part that this brand is for rich, now is no longer working. If it is for Rich, it means that Balram is Rich because Balram drinks it. In fact, Balram is a driver, servicing the other, the Poor. There is no difference about the Whiskey, it does not merely for Rich, the Poor can also drink it. Moreover, Balram is religious one, he even says that he does not drink⁶⁶.

After being the cruel coward murderer, now he is also a religious drunken one. Added once, his caste is *Halwai*. He is destined of being sweet maker, but he can be out of his caste and becomes a driver. Driver as the Old Driver says, driver is only for warrior castes. Here Balram proves that *Halwai* is only a caste that is meant to the creation of human and it cannot hold someone's life⁶⁷.

Indeed, *Halwai* is only the small part of the big four castes, Brahmin, Chsatriya, Vaisya, and Sudra. However, if *Halwai* should be included in one of the four castes, thus *Halwai* will be included in Sudras because what Balram works is to service the other. The contradiction occurs when he becomes a driver. As has been described that being driver means to tame the wild road. It needs a brave heart, it is for warrior caste. In Hegel's *The Philosophy of History*, there is explained that bravery is the virtue of Chsatriya⁶⁸, it means that Balram cannot belong to Sudras. Based on this fact, *Halwai* can be traced, the work is to service the other, mopping the table in the teashop, breaking the coal, and driving for a master. The changing constructs castes inside of Balram. He is *Halwai* and also Chsatriya, and the other caste. Thus, caste cannot be put to a one, it must be erased along with the changing of the human's identity.

Balram's father desires that one of his sons does have different fate. Balram has his own sight, he wants to get the uniform, a paycheck, and a shiny whistle with a piercing sound. He gets it when he becomes the driver. Has he been out of the Darkness? That sight is what Balram desires when he is still child. When he gets it, he thinks that wearing a uniform is not still like living as a man. He is a servant, a driver, a Poor. Then he wants to get more and become more. This shows that human identity always grows and changes. It can be accepted that it is *différance*, wanting something

means to reach the thing, such as wanting to be on top, or the first. It can be linked to what Siddhartha in Hermann Hesse's *Siddhartha*⁶⁹. It shows that Siddhartha does not feel enough, he does have dissatisfaction of being Brahmin. Being Brahmin means to be followed and respected by everyone, that is a pride, and all human wants it, but it does not work at all, this does not guarantee of human to stick and stop at a point.

Going back to the freedom slavery, this phrase contains of many weakness to show the main point of this aim. With the reason of freedom of human right, freedom slavery becomes something that is cheered. Freedom slavery is good. Freedom slavery, it will be so simple to be understood if the context is only a one to a one. A one wants to be free, after being free man, he/she does not want to be shackled again. It means that the one must be want to be the master. The master exists, therefore the slave exists (see concept of difference from semiotic). In other word, being free means to be another master of the other slaves. Moreover, freedom refers to unlimited things, if it is related to human's right; this word will be so dangerous. It can be imagined, everyone have right, if all ones wants to be free, their freedom will strike to another and other humans, in other word it means that freedom is not good because it takes the rights of the other.

After saying that freedom slavery is good, then it is proven that it is not totally good. In the good side, there is always bad side. Freedom slavery now has many interpretations; it is both good and bad. It is added with the fact that Balram murders his master just to be free, and he takes Ashok's money. The impression of being goes worse, whereas being free like what Balram has done also emerges on Moses' character in Doris Lessing's *The Grass is Singing*. In that novel, Moses murders Mary. Turner, his master, in search of money and jewelry⁷⁰.

The weakness finally grinds, freedom is not unlimited but it is limited, when it is limited, it means that there is no freedom. Then, the freedom slavery is actually unfinished traces from deconstruction, because deconstruction, besides showing the difference structure and ruining the structure, it shows the difference structure through the traces that mean

⁶⁶ Adiga, Aravind. 2008. *The White Tiger*. New York: Free Press. See pg 55.

⁶⁷ See *Ibid* pg 53—54.

⁶⁸ Hegel, Georg Wilhelm Friedrich. 2001. *The Philosophy of History* (Translated by J. Sibree). Batoche Books: Kitchener. Pg 162.

⁶⁹ Hesse, Hermann. 2005. *Siddhartha* (Webster German's Thesaurus Edition). San Diego: Icon Classics. Pg 4.

⁷⁰ Lessing, Doris. 2008. *The Grass is Singing* (Harper Perennial Modern Classics Edition). New York: Harper Perennial Modern Classics. Pg 25.

unstoppable signs. This is shown to Balram's character after murdering⁷¹.

Balram, has been known as coward and cruel murderer, religious and drunken one, good and bad driver, and free man from slavery. After being free, he goes to the South, to Bangalore. He wants to establish a company that moves on driving. To succeed it, he has to bribe the local police. Bribing, this word is also one of the sources why Balram murders Ashok. Ashok and his family have to bribe the great socialist, the great socialist corrupts from Darkness, now Balram bribes the police. Based on this fact story, the assumption surfaces that there is a chain, a chain of bribing, bribing connects automatically to what is called as corruption.

Balram reveals that he does not want to treat his employees like servant, slapping, bullying, and mocking them. It refers to what he gets from being the servant and the driver for the Stork's family. Ashok always says that Balram is part of family, this makes Balram getting many interpretations. To concept it, it can be referred to the context, family, part of family, being driver for good thing of the master. Then, being part of family means to be driver for the rest of the life⁷². Another context, can be inferred to relation between the master and the servant. Ashok, as the master always treat Balram as human, not as slave. However, doing this, based on Balram's mind can be different. Balram even thinks that Ashok underestimates him, insults him softly, and spits on him by calling him the part of family.

People outside then identify and always identify, thus the identity of human can be grabbed. This is like when nature and the contents are signified to be understood and chained in language. That is what Balram offers to his drivers, the poor to be free or being driver, although being free means to be master of servants and being driver means to be free for the next time. Identity will always move.

Balram identity, as people from Darkness who is identically with bad, evil, murdering, dark, has changed to good, kind, freeman, and light. To sum these all of what Balram identifies himself, this new construction can be the *trace*.

Balram here is explained that he is from poor and becoming rich. After becoming rich, the identity of poor goes off and turns into rich identity. Because the way to be rich is through murdering his master, Balram can be said as a bad one. The bad thing is caused by the murderer, but he becomes a free man from slavery and it is a good thing. To be free here is through slitting his

master's neck that indicates Balram is a cruel one, unfortunately, he is scared of lizard, the small animal. Being scared of a lizard is not deserved for Balram as a cruel murderer. In addition, he is a religious one, his religious acts is scratched by his behavior of drinking whiskey. He is a such religious drunken one. His caste is Halwai, he is a sweet maker. That is right that Balram can make sweets, but he is also driving like a warrior caste. Balram is not only a Halwai, but also a warrior caste. Living in the Darkness means that he is corrupted, living in the Light and being a rich is also corrupted by the government. When Balram is Poor, he never bribes and corrupts, after being Rich he bribes and corrupts people and police⁷³.

Ashok, the irony one. He is one of the main actors of this deconstruction. Deconstructing toward the Rich identity. Ashok is told as a master, the son of the Stork, and the brother of the Mongoose. He is different from his father and brother who treat servants like a slave. Ashok is good master, Balram admits it. This different character actually deconstructs the system of relation between master and the servant. Master is superior and servant is inferior, like what the Stork and the Mongoose has treated to Balram, but Ashok is not like them. Started with his deconstruction to his caste⁷⁴.

Ashok used to live in America and it affects to his behaviors. In a case of eating meat. Ashok turns into a vegetarian. When his caretaker offers him meat, Ashok, on the contrary, wants to eat vegetarian food. This choice has shown the deconstruction about landlord. Landlord, which is not Brahmin, should eat meat, but Ashok decides not to eat meat and becomes vegetarian.

Brahmin is one of the highest castes Hindu, while in Buddha; it is highest class. In Herman Hesse's *Siddhartha*, people of Brahmins are portrayed with all kindest, perfection, and high level of life. Indeed, Siddhartha's character is the symbol of perfection in Buddha. Buddha cannot be separated with Hindu because of the tie of the history. Buddha is born from the simplifying Hindu. Buddha steps from the Spirit that fundamentally has been constructed by Hindu. However, Buddha simplifies it with focusing the Spirit on the self. Therefore, Buddha is simpler religion⁷⁵. Talking the perfection, it means that offending Brahmin as the highest-level caste or class. Brahmin does not kill, does not live in sins, so that is why Brahmin does not eat meat and is good thing because it is far from word of killing. Eating meat refers to kill animal. If Brahmin is high caste, good caste, then why

⁷¹ Adiga, Aravind. 2008. *The White Tiger*. New York: Free Press.

See pg 257.

⁷² See *Ibid* pg 77.

⁷³ See *Ibid* pg 167.

⁷⁴ See *Ibid* pg 71.

⁷⁵ Hegel, Georg Wilhelm Friedrich. 2001. *The Philosophy of History* (Translated by J. Sibree). Batoche Books: Kitchener. Pg 186.

should not landlord be Brahmin, or vegetarian? It means that landlords are not better than Brahmin.

Ashok and the Mongoose is the son of the Stork. They have to bribe the Great Socialist, the Government, for their coal business. They are the landlord, they are the lord of the poor. That is the fact that becomes the structure of social. When the Mongoose tries to bribe the Great Socialist, the Great Socialist treat them like servants. The proof is, the Great Socialist spits his *paan* on the spittoon. The spittoon should be held by Balram, as the servant, but the Great Socialist asks the Mongoose to hold it. This like a humiliation toward the Mongoose. This act, the Great Socialist to the Mongoose, is like landlord to the Poor. It can be said that Landlord is servant, the servant of the Great Socialist. Concept of servant comes to one, person, or people who is directed and demanded by the master. The master here refers to the Great Socialist. The Great Socialist becomes the Government because they beg the votes from the Poor. Begging for the poor means that the poor has authority of their election to be the Government. The tie that ties them in a relation is, the Poor is the servant of the landlords, the landlords are the servant of the Great Socialist or the Government, the Government is the servant of the Poor.

Ashok, again, shows different thing toward his servant, especially toward Balram. When the Mongoose mocks on Balram, but Ashok defend Balram⁷⁶ (Adiga, 2008: 101). It can be said that Ashok deconstructs a paradigm where master must treat inhumanly toward servant. Thus, he is good master. Somehow, there is something strange. Mukesh loves India but he is rotten. Ashok seems to like America but he is good. Loving original country is rotten, while loving⁷⁷.

Mukesh hates America but he is rotten. Ashok seems to love America but he is good person. For Indian, or other post-colonized country and people, being like western is called mimicry, and it has bad impress. However, Ashok is good man, he appreciates Gandhi, his cheeks blush on red after he bribes. Mukesh, the Mongoose, does not seem like that, he thinks it has been usual, bribing is usual. The case of what Ashok appreciates is actually ambiguous. It has been told that Ashok mocks and blames to Indian people, the road, and the government. Ashok is also told as a man who loves his country, he appreciates Gandhi, and he even delaying to be back to America although his wife always demands him to go back to

America, he does not want to leave India. This is very ambiguous, and it cannot be singled, Ashok has the absent identity that is always leaving the traces to trace. It has no problem if Ashok is called as a man with lost identity, a man with a crisis of identity, or anything adheres on him. The fact is, within a single identity, there is always another identity that is absent; the absent identity can be present through breaking the presented identity that has been adhered tightly.

If the good side is raised up, it does not mean that it stops at good, identity is always changing. This statement will show that Ashok is also rotten. One moment, Pinky Madam insists Balram to let her drive the car but Ashok forbids it. Then, the car hits a child. Ashok does not want to help the victim although Pinky Madam (an evil one) plans to help the victim. Ashok is a good master, he treats Balram humanly, he is like an angel, but why does not he treat the child humanly? This is the trace of Ashok's identity, as a rich, he does not want to destroy his reputation, an evil side hides within his good side. He is both good and evil master. On the contrary, Pinky Madam, the antagonist, always treating Balram like servant, wants to get back and help the child he has been hitting. He is known as the evil character, then he comes with his good side. This contradiction has emerged something, Ashok is good, but he is like a devil, Madam Pinky is evil, but she is like angel.

To end the deconstructing of Rich identity, Ashok will end it with what he feels of getting bored being a Rich. Ashok starts to be bored of being rich, he wants to be like Balram⁷⁸. Ashok is a man on top, the rich one, but he is tired of that, he is bored of being rich, how can it be? This fact does not only strikes Balram, as has been told, this fact also emerges on Siddhartha's character. "In the evening, after the hour of contemplation, Siddhartha spoke to Govinda: "Early tomorrow morning, my friend, Siddhartha will go to the Samanas. He will become a Samana."⁷⁹. Somehow, how can a Brahmin, with clean body, white heart, holy, perfect, and other good identities, want to be Samana?

Either Ashok or Siddhartha is respected and honorable, but they think it is not enough. It means that, there is no top, top is only a trace, human will seek it forever and always. Balram wants to be like Ashok, what Ashok eats, so does Ashok, he wants to live like Balram, simple, and eats what Balram, Poor, eats. In other word, between Ashok and Balram, Rich and Poor, there is no difference. Top of Rich is what Poor desires; Bottom of Poor is what Rich seeks. This

⁷⁶ Adiga, Aravind. 2008. *The White Tiger*. New York: Free Press.

See pg 101.

⁷⁷ See *Ibid* pg 114—115.

⁷⁸ See *Ibid* pg 202—203.

⁷⁹ Hesse, Hermann. 2005. *Siddhartha* (Webster German's Thesaurus Edition). San Diego: Icon Classics. Pg 4.

fact rolls with no end, with no stop, and it is only a trace.

To end this deconstruction (although it has no end and stop) of the Rich identity that is represented by Ashok, the table below can be the summit of the deconstruction toward Rich identity.

Ashok, as the Rich, is similar with Balram. He is also human being, he has identities that cannot be singled, centered to one center or identity, it always changes. Ashok is told as a good master, he treats Balram humanly, he deconstructs the system between master and servant. However, when Pinky Madam hits a child with a car, Ashok does not want to care, he does not want to take care and bring the child to hospital. This can be the turning of Ashok's identity, the child is poor, from Darkness, which is why Ashok chooses not to care of the child, and it is much contradicted with his treat to Balram. He gives Balram enough money, never mocks and insults Balram. Ashok is good master; in his good side, he also boasts bad side.

Contradictory again, he bribes the government that is meant to live the corruption among the Rich. Then, as a landlord he should not be *Brahmin*, he should not be vegetarian, but Ashok chooses to eat vegetarian. Being vegetarian assumes that Ashok is contaminated with American lifestyle, his identity is lost, he even mocks Indian people and the road. Somehow it goes ambiguous, he seems not to like to be back to America, he delays to go back to America, until his wife is tired and leaving him to go back to America.

CONCLUSION

Based on the analysis above, it can be said that human identity has absences. Human identity that is considered as the construction from the outside part such as culture, social, and institution finally has to face a fact that the absences from the essence of human can construct the identity. Furthermore, human lives in process, their thought is also influenced by language, while language is unstable. Thus, it can be said that human identity will always change, this change construct the ambiguous and plurality toward the identity. However, every presence that is presented is actually a trace and it must be waiting for being traced.

Additionally, for deconstructive reading, there is no absolute answer because everything is only a trace. When it is a trace the result must be plural, that whar Derrida means to deconstruction.

REFERENCES

Abrams, Meyer. H. 1971. *The Mirror and The Lamp: Romantic Theory and The Critical Tradition*. London: Oxford University Press.

Adiga, Aravind. 2008. *The White Tiger*. New York: Free Press.

Ashcroft, Bill. et al., 1998. *Key concepts in Post-colonial Studies*. New York: Routledge.

Barthes, Roland. 1986. *Elements of Semiology* (11th Printing, translated by Annette Lavers & Colin Smith). New York: Hill and Wang.

Bhabha, Homi. K. 1994. *The Location of Culture*. London and New York: Routledge.

Chandler, Daniel. 2007. *Semiotics: The Basics* (2nd Edition). New York: Routledge.

Childs, Peter & Roger Fowler. 2006. *The Routledge Dictionary of Literary Terms*. New York: Routledge.

Culler, Jonathan. 1983. *On Deconstruction*. New York: Cornell University Press.

Deleuze, Gilles. 1986. *Nietzsche and Philosophy* (Translated by Hugh Tomlinson). New York: Continuum.

Derrida, Jacques. 1973. *Speech and Phenomena, and Other Essays on Husserl's Theory of Signs* (Translated by David B. Allison & Newton Garver). Evanston: Northwestern University Press.

_____. 1978. *Writing and Difference* (Translated by Alan Bass). Chicago: University of Chicago Press.

_____. 1981a. *Dissemination* (Translated by Barbara Johnson). London: Athlone Press. In Barbara Johnson's introduction.

_____. 1981b. *Positions* (Translated by Alan Bass). Chicago: The University of Chicago Press.

_____. 1982. *Margins of Philosophy* (Translated by Alan Bass). Chicago: The University of Chicago Press.

_____. 1987. *Postcard: From Socrates to Freud and Beyond* (Translated by Alan Bass). Chicago: University of Chicago Press.

_____. 1997. *Of Grammatology* (Corrected edition, translated by Gayatri Chakravorty Spivak). Baltimore: The Johns Hopkins University Press.

Eco, Umberto. 1976. *A Theory of Semiotics*. London: Macmillan.

Erikson, Erik. H. 1987. *Childhood and Society*. London: Paladin Grafton Books.

Hall, Stuart. 1996. "New Ethnicities". *Black British Cultural Studies: A Reader*. (Edited by Houston A. Barker, Jr., Manthia Diawara, & Ruth H. Lindeborg). Chicago: The University of Chicago Press.

Hawkes, Terence. 2003. *Structuralism and Semiotics* (2nd Edition). New York: Routledge.

- Hegel, Georg Wilhelm Friedrich. 2001. *The Philosophy of History* (Translated by J. Sibree). Batoche Books: Kitchener.
- Heidegger, Martin. 2001. *Being and Time* (Translated by John Macquarrie & Edward Robinson). Oxford: Blackwell Publishers Ltd.
- Hesse, Hermann. 2005. *Siddhartha* (Webster German's Thesaurus Edition). San Diego: Icon Classics.
- Lacan, Jacques. 2002. *Ecrits* (The first complete edition in English, translated by Bruce Fink in collaboration with Heloise Fink & Russell Grigg). New York: W. W. Norton & Company, Inc.
- Lessing, Doris. 2008. *The Grass is Singing* (Harper Parnennial Modern Classics Edition). New York: Harper Parnennial Modern Classics.
- Levin, David Michel. 1988. *The Opening of Vision: Nihilism and Post-modern Situation*. London: Routledge.
- Martin, Bronwen & Felizitas Ringham. 2000. *Dictionary of Semiotic*. London: Cassell.
- Norris, Christopher. 2002. *Deconstruction: Theory and Practice* (3rd Edition). London: Routledge.
- Palmer, Richard. E. 1969. *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*. Evanston: Northwestern University Press.
- Saussure, Ferdinand de. 1959. *Course in General Linguistics* (Edited by Charles Bally & Albert Sechehaye in collaboration with Albert Reidlinger, translated by Wade Baskin). New York: Philosophical Library.
- Schmidt, Lawrence. K. 2006. *Understanding Hermeneutics*. Durham: Acumen Publishing.
- Scott, John. 2012. *Teori Sosial: Masalah-masalah Pokok Dalam Sosiologi* (Translated by Ahmad Lintang Lazuardi). Yogyakarta: Pustaka Pelajar.
- Selden, Raman. et al., 2005. *A Reader's Guide to Contemporary Literary Theory* (5th Edition). Harlow: Pearson Education Limited.
- Stevenson, Robert Louis. 2005. *Dr. Jekyll and Mr. Hyde* (Webster German's Thesaurus Edition). San Diego: Icon Classics.
- Sturrock, John. 1979. *Structuralism and Since: From Levi-Strauss to Derrida*. Oxford: Oxford University Press.
- _____. 2003. *Structuralism* (2nd Edition). Oxford: Blackwell Publishing Ltd.
- Tyson, Louis. 2006. *Critical Theory Today: A User-Friendly Guide* (2nd Edition). New York: Routledge.
- Weedon, Chris. 2004. *Identity and Culture*. New York: Open University Press.
- Wellek, Rene & Austin Warren. 1949. *Theory of Literature*. New York: Harcourt, Brace and Company.