

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Exploitation can be defined as arbitrary use. Exploitation is a relationship in which one party uses power to gain at the expense of another. Exploitation is only for economic purposes without considering the sense of propriety, justice and welfare compensation. The purpose of this exploitation is the use of self-interest to exploit other people beyond the limits of propriety. The main target of exploitation is the control and use of dredges and exploiting the potential of resources, both natural and human. Etymologically, exploitation comes from the English language exploitation, which means politics to take advantage of certain subjects arbitrarily (Martaja in Rahman, 2007). The word exploitation is not only used in the environmental field, but is also often used in various fields, both social and political, among others. Allen Buchanan defines it as the harmful, merely instrumental utilization of him or his capacities for one's own advantage or for the sake of one's own ends (Buchanan, 1979).

Referring to the notion of exploitation of the lower middle class is one of the clearest evidences of excessive use by certain groups for personal gain. Communities in underdeveloped areas are clear evidence of exploitation. Underdeveloped areas are generally understood as a district area where the community and the area are relatively less growing compared to other regions on a national scale (Saifullah 2006 in Muhtar, 2010).

The exploitation of the lower middle class in India has become something that is often heard among the general public, especially the caste that distinguishes every society. The caste system in Hinduism in India is divided into four categories; the Brahmins, Kshatriyas, Vaishya, and Sudras. One of the four categories: Brahmins, are seen as the highest caste in their ranks. The Dalit caste is the lowest caste, underestimated, against the cruelest and it is even called the haram caste.

The origins of the caste system in India and Nepal are not fully known, but castes seem to have originated more than 2.000 years ago. Under this system, which is associated with Hinduism, people were categorized by their occupations. Although originally caste depended upon a person's work, it soon became hereditary. Each person was born into an unalterable social status. The four primary castes are Brahmin, the priests, Kshatriya, warriors and nobility; Vaisya, farmers, traders, and artisans; and Sudra, tenant farmers and servants. Some people were born outside of (and below) the caste system, they were called untouchables or Dalits the crushed ones.

The higher castes exploit Dalit women and the weaker sections without justification. And sometimes rape is used as a weapon to suppress these sections of society. And these sections of society are powerless to defend themselves. The main reason is that they depend on the caste of landlords, and they are very vulnerable.

The lowest castes will do the work considered dirtiest and requiring the most physical labour (these were the castes that were previously considered untouchable). The toiling castes above these do comparatively less polluting and fully physical labour (the farming castes and the artisans who were not considered fully untouchable). The castes in the rung above do not do physical labor. They will do the planning, organization, deciding of rules, and organizing of the mechanisms of

violence (the castes considered to be Kshatriyas). The Brahman castes on the highest level will do no kind of physical labor. The caste will have a full monopoly on the mental field (taking and giving knowledge). Not only will they not do any type of work understood to be polluting, they will not even go near it.

India is the second-most populous country in the world. India has a population of 1,400,307,255. As a developing country with millions of people, many non-fiction and fiction works are poured into films and books. And one of the fictional works about human exploitation is in Aravind Adiga's novel *The White Tiger*. This novel examines the very real problems of poverty, class, religion, and the caste system in India. With one of these novels, it makes us realize how bitter the conditions of the lower caste are in India.

Low castes are not even given good public services; they are not even considered, so having a bright future is absolutely impossible for them. In this novel, it's discussed how a low caste from a village works as a driver at his employer's house and commits to his employer's son. Not only that, he also ran away his employer's money and became a successful taxi founder and was responsible to his employees. Low-caste life in India has not changed even though India has experienced technological, social, and economic progress. It is undeniable that poets and writers in India have made many works about the terrible life in India.

The novel *The White Tiger* by Aravind Adiga raises the issue of caste culture in Hindu society. Although *The White Tiger* is not Adiga's first novel, the novel won the International Man Booker Prize in 2008. Aravind Adiga is a journalist who was previously a novelist. Born in Madras and raised in Mangalore, South India, most of his life was spent in Australia. His education was completed at Columbia University in New York and Magdalene College in Oxford. From 2003 to 2005, he

worked as a journalist at *TIME* India magazine. Many of his articles have been published in *The Financial Times* and *The Independent* newspaper in England.

1.2 Statement of the Problem

Based on the above background, the statement of the problem is:

1. What exploitation is experienced by the main character, i.e., Balram, in the novel *The White Tiger*?
2. How does Balram's character negotiate or fight against his exploits in the novel *The White Tiger*?

1.3 Objectives of the Study

In accordance with the problem stated in the statement above, the purpose of this research is:

1. To describe what the types of exploitation happen to Balram's character and why these exploitation could occur in the novel *The White Tiger*.
2. To identify and explain how negotiation is like and the fighting action is taken by the character against self-exploitation in the novel *The White Tiger*.

1.4 Scope of the Study

In collecting data for this study, the author will limit this research to only describing the difficulties faced by people in India in dealing with injustice against their fellow human beings. Human Rights Watch came to a similar conclusion. There are formal regulations regarding the prohibition of discrimination in various fields of life and the persecution of members of the lower caste, but their enforcement in the field often has no result. Local authorities sometimes receive reports of low-caste

residents being victims of the public. However, law enforcement often ends with nothing.

1.5 Significance of the Study

The benefits of this research, apart from aiming to answer the formulation the research problem above, the authors of this study could be useful for readers. The benefits that can be generated are as follows:

- a. Theoretical benefits are expected to develop exploitation caste studies, especially those related to exploitation of cast inequality.
- b. Practical benefits of the results of this study are expected as a reference to other researchers who are interested in human exploitation issues. This research is also expected so that humans can pay more attention to human rights.

CHAPTER II

LITERATURE REVIEW

2.1 Exploitation

Exploitation in general means the politics of arbitrary or excessive use of a subject. Exploitation is only for economic purposes without considering a sense of propriety, justice, or welfare compensation. Exploitation, according to experts, is a use for one's own gain, exploitation, extortion from others, which is not commendable. Exploitation is a discriminatory attitude or treatment carried out arbitrarily. To exploit someone is to take unfair advantage of them. It is to use another person's vulnerability for one's own benefit. Of course, benefiting from another's vulnerability is not always morally wrong.

So that we can better understand the meaning of exploitation, then we must be able to refer to some of the income of experts and experts in their fields. Some definitions of exploitation based on experts are as follows. Martaja explained that exploitation is an activity used in an unethical way for personal gain or benefit only. Joni argues that exploitation is an act of using other people for personal gain. Suharto explained that exploitation is a discriminatory attitude or treatment that is carried out arbitrarily. (Ibnu, 2021)

Exploitation can be transactional or structural. In the former case, the unfairness is a property of a discrete transaction between two or more individuals. A sweatshop that pays low wages, for example, or a pharmaceutical research firm that tests drugs on poor subjects in the developing world, might be said to exploit others in this sense. But exploitation can also be structural—a property of institutions or

systems in which the “rules of the game” unfairly benefit one group of people to the detriment of another. As we will see below, Karl Marx believed that the economic and political institutions of capitalism were exploitative in this sense. And some contemporary feminists have argued that the institution of traditional marriage is exploitative insofar as it preys upon and reinforces pernicious forms of inequality between men and women.

Exploitation can also be harmful or mutually beneficial. Harmful exploitation involves an interaction that leaves the victim worse off than she was, and than she was entitled to be. The sort of exploitation involved in coercive sex trafficking, for instance, is harmful in this sense. But as we will see below, not all exploitation is harmful. Exploitation can also be mutually beneficial, where both parties walk away better off than they were *ex ante*. What makes such mutually beneficial interactions nevertheless exploitative is that they are, in some way, unfair.

Although the term “exploitation” appears not to have been used to describe unfair advantage-taking prior to the 19th century, there are nevertheless extensive discussions of the themes and problems that characterize contemporary discussions of exploitation in the history of philosophy. Those themes include the notion of justice and injustice in economic exchange, the role of labor in the creation of value, and the justification and abuse of private property, especially in capital and land.

2.1.1 Child Exploitation

Child exploitation is the act of using a minor child for profit, labor, sexual gratification, or some other personal or financial advantage. Child exploitation often results in cruel or harmful treatment of the child, as the activities her or she may be forced to take part in can cause emotional, physical and social problems.

Unfortunately, there is large market and interest in using children of all ages for cheap labor, sexual purpose, child pornography and other purpose. Many individuals taking part in child exploitation do it because there is a large profit to be made, essentially selling the services of children, or the children themselves to others.

Laws regarding exploitation of children vary by state, and children are protected by federal laws as well. Penalties for those convicted of child exploitation in any form are severe. This crime can be divided into two types exploitation, sexual, and economic. Economic exploitation of a child, also referred to as Criminal exploitation of a child. Refers to the use of a child in any way for economic gain. This often includes child labor, child slavery, child sex tourism and even the sale or illegal adoption of children for profit, children are often used to help sell and distribute illegal drugs, and in some war-ridden countries, children are recruited as soldiers and force to fight.

International Labour Organization (ILO) defines the term child labour as work that deprives children of their childhood, their potential and their dignity, and that is harmful to physical and mental development. It refers to work that is mentally, physically, socially or morally dangerous and harmful to children, or work whose schedule interferes with their ability to attend regular school, or work that affects in any manner their ability to focus during school or experience a healthy childhood

Such exploitation is prohibited by legislation worldwide, although these laws do not consider all work by children as child labour, exceptions include work by child artists, family duties, supervised training, and some forms of child work practiced by *Amish* children, as well as *by indigenous children* in the Americas (Larsen, P.B, 2004). Child labour has existed to varying extents throughout history. During the 19th and early 20th centuries, many children aged 5-14 from poorer

families worked in Western nations and their colonies alike. These children mainly worked in agriculture, home-based assembly operations, factories, mining, and services such as *new boys* some worked night shifts lasting 12 hours. With the rise of household income, availability of schools and passage of child labour laws, the incidence rates of child labour fell (Cunningham and Viazzo, 1996).

In the world's poorest countries, around one in four children are engaged in child labour, the highest number of whom (29 percent) live in *sub-saharan Africa*. In 2017, four African nations (Mali, Benin, Chad and Guinea-Bissau) witnessed over 50 percent of children age 5 – 14 working. worldwide agriculture is the largest employer of child labour. The vast majority of child labour is found in rural settings and informal urban economies, children are predominantly employed by their parents, rather than factories. Poverty and lack of schools are considered the primary cause of child labour (ILO, 2008).

Globally the incidence of child labour decreased from 25% to 10% between 1960 and 2003, according to the World Bank. nevertheless, the total number of child labourers remains high, with UNICEF and ILO acknowledging an estimated 168 million children aged 5 – 17 worldwide were involved in child labour in 2013.

2.1.2 Exploitation of Labour

Exploitation of labour (also known as labor) is a concept defined as, in its broadest sense, one agent taking unfair advantage of another agent. It denotes an unjust social relationship based on an asymmetry of power or unequal exchange of value between workers and their employers. When speaking about exploitation, there is a direct affiliation with consumption in social theory and traditionally this would

label exploitation as unfairly taking advantage of another person because of their inferior position, giving the exploiter the power.

Karl Marx's theory of exploitation has been described in the Stanford Encyclopedia of Philosophy as the most influential theory of exploitation. In analyzing exploitation, economists are split on the explanation of the exploitation of labour given by Marx and Adam Smith. Smith did not see exploitation as an inherent systematic phenomenon in specific economic systems as Marx did, but rather as an optional moral injustice. Marx's exploitation theory is one of the major elements analyzed in Marxian economics and some social theorists consider it to be a cornerstone in Marxist thought. Marx credited the Scottish Enlightenment writers for originally propounding a materialist interpretation of history. In his Critique of the Gotha Program, Marx set principles that were to govern the distribution of welfare under socialism and communism—these principles saw distribution to each person according to their work and needs.

Exploitation is when these two principles are not met, when the agents are not receiving according to their work or needs (Elster, 2007). This process of exploitation is a part of the redistribution of labour, occurring during the process of separate agents exchanging their current productive labour for social labour set in goods received. The labour put forth toward production is embodied in the goods and exploitation occurs when someone purchases a good, with their revenue or wages, for an amount unequal to the total labour he or she has put forth. This labour performed by a population over a certain time period is equal to the labour embodied to the goods that make up the net national product (NNP). The NNP is then parceled out to the members of the population in some way and this is what creates the two

groups, or agents, involved in the exchange of goods: exploiters and exploited. (Elster, 2007)

According to Marxist economics, the exploiters are the agents able to command goods, with revenue from their wages, that are embodied with more labour than the exploiters themselves have put forth—based on the exploitative social relations of Marxist theory of capitalist production. These agents often have class status and ownership of productive assets that aid the optimization of exploitation. Meanwhile, the exploited are those who receive less than the average product he or she produces. If workers receive an amount equivalent to their average product, there is no revenue left over and therefore these workers cannot enjoy the fruits of their own labours and the difference between what is made and what that can purchase cannot be justified by redistribution according to need (Elster, 2007). According to Marxist theory, in a capitalist society, the exploited are the proletariat, and the exploiters would typically be the bourgeoisie. For Marx, the phenomenon of exploitation was a characteristic of all class-based societies, not only capitalism.

2.1.3 Exploitation of Natural Resources

The exploitation of natural resources is the use of natural resources for economic growth, sometimes with a negative connotation of accompanying environmental degradation. It started to emerge on an industrial scale in the 19th century as the extraction and processing of raw materials (such as in mining, steam power, and machinery) developed much further than it had in preindustrial areas. During the 20th century, energy consumption rapidly increased. Today, about 80% of the world's energy consumption is sustained by the extraction of fossil fuels, which consists of oil, coal and natural gas.

Another non-renewable resource that is exploited by humans is subsoil minerals such as precious metals that are mainly used in the production of industrial commodities. Intensive agriculture is an example of a mode of production that hinders many aspects of the natural environment, for example the degradation of forests in a terrestrial ecosystem and water pollution in an aquatic ecosystem. As the world population rises and economic growth occurs, the depletion of natural resources influenced by the unsustainable extraction of raw materials becomes an increasing concern (McNicoll, Geoffrey, 2007).

Some of the factors that make resources are under pressure :

- Increase in the sophistication of technology enabling natural resources to be extracted quickly and efficiently. E.g., in the past, it could take long hours just to cut down one tree only using saws. Due to increased technology, rates of deforestation have greatly increased.
- The number of humans is increasing. According to the UN, the world population was 7.6 billion in 2017. This number is expected to rise to about 10 billion in 2050 and about 11 billion in 2100.
- Cultures of consumerism. Materialistic views lead to the mining of gold and diamonds to produce jewelry, unnecessary commodities for human life or advancement. Consumerism also leads to extraction of resources for the production of commodities necessary for human life but in amounts excessive of what is needed, because people consume more than is necessary or waste what they have.

- Excessive demand often leads to conflicts due to intense competition. Organizations such as Global Witness and the United Nations have documented the connection.
- Lack of awareness among the population is striking. People are not aware of ways to reduce depletion and exploitation of materials.

2.2 Caste and Exploitation

Exploitation arising from the caste hierarchy is a particular feature of the South Asian subcontinent. There was no such exploitative system in other continents or in countries outside of South Asia. But since caste exploitation has been a reality for 1500-2000 years this shakes the belief that only class can be the basis of exploitation. And because of this we have to transcend the attempt to find a way only pragmatically and deal with the issue on a philosophical and theoretical level. Dr. Ambedkar had argued that the form of this exploitation was that of an unequal hierarchy. Dr. Ambedkar had said in regard to the internal division of labour in the caste exploitative hierarchy that it was actually a division of labourers. The type of work that people in the castes at each rung of the hierarchy was to do was ordained from generation to generation by birth, this is a special authoritative type of feature of the exploitation of the caste hierarchy.

The lowest castes will do the work considered dirtiest and requiring the most physical labour (these were the castes that were previously considered untouchable). The toiling castes above these do comparatively less polluting and fully physical labour (the farming castes and the artisans who were not considered fully untouchable). The castes in the rung above these do not do physical labour. They will

do the planning, organization, deciding rules, and organizing of the mechanisms of violence (the castes considered to be kshatriyas). The Brahman castes on the highest level will do no kind of physical labour. This caste will have a full monopoly of the mental field (taking and giving of knowledge). Not only will they do no type of work understood to be polluting, they will not even go near it.

2.2.1 Caste System in India

The system which divides Hindus into rigid hierarchical groups based on their karma (work) and dharma (the Hindi word for religion, but here it means duty) is generally accepted to be more than 3,000 years old. The caste system in India is the paradigmatic ethnographic example of classification of castes. It has its origins in ancient India, and was transformed by various ruling elites in medieval, early-modern, and modern India, especially the Mughal Empire and the British Raj. It is today the basis of affirmative action programmes in India as enforced through its constitution. The caste system consists of two different concepts, varna and jati, which may be regarded as different levels of analysis of this system.

The caste system as it exists today is thought to be the result of developments during the collapse of the Mughal era and the rise of the British colonial government in India. The collapse of the Mughal era saw the rise of powerful men who associated themselves with kings, priests and ascetics, affirming the regal and martial form of the caste ideal, and it also reshaped many apparently casteless social groups into differentiated caste communities.

The British Raj furthered this development, making rigid caste organisation a central mechanism of administration. Between 1860 and 1920, the British formulated the caste system into their system of governance, granting administrative jobs and

senior appointments only to Christians and people belonging to certain castes (Nehru, 2004). Social unrest during the 1920s led to a change in this policy. From then on, the colonial administration began a policy of positive discrimination by reserving a certain percentage of government jobs for the lower castes. In 1948, negative discrimination on the basis of caste was banned by law and further enshrined in the Indian constitution; however, the system continues to be practiced in parts of India. There are 3,000 castes and 25,000 sub-castes in India, each related to a specific occupation.

India after achieving independence in 1947 enacted many affirmative action policies for the upliftment of historically marginalized groups as enforced through its constitution. These policies included reserving a quota of places for these groups in higher education and government employment. Varna literally means type, order, colour or class and was a framework for grouping people into classes, first used in Vedic Indian society. It is referred to frequently in the ancient Indian texts. The four classes were the Brahmins (priestly people), the Kshatriyas (rulers, administrators and warriors; also called Rajanyas), the Vaishyas (artisans, merchants, tradesmen and farmers), and Shudras (labouring classes).

The sociologist G. S. Ghurye offered what he thought was a definition that could be applied across India, although he acknowledged that there were regional variations on the general theme. His model definition for caste included the following six characteristics:

- Segmentation of society into groups whose membership was determined by birth.
- A hierarchical system wherein generally the Brahmins were at the head of the hierarchy, but this hierarchy was disputed in some cases. In various

linguistic areas, hundreds of castes had a gradation generally acknowledged by everyone.

- Restrictions on feeding and social intercourse, with minute rules on the kind of food and drink that upper castes could accept from lower castes. There was a great diversity in these rules, and lower castes generally accepted food from upper castes.
- Segregation, where individual castes lived together, the dominant caste living in the center and other castes living on the periphery. There were restrictions on the use of water wells or streets by one caste on another: an upper-caste Brahmin might not be permitted to use the street of a lower-caste group, while a caste considered impure might not be permitted to draw water from a well used by members of other castes.
- Occupation, generally inherited. Lack of unrestricted choice of profession, caste members restricted their own members from taking up certain professions they considered degrading. This characteristic of caste was missing from large parts of India, stated Ghurye, and in these regions all four castes (Brahmins, Kshatriyas, Vaishyas and Shudras) did agriculture labour or became warriors in large numbers.
- Endogamy, restrictions on marrying a person outside caste, but in some situations hypergamy allowed. Far less rigidity on inter-marriage between different sub-castes than between members of different castes in some regions, while in some endogamy within a sub-caste was the principal feature of caste-society.

2.2.2 Economic Inequality

A 1995 study notes that the caste system in India is a system of exploitation of poor low-ranking groups by more prosperous high-ranking groups. A report published in 2001 notes that in India 36.3% of people own no land at all, 60.6% own about 15% of the land, with a very wealthy 3.1% owning 15% of the land (Rural Poverty Report, 2001). Haque also reports that over 90 percent of both scheduled castes (low-ranking groups) and all other castes (high-ranking groups) either do not own land or own land area capable of producing less than \$1000 per year of food and income per household. However, over 99 percent of India's farms are less than 10 hectares, and 99.9 percent of the farms are less than 20 hectares, regardless of the farmer or landowner's caste. Indian government has, in addition, vigorously pursued agricultural land ceiling laws which prohibit anyone from owning land greater than mandated limits. India has used this law to forcibly acquire land from some, then redistribute tens of millions of acres to the landless and poor of the low-caste. Haque suggests that Indian lawmakers need to reform and modernise the nation's land laws and rely less on blind adherence to land ceilings and tenancy reform (Hanstad, 2005).

In a 2011 study, Aiyar too notes that such qualitative theories of economic exploitation and consequent land redistribution within India between 1950 and 1990 had no effect on the quality of life and poverty reduction. Instead, economic reforms since the 1990s and resultant opportunities for non-agricultural jobs have reduced poverty and increased per capita income for all segments of Indian society.

Cassan has studied the differential effect within two segments of India's Dalit community. He finds India's overall economic growth has produced the fastest and more significant socio-economic changes. Cassan further concludes that legal and

social program initiatives are no longer India's primary constraint in further advancement of India's historically discriminated castes; further advancement are likely to come from improvements in the supply of quality schools in rural and urban India, along with India's economic growth.