Constructing Power and Resistance through Language: A Discourse-Historical Analysis of "The White Tiger"

Noor-Ul-Huda
BS English Language and Literature, Quaid-I-Azam University, Islamabad
Email: noorhafsa709@gmail.com

Said Bilal Shah
BS English Language and Literature, Quaid-I-Azam University, Islamabad
Email: saidbilalshah022@gmail.com

Sahibzadi Sidrat Ul Muntaha
PhD Scholar English Linguistics, Quaid-I-Azam University, Islamabad
Email: sahibzadisidratulmuntaha@gmail.com & **ORCID:** http://orcid.org/0009-0002-6218-9243

Maira Ibad
PhD Scholar, Department Of English Quaid-I-Azam University Islamabad
Email Maira.ibad97@gmail.com
ORCID: https://orcid.org/0009-0003-3551-6541

ABSTRACT
The paper uses the Discourse-Historical Approach (DHA) of Critical Discourse Analysis (CDA) in analyzing how The White Tiger by Aravind Adiga builds up, produces, and opposes power relations, social inequity, and mobility in post-liberalization India. Although branding, symbolic, postcolonial, Marxist, and neoliberal readings have been explored elsewhere previously, the discursive construction of ideology and power in the novel has been less discussed. To fill this void, the paper performs qualitative analyses of the chosen passages in terms of DHA tools (nomination, predication, argumentation, perspectivisation, and intensification/mitigation). It is possible to declare that the analysis recognizes Balram Halwai as a first-person narrator who serves as a focal discursive place where systemic oppression, moral conflict, and resistance are expressed. The metaphor of the Rooster Coop and some binary oppositions that we could discover, such as light/darkness, master/servant, and village/city, show that there were historically embedded inequalities in the Indian socio-political structure. Based on the findings, the novel is not only a mirror of social realities but also builds them by making inequality become normalized and, at the same time, creates a space to criticize it. On the whole, the paper demonstrates DHA as an efficient instrument of literary discourse analysis and makes a certain contribution to the interdisciplinary studies of power, language, and literature.

Key Words: Discourse-Historical Approach (DHA), Critical Discourse Analysis (CDA), the White Tiger, Power Relations, Social Realities, Discursive Construction Of Ideology, DHA Tools,, Literary Discourse Analysis.

Introduction

Language is a highly nuanced element in the structuring of social realities, as well as in the interplay or compatibility of classes of ideologies. Critical Discourse Analysis (CDA) has established a solid methodological framework for examining the extent of fixity of power, inequality, and social meanings in discourse. A framework presented by Ruth Wodak is the Discourse-Historical Approach (DHA) that is particularly comprehensive since it integrates the analysis of the text and the socio-historical context in which it is created. DHA concentrates on the interdependence of ideology, history, and language and assesses the effects of language that influence discursive strategies in order to assist in creating identities and power relations. This is especially handy in the application of it to study literary works that are more general in terms of political and social themes.

The white tiger is a book by Aravind Adiga, which is the winner of the Man Booker Prize in the years 2008, and offers a lot of narrative ground on which discourse analysis could be provided (Adiga, 2008). The novel is set in India, and it is post-liberalization. It is a confessional novel that narrates the life of a boy, Balram Halwai; he was born in poverty, and he was a boy in rural India. This narrative follows the journey of a boy who rises the social ladder by being an entrepreneur. By making Balram speak, the text foreshadows the stark contrast between being rich and poor, having privilege and being a servant, and moral idealism and the survival (Adiga, 2008). The symbolic separation of India between the "Darkness" and the "Light attempts to highlight the inequality on a systemic level as well as its effects on the experiences of the individuals. The novel is based in the realm of fiction but is closely connected to the real conditions of socio-politics, including aspects of corruption, neoliberal desires, caste systems, and the disappearance of ethical modernity (Gupta, 2021; Li, 2016). Due to this high degree of anchoring in historical and social realities, The White Tiger is an interesting place to study how discourse is perpetuating as well as critiquing the prevailing ideologies.

Although the novel is rich in its thematic, narrative, and postcolonial readings, the scholarly effort has not studied the issue of how power, class, and identity are discursively made using language in any systematic way (Biswas and Singh, 2017). Such a gap is filled in this research, where nomination, predication, argumentation, perspectivization, and intensification or mitigation are selected as discursive strategies to be analyzed using the Discourse-Historical Approach (Wodak and Meyer, 2009). Placing these strategies into the socio-historical backgrounds of contemporary India, the study proves that inequality portrays the sense of a normalized and systemic state and not as an individual failure (Fairclough, 2010).

The research questions to be used in the study explore the manner in which The White Tiger constructs discourses of class inequality, power and social mobility; mechanisms through which DHA strategies apply in the text; influence of historical and contextual factors in the development of such discourses and how DHA leads to the process of uncovering underlying ideological structures (Van Dijk, 2001; Wodak and Meyer, 2009). This way, the study makes DHA a first-order analytical instrument of literary discourse analysis, which can identify latent ideologies and make fictional literature related to material socio-political realities.

The relevance of this study is that it can be applied in the study of literature, postcolonialism, and Critical Discourse Analysis. The use of DHA in a modern Indian novel will further the discourse-based literary criticism by indicating how fictional text becomes a part of historically specified power relations (Fairclough, 2010). The research, therefore, can be of great benefit to both scholars and students who may be concerned with

the overlap of language, society, and literature, especially in the post-colonial and neoliberal settings.

The amount of analysis done in the study is restricted to the scope of qualitative textual analysis of The White Tiger in the framework of the theory of the Discourse-Historical Approach. It does not feature the film version or its analogy with other works of literature. Although the study builds on the socio-historical background of India to place the discourse into context, it dwells on the historical factors that are directly related to the ideological constructions of the novel. It is based on the analysis of the discursive strategies in the context of the socio-political conditions of post-liberalization India with the help of secondary academic and historical sources (Wodak and Meyer, 2009).

This introduction provides the discussion background to further chapters of the research paper that entail a review of the pertinent literature, the elaboration of the methodology framework, discourse analysis of a few textual passages, and a conclusion that discusses the implications and future research directions of the study.

Significance
The importance of this investigation is that it brings the critical interpretation of The White Tiger one step further by not looking at the themes but the mechanisms of discourse in which power, inequality, and resistance are produced in the novel. By anticipating the connection between language and socio-political formations and the human consciousness, the study points out the way discourse constructs and mirrors the lived realities. This paper is also an addition to interdisciplinary research by presenting the gap between a postcolonial literary research question and the discursive analysis methods of Critical Discourse Analysis, specifically, the Discourse-Historical Approach. In this way, it shows how literary narratives are socio-cultural spaces that reflect, as well as question and shape, ideological structures, in post-liberalization India. According to this view, the study shows that discourse-oriented literary examination is very crucial in comprehending the complex connections between narrative/ story, history, and power.

Problem Statement
Aravind Adiga's "The White Tiger" has been widely recognized for its exploration of class hierarchies, corruption, and socio-economic disparities in contemporary India. However, the discursive construction of power within the novel remains insufficiently examined from a critical discourse analytical perspective. Existing study often privileges thematic, symbolic, or postcolonial interpretations, leaving a gap in understanding how language itself operates as a tool for negotiating and contesting ideological structures.

Literature Review
The paper uses the Discourse-Historical Approach (DHA) to study Aravind Adiga, the author of The White Tiger, and contextualizes the novel within the contexts of post-colonial, Marxist, and neoliberal criticism. Going beyond thematic readings, the work prefigures discursive approaches, which explain how language creates power and class identity, and resistance in the modern socio-historical context in India. Thus, it will fill an important scholarly void and provide a methodologically based analysis of the text.

Discourse Historical Approach (DHA)
In the Discourse-Historical Approach (DHA), the historical context of a phrase is examined to formulate a hypothesis on the evolution of a particular historical event. The Discourse-Historical Approach (DHA) is a subset of Critical Discourse Analysis (CDA) that was developed by Ruth Wodak and others in order to examine the relationship between

discourse and power as well as the socio-political environment. DHA asserts that discourses are not generated in a vacuum, but they depend on historical, cultural, and ideological dynamics that propagate social inequality (Wodak and Meyer, 2009).

 In contrast to other methods of CDA, DHA stands out by its methodological integration of historical evidence and triangulation that is based on linguistics, sociology, history, and cultural studies. According to DHA, discourse has to be analyzed on three levels, which are interconnected, i.e., (1) Text and linguistic features, (2) Discourse practices and strategies, and (3) The socio-political and historical contexts in general. DHA, therefore, does not simply examine what is being said, but it also explores why specific meanings have been generated and the manner in which they work within power systems. Its fundamental analytical features are nomination, predication (topoi), argumentation, and perspectivization/ mitigation (Reisigl and Wodak, 2016).

Fairclough (1995) explores the discourse in relation to its key role in producing, maintaining, and naturalizing ideological power in society. He argues that language is always placed in the social practices and demonstrates the relations of power at the institutional and societal levels. In his CDA approach, Fairclough presumes the context of how texts can influence identities, create social relations, and normalize dominant ideologies. His analysis of latent assumptions, power relations, and ideological practices demonstrates how discourse practices can strengthen and challenge hegemonic practices in literary and social texts, hence inspiring an offering of a general approach to the study of the interrelations of language, power, and ideology in literature and social texts.

Post- colonialism, Marxism, and Neoliberalism

The book by Edward Said, Orientalism (1978), is a bright example of how the images of the colonizers are created discursively as a form of knowledge that supports the strength of the imperial power. The agency of a subaltern or a speaker can also be complicated by the question of Gayatri Spivak, who wrote the piece titled Can the Subaltern Speak (1988), in which she states that the voice of subalterns is often mediated and distorted by hegemonic discourses.

Homi Bhabha (1994) attributes the work of colonial power to mimicry, hybridity, and ambivalence, and explains how the colonized subjects act both as a reproduction and a challenge to colonial power. Such ideas enhance the paradoxical face of post-colonial discourse and help to note the occasion of cultural and social identities bargaining, destabilizing, and reworking under unequal power dynamics.

Referring to the idea of precariousness created by Judith Butler, Liani Lochner (2014) argues that neoliberal capitalism defines the life that is deemed valuable, and the one that remains unnoticed. The self-narrative of Balram is part of the act of visibility assertion against ideological erasure in this paradigm. Alexander Adkins (2019) discusses the excremental idiom of the novel as a discourse of neoliberal disgust in revealing the inconsistencies of economic liberalization and the view of poor people as participants in their own marginalization.

Marxist interpretations have had a significant impact, too. Iftikhar et al. (2024) place the dichotomy of Light/Darkness in the context of the symbolism of a struggle of classes, as the violence of Balram is regarded by the author as a reaction to structural exploitation. According to Khadka (2023), capitalism forces Balram to descend even further to moral debasement, presenting his act as an uprising of the proletariat.

In the view of Mahato (2023), globalization increases social inequalities and, at the same time, facilitates the agency of the subalterns. All of these Marxist studies stress structural oppression, with a majority being thematic instead of discursive. Shetty et al. (2012) argue

that the metamorphosis of Balram is not driven by the collective emancipation press but through interest in him, which shows the dissonance of the novel with the success of neoliberalism.

Lei and Yang (2025) consider the metaphor of the Rooster Coop to show that there are contradictions within the Indian democracy, whereas Rathod (2025) applies the structural violence theory determined by Galtung and concludes that everyday people accept the legitimacy of systemic injustice. These analyses demonstrate that postcolonial and Marxist perspectives, shedding light on the ideological landscape of the novel, do not often question the language processes creating power and resistance.

The White Tiger

There is a rich literature on exploring the social criticism of The White Tiger. Dr. Brijesh Kumar (2022) draws attention to the theme of poverty, corruption, and feudalism, pointing to the fact that Adiga uses the Light/Darkness opposition to reveal the sharp strata of the society. This research is, however, descriptive and thematic, without any contact with the modern theoretical foundations.

In Gupta (2021), the paradox and irony are used when he suggests that the rise of Balram is a form of wild justice, i.e., moral contradictions in contemporary India. Biswas and Singh (2017) use a postcolonial perspective, proving that the decades of exploitation drive Balram to commit crimes to survive.

Navgire (2025) argues that the novel reveals psychological and caste based oppression in the form of Rooster Coop. Compared to that, the state violence and class-based scapegoating are emphasized in the story A Burning by Majumdar (2020) and the marginalized children are neglected in the institution in the story Djinn Patrol on the Purple Line by Deepa Anappara (2020). As Altel (2025) claims, the vertical mobility of Balram is a farce, and his success is not attained but earned by being an adept calculator of amorality and not a meritocrat.

Together, these works confirm the relevance of the novel as a critique of the socio-economic situation in modern India. However, they heavily depend on the thematic, symbolic, or ideological approach as opposed to the approach based on the systematic examination of the discourse, thus suggesting that the analytical method needed is the discourse analysis of how Balram uses language and narrative techniques to build power, morality, and resistance in the text.

Research Gap

Although, due to the strong situating of The White Tiger into the post-colonial, Marxist, and neoliberal criticism, which provides emphasis to the themes of class suppression, structural violence, and moralistic corruption, a remarkable gap in the academic research remains evident. The current literature majorly prefigures thematic and ideological interpretations, but rarely uses the Discourse-Historical Approach (DHA) to methodically question the linguistic choices of Balram, his narrative patterns, and his moral rationale in the backdrop of the Indian socio-economic environment in the aftermath of the post-colonial period. This paper aims to fill that gap by incorporating the concept of DHA, thus explaining how discourse creates power relationships, means of opposition, and morality as being ambiguous in the novel.

Research Objectives

To analyze how The White Tiger represents power dynamics, class inequality, and social injustice through language and narrative discourse

To examine Balram's self-narration as a reflection of post-colonial, socio-political realities and ideological structures in contemporary India
To apply Wodak's Discourse-Historical Approach (DHA) to identify and interpret key discursive strategies used to construct themes of oppression, resistance, and social mobility in the novel

Research Questions
How does Aravind Adiga use discourse in "The White Tiger" to depict power relations, class inequality, and social oppression in Indian society?
How does Balram's narrative reflect socio-historical realities and ideological structures of post-colonial and capitalist India?
Which discursive strategies according to the Discourse-Historical Approach (DHA) are used in the novel to construct and justify themes of resistance, corruption, and social mobility?

Research Methodology
This work has used a qualitative research design and Critical Discourse Analysis, namely Discourse-Historical Approach (DHA) by Wodak, in the analysis of the representation of power, inequality of classes and corruption in The White Tiger by Aravind Adiga. The primary data will be selected passages of the novel that will be selected using the purposive sampling method. The close reading will be used to collect the data and DHA strategies will be used to analyze it, such as nomination, predication, argumentation, perspectivization, and intensification/mitigation. The textual results will be deciphered in the context of current socio-political India. The ethical aspect is minimal since only published text is applied and citations and academic integrity are carefully observed.

Limitations of the Study
The current study is limited to exploring one literary work, the book of Aravind Adiga, The White Tiger; thus, the conclusions obtained cannot be broadly generalized to the issue of post-liberalization Indian literature as a whole. The investigation uses the qualitative, interpretative research methodology based on purposely chosen textual excerpts and consequently provides the possibility of exhaustively analyzing the matter; it also includes elements of subjectivity.
The limited area of interest is the textual literary discussion, and the deliberate reflection is not extended to the filmic versions, media coverage, and the reception within the reader. As much as the relevant socio-historical backgrounds have been noted, the research does not provide an all-encompassing historical narrative of post-liberalization India, but rather focuses on those contexts that are specific to the discourse being analyzed.

Theoretical Framework
The main theoretical foundation of the current study involves the Discourse-Historical Approach (DHA), made as an extension of the Critical Discourse Analysis (CDA) and developed by Ruth Wodak and her associates. DHA studies the mechanisms of discourse as a social process, which is related to language and power, ideology, and socio-historical context (Wodak and Meyer, 2009). It also features that texts are not made in solitude; rather, they are shaped by the historical, cultural, and social circumstances that maintain and/or criticize inequality.
DHA offers an analytical, multi-layered discourse analysis approach comprising three interconnected layers: (1) the textual and linguistic features, (2) the discursive strategies and practices, and (3) the extended socio-political and historical context (Reisigl and Wodak, 2016; Wodak, 2001). The approach singles out strategies of nomination,

predication (topoi), argumentation, and the perspectivization/mitigation, which expose how language makes, negotiates, and naturalizes social stratifications.

When applied to The White Tiger, DHA makes it possible to consider in detail how the story of Balram Halwai uses language strategically to reveal the systemic corruption, the inequality of the classes, and moral uncertainty. In forwarding discourse as a social critique mechanism, DHA fills in a huge void in the literature where most of the other earlier studies of the novel dwell on thematic/postcolonial readings as opposed to the discursively constructed power.
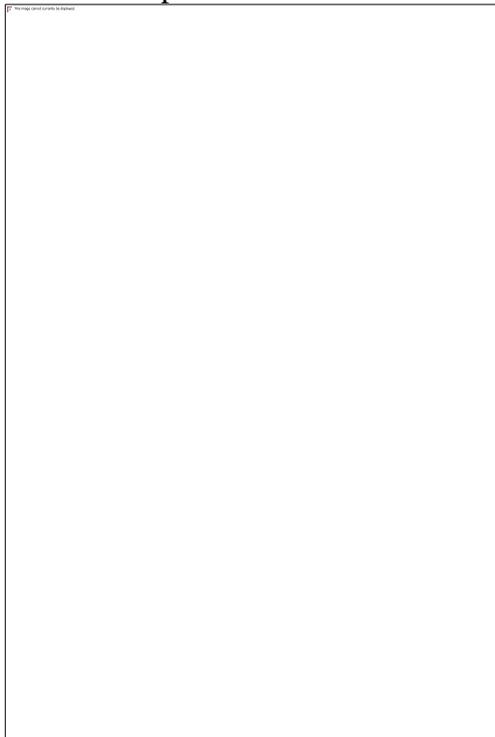
Figure1.1 Discourse-Historical Approach (DHA) framework applied to "The White Tiger".

Chapter-wise Analysis: DHA of "The White Tiger"

Chapter 1–3: Balram's Childhood and Village Life

The early life of Balram in Laxmangarh brings to the fore poverty, oppression of caste, and social rank in the rural areas. His self-representation by DHA shows nomination and predication. To give but one example, he tells about himself: "I was born in a family of servants" (Adiga, 2008, p. 12), which prefigures his underprivileged position in society and the institutional limits of the world.

It is brought out through binary opposites, which were composed as master vs. servant and rich vs. poor, to strengthen social strata (Wodak and Meyer, 2009). These oppositions give accounts of how discourse legitimizes oppression. DHA also takes into account the context of history and socio-politics and how postcolonial caste systems dictate the day-to-day interactions. Indicatively, Balram is observed by the uncle saying: You can never be above your college, boy (Adiga, 2008, p. 14), which underscores the fact that language sustains the hierarchical beliefs.

The metaphor of the Rooster Coop is introduced rather implicitly, when the author symbolizes the systemic oppression of the lower-class people: "the poor remain as hens in the cage" (Adiga, 2008, p. 15). The social relations of power are enshrined in discourse as this initial chapter sets the ideological groundwork for Balram to transform in the future.

12.2 Chapter 4–6: Journey to Delhi and Employment
The change of location to Delhi by Balram reveals the stratification of classes, corruption, and moral decline in the urban areas. DHA analysis points out his perspectivization, describing the events as the subjective experience as well as the critical attitude towards society (Wodak, 2011).

The metaphor of Rooster Coop is made clear, "The Rooster Coop is at every turn in this country. It is about people being in a trap and the system living off their submission" (Adiga, 2008, p. 45). The process of framing makes Balram an onlooker of the systematic exploitation, but slowly, he becomes aware of the possibilities of personal mobility.

Rural/ urban, poor/ rich, submissive/ enterprising binary oppositions come to the fore. As an example, he notices: The rich do not notice us that we are not there until we provide service to the rich (Adiga, 2008, p. 49). The intertextual awareness of DHA connects such experiences with general discourses of society on neoliberal India, urban inequality, and the class hierarchy of history.

The reasoning tactic is also evident in the story of Balram, where his need to live justifies his unethical behavior: to make it up the ladder, you must know how to follow, even when it hurts (Adiga, 2008, p. 52). This supports the process of language creating social reality and systemic oppression.

Chapter 7–9: Encounters with Power and Corruption
In these chapters, Balram has a chance of observing the corruption at various stages, political, bureaucratic, and corporate. DHA analysis indicates that there is nomination and predication in his accounts of strong people: Ashok's father is rotten at the core; he smiles yet cheats (Adiga, 2008, p. 67) yet. This evaluation predication brings out moral impiety and imbalance.

The binary oppositions honest vs. corrupt, obedient vs. ambitious, play a crucial role in the story, which supports the clash of the moral course of action and the survival techniques. The same metaphor of the Rooster Coop is used as a criticism of the entrapment of the system: "In India, you have to play along, or the system will devour you alive. (Adiga, 2008, p. 69)

The historical-discursive analysis will place such interactions in the postcolonial context of India, where corruption is maintained by institutional as well as cultural discourse. In the process of perspectivization, Balram makes himself both the narrator and the critic, which represents the mediating role of discourse between personal experience and social commentary.

Chapter 10–12: Moral Dilemmas and Transformation
When Balram is faced with his ethical conflicts, DHA exposes his framing and topicalization of the acts, which are morally ambiguous to him, as being, required survival tactics. He thinks: I was forced to go against the rules to get out of the Rooster Coop" (Adiga, 2008, p. 102).

The metaphors of light and darkness are used to refer to ignorance and enlightenment: I saw the gloom of my village, and I was curious about going into the light (Adiga, 2008, p. 102). These metaphors indicate the criticism of social mobility as an ideology. Intertextual allusions enable him to relate his change personally with discourses of corruption, ambition, and inequality at a societal level (Reisigl & Wodak, 2009).

One can see the strategy of argumentation used by DHA through Balram, whose reasons to finally murder someone is quite thoughtful: to get out, to kill the cock in you (Adiga, 2008, p. 110). This discourse creates the notion of morality as structural and locates the

ego as not being absolute; rather, it is shown as something constructed through the use of structural limitation, which depicts the act of description and criticism of social structuring.

Chapter 13–End: Ascendance and Socio-Political Critique:
The success of the business Balram manages is his complete identity reconstruction. His self-representation, which we can see through DHA analysis, revolves around nomination and appraisal: I am free now; I am my own master (Adiga, 2008, p. 121). This describes how the self is created through discourse about power relations.

Binary oppositions slave vs. master, rural vs. urban and ethical vs. practical, underline the ideological connotations of the change Balram goes through. The Rooster Coop carries on as a representation of systemic imprisonment "everyone in India is in the rooster coop few are the ones that can escape" (Adiga, 2008, p. 128).

It can be seen through DHA that social acts can be mediated with the help of language in the novel, because it indicates that historical inequalities remain and how the individuals survive. The power relations that are prominent in the Indian society in the modern world are revealed and negotiated in the talk of Balram.

Findings

As evidenced by Discourse-Historical Analysis (DHA), the social reality creation evidenced by the discourse of Balram in The White Tiger is an active process, which, nonetheless, justifies the existing, deeply established power structures. His story brings out the issue of systematic oppression and hierarchy, where the societal rules determine how people in the society act and expect them to act. Balram also often impounds his marginalized status, saying, "I was born in a family of servants" (Adiga, 2008, p. 12), foreshadowing his subordinate status. Predication, appraisal, and nomination are used by him to show the normalization of inequality and sustenance of power. The novel demonstrates that discourse is a prescriptive instrument, which is historically and socio-politically framed, and manifests access to the resource pool and liberation.

Also, binary oppositions and metaphors, the use of perspectivization and framing practices, explain how people cope with structural constraints. The story of Balram pits and opposes master against servant, country against city, and moral against pragmatic, and explores the ideological core of interactions between humans. The image of the rooster coop is an allusion to entrapment within the system: The Rooster Coop is all around in this country. The system eats off people, trapping them, and living on their obedience (Adiga, 2008, p. 45). Framing and perspectivization enable readers to understand the existence of moral vagueness in the socio-economic setups. Altogether, The White Tiger is an effective instance wherein discourse produces, negotiates, and challenges social hierarchies, thus providing a rich point of DHA analysis and the complexity of the interaction of language, power, and historical structures.

Conclusion

It is a paper that explores how language aids in building, supporting, and questioning the power dynamic, inequality of classes, and intergenerational social mobility in the novel The White Tiger, written by Aravind Adiga, through the lens of the Discourse Historical Approach (DHA) by Ruth Wodak. Focusing on thematic and symbolic analysis, the study proves by transferring the attention to discourse-focused readings that the language has been the key mechanism by means of which the social realities are generated and challenged in the novel. The first-person narration of Balram Halwai serves as the means of discursive space where the discourses of systemic oppression, moral uncertainty, and resistance have been voiced in the socio-historic background of a post-liberalization India.

This analysis identifies that the following DHA strategies, nomination, predication, argumentation, perspectivization, and intensification/mitigation, do have a substantial role in uncovering historical inequalities in history. Metaphorical images, especially the so-called Rooster Coop, binary oppositions, including light/darkness and master/servant, show how inequality is normalized, and it is not without allowing the space to criticism and opposition. Such discursive practices provide previews of ideological frameworks, which determine the agency and social mobility of individuals in the modern Indian society.

All in all, this research demonstrates the effectiveness of DHA as a methodological framework for studying the discourse in literature and becomes a part of cross-disciplinary studies that are placed on the intersection of language, literature, and power. It states that since literary texts are not passive narratives but active socio-discursive processes that throng in negotiations and conflicts over dominant ideologies.

Recommendations

In accordance with the results of the current investigation, the Discourse-Historical Approach (DHA) might be applied to a more extensive set of modern literary works in the future to question how language practices become the means of legitimizing power as well as relating power inequalities in various socio-cultural contexts. Comparative studies that involve a number of novels would provide a greater number of insights and contribute to the increased external validity of the results. Applying the methodological paradigm to the analysis of film adaptation or other forms of media would clarify the diffusion of literary discourses in the realm of popular culture. Further, by means of synthesizing DHA with complementary critical lenses feminist or postcolonial discourse analysis. It might provide a more delicate understanding of identity formation, ideological structures, and resistance. Together, these research directions have the potential to further interdisciplinary research that questions the dependence of language, literature, and power.

References

Lochner, Liani. 2014. "The Politics of Precarity: Contesting Neoliberalism's Subjects in Aravind Adiga's The White Tiger." English Academy Review: Southern African Journal of English Studies 31 (2): 35–48.

Kumar, B. (2022). Social criticism in Aravind Adiga's The White Tiger. The Creative Launcher, 7(1), 79–85

Adkins, A. (2019). Neoliberal Disgust in Aravind Adiga's The White Tiger. Journal of Modern Literature, 42(3), 169–1

Navgire, P. E. (2025). Critique of the caste system: Investigate The White Tiger critiques the caste system in India. Literary Cognizance: An International Refereed / Peer Reviewed e-Journal of English Language, Literature & Criticism, 6(2), 106–113.

https://www.literarycognizance.com/

Anappara, D. (2020). Djinn patrol on the purple line. Random House.

Majumdar, M. (2020). A burning: A novel. Vintage Books.

Reference: Iftikhar, A., Ahmed, T., Mahmood, H., & Mushtaq, A. (2024). Navigating the Divide: A Marxist analysis of The White Tiger. Academy of Education and Social Sciences Review, 4(1), 62–70. https://doi.org/10.48112/aessr.v4i1.713

Mahato, A. S. (2023). Globalization and Social Class in Aravind Adiga's "The White Tiger". Current Perspectives in Educational Research, 6(2), 26–34.

Shetty, P., Prabhu, V., & T, P. (2012). Changing Notes in the Voices beyond the Rooster Coop: A Neo-Capitalist Coup in Aravind Adiga's The White Tiger. Text Matters,

2(2), 276–287. https://doi.org/10.2478/v10231-012-0070-7

Lei, W., & Yang, S. (2025). "Rooster Coop" and "Jungle" : Democracy, and The Paradox of Freedom in The White Tiger. Journal of Global Trends in Social Science. https://doi.org/10.70731/22dhf365

Reference: Rathod, D. N. (2025). Invisible chains: Structural violence as a narrative device in Aravind Adiga's The White Tiger. THE RUBRICS Journal of Interdisciplinary Studies, 7(6). https://doi.org/10.5281/zenodo.16519986

Gupta, A. (2021). The White Tiger: A Novel with Paradox & Irony. The Creative launcher, 6(3).

Biswas, S. K., & Singh, S. (2017). Portrayal of Poverty and Corruption Ridden Postcolonial India in Aravind Adiga's The White Tiger. Language in India, 17(5).

Patel, P. C. (2025). Dialectics of Darkness and Light: Deconstructing Ethical Ambivalence and Social Mobility in Aravind Adiga's The White Tiger. Language in India, 25(9). Retrieved from https://languageinindia.com/sep2025/pateldialecticsofdarkness.html

Reisigl, M., & Wodak, R. (2001). The discourse-historical approach (DHA). In R. Wodak & M. Meyer (Eds.), Methods of Critical Discourse Analysis (pp. 63–94).

https://www.researchgate.net/publication/251636976_The_Discourse-Historical_Approach_DHA

Wodak, R. (2011/2015). The discourse-historical approach. Methods of Critical Discourse Analysis (SAGE).

Reisigl, M., & Wodak, R. (2001). Discourse and discrimination: Rhetorics of racism and antisemitism. Routledge.

Reisigl, M., & Wodak, R. (2016). The discourse-historical approach. In J. Flowerdew & J. Richardson (Eds.), The Routledge handbook of critical discourse studies (pp. 87–100). Routledge.

Wodak, R. (2015). The politics of fear: What right-wing populist discourses mean. Sage.

Wodak, R., & Meyer, M. (2009). Methods of critical discourse analysis (2nd ed.). Sage.

Adiga, A. (2008). The White Tiger. HarperCollins.

Fairclough, N. (1995). Critical discourse analysis: The critical study of language. Longman.

Said, E. W. (1978). Orientalism. Vintage.

Spivak, G. C. (1988). Can the subaltern speak? In C. Nelson & L. Grossberg (Eds.), Marxism and the interpretation of culture (pp. 271–313). University of Illinois Press.

Van Dijk, T. A. (2001). Critical discourse analysis. In D. Schiffrin, D. Tannen, & H. E. Hamilton (Eds.), The handbook of discourse analysis (pp. 352–371). Blackwell.

Fairclough, N. (2010). Critical discourse analysis: The critical study of language (2nd ed.). Routledge.

Li, X. (2016). Neoliberal discourse and postcolonial identity in contemporary Indian English fiction. Journal of Postcolonial Writing, 52(3), 320–333. https://doi.org/10.1080/17449855.2016.1180976