

## Unveiling Balram's Complexes In Adiga's The White Tiger: An Adlerian Perspective

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### Abstract

This study aims to uncover the concealed personality folds within Balram's character, highlighting the complex interplay of inferiority and superiority complexes, as framed by Alfred Adler's theory. It examines how Balram's relentless pursuit of superiority is influenced by his profound struggle with inferiority complex, shaping his character development. The research method employed in this study is qualitative by analyzing the character of Balram in the novel *The White Tiger*. The analysis technique used in this study comprises a content analysis of the novel *The White Tiger*. The study reveals that Balram's character undergoes a significant transformation characterized by the development of a superiority complex. This transformation is rooted in his profound inferiority complex, which drives him to conceal and compensate for his perceived weaknesses. Exposure to Delhi's high-end society exacerbates his inferiority complex, leading to low self-esteem and recurrent humiliation experiences. Finally, his relentless quest for dominance and revolutionary aspirations aligns with Adler's concept of masculine protest. This study contributes to a deeper understanding of Balram's character and the psychological complexities at play in his pursuit of superiority. It provides insights into the intricate layers of his personality, offering a nuanced analysis of how his inferiority complex shapes his behavior and motivations.

### Background of the study

The present study embarks on an exploration of the enigmatic personality of Balram Halwai, the central

character in Aravind Adiga's novel *The White Tiger*. Balram's character, intricately layered and plagued by an underlying sense of misery, serves as the focal point of this investigation. At its core, this research delves into Balram's relentless pursuit of superiority and its profound impact on the complexities of his personality. Interestingly, Balram's psychological journey involves a profound struggle with both an inferiority complex and the subsequent development of a concealed superiority complex. This narrative journey unfolds against the backdrop of Alfred Adler's perspective on personality, particularly his theories regarding the innate human drive for superiority. Adler's insights offer a lens through which to decipher the enigma of Balram's psyche.

*The White Tiger* (2008) is a novel by Indian author Aravind Adiga, which explores India's socioeconomic disparities and the protagonist, Balram Halwai's journey from poverty to success. Set in India, the novel is presented as letters written by Balram to a Chinese Premier. Balram, also known as "The White Tiger," narrates his life to the Premier in a confessional and honest manner. The novel critiques socio-economic disparities, class struggle, corruption, and the price of success, making it a thought-provoking and provocative read.

This study examines Balram Halwai's character, revealing his emotional struggles and feelings of inferiority. It uses content analysis and exploratory methodology to understand his pursuit of superiority and the development of a superiority complex. The research contributes to understanding human personality and self-actualization, providing insights for personal growth and contributing to the broader discourse on personality psychology. Balram, a successful entrepreneur in Delhi, navigates the corrupt Indian business and politics, achieving wealth and influence through his cunning and ruthlessness. The novel features dark humor, social commentary, and personal ambition.

### **About Aravind Adiga**

Aravind Adiga, an acclaimed author from India, has a diverse literary career that spans across continents. He began his

career in journalism, honed his skills in observing society, and later transitioned to literature. His debut novel, "The White Tiger," earned him the Man Booker Prize in 2008. Adiga's subsequent works include "Between the Assassinations," "Last Man in the Tower," and "Selection Day." His work explores themes of urban development, greed, and the human condition in India. In 2016, he ventured into sports and academia with "Selection Day." Adiga's literary journey showcases the power of storytelling and literature in shedding light on societal complexities.

### **Statement of the problem**

The study seeks how Balram's character in *The White Tiger* reflects the intricate interplay between inferiority and superiority complexes as outlined in Alfred Adler's theory, and what psychological dynamics underlie his relentless pursuit of superiority while concealing his feelings of inferiority.

### **Related Studies about The White Tiger**

*The White Tiger* by Aravind Adiga is a very popular novel. In the novel, Sebastian (2009) explores the societal divide between the rich and poor in Indian society, highlighting the increasing inequality and criminal activities among the underprivileged. He discusses the IT revolution and how Balram, a victim of this divide, reverts to a "master like servant" role to overcome the inequality.

*The White Tiger*, a novel by Aravind Adiga, has been critically analyzed by various scholars, focusing on its portrayal of India's poverty, darkness, and low slums. Khan (2009) compared the novel to Naipaul's "An Area of Darkness" and "A Million Mutinies Now" and found it to follow the style of "Tom Jones." Singh (2009) highlighted the subaltern aspect of the novel, arguing that the high class exploits the rights of the underclass and the factors contributing to their rise. Kasbekar (2011) highlighted the use of animal imagery and metaphors, such as the jungle and rooster coop, to represent the rich and poor divisions in India. Want (2011) criticized Adiga's focus on the exploitation of the proletariat by Bourgeois and the transformation of social order by advocating Euro-centric ideas. The novel is held accountable

for not showing the bright side of the narrative, as every picture has two sides.

Mendes (2011) discusses the dark representation of India in Aravind Adiga's *The White Tiger*, arguing that this darkness has led to lighter and visibility. She also criticizes the conventional portrayal of India as an exotic other, citing writers like Salman Rushdie who have contributed to portraying India as an exotic other.

Suneetha (2012) analyzes Adiga's novel in terms of twofold stories: Laxmangarh and Delhi, highlighting the challenges faced by poorer Indians in both rural and urban areas. She dispels the idea of double vision, stating that Light India is nothing but an illusion for people living in dark India.

Khor (2012) investigates the novel from the perspective of righting wrong, highlighting the importance of human rights and the survival of the fittest in social Darwinism. Waller (2012) discusses the role of India's social structure, traditions, and complex hierarchical system in Balram Halwai's quest for freedom. Narasiman & Chawdhry (2013) highlight the life journey of Balram Halwai, who seeks freedom from a rooster coop where he is shackled by unfair norms.

Glady (2013) highlights the concept of multiple identities and imagined communities in Adiga's work, comparing India to a rooster coop where the economy and population cannot create their own success or escape. Singh (2009) explores the subaltern aspect of the novel, arguing that the transformation of Balram Halwai into a white Tiger represents the rise of the underclass.

In conclusion, Adiga's *The White Tiger* offers a unique perspective on India's struggles for freedom and the power dynamics within society.

Research on Balram's journey towards entrepreneurship in *The White Tiger* explores his choices and the impact of his murder on his life. Haitham (2013) highlights Balram's belief that his liberation and enlightenment come through the, and that he has joined the tyrant league. Sharrad (2013) highlights the changing nature of family life in India, with

factors like urbanization, extramarital affairs, and divorce making the joined family system dysfunctional. Sheoran (2013) discusses Balram's journey from a humble peasant to an autocratic master, highlighting his struggle to overcome violence, debauchery, and hypocrisy. Choudhury (2014) discusses the novel as an inscription of modern India, condemning societal discrimination and exploiting the rights of the poor in both rural and urban societies. Singh (2014) explores the inter-textual connection between the novel and other texts, novels, and real-life incidents, highlighting the interconnectedness of Balram's life and the influence of other works. The title "The autobiography of a Half Baked Indian" also references another autobiography by Nirad Chaudhari.

### **2.3 Theoretical framework**

Alfred Adler, an Austrian psychologist and founder of individual psychology, is renowned for his contributions to understanding human behavior and personality. Influenced by Freud's psychoanalysis, Adler's approach is constructive, emphasizing the creative aspects of human development. He posits that individuals are driven by a deep-seated sense of inferiority, stemming from early childhood experiences. Adler also introduced the term "striving for success" to describe actions motivated by social interest, which is rooted in the belief that individuals can contribute positively to society while elevating their self-worth. This theory reveals the intricate web of human motivation, self-esteem, and the pursuit of excellence, enhancing our understanding of human behavior and personality.

### **Research Methodology**

This research is qualitative in nature, which means it aims to understand and interpret phenomena without relying on numerical or statistical data. Instead, it focuses on non-numerical information, such as text, interviews, and historical materials, to gain a deeper understanding of the subject. Content analysis is the chosen technique for this research. Content analysis involves systematically examining and interpreting the content of various forms of communication, such as written documents, texts, or interviews. In this study, content analysis will be used to

analyze and extract meaningful insights from the textual data related to the subject matter. The research method used is exploratory. Exploratory research is often conducted when the topic is not well understood or when there is a need to gain initial insights into a phenomenon. It is characterized by flexibility and openness to new ideas and perspectives. In this case, the research aims to explore and generate a comprehensive understanding of the subject, which aligns with the exploratory approach.

### **Adler's perspective of human personality as theoretical framework**

The study uses Adler's perspective of human personality as theoretical framework. Alfred Adler, an Austrian psychotherapist, emphasized the importance of feelings of inferiority in human personality development. He believed that every person experiences a sense of inferiority in childhood, which motivates them to strive for superiority. Adler's concept of "organ inferiority" refers to physical or physiological weaknesses. A healthy personality is characterized by a strong sense of social connectedness and genuine concern for others' welfare. Adler's theory of human personality has had a lasting impact on psychology and continues to be studied and applied in various fields.

### **Data Analysis & Interpretation**

#### **a. Concealed Personality folds in Balram's character**

There are two major personality folds i.e., inferiority complex and superiority complex that keep taking a toll on Balram's life throughout the novel. According to Alfred Adler, main factor that leads a person to strive for superiority is none other than inferiority complex. To fathom the way inferiority complex drives a person to seek superiority and excel in life is one of the most concerned points of this research. Balram's journey is being assessed intricately from having an evidently low self-esteem to attaining the attitude as if he holds the universe under his feet.

To conceal and compensate the weaknesses or inferiority of a person is the main reason for striving for superiority. The

feelings of perceived inferiority cast negative effects on their personality and in extreme cases ending up into developing an inferiority complex.

People with inferiority complex behave differently, some of them become shy, coward, and indecisive while quite a few people develop superiority complex as an overcompensation of inferiority complex. Superiority complex is also found in Balram, he wears a mask of superiority just to compensate and satisfy his wounded ego. "In terms of formal education, I may be somewhat lacking. I never finished school, to put it bluntly. Who cares! I haven't read many books. I am a self-taught entrepreneur. That's the best kind there is, trust me" (Adiga, 2008, p. 5) More or less all kids feel this especially when they realize how weak they are in comparison to stronger adults around. Wolman (2012) discussed: "Adler emphatically stated that "to be human means to feel inferior," for every child is inferior in the face of life and of adults. The weakness of a child, his ever-present inferiority feeling, became now the main problem in Adler's theory" (p. 288).

Balram's inferiority complex is visible as he is envious of Vijay who belonged to a pig herd's family. Balram looks up to Vijay as he has changed his fortune and became a man of repute, a bus driver. Vijay's recognition in the village and his uniform made him green with envy and he wishes to sound as important as Vijay. "I wanted to be like Vijay—with a uniform, a paycheck, a shiny whistle with a piercing sound, and people looking at me with eyes that said, how important he looks" (Adiga, 2008, p. 19).

Balram lives with Mr. Ashok and Pinky madam in Delhi and is familiar with their ways of living.

He is well acquainted with the high-end society's taste and what is left behind for ordinary people like him. He is aware of who he is and is ashamed of the fact that he's from a mediocre class. He goes to buy drinks for his masters and he knows he cannot even afford its empty bottle because that's pricey as well "'English" liquor, naturally, is for the rich" (p.

47). Living with elite class and always finding himself lesser nourished his inferiority complex even more.

Ashok's father and his brother were of typical landlord mindset as they deemed everyone terribly insignificant in front of them. They used to behave inhuman with Balram and other villagers and always made him feel minor. Balram has this in his head that their expensive dog's worth more than him. He has experienced many incidences that led to foster his intrinsic inferiority complex "My heart filled up with pride. I crouched on the floor, happy as a dog, and waited for him to say it again." (Adiga, 2008, p. 98).

Balram's self-esteem is very low in the start. He used to feel he is nothing but a joke as in source of entertainment for people. Not just the educated people and masters would make fun of him but other servants as well "They could not get over their amusement; each one of them had to come up to me, and force his fingers through my hair, and call me a "village idiot," and slap me on the back too" (Adiga, 2008, p. 75).

Pinky Madam served big time in making him feel inferior, she would ridicule him right from his appearance to his gestures and what not "You're so filthy! Look at you, look at your teeth, look at your clothes!"(p. 85). Ashok would join her and they used to mock Balram just to get entertained. Their random acts of humiliation added to his low self-esteem "They said I looked like a monkey in that uniform" (p. 75).

He has never been to a standard school and merely attended a government school for a short span of time. This deride made him fall deep into inferiority complex "It's not maal, it's a mall," he said. "Say it again." I kept saying "maal," and they kept asking me to repeat it, and then giggled hysterically each time I did so" (Adiga, 2008, p.86). Pinky and Ashok would judge him for his little knowledge towards the elite stuffs and his pronunciation of things. They would burst into laughter in front of him so to make him feel humiliated. "It's not piJJA. It's pizza. Say it properly." "Wait—you're mispronouncing it too. There's a T in the middle. Peet. Zah" (ibid, p. 91).



It is poignant that those who are born poor are kept poor no matter how hard they want to escape out and work diligently to get themselves out of their misery. Rich tries their best not to let any poor move forward in life by choosing an independent occupation. They rather thrust labor on them by all means as Adler (1914) wrote: "Tears and complaints – the means which I have called water power – can be an extremely useful weapon for disturbing cooperation and reducing other to a condition of slavery" (Adiga, 2008, p. 288).

#### **f. Inferiority Complex and Striving for Superiority**

Balram always seeks greatness and wants to exercise his superiority so much so he considers himself one of those influential and prominent people already. It is evident in the letter that he has written to Chinese Premier how hard he tries to fit in. "Not that I have anything against great men. In my way, I consider myself one of your kind" (Adiga, 2008, p. 3). It is ingrained in his personality that he is superior despite his humble origin. He is very much aware of his social status hence struggling with inferiority complex and constantly setting an ambition to get out of it "The feeling of inferiority, inadequacy, insecurity, which determines the goal of an individual's existence" (Adler, 1927, p. 72). He feels at home with his new-fangled status that he attained. In his vision the thing called eminence, comes organically to him.

Regardless of the fact that he couldn't attend the school and was sent to a tea stall and into various other child labors. Be it poetry, art or books of exquisite taste, he pretends to be an intellectual person just to stay in the queue of well-informed people. "I never finished school, to put it bluntly. Who cares! I haven't read many books, but I've read all the ones that count" (Adiga, 2008, p. 5).

In his head he is a walking and talking encyclopedia. His superiority complex is exceedingly vocalized in his dialogues over and over again. "Don't waste your money on those American books.

They're so yesterday. I am tomorrow. In terms of formal education, I may be somewhat lacking" (Adiga, 2008, p. 5).

He considers himself as a jack of all trades and that has a sound knowledge of everything for that matter. And he considers his type as one of the best and self-sufficient being present on the face of earth. He is typically that self-obsessed sort of chap whose complex makes him feel the superlative. "I am a self-taught entrepreneur. That's the best kind there is, trust me" (ibid, p. 5).

**b. Concealing and compensating weaknesses in striving for superiority**

As we move further into his story, we get to know other hidden aspects of his personality. He assumes himself as the most victorious businessman and he is entitled share his success story with the masses. He feels the need that people out there must follow his ways if they want to achieve greatness in their lives. The way he makes himself parallel to the front-line people underlines his deep-rooted superiority complex. "When you have heard the story of how I got to Bangalore and became one of its most successful (though probably least known) businessmen" (Adiga, 2008, p. 5).

His poster was hung all over the country with the label 'wanted' stating he has killed his master and ran away with the bag of money. He envisages himself as highly imperative person who is of national interest "About three years ago, when I became, briefly, a person of national importance owing to an act of entrepreneurship" (Adiga, 2008, p. 8). He takes his notoriousness as getting renowned and his crime as if he has made a prestigious mark in the world by slaughtering his master and scrambling with the looted money.

Balarm is so blinded by his conceitedness of being the most powerful and esteemed person that he turned atheist. He doesn't believe in the existence of God at all. He doesn't pray since he assumes he has everything already; he doesn't have to bribe or flatter any god. He makes fun of gods and thinks that people are fool who pray to them for getting ahead in life. He is so proud of who he is that he feels superior enough to even mock idols "I guess, Your Excellency, that I too should start off by kissing some gods are" (Adiga, 2008, p. 6). He shaped his fate with his own

hands and he has no need to visit temples to get things his way.

**c. Balram's exposure to high-end society and its impact on his inferiority complex**

Balram's complex is conspicuous when he outrageously reacts to his poster's statement where he is being structured as a lean, black and short man. When he sees that the poster states his appearance as blackish complexion, he hits back. He vocalizes it as he isn't yet convinced to apply those fairness creams though he can afford the best ones. If he didn't suffer complexes, he would have been comfortable in his skin and such remarks would have been least of his concerns. He always deemed himself faultless and somebody who personifies perfection. According to him only a poor can look this way, he hasn't earned all the wealth to be called this ugly. He isn't poor anymore to starve himself and look thin, he feels obliged to look as chubby as every rich man looks. "Thin" and "small"—ha! I am in better shape these days! "Fat" and "potbellied" would be more accurate now" (Adiga, 2008, p. 9).

**d. Birth Order and Inferiority Complex**

He is ashamed of his humble origin and the small village called Laxmangarh, where he was born and brought up. "I looked down on the village from there. My little Laxmangarh." (Adiga, 2008, p. 26). He hates the villagers including his parents for coming to term with the fact that they all were born shackled and poor. He never felt home there as it was deprived of the splendor, he thought he deserved. "I leaned out from the edge of the fort in the direction of my village—and then I did something too disgusting to describe to you. Well, actually, I spat, Again and again" (ibid, pp. 26-28). He always loathed this place and the people for the reason that they accepted poverty as their fate and nobody tried to get out of it and thought to change their fortune.

**e. The humiliation he experiences from both educated individuals and fellow servants**

In a society like India, masters always looked down upon their servants, be it a cook, sweeper or a driver. They were

kept like slaves that even dogs receive a better treatment. Balram was mindful of his position and he compares himself to a dog often. Balram says: "From the start, sir, there was a way in which I could understand what he wanted to say, the way dogs understand their masters" (Adiga, 2008, p. 66). Servants stay faithful to their masters like a dog too, Balaram's inferiority complex made him feel this low.

This concept is deep rooted in their families as well. "He was loyal as a dog. He was the perfect servant." (Adiga, 2008, p. 101). Balram had that inherent subservient mindset which is obvious after his confession that he made when he wasn't even asked to serve. "Because the desire to be a servant had been bred into me: hammered into my skull, nail after nail, and poured into my blood" (ibid, p. 115).

When Ashok's brother has lost a rupee coin in the car, he asked Balram to get it back. He kept searching for that coin that he never found. When the master accused him of stealing it, he dropped a coin from his own pocket and finished his hunting like a dog. "I got down on my knees. I sniffed in between the mats like a dog, all in search of that one rupee." (Adiga, 2008, p. 81).

A person who isn't mentally challenged by such complexes will never seem to exercise unnecessary authority, overly bragging and pretending what he is not. Adler (1938) wrote: "Every neurosis can be understood as an attempt to free oneself from a feeling of inferiority in order to gain a feeling of superiority" (Adiga, 2008, p. 103). Counterfeited appraisals, self-obsession and other narcissistic practices are emerged only when a person is combating complexes inside which lead him to boast double standards.

In Alfred Adler's viewpoint, an individual should be well acquainted with the responses of the queries life throws his ways. If he is not well prepared, he can easily fail, he needs to crack those codes pragmatically. Lacking the ability to grow from his mistake, he will persistently fail and that is when he fakes success by developing superiority complex. Besides showing an impression of superiority all the time, staying in that shell of pretentiousness is quite laborious. Adler (1962) wrote: "There is the bitter duty to appear great and superior at all times!" (p. 210).

**f. Balram's pretentious behavior to compensate for his low self-esteem**

Balram speaks about poor in a derogatory way though he was one of them formerly. He considers them a trash like his masters used to consider him. He has no sympathy for them. His language and actions are way too mean towards them "You can tell by their thin bodies, filthy faces, by the animal-like way they live under the huge bridges and overpasses" (Adiga, 2008, p. 6).

He is embarrassed of his low origin, his name, his caste, his family, his lifestyle. But he didn't let his origin define his present. He always thought he is superior and better than the rest of his clan.

But in his weak moments he confessed how exactly he perceives his identity "I'm just a rickshaw puller's son from the Darkness" (Adiga, 2008, p. 153).

A sufferer of inferiority complex actually stays in a despondent cerebral vortex but pretends to be in the contented frame of mind. Ryan & Deci (2011) mentioned that "The striving for perfection that represents the realization of one's true potential" (Adiga, 2008, p. 144). He lives in the disillusion of amassing name, fame and victory when he can't come to terms with screening himself as a biggest loser. He fancies his life idealistically and envisions himself of holding unbeatable success. Adler (1927) believed "The goal of superiority, another factor obvious in play, betrays itself in the child's tendency to be the commander and the ruler" (p. 92). Likewise, Balram struggled for superiority to the extent that his reality completely faded for him and he lives in delusions.

Meanwhile reality emulates the exact opposite of what he tries hard to convince people. He brags about having a finest persona to conceal the verity of his low self-esteem hence compensating their inferiorities and insecurities. Horney (1950) wrote: "Even though godlike in his imagination, he still lacks the earthy self-confidence of a simple shepherd" (p. 86). Such people need a strong reality check to mirror their inadequacies by bursting their bubble of self-deception.

**g. Balram's delusional belief in his success and uniqueness**

His superiority complex always makes him feel special and different from the rest of the world. His psyche has convinced him that his school of thought, beliefs, mind, energies, wittiness, gift of gab, credibility and attitude was poles apart from others. He envisages himself as a unique and a genius who is very unique in his thinking yet always on point "I have woken up, and the rest of you are still sleeping, and that is the only difference between us" (Adiga, 2008, p. 190).

No wonders he is influenced by Iqbal's poetry and thought that he is the finest example of that for determining his directions. He considers himself ahead of everyone in everything. That's where his superiority complex is obvious when he compares himself with the rest of the world and finds nobody who could meet his greatness. Adler (2013) wrote: "He is happy when he succeeds in demonstrating, at least to himself, that he is cleverer or better than his fellows" (p. 209). The fact is he did nothing but made an astute plan to kill and rob then making the most out of it smartly. He was lucky enough to deceive the police and he thinks all credit goes to his extraordinary skills

"You see, I'm always a man who sees "tomorrow" when others see "today" (Adiga, 2008, p. 192).

Adlerian theory rotates around getting ahead in life by keep jumping to bigger things. This never-ending quest of reaching to heights rests with always staying dominant and exercising superiority. Balram never thinks of stopping somewhere even after getting the best of possessions and status. As significant as he thinks he is he keeps on fabricating new ideas which can probably lead him to surmount the pinnacles. Adler (1927) believed: "The less he spoke, the more was his psychic life filled, by day and by night, with dreams of triumphs and victories of every sort" (p. 114).

He devises a plan of establishing an English medium school. An institute where children could be taught what he always longed, from perfect pronunciation to the elite manners. By the execution of his plan, he wanted to rare more 'white tigers' like him and gain authority. Adiga (2008) wrote that

“A school full of White Tigers, unleashed on Bangalore! We'd have this city at our knees, I tell you. I could become the Boss of Bangalore.” (p. 193). His ulterior motive is to boss around and conquer by capturing the minds. And there's no stopping by in his plans, the next one is real estate.

He has always aspired to be a revolutionist like Vijay who belonged to the same village and same social class. Vijay rose up to the level that he had established definite political references and acquaintances that he ended up being in the frontier volunteer in a political party. People respected him immensely and were in awe so was Balram. After becoming a professed entrepreneur and gaining authority, he conceitedly vocalizes his revolutionary thoughts. Balram has reshaped his destiny from a poor to a rich entrepreneur. He thinks he has influenced Bangalore in fact the whole country for that matter. He has helped Bangalore to grow and emerge by establishing a wideranging business. “I helped to make New Bangalore” (Adiga, 2008, p. 192).

There is another aspect called masculine dominance that a male member is mostly the leading figure in the society. This perception is ingrained in the psyche of male that they have to be dominant enough hence it rendering them to gain or feign superiority. Adler named this human desire of male as masculine protest. Wolman (2012) discussed that “The masculine protest was, according to Adler, a normal and general phenomenon of compensation” (p. 288). Such supposed social trends give rise to various societal roles that assigns different tasks for different individuals.

In conclusion, Balram's character in the novel is a complex interplay of concealed personality folds, rooted in Adlerian concepts of inferiority and superiority complexes. His journey from low self-esteem to a facade of superiority is a testament to the profound impact of perceived inferiority on one's personality. Balram's experience is further influenced by his birth order, social environment, and the humiliation he faces. His pretentiousness, delusions of grandeur, and disregard for others reveal the intricate layers of his character, driven by an insatiable quest for dominance and superiority. Ultimately, Balram's character serves as a compelling illustration of how Adler's theories provide

valuable insights into the dynamics of personality development, offering a lens through which we can better understand the concealed folds of human nature.

### **Conclusions**

Balam's character is shaped by his struggle with an inferiority complex, which drives his pursuit of superiority. This complex is influenced by Adler's theory of birth order and his exposure to high-end society in Delhi. Balam's low self-esteem and delusions about his success and uniqueness highlight his superiority complex. His atheism and mockery of religious practices further emphasize his superiority complex. Balam's derogatory attitude towards the poor and loyalty to his masters further reinforce his inferiority complex. His inability to confront his inadequacies and confront his true self highlights the importance of self-awareness. Balam's aspirations for dominance and revolutionary ambitions reflect Adler's concept of masculine protest.

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