



CRIME AS SOCIAL MOBILITY: INTERSECTIONAL SUBALTERNITY AND THE LOGIC OF STRAIN IN *THE WHITE TIGER*

Dr. VANI P. (Author 1),

Associate Professor of English,
Ms. Vyshnavi M. Nair (Author 2),
Scholar of Integrated M. A. English,
Department of English,
Government College, Kattappana,
Idukki District, Kerala-685 515.

Affiliated to Mahatma Gandhi University,
Kottayam, Kerala, India.

Abstract

This paper examines Aravind Adiga's fiction *The White Tiger* through the lenses of intersectional subalternity and strain theory. This study exposes how the paradox of social mobility in neoliberal India dealt in the novel. It further explores how opportunities of neoliberal India collide with structural inequality. Crime is warranted as a deviant strategy to achieve social mobility in Adiga's India. The subaltern position of Balram, the protagonist, got shaped by the intersection of caste, class and economic deprivation whereas his criminality emerges from systemic inequality. This study analyses how the mounting social pressure forces the protagonist to go for criminality and how the poverty stricken are denied to achieve legitimate means of success. This paper presents a critical examination of Aravind Adiga's novel *The White Tiger*, foregrounding the intersection of subaltern theory and strain theory to unpack the narrative of Balram Halwai, a subaltern protagonist, whose trajectory is marked by criminality. Drawing upon the theoretical frameworks of Gayatri Chakravorty Spivak and Robert Merton, this research investigates how Balram's subalternity is aggravated by the structural strain of neoliberal India. This paper argues how criminality is a manifestation of subaltern condition, a desperate attempt to resist and threaten the dominant power structures that have marginalized him.

Keywords: subalternity, strain theory, social mobility, neo-liberalism, deprivation, marginalized, and criminality.

India, a land of remarkable cultural diversity, is always known for numerous marginalized communities who have been traditionally silenced, oppressed and excluded from the main stream. They are categorized as dalits, Adivasis, women and other minority groups. They are powerless, voiceless, and invisible in their own land and their subaltern position is unchangeable. Despite having challenges, these people take over a long history of resistance and struggle. They have constantly confronted with the dominant power structures and demanded their rights and dignity. Subaltern groups are denied access to properties, opportunities, and social mobility. They feel a sense of strain and obstruction that leads them to a range of negative emotions like anger, hatred, and distress. In certain cases, these emotions changed into deviant behaviour and consequently ended in crime.

Social rejection deviates subalternity into criminality. When subaltern groups are excluded from mainstream society, they are compelled to form separate social groups like gangs and other deviant groups. Their trauma and stress disrupt their normal surviving mechanisms, leading to a range of negative emotions and deeds. Subaltern groups often experience high levels of strain due to systemic inequalities. Poverty, discrimination, and illegitimate means of success are known as the inequalities. Strain theory offers a powerful basis for understanding how marginalized people respond to structural barriers and injustices. Marginalized individuals engage in deviant behaviour in order to cope up with the strain of living in a society that refutes them success and chances.

Spivak's essay *Can the Subaltern Speak?* (1988) is a foundational text in subaltern studies. She questions the possibility of marginalized groups challenging themselves within dominant power structures. Her theory suggests that subaltern is silenced by oppressor. Dalit writers Omprakash Valmiki, Daya Pawar, and Bama have written autobiographies and fictions to narrate their own experiences and realities. They try to assert caste-based marginalization and a distinctive Dalit identity. Omprakash Valmiki's *Joothan* is a powerful personal experience of discrimination and violence faced by Dalits in India, offering a vital perception of a subaltern experience. His works break the silence around untouchability, poverty, and social humiliation, demanding recognition and justice. Contemporary writers like Arundhati Roy, Rohinton Mistry, and Amitav Ghosh continue this convention of exploring themes of caste, class, migration, and the marginalization of minorities. Their novels give voice to the silenced and expose the continuing structures of oppression in contemporary India.

Amitav Ghosh's portrayal of subalternity highlights his deep concern over marginalized voices and their struggles within society. His works such as *Circle of Reasons*, *Calcutta Chromosome*, *Hungry Tide*, *Glass Palace*, and *Sea of Poppies* brings forth the experiences of individuals who have been historically ignored of issues viz., poverty, alienation, and exploitation. Ghosh challenges dominant narratives by addressing the complexities of subaltern identities and the varied impact of socio-political supremacies on their lives. His illustrations announce their narratives in a world that often marginalizes them. Mahasweta Devi, a creative Bengali writer, is renowned for her stories like *Draupadi*, *Breast Giver*, and a novel *Rudali*. Her works focus on tribal women, landless labourers, and the dispossessed. She consistently pours light on the lives and struggles of tribal communities and marginalized groups in India.

V.S. Naipaul, Salman Rushdie, Arundhati Roy and Kiran Desai, the great writers of Indian origin, have played vital role in authenticating and evaluating the subaltern struggles. They try to epitomize a dominant involvement for understanding the complex nuances of oppression and resistance in India. Similarly Aravind Adiga's *The White Tiger* depicts the unpleasant realities of a subaltern, forced labour, lack of basic rights, and systemic corruption. He portrays the psychological trap of subalterns through "rooster coop" image. This image illustrates how subalterns are trained to accept their fate even if they aware of their manipulation. Adiga's novel has received wide critical deference for its portrayal of class discrimination, subalternity, corruption, and ambiguities of neoliberal India.

Scholarly perspectives of the novel highlight its focus on subalternity, moral depravity, injustice, marginalization, globalization and cultural conflicts of India. M. Sheeba (2017) focuses on inconsistent actualities of India, using post-colonial theories of McLeod and Bhabha. She underscores how the protagonist of the novel is getting marginalized that leads him to criminality. Rashmi Ahlawat (2016) analyses the journey of Balram from a pauper to a tycoon. Kriti Sharma (2023) examines the key motifs of the novel, viz., Rooster Coop, liberation, caste and class discrimination, and globalization. Sasi Kiran S. D. (2019) investigates the contrasting roles of the protagonist, analyzing his moral intricacies and realities. Venkatanarayanan et al. (2017) studies cultural interactions and crashes of the rich and poor people of India, outlining the novel as an assessment of basic public undercurrents by desertion and inequality. Manav Ratti (2020) analyses the critical dissertation around the novel, comprising narrative uncertainty and neoliberal bildungsroman elucidations. Senthilkumar & Henry Kishore (2020) addresses social disorder, cultural conflicts, and systemic oppression in India.

In many studies, crime is treated as a moral transgression or as a literary narrative for social condemnation. Only a few studies have examined crime as a mechanism of social mobility. There is a limited engagement with intersectional subalternity. The application of Merton's Strain Theory to Adiga's India remains underexplored. The present paper strives for reporting this gap to probe how Adiga's novel reveals crime as an unfair yet normal track of social mobility for a subaltern. This study intends to unravel how subalternity turns into criminality in the novel. Certain queries can give an in-depth understanding of the aforementioned themes. They are:

1. What psychological factors transform a humble servant to a criminal entrepreneur?
2. How do the socio-economic conditions of rural India influence the protagonist to commit crimes?
3. In what ways does systemic corruption in Indian society facilitate the protagonist to yield to criminal behaviour?

The condition of being socially, politically and geographically marginalized or excluded from the dominant power structures is simply termed as subalternity. The term 'subaltern' has been interpreted in varied ways by different scholars, reflecting shifts in historical context, disciplinary focus, and theoretical orientation. Subaltern populations—indigenous people, colonized nations, and individuals from lower socio-economic classes have encountered significant barriers in participating social, political, and economic spheres. This persistent marginalization not only perpetuates systemic inequality but also fosters a sense of marginalization. This may contribute to criminal behaviour. Individuals from these groups sometimes seek alternatives to attain wealth and social status. The historical context of subalternity underscores the role of systemic injustices in generating social strains that stimulate individuals to criminal deeds.

Antonio Gramsci used the term 'subaltern' as a coded substitute for 'proletariat' to avoid prison censorship but the term soon took on theoretical meaning in his work. In his *Prison Notebooks*, he defined subaltern classes as any groups of low rank in a society. They are suffering under the hegemony of ruling elites and are denied participation in determining history and culture. He emphasized that their history is fragmented and sporadic because they are obstinately subject to the dominance of ruling groups. To him, subaltern groups must strive to develop their own hegemony by establishing alliances and gaining legitimacy within civil society to challenge the ruling order efficiently.

In post-colonial studies, subalterns are often understood as the colonial inhabitants who are deprived of voice within imperial colony, making them obscure in mainstream historical narratives. Subalternity is not limited to a single alliance of identity, but it comprises various forms of subordination, including class, caste, gender, and ethnicity. Subalterns are not only 'othered' but are systematically denied access to power, resources, and social mobility. They are often lacking visibility and a platform to express their perspectives. The study of subalternity aims to recuperate the voices of the oppressed and challenge the restricted prejudices. Subaltern studies examines the binary

relationship between dominant and subordinate classes, focusing on how the binary relationship is maintained and resisted in various contexts, especially in colonial and postcolonial societies.

Strain theory highlights how social structure and inequality shape behaviour of individuals. When subaltern individuals are blocked from genuine opportunities, they experience 'strain', a sense of defeat and stress. This may force them to adopt criminal paths in order to achieve goals. Strain theory has evolved to embrace a broader range of social pressures and emotional responses but its primary vision remains the same. Social structures and inequalities can drive marginalized people towards unexpected behaviour. Subaltern theory and strain theory offer potent perspectives for analyzing how marginalization, inequality, and supremacy outline social tagging of criminality. Systemic oppression produces psychological and social strain by imposing persistent barriers to resources, dignity, and participation of marginalized groups in mainstream activities. This prolonged strain often pushes individuals and communities towards various forms of resistance. Some of which may be labelled as deviant or criminal by mainstream society. Marginalized groups protested against mainstream societies for persistent injustice and committed violence on behalf of obstructed opportunities. They may internalize distress, self-harm, extraction, or mental health crises.

Ranjit Guha, a prominent figure in the Subaltern Studies movement, aims to focus on the experiences of subaltern groups in his writings. The concept of subalternity was revitalized and expanded in 1980s by him. He is widely regarded as the founding figure of Subaltern Studies. Guha defined the term 'subaltern' as those excluded from the "elite" categories of colonial and nationalist past, emphasizing their historical and political inferences. It sought to mend the voices and agency of peasants, workers, tribal communities, and other marginalized groups in colonial and post-colonial India. Their scholarship aimed to fill the gap between official colonial histories and popular histories by focusing on the autonomous actions and resistances of subaltern groups rather than viewing them as mere victims or passive subjects of elite politics.

Gayatri Chakravorty Spivak brought a critical, postcolonial and feminist perspective to subaltern theory. In her essay, Spivak problematized the very possibility of representing subaltern voices within dominant speeches. She argued that subaltern groups are doubly marginalized by colonial and patriarchal power structures. Spivak's work focuses on the difficulties of recovering authentic subaltern intervention and stresses the need for critical self-impulse in scholarship to avoid hegemonic frameworks on marginalized subjects. Spivak's criticism further warns that the subaltern can be easily epitomized by outsiders, highlighting the risk of removing internal differences and intricacies.

Subaltern identity is naturally fluid and complex, which is shaped by a range of intersecting factors such as class, caste, gender, ethnicity, and religion. Homi K. Bhabha introduces concepts like hybridity, mimicry, and the third space to explain how cultural identities are fluid and negotiated in the spaces where colonizer and colonized interrelate. In these 'in-between' spaces, subaltern groups can resist and destabilize colonial authority by creating new, hybrid identities that challenge fixed binaries of power. Bhabha opines that subalternity is not only exclusion but also the potential for creative resistance and transformation within the structures that subjugate. Subaltern theory has been a transformative force in Indian literature, focusing on the voices and experiences of marginalized groups. Munshi Premchand, an introductory figure, whose novels like *Godan* and *Nirmala* bring peasants, women, and Dalits to the centre of his narrative. His work exposes the harsh realities of rural life, caste oppression, and gender discrimination, making the subaltern visible and giving them a strong literary presence. Mulk Raj Anand's *Untouchable* and *Coolie* are the revolutionary novels that depict the daily humiliations and struggles of lower-caste and working-class characters.

Robert K. Merton developed strain theory in 1938 to explain the structure of society that generates deviant behaviour. By linking deviance to structural inequality, Merton's strain theory provided a powerful explanation for the rise in crime and nonconformity during times of widespread economic and social agony. Merton observed that American society placed immense value on material accomplishment and the 'American Dream', but admittance to authentic means of achieving goals was absent. Mass redundancy, poverty, and social turmoil gave vent to the 'Great Depression'. It led folks to seek alternate, sometimes unlawful paths to triumph. His theory shifted the focus from individual pathology to broader social organizations that create unequal opportunities, making a lasting impact on criminology and the study of social deviance. Agnew's General Strain Theory enlarges the awareness of strain that leads to crime and misdemeanor by focusing on a wide range of emotional responses. It identifies three main types of strain, the failure to achieve goals such as academic or personal aspirations, the removal of positive stimuli like losing a loved one or a job, and the presentation of negative stimuli such as victimization or exploitation. It recognizes that strains come from any part of life and upset people across all social classes. These strains generate negative emotions which increase the likelihood of criminal behaviour.

Structural disparities produce subaltern groups who are systematically excluded from opportunities and power. They are deprived of education and recognition due to discrimination, leading to personal agony and alternative forms of resistance. Marginalized communities are facing poverty or discrimination and consequently experience 'aspirational strain'. Their ambitions are thwarted by structural barriers, as seen in the struggles of African Americans during the Jim Crow era or Dalits in India. Agnew's General Strain Theory expands on this by identifying sources of strain such as discrimination, victimization, and institutional exclusion, which often bother subaltern groups. For instance, children from low-income families may face educational barriers, resulting in poor academic performance and limited job opportunities, which can foster anger and deviant behaviours. Richard Wright's *Native Son* illustrates how systemic racism and poverty create strains that drive the protagonist towards crime.

Strain theory advocates that subaltern individuals may resort to deviant behaviour when they experience a gap between their aspirations and their competency to reach success through legitimate means. Criminality which generated through the structural inequality by the medium of caste has created societal consequences. Education and good health facilities are denied because of corruption in society. In the Indian context, several subaltern groups have historically faced criminalization, resistance, and developed surviving strategies in response to structural marginalization. A prominent example is the colonial-era classification of certain communities as 'criminal tribes'

under the Criminal Tribes Act of 1871. Groups such as the Sansiyas, Kanjars, Bhatu, and Berias are considered as lower caste, nomadic, or socially marginalized. They were categorized as 'hereditary criminals' by the British colonial administration. Subalternity with strain theory leads to criminal activities. Subalterns are not criminals by birth but the society changes them to be criminals. The upper-class people who have high economic and social status exploit subalterns. They are compelled to quit education and are forced to engage in criminal activities which give them monetary benefits. They are always deprived of their rights and not aware of discrimination that they face.

Aravind Adiga's *The White Tiger* offers a compelling literary case study for the intersection of strain theory and subalternity. The novel exemplifies how structural inequalities and mounting social pressures drive marginalized individual towards deviance and confrontation. Adiga exposes caste system, class division, corruption, and the persistent feudal power structures of India through his protagonist Balram. The conventional caste system and the economic inconsistency between the rich and the poor create a rigid hierarchy that keeps Balram oppressed. He represents the vast underclass whose voices are often ignored. He protests against the traditional silence imposed on his social class. His journey is a revolt against class and caste struggle. He desires to break the constraints of his social position as a subaltern.

Balram's desire for ascending mobility clashes with the rigid social structures that prevent him from achieving goals. He craves for a prosperous life but is thwarted by his social position. The relentless frustration and sense of injustice in his society leads him to adopt radical approaches. His decision to murder his employer is a manifestation of the strain that he experiences in his life. His wild attempt to escape from his circumstances gives courage to commit the heinous crime. He breaks the social norms out of the feeling of being stuck and the systemic controls against him. His actions are the adaptations to the harsh realities of his environment. He deviates to create his own path to success, even if it is a merciless murder. His concerns are marked by the systemic inequality and he challenges conventional notions of what is right and wrong.

Balram is named by his school teacher when he gets admitted in school. His parents have no inclination to give him a name. He is called as Munna, a common name of a boy, highlighting the neglect of the society. Despite having sufferings, Balram's father believes that Balram is his plan and he can invest his hopes for a change and escape through his son. A school inspector identifies the boy as a rare species in the classroom and names him as the White Tiger. Unfortunately, Balram quits his education and his repeated encounters with the systemic failures transformed him as a criminal.

Balram and his brother are forced to undergo menial labour in a nearby tea shop after the death of his father. In order to pay the debts of his family, he abandons his education and learns cunning lessons from the tea shop. He treats the tea shop as a classroom, overhears and absorbs varied info from customers. It is the beginning of his transformation from a passive victim to an active criminal. His initiation into the world of work is both physically demanding and emotionally humiliating. However, he accepts his hardship not as a victim but as a seed of his later transformation. Physical exploitation and verbal abuse are considered as the parameter of violence and humiliation in the master-servant relationship. The comparison of his role to that of Hanuman is a powerful metaphor for the deeply ingrained servitude expected of drivers and servants in India. He declares that he works "with near total dishonesty, lack of dedication, and insincerity" (51).

Balram's dramatic display of humbleness in front of his masters is a survival tactic. He cunningly plays to get a privileged position in the landlord's family. He felt inferior before dogs that are given more care and dignity than Balram. He feels embarrassed and humiliated when he is being ridiculed by Pinky Madam for his unclean teeth and his wrong pronunciation of English words. Balram goes along with his master and his wife to Delhi as a driver. The sharing of crime magazines is a communal ritual among drivers, a moment of escape and bonding. Waiting for masters at late night parties, enduring cold, mosquitoes, and humiliation, paint a vivid picture of the indignities faced by drivers who are assigned to live in a dungeon whereas master class resides in voluminous rooms.

Balram purchases a plain white T-shirt with an English word and a pair of black shoes to show him as a person belonging to master class. He wears dark glasses like his master and plays his music during night time while running the car is a symbolic act of rebellion. He inhabits the role of his master for a short period, indulging in pleasures usually denied to him. This imitation is a symbolic act of his transformation. He is consciously adopting the signs of respectability and urban modernity, trying to erase the visible signs of his servant background. Gradually he realizes that external appearances cannot change his inner self as well as his lower social status. Servant class vulnerability and lack of power are the real reasons that force Balram to take the blame for the hit-and-run case of Pinky Madam. He recognizes the latent brutality of his master and his fragility as a servant when his master brutally attacks him and threatens him to kill. It is a practical necessity and futile labour of the servants to erase the stains of the elite.

Balram indulges in petty theft, corruption, and opportunism which includes, siphoning off petrol and selling it, plotting with mechanics to blow up repair costs and take a cut. The imagery of Balram lying under his mosquito net, watching cockroaches crawl above him, is a powerful metaphor for his mental state. He confesses that he has no guilt for cheating his employer, "the more I stole from him, the more I realized how much he had stolen from me" (231). He recognizes that the underprivileged can never truly avail the privileges of the rich when he gets cheated with fake girls.

Balram claims a kind of ownership over Mr. Ashok, suggesting that the act of killing forges an intimate, unalterable bond. He is aware of the moral ambiguity of his actions, but he assumes them as necessary adaptations to a new world. His willingness to accept any consequence including captivity, execution, or disgrace underscores the depth of his conviction that "I'll never say I made a mistake that night in Delhi when I slit my master's throat" (320). He has not only changed his name and status, but also his sense of self. His transformation from wanted murderer to respected businessman, from driver to owner, from Balram Halwai to Ashok Sharma, reveals

cunning of a slave. He insists, “I can’t live the way the Wild Boar and the Buffalo and the Raven lived, and probably still live, back in Laxmangarh. I am in the Light now” (313) is a declaration of his transformation.

The novel critiques how rooster coop of India perpetuates this strain, trapping the poor in cycles of exploitation. Balram’s transformation from Munna to Ashok Sharma, the entrepreneur, symbolizes subaltern agency breaking through silencing mechanisms. The novel positions his crime as a radical act of self-liberation, challenging the hegemony of elite. His transgression would be punished, emphasizing the double standard of a society that rewards the wealthy for corruption but pinches the poor for survival. He is haunted by the possibility of being caught; nevertheless he views even a brief taste of freedom as worth the risk and consequences. The novel ultimately questions whether true agency is possible in a system that criminalizes the poor for seeking dignity.

Balram Halwai’s evolution from a docile driver to a criminal entrepreneur in *The White Tiger* is driven by a complex interplay of psychological mechanisms and societal pressures. Strain theory explains his criminality as a response to the gap between societal aspirations such as wealth and autonomy and the impossibility of achieving it through legitimate means. It is a powerful commentary on crime, resistance, and quest for agency among Indian underclass. The novel asserts that subalterns are forced to commit crimes even if they are not interested to do so. Balram experiences conflict between his innate morality and brutal actions required for survival. To resolve this tension, he rationalizes his crimes. He killed his master after seeing him as a symbol of elite corruption rather than a person. He commits the crime without any guilt. “I’ll never say I made a mistake that night...it was all worthwhile to know... what it means not to be a servant” (320).

Balram’s transformation is a psychological survival strategy forged in response to systemic inequity. This reinvention allows him to navigate Bangalore’s capitalist landscape, where morality is secondary to survival. While he gains material success, his psyche remains fractured. Nightmares of being servant reveal unresolved guilt, however his ambition overpowers remorse, and “A White Tiger keeps no friends. It’s too dangerous”. (302) He condemns, "...the Indian entrepreneur has to be straight and crooked... all at the same time..." (9) It highlights how moral compromise is established. The novel sets on the backdrop of post-independence India where the abolition of caste system has not erased social hierarchies. Balram's journey reflects the tension between traditional rural India and the pressures of modernization and Western influence. This novel evaluates how the promise of shining India covers the ongoing exploitation and suffering of the majority. It gives chances to subaltern who rebel against the system through crime as a form of survival and self-assertion.

REFERENCES

Adiga, Aravind. *The White Tiger*. HarperCollins, 2008.

Ahlawat, Rashmi. “From Pauper to Tycoon: A Study of Aravind Adiga’s *The White Tiger*.” *Galaxy: International Multidisciplinary Research Journal*, vol. 5, no. 2, 2016, pp. 24–28.

“Anomie/Strain Theory.” *Deviance and Social Control*, SAGE Publications, 2017.

Brezina, Timothy. “General Strain Theory.” *Oxford Research Encyclopedia of Criminology and Criminal Justice*, Oxford University Press, 24 Jan. 2020.

“Caste and Social Inequality in Aravind Adiga’s *The White Tiger*.” *Journal of the Oriental Institute*, vol. 73, no. 3, 2023, pp. 1624–1633.

Hariharasudan, A., and D. Anita. “An Application of Strain Theory in Aravind Adiga’s Postmodern Indian Fiction: *The White Tiger*.” *International Journal of Applied Business and Economic Research*, vol. 15, no. 7, 2017, pp. 353–360.

Kiran, Sasi S. D. “Moral Intricacies and Contrasting Roles in Aravind Adiga’s *The White Tiger*.” *Journal of English Language and Literature Studies*, vol. 9, no. 2, 2019, pp. 55–62.

Louai, El Habib. “Retracing the Concept of the Subaltern from Gramsci to Spivak: Historical Developments and New Applications.” *African Journal of History and Culture*, vol. 4, no. 6, 2012, pp. 209–217. Academic Journals.

Malik, Shipra. “Subaltern Consciousness and Resistance in Aravind Adiga’s *The White Tiger*.” *International Journal of English Language, Literature in Humanities (IJELLH)*, vol. 3, no. 3, 2015, pp. 670–677.

“Merton’s Strain Theory of Deviance.” *Simply Psychology*. Accessed 22 May 2025.

Raja, Masood. “Subaltern: Postcolonial Theory Concepts.” *Postcolonialism*, 29 Nov. 2019.

Raine, Sophie. “What Are Subaltern Studies?” *Perlego Knowledge*, 2024.

Ratti, Manav. *The Postsecular Imagination: Postcolonialism, Religion, and Literature*. Routledge, 2020.

Sarika. "Subaltern Resistance: A Study of *The White Tiger* by Aravind Adiga." *Indian Writing in English: Contemporary Trends and Concerns*, S.D. College, Ambala, 2022, pp. 239–246.

Senthilkumar, P., and Henry Kishore. "Cultural Conflicts and Systemic Oppression in Adiga's *The White Tiger*." *International Journal of Humanities and Social Science Invention (IJHSSI)*, vol. 9, no. 3, 2020, pp. 23–29.

Sharma, Kriti. "Motifs of Globalization and Liberation in Aravind Adiga's *The White Tiger*." *Journal of Postcolonial Writing and Studies*, vol. 12, no. 1, 2023, pp. 101–110.

Sheeba, M. "Marginalization and Criminality in Aravind Adiga's *The White Tiger*." *International Journal of English Language, Literature and Translation Studies (IJELR)*, vol. 4, no. 1, 2017, pp. 152–157.

"Social Strain Theory in Sociology: 30 Important Points." *Hub Sociology*. Accessed 22 May 2025.

"Strain Theory and Ethnicity." *Easy Sociology*. Accessed 22 May 2025.

The Sociology Professor. "Robert K. Merton's Strain Theory." 19 Nov. 2022.

"The Journey from 'Darkness' to 'Light': Aravind Adiga's *The White Tiger* and the Phenomenon of Rural to Urban Internal Migration in India." *Journal of Migration Affairs*, vol. 4, no. 2, Mar. 2022, pp. 89–105.

Vergheese, Edison K. "The Smashing Psyche of Society: An Interpretation of Strain Theory in Aravind Adiga's Novel, *The White Tiger*." *Research Journal of English Language and Literature (RJELAL)*, vol. 10, no. 3, 2022, pp. 146–151.

