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Class Struggle in “The God of Small Things” by Arundhati Roy (A Marxist Analysis of the Novel)

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ABSTRACT

The aim of this study is to give a glimpse of class conflict depicted in the novel of Arundhati Roy “The God of Small Things”. Arundhati Roy seems to show that Marx perception of life is not without faults, having this conception Marxists believe that the proletariat class is nothing to lose but their unity. In this perspective the predominant view is that proletariat class has no privileges in India and this is the basic purpose of the study to reveal that it creates a sense of insecurity in the minds of those who are less considered in that society and they are mostly behaved less than the level of human. This research highlights that in the conception of Marxism all the workers should be united and there should be equality in the society.

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1. Introduction

Arundhati Roy through her novel illustrates the social and political issues in the light of Marxist literary discourse. The study of the characters described as communists in this novel range from a former Chief Minister of Kerala. It deals with communists in the form of former Chief Minister of Kerala. It describes in detail how the government of Kerala planned to compel land reforms neutralizing law and order and restrained the reactionary anti people Congress government in the center. Absolutely, the ruler in an ideal state tries his level best to resolve the economic issues too, even if it is done by capturing the property of the people. It deals with Roy's realistic depiction of

communism in the novel which is far away from the theoretical idealism of Marxist ideology. In Roy's "The God of small Things" characters are not far away from weakness, Chacko, the man with Marxist mind is lethal with a feudal libido. If a person who claims being an ideal Marxist, regards women as objects to gratify his hedonistic desires, not having low position as feudal lord whereas according to the ideal Marxist ideology there is no caste system equal and distribution of wealth, no class conflict, no capitalist mode of production but in the case of "God of Small Thing" is vice versa.

The research is to indicate that Marxist ideology that has been represented in the novel is basically a kind of pseudo revolution that is a mixture of Eastern Marxism and conservative Hinduism. In the same way the communism is also a way of thinking that gives rise to the thought that there should be the equality in the society and the state power should not encourage the view that it should be based on caste, color or creed. This research will also indicate the futility of the norms that are in vogue in Indian society and gives an illustration to the idea that relations should never be judged merely on the base of the wealth, caste, creed and there should be no concept of lower class and the upper class that is the tone of the novel and the basic purpose of the study to reveal.

These are following research questions:

1. How does Roy demonstrate her view point on the power discrimination between the upper class and the lower classes?
2. What is being explored in Roy's criticism about Marxist approach to the Indian society?

2. Literature Review

Among the literary figures of India Arundhati Roy is regarded as one of the best literary figures. In her writings the contemporary issues have been dealt masterfully. As it is said that the literary work is the true representation of the issues of time, this is true in the conception of the novel by Roy "The God of Small Things". In this novel the social issues have been dealt masterfully and there has been an illustration of the Marxist point of view in the novel. The novel gives a representation of the Indian society and gives an illustration that all the sects of India regard themselves as better than the others. On the other hand there is a sense of class system and the concept of touchable and untouchables in it.

Worsely (2011) is of the view that The God of Small things is the true representation of the social class issues in India. On the other hand he is of the view that approaches of Karl Marx are apt for the novel. Here, in the novel the society has been divided on the base of Marxist theory. All the depictions of the society are the mouthpieces of Roy's conceptions about the Indian society. He is of the view that the issues like that of power, wealth and achievement of education have been dealt masterfully and they have been attached with the upper classes where the lower classes have no rights to achieve them. The upper class society has been represented by the characters like Papachi, Mamachi, Baby Kochama and Chacko while the lower class has been represented by the characters like Ammu, Velutha, Rahel and Estha. The social issues and the impact of Marxist approach has been represented in a vivid manner where the issues like those of physical health, mental health, education, family life, criminal system of society and the religion have been dealt with much care and skill. The present study has the same assumption that novel of Roy is the true representation of Marxist approach where there is the issue of class struggle and class conflict and the sense of exploitation (Vermani, 2000).

Choudhry (2013) is of the view that in the modern society man is shaped by the better living standards. This struggle to live better and standardized living creates a sense of competition in the society. This sense of competition is same as the sense of colonization of the west over the east. He is of the view that although the period of colonization is over now but it has left its impact in India where the caste system and creed system is still in vogue in India. Here the castes like that of Barhamans, Khashtri, Vaishyas and Sudras are still present. He argues that this class system and its representation draw us back to the arrival of the Aryans who formulated the caste and creed system. They developed a sense of superiority and inferiority among the masses of the time and gave an idea of touchable and untouchables that has also been represented in the novel of Roy. In this regard the study has the same assumption that the novel of Roy is the true illustration of the class struggle and the sense of superiority and inferiority is there. On the other hand the study agrees with the assumption that all these systems of the caste and creed are mere futile in nature and there should be the equality in the society where the base should be humanism rather than something else (Choudhry, 2013).

This assumption has also been represented by the critics like Choudhry (2013) who are of the view that the work of literature is the true representation of the imagination of the writer. He is of the view that the novel by Roy gives illustration to the imagination of Roy and tells that the class system in India is merely a futile system and there is exploitation of the lower classes and the upper classes are misusing them (Choudhry, 2013). The study agrees with this argument and also gives a sense that Roy is herself against caste and creed system and she is in favor of the classless society. There should be the distribution of the wealth and all the individuals of society should be having the equal opportunities to progress.

Although, these critics have discussed the social issues, that have been raised in the novel, yet the researcher is of the view that there is still much to argue and illustrate. In the same way there are certain gaps in their assertion and analysis of the novel and the present study is to fill those gaps with the help of the modern concepts regarding Marxism and its basic postulates.

3. Social and Class Issues in the Novel

Wersley asserts that the novel of Arundhati Roy is the true representation of the social class issues present in Indian society. On the other hand the approaches of Karl Marx are apt for the novel. Here, in this novel the society has been divided on the basis of Marx's theory. Every depiction in the novel is the mouthpiece of Roy's conception about the society of India. The issues like that of wealth, occupation and education have been portrayed in a very masterful way and they have been attached with the upper class society where the lower class has no rights to achieve all these things. The upper class society has been portrayed by the characters like Papachi, Mamachi, Baby Kochama, and Chacko and the lower class society has been represented by the depiction of characters like Ammu, Velutha, Rahel and Estha. So the impact on all the social issues has been represented in a vivid manner and these issues are Physical health, mental health, family life, education, religion and the criminal system of justice. So, this study also has the same view that the novel of Roy is portraying the social issues of the time and also claims that the society has been divided on the basis of Marxism as well as the communism.

He goes on to argue that the individuals in any society have the different values as well as the characteristics. This difference results in the form of economic differences and the economic problems within the social life of individual. He further asserts that the economic problem cannot be

neglected and overlooked in the present society where the people are being regarded on the basis of their social status. The society which is sorted out on the basis of Marxist approach creates the economic discriminations and this discrimination allows the wealth to be accumulated in just few hands. On this basis the society that has high level of production dominates the society which has low level of yield. In the view of Karl Marx there are three distinctions among the society which are on the basis of production. He names the land owner class as the capitalist or the bourgeoisie, the proletariat class has been given the name of working class and finally there is the labor class working for all the classes and their survival (Dirks, 2000). However, this is the aim of the study to reveal that there are so many class conscious issues raised by Roy in her novel *The God of Small things*.

4. Living Standards and the Novel

(Neubauer, 2003), asserts that in modern society the individual is shaped by the better living standards. This struggle to live a better and the standardized living create a competition among the individuals of society. This competition creates an environment that is near to the colonization of the western over the eastern and to exploit them. He argues that although the colonization is over now yet it has left its impact on the individuals where the period of the colonization has been observed. In India, the caste system is still in vogue where the castes like Brahman, Kshatriyas, Vaishyas, and Sudras are still present. By peeping into the past he argues that near about 3500 years ago the invaders from the north who were known as the Aryans developed and imposed the cast system in this territory of India. But as a matter of fact the Hindu society has been divided into five categories and this division has been based at the religious bases. The highest and the greatest of all is known as Varnas (colours) and after that comes the caste that is the Untouchables. The four Varnas consist of: Brahmans (a priest caste), Kshatriyas (a military caste), Vaishyas (a merchant or agricultural caste), Sudras (a labouring caste). These castes systems are regarded as the destiny of the Hindu individuals and they have to live the whole life on the bases of this caste system (Neubauer, 2003). In this regard it is the primary concern of the study to reveal that in the contemporary society of India there is the impression of that caste system and people still are regarded as untouchable as they once used be.

Richard Taylor argues that the work of literature is the true representation of the imagination of the writer. On the other hand it is the imagination of author's experience (Vermani, 2000) Wellek and Warren are same in their assertions when they argue that work of literature is a document that contains both the historical as well as the philosophical connotations (Walby, 1996). This is very crucial at the moment to assert that the work of Roy is one of the greatest representations of the history that has been felt over times by the writer and it is the true representation of the history of Indian society. The setting of the story is in Kerala and story reveals that communism or even theology which teaches the lesson of equality cannot abolish the discrimination or the patriarchal system from the society. The main figures of the novel are Estha and Rahel who are twins and their grandfather is the owner of the Christian company and it is regarded as the high class which falls under the category of the touchable. But their mother has married a Hindu person who is regarded as the untouchable. Max Weber has the same assertion that the Indian society is consisting of three classes; upper, middle and lower classes. However, the aim of the study is to illustrate the same assertion that what are the drawbacks of the class system and how it has been represented in Roy's novel.

5. Wealth and Education

The argument of Taylor does not end here and he further goes on to argue that the highest level of education is only achievable for the people who are only wealthy. The high social class is having all the facilities including the basic needs of the society like that of different life attitudes, education, styles and opportunities in the society. The next class is the class of untouchable who even has no permission to touch the members of the higher class. They are uneducated people who are even not allowed to secure the better positions in the jobs as well. This lower class has been represented by Velutha who belongs to the lower caste of the Indian society. In this regard this is the main aim of the study to reveal the fact that is hollowing the society and to show that Roy has depicted these things in her novel just keeping in mind that they should be abolished from the Indian society. So, by asserting the stance of the novel it becomes obvious that the novel deals with Roy's depiction of Indian society where it is a fact that the class system is still in vogue and people still believe in touchable and untouchables. (Esty, 2005), illustrates that in rural societies the education is not given preference to the things like livestock and lands. Both of these two things are regarded as valuable in society. But contrary to this idea it is something else. In modern society the people who have a lot of wealth are being given the true reverence rather other people are not regarded as human beings even. Therefore, they are considered as the lower class (Esty, 2005) in the same way the study agrees with this view that the people who do not have so much money are maltreated and the individuals who are poor are not treated as human beings even.

Sorokin gave the name 'Stratification' to a situation that is used to reveal the inequality in the society where the individual tries to achieve the different positions and the great standards in the society. It is a matter of fact that the standards are achieved by the historically made ways and means. The mechanism of integration allows the individual to cope with the existence of the persistent inequalities between the strata of the society. Meanwhile it is asserted that this is the main aim of the study to explore (Esty, 2005).

However the debate about the strata and the sects among the society are not new rather it has been asserted by (Esty, 2005) that they are old and lead the reader towards the assertions of Aristotle who observed long ago that the society will be divided into three categories such as the very rich, the very poor and those between. It is a kind of confession that the old and ancient societies used to believe in caste systems and also recognized the hierarchy system in society (Esty, 2005)

6. Class as a Means of Social Development

Karl Marx argues that the society has developed through four main epochs and they include Primitive Communism, Ancient Society, feudal Society, and Capitalist Society. For Marx only the first epoch called the primitive communism is free from all the social stratification on the basis of class. Marx believes that in this category the people have food resources more than they need also become the part of the society that is more dynamic in nature. He is the only one figure who differentiates the class differences on the basis of his analysis. To Marx it is only the wealth as well as the economic foundations that is the base of the society. He also believes that it is the ownership of the wealth that gives the control to the individual because his economic foundations are strong. The class of society that controls the means of the production of food as well as goods is the dominant class of the society. On the other hand it is also the belief of Marx that there is a constant struggle and the conflict between the classes and they bring changes in society (Marx, 1947). However, the conflict between the classes causes the domination of one class over the other. In this regard it is the primary concern of the study to reveal the class conflicts represented by Roy in her novel and the

primitive caste system existing in the Indian society.

Furthermore, (Chaturvedi, 2013) argues about Karl Marx's assertions that there are two classes existing in the society and they are Capitalist class (bourgeoisie) and Working class (or "proletariat"). Capitalist class is that class which controls the ways and means of production and they have a full control on these ways and means of production. On the other hand they have the control of lands, run the factories as well as the other set up to make their foundations strong. And working class is that class which has nothing but its labour ability to sell and the upper class always tries to exploit it (Chaturvedi, 2013) However, this is the main aim of the study to explore the ways and means in which the lower class people are always exploited by the proletariat. It is further asserted that there are three main elements that make people who have the different life styles in the world. And these factors are wealth, power, and prestige. The people have been separated on the base of these lifestyles and these ways and means give people different angles to see their 'self' and have the different outlook towards the universe (Chaturvedi, 2013). He goes on to argue that the primary dimension of the social class is wealth which consists of property and income. There are so many forms of property such as buildings, land, animals, machinery, cars, stocks, bonds, businesses, and bank accounts. On the other hand income is money received as wages, rents, interest, royalties, or the proceeds from a business (Chaturvedi, 2013). However, this is the main concern of the study to explore that the writer Arundhaty Roy has depicted the same assertions in her novel *The God of Small Things*. Henslin divides the social class into six categories on the base of its consequences. The impact of the social class represented in the novel *The God of Small things* have also been divided into six categories and they are (1) physical health (2) mental health (3) family life (4) education (5) religion and (6) criminal justice system. So in the light of these assertions the study is intended to show the portrayal of the Indian society by keeping in mind the assertions and the depictions of Roy's novel.

7. Classes in India and Critics

Ross (1997) is of the view that India is a country where the caste system is still in vogue. There are three main classes present in the country Brahma: Brahmans, Kshatriyas, Vaishyas and Shudras. This division of the caste system has been represented in the Holy book of Hindus called Vedas and this book is regarded as one of the ancient books on mankind (Ross, 1997). In the same way this is the main concern of the study to agree with the idea of caste system in India and to reveal that how the lower classes in India are being exploited and how they have been represented in the novel.

It has been defined by Senart that the caste system is a kind of co- operation or in other words it is the single organization or it is a hereditary in theoretical context. It also celebrates some traditional things such as the meeting of the certain individuals at the occasions of festivals, have certain chiefs and councils and the people are bound to the common occupation. People rule on one another by the use of jurisdiction. While, H. Risley defines that a caste system in the words is a collection of families or groups of families bearing a common name which usually denotes or is associated with specific occupation, claiming common descent from a mythical ancestor, human or divine, professing to follow the same professions and callings and are regarded by those who are competent to give an opinion as forming a single homogeneous community (Mills, 2003). However, keeping in mind the main aim of the study it is illustrated that the study does not have any concern to argue about the definitions of caste or creed rather it has the aim to analyze the socio-political system with special reference to Marxist theory. It has also an aim to analyze the economical

disturbance in India and the impact of this economic disturbance on lower classes of society.

As it has already been illustrated that there is class system in India that has been represented in *The God of Small Things*, but on a realistic ground there are further divisions of castes within these groups. (Chaturvedi, 2013), illustrates that there are thousands of subdivisions such as in Barhamans there are more than 500 subdivisions and there are over 200 divisions of people without caste (Chaturvedi, 2013). On the other hand it is also analyzed that the caste system is the production of Hinduism. He is of the view that from Hinduism other religions such as Muslims, Christians, Sikhs, Buddhists, and Jains have learnt to discriminate between the human beings on the base of caste system (Yarwood, 1982). However, the study is not an analysis of the religions as well as their comparison rather it is to analyze the impact of Marxism in Arundhaty Roy's *The God of Small Things*.

It is a unique quality of Post- Colonial literature that it also illustrates a concept of class consciousness. There have been written so many novels where it has been represented that the upper class is exploiting the lower class. Here it is apt to discuss the novel by Zulfikar Ghounce namely *The Murder of Aziz Khan* where it has been represented that there are two classes the upper and a lower. Shah Brothers are the representation of upper class and Aziz Khan is the representation of the lower class. The lower class is being exploited because they do not have so many relations in their surroundings. They don't have so much money that can save them from the harms of society. Since the Shah Brothers have strong economic foundations therefore they can do any harm to Aziz Khan. Here, the power of money has been represented in an obvious way. In the same way this is the issue that the present study aims to expose in the light of Roy's Novel. Here the members of the lower class are being exploited at the hands of upper class.

One of the issues that the study is to relate is the issue of cultural heredity in India. India has been experiencing the traumatic situations filled with the colonization and the strict experiences of imperialism. Now after the long time of imperialism it is a mistaken idea that India is "the land of religions, the country of uncritical faiths and unquestioned practices". Same question has been dealt by Salman Rushdie who asks, "Does India exist?". Here, it is apt to say that this question is for the present India. This question has been answered by Ralph J. Crane, who is of the view that India is a great country which has no single identity. But as matter of fact the country still exists on the map of the world (Ludden, 2004). Meanwhile this is not the main concern of the study to illustrate or to analyze the stability of the country rather its concern is to view the impact of on identity over the other by keeping in mind the Marxist analysis of Indian society.

8. India as a Capitalist Country

While arguing about the present India Ijaz Ahmad indicates that present India has characteristics of capitalist country. It has a generalized commodity production and vigorous and escalating exchanges between agriculture and industry (Ahmad, 1994) he further argues that India cannot be seen as a country that is static, rather it is transforming itself from so many cultural transformations. It is reshaping itself from homogeneous culture to the hybrid one. However, this research also deals with the view point that *The God of Small Things* represents Indian multiculturalism in it. On the other hand it illustrates the idea that Roy's voice is the voice of marginalized people. In this regard the study is twofold; (1) it re-examines the impact of caste system in modern India and to revisit cultural differences which are causing the traumatic situations in India. (2) And to analyze how the colonized cultures are regarded as cliché and to know the impact

of the colonizers even on the language of the colonized.

One of the greatest issues of India is the issue of caste system. But, it is argued that this caste system is the cause of materialism; the monetary conditions present in India. Here it is illustrated that the caste system is the product of Marxist approach towards society. As Dirks is of the view that caste is the sign of India's fundamental maker of society that differentiates it from west and rest of the world. If one puts the question if India has any caste system that is devastating it, then the answer will be definitely in affirmative. In this sense the novel represents the social upheavals where Velutha has been victimized by the cruel clutches of society. On the other hand it represents not only the social but political turmoil of the society existing during the time when novel was written. The things that have been closely related to the colonialism have been introduced in the novel such as hybridity, class mobilization and the identity problems that are so ingrained in the minds of Indian people that it has become the part and parcel of their unconsciousness. In this regard this is also the main aim of the study to analyze colonial impact on Indian society keeping in mind the novel by Arundhaty Roy.

(Chaturvedi, 2013) is of the view that it is highly political issue that the untouchables in India are even not allowed to touch the touchable. He further argues in the form of question that what is the real cause of this gap between the classes existing in the country. To him these are only the economic issues that have given this hegemony to the upper class people to exploit the lower classes. That is the reason that the caste system becomes the product of collective power or political dominance. Roy asserts that they do not touch anything that the Untouchables touched. But the main thing is to find out the reason of this breach that has been created in the classes and it has been analysed that many of the classes in India have changed their religions just to save themselves from the surge of untouchables and they have converted to Christianity and have joined the Anglican Church to escape the scourge of Untouchables (Grossberg 148). However the study also aims to analyze the reasons of this conversion and it asserts that the main reason of this conversion is the class consciousness that is the direct product of Marxist approach. On the other hand the study is to analyze a fact that after the partition and independence whether the situation has been changed or the untouchables are living under the same assumption they are still not worthy to be touched.

In communist manifesto it has been illustrated that the places where bourgeoisie has got its upper hand the feudal system has been ended. Not on the feudal system, but also it has put an end to the idyllic relationships as well as the patriarchal system. On the other hand it has been argued that man is the slave of another man on the base of money. On the other hand it has been regarded as naked self interest that ties a man with his natural superiors. Here the religious fervour has also been depicted. It has resolved the personal worth into an exchange value. Marxism, on the other hand gives rise to the free trade between the classes where the victim is only the lower class. It is always exploited by the upper one. So, in other words this trade has been regarded as a brutal one in real sense of the word. In this way this is the main aim of the study to assert that in the novel the Marxism plays a vital role and the lower classes are being exploited at the hands of the upper class. The attraction of money has changed every individual's approach and people from all walks of life have been victimized by this approach. However, it is analyzed that it converted the people like lawyers, physicians, the priests, the man of science, the poets, into the page wage labourers.

Same idea has been quoted by Karl Marx in Communist manifesto that society is the history of class struggle. He argues that patrician and plebeian, freedom and slave, guild master and

journeyman, lord and self, oppressor and the oppressed have stood in the same struggle for their identity. The very idea of class consciousness is claimed to be the bone of contention between the individuals of society. He further argues that this class struggle will cause the ruin of the capitalists one day and the lower class will be the master. It is the idea of exploitation that has made the classes so much conscious about their self. This study argues that there will be an economic revolution in the future and the poor classes of society will be owner of everything. These poor classes will owe everything and upper class people will be victimized in the future. However, it is argued that the last capitalist who will be victimized by the hands of the lower class people will be the person who will sell his rope. Here the question arises what is the real reason of this breach between the classes. The simple answer to this question is Marxist approach and this is what the study argues in this research (communist manifesto 35).

Raghava illustrates that the novel by Arundhaty Roy is one of the truest histories about mankind. On the other hand it has been regarded as one of the realities about the ways of our living in the world. It represents the political, social, economical as well as spiritual ethos of contemporary society. The relation that has been represented by the novel is identical and reciprocator. While pointing out the significance of the novel (Anderson, 1991) also observes “the novel is the first piece of art to represent man explicitly as defined historically and socially” (Anderson, 1991). In this regard the research also agrees with view that it illustrates the true history of mankind and also represents the plight of the lower classes aptly.

Mair and Ward remark that the novel is the true interpretation as well as the keen observation of historical, social, cultural, economical and political situations existing in India. It has been regarded that the women are being exploited at the hands of bourgeoisie. The working of political ideology that is woven into the texture of social life is the main aim of the novel to represent and the present study is intended to illustrate the same idea that is revolving around the thoughts of Karl Marx. This study argues that Karl Marx’s ideas gave rise to the trade union and also it gave rise to the working class political parties. However, this research also revolves around a thought that Marxist thought gave appearance to communism that shaped the ideology of workers and peasants, consciousness of workers as a class. On the other hand this movement arose in the world to liberate the poor masses from inhuman conditions. Similarly the main concern of the study is to analyze a the view by keeping in mind *The God Of Small Things* and to see how working and poor class is being treated inhumanly and how the upper class people have made an ideology to save themselves and to exploit the poor classes.

So far as the popularity and evolution of Marx’s theory is concerned it has been observed that it took sixty years to revolutionize it in Russia from the time of Karl Marx. It happened in Russia during 1917 followed by china in 1948. Marx is in favour of a revolution brought by the proletariat class of society where he believes that it should be a spontaneous one. Meanwhile the history of communism in India is a century old. It spread during the time when some groups began to spread as communist groups in Bengal and Madras. By this time the novel under discussion was written by Arundhati Roy. And it is the true illustration of these both theories as well as the movements. This research is to show that both these movements are still in vogue in India and are not for the development of masses rather the upper classes are getting the benefits out of them and the lower class people are the victims of them. They are being maltreated by the upper class people even they are not being regarded as human beings. They are being treated at the subhuman level.

9. Pillars of the Marxist Theory

The main pillars of the Marxist theory are that economics is the base of society. It creates the superstructure in the existing society where the individual that is most fit to become the part of the superstructure should be economically strong. Here it is regarded that high yield is better to gain the high amount of relations of production. On the other hand it is also the view of Marxism that with the abolition of capitalist owners there will be the dictatorship of the proletariat. This is what says (Botsman, 1982) in his manuscript *Marxism and Politics* where he argues the same idea that there will be the authority of the proletariat class if ownership of capitalists is abolished. (Botsman, 1982) However this is the main aim of the study to argue that in the novel Roy has shown the lower class people who are struggling to come out of the clutches of the upper class. It further argues that these lower class people are the mouthpiece of the whole humanity where they revolt against the oppression of the upper classes and are eager to find out a way to have an identity of their own (Botsman, 1982).

Although, all these critics have discussed and analyzed the role of Marxism in Arundhati Roy's novel *The God of Small Things*, yet the study argues that their analysis has some serious gaps and assertions. Present study is intended to find out those gaps and fill them by exhaustive analysis of the novel under the light of Marxist approach. Apart from Marxist study the study indicates that *The God of Small Things* is a socio-political manuscript that is based on realistic approach existing in contemporary Indian society.

10. Conclusion

After the exhaustive analysis of the novel it is concluded that the novel "The God of Small Things" by Arundhati Roy is a manuscript that clearly depicts the struggle between the classes. Not only, in the novel the class struggle has been revealed but also it has been asserted that the upper classes always exploit the lower classes for their own benefits. From the characters it has been tried to portray that the lower class of society is being misused at the hands of the upper classes. Velutha the protagonist of the novel is the mouthpiece of the lower class of society and he has been revealed as a person who is below the level of humanity. He has no rights to touch even the human beings because he belongs to the class that is untouchable. Roy wants to show that the upper class of society has made some norms and they use those norms for the personal benefits. On the other hand it is also concluded that the social evils existing in India are so much great that they seem to be people belonging to a superstitious society and if they will touch an untouchable something wrong will happen to them. In the same way it is regarded a transgression if any person belonging to the lower class tries to have love affairs in the upper class society. Then whole of the society will be against him. Velutha is untouchable therefore he does not have any right to love any touchable lady. He is also the member of communist party because he works in a factory. His death is political in nature since he is assassinated by the woman belonging to the high social taboo. The bourgeoisie has all the rights to do but the proletariat do not have even the basic needs of life. In the same way the novel deals with the fact that how the Indian society should be. Roy as a socialist is panic about the condition of the society where the social norms are so obnoxious that the human beings are not being placed at the pedestal of human beings. At the same time the novel explores that colonial rule is not over yet and the common person has got nothing out of the independence rather he has changed the masters only. Previously he was working under the suppression of the white and now he is working under the black that are worse than the previous one. In the same way it can also be concluded that there is a caste system that is making the foundations of Indian society very hollow when compared with the rest of the world. This caste system makes the society hollow from inside.

On the other hand it has also been argued that there are so many political things in the novel.

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