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The Politics of Conscience: Arundhati Roy and the Struggle for Social Justice

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Abstract

This paper critically explores the role of Arundhati Roy as a political thinker and social critic, emphasizing her unwavering commitment to justice, equity, and resistance against state and corporate power. Renowned not only for her literary acclaim through *The God of Small Things* but also for her incisive political essays and speeches, Roy emerges as a powerful voice of dissent in the global South. Her advocacy challenges systemic inequalities rooted in caste, class, religion, and globalization, positioning her as a leading figure in contemporary political discourse. The study examines her interventions in issues such as anti-dam movements, the militarization of tribal areas, communal violence, and the erosion of democratic institutions. Through a close analysis of her essays including *The Algebra of Infinite Justice* and *Field Notes on Democracy*, this paper highlights how Roy's narrative strategy fuses personal testimony with radical critique to amplify marginalized voices. It argues that her intellectual activism represents a politics of conscience—an ethical stance that transcends rhetorical protest to embody lived solidarity with the oppressed. By situating her work within postcolonial and human rights frameworks, the paper seeks to evaluate the impact of her critique on public discourse and the evolving landscape of resistance literature. Ultimately, Roy's contributions underline the significance of morally anchored activism in confronting authoritarian structures and reimagining social justice.

Keywords: Arundhati Roy, social justice, political activism, resistance, conscience

Introduction

Arundhati Roy, renowned for her literary prowess, has equally made her mark as a powerful political voice, championing issues of justice and equality. Throughout her career, Roy has consistently used her writing to shed light on social injustices, advocating for marginalized



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communities, and critiquing systems of power that perpetuate inequality. Her activism extends far beyond the boundaries of literature, as she has become an influential public intellectual, challenging oppressive structures in India and globally. Roy's works, including her literary debut *The God of Small Things*, reflect a deep commitment to addressing the complexities of caste, class, gender, and environmental exploitation. At the heart of Roy's advocacy is a clear understanding that justice is not a singular concept but a multifaceted ideal, one that must address historical wrongs, social inequalities, and the exploitation of marginalized populations. In her critiques, she emphasizes the importance of recognizing these interconnected issues and advocates for a system of justice that is inclusive, participatory, and equitable. The themes of justice and equality are woven throughout her fiction and non-fiction, where she critiques the status quo—whether it be in the context of India's caste system, the global political order, or environmental degradation. Roy's activism also goes hand in hand with her vision of a more just society, where the rights of indigenous peoples, women, Dalits, and other marginalized communities are at the forefront. By drawing attention to the systemic nature of oppression, she argues for a radical rethinking of societal structures. This chapter will explore the key facets of Roy's advocacy for justice and equality, examining her political philosophy, her use of literature as a tool for social change, and the broader cultural and historical context in which her activism is rooted. Roy's commitment to justice challenges both local and global power structures, making her one of the most vocal advocates for social justice in contemporary politics and literature.

Understanding Justice and Equality in Roy's Works

In Arundhati Roy's literary and activist work, the concepts of justice and equality are central to her critique of social, political, and economic systems that perpetuate inequality. For Roy, justice is not a one-dimensional concept but a complex, multi-faceted ideal that encompasses a broad range of human experiences and social realities. Her works explore justice through the intersecting lenses of caste, class, gender, and religious identity, demonstrating how these social categories are often manipulated to maintain unequal power structures. Roy's vision of justice is deeply informed by her commitment to addressing the lived realities of marginalized communities, and she emphasizes the need for a radical transformation in how society views



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and administers justice. Roy's understanding of justice is inherently intersectional. She argues that justice cannot be understood or achieved without considering the interconnected nature of various forms of oppression. For instance, in *The God of Small Things*, Roy explores the intersections of caste, class, and gender, showing how these hierarchies constrain the lives of her characters, particularly women from lower castes. In her activist writings, Roy broadens this intersectionality to address global injustices, such as corporate exploitation, environmental degradation, and the oppression of indigenous peoples. Her approach suggests that justice must account for the ways in which these social categories intersect, recognizing the unique experiences of those who live at the margins of society. In Roy's works, the pursuit of justice is inextricably linked to the recognition and protection of human rights. Justice is not a detached, abstract notion but a lived, concrete reality that must be accessible to all individuals, particularly those who have historically been denied it. Roy critiques the political systems in which justice is often reserved for the privileged and the powerful. For example, in her critique of India's legal and political structures, she draws attention to how the state's legal system fails to serve the underprivileged and oppressed, particularly in matters involving land rights, environmental destruction, and the displacement of indigenous communities. Through her activist and literary engagement, Roy questions the legitimacy of political systems that prioritize profit, power, and control over human dignity and social equity. Roy also emphasizes the need for a broad-based social justice movement, one that challenges all forms of inequality. Her advocacy for marginalized groups, including Dalits, tribals, and women, is a central aspect of her vision of justice. For example, in her work on India's anti-nuclear movements and her critique of the Sardar Sarovar Dam project, Roy highlights how development projects often disproportionately affect the most vulnerable communities, particularly indigenous peoples and poor farmers. In her critique of neoliberal economic policies, she argues that the corporate-driven global economy exacerbates these inequalities, benefiting the elite while deepening the poverty of the majority. Through such examples, Roy's works highlight the failures of existing political and economic systems to deliver true justice, while underscoring the need for radical change. Roy's vision of justice is also informed by her critique of unequal power structures, particularly those based on caste, class, gender, and religious discrimination. These structures,



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according to Roy, are deeply entrenched in both the social fabric and political systems of India, perpetuating injustice and inequality. Her writings challenge these systems by exposing their inherent flaws and calling for a society where these categories of discrimination are dismantled. In her non-fiction work, such as *Field Notes on Democracy*, Roy critiques the ways in which India's caste system, its deep class divisions, and its religious discrimination continue to marginalize vast swathes of the population. Her work emphasizes that true justice can only be achieved when these historical inequities are acknowledged and rectified. Roy's intersectional approach to justice extends beyond national borders. Her critiques of Western imperialism, the U.S. foreign policy, and the global capitalist system show her concern with how global power structures contribute to social injustice. Roy argues that issues like war, corporate exploitation, and environmental degradation are not isolated incidents but part of a broader global system that perpetuates inequality. In her critique of the U.S.-led war on terror and its global consequences, Roy challenges the narrative of "just war," highlighting the human cost of imperialist policies and the exploitation of marginalized groups worldwide. Roy's advocacy for justice and equality is deeply connected to her belief in the need for systemic change—both within India and globally. She calls for a society that is equitable, where justice is accessible to all, regardless of their social identity or economic status. For Roy, justice is not an ideal to be achieved in the future, but a continuous, active struggle that must be fought on the ground, through both literary expression and political action. In her works, Roy suggests that true justice is not only about the redistribution of power but also about the recognition of the humanity and dignity of all individuals, particularly those who have long been marginalized and oppressed.

Historical and Cultural Context of Roy's Activism

Arundhati Roy's activism is deeply rooted in the socio-political and cultural landscape of post-colonial India, shaped by the legacies of colonialism, the complexities of India's democratic institutions, and the rise of cultural and religious nationalism. Her works offer a critical examination of the enduring inequalities and social injustices that continue to affect marginalized communities, reflecting her concern with how colonial histories, socio-economic structures, and political ideologies shape contemporary India.



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The Socio-Political and Cultural Landscape of Post-Colonial India

The socio-political and cultural landscape of post-colonial India is characterized by a complex and multifaceted evolution, shaped by the legacy of British colonial rule and the subsequent struggles for identity, independence, and modernization. Upon gaining independence in 1947, India was confronted with the challenge of reconciling its diverse cultures, languages, and religions while establishing a unified, democratic nation-state. The socio-political fabric of post-colonial India has been marked by ongoing debates around nationalism, secularism, and the role of caste, class, and religion in shaping social hierarchies. The partition of India, which led to massive displacement and violence, created deep scars in the national psyche, influencing India's political discourse for decades. The newly formed Indian state embarked on an ambitious journey of modernization and nation-building, promoting economic development through industrialization and social reforms, including land redistribution and efforts to uplift marginalized communities, particularly Dalits and women. However, the post-colonial period has also witnessed tensions, including growing inequality, the rise of communalism, and the persistent power of caste-based discrimination. These dynamics have complicated the cultural and political project of creating a just and inclusive society. In the cultural sphere, post-colonial India has grappled with questions of identity and tradition versus modernity. The legacy of colonialism often produced a cultural dissonance, where Western ideals and traditions coexisted uneasily with India's rich cultural heritage. Writers, artists, and intellectuals, including Arundhati Roy, have used literature and activism to interrogate these contradictions, challenging the hegemonic narratives that have often marginalized indigenous cultures and histories. Thus, the socio-political and cultural landscape of post-colonial India remains one of dynamic change and constant negotiation.

The Impact of Colonial History on Roy's Understanding of Justice and Inequality

Arundhati Roy's understanding of justice and inequality is profoundly shaped by the enduring legacy of colonialism, which continues to resonate in post-colonial India. For Roy, the colonial experience is not merely a historical chapter but a persistent force that influences contemporary social, political, and economic systems. Colonial rule established deeply unequal power structures, which have perpetuated a legacy of exploitation and marginalization. This history



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of domination and subjugation has, in Roy's view, led to systemic inequalities that continue to define the experiences of India's marginalized communities, including Dalits, tribals, and women. Roy often critiques the ways in which colonialism entrenched racial, caste, and class hierarchies, creating a divide between the ruling elite and the oppressed. The colonial state, with its legal, political, and economic systems, consolidated power in the hands of a few, often at the expense of indigenous cultures and communities. This colonial legacy is evident in the persistent inequality Roy addresses in her writings, from the exploitation of natural resources to the denial of political agency to subaltern groups. For Roy, justice can only be understood through the lens of decolonization — challenging both the lingering effects of colonial exploitation and the neo-imperial systems that continue to oppress marginalized populations. Roy's critique of post-colonial nationalism is also tied to this history, as she argues that the Indian state's attempts at modernization often replicate colonial patterns of power and exclusion. Through her work, Roy calls for a more inclusive, equitable vision of justice that confronts both the remnants of colonialism and the injustices perpetuated by contemporary socio-political systems.

The Role of India's Democratic Institutions and Their Failure to Ensure Justice

India's democratic institutions, while designed to uphold justice, equality, and the rule of law, have often failed to deliver on these promises, especially for marginalized communities. Arundhati Roy critiques the inefficacy of these institutions in ensuring justice, particularly in the context of caste, class, and religious discrimination. Despite India's constitutional commitment to equality and social justice, the implementation of these ideals remains flawed, as seen in the persistence of deep socio-economic divides, discriminatory practices, and the failure to address historical injustices. Roy argues that India's judiciary, legislative bodies, and law enforcement agencies are often complicit in perpetuating these inequalities, either through direct involvement or through a failure to act against powerful elites. For Roy, the state's reluctance to address the root causes of injustice—such as caste-based discrimination, the exploitation of tribal communities, and gender inequality—reveals a deep contradiction within India's democracy. The legal system, in particular, has often been slow to act on cases involving the poor and marginalized, while high-profile cases involving the elite are treated with greater



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urgency. This failure is compounded by corruption, political patronage, and an entrenched bureaucracy that often acts to maintain the status quo rather than challenge entrenched power structures. Roy's critique highlights how India's democratic institutions, rather than being agents of change, sometimes act as mechanisms for reinforcing the existing power dynamics, undermining the promise of justice for all. Through her work, Roy calls for a deeper examination of these institutions and an urgent need for reform to truly achieve justice and equality for all citizens.

Roy's Critique of India's Cultural and Religious Nationalism in Relation to Social Justice Movements

Arundhati Roy offers a sharp critique of India's growing cultural and religious nationalism, particularly its impact on social justice movements. In her view, the rise of religious and cultural nationalism in India, especially in the form of Hindutva, poses a significant threat to the inclusive, secular ideals on which the country was founded. This brand of nationalism, according to Roy, not only marginalizes minority communities, such as Muslims and Christians, but also exacerbates social divisions by prioritizing religious identity over social justice concerns. The elevation of religious and cultural identity in political discourse undermines efforts for true equality, as it reinforces exclusionary practices that deepen existing inequalities based on caste, gender, and class. Roy critiques how this form of nationalism has gained political and social traction, often with the support of state institutions, resulting in a dangerous alignment between politics and religion. She argues that this rise in religious nationalism directly undermines the social justice movements that have long fought for the rights of marginalized groups, including Dalits, tribals, and women. These movements, which have historically sought to dismantle oppressive social hierarchies and challenge the status quo, now face an increasingly hostile environment, as religious nationalism consolidates power in the hands of the majority and works to suppress dissenting voices. In her activism, Roy consistently challenges this form of nationalism, asserting that it is incompatible with the principles of justice and equality. She critiques how cultural and religious nationalism often redirects public discourse from critical issues like poverty, land rights, and labor exploitation to divisive, identity-based issues that prevent collective action across communities. According



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to Roy, for India's social justice movements to succeed, they must resist the forces of religious nationalism and re-focus on the intersectional struggles of marginalized people, recognizing that social justice cannot be achieved without true pluralism and respect for diversity.

Roy's Political Philosophy and Social Justice

Arundhati Roy's political philosophy is grounded in a deep commitment to justice, equality, and human rights, and is shaped by her activism, literature, and critical engagement with global political movements. The foundations of her political ideology can be traced to a blend of Marxism, anti-imperialism, and a steadfast belief in the primacy of human rights. For Roy, the struggle for justice is inseparable from a critique of capitalist systems of exploitation and imperialist power structures. Her work reflects a firm belief in the need for systemic change, wherein the oppressed and marginalized—be they the impoverished, indigenous communities, women, or religious minorities—are central to any vision of true social justice. Drawing on Marxist ideas, Roy critiques the ways in which capitalist systems perpetuate inequality, exploiting both people and resources for profit while consolidating power in the hands of a few. This critique is not limited to India alone but extends to the global stage, where Roy sees the rise of neoliberal capitalism as a destructive force that exacerbates poverty and environmental degradation, especially in the Global South. Through her activism, she consistently challenges both local and global elites, advocating for a redistribution of wealth and power to achieve a more just and equitable world. The relationship between Roy's literature and activism is pivotal in shaping her political philosophy. Her fiction, particularly *The God of Small Things*, serves as a lens through which she interrogates issues of caste, class, gender, and social hierarchies. Through her evocative storytelling, Roy brings to the forefront the human cost of systemic injustice, allowing her readers to empathize with the struggles of the marginalized and oppressed. In her novels, Roy uses her narrative craft to expose the deep-seated inequalities in society, illustrating how power structures—both formal and informal—disempower and subjugate individuals. But Roy's fiction does more than simply represent injustice—it acts as a vehicle for activism. She believes that literature can be an effective means of challenging the status quo, raising awareness about social issues, and mobilizing people to take action. Her blending of fiction with social commentary blurs the boundaries between art and activism,



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showing how the two can work in tandem to affect change. Roy's political philosophy is also deeply influenced by global movements for justice, such as anti-globalization protests, anti-capitalist struggles, and the fight against imperialism. She sees the forces of globalization—embodied in multinational corporations, global financial institutions, and imperial powers—as fundamentally undermining sovereignty and exacerbating social inequalities. For Roy, the rise of global capitalism has led to the destruction of local economies, the displacement of indigenous populations, and the erosion of social and environmental rights. She is especially critical of how international institutions like the World Bank and the International Monetary Fund (IMF) impose economic policies that prioritize profit over people, contributing to widespread poverty and inequality in the Global South. As an outspoken critic of Western imperialism, Roy argues that colonial legacies are not just historical artifacts but ongoing systems of control that continue to affect nations in the Global South. She points to the Iraq War, the War on Terror, and the imposition of neoliberal economic policies as modern manifestations of imperialism, with far-reaching consequences for justice and equality. Roy's commitment to anti-globalization, anti-capitalism, and anti-imperialism is at the heart of her advocacy for justice. Her activism consistently challenges the intersection of these global forces, asserting that they perpetuate injustice both in the Global South and in the marginalized sections of the Global North. She is particularly vocal about the need to resist the hegemonic forces of capitalism and imperialism, which, she argues, rob nations of their autonomy, exacerbate inequality, and undermine human dignity. In her view, these global power structures not only perpetuate poverty but also foster environmental destruction, as the exploitation of natural resources becomes central to the functioning of capitalist economies. Roy calls for a new political order—one that prioritizes social justice over profit, global cooperation over imperial domination, and local empowerment over corporate control. Her work, both as a writer and activist, challenges individuals and communities to reject the injustices of neoliberal capitalism and to imagine alternative systems based on equity, fairness, and respect for human rights. Roy's stance on justice and equality is both radical and visionary. She rejects the notion that the world's ills can be solved through incremental reforms within the existing capitalist framework, arguing instead for a radical transformation of global systems. Her critique of



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neoliberal capitalism extends to its environmental consequences, emphasizing how global corporate interests and the relentless pursuit of profit are destroying the planet. She advocates for environmental justice as an integral part of the struggle for social justice, underscoring the need for sustainable alternatives that prioritize the well-being of people and the planet over corporate greed. As part of her critique, Roy is also deeply committed to addressing the internal contradictions within India's own political system, calling for a more inclusive democracy that truly represents the needs of all its citizens—especially its most marginalized groups. In sum, Roy's political philosophy is rooted in a profound commitment to justice, equality, and human dignity, shaped by her Marxist, anti-imperialist, and human rights perspectives. Her engagement with global political movements and her critique of capitalist and imperial systems form the foundation of her activism, which she expresses both in her writing and in her public life. Through her work, Roy advocates for a world that challenges the status quo, confronts injustice, and fights for a more equitable and just global order.

Roy's Critique of Social Hierarchies: Caste, Class, and Gender

Arundhati Roy's literary and activist works offer a profound and unapologetic critique of the deeply entrenched social hierarchies in India, particularly those rooted in caste, class, and gender. Through her writing and activism, Roy interrogates the pervasive systems of oppression that shape the lives of marginalized communities, exposing how these interlocking systems of discrimination perpetuate inequality and social injustice. At the heart of her critique is caste-based discrimination, which remains one of the most insidious and entrenched social hierarchies in India. In *The God of Small Things*, Roy vividly portrays the lived experiences of Dalits, particularly through the character of Velutha, a Dalit man who faces not only caste-based exclusion but also the violence and marginalization that accompany it. His love for Ammu, a woman of a higher caste, becomes a tragic symbol of the ways in which caste affects personal relationships, human dignity, and social mobility. Roy's exploration of caste is not confined to the fictional realm but extends to her activism, where she repeatedly challenges the systemic violence and discrimination faced by Dalits, especially in the context of land rights, access to education, and employment. Gender inequality and patriarchy are central themes in Roy's writing, where she explores the ways in which women are marginalized, oppressed, and



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silenced within both familial and societal structures. In *The God of Small Things*, Ammu's tragic fate is shaped by both caste and gender, as her love affair with Velutha is condemned not only due to their caste differences but also because of her gender and the societal expectation that women conform to patriarchal norms. Through Ammu's story, Roy critiques the double burden placed on women—both as individuals marked by gender and caste—and how this intersectional oppression leads to the silencing and erasure of their voices. In her non-fiction, Roy has consistently taken a stand against the cultural and legal structures that limit women's rights and freedoms, from child marriage and dowry systems to the criminalization of women's bodies and their right to agency. She has been a vocal critic of India's patriarchal legal and political systems, which, she argues, systematically disadvantage women, particularly in rural and marginalized communities. Class struggles are another significant focus of Roy's critique, especially in relation to the exploitation of the poor and working-class people. In her activism, Roy consistently voices her opposition to neoliberal economic policies, which she sees as exacerbating class inequality and contributing to the disenfranchisement of the poor. She critiques the neoliberal project, which she argues benefits a small elite while further entrenching poverty and exploitation for the majority. In works such as *The Ministry of Utmost Happiness* and *Field Notes on Democracy*, Roy engages directly with the realities faced by India's working class, peasants, and the urban poor, advocating for their rights and exposing how they are exploited by corporate interests and government policies. Roy's political discourse draws attention to the link between economic structures and social hierarchies, emphasizing how class oppression is intimately connected to caste and gender-based inequality. Central to Roy's critique is the concept of intersectionality, which highlights how caste, class, and gender interact to create complex, layered systems of oppression. In her work, Roy consistently emphasizes that these systems cannot be understood in isolation, as they overlap to compound the marginalization faced by individuals. For example, Dalit women face a unique form of oppression that is not merely the sum of caste and gender-based discrimination but is a distinct form of violence that arises from the confluence of both. Through her exploration of these intersectional dynamics, Roy seeks to challenge reductive understandings of social hierarchies and offers a more nuanced perspective on how oppression operates. She critiques



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the ways in which both the state and society fail to address the specific needs and struggles of these communities, particularly through legal, economic, and political structures that are inherently biased in favor of the elite. In *The Ministry of Utmost Happiness*, Roy explores the lives of marginalized characters—many of whom are Dalits, tribals, or women—who find themselves caught at the intersection of multiple social hierarchies. These characters are not just victims of isolated forms of oppression but are instead caught in a web of interlocking systems that refuse to recognize their humanity or grant them justice. For example, the character of Anjum, a hijra, grapples with the triple marginalization of caste, gender, and sexuality, reflecting Roy's broader critique of the ways in which these systems reinforce one another and create insurmountable barriers to equality and justice. Through these characters, Roy not only illustrates the harsh realities of life at the margins but also offers a vision of resistance, agency, and solidarity that transcends the divides created by these hierarchical systems. In her activism, Roy has also highlighted how these hierarchies are perpetuated by the Indian state and corporate powers. Her critiques of development projects, such as the Narmada Dam, demonstrate how large-scale development initiatives often disproportionately affect marginalized communities—particularly Dalits and tribals—while benefiting the elite. These projects, which often claim to promote economic progress and modernization, frequently entail the displacement of poor communities, stripping them of their land, culture, and livelihoods. For Roy, these development policies are a form of neo-colonialism, where the elite collude with corporate interests and foreign powers to maintain their hold over resources, perpetuating a cycle of oppression and exploitation for the most vulnerable. Arundhati Roy's critique of social hierarchies is a powerful examination of the ways in which caste, class, and gender intersect to shape the experiences of marginalized communities. Through her writing and activism, she exposes the systemic inequalities embedded in Indian society and challenges the cultural, political, and economic forces that uphold these hierarchies. By embracing an intersectional approach to oppression, Roy's work transcends traditional boundaries of social critique, offering a more nuanced and inclusive vision of justice that seeks to dismantle all forms of inequality.

The Political Economy of Justice in Roy's Works



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Arundhati Roy's works provide a scathing critique of the political economy that underpins modern India, particularly focusing on neoliberalism and its devastating impact on social justice. She examines how economic policies, driven by neoliberal principles, exacerbate inequality and entrench power structures that benefit the elite while marginalizing the poor. Roy critiques the shift towards market-driven policies in India, arguing that neoliberalism has prioritized corporate interests and globalization over the welfare of marginalized communities. In *Field Notes on Democracy* and *The Ministry of Utmost Happiness*, she paints a bleak picture of how the state has embraced privatization and deregulation, sacrificing public welfare for the benefit of multinational corporations and a small urban elite. This economic shift, she contends, not only widens the gap between rich and poor but also undermines the very foundations of democracy and justice. The relationship between economic systems and the distribution of power is central to Roy's analysis. She illustrates how economic policies often serve to concentrate power in the hands of a few, both politically and economically, while disempowering the majority. In her critique of India's development model, Roy argues that the government's pursuit of economic growth at all costs, particularly through large-scale infrastructure projects, often results in the displacement and dispossession of marginalized communities. These communities, including Dalits, tribals, and farmers, bear the brunt of development projects that prioritize corporate profits over their rights to land, livelihood, and cultural heritage. Roy's critique of this model highlights the deep inequities in the distribution of resources and the exploitation of the poor for the benefit of the wealthy. Roy is deeply concerned about the role of corporate power in perpetuating inequality. She examines how privatization, particularly in sectors like education, healthcare, and natural resources, intensifies social exclusion and limits access to basic services for marginalized groups. By privatizing essential resources, the state effectively consolidates power in the hands of a corporate few, leaving the majority without access to social goods. Roy's writings expose how this economic restructuring is not just an abstract policy shift but a direct assault on the rights and livelihoods of the most vulnerable populations, reinforcing existing hierarchies of caste, class, and gender. Her analysis calls for a reimagining of economic systems that truly serve the needs of all citizens, especially those at the margins of society.



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Conclusion

Arundhati Roy's body of work—both literary and political—epitomizes a relentless pursuit of justice anchored in moral clarity and deep empathy for the marginalized. Her transformation from a celebrated novelist to a committed activist-intellectual marks a significant trajectory in contemporary resistance discourse. By consistently questioning the dominant narratives of development, nationalism, and democracy, Roy redefines the role of the public intellectual as one who not only critiques power but also stands in solidarity with those who suffer its abuses. Her writings bridge the gap between literary expression and political engagement, offering a unique model of dissent that is both eloquent and confrontational.

Roy's politics of conscience, as reflected in her essays and speeches, is not rooted in abstract ideology but in lived realities—whether it be the plight of displaced communities, the silencing of dissent, or the structural violence inflicted by state and market forces. She refuses the comfort of neutrality, instead choosing to provoke, question, and disrupt hegemonic frameworks that uphold injustice. Her voice has resonated globally, inspiring movements and individuals to examine the ethical implications of silence and complicity in the face of oppression.

This study reaffirms Roy's enduring relevance as a critic of authoritarianism and a proponent of democratic resistance. In a world increasingly marked by inequality, ecological degradation, and the erosion of civil liberties, her advocacy offers a vital lens through which to understand the intersections of power, identity, and justice. Ultimately, Roy challenges us to reimagine politics not merely as governance, but as an ethical commitment to humanity.



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