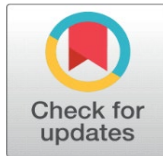
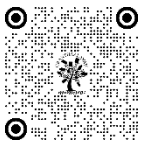


# MANIFESTATION OF DEMOCRACY IN THE SELECTED NON-FICTION WORKS OF ARUNDHATI ROY

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## ABSTRACT

The concept of nation is studied under the rubrics of Cultural Studies. The nation has natural tendency to cause homogenization of culture and this may create an exclusion of minorities and less assertive weaker section of society from having a stake in its progress. These conditions threaten the very existence of a nation-state as it becomes the breeding ground for secessionist movements. A subaltern resistance to the dominant, oppressive and hegemonic class starts to raise its head as it is happening in today's India. Nayar writes that, "the nation-state must therefore be interrogated for the ways in which it concentrates power – and therefore culture – in the hands of a few. The women's, queer, Dalitbahujan and working class movements/counter-narratives seek to recast the nation-state by revealing its elitist biases and exclusionary structure" (104). Only way to iron out these inconsistencies in the project of equality is to adopt and promote the institution of democracy.

## 1. INTRODUCTION

The concept of nation is studied under the rubrics of Cultural Studies. The nation has natural tendency to cause homogenization of culture and this may create an exclusion of minorities and less assertive weaker section of society from having a stake in its progress. These conditions threaten the very existence of a nation-state as it becomes the breeding ground for secessionist movements. A subaltern resistance to the dominant, oppressive and hegemonic class starts to raise its head as it is happening in today's India. Nayar writes that, "the nation-state must therefore be interrogated for the ways in which it concentrates power – and therefore culture – in the hands of a few. The women's, queer, Dalitbahujan and working class movements/counter-narratives seek to recast the nation-state by revealing its elitist biases and exclusionary structure" (104). Only way to iron out these inconsistencies in the project of equality is to adopt and promote the institution of democracy.

Democracy in its present form has evolved over a long period of time, enriching from different types of experiments and experiences. In ancient Greece democracy existed in some forms from around sixth century B.C, but women, foreigners/outsiders and slaves were excluded from it. Some attempts to govern the society in democratic way were made at many geographical regions like Persia, India and Bactria around two thousand years ago. In A.D. 604, the Buddhist prince Shotoku, constituted the "constitution of seventeen articles". He stressed upon the necessity of wide consultation for determining the policies of the state. However, democracy in its present form took a long time to emerge. It was encouraged by many historical events, for example, the English *Magna Carta* in 1215, the French Revolution in

1789, the American Revolution in the middle of the eighteenth century, and later the practice of adult franchise in Europe. But it was only in the latter half of the twentieth century that democracy evolved as a powerful force as a governing mechanism. The march of democracy is still in progress.

When British left India, they were quite skeptical of the possibility that India could develop as a democracy. But India has developed as the largest democracy of the world. Democracy has performed satisfactorily in India and attempts at tampering it, as during the Emergency in 1970s, have met with resentment in electoral voting. India was the first non-western poor country to commit itself to a resolutely democratic way of governance. But even after seven decades of electoral democracy, India is still suffering from various social injustices and massive inequalities. Ramchandra Guha, In his book *India After Gandhi* divides the history of democracy in India in two major periods – “the first two decades after Independence are termed as a period of ‘constitutional democracy’ and the later decades as period of ‘populist democracy’”( 691).

While narrating the nation it is important to note that ‘nation’ gets voice through narration and narration helps in constructing the concept of nation. Also, it is important to keep the fact in mind that Nation manifests itself into various institutions, for example, political system, economic model, cultural and social aspects etc. After independence India adopted a democratic polity. Unlike many mainstream Indian English writers, Arundhati Roy does not have a great faith in the democracy of India. In the foreword to her book *The Algebra of Infinite Justice*, John Berger writes that while there have been serious debates happening all over the world about the efficiency of democracy, the market's actual decision-makers, who control prices, make decisions in response to hourly or, at most, daily variations. Retirement benefits, which represent the promise of modest individual futures, are at danger for short-term speculations. “Since Bush’s unilateral withdrawal-despite election promises to the contrary – from the Kyoto Agreements, the same goes for the planet. And this state of affairs is called Democracy” (xiv).

Being the citizen of a democratic nation, Roy considers that it is her duty to raise her voice against the injustice. Being a writer she may be mocked, humiliated and despised for writing over an issue which has been discussed numerous times. She writes that nothing could be more humiliating for a writer of fiction than to have repeat an argument that has been passionately, eloquently, and intelligently presented through the years by others in other areas of the world. She asserts that, “I am prepared to grovel. To humiliate myself abjectly, because, in the circumstances, silence would be indefensible” (*The Algebra* 4).

According to her, stakes are high and if we do not stand up and fight it could mean ends of us, end of the future of our children and of everything dear to us. In the essay “The End of Imagination”, Roy writes that nuclear bombs are basically undemocratic because they “pervade our thinking”, “control our behavior” and “administer our societies” (*The Algebra* 9). She feels that the very concept of making a nuclear bomb is vulgar and anti-democratic amounting to fascism. According to her fascism is not just about governments, it’s “about people”. “That it begins at home. In drawing rooms. In bedrooms. In beds” (*The Algebra* 13). These nuclear tests were not about self-defense but they smacked of nationalism, in fact, hyper nationalism. It is also interesting to note that in 1975 India began its nuclear program and it is also the year when Indira Gandhi had put a curtail to the democracy in the form of emergency. Roy writes that “if protesting against having a nuclear bomb implanted in my brain is anti-hindu and anti-national, then I secede”(*The Algebra* 15).She proclaims herself a republic that is sovereign and mobile. She is a member of the planet Earth. She does not have any land national flag. Despite being a woman, she has nothing against eunuchs. She claims that simple rules apply to her. Any agreement that bans nuclear testing or prohibits nuclear proliferation is welcome in her book. Even the new immigrants are welcome in her republic.

Roy turns her sharp satire to the fact that we are poor nation; we should be fighting a war against the poverty, hunger, malnutrition and inhumanity. Unfortunately we are competing with the developed countries for wrong things, for example, bombs. It is a big irony that we are citizen of country where majority of the citizens cannot identify its boundaries on a map. Roy writes that for the major share of Indian population the idea of India is mainly a garish slogan which is raised during the elections or when there is a war. Also, it is a montage of people who features on government sponsored T.V. programmes wearing colourful regional costumes and shouting ‘Mera Bharat Mahaan’. She avers that the more corrupt the politician, the more successful he is. According to her, it was Indira Gandhi who started the corruption in politics; also it was Indira who was harbinger of communal politics in India. Roy writes about Mrs. Gandhi that, “between herself and her sons she managed to bring the country to its knees. Our new government has just kicked us over and arranged our heads on the chopping block” (*The Algebra* 22).

Roy considers both BJP and Congress equally corrupt and communal. The men in streets who demolished the Babri Masjid were seen celebrating India’s nuclear bomb and condemned the evil influence of Western culture by throwing the

bottles of Coke and Pepsi into drains. Roy found that baffling, she writes, "Coke is western culture, but the nuclear bomb is an Old Indian tradition?" (*The Algebra* 24). She throws light on Indian hypocrisy when we celebrate the most evil thing manufactured by western society (the atomic bomb) and embrace it; on the other hand we protest their culture, music, films, literature and food. If western ideas and things are anti-national then we should ban the following items:- tea, cinnamon( China), Coffee( Morocco), tomatoes( Peru), potatoes( Bolivia), Chilies(Mexico), Tobacco( North America). "Cricket, English and Democracy" (*The Algebra* 25) should be banned also. All hospitals with Western medicine, all newspapers, the railways, airports should be banned also. Roy writes that we have to set our priorities right, no matter how many awards we shower on our scientists or medals we affix to their chests, the fact remains that making a bomb is much simpler than educating 400 million people. She utters that when a large percentage of Indian population is uneducated, is it possible for them to understand the nature of nuclear war? Roy writes, "The nuclear bomb is the most anti-democratic, anti-national, anti-human, outright evil thing that man has ever made" (*The Algebra* 29).

In her essay "The Greater Common Good", Roy asserts that the fight against the Sardar Sarovar dam has turned into a fight against the entire political system and the democracy of our country. As the resident of forests (adivasis) raise questions regarding the ownership of the forests, rivers, land, they are being answered in violent ways. Roy writes that the experts and consultants hired by the government have made the knowledge about the dams far less accessible i.e. they have put this information in a jargon which is away from the gaze and scrutiny of the layman. Even Sarah Joseph writes that the problem with the reports of these consultants is that they are not easily accessible to the public in general and also these reports are never used for the cost benefit analysis. At the same time it is difficult to contest the assertion that using consultants' assistance reduces the potential for politics to influence decision-making. Joseph writes that, "what the practice may indeed reduce would be democratic inputs into decision making" (3216).

She writes that the public opinion regarding NBA (Narmada BachaoAndolan) is divided; on the one hand there are people who think they are rational, progressive and pro-development i.e. those who consider this movement unnecessary; on the other hand there is group of people who are alleged to be irrational, anti-development and have a romantic pre-development dream. The very concept of big dams is undemocratic, Roy avers. She writes, "They are a government's way of accumulating authority (deciding who will get how much water and who will grow what where)" (*The Algebra* 41). The authorities ask the suffering populations to tolerate big dams on the premise of a "myth" – the local pain for national gain. Since big dams are causing great problems in western countries, they are being dumped to the developing countries on the pretext of development assistance. She further adds that around 87000 crore rupees were spent on irrigation related activities in last 50 years in India and yet the area prone to drought and flood has increased. It is intriguing that government of India has not commissioned a post-project the evaluation of even a single dam. She is astounded to learn that the Indian government lacks information on the precise number of people who have been displaced by the dams. Then she calculates the number of displaced people up to thirty-three million people, based upon research from an independent research institution. According to another estimate the number is around fifty million. Roy writes, "Fifty million is more than the population of Gujarat. Almost three times the population of Australia. More than three times the number of refugees that Partition created in India" (*The Algebra* 45). What is more concerning is the fact that out of the total displaced 57.6% is the population of adivasi. Susan Comfort writes that Roy adopts a perspective and understanding of environmental issues as developed by scholars like Ramchander Guha, Vandna Shiva and Madhav Gadgil. She claims that the highly scholastic or abstract calculation and data of government associated with the dams tend to make invisible the people involved. "The government, in fact, applies a form of rationality that reduces the people living in complex rural environments into objects of exchange and control" (131).

With such a large number of displaced people, Indian democracy does not have a rehabilitation policy. These millions of displaced people do not exist anymore. They do not get any compensation as they do not have formal title to their lands. Roy compares their plight to the exterminated native Indians of the Canada, who were killed in French Canadian wars of 1770s as Lord Amherst offered them blankets infested with the smallpox virus. Nobody is raising a voice for them because it is told that "it's being done for the sake of the Greater Common Good" (*The Algebra* 47). Roy avers that to question the existence of big dams for their efficacy to solve India's food security issues, amounts to being anti-national, anti-development etc. But the strange thing is, according to Roy, that there is no answer. There are no government data. She goes on to quote the study done by Himanshu Thakker on Big Dams. According to him Big Dams account for 24% of total food grain production which is roughly 24 million tons. Now the shocking thing is that Roy quotes the report of the Ministry of Food and civil supplies, which reveals that out of total food grain production nearly ten percent is lost to rodents and insects due to poor storage facilities. Roy writes that in order to produce crops the dams are built which provide water and electricity for irrigation. And for the construction of dams thousands of people gets displaced and

thousand hectares of ancient forests get submerged. Also, unfortunately the food grains so produced and stored are devoured by the rodents. She writes that “clearly we need better storerooms more urgently than we need dams” (*The Algebra* 49). The irony of Indian democracy is that people died of starvation in Kalahandi despite the good yield of rice in that particular district that year. Roy writes that fifty million missing people are not by virtue of an inefficient or careless Indian state, there is a method in this apparent chaos. It is highly efficient in snatching the land, water, forests and air from the poor and redistributes them to favored elite. Democracy is merely a ‘benevolent mask’ which hides the rot, the disease, the pestilence growing in Indian state. Roy tells the story of Narmada valley. She says that Narmada is a river which runs through three states – Madhya Pradesh, Maharashtra and Gujarat. The plan to tap its water was first envisaged in 1946 and it was Nehru who laid the foundation of a dam in Gujarat. But there ensued a dispute regarding the share of water between the states. In 1969, Narmada Water Dispute Tribunal was setup and it announced its award in ten years. Roy writes, “The people whose lives were going to be devastated were neither informed nor consulted nor heard” (*The Algebra* 52). The Narmada Valley Development project is a humungous and ambitious project of the government. Thousand square kilometres (approx four thousand square kilometres) of natural and perennial forest is going to be submerged. What is disheartening is the fact that it got immediate clearance from the competent authorities without being adequately scrutinised. Roy exposes the game of World Bank by explaining how the money in the form of development aid is diverted back to the donor countries in the form of consultation fees of its experts and the cost of equipments installed by their companies.

It is ironical that in multipurpose dams the “purpose” (power production, irrigation and food production) are in conflict with each other. The water required for irrigation is used up for power production. You need to require the reservoir empty during monsoon months to control the excess of water and if there is no excess of water the dam will be empty. This way irrigation suffers. Roy says that due to these flaws and contradictions the dam is going to produce only three percent of the claimed output of the electricity, that is approximately fifty megawatts if one subtracts the power needed to throw this water in the irrigation canals. Roy reaches to a astonishing conclusion that at the end of the day the dam is going to consume more electricity than it will produce. With the passage of the time people started resisting this project and various groups coalesced into a single entity called as Narmada Bachao Andolan (NBA) whose resistance led the World Bank to commission independent review of Sardar Sarovar Dam. Roy says it a sort of victory for the people’s movement but Indian state was not ready to give up. It wanted to wear out the opposition. Government stopped the development of the region. Roy writes, when the fruits of modern development did arrive, they only brought horror. Surveyors reached through the roads. The surveyors had trucks. Police were delivered by trucks. Bullets, beatings, rapes, arrests, and, in one instance, murder were all brought by police.

Morse Committee, an Independent review committee submitted its report which recommended, “the wisest course would be for the Bank to step back from the projects and consider them afresh...” (*The Algebra* 67). Eventually, World Bank pulled out of the project. But government kept working on the project. A petition by NBA in Supreme Court resulted in the suspension of the work until further notice. People living in the project started facing problems like malaria, deposit of silt in the river, washing away of the crops grown on the banks of the river by sudden deluge of water. The project affected people were resettled in inhuman conditions and it was a struggle to survive in those circumstances. Roy writes that everything needs to be learned all over again for the relocated individuals. “Every little thing, every big thing: from shitting and pissing (where do you do it when there’s no jungle to hide you) to buying a bus ticket, to learning a new language, to understanding money” (*The Algebra* 74). These networks of canals coming out of the dams will irrigate the command area perennially and here lies the problem. The land which has an ecology accustomed of seasonal water irrigation will suffer from the imbalance in its ecology. The land was used to produce only a single crop in the year will turn into a soil producing several crops. These several crops will be commercial crops or cash crops whose choice depends on the demand from the market, thus curtailing the choice for the farmer. Hence this whole process is antidemocratic. Also, due to lack of drainage system the soil will gradually become water ‘logged’ and hence saline. The system must be run by “a single authority” to solve this issue. Roy says, “Its beginning to make sense now. Who will own the water? The single Authority: Who will sell the water? The single Authority: Who will profit from the sales? The single Authority” (*The Algebra* 88).

Roy dissects the whole plan, as the “single authority” will be in command of the water resources, it will sell water which will be expensive that only big farmers could afford to buy it. The small farmer will be marginalized by these big farmers and farming will become unsustainable for them and they will be free to sell their lands to these bigger corporate farmers. This concept of “Single Authority” is antidemocratic. Roy’s satire becomes apparent when she writes that Frakka Barrage built on Ganga River has, in fact, reduced drinking water for millions of people in Bangladesh. She writes, “Build a dam



to take water away from forty million people. Build a dam to pretend to bring water to forty million people" (*The Algebra* 92). Roy asserts that both 'Big Dams' and Nuclear bombs are used by the government to control their own people. They are cure for civilization. Then what is the solution? The solution propounded by Roy is, "May be. Inch by Inch. Bomb by Bomb. Dam by Dam. May be by fighting specific wars in specific ways. We could begin in the Narmada Valley" (*The Algebra* 95). Grahm Huggan, a literary critic, questions the ambiguous position of Roy in putting forth her argument that "[Roy's argument] raises the question of whom Roy believes herself to be speaking for (Adivasi oustees? The Narmada Bachao Andolan? International environmental activists and eco-warriors? The Indian People?)" (*The Algebra* 7). Huggan raises a pertinent question whether Roy is defending the underprivileged victims of an ecological disaster or their affluent and privileged supporters. He alleges that Roy seems to be silencing the very voices which she claims to be defending. Her tirade appears very obscure to Huggan as far as her stance towards the issue at hand is concerned. But, Susan Comfort writes, "I will argue that, on the contrary, this complexity is the strength of her position" (*The Algebra* 129).

In the opening of her essay "Power Politics", Roy presents the image of Rumpelstiltskin or "King Rumpel" who incarnates the forces of unregulated global capital ready to take on this country. She writes:

What king or potentate is Rumpelstiltskin? Powerful, pitiless and armed to the teeth... His realm is raw capital, his conquest emerging markets, his prayers profits, his borders limitless, his weapon nuclear... He has a bank account heart. He has television eyes and a newspaper nose in which you see only what he wants you to see and read only what he wants you to read. (*The Algebra* 101)

Roy writes that this "gnome" is a big threat to our democracy. In this essay Roy explains that in a nation like India where 70% village households do not have an electricity connection, companies like Enron have sucked huge amount of public resources through their murky deals with venal politicians. For example, through a contract with the American business Enron, the Maharashtra State Electricity Board is forced to incur an annual loss of \$1.2 billion, or more than 60% of India's annual rural development budget. She gives example of another private project of producing electricity on Maheshwar dam bagged by an Indian company S. Kumars with no previous experience of producing even a single unit of electricity. The contract signed by the company has a clause whereby the government is bound to pay approximately Rs 600 crores a year for 35 years to it, whether anybody buys it or not! That amounts to mockery of democracy which is powerless to safeguard its resources. Inefficient judiciary and the collusion of government with business make the plight of the ordinary citizen of this country worse. Roy explains it in detail when she explains the predicament of people living in submergence zone of Maheshwar dam. She writes that the people living in the submergence zone were not informed about their impending eviction by the authorities. That is because if they go to the court they will be enlightened that they are late to move the court as the construction has begun. Roy asserts that she felt the national pride "when" she "walked one night with 4000 people towards the Maheshwar dam site" (*The Algebra* 124). This shows that Roy is committed to the cause of democracy and she believes in people's resistance movements for their rights. She firmly believes that fighting non-violently is ineffectual, as she writes in her essay "An Ordinary Person's Guide to Empire" that new strategies of resistance have to be devised. There is an urgent need to mark the real targets. Also, the people's resistance movement has to wage really effective battles so that some concrete results could be produced. She gives the example of Gandhi's salt march to emphasise how a simple nonviolent act of defiance inspired million of Indians to wage a war against the injustice. She writes "[Nonviolence] is very precious weapon that needs to be constantly honed and re-imagined" (*The Algebra* 152-53).

In answer to a question asked by Dutch documentary filmmaker regarding the teachings of India to the world, Roy suggested him to visit three places, to a "call center college" in Gurgaon, to a RSS (Rashtriya Swayam Sewak) shakha and to the Narmada valley. Indians who speak English are trained at the Call Centre College to handle phone calls from US and UK residents who are clients of major international corporations. They are taught that they should conceal their identities as Indian and speak only in American or British accents. Roy writes, "how easily an ancient civilization can be humiliated and made to abase itself completely" (*The Algebra* 125) in these centers. In the second place people are trained to hate, to acquire religious bigotry, to learn fanaticism. They learn how to sell the assets of the nation and to divert the attention of public to orchestrate "a baying, howling, deranged chorus of cultural chauvinism" (*The Algebra* 126). The third place is Narmada valley, where they will witness a nonviolent resistance movement by the citizens of this nation for their survival. Here Roy has presented the contrasting pictures of modern India, which is politically volatile where people are fighting their respected wars in specific ways.

In her essay "The Ladies Have Feelings, So...", Roy depicts the "schizophrenic" nature of India. We have lot of contradictions, we have, on the one hand the nuclear tests, fashion shows, huge number of cellular connections and digital revolution; while, on the other hand, we have caste massacres, mosque breaking, church burning, bonded labour and female infanticide. We are progressing as well as regressing. Roy presents the contradicting ironical snapshot of labourers working on fiber-optic cables. She writes, "In the lane behind my house, every night I walk past road-gangs of emaciated labourers digging a trench to lay fiber-optic cables to speed up our digital revolution. In the bitter winter cold, they work by the light of a few candles" (*The Algebra* 132). Susan Comfort writes that in these lines display the working of some fundamentally opposing forces. Further she writes that "I also want to suggest that there is something else implied, especially in such evocative images of contingency as the candlelit nights of digging ditches, something that reveals the dialogical complexity of the contingent and local" (138).

In the same essay she has raised a debatable issue – the role of writer in the society. She writes that in the twenty-first century, it is out of fashion to be a writer who takes stand as this is the zone of lowly political ideologues. She writes, "I take sides. I take position. I have a point of view, I make it clear that I think it's right and moral to take that position and what's even worse, use everything in my power to flagrantly solicit support for that position" (*The Algebra* 137). Further, she claims that in the course of a nation's or people's existence, they are forced to decide whether to choose sides or not. Roy thinks that it is right time when intellectuals and artists have to question our values and tradition; they have to question the legitimacy of the democracy.

Roy thinks that democracy should not be confused with elections. They are important but not the only thing. If winning elections is the only thing people will do anything to win that election. In her interview to Barsamian, Roy asserts that, "If courts, the press, the Parliament are nor functioning as checks and balances, then this is not democracy. And today in India, they are not functioning as checks and balances" (*The Shape* 99)

In her essay "Instant- Mix Imperial Democracy", Roy asserts that neoliberal capitalists have found ways to corrupt the courts, the press, and the parliament because modern democracies have been around for a while. She goes on to do a postmortem of these democracies – South Africa, USA and Iraq. South Africa, where blacks are in majority historically suffered immense discrimination at the hands of a minority white population, tasted the feelings of emancipation in 1994 when a multi- party, nonracial democracy came to power. But, within two years the incumbent party surrendered before the neo-liberal market. By virtue of the adaptation of this economic model, there was an increase in the disparities between the rich and the poor. As a result the whites who were historically in good position strengthened their position and brought more resource under their control. Roy writes, "It's apartheid with a clean conscience. And it goes by the name of Democracy" (*An Ordinary* 113). The scene of US is different and complex. There is a radio channel company christened as Clear Channel Worldwide Incorporated which contributed significantly in the Bush's campaign for the Presidential elections. This same company organized patriotic rallies in favor of these wars "across the nation. It is committed to the cause of building a public opinion in favor of the Bush. America's media is controlled by a few big companies – New Corporation, Viacom, Disney, Time Warner etc. The initial budget to finance America's war in Iraq was approximately 80 billion dollar. Roy writes that this money is being paid by the poor of America and it is being fought by the poor of America. Statistics show that 21 percent of American armed forces are made up of African American, while they constitute only 12 percent of population. As the war torn Iraq limps back to normalcy and seeks to rebuild its infrastructure only American companies are entrusted with this task. Roy hints that it appears that Iraq was invaded for the business opportunities of these companies.

From the above discussion it is quite apparent that Roy is suspect of our nation's democracy. Mainstream intellectuals are assured in their view that both democracy and market make their stakeholders to compete and hence these keep improving, while on the other hand socialism has inherent inertia that leads to statism. Their main stance against socialism is that this system lacks efficiency and not performance oriented. They have firm faith in democracy but are sceptic of governance i.e. its government institutions which have disappointed the citizens not the liberal- democracy. They accept that economic reforms would increase inequalities in its initial stages but eventually these would pull out millions of people from the quagmire of poverty as it happened in Japan and other East-Asian countries. They are aware of the odd inversion between democracy and capitalism, which is why they are confident that untamed capitalism won't ever be created in the future. There will be constant dialogue and negotiation between the conservative forces of the left-liberal Nehruvian socialist ideology, conservative social phenomenon of caste and religion and new forces of global capitalism. Due to these constant negotiations the pace of economic growth would be slow but the results would be more stable. They are also hopeful that India would be able to preserve its civilization of tolerance, spirituality and diversity inspite the onslaught of western hegemonic culture. In Roy's narration, on the other hand, there is implicit tilt towards

the socialism. Also, she thinks that Indian democracy is sham, as she terms it as “Demon-crazy”. She asserts that democracy in India is mere a façade behind which the murky game of the exploitation of poor and dispossessed takes place. She considers that Indian democracy is mere a safety valve to prevent the million of marginalized masses from a revolt or uprising. It is mere a tool to propagate and preserve the agenda of neo-Imperial forces of capitalism. She alleges that the much hyped “trickle-down” of capitalism is never going to happen. She endeavors to connect and expose the local and global forces of neo-liberalism. She alleges that India has very much joined the neo-Imperial agenda of metropolis and since it lacks the power to make colonies in alien lands it has colonized its poor, powerless and marginalized sections of the society. Her narration tries to bring forth, in simple and lucid creative- prose the social and ecological devastation caused by the unbridled consumerism of capitalism. Implicit in her narration is her advocacy of sustainable inclusive and sustainable development. As Roy has great regard for Noam Chomsky, it is pertinent to mention his take on neoliberal reforms. He writes that India’s is a “mixed story” (67) in the sense that it did not suffer from the financial crisis as happened in other neoliberal countries. He writes that, “as far as India is concerned, it’s more complex story. They have instituted what they called reforms, neoliberal reforms, but at the same time they have maintained control over finances” (67).

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## CONFLICT OF INTEREST

None.

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