

CHAPTER V CONCLUSION

After the analysis of Arundhati Roy's novel, *The God of Small Things*, the researcher has reached the conclusion that the social inequality is really portrayed in the novel. However, the social inequality depicted in the novel results in the discrimination of the lower class in the name of preserving the conservatives' norms of India. The oppression of inequality of ethnicity that Velutha suffered by upper class is shown as to with the upper class actually have "superstructure" power to legitimate anything they are considering good for their group and legally discriminate the lower class.

The upper class like Mamachi, Chacko, and Baby Kochama isn't truly free of what so called as "crime" due to breaking the norms. Mamachi as described above as Oedipal mother has already disobeys the norms she believes as well. She facilitates her son, Chacko, in the name of "Men's need" where on the other hand she protests Ammu for having a love law with Velutha. Chacko as the son also exploits this condition to fulfill his need by having sexual relation with the women in the factory. In addition to, Baby Kochama puts away his anger due to his love isn't succeeded by threatening Ammu cruelly.

The novel depicts a struggle of lower class characters through Ammu and Velutha who try to confront the existing social inequalities in order to bring about a change. Although, it cannot be said that both of them represents the voices of Indian society, but they are truly representation of social change who dream of seeing the world threatened all human equally based on their free-will. They challenge the existing local and global inequalities prevalent in

Thus, Arundhati Roy's "*The God of Small Things*" depicts the struggle that through the character of Ammu and Velutha struggle for their "Life Chances". Through her novel, she has beautifully confirmed that whoever they are, either from upper or lower caste, is an independent society that who also has right to be threatened equally in the middle of the society.

The representation of social inequality in the novel becomes clearer when it is connected to the oppression and marginalization of characters who rebels to have a better 'life chances' through the character of Velutha. In spite of receiving their inheritance status as Paravan or Untouchable caste, Velutha tries some ways (Becoming Christian- Syrian and a member of Communist party which ironically didn't protect him when he, as the representation of working class, was in trouble of upper class) to be equal by the others. Ammu, on the

other hands, represents people who actually dare to ignore their class as a honor high class that tightly holds her salvation. Finally, it can be summarized in short that the idea of social inequality is really intertwined with the concept of Marx and with the local social system that has already existed long ago in India society which results in the discrimination of the lower class

The finding of this thesis is about the types of social inequality which is portrayed or explored in the society of India through the novel which result in such discrimination. The two types of social inequality explored in the novel has the relationship with the concept of Marxist literary criticism. The social inequality that Ammu and Velutha get is the example of how such “superstructure” power from the capitalist class could legitimate their will. It is then functioned to notice the worlds which lead by the economic power. The case that Velutha get a bad destiny as flown in his blood isn’t good anymore to be accepted. It is not the matter of what he was born for that actually lead to his opportunity in the real world. Hence, this thesis position is