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**THE DISCRIMINATION AGAINST THE UNTOUCHABLE CASTE IN  
ASIAN INDIAN SOCIETY AS REFLECTED IN ARUNDHATI ROY'S  
THE GOD OF SMALL THINGS**

**A THESIS**



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The Writer

## ABSTRAK

Penelitian ini menganalisis novel The God of Small Things yang bercerita tentang diskriminasi terhadap kaum untouchable (kaum tak tersentuh). Untouchable adalah kaum kasta yang terendah di dalam sistem kasta. Penelitian ini membahas masalah ketidakadilan yang dialami kasta terendah oleh kaum touchable (kaum tersentuh) dalam berbagai aspek dalam kehidupan mereka. Novel ini berlatar di Ayemenem tepatnya di daerah India.

Dalam menganalisis novel ini, penulis menggunakan teori sosiologi sastra yang dikemukakan oleh Laurensen dan Alan Swinge Wood, yang melihat karya sastra sebagai dokumentasi sosial. Penulis menggunakan pendekatan sosiologi sastra untuk mengetahui permasalahan yang terkait dalam kehidupan sosial. Kemudian, penulis menggunakan metode kualitatif, dimana hasil penelitian dipaparkan dalam bentuk deskriptif, berupa kata-kata atau kutipan dari novel dan sumber-sumber yang terkait dengan masalah diskriminasi terhadap kasta terendah di India pada abad ke-20. Permasalahan yang dibahas dalam novel ini adalah bagaimana untuk melihat adanya perlakuan diskriminasi terhadap kasta terendah (untouchable) didalam novel yang dapat dilihat dari beberapa karakter yang ada di dalam novel ini.

Dari hasil penelitian ini, penulis menyimpulkan bahwa kasta terendah di India atau kaum untouchable mendapat perlakuan diskriminatif dari orang-orang yang berasal dari kasta tertinggi (touchable) di dalam berbagai bidang dalam kehidupan sehari-hari. Karakter utama yang diperlakukan tidak adil oleh orang-orang yang berasal dari kaum touchable dengan cara meludah, menyepak, tidak mengizinkan mereka berjalan didepan umum, tidak diizinkan untuk masuk rumah kasta tertinggi, memberikan gaji yang rendah dan tidak boleh menikah dengan kasta tertinggi. Hasil penelitian ini diharapkan dapat memberikan wacana baru juga sumbangan pada pembaca tentang masalah diskriminasi didalam kehidupan nyata dan bagaimana hubungannya dengan sebuah karya sastra, khususnya novel.

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**THE BIOGRAPHY OF ARUNDHATI ROY**

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## CHAPTER I

### INTRODUCTION

#### 1.1 The Background of the Research

Literary work as a product of society that is created by the author as the result of what he thinks, sees, and feels as emotion and imagination. The people use word literature, in a broad sense, to mean compositions that tell stories, dramatize situations, and analyze and advocate ideas. Actually, most of literary works come from the real phenomenon that happens in life. There are several types of literary works. They are novel, poetry, drama or play, etc. To do the research, the writer uses the novel of The God of Small Things. Arundhati Roy as the author of this novel has described clearly the condition of Indian society in 20th century such as discrimination and marriage system. In doing this analysis, the writer provides description of the discrimination toward the Untouchable caste or condition in the novel, and then compare with the social condition at that time.

In analyzing The God of Small Things, the writer uses the sociological approach and the theory is sociology of literature that is proposed by Alan Swingewood. The writer assumes that both sociology of literature theory and sociological approach is suitable for the analysis. The main part of novel takes place in 1969, a time when the discrimination of toward the Untouchable caste in India was still very strongly imbedded.

In the novel, the writer finds that in 1969 in India, discrimination of the Untouchable becomes the main factor of having mate. At that moment members of the lowest caste are not permitted to touch members of higher castes or enter

their houses. This extreme form of discrimination was deeply embedded over centuries in the Indian society in 1969. In India, the caste system was considered a way to organize society. Arundhati Roy's book shows how terribly cruel such a system can be.

To do the research, the writer chooses the novel The God of Small Things with several reasons. First, the writer finds that this novel reflects the social condition and it is appropriate to be analyzed sociologically. Through sociological theory, the writer tries to reveal discrimination toward the Untouchable. Second, in this novel, the writer sees that all the people are not equal; there are several levels of caste in Indian societies. Since the society in this novel has caste that determine their life fortune. In addition to this, the caste results the discrimination of The Untouchable. Therefore, the writer is challenged to analyze the discrimination toward The Untouchable. Some books state that The Untouchable is the fifth caste. Gerda Wever-Rabehl in his e-book entitled India's Outcasts said that untouchable fall into a fifth category outside the caste system. They are required to perform tasks that are considered so impure that they could not possible be included in the traditional caste system (2). However in another book, the Untouchable is the out caste. The third reason, the writer is interested to analyze this novel because the novel is written by Arundhati Roy who has received an extraordinary advance of half a million pounds on the novel of The God of Small Things. After the novel's publication in 1997, the book won the prestigious Booker Prize.

The writer hopes that after doing this research, she can get some values about life and also could help the reader in understanding the literary work with this related case. The main character of this novel comes from The Untouchable. The Untouchable is having the discrimination by the other caste. In this research, the writer focuses to the discrimination toward The Untouchable it self. Therefore, in this research the writer gives her title: **The Discrimination Against The Untouchable Caste in Asian Indian Society as Reflected in Arundhati Roy's The God of Small Things.**

## **1.2 The Identification of the Problem**

The main problem in the novel is the discrimination of the Untouchable of Indian society. At this time, members of the Untouchable are not permitted to touch members of higher castes or enter their houses. This extreme form of discrimination was deeply embedded over centuries in the Indian society in 1969. They had the lowest jobs and lived in subhuman conditions. In India, the caste system was considered a way to organize society.

In this novel, the discrimination happens toward a caste that is called The Untouchable. Velutha comes from the lowest caste that usually called The Untouchable caste. His family has been working for Chacko's for generations. The Kochamas come from the Touchable caste. They are factory owners, the dominating class. By seeing the problem above, the writer finds out how the discrimination of the Untouchable in Indian society as reflected in The God of



Small Things. Here, the writer analyzes the work that states literary as reflection of social condition of the society.

### 1.3. The Scope of the Research

There are some interesting problems to analyze in this Arundhati Roy's work. Nevertheless in this research, the writer focuses on the point of the discrimination of the Untouchable of Indian society in many aspects. To limit her scope of analysis, the writer poses some research questions as in the following:

1. What are the social discriminations toward the Untouchable Caste in Indian society as Reflected in Arundhati Roy's The God of Small Things?
2. What are the economical discriminations toward the Untouchable Caste in Indian society as Reflected in Arundhati Roy's The God of Small Things?
3. What are the political discriminations toward the Untouchable Caste in Indian society as Reflected in Arundhati Roy's The God of Small Things ?

### 1.4. The Objective of the Research

The objective in doing this research is to analyze the discrimination of the Untouchable in Indian society by using the sociology of literature theory by Alan Swingewood that views literary works as a social document. Here, the writer provides many aspects that show the discrimination toward the Untouchable, such as social discrimination, economical discrimination and political discrimination. The purpose of this analysis is to prove whether the discrimination of the Untouchable of Indian society occurred or not by seeing the social condition as a

description of the real world. Besides, the writer hopes this analysis can enrich information about the discrimination of the Untouchable in Indian society.

### 1.5. The Review of Previous Studies

In previous study, the writer finds a problem because the novel's The God of Small Things has not been analyzed by students in Andalas University. The writer only finds the same theory but different literary work. The writer finds some researchers which apply many criticisms into this literary work in internet.

First is Lydia Saleh, in her article entitled From God to Marx: (Meta) Physicalities in Arundhati Roys The God of Small Things. In her writing, she says that this novel covers a broad historical spectrum: pre-colonial: postcolonial: Hindu, and Communist, each epoch with its various layers and fragments of history. It engages both Western and Indian culture and celebrates the ancient and the modern in a hybridity which couples the mythological and the material. (203). In The God of Small Things, Kerala is formidable character, ever evocative, teeming, brooding and menacing.

Second is Veena Shukla in her article entitled Untouchability and Social Exclusion in Arundhati Roy's The God of Small Things. In her writing, he examines the maltreatment meted out to Velutha, one of the characters in Arundhati Roy's The God of Small Things. (963). It is story about the rights of the women and the untouchables versus age-old restrictions imposed by the traditionalist Indian society. The characters in the novel are caught up in a

complex web of actions that take place in their lives, and affect each other in one way or the other.

Shazia Sadaf in his writing entitled Colour Play in Arundhati Roy's The God of Small Things. The God of Small Things is complex in its simplicity. Its language is a tantalizing play on the familiarly unfamiliar. The monsoon moist, intensely colored Kerala's backdrop is startlingly novel for Western readership. The characters, their names, and issues of class are an immediate challenge to the apathetical reader. The movement is dynamic, yet subjective in tone; the narrative detached, yet painfully moving. For all its seemingly erratic stylistic devices, The God of Small Things emerges as a perfectly harmonious work because of an underlying threadwork of connecting ideas.

Besides that, in library of the faculty of letters, the writer also finds a thesis that uses the sociology approach to analyze the literary work. Ilham Maizal (2009) who writes a thesis entitled "Discrimination as seen in William Shakespeare's The Merchant of Venice" In his analysis, he focuses on describing the discrimination in Venice during 16<sup>th</sup> century. He analyzes this play to show that this play contains religious, law, social life, and economy issues about the discrimination as reflected in the main character in The Merchant of Venice. Then he compares with the historical facts.

Next, Khairul Ihsan (2009) who writes a thesis entitled "The Impacts of Social Classes toward Marriage System in the Late of 19<sup>th</sup> Century in Britain as seen in A Room with a View by E.M Forster". In his analysis, he focuses on the condition on British society in the late of nineteenth century and the impacts of

social classes towards marriage system. He finds marriage as social improvement, and materialism

## 1.6 The Theoretical Framework

In analyzing The God of Small Things, whose is written by Arundhati Roy, the writer wants to apply Sociological theory proposed by Alan Swingewood. This research is conducted by using mimetic approach. As Abrams states in his book A Glossary of Literary Terms that:

Mimetic criticism view the literary work as an imitation, or reflection or representation of the world and human life, and the primary criterion applied to a work is the "truth" of its representation to the subject matter that it represents, or should represent. This mode of criticism, which first appeared in Plato and (in a qualified way) in Aristotle, remains characteristic of modern theories of literary realism.

(51)

The quotation above indicates that literary work might contain with the real aspect of the world, through the mimetic theory, one knows that literary work is an imitation of reality which uses language as a media of the author to transfer his thinking and feeling.

Based on the explanation above, the writer applies Sociology of Literature theory by Alan Swingewood to analyze the novel. As Alan Swingewood wrote in The Sociology of Literature: "Sociology is essentially the scientific, objective study of man in society, the study of social institutions and social processes: it

seeks to answer the question of how society is possible, how it works, why it persists” (11). Based on the quotation above, it could be assumed that if a person wants to analyze the literary work by using sociology of literature theory, she or he has to relate with the situation in the work with social condition at the time the novel was written. As Swingewood stated in his book The Sociology of Literature:

“The sociological study of literature is thus a fairly late arrival, for although there are today well developed sociologies of religion, education, politics, social change, even of such an imprecise area as ideology, there is virtually no established corpus of knowledge called the sociology of literature.” (13)

Sociological approach is a general understanding of why and how the problem develops, of how people get affected by them and what are involved in dealing with them. In other words, the sociological approach is an approach to find the meaning of imaginary in literary works that learns about the society, social classes, love affair, religion, nature, etc. Sociological approach can be used to develop what the author sees within society, which is delivered in his/her own style.

In another term, Sapardji Djoko Damono in his book Pedoman Penelitian Sosiologi sastra states:

Secara singkat dapat dijelaskan bahwa sosiologi adalah telaah yang objektif dan ilmiah tentang manusia dalam masyarakat; telaah tentang

lembaga dan proses sosial. Sosiologi mencoba mencari tahu bagaimana masyarakat dimungkinkan, bagaimana ia berlangsung, dan bagaimana ia tetap ada. (8)

From the quotation above, it could be assumed that sociology cannot be separated with human in a community. There are three perspectives that proposed by Swingewood in his book The Sociology of Literature the first he states that “The most popular perspective adopts the documentary aspect of literature, arguing that it provides a mirror to the age.” (13) From this quotation literature is viewed as a reflection of social condition. Sociology tries to find out about social system, social process etc.

The second perspective is “The second approach to a literary sociology moves away from the emphasis on the work of literature itself to the production side, and especially to the social situation of the writer.” (17) From the quotation above it can be concluded that the writer and his work is related each other.

As stated by Swingewood in his book, “A third perspective, one demanding a high level of skills, attempts to trace the ways in which a work of literature is actually received by a particular society at a specific historical moment.” (21) The third perspective is concerning with the paradigm of the people to the literary work. This perspective is influenced by the historical event.

According to Swingewood’s three perspectives above, the writer applies the first perspective that views the literary work as social document which have the reflection the work was written. This perspective seems to be possible to be

applied in Arundhati Roy's The God of Small Things. Furthermore, Arundhati Roy's The God of Small Things is a suitable object to be analyzed by using sociological approach as a theoretical framework. This work contains the social condition in Indian society and the issue the discrimination toward untouchable of Indian society.

## **1.7. The Methods of the Research**

### **1.7.1 Collecting Data**

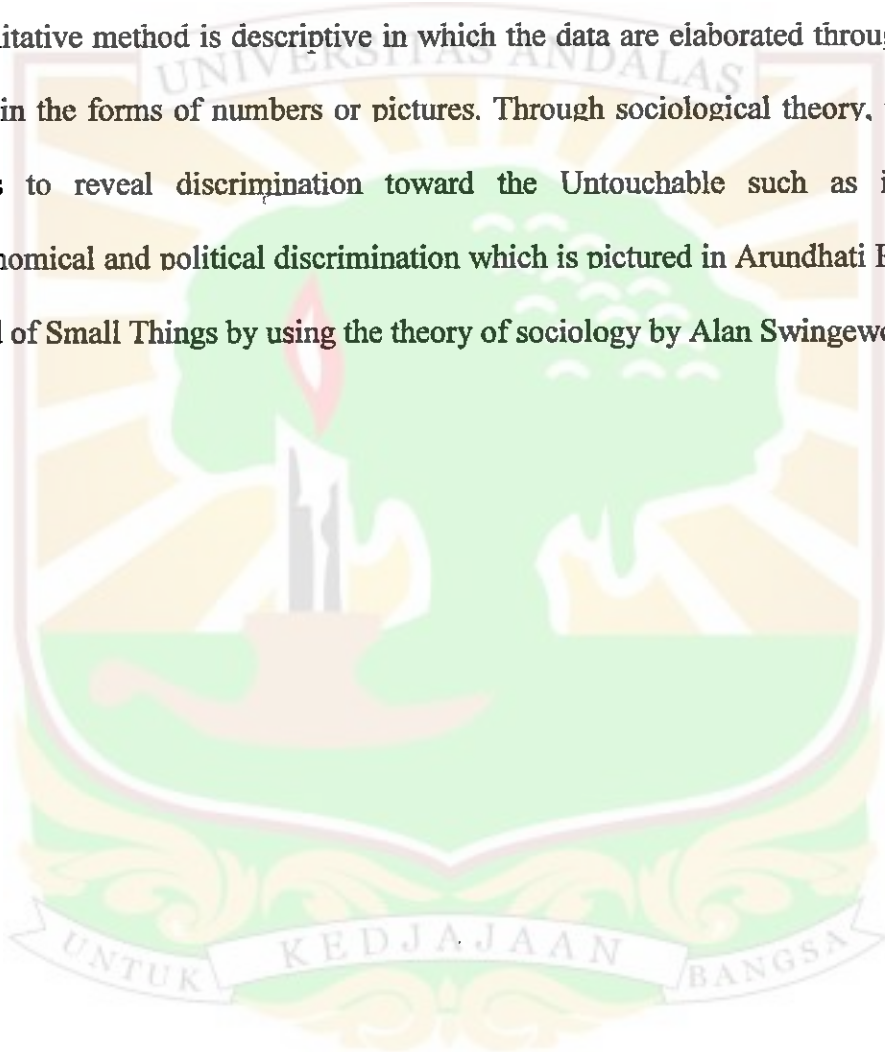
In conducting the research, the writer uses the library research. There are two kinds of data that writer applies, the primary data and secondary data. For primary data the writer uses the novel The God of Small Things by Arundhati Roy. To make it clear, the writer also takes the information from books that support the topic of the research such as books, journal, and essay can be found from internet or official website

### **1.7.2 Analyzing the Data**

In analyzing the data, the writer applied the qualitative method to conduct the research by the writer. Here, the writer must read the novel first in order to understands the story and finds out sociological issues which indicate the discrimination toward the Untouchable in Arundhati Roy's The God of Small Things. The writer can give a note due to important statements, sentences, or evens and analyze it by using sociological theory proposed by Swingewood.

### 1.7.2 Presenting the Result of the Analysis

In presenting the result of the analysis, the writer uses a report of descriptive. Semi in his book Metode Penelitian Sastra “Penelitian yang deskriptif artinya data terurai dalam bentuk kata-kata atau gambar-gambar. bukan dalam bentuk angka-angka.” (24). From the quotation above, it could be assume that the qualitative method is descriptive in which the data are elaborated through words, not in the forms of numbers or pictures. Through sociological theory, the writer tries to reveal discrimination toward the Untouchable such as in social, economical and political discrimination which is pictured in Arundhati Roy’s *The God of Small Things* by using the theory of sociology by Alan Swingewood.





## CHAPTER II

### PRELIMINARY ANALYSIS

In this part, the writer analyzes the intrinsic elements of the novel to elaborate more about the content and the conflict in the novel itself. As Guerin states in his book *A Handbook of Critical Approach to Literature* “The practical response is not only desirable but also indeed essential in the fullest appreciation of literature” (8). The quotation above explains that the researchers must have a good understanding about the intrinsic elements such as plot, characters, setting and theme of the novel before analyzing the extrinsic element. Therefore, before going to main analysis, the writer will discuss the intrinsic elements of the novel as follows:

#### 2.1. Characters

As William Kenney in his book *How to Analyze Fiction*

“A character is obviously relevant to us and to our experience if he like ourselves or like others whom we know. Lifelikeness, then, have been properly understood as one form of relevance. A character is relevant if there are a lot of people like him in the real world” (27).

From the quotation above, it can be concluded that character is one of the most important elements in fiction. Character can be divided into two types, flat character and round character. “Flat or simple character is less the representation of human personality than the embodiment or single attitude or obsession in character. (28). In other words, it is not showing the obvious changing in

personality. Meanwhile, round characters are obviously more life like than simple one, because in life people are not simply embodiments of single attitude”

### 1. Velutha

Velutha is the protagonist. The personalities of this man are kind, strong, and talented person. He comes from the Untouchable offspring. Therefore, he faces discrimination by the Touchable although he is a talented person. Velutha comes from the lowest caste (untouchable) that is not well established in financial. He is an Untouchable who serves as a handyman for Mammachi and the rest of the family. It is shown in the following quotation.

Mamachi rehired Velutha as the factory carpenter and put him in charge of general maintenance. It caused a great deal of resentment among the other Touchable factory workers because, according to them, Paravans were not meant to be carpenters. And certainly, prodigal Paravans were not meant to be rehired (74)

From the quotation above, it could be assumed that Velutha is famous with his carpentry skills. He works as carpenter in Baby Kochama's Paradise Pickle. Apart from his carpentry skills, Velutha has a way with machines. The day of Margareth and Sophie's arrival, Ammu and Velutha realize that they are attracted to one another. When her intimate relationship with Velutha is discovered, Ammu is tricked and locked in her room and Velutha is banished. Velutha, the purest of all, is the one who is most betrayed. He is even betrayed by a little seven year old boy who loves him dearly.

## 2. Vellya Paapen

Vellya Paapen is a Velutha's father. He is old and comes from the Paravan caste (the Untouchable), and a toddy tapper. He is the round character. It can be supported based on quotation below:

Velutha's father, Vellya Paapen, however, was an Old-World-Paravan. He had seen the Crawling Backwards Days and his gratitude to Mammachia and her family for all that they had done for him was as wide and deep as a river in spate. When he had his accident with the stone chip, Mammachi organized and paid for his glass eye (73)

Vellya Paapen scolds for Velutha's affair with Ammu, a high status woman. This is against this social restriction. Velutha's father tells Mamachi and Baby Kochamma of his son's affair with Ammu, and all hell is let loose. Paapen is an old Paravan and therefore does not dare to disturb the social hierarchy.

## 3. Baby Kochamma

Estha's and Rahel's grandaunt. She is a flat character. She renounces the material world when she is young, but becomes materialistic when she is old. Baby Kochama really ignores and hate Velutha and Vellya Paapen that come from the Untouchable. Baby Kochamma is selfish, insecure and vindictive person. On hearing about this love affair between Velutha and Ammu. Baby Kochamma conspires with the Inspector and Velutha is put behind the prison by Inspector Matthew, where he is severely beaten to death. When she was a girl, Baby

Kochamma fell in love with a handsome Irish monk named Father Mulligan who made weekly visits to her father.

#### 4. Chacko

Chako is Rahel's and Estha's uncle. He is a round character. He is Mammachi and Pappachi's only son. Paradise Pickles and Preserves is Mammachi's factory, but after the passing of her husband, ownership flowed directly to her son, Chacko. It can be shown based on quotation below:

Up to the time Chacko arrived, the factory had been a small but profitable enterprise. Mammachi just ran it like a large kitchen. Chacko had it registered as a partnership and informed Mammachi that he was the sleeping partner. He invested in equipment (canning machines, cauldrons, cookers) and expanded the labor force. (56)

He is an intellectual man who follows the education in Oxford. He met Margaret while she was working in an Oxford café. He marries her without telling his family. She grows tired of his squalor within a year, however, and divorces him around the time that their daughter, Sophie Mol is born. He was also unsuccessful at running the pickle factory, which started to lose money.

#### 5. Ammu

Ammu is Estha's and Rahel's mother and she is a flat character. She is a beautiful woman who has been victimized first by her father and then her husband. She met her future husband at a wedding reception. Then she divorces

him and returns to the Ayemenem House when he starts to abuse the twins. She has an affair with the Untouchable man, Velutha. Ammu's relationship with Velutha only worsened matters at home. Their forbidden love affair broke the Love Laws and the very traditions that the country was founded upon. She dies alone in a cheap hotel at the age of thirty-one as strengthen based on the quotation below:

Ammu died in a grimy room in the Bharat Lodge in Alleppey, where she had gone for a job interview as someone's secretary. She died alone. With a noisy ceiling fan for company and no Estha to lie at the back of her and talk to her. She was thirty-one. Not old, not young, but a viable, die able age (154)

Then, the church refuses to bury her. Therefore, Chacko hired a van to transport the body to the electric crematorium. She had wrapped in a dirty bedsheet and laid out on a stretcher (154).

## 6. Baba

Baba is Estha and Rahel's father. Ammu divorces him when the children are very young. He is a flat character. He was a violent alcoholic who not only beat his wife and children, but attempted to prostitute his wife to his English employer. Baba has remarried, resigned from his job on a tea plantation, and more or less stopped drinking when, after Sophie Mol's death, Estha moves in with him in Calcutta. When Estha is an adult, Baba sends him back to Ayemenem and emigrates to Australia.

## 7. Rahel

Rahel is Estha's female fraternal twin. Rahel and Estha look up to Velutha, and they are friend. It can be seen in the quotation below:

Just then Rahel saw Velutha. Vellva Paapen's son. Velutha. Her most beloved friend Velutha. Velutha marching with a red flag. In a white shirt and mundu with angry veins in his neck. He never usually wore a shirt. Rahel rolled down her window in a flash. "Velutha! Velutha!" she called to him. (68)

Rahel, when grown up, leaves for the US, gets married, divorced and finally returns to Ayemenem after several years working as a waitress in an Indian restaurant and as a nights clerk at a gas station.

## 8. Estha

Estha is Rahel's male fraternal twin. His full name is Esthappen. Estha has a good relationship with Velutha who works in Paradise Pickie. Estha is serious and intelligent boy. Rahel and Estha, both, are reunited for the first time since they were 7 years old. Both Estha and Rahel have been damaged by their past, and by this time Estha silent because of his traumatic childhood. In spite of living in India Estha and Rahel do not know any caste and religion. They are completely innocent in this cruel world.

## 9. KNM Comrade Pillai

KNM Comrade Pillai is the leader of the Communist party in Ayemenem. He has a very intelligent son named Lenin. Comrade Pillai secretly holds the team work with capitalism people. Even he tries to get unity with the police in order to make Velutha (untouchable) going out, because of Velutha's unholy reality made Comrade's party difficult to operate. It can be supported based on quotation below:

The only snag in Comrade K.N.M. Pillai's plans was Velutha. Of all the workers at Paradise Pickles, he was the only card-holding member of the Party, and that gave Comrade Pillai an ally he would rather have done without. He knew that all the other Touchable workers in the factory resented Velutha for ancient reasons of their own. Comrade Pillai stepped carefully around this wrinkle, waiting for a suitable opportunity to iron it out. (115)

From quotation above, it could be assumed that Comrade K.N.M Pillai wants to make something crazy with Velutha. He really doesn't want his party difficult to operate because of the existing of Velutha as untouchable who works in Paradise Pickle.

## 10. Mammachi

Mammachi is the grand mother of Rahel and Estha. She is the antagonist character. In this novel, she really does the unjust toward the lower caste. He rehired Velutha as the factory carpenter and put him in charge of general

maintenance (74). Even, she wouldn't allow the lower caste to walk on public roads, as can be found in this quotation "In Mammachi's time Paravans, like other Untouchables, were not allowed to walk on public roads, not allowed to cover their upper bodies, not allowed to cover their upper bodies (71)". She got angry when Velutha and Ammu have love affair.

### 11. Inspector Thomas Mathew

The police inspector who interviews Baby Kochama on the night Velutha dies. He has a good relationship with Comrade Pillai. They try to avoid Velutha (Untouchable) who works in Paradise Pickle. They regard Velutha as unclean carpenter.

### 2.2 Theme

As William Kenney suggests in his book How to Analyze Fiction "Theme is the meaning, but it is not "hidden" and it is not illustrated. Theme is the meaning, the story releases it may be the meaning the story discovers. Theme concerns to what the main point of the story is talking about and what the core point of wholeness signified in the story. Through the theme a reader can get more profound understanding about the story. By theme we mean the necessary implications of the whole story, not a separable part of a story". (91). Related to the topic discussed, the writer found the themes in The God of Small Things. The God of Small Things is a novel that told about forbidden love, betrayal and social discrimination.



The story is set in the caste society of India. In this time (in 1969), members of untouchable were not permitted to touch members of higher castes or enter the houses. This extreme form of discrimination was deeply embedded over centuries in the Indian society. The Untouchables were considered polluted beings. They had the lowliest jobs and lived in subhuman conditions. In India, the caste system was considered a way to organize society. Along with the caste system, writer see an economic class struggle. This story also about the killing of Velutha by the police of Ayemenem, a village in Kerala

The Kochammas are considered as upper class. They are factory owners, the dominating class. Arundhati Roy's book shows how terribly cruel such a system can be. The Kochammas are considered the higher caste. They are factory owners, the dominating class. Mammachi and Baby Kochamma would not deign to mix with those of a lower caste. Besides that, the Kochammas are very class conscious. They have a need to maintain their status. Discrimination is a way of protecting one's privileged position in society.

In this story, there is also betrayal element. There are big and small betrayals. Love, ideals and confidence are all betrayed, consciously and unconsciously. Comrade Pillai betrays not only Velutha's trust and ideals but also Chako's. Pillai does this with no qualm, to further his own and his party's interest. Baby Kochamma is capable of lying and betraying everyone, even innocent children, to protect her own social position. Vellia Paapen, also in fear of his own position, betrays his son by telling Mamachi about Velutha and Ammu. Velutha,

### 2.3 Plot

Mario Klarer in his book entitled An Introduction to Literary Studies, "Plot is the logical interaction of the various thematic elements of a text which lead to a change of the original situation as presented at the outset of the narrative". (15)

From the quotation above, it is important for the writer to understand the plot of the novel at once before starting the analysis. According to William Kennev, plot is ordered sequence of events in the story. There are two types of plot, natural and flashback. In flashback plot, while follow by flowing forward, all of the events also glancing to the past events. In a natural plot, all of the events flow forward in a chronological order without glancing to the past events. Generally, plot can be divided into four essential parts: they are exposition, rising action, climax, and falling action. (18). Usually, the structure of a plot is started from the opening or expositions, rising actions, climax and falling actions, and ending. The beginning of the story usually is used to be introduction to the readers.

Furthermore, here is the brief explanation of the plot of the novel: The exposition of the story opens in the first part. In this part, Arundhati Roy provides the reader some information about the character, setting, theme and little bit about the conflicts of the story. The story opens with Rahel's return to Ayemenem after hearing that her twin brother, Estha, has come home. Ammu's father, Pappachi is married to Mammachi, a violinist. Pappachi and Mammachi have two children: a daughter named Ammu and a son named Chacko. She meets Baba and marries him. In 1962, they have twins: a boy named Estha and a girl named Rahel. It turns out Baba is not only an alcoholic, he also tells lots of lies, big and small, for no

apparent reason. One day Baba loses his job, but his English boss says he will work something out for him if Baba will let him sleep with Ammu. Baba runs this indecent proposal to Ammu (like that's going to go well for him...) and beats her when she refuses. Ammu takes the kids and moves back to Ayemenem. So that's it for our back-story. Chacko goes on to study as a Rhodes Scholar at Oxford, where he marries a white woman named Margaret. They have a daughter named Sophie. While she's pregnant, Margaret falls for a guy named Joe, whom she marries after divorcing Chacko. Chacko is heartbroken and moves back to Ayemenem. Mammachi owns Paradise Pickles and Preserves and it is slowly going out of business. His son is Chacko. It was only after Pappachi died that Chacko resigned his job as lecturer at the Madras Christian College, and came to Ayemenem with his Balliol Oar and his Pickle Baron dreams. Up to the time Chacko arrived, the factory had been a small but profitable enterprise. He invested in equipment and expanded the labor force. Almost immediately, the financial slide began, but was artificially buoyed by extravagant bank loans that Chacko raised by mortgaging the family's rice fields around the Ayemenem House. The one good thing that the factory has going for it is the Untouchable, Velutha who is a master of machines. He works at Paradise Pickles and Preserves for much less than he deserves because of his status as an Untouchable in the caste system. Because he is an Untouchable, the factory workers get upset at his working in a "Touchable", the factory and start complaining. These complaints put Mammachi and Chacko on edge as they begin to consider ways to rid themselves of him. Chacko's ex-wife arrives with their daughter, Sophie Mol, and as Rahel puts it so eloquently:

“Things can change in a day.” This day, the day of Sophie Mol’s arrival, marks the beginning of an affair between Touchable Ammu and Untouchable Velutha. Estha and Rahel are caught in the middle and their lives will never be the same.

The rising action of the story starts in character of Velutha. Velutha is an Untouchable . His family has been working for Chako’s for generations. Velutha is extremely clever with his hands, an accomplished carpenter and mechanic. Unlike other untouchables, Velutha has a self-assured air, and has become indispensable at the pickle factory because of his skills with repairing the machinery. Rahel and Estha look up to Velutha, and he befriends them. Ammu falls in love with Velutha, a low-caste Untouchable who works in the family’s pickle and preserve factory. Ammu is an upper-caste, while Velutha is an Untouchable, member of the lowest caste in India. For this caste transgression, the untouchable is beaten to death by the police and Ammu is shunned by her family and friends. The other characters - Kochamma, Mammachi, Chacko, Estha, Rahel, Vellya, and Inspector Mathew are caught up in actions and reactions in their daily affairs.

Despite the fact that Velutha is a highly talented person with proven skills of carpentry, yet he what he gets in life is the social exclusion. As writer has found in the novel, there is an affair between Velutha and Ammu. Ammu, naked now, crouched over Velutha. her mouth on his. He drew her hair around them like a tent. Like her children did when they wanted to exclude the outside world (318).

The Climax happens when her intimate relationship with Velutha is discovered. Ammu is tricked and locked in her room and Velutha is banished.

When the twins ask their mother why she has been locked up, Ammu blames them as the reason why she cannot be free and screams at them to go away. Rahel and Estha decide to run away. During the night, while trying to reach an abandoned house across the river, their boat capsizes and Sophie drowns. The twins search all night for Sophie, but cannot find her. Wearily, they fall asleep at the abandoned house. They are unaware that Velutha is there as well, for it is where he secretly meets with Ammu. When Sophie's body is discovered, Baby Kochamma gets the police and accuses Velutha of being responsible for Sophie's death. She claims that Velutha attempted to rape Ammu, threatened the family, and kidnapped the children. A group of policemen hunts Velutha down and savagely beats him for crossing caste lines.

The Falling action: Out of malice towards Velutha, Baby Kochamma tells the Police that Velutha has raped Ammu and kidnapped the children. The Inspector sends his men to arrest him and drag him back to the police station afterwards even though he has already been a living-dead. Baby Kochamma tricks Estha that either he identifies Velutha as the abductor, or the family will all go to jail for Sophie Mol's death. Estha reacts according to Baby Kochamma's dictation and from then on he is tortured by guilt. Ammu is expelled from Ayemenem House, and Estha is sent back to his father.

The story ends with Velutha dying in custody. Estha is returned to his father in Calcutta, only to be returned to Ayemenem after twenty-three years. Rahel wins admission into a mediocre college of architecture in Delhi. She remains there for eight years without finishing the undergraduate course.

However, she does get married to Larry McCaslin, an American in India completing a doctoral thesis and follows him to Boston. The marriage falls apart. Rahef works as a waitress for some time, then returns home to Ayemenem. This little family is never united ever again because Ammu dies in a cheap hotel at the age thirty one.

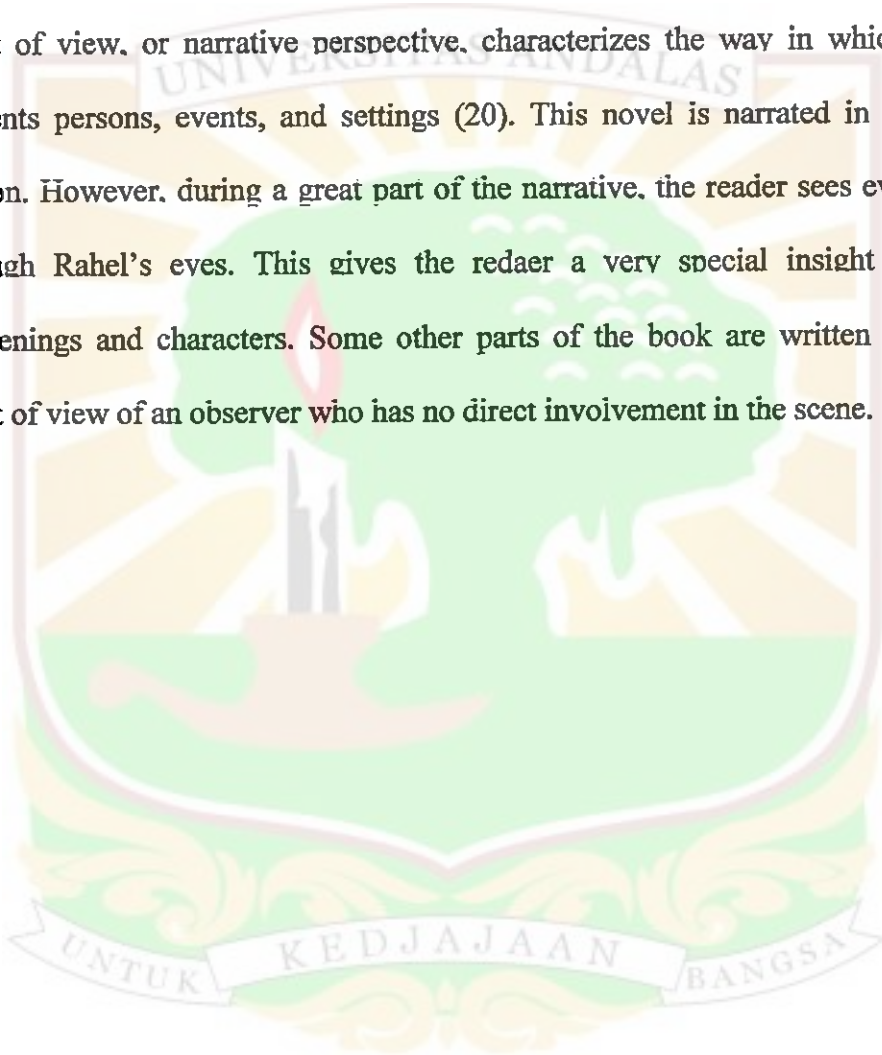
## 2.4 Setting

William Kenney in his book How to Analyze Fiction gives a simple definition about setting he said "The element of fiction which reveals to us the where and when of events we call setting". It means before analyzing a fiction it needs to know in what place and what time the story was narrated and also what kind of condition in that supporting the setting. Meanwhile Mario Klarer in his book entitled An Introduction to Literary Studies, the term setting denotes the location, historical period, and social surrounding in which the action of a text develops (24). The setting of Arundhati Roy's The God of Small Things is in Ayemenem. Ayemenem is a small town in the Southern Indian state of Kerala. "May in Ayemenem is a hot, brooding month" (1). The time period of the novel were happened in 20<sup>th</sup> century. The main part of the plot takes place in 1969, a time when the caste system in India was still very strongly imbedded. It is also the time of increased awareness around the world and a peak of communist ideology and influence. Kerala is a place where communism betrays common people and the god that presides is a 'small god' limited and dissipated by the prevailing society.

It is a place where Communists have been elected to power since 1957 and are subsequently in government until this present day.

### 2.5 Point of View

Mario Klarer in his book entitled An Introduction to Literary Studies, the term point of view, or narrative perspective, characterizes the way in which a text presents persons, events, and settings (20). This novel is narrated in the third person. However, during a great part of the narrative, the reader sees everything through Rahel's eyes. This gives the reader a very special insight into the happenings and characters. Some other parts of the book are written from the point of view of an observer who has no direct involvement in the scene.



## CHAPTER III

### AN OVERVIEW OF CASTE SYSTEM IN INDIA

This chapter is the supporting chapter which gives knowledge to the writer and also the reader to understand the next chapter. Since the approach is mimetic, thus the writer relates this additional chapter to the discrimination of the untouchable caste. Ancient India developed a social system in which people were divided into separate close communities. These communities are known in English as caste.

The caste system is generally associated with Hinduism in India and other countries. Richard T. Schaefer in his book Sociology said that castes are hereditary systems of rank, usually religiously dictated, that tend to be fixed and immobile (214). The statements above are supported by Raj Pandit Sharma's statement in his book entitled The Caste System. He states that caste is hereditary and immutable, binding an individual to a particular socio-economic stratum from birth. Veena Shukia in her journal entitled Untouchability and Social Exclusion said that the word 'caste' is derived from the Portuguese word 'casta' which means pure or unadulterated (sharing a Latin root, with the word 'chaste'). Richard Lannoy in his book entitled The Speaking Tree :

Caste may variously be described as a system of institutionalized inequality, a social instrument of assimilation, an archaic form of 'trade unionism', and an extension of the joint-family system reflecting the pattern of kinship interdependence upon the total social structure (137).



Vaishya are the farmers, merchants, and artisans of society, and the Shudra are servants and workers (Schmidt et al 132-145). The lowest class is the Dalits, known as the untouchables. The Dalits are said to have no caste as they are not even viewed as being part of human society (1)

Anne Ferguson Jensen in his book entitled Caste System said that some describe *varnas* as caste. The four castes are in hierarchical order Brahmins (priests and teachers), Ksyatriyas (aristocrats, warriors and rulers), Vaisyas (farmers and merchants) and Sudras (laborers and servants).

#### 1. Brahmins (priests and teachers)

The Brahmin caste is assigned the highest status of the four varnas but also must live by the strictest rules. In their very name, Brahmins are identified with the supreme being, and so are expected to uphold this high honor by their conduct. In addition, they must observe many detailed rules concerning ritual purity in their personal lives. They must avoid contact with dirt, for instance and may not eat foods such as meat that are considered to be polluted.

#### 2. Ksyatriyas (aristocrats, warriors and rulers)

The Kshatriya caste includes soldiers, generals, and kings. Their traditional role is to defend the society from invaders and robbers, and they are expected to be both brave and high-minded. The kshatriyas must study the ancient Hindu scriptures under the guidance of a Brahman teacher and are

caste system (2). However in another book, the Untouchable is the out caste. The Untouchable people are the lowest class in the Indian caste system. Gerda Wever-Rabeih in his e-book entitled India's Outcasts said that untouchable fall into a fifth category outside the caste system. They are required to perform tasks that are considered so impure that they could not possible be included in the traditional caste system (2). Another quotation that shows the meaning of the untouchable caste is from the Shyamlal in his book Untouchables Castes in India "At the bottom of the caste hierarchy was the category of untouchables castes who came to be designated as the depressed/exterior/out caste during the British rule." (3). As castes affect every aspect of a person's life in India, the Untouchable have faced all sorts of discrimination against them. Journal entitles The Caste System in India states:

There are four major castes in hierarchical order. One category the untouchable is considered so low that it is below the caste system; thus, its members are outcastes. Each sub caste is identified with an occupation, such as priests, barbers, sweepers, or leather-workers. (2).

It indicates that the Untouchables are view as unclean by the Hindu tradition. Beside that, Bhimrao Ramji Ambedkar also said that the caste system works well for those at the top but much less for those at the bottom. Those at the very bottom are called the 'untouchables', because, quite literally, those of a higher caste are forbidden from touching them or having anything to do with them apart from giving them orders.

### 3.2.1 The Discrimination in Social Life toward the Untouchable Caste

In this sub chapter, the writer divided two kinds of the discrimination in social life toward the untouchable caste such as the discrimination in social life in term of social behavior and in term of marriage.

#### a. The Discrimination in Social Life in Term of Social Behavior

Social discrimination in term of social behavior is a form of domination of the higher caste to the lowest caste. Castes system that exist in India makes some of Indian society live in bad condition. Shyamal in his book entitled Untouchable Castes in India said “Any caste Hindu who came in direct contact with such an untouchable himself became impure and demanded ceremonial purity”. From the quotation above, it can be said that the Untouchable are also prohibited to wear anything such as clothes like the quotation that Richard Lannoy states in his book entitled The Speaking Tree:

Until recently low castes in Kerala, southern India, were forbidden to use umbrellas and shoes, cupping the hand over the mouth to limit pollution by breath, use of building materials (low castes, again in southern India, were forbidden to build homes of brick) (152)

Based on the quotation above, it can be seen that the Untouchable is suppressed by the higher caste. Sukhbir Singh in his book entitles Episteme of Endurance: Anand's Primal Motivations in Untouchable: In the town, Untouchable walks on the dirty footpath fearing the forbidden touch with the upper caste people; gets very little food even after long hours of hard work (66). It indicates that the

discrimination that faced by the Untouchable really violate the human right. Katelyn Koyle in his book entitles A History of the Untouchables: The Buraku and the Dalit said:

The Dalit of India remains the lowest caste of their respective countries. Experiencing more than just poverty and low status, the Buraku and the Dalit have been described as being lower than human, filthy, and contaminated. Members of these castes are considered to be the Untouchables. Highly discriminated against, the untouchables remain outcastes, even in modern society.

Based on the quotation above, the Untouchables were the lowest rank, tasked to perform all the “dirty work” and were therefore the impure servants and largely segregated from the rest of the persons in the caste system. The Brahmins are at the top of society because he is considered to be more pure and sacred than the other castes, while the “untouchables” for example, are at the bottom because they are considered to be impure. In different parts of India the Untouchables were treated in different ways. Katelyn Koyle in his book entitled A History of the Untouchables: The Buraku and the Dalit said:

Those designated as untouchables, or Dalits, often concerned themselves with work that was considered “impure.” Work that involved killing, the disposal of waste, or the handling of corpses was reserved for this caste. Even in modern India, Dalits are still seen as Contaminated (1)

Based on the quotation above, there is still discrimination or the inijustice that Touchable do toward the Untouchable. Journal entitled A Brief History of Discrimination in India that :

The theory of purity relates to both a prohibition on contact between the different castes and to food. These prohibitions played a vital role in the caste system as it accounts for the contrast between the Brahmins and the Untouchables (75).

From the quotation above, the Untouchables are not allowed to touch people from the four varnas because of their impure status. They were really segregated in environment and being excluded in society. Article entitles Caste Discrimination states:

Discrimination in the society, especially in rural areas, is still in existence. So-called untouchables cannot even enter the houses of the people of so-called higher and middle-class castes. On one hand, they are socially suppressed by the upper classes and, on the other hand, they suffer from poverty; the intensity of poverty seems to be higher in socially backward people

(<http://www.ambedkar.org/research/CasteDiscrimination.pdf>).

Based on the quotation above, it can be conclude that Untouchable caste is categorized at the bottom of the caste as the depressed people. There is also one another quotation that also shown the social discrimination within India at that time. Andre Beteile in article entitled Caste, Class and Power state that:

The touch of an untouchable is considered defiling to an upper-caste Hindu. In southern India, where caste prejudice has been historically most severe, even the sight of an untouchable was considered polluting. Untouchables usually handled "impure" tasks such as work involving human waste and dead animals (5)

From the quotation above, it can be seen that Untouchable is separated from the higher caste. A certain number of low castes were regarded as being permanently impure and therefore permanently capable of causing pollution by touch.

#### **b. The Social Discrimination in Term of Marriage toward the Untouchable Caste**

Richard Lannoy in his book entitled *The Speaking Tree* "No one is allowed to marry outside his own caste or exercise any calling or art except his own" (137) It's clearly shown that marriage between members of different categories is prohibited. Journal entitled *The Caste System in India* said:

Because the family transmits social position from one generation to the next, a rigid system requires that marriage occur only between social equals. Thus, a caste system mandates endogamous marriage (within one's group). (2)

From the quotation above, it could be assume that the higher caste did not want the inheritance fall into the Untouchable if they were married each other. It means that the higher caste really want to keep or to maintain of their status.

### 3.2.2 The Discrimination in Economical toward the Untouchable Caste

Journal entitled Caste System in India states “Each caste has a specific occupation and can not change the occupation” (4). Their caste class status also affected their chances of getting a job or finding a place to live. Dumont summaries the relationship between caste and profession as follows:

The link between caste and profession is primarily a matter of status, the important thing is the hereditary profession provided it is not contradicted by following too inferior a profession, and that the system has probably always carried with it some plasticity of this sort, while village specialties, ritual or other: constitutes its solid core (83)

Katelyn Koyle in his book entitled A History of the Untouchables: The Buraku and the Dalit states: “Comparisons between the Buraku and the Dalits are numerous. Both castes were discriminated against due to their professions as their work went against the principles of the predominant religion of society”. Dumon also states in his book on page 83 that all human are born unequal in the caste system, and what can be observed from the four major “varnas” is that the laboring caste (class) is lowest in the social hierarchy. Caste tends to make professions hereditary and thereby prevents the full development of peoples own faculties. Keeping in mind that caste and profession are linked through the common theory of religious beliefs then the more pure or cleaner the job the higher the caste will be of the person performing that job (84). Dumon in his article entitle Purity and Pollution states: “The level of purity is defined by the category of occupation and therefore by the varna”.

### 3.2.3. The Discrimination in Political toward the Untouchable Caste

Many political parties merely use the Untouchable as perfect weapons to secure their personal favors and as many votes as possible. This increasingly against status of untouchables although they are powerless yet they have an inherent capacity to give power to others. Veena Shukla in her writing entitled *Untouchability and Social Exclusion* stated that:

“The emergence of so many regional political parties in India has only magnified this problem. They have made the ‘Untouchables’ and other castes occupying the lower hierarchy in the society a political tool through which they construct their own identities” (1)

The communist even though they represented the second largest political force in the 1950s-1970s were not in a position to give much hope to the poor of the Hindi belt. Their influence remained basically confined in Kerala and West Bengal, where they introduced substantial land reforms and education programmes (i)

Opportunities for seizing political power were more likely to be available to the leaders of the dominant caste, and even tribes, than to others (2). Today it is said that castes have a close link with politics because castes have become vote banks, castes have become politically aware, there have been identification of castes with political parties and every caste has its own association. (8).



## CHAPTER IV

### THE DISCRIMINATION AGAINST THE UNTOUCHABLE CASTE IN ASIAN INDIAN SOCIETY AS REFLECTED IN ARUNDHATI ROY'S THE GOD OF SMALL THINGS

The Discrimination of the Untouchable caste in Indian society is shown completely in Arundhati Roy's *The God of Small Things*. In this chapter the writer gives her analysis on the discrimination of the Untouchable caste in Indian society that is described in *The God of Small Things*. Then, it will be related with the real social or life condition, when the novel was written by Arundhati Roy. Before coming to the next discussion, firstly, it will be explained the meaning of the discrimination. Based on Discrimination and Economic Mobility, discrimination is explained as:

“As less favorable treatment in an important institution, like the education or criminal justice system, or market, like a labor, financial, or housing market, solely on the basis of an ascribed characteristic, like age, race, or gender—undermines relative economic mobility, both within and across generations.” (1).

Based on the quotation above, discrimination in caste system that exists in India makes some of Indian society live in poor condition. In the previous chapter, the writer has explained that while the caste system has been formally abolished under some constitutions, such as in India, there is still widespread discrimination. To make the analysis more comprehensive and easy to understand the writer

divides this chapter into three sub-chapters. They are social discrimination, economical discrimination, and political discrimination.

#### **4.1. The Social Discrimination**

In this sub chapter, the analysis focuses on how the higher caste treated lowest caste in social life in 1969 as reflected in the novel The God of Small Things. The writer explains two kinds of social discrimination that are faced by the Untouchable caste, such as in terms of social behavior and in term of marriage.

##### **4.1.1 The Social Discrimination in terms of Social Behavior**

In Arundhati Roy's novel, The God of Small Things, the laws of India's caste system are broken by the characters of Ammu and Velutha. In this case, the Touchable (upper caste) considers the Untouchable as polluting or something that is impure or dirty. This discrimination can be seen through the way they are forbid to enter the higher house, the way they are forbid to walk in public road and the way place they live in small dirty house.

##### **a. The Way They Are Forbidden on Contact and to Enter the Higher Caste House**

As writer has explained in chapter three on page 33, there is prohibition on contact between the different castes and the Untouchable cannot enter the houses of higher castes. Arundhati Roy in her novel The God of Small Things has dealt

with the problem of this discrimination. The main character, Velutha is portrayed as getting discrimination from the higher caste. He lives in poor life. As the Untouchable, he will not be allowed to touch anything that Touchable touched. He cannot enter the house even walk in public roads. As described by the quotation below: "They were not allowed to touch anything that Touchables touched (71)". Here, they refer to Velutha and Veliya Paapen, Touchables refer to Baby Kochamma, Mammachi, Papachi, and Chacko. It implies that the Untouchable considered as an unclean caste and so were forbidden to come into contact with members of the higher caste. Higher castes are forbid from touching them or having anything to do with them apart from giving those orders. They are therefore considered polluted and not to be touched. In this case, Velutha and his family get the discrimination socially.

When the terror took hold of Veliya Paapen, he went to Mammachi. But Mammachi get angry to him and humiliate him. Baby Kochamma really rejoiced when he heard and saw grief and trouble ahead.

She saw Grief and Trouble ahead, and secretly, in her heart of hearts, she rejoiced. She said (among other things), "How could she stand the smell? Haven't you noticed, they have a particular smell these Paravans?" She preferred an Irish-Jesuit smell to a particular Paravan smell. By far. By far. (75)

The quotation above implies a discrimination which is done by Baby Kochamma. Actually, the Untouchable is not smell, but the touchable claimed them as smell as it is. The other case is when Veliya Paapen comes to Baby Kochamma's

House. It can be seen in the quotation below: "Out!" she had screamed, eventually. "If I find you on my property tomorrow I'll have you castrated like the pariah dog that you are! I'll have you killed" (269). It indicates that Baby Kochamma ignores him and the highest caste do not want to be contaminated with lowest caste because the highest think that lowest caste (the Untouchable) connoted with 'dirty' thing and the highest caste (Touchable) with the 'holy' thing. So it is not allowed for the lowest caste being closed to the highest caste.

The following quotation is the unfairness or malice treatment from Mammachi that has in the top position toward Velutha:

Mammachi continued her tirade, her eyes empty, her face twisted and ugly, and her anger propelling her towards Velutha until she was shouting right into his face and he could feel the spray of her spit and smell the stale tea on her breath. Baby Kochamma staved close to Mammachi. She said nothing, but used her hands to modulate. (268)

From the quotation above shows that it is a kind of discrimination that has been through by Velutha and Vellya Paapen. Velutha is seriously tortured by the upper caste. It implies that as powerless people, he have to receive anything is done by powerful people no matter if it is the private things or no. Because of he is considered polluted and not to be touched, the higher caste will do what they want without thinking twice.

### **b. The Way They Are Forbidden to Walk in Public Roads**

As writer has explained in chapter three on page 32, the Untouchable walks on the dirty footpath fearing the forbidden touch with the upper caste people. Therefore, the Touchable will do something in order to avoid pollution. Until now low castes in Keraia, southern India, are forbidden to use umbrellas and wear clothes above the waist. This condition also happens in the novel that can be seen in the quotation below: "...not allowed carrying umbrellas" (71). In this novel, Arundhati Roy describes how hard life is for the lowest caste (Untouchables), they are not allowed to walk on public roads, and not allowed to cover their upper bodies. Velutha as the lowest caste is not allowed to walk on public roads. From that quotation, it can be seen that the Untouchable does not have any access to the streets used by the upper caste. It shows that higher caste do not want the Untouchable pollutes them. The higher caste judges Velutha as the dirty person, but in fact it is not true. In this case, the discrimination toward the Untouchable occurs socially. There is separation between the Untouchable and the Touchable. It also can be seen in the following quotation "They had to put their hands over their mouths when they spoke, to divert their polluted breath away from those whom they addressed" (71). From this quotation, it can be seen that they are segregated. They are considered to do the dirty things and unimportant work. Here, the writer conclude that the Untouchable really live in depress condition. The unjust treatment by higher caste toward the lowest caste is described through Velutha and Mammachi. As strengthen in the quotation below: "In Mammachi's time Paravans, like other Untouchables....not allowed to cover their upper bodies"

(71). Based on the quotation above, it can be seen how the Untouchable prevented from dressing. They are suffered in their life by the intimidation, violence, and threatened by the higher caste. It means that they do not get their rights as they supposed to. They can not express what they want freely.

### c. The Way They Live in Small Dirty House

As the writer has explained in chapter three on page 34, the lowest caste (untouchable) is separated from touchable. The higher caste can build a house wherever they want, but the lowest caste is just allowed to live in down river from the Ayemenem house. This kind of discrimination also happens in the novel. In the novel, Velutha stays in a small and dirty house with his family. The quotation that shows the condition of lowest caste's house is "Velutha, Vellya Paapen and Kuttappen lived in a little laterite hut, downriver from the Ayemenem house" (75). This quotation clearly show how the unjust and hard treatment that meted out to the Untouchable (lowest caste) in India. As lowest caste, they live in the lowest caste area without assimilating with the higher caste. The untouchable is stereotyped as polluted and dirty that they are not proper to live together with those who think they are higher and clean. In the social relationship, they are separated each other. In other words, they are marginalized and excluded from the society. As strengthen in the following quotation:

As a young boy, Velutha would come with Vellya Paapen to the back entrance of the Ayemenem House to deliver the coconuts they had plucked from the trees in the compound. Pappachi would not allow

Paravans into the house. Nobody would. They were not allowed to touch anything that Touchables touched. (71)

From the previous quotation, this condition actually is a form of higher castes to keep their status. Higher caste has a need to maintain their status. Discrimination is a way of protecting one's privileged position in society. Hierarchy indicates various castes according to their status are ranked from higher to lower prestige. It is like a ladder where pure caste is ranked on the top and impure is ranked at the bottom.

#### **4.1.2 The Social Discrimination in terms of Marriage**

As the writer has discussed in chapter three on page 34, no one is allowed to marry outside his or her own caste. This condition also happens in the novel. This law of India's caste system is broken by the characters of Ammu (the Touchable) and Velutha, an Untouchable. As writer has found in the novel, there is affair between Velutha and Ammu (318). Ammu is an upper-caste, while Velutha is an Untouchable, member of the lowest caste in India. For this caste transgression, the Untouchable is beaten to death by the police and Ammu is shunned by her family and friends.

On hearing about the inter-caste affair, Baby Kochamma conspires with the Inspector and Velutha is put behind the prison by Inspector Matthew, where he is severely beaten to death. It can be found in the quotation:

Baby Kochamma misrepresented the relationship between Ammu and Velutha, not for Ammu's sake, but to contain the scandal and salvage

the family reputation in Inspector Thomas Mathew's eyes. It didn't occur to her that Ammu would later invite shame upon herself – that she would go to the police and try setting the record straight. As Baby Kochamma told her story, she began to believe it. (245)

Based on the quotation above, thus it could be seen that discrimination or the injustice is still being practiced in Indian society. As the upper caste, Baby Kochamma afraid the wealthy belong to Velutha, if he marries Ammu who comes from the Untouchable. Baby Kochamma do not want the Untouchable keeps the inheritance. Ammu eventually cannot hold her desire towards the Untouchable Velutha anymore. This affair only maintains a week before Velutha's father Vellya Paapen tells Mammachi about the couple's secret meetings. Here, it can be seen that the Untouchable is discriminated socially in term of marriage. It is prohibition for the Touchable (higher caste) to marry the person who comes from the Untouchable. This is clearly shows how higher caste wants his or her children marry someone from the same caste because of want to keep the inheritance. So, it can be concluded that the higher caste will marry someone that have the same caste with them that based on the property in order to keep their status as an upper of the caste. They only tend to marry someone because of the status.

Out of malice towards Velutha, Baby Kochamma tells the Police that Velutha rapes Ammu and kidnappes the children. But, in fact Velutha does not have any mistake. It shows the Untouchables do not have right to defend themselves politically. The higher caste let the untouchable live in suffering condition. They have no sympathy to the Untouchable even though they are in big



trouble. The higher caste is in the society that is why people think that the status is more valuable than anything.

Besides, the police do the unfair treatment toward the untouchable. In this case, the police should be the one who responsible toward the justice. However, in this story the police through his power oppress the Untouchable as a weak. The Inspector sends his man to arrest him and drag him back to the police station afterwards even though he has already been a living-dead. Baby Kochamma tricks Estha that either he identities Velutha as the abductor. Ammu is expelled from Ayemenen House, and Estha is sent back to his father. This little family is never united ever again because Ammu dies in a cheap hotel at the age thirty one.

#### **4.2. The Economical Discrimination**

Discrimination in economy is a form of domination of the upper caste (touchable) to lowest caste (the Untouchable) in a form of economy. The conflict between lowest castes by upper caste is described through Velutha, Vellya Paapen (lowest caste), Baby Kochamma, Mammachi, Chacko and Comrade Pillai (upper caste). In this sub chapter, it will be divided into two sub chapter such as in term of job and in term of income.

##### **4.2.1 The Economical Discrimination in Term of Job**

Journal entitles Caste System in India states that each caste has a specific occupation and can not change the occupation (4). The life of the Untouchable caste is very different with other caste. Works which they obtain also depend on

identity of social which they have. As writer has explained in chapter three on page 36, the class status also affected their chances of getting a job. In The God of Small Things Arundhati Roy portrays the economical discrimination in term of job. There is character named Velutha. Arundhati Roy pictures Velutha as a talented person with proven skills of carpentry and machines. He works as carpenter in Baby Kochama's Paradise Pickle (74). Actually, from his skill in doing something that related with machine, he could be work in higher job, unfortunately he should be work in Paradise Pickle because of his status in the bottom of caste. As strength in the following quotation:

Mammachi rehired Velutha as the factory carpenter and put him in charge of general maintenance. It caused a great deal of resentment among the other Touchable factory workers because, according to them, Paravans were not meant to be carpenters. And certainly, prodigal Paravans were not meant to be rehired (74)

From the quotation above, Arundhati Roy expresses how the condition of the Untouchable who rehired by the Touchable. They must respect their boss and watch over their manners as lower caste (workers). This shows that an occupation or job can determine social class of someone. The people who are include of the Untouchable categorized in carpenter job because of their status at the bottom of the caste. Meanwhile, the people who are include of the Touchable categorized in higher job. From this case, the Untouchable always oppressed and dominated by the higher caste because the higher caste thinks that they have an economic power, and they can arrange the Untouchable. They do the works that are

considered as pollution by the higher caste. This condition makes the Untouchable live in horrible ways. Another quotation that writer has found that support this statement is:

Velutha was fourteen when Johann Klein, a German carpenter guild in Bavaria, came to Kottayam and spent three years with the Christian Mission Society, conducting a work shop with local carpenters. Every afternoon, after school, Velutha caught a bus to Kottayam where he worked with Klein till dusk (72)

Based on the quotation above, it can be seen how the difficult condition of Untouchable when they discriminated economically. The untouchable faces the exclusion from the Touchable and only become the human groups that do the work that is considered as lowest thing. While Velutha was fourteen years old he already worked as carpenter. Each caste has a specific occupation and cannot change the occupation. Untouchable castes are required to perform tasks that are considered so impure that they can not possible be included in the higher caste system (touchable caste).

#### **4.2.2 The Economical Discrimination in Term of Income**

As writer has explained in chapter three on page 35, each caste has a specific occupation and can not change the occupation. The matter of status, makes the Untouchable discriminated economically in receiving the lowing wages. This kind of discrimination also occurs in the novel. Velutha that works at the Paradise Pickles and Preserves Factory is works hard to get money to fulfill

their family's stuff. Because he is an Untouchable caste, the other workers resent him and he is paid less for his work (73). It is seen that Velutha sacrifice his body just to get money for his father Veliya Paapen although he receives low wages. In this novel, the writer sees that Velutha as the Untouchable cannot do anything to go against the higher caste because they have their power. He cannot defend his rights and just accept what the higher caste give and do in his life. He must survive with the bad condition without having any chance to raise his life better. He suffers in his life because the higher caste treated him unfairly. It is seen in the following quotation: "To keep the others happy, and since she knew that nobody else would hire him as a carpenter, Mammach paid Velutha less than she would a Touchable carpenter but more than she would a Paravan" (74). It shows how Velutha is paid less than what they deserve but have to work hard all days. From what the higher caste do toward the Untouchable there must be impacts and reactions from the Untouchable. One of the impacts is that the Untouchable depends on the higher caste. It means that the Untouchable need to fulfill their stuff for their life and they get money to buy it from the higher caste even they are paid in less wages. As stated by Shyamlal in his book Untouchable Castes in India "The untouchables did not possess the economic resources which could be translated into power and thus could not make a convincing case for raising the social status" (40). The previous quotation explains that an economic resource is determined as the standard to raise their status. The Untouchable cannot do anything toward the higher caste because they do not have what the higher caste

have called power. They still need job to gain money from the higher caste and that is why the Untouchable just accept what the higher castes do toward them.

There is accountant of the factory: Punnachen has a task in reading newspaper every morning for Mammachi. The content of the newspaper is about the workers who want demanding raise of wages. When Mammachi hears what Punnachen read, suddenly Mammachi really gets angry. It can be seen in the quotation below:

When Punnachen, the accountant who read Mammachi the papers every morning, brought news that there had been talk among the workers of demanding a raise, Mammachi was furious. "Tell them to read the papers. There's famine on. There are no jobs. People are starving to death. They should be grateful they have any work at all

From the statement that is said by Mammachi, indicates that Mammachi never have respect to the workers. Even, she does not want the worker enjoy the life like Mammachi get in her life. It is obvious that there is injustice treatment or discrimination between higher and lowest caste in economical. In this novel, Mammachi as the higher caste oppresses the Untouchable to get what she wants in condition he will feel better.

As the lowest caste (Untouchable), Velutha has to face with that bad condition, which brings him and his family to difficult situation. He is difficult in getting his daily needs because of their poverty. He works hard to fulfill their necessary. It indicates that the upper caste (Touchable) will oppress the lowest caste and the lowest caste cannot do anything against the upper caste because they

do not have the power. Another quotation that also shows the low wages payment can be seen in the quotation below.

Since things were not going well financially, the labor was paid less than the minimum rates specified by the Trade Union. Of course it was Chacko himself who pointed this out to them and promised that as soon as things picked up, their wages would be revised. He believed that they trusted him and knew that he had their best interest at heart (114).

From the previous quotation, it could be assumed that there is imbalance between wages that is given and energy that they spent in doing their job. The discrimination toward the Untouchable is illogical and violates the human right. The higher caste had successfully enslaved the Untouchable, through economic policies. Here means, the higher caste had caged the Untouchable and the higher caste here have their economic power to control the Untouchable.

In the novel, beside the lowing income, the untouchable also get the suffering gaining a little food as state “as added incentive they were given a little food and money” (71). It implies that being untouchable caste meant being slave forever even though slavery constitutionally has been abolished. It can be seen how the lowest castes (Untouchable caste) are socially suppressed by the upper caste (Touchable) and on the other hand, they also suffer from poverty.

#### 4.4 The Political Discrimination

In chapter three on page 36, the writer has explained that many political parties merely use the lowest caste as perfect weapons to secure their personal favors and as many votes as possible. The higher caste have made the 'Untouchables' and other castes occupying the lower hierarchy in the society as a political tool through which they construct their own identities. These castes never have any opportunities to express themselves.

This condition clearly represents in Arundhati Roy's novel *The God of Small Things*. Here, the Comrade K.N.M. Pillai's plan is Velutha. He knows that all the other Touchable workers in the factory resent Velutha for ancient reasons of their own. When the condition of financially are not going well, suddenly K.N.M. Comerad Pillai do his political ambition. He tries to waylay the workers of paradise pickle and ask them on to the revolution. He asks the workers with his speeches or his rhetorical.

People of the World, he would chirrup, be courageous, dare to fight, defy difficulties and advance wave upon wave. Then the whole world will belong to the people. Monster of all kinds shall be destroyed. You must demand what is rightfully yours. Yearly bonus. Provident fund. Accident insurance (114)

The quotation above is the content of K.N.M. Comerad Pillai speech. Actually, behind this speech, Comerad Pillai has a bad plan in order to make Velutha is going out from the Paradise Pickle. His speech is one way to make him become a person who gives the influence toward the worker. In this case, Velutha faces the

discrimination politically. Comrade uses the party as weapon in order to send Velutha out from the paradise pickle. It can be seen in the following quotation:

The only snag in Comrade K.N.M. Pillai's plans was Velutha. Of all the workers at Paradise Pickles, he was the only card-holding member of the Party, and that gave Comrade Pillai an ally he would rather have done without. He knew that all the other Touchable workers in the factory resented Velutha for ancient reasons of their own. Comrade Pillai stepped carefully around this wrinkle, waiting for a suitable opportunity to iron it out. (115)

Based on the quotation above, it is obvious that it is likely that the social status of Velutha as the lowest caste can cause the contradiction in society especially for political ambition. Comrade K.N.M Pillai wants to say something bad toward Chacko about Velutha. Comrade Pillai says to Chacko, that he does not want Velutha work in Paradise Pickle. Comrade asks Chacko to send him off. His statement toward Chacko: "That Paravan is going to cause trouble for you." he said. "Take it from me... get him a job somewhere else. Send him off." (263). From the quotation above, Arundhati Roy expresses how the condition of the Untouchable who discriminated by Touchable. The Touchable do not want the Untouchable work in that factory. From this quotation it seems that Comrade really hate the existing of Velutha in Paradise Pickle. He tries to persuade and impress Chacko in order Chacko can accept Comrade's idea in making Velutha does not work in that factory. He also wants to relate the status of Velutha as



Untouchable or at the bottom of the caste with the caste issues that are very deeply root.

Comrade never getting hopeless to make the Chacko get sympathy toward him. It is likely that the social status can cause the contradiction in society where the conflict is caused by unequal social status. As Comrade says in the following quotation:

Nothing specifically as such," Comrade K.N.M. Pillai said. "But see, comrade, any benefits that you give him, naturally others are resenting it. They see it as a partiality. After all, whatever job he does, carpenter or electrician or whatever its, for them he is just a Paravan. It is a conditioning they have from birth. This I myself have told them is wrong. But frankly speaking, comrade, Change is one thing. Acceptance is another. You should be cautious. Better for him you send him off (264)

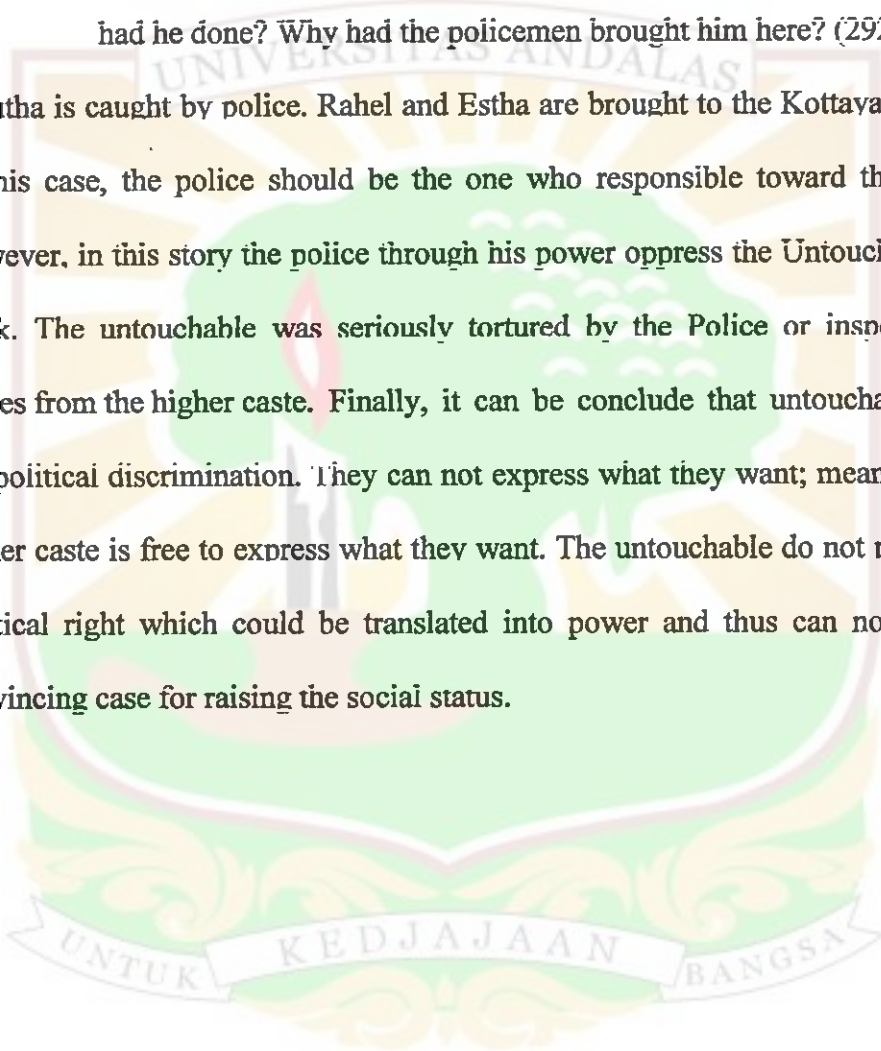
Based on the quotation above, Comrade gives his judgment about the lowest caste. The lowest caste is a bad condition that never changing into upper caste. All the lowest caste has been through is the reality that can not be changed because they gain that status since they getting birth. There is no rule to make them in the top of caste even in marriage system, it is prohibited to marriage between two caste that distinguish each other.

A posse of Touchable Policemen crosses the Meenachal River. They wake Velutha with their boots, and suddenly Estha and Rahel get surprise when the

touchable policemen come toward them (292). Velutha is beaten by them. Rahel and Estha wonder. As strengthen in the following quotation:

Screams died in them and floated belly up, like dead fish. Cowering on the floor, rocking between dread and disbelief, they realized that the man being beaten was Velutha. Where had he come from? What had he done? Why had the policemen brought him here? (292)

Velutha is caught by police. Rahel and Estha are brought to the Kottayam Police. In this case, the police should be the one who responsible toward the justice. However, in this story the police through his power oppress the Untouchable as a weak. The untouchable was seriously tortured by the Police or inspector that comes from the higher caste. Finally, it can be conclude that untouchable faces the political discrimination. They can not express what they want; meanwhile the higher caste is free to express what they want. The untouchable do not posses the political right which could be translated into power and thus can not make a convincing case for raising the social status.



## CHAPTER V

### CONCLUSION

After analyzing *The God of Small Things*, it can be concluded that Arundhati Roy as the author of this novel shows to the reader that there is one caste that exist in India beside the four major castes who having discriminated which called the Untouchable caste. Here, the writer gains the knowledge about what the Untouchable caste is. From this novel, Arundhati Roy provides the information about what the Touchable do toward the Untouchable. There is discrimination that happens toward untouchable caste in Indian society. The Untouchable is the lowest caste or as the fifth caste in caste system. There are some aspects that faced by the Untouchable at that time such as social discrimination, economical discrimination and political discrimination.

Firstly, the social discriminations consist of discrimination in term of social behavior and social discrimination in term of marriage. Social discrimination in term of social behavior can be seen through the way they are forbidden to enter the higher house, the way they are forbidden to walk in public road and the way they live in down river in small dirty house. Meanwhile, social discrimination in term of marriage, that no one is allowed to marry outside the caste. It means that marriage between members of different categories is prohibited.

Secondly, the economical discriminations which include of economical discrimination in term of job and income. Their social class affected their chances of getting a job or finding a place to live. The people who are include of

untouchable caste categorized in carpenter job because of their status at the bottom of the caste. Untouchable really faced the discrimination in receiving the wages. They were pay in lowing wages, whereas they work all the time. There is imbalance between wages that is given and energy that they spent in doing their job.

Thirdly, the political discrimination. Political parties use the Untouchable as perfect weapons to secure their personal favors. The Untouchable castes never have any opportunities to express themselves. The untouchable was seriously tortured by the Police or inspector that comes from the higher caste. The untouchable do not posses the political right which could be translated into power and thus can not make a convincing case for raising the social status.

Finally, it can be concluded that there is still hard treatment or the injustice that occur toward the Untouchable caste in Indian society. Discrimination toward Untouchable's caste can be seen in many aspects of life. They cannot express what they want and even do not have power to change their fortune as lowest caste (Untouchable caste).

## THE BIOGRAPHY OF ARUNDHATI ROY

Arundhati Roy was born in 1961 in the Northeastern Indian region of Bengal, to a Christian mother and Hindu father. She spent her childhood in Ayamanam in Kerala, which serves as the setting for her first novel, *The God of Small Things*. Roy's mother, Mary Roy, homeschooled her until the age of ten, when she began attending regular classes. She has been reluctant to discuss her father publicly, having spent very little time with him during her lifetime; Roy instead focuses on her mother's influence in her life. Mary Roy, a political activist, won an unprecedented victory for women's rights in Kerala. Through her persistence, the supreme court granted Christian women in Kerala the right to have an inheritance.

She spent her teenage years at boarding school in Southern India, after which she earned her degree from the School of Planning and Architecture in Delhi. After graduating, Roy supported herself by teaching aerobics while honing her writing skills. She eventually wrote several film scripts, which are recognized for their complex structure and biting social commentary. Roy wrote and starred in the film *In Which Annie Gives It Those Ones*, and she wrote the script for *Electric Moon*, directed by her second husband, Pradip Krishen. (Her first husband was Gerarrd da Cunha, whom she met while in college. Their marriage lasted approximately four years.) Both films garnered a cult following, setting the stage for the fiction-writing side of Roy's career. Penguin published the script for *In Which Annie Gives It Those Ones* as a book in 2004.

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