



**SOCIAL STRATIFICATION IN INDIA REFLECTED BY THE CONFLICTS HAPPEN IN  
ARUNDHATI ROY'S NOVEL THE GOD OF SMALL THINGS**

**JOURNAL ARTICLE**

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**PAGE OF APPROVAL**

This journal has been approved by the advisor on 8<sup>st</sup> August 2016 to be examined by the board of examiners.

Advisor,

A handwritten signature in black ink, appearing to be 'Muhammad Rifqi', written in a cursive style.

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## ABSTRACT

### SOCIAL STRATIFICATION IN INDIA REFLECTED BY THE CONFLICTS HAPPEN IN ARUNDHATI ROY'S NOVEL THE GOD OF SMALL THINGS.

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The novel to be analyzed in this thesis is "*The God of Small Things*". This novel was written by Arundhati Roy, an Indian author. It was first published in 1997. This novel won a Booker Prize Award in 1997. *The God of Small Things* is a novel which story about an example of social stratification which happens in Ayemenem, Kerala, India and some places around that place in India. The main characters in this novel are the twins (Rahel and Estha). They have a conflict dealing with social stratification in that place. The conflict has changed the traits of the main characters. There are four problems discussed in this journal such as, general description of the main character, conflict, setting, and social stratification described in the novel. The researcher is using references from library and internet to support this journal. The method that used to analyze this novel is descriptive qualitative method. Besides of that, the researcher used sociology approach. As the result of the study, the researcher found so many general description of the main character such as: twin, curious, imaginative, half-hindu hybrid, love Velutha and love their mother, Ammu. However, the traits of the main characters have changed after the conflict happened. The conflict happens between the twins, Baby Kochamma, Ammu, and Velutha toward the social stratification. In that place, there are a social stratification between *Touchable* as the Capitalist class and *Untouchable* people as the Working class. Kochamma family represent as the Capitalist class. Furthermore, Velutha represents as the Working class. There is discrimination and intimidation happened in the story. Based on this novel, the story takes place in Ayemenem, Kerala, India and some places around it. The setting of time, this story happens in two times, on 1969 and 1993. The setting of social was found in this novel is sad, middle high family, Anglophile family, hot and quiet.

**Keywords:** social stratification in India, research about *The God of Small Things*, *Touchable* and *Untouchable* people.

Novel yang dianalisis di skripsi ini adalah *The God of Small Things* yang ditulis oleh pengarang dari India yang bernama Arundhati Roy. Novel ini pertama kali dipublikasikan pada tahun 1997 dan memenangkan penghargaan Booker Prize Award pada tahun tersebut. *The God of Small Things* merupakan novel yang menceritakan tentang sebuah contoh stratifikasi sosial yang terjadi di Ayemenem, Kerala, India dan sekitarnya. Tokoh utama dalam novel ini adalah si kembar Estha dan Rahel. Mereka mengalami konflik yang berkaitan dengan stratifikasi sosial yang ada disana yang merubah sifat mereka setelah terjadinya konflik. Ada 4 masalah yang didiskusikan dalam jurnal ini seperti penokohan, konflik, seting, dan stratifikasi sosial yang terjadi dalam novel. Peneliti menggunakan referensi dari buku dan internet untuk menunjang penelitiannya. Metode yang digunakan dalam penelitian ini merupakan diskriptif kualitatif dan menggunakan pendekatan sosiologi. Hasil dari penelitian ini, peneliti menemukan berbagai macam penokohan seperti: kembar, ingin tahu, imajinatif,

keturunan setengah hindu, mencintai Velutha, dan mencintai ibu mereka, Ammu. Akan tetapi sifat mereka berubah setelah terjadinya konflik. Konflik tersebut terjadi antara si kembar, Ammu, Velutha, dan Baby Kochamma yang berhubungan dengan stratifikasi sosial. Di tempat mereka tinggal ada sebuah stratifikasi sosial antara kaum yang boleh disentuh sebagai kelas kapitalis dan kaum yang tidak boleh disentuh sebagai kelas pekerja. Keluarga Kochamma dicerminkan sebagai kelas kapitalis dan Velutha sebagai kelas pekerja. Di dalam novel ini teridentifikasi adanya diskriminasi dan intimidasi yang terjadi. Berdasarkan novel ini, cerita terjadi di Ayemenem, Kerala, India dan tempat sekitarnya dan seting waktunya terjadi dalam 2 waktu yaitu 1969 dan 1993. Sedangkan seting sosial yang terjadi adalah, sedih, keluarga menengah keatas, keluarga Anglofilia, panas, dan hening.

Kata kunci: stratifikasi sosial di India, penelitian tentang *The God of Small Things*, kaum yang boleh disentuh dan kaum yang tidak boleh disentuh.

## INTRODUCTION

In our society, many people in higher position often intimidate another people in the lower position. It happens in all aspects of life. This case happens because people in higher position have more power and strength in the society. They will be respected by another people, especially by people in the lower position. Everything they do, and their prejudice is often considered right, even sometimes it is wrong. Because of their position, they often exploit it to intimidate people in the lower position. They consider people in the lower position less important. In life, it is very important to show family reputation. To save family reputation, those who are from high position often blame other people in the lower position.

*The God of Small Things* is a novel by an Indian author, Arundhati Roy. This novel tells about a story of a bad childhood experience of Rahel and Estha as Kochamma family. They lived in Ayemenem, India. Their bad childhood experience is related to the social stratification which happened in that place. The book shows how small things such as love, understanding, and care in life are always defeated by big things such as social stratification, power, strength, and position.

Based on [www.shmoop.com](http://www.shmoop.com), published in 1997, *The God of Small Things* quickly skyrocketed Arundhati Roy to worldwide critical and popular acclaim. Her first (and to date only) novel won the 1997 Booker Prize, one of the most prestigious awards in the English-language literary world. Interestingly, Roy was trained as an architect and had never before considered herself a novelist. The novel, which Roy wrote between 1992 and 1996, has sold over 6 million copies and has been translated into 40 languages.

The story in the novel, begins when Rahel came to the Ayemenem house to meet her twin, Estha. When she met him, Estha was depressed. He never talked to anybody. From there, the story begins to tell about their hard childhood experience with their family. The conflicts were triggered by a social stratification in India. Their childhood experience was a bad impact of social stratification existed in that place.

The social stratification itself has some weaknesses. It causes a social class and it can separate people into groups. Someone in the higher position does not allow to have relationship with people in lower position. People in the higher position consider

themselves as always right. Because of that, social stratification can make oppressions to people in the the lowest position that also represents in the Arundhati Roy's *The God of Small Things*.

The researcher choose *The God of Small Things* for the research because the social stratification still exists in all societies even though it is not explicitly practiced. Many people become hypocrite. They will do everything to save themselves even they use the wrong way such as intimidating other people in lower position as Arundhati Roy showed in the novel *The God of Small Things*.

## **METHOD OF THE STUDY**

### **Research Design**

This is a descriptive qualitative research. It is descriptive as the analysis is done in the form of description to the phenomena found in the novel; while it is qualitative since the data are verbal and not numeral form.

### **Unit of Analysis**

The units of analysis are classified into two such as intrinsic and extrinsic elements. Intrinsic aspects are those related to general description of the main character, conflict, and setting. In additional, extrinsic elements are related to those of social stratification experienced by the main character.

### **Source of The Data**

The researcher used Arundhati Roy's novel *The God of Small Things* as the primary sources of this research and the other references related the theory to support the data.

### **Technique of Data Collection**

1. Reading the novel thoroughly to understand the novel well.
2. Sorting the data dealing with the units of analysis.
3. Writing the data tabulation consisting of quotation, classification, context and page.
4. Searching the references from library and internet.

### **Technique of Data Analysis**

Sociological approach was applied in analyzing Arundhati Roy's novel *The God of Small Things*. This approach is suitable to analyze this novel because it concerned about the social stratification in India represented by the story in the novel *The God of Small Things*. In order to analyze the intrinsic elements, the structural approach was also applied.

Two classifications of units of analysis lead to the application of two approaches in the data analysis, namely structural and sociological approaches. Related to the application of structural approach in data analysis, some steps were done as the followings:

1. Analyzing the general description of the main characters by describing the data was found which related with their physical appearance and their traits by looking of their words, their dialogues, or from the words or dialogues from the other

character which found in the novel like the quotations as the proof of data analysis.

2. Analyzing the conflict happens in the story by describing the data was found in the novel like the quotations as the proof of the data analysis which related with the opposing character related with internal and external conflicts of the main character.
3. Analyzing the setting by describing the data was found in the novel like the quotations as the proof of the data analysis which related with the location where the story happens, the time when the story happens, and social condition of the society which happens in the novel.

Besides of the structural approach, there is an analysis related to the application of sociological approach in data analysis by describing the conflicts dealing with social stratification happens in the story to analyze the social stratification term.

## **FINDING AND DISCUSSION**

### **GENERAL DESCRIPTION OF THE MAIN CHARACTER**

The main characters in the Arundhati Roy's novel *The God of Small Things* are Rahel and Estha (the twin). Rahel is female and Estha is male.

#### **Twin**

According to Oxford dictionary (2008:480), twin is either of two children born to the same mother at one time. Rahel and Estha are twin sister and brother. Rahel is female, and Estha is male. They were born at the same day. Although they are twin, their face are not similar. They never look alike each other. Doctors called them dizygotic twin. It can be proven by the following quotation:

#### **Excerpt 1 (data no.3)**

Rahel had come to see her brother, Estha. They were two-egg twins. "Dizygotic" doctors called them. Born from separate but simultaneously fertilized eggs. Estha—Esthappen was the older by eighteen minutes. They never did look much like each other

*The God of Small Things, chapter 1, pages 2*

#### **31 Years Old**

This proof is indicated that Rahel and Estha are 31 years old like their mother, Ammu when she was dead. It can be proven by the following quotation:

#### **Excerpt 6 (data no.5)**

...they are as old as Ammu was when she died. Thirty-one. Not old. Not young. But a viable die-able age.

*The God of Small Things, chapter 1, pages 3*

#### **Imaginative**

According to Oxford dictionary (2008:220), imaginative is having or showing imagination. Both of Rahel and Estha are indicated as imaginative person. In the following excerpt, Estha indicated as imaginative person. Estha imagined that he should get a free ticket for bus rides during his life if he and his twin, Rahel had been born on the bus. It can be proven by the following quotation:

#### **Excerpt 7 (data no.6)**

According to Estha, if they'd been born on the bus, they'd have got free bus rides for the rest of their lives.

### **Seven Years Old**

One fragment in the story also indicates that Estha and Rahel were seven years old when their cousin, Sophie Mol was died. It can be proven by the following quotation:

#### **Excerpt 24 (data no.7)**

Estha and Rahel were seven years old when she died. Sophie Mol was almost nine.

*The God of Small Things, chapter 1, pages 3*

### **Naughty**

According to Oxford dictionary (2008:292), naughty is disobedient or bad. In the following excerpt, Rahel is indicated as a naughty girl. She always did the weird things and it made her dropped out from the school and always drifted from school to school. It can be proven by the following quotation:

#### **Excerpt 25 (data no.31)**

As for Rahel... After Ammu died (after the last time she came back to Ayemenem, swollen with cortisone and a rattle in her chest that sounded like a faraway man shouting), Rahel drifted. From school to school.

*The God of Small Things, chapter 1, pages 8*

### **Love their mother**

Love their mother means that both of Rahel and Estha love and care with thier mother, Ammu. In the following excerpt, Rahel kissed Ammu after she helped Rahel to put on her frothy Airport Frock. It means Rahel loved her mother. It can be proven by the following quotation:

#### **Excerpt 67 (data no.209)**

Rahel, with her hands on Ammu's shoulders, climbed into her new knickers (left leg, right leg) and gave Ammu a kiss on each dimple (left cheek, right cheek).

*The God of Small Things, chapter 6, pages 65*

### **Love Velutha**

Love Velutha means that in the story, both of Rahel and Estha love and care with Velutha. Velutha is a worker in the factory in Ayemenem's house. Rahel, Estha and Velutha are close friend. Both of Rahel and Estha love him so much although he is a *Paravan (Untouchable people)*. In the following excerpt, Velutha said that Rahel was beautiful with her cloth. So, Rahel lunged at his armpits and tickled him. It can be proven by the following quotation:

#### **Excerpt 70 (data no.254)**

"And look at you!" he said, looking at her ridiculous frothy frock. "So beautiful! Getting married?" Rahel lunged at his armpits and tickled him mercilessly. Ickilee ickilee ickilee! "I saw you yesterday," she said.

*The God of Small Things, chapter 8, pages 84*

### **Passive**

According to Oxford dictionary (2008:320), passive is accepting what happens or what people do without trying to change anything to oppose them. In the following excerpt, Estha is indicated as passive person. After Sophie Mol's funeral, he returned to his father, and their father sent him to a boy's school in Calcutta. In the Annual Progress Reports,

Estha's teacher said that in the school, he did not participate in group activities. It means that he was passive. It can be proven by the following quotation:

**Excerpt 92 (data no.19)**

After Sophie Mol's funeral, when Estha was Returned, their father sent him to a boys' school in Calcutta. He was not an exceptional student, but neither was he backward, nor particularly bad at anything. *An average student, or Satisfactory work* were the usual comments that his teachers wrote in his Annual Progress Reports. *Does not participate in Group Activities* was another recurring complaint.

*The God of Small Things, chapter 1, pages 6*

**Depressed**

According to Oxford dictionary (2008:120) depressed is feel very sad. In the following excerpt, Estha is indicated as depressed person when he was adult. When Estha was adult, he never talked with another people anymore. He became a quite person because he depressed about his past experienced. It can be proven by the following quotation:

**Excerpt 93 (data no.18)**

Estha had always been a quiet child, so no one could pinpoint with any degree of accuracy exactly when (the year, if not the month or day) he had stopped talking. Stopped talking altogether, that is.

*The God of Small Things, chapter 1, pages 6*

**The Changing of Rahel's Trait:**

<p>1969 (child hood)</p> <ul style="list-style-type: none"> <li>• 7 years old</li> <li>• Naughty</li> <li>• Lying</li> <li>• Impatient</li> <li>• Imaginative</li> <li>• Curious</li> </ul>	<p>1993 (adult hood)</p> <ul style="list-style-type: none"> <li>• 31 years c</li> <li>• Good mer</li> <li>• Naughty</li> <li>• Married w</li> <li>• Divorced</li> <li>• Thin</li> </ul>
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**The Changing of Estha's Trait:**

<p>1969 (child hood)</p> <ul style="list-style-type: none"> <li>• 7 years old</li> <li>• Smart</li> <li>• Imaginative</li> <li>• Curious</li> <li>• Anxious</li> </ul>	<p>1993 (adult hood)</p> <ul style="list-style-type: none"> <li>• 31 years old</li> <li>• Passive</li> <li>• Depressed</li> <li>• Diligent</li> <li>• Thin</li> </ul>
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Both of Rahel and Estha are Round and Dynamic character because the have more than one specific traits and their traits have changed after the conflict happened.

**INTERNAL CONFLICT**

**Rahel against herself**



In the following excerpt, there is an internal conflict of Rahel. In this part, Rahel looked so sad in front of mirror. She thought about the problems happened in her life. She was not sure what she suffered from. But sometimes her face looked sad in front of mirror. It can be proven by the following quotation:

**Excerpt 114 (data no.68)**

Rahel wasn't sure what she suffered from, but occasionally she practiced sad faces, and sighing in the mirror. "It is a far, far better thing that I do, than I have ever done," she would say to herself sadly.

*The God of Small Things, chapter 2, pages 29*

**Estha against himself**

In the following excerpt, Estha has internal conflict with himself. When Rahel came back to Ayemenem house, Estha thought about some events in his past. It can be proven by the following quotation:

**Excerpt 128 (data no.29)**

It had been quiet in Estha's head until Rahel came. But with her she had brought the sound of passing trains, and the light and shade and light and shade that falls on you if you have a window seat. The world, locked out for years, suddenly flooded in, and now Estha couldn't hear himself for the noise.

*The God of Small Things, chapter 1, pages 8*

**Rahel and Estha against Baby Kochamma**

In the following excerpt, there is a conflict between the twin and their grand-aunt, Baby Kochamma. Baby Kochamma caught that Estha and Rahel were speaking in Malayalam. She said that they should speak in English. She also gave them a punishment to write "I will always speak in English" for a hundred times and gave score for it. So, they could not bring it again when they get a punishment anymore. It can be proven by the following quotation:

**Excerpt 136 (data no.50)**

That whole week Baby Kochamma eavesdropped relentlessly on the twins' private conversations, and whenever she caught them speaking in Malayalam, she levied a small fine which was deducted at source. From their pocket money. She made them write lines— "impositions" she called them—I will always speak in English, I will always speak in English. A hundred times each.

*The God of Small Things, chapter 2, pages 18*

**SETTING OF PLACE**

**Ayemenem house, Kerala, India**

In the following excerpt, the story takes place in Ayemenem, Kerala, India. When Rahel came back, the Ayemenem house in Kerala, India looked empty, but her grand aunt Baby Kochamma was in there. It can be proven by the following quotation:

**Excerpt 183 (data no 2)**

The house itself looked empty. The doors and windows were locked. The front verandah bare. Unfurnished. But the skyblue Plymouth with chrome tailfins was still parked outside, and inside, Baby Kochamma was still alive.

*The God of Small Things, chapter 1, pages 2*

**SETTING OF TIME**

### **June, 1993, Wet season**

Rahel came back to Ayemenem house on June, 1993 to meet her twin, Estha. She never meets Estha since twenty three years ago. She came when it was raining and it means that in that time is wet season. It can be proven by the following quotation:

#### **Excerpt 304 (data no 1)**

But by early June the southwest monsoon breaks and there are three months of wind and water with short spells of sharp, glittering sunshine that thrilled children snatch to play with.....

It was raining when Rahel came back to Ayemenem.

*The God of Small Things, chapter 1, pages 2*

### **SETTING OF SOCIAL**

#### **Anglophile Family**

Anglophile is someone who greatly admires the British or Great Britain. In the following excerpt, Chacko explained to Rahel and Estha that their family was Anglophile family. They are well disposed to English. It can be proven by the following quotation:

#### **Excerpt 351 (data no.59)**

Chacko told the twins that, though he hated to admit it, they were all Anglophiles. *They were a family of Anglophiles.*

*The God of Small Things, chapte 2, pages 25*

### **SOCIAL STRATIFICATION**

#### **a. Capitalist Class or Borgeoisie**

Capitalist class or Borgeoisie is people who own and control the means of production (which involves ownership of such things as land, factories, financial institution and the like). It is the highest social class.

There are the characteristic of the Capitalist class or *Bourgeoisie* people in this novel:

1. Touchable people
2. Syrian Christian
3. Middle high family
4. The owner of a factory or land

The Capitalist class or *Bourgeoisie* people in this novel refer to Kochamma family. Kochamma family is the family of Rahel and Estha. Kochamma family is *Syrian Christian, Touchable* people and middle high family. They are *the Capitalist* class because they have a factory namely Paradise Pickles and Preserves which located in their house, Ayemenem, Kerala, India. The *Touchable* people are the people who have the highest social class.

In the following except shows that Kochamma family is the Capitalist class or Bourgeoisie people. In the Ayemenem house, from the dining room window where Rahel stood, she could see their grandmother's factory namely Paradise Pickles and Preserves. It lay between the house and the river. They used to make pickles, squashes, jams, curry powder, and canned pineapples. It can be proven by the following quotation:

#### **Excerpt 357 (data no.45)**

From the dining-room window where she stood, with the wind in her hair, Rahel could see the rain drum down on the rusted tin roof of what used to be their grandmother's pickle factory Paradise Pickles & Preserves

*The God of Small Things, chapter 1, pages 15*

## **b. Working Class or Proletariat**

Working class or Proletariat is people who own nothing, but their ability is to sell their labour power (that is, their ability to work) in return for wages. This is the lowest social class.

There are some characteristics of the Working class or Proletariat:

1. Untouchable
2. Paravan
3. Hindu
4. Poor
5. Work in the factory

The Working class or Proletariat people in this novel refer to Velutha and his family. Velutha and his family are Untouchable people. Their caste is Paravan. It is the lowest social class. The Untouchable people did not allow touching Touchable people's body or property. They also did not allow coming in Touchable people's house or walking in the public area. Velutha and his father, Vellya Pappen are work at the Paradise Pickles and Preserves. They are poor; they just live at a hut in the river bank.

In the following excerpt indicates that Velutha and his family is the Working class or Proletariat. In this excerpt said that Velutha's father, Vellya Paapen was a Paravan. So, Velutha was also a Paravan. It can be proven by the following quotation:

### **Excerpt 360 (data no.109)**

He was called Velutha—which means White in Malayalam—because he was so black. His father, Vellya Paapen, was a Paravan.

*The God of Small Things, chapter 2, pages 35*

## **c. The conflict happens**

In Kerala, India, there is a conflict happens dealing with social stratification in the society. There is a discrimination of the Working class by the Capitalist class.

### **1. Discrimination**

According to the Oxford dictionary (2008:127), discriminate is see or show a difference between people or things. In the following excerpt indicates that there is discrimination of the Working class as the lower position by the Capitalist class as the highest position happens in Ayemenem, Kerala, India. In this excerpt, Velutha and Vellya Paapen would come to the back entrance of the Ayemenem house to the coconuts. Pappachi (grandfather of Estha and Rahel) would not allow Paravans into the house. They were not allowed to touch anything that Touchable touch. Velutha and his father are Caste Hindu. However, Pappachi as the Kochamma family is Caste Christians. It can be proven by the following quotation:

### **Excerpt 367 (data no 110)**

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. Caste Hindus and Caste Christians.

*The God of Small Things, chapter 2, pages 35*

### **2. Intimidation**

According to Oxford dictionary (2008:234), intimidate is frighten or threaten somebody. The conflict of social stratification causes an intimidation of Rahel and Estha, Velutha, Ammu. This is the scheme to show how intimidation which caused by social stratifications happens in this story.

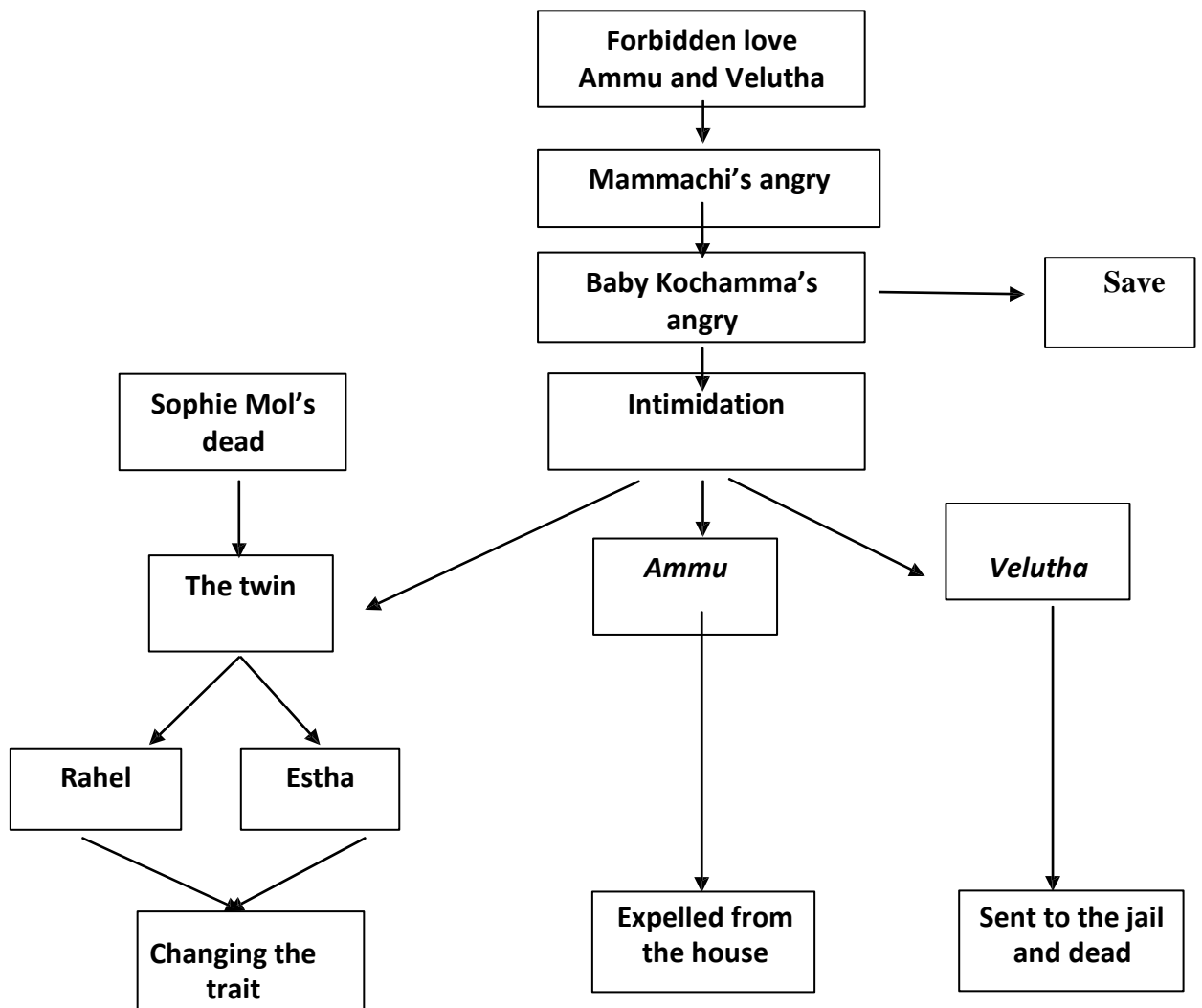


Figure 4.4.a

In this story, there is a forbidden love between Ammu and Velutha. Ammu is the twin's mother, and Velutha is a worker who works at Kochamma family's factory. The relationship between Ammu and Velutha makes Mammachi is getting angry. The Mammachi did not like that relationship because Ammu is a part of Kochamma family who has the factory of Paradise Pickless and Preserves, and they are *Touchable* people, Syrian Christian (the Capitalist class). However, Velutha just a worker in the Kochamma family's factory. He is a *Paravan, Untouchable* people the Working class). That relationship causes

bad reputation to Kochamma family. Because of that, the twin's grand aunt, Baby Kochamma has an idea to separate them. Baby Kochamma told to the police a wrong statement to blame Velutha even he was not do a crime. She said to the police that Velutha ever try to rape Ammu. Besides of that, she told that Velutha was a Naxalite. Naxalite is the most militant communist in India. For this reason, the inspector called Comrade K.N.M Pillai, as the head of communist partij to ask about Velutha if he had work by himself or with his partij. However, Comrade K.N.M Pillai just said that Velutha had work by himself. He also did not give his comment to Baby Kochamma's statement about Velutha try to rape Ammu. Baby Kochamma also told the plice that Velutha has a responsible to Sophie Mol's dead and the lost of Rahel and Estha.

The police inspector, Thomas Mathew, asked Rahel and Estha about what actually happened. However, when the inspector asked about it to the twins, both of the twins said that statement was not true. They said that they go away from the house by their own idea, and about the Sophie Mol's dead; it was just an accident because their boat tipped over in the river. Based on the twins's statement, the police told Baby Kochamma that she could send to the jail if she made a false statement. For her false statement, the police also made a mistake because they had broken Velutha. To save herself, when the inspector wanted to asked Rahel and Estha, Baby Kochamma called them and gave the twin a choice. She asked them to say "yes" to the inspector if they want to save Ammu from jail because they must be responsible for Sophie Mol's dead. The condition made Rahel and Estha were intimidated by Baby Kochamma choices. Because they afraid that Ammu will be send in the jail, they were agree with Baby Kochamma's choice to "say" yes to the inspector. It means the condition was blaming and intimidated Velutha. As the result, Baby Kochamma will be safe.

After that, Baby Kochamma thought that she should be chasing Ammu out from Ayemenem. For that reason, she asked Chacko, Sophie Mol's father and Ammu's brother, to chase Ammu out from their house and separate the twins because they cause the proplem. Finally, Estha returned to his father, Ammu goes away from Ayemenem house, Rahel keep stay in the Ayemenem house, and Velutha be a victim and he is dead in the jail. Because of that problem, the main characters, both of the twin's character have changed.

There are some proves of the problem of social stratification which causing an intimidation:

**d. The Working class or Proletariat people's way to get their right  
Rice Christian**

In the following excerpt, Mammachi told Rahel and Estha, when the British came to Malabar, a number of Paravans, Pelayas and Pulayas (among them Velutha's grandfather, Kelan) converted to Christianity and joined the Anglican Church to escape the scourge of Untouchability. As added incentive they were given a little food and money. They were known as the Rice Christians. It can be proven by the following quotation:

**Excerpt 394 (data no.113)**

When the British came to Malabar, a number of Paravans, Pelayas and Pulayas (among them Velutha's grandfather, Kelan) converted to Christianity and joined the Anglican Church to escape the scourge of Untouchability. As added incentive they were given a little food and money. They were known as the Rice Christians.

*The God of Small Things, chapter 2, pages 35-36*

**Marxism**

According to Oxford dictionary (2008:271), Marxism is political and economic theories of Karl Marx, on which Communism is based. In the following excerpt, there was Marxism. Outside the Plymouth, suddenly there was a column of men appeared, with red flags and banners and a hum that grew and grew. It can be proven by the following quotation:

**Excerpt 395 (data no.74)**

There was hustle-bustle. And Police whistles. From behind the line of waiting, oncoming traffic, a column of men appeared, with red flags and banners and a hum that grew and grew.

*The God of Small Things, chapter 2, pages 31*

### **Communism**

According to Oxford dictionary (2008:84) Communism is a system of government by a ruling Communist Party, such as in the former Soviet Union. Based on the following excerpt, there is a Communism near the place when the Plymouth through on the street while Rahel, Estha and their family went to Cochin. It can be proven by the following quotation:

**Excerpt 405 (data no.49)**

Further east, in a small country with similar landscape (jungles, rivers, rice fields, Communists), enough bombs were being dropped to cover all of it in six inches of steel. Here however it was peacetime and the family in the Plymouth traveled without fear or foreboding.

*The God of Small Things, chapter 2, pages 17*

## **CHAPTER 5**

### **CONCLUSION AND SUGGESTION**

#### **5.1 Conclusion**

In the novel *The God of Small Things* has two main characters; there are Rahel and Estha (the twin). Both of them develop the story which happens in the novel. There are so many general descriptions of Rahel and Estha, such as twin, curious, imaginative, half-hindu hybrid, love Velutha and love their mother, Ammu. The character of Rahel and Estha has changed after their cousin, Sophie Mol is died and they must be responsible with it. The external conflict happens between Rahel, Estha, Baby Kochama, Velutha and social stratification. Their grand aunt, Baby Kochamma makes a false statement to the police that blaming Velutha for Sophie Mol's dead. When the inspector asks to the twin about what happen with Sophie Mol's dead, Baby Kochamma asks them and threat to say "yes" to the inspector that means the information from Baby Kochamma is right and do not false. She asks it to the twin to safe her reputation because she is afraid that her false statement will send her to the jail. After that she also separates the twin. Estha is returned to his father, Baba. Both of Rahel and Estha are round and dynamic character. After the conflict happens the character of Rahel and Estha has changed. Estha becomes depressed and quite people. He never speaks up with another people anymore. However, Rahel also becomes a naughty girl. Based on that case, that is a social stratification that causes an intimidation described in the novel.

Setting of time in this novel happens in two times. First is 1969 when Rahel and Estha are seven years old and the conflict is happening. Second is 1993, or around twenty

three years later after Rahel and Estha separate each other. Besides of that, the researcher found many setting of social based on the main character in this novel such as middle high family, sad, hunger, hot and quiet.

In Arundhati Roy's novel *The God of Small Things* describes an example of social stratification and its bad impact. The story in the novel takes place in Ayemenem, Kerala, India and some places around it. There is a social stratification between Capitalist class and the Working class. In that place has a social stratification between *Touchable* as the Capitalist class people and *Untouchable* people as the Working class. *Touchable* people are *Christian Syrian* people, and the *Untouchable* people are *Paravan*. *Touchable* people have higher position than *Untouchable* people. All of them are life together with space in it. *Untouchable* people do not allow coming in the *Touchable* people's house or walking around in the public area. In this novel tells about discrimination and intimidation of *Untouchable* people that have a lower position than *Touchable* people. In this novel, *Touchable* people represent by Kochamma Family and the *Untouchable* people represent by Velutha (a worker in Kochamma family's factory). Besides of that, social stratification also has a bad impact to the main character such as the changing of the traits because of the conflict which is happen dealing with social stratification.

## **5.2 Suggestion**

Based on an example of social stratification and its bad impact which is happen in the Arundhati Roy's novel, *The God of Small Things*, the reader know that social stratification practices is not good. It causes of discrimination and intimidation of people in the lower position by another people in the higher position, between the Capitalist class and the Working class. The case of intimidating based on social stratification happens in all society in the whole world. For this reason, people should not do social stratification practices in life anymore.