Art gives way to activism in the writers who consider it as an effective tool for social change. In the words of Humm, activism is an “effective agent of social change than electoral politics” (2). The women writers also believe that art is a source of expression for social change. And the women writers like Arundhati Roy enter into this noble profession of participating in activism through art.

‘Activism’ is a word equal to protest or dissent and more important point is that it is a deliberate action to bring about social change. The literary writers, with the help of this new form of strength, bestow themselves to the wellbeing of the society. They use activism as a part of their writing and believe that writing must have a social purpose in it. The fundamental change can take place for the good of the society only through art and activism. The women writers like Toni Morrison, Shashi Deshpande, Mahaswetha Devi and Arundhati Roy consider art as an inspiration for entering into activism. These people are socially committed to serve the humanity by extending a helping hand to the poor, suffering section of the community.

Arundhati Roy received the Sydney Peace Prize in 2004. She has been a dedicated novelist and a human rights activist in addition to her social campaigns and talks of non-violence. She has received an important position of being the chairperson of the ‘Jury of Conscience’ of The World Tribunal on Iraq. Her opening statement supporting the Jury of Conscience of The World Tribunal on Iraq in the web article “Arundhati Roy on the War in Iraq” goes like this, “We truly do live in the Age of Irony, in an age when satire has become meaningless because real life is more satirical than satire can ever be.”
Throughout the centuries, the social commitment of an artist is a matter that has to be discussed. Many artists consider art as a tool to help their activism in the twenty first century. They believe that art or writing can bring changes in the society. Activism is necessary according to these artists and it is the need of the hour. The Scheduled Caste and the Scheduled Tribe who are considered to be the marginalized sections of the society have lack of support. India, as a developing nation has to move its people from backward class to the mainstream. Being an agrarian country, most of the Indian people live in the rural areas. The government and the authorities neglect them as they do not get connected to the developed areas in India. The tribals of India have their own language and culture and of course it causes a great difficulty for them to mingle with the rich and educated bureaucrats.

It is the duty of the artists to support the weaker sections in the society through their activism. The privileged classes exploit the illiterate group and leave them helpless. Literary artists in India recognize their responsibility to solve the problems of the poorest group through their writings. They express the truths before public through their products that are of course thought-provoking works. *Bortika* is a journal which has published the activist writings of Mahasweta Devi. She asks for support and concern with regard to tribals in this journal. There is a publication of *Narmada Bachao Andolan* that comes every year. Due to this publication, the Narmada dam project has become an international issue and has also received a lot of support from people across the world.

The weaker sections of the society search for compassion from activists. The work of an artist can feel the pain of the society and it can be a reflection of the true happenings in the society. According to Roy, activism is not a profession but a mission to change the world. Between the professional researchers and activists, there
is a lot of difference. The professional researchers use materials with a scientific touch and prepare the report to be submitted to the high officials. They can act upon a particular topic without any dedication to understand the realities of life. But, the activists never consider the cruelties on the people as a mere subject of research or raw material in their literary writing. They enter deep into the problems of the oppressed groups of the society. That is why, activism is the replica of this participation that cannot resist itself. The artists are named as activists, which actually makes them sad. They are aware that such words would restrict them from taking up the true cause of activism. And activism functions as an important source of encouragement in all their activities.

Roy is a notable figure in the society. Her role as an activist is a risky job in this modern world. That is why, the literary writers are not accepting activism wholeheartedly in their life. Activism brings only uncomfortable feeling for the oppressors as it cannot please everyone. Roy tries to justify her role of being an activist for society’s wellbeing and is also ready to face anything that comes in her way. Roy, in *The Algebra of Infinite Justice*, mentions her approach over issues thus:

> My thesis is that I’ve been saddled with this double-barrelled appellation, this awful professional label, not because my work is political, but because in my essays, I take sides. I take a position. I have a point of view. What’s worse, I make it clear that I think it’s right and moral to take that position and what’s even worse, use everything in my power to flagrantly solicit support for that position . . . I’m all for discretion, prudence, tentativeness, subtlety, ambiguity, complexity . . . I love the unanswered question, the unresolved story,
the unlimited mountain, the tender shared of an incomplete dream most of the time. (196 - 97)

Literature has inspired Roy to get involved in activism. She is not ready to remain as a literary writer all through her life but the social commitment has ignited the feel of activism in her. The celebrity status of Roy has been used for the sake of the greater common good. Her actions and deeds in the media have got a prominent place for Roy in the international scenario. Roy has solved many problems through the interference of media and her active participation. She is a writer free from political involvement and other forms of bias in the society. Roy wants to reduce the space between the persecutor and the persecuted.

Roy listens to the cries of the helpless people and writes to protect them from the predators. Reddy praises Roy in his net article “Arundhati Roy” as Roy beautifully blends her celebrity status with her activism and the way she handles it. He points out thus, “The credibility of Arundhati Roy’s activism stems from the fact that she has been proactive participant in the socio-environment issues . . . . She has emerged as the messiah of popular public causes, judiciously mixing her celebrity status with her activism.”

In her non-fictional writings, Roy carries out severe attacks on the persons who disturb the normal life. The activist writing of Roy is to fight against the social threats. Whenever a problem emerges in the society, she comes out with a new writing. There is a necessity of great precision and accuracy when a writer deals with a social issue. A non-fictional writing must be thought-provoking and it must also meet the need of the hour. The activist writings of Roy extend a helping hand in protecting environment and people. She expects a world free from corruption and the people of the society free from tyrannical activities of the rich class. Roy is a writer
for the weaker sections in the society and she supports the defenseless people in her works. Roy stands for peace and also she loves equality and fraternity. Roy’s non-fiction gives strength to the weak; destroys mass murders; discourages privatization and reduces the difference between the rich and the poor.

Roy targets on certain specific incidents and also possesses a scientific research mind to argue about the things in a logical manner. The essays of Roy are about violence and bloodshed against the poor in a world controlled by the rich, powerful bureaucrats. Roy wishes for a better tomorrow that will dawn on her people and this world. Her writings are specific thoughts to fight against the future war that is predicted and she manifests in “The Greater Common Good” as follows:

We have to fight specific wars in specific ways. Who knows, perhaps that’s what the twenty-first century has in store for us. The dismantling of the Big. Big bombs, big dams, big ideologies, big contradiction, big countries, big wars, big heroes, big mistakes. Perhaps it will be the century of the small. Perhaps right now, this very minute, there’s a small god up in heaven readying herself for us. (5)

The aim of Roy is to teach the people regarding different, serious issues happening in the society. The nuclear tests in 1998 have been hailed by the people of India with great appreciation. But, the misconceptions of the people are rectified now through the publication of Roy’s *The End of Imagination*. This essay has an atmosphere of positive energy to enter deep and change the ideas of the people. When the people realised the danger behind the issue after the publication of the above said work, they started shouting slogans like this, “Bread, not Bombs, Homes, not Tombs” (14) as expressed in Roy’s “The End of Imagination.” Kizhakemuri writes thus,
It is a sinister attempt at the dehumanization of man. She forcefully condemns the perverse emphasis on national security by the leaders of a nation that has come nowhere near solving its problems of poverty and backwardness. Her unsentimental lament for the bleak future of humanity is heart-rending. (6)

Roy, in her activist writings, gives a call to stop war and end violence as she herself stands for peace and justice. Her opinion is that war can never be a solution to the problems of this world. Towards the end of a war, there is only death and suffering. Globalization and privatisation have brought about a change in the life-style of people and they try to wipe out the human society from the earth. They can be destroyed only with the help of an elite government. Roy’s words in *An Ordinary Person’s Guide to Empire* state how “Terrorism is vicious, ugly, and dehumanizing for its perpetrators as well as its victims. But so is war. You could say that terrorism is the privatization of war. Terrorists are the free marketers of war. They are people who don’t believe that the state has a monopoly on the legitimate use of violence” (324).

The aim of Roy is to bring about a peaceful change which remains static in the world. There must be a change in the attitude and thoughts of developing and underdeveloped nations. The second-hand weapons of the first world must not be purchased by the third world countries as they will make them slaves forever. The peace-loving nations should state their needs and join hands to make this world a calm and serene place. The non-fictional writing of Roy is a fight against injustice and evils prevailing in the society. ‘Development’ is a word that the Indian government uses to crucify the poor people by leaving them derelict. In Roy’s non-fictional writings, she protects the fundamental rights of Indian citizens. She protests against the actions of the politicians and bureaucrats for destroying the life of poor people and making them
as pathetic creatures who are denied survival. There are some beautiful essays in her collections *The Algebra of Infinite Justice* and *An Ordinary Person’s Guide to Empire*. These essays portray the theme of victimizing the subaltern.

Roy is always pleased in supporting the cause of subalterns through her non-fictional works. She takes it up as a challenge to present the cruelties done to the subalterns in her writings as Roy is well aware that the subalterns cannot voice their problems directly to the authorities. Gayatri Spivak’s theory of subalternity rightly proves her ideas of how the subaltern cannot speak. This theory is more relevant to this context as the subalterns cannot speak and express themselves to the higher officials.

Roy’s works are in tune with the theory of subalternity by Spivak. The expressions like ‘the subaltern cannot speak’ and ‘speaking’ in Spivak’s “Can the Subaltern Speak” describe the exchange of conversation between the speaker and the listener. The fictional characters in Roy’s works and the real subalterns whom she has met have tried their best to discuss the problems with the higher officials but it is of no use and there is no change in their lives. But, the main problem is not with the speaking capacity of the subalterns but with the understanding of the authorities. The words of subalterns are not listened by the authorities and finally the communication fails to meet its result. The failure in the communication system will end up in eternal suffering of the subalterns. Roy makes use of literature as a medium to arise the active spirit in her readers through her essays, short stories and especially her important work, *The God of Small Things*. The intense concern towards the deprived people of the country is seen through her efforts to project the facts behind the political action taken in the name of the country’s development. The cry against injustice is heard in all her writings. Roy is in a mission of revealing the hidden truth of the country. By
writing about the social realism of the country, the author tries to find sincere readers who will listen to her voice and join with her to struggle for the poor people being activists. They will be content to find a new social order and change that is free from discriminations, exploitations and inequalities.

Roy explores also her linguistic competence and pliancy in English language in all her writings. Her urge to communicate is seen in the way she uses language to express herself. Arundhati Roy is like a nightingale that does not forget its roots, even though it flies far across the barriers of this world. English is not the first language of Roy, but the fact that non-native speakers can also handle the language effectively is seen through her works. According to Nityanandan, “Arundathi Roy writes in a style truly different from that of other Indo-English novelists – both male and female of the country. She writes differently to a great extent and in doing she breaks many of accepted rules of language” (209) as quoted by Rajimwale.

In her views towards war, Roy is very close to the American writer, Pearl S. Buck in this way, “. . . war and killing achieve nothing but loss and that a noble end is assured only if the means to attain it are of a place with it and also noble” (119) as quoted by Prasad in the book New Lights on Indian Women Novelists in English. To sum up, revenge is not the end but tolerance and endurance can win the war against terrorism. To convey this idea, Roy has written a powerful essay “The Algebra of Infinite Justice” in a simple language of common people, avoiding rules of grammar and syntax. She has a clear-cut style of her own. Devices like satire and irony that she uses in her prose works help to convey her message effectively. Poetic language and embellishing idiom make her essays highly readable. Roy has successfully handled the language to suit the theme of her writing, and of course the readers get a distinctive voice and vision.
The research work on “Protest Voice: Activist Writings of Arundhati Roy” is a study on the non-fictional works of Arundhati Roy. Roy’s non-fiction protests against the political and social problems across the globe. The writer emerges as a bold and powerful person due to her attack on the evils existing in the society. Her powerful voice has the ability to bring about changes and raise the standards of the downtrodden, subjugated community. The fight that Roy carries out is equal to the struggle of Negroes against their oppressors i.e. the whites. Roy’s duty to protect the nation from the evils by describing the wrong portrayal of incidents is seen through her efforts to collect the actual facts and figures. Whenever Roy steps out of her comfortable zone, her courage becomes stronger than before and she plunges deep into the realm of the problem. The challenges that lie in her path are not going to stop her from writing. She, as a true representative of the society and a considerate citizen of India, shoulders the responsibility of helping her people by voicing out their pathetic conditions. Recently, the voiceless society has undergone a lot of changes because of Roy’s never ending struggle for success.

The first chapter “Introduction” explains how literature is a reflection of the society in which people live. The experiences the writers undergo in the society form a major part of the activist writings. This chapter manifests that art is an important tool that results in the growth of activism. In art, writers base their works on real happenings or what they witness around them. Though novels represent reality mixed with fantasy, non-fiction involves in bringing out changes for people across the globe. The chapter also gives details about the rise of activism in the world. That the rise of activism has begun with the colonial period before independence. Previously, the slave narratives written by the Negroes gained the attention of everyone. Later on, the writers from other countries including India started writing on the subject related to
the problems of poor people or the life of Dalits and tribals. As time went on, it
developed into activist writings. Activist writing does not limit itself to one particular
section but deals with the things from social, economic, political, environment, law
and health perspective.

The flourishing period for writers cum activists has begun after independence.
Some of the well-known activist writers and their works are given along with the new
blossoms in activism in this chapter. The fresh entries in this field are really
interesting to the readers. One among the important works is Arundhati Roy’s *The
God of Small Things*. After publishing this work, Roy’s idea of writing for art’s sake
has begun to change. Since then, she has shifted her writing to non-fiction and has
given vent to the problems related to environment and people. Her desire is to write
something based on genuine stark realities and the facts of real struggles of the
people. The first appreciative essay in this list begins with “The End of Imagination.”
Her other essay collections are *The Algebra of Infinite Justice, An Ordinary Person’s
Guide to Empire, The Cost of Living, Broken Republic, Power Politics, Listening to
Grasshoppers: Field Notes on Democracy* and *War Talk*. Twenty two essays of Roy
have been chosen for this study. A brief summary of all the twenty two essays is
given in the chapter “Introduction.” This chapter provides some details about Roy’s
personal life also. That the simple, common lifestyle Roy has chosen is based on her
contact with the chai wallas on the streets. There is no inhibition on the part of Roy as
she steps down to the level of the Dalits and Adivasis. Her concern for the poor
people is out of the secular status in the nation. She believes in unity and cooperation
to achieve success in the developing nation, India.

The second chapter “Atrocities in War” begins with an introduction to war and
its effects on humanity. It has been found that the costs of war are not measured in
terms of human loss but with regard to property, money spent on producing weapons and so on. The aggressive nature of mankind to fight against others is equal to the behaviour of animals. Roy demands peace and harmony in the world split apart by war and terrorism. The problems regarding power and revenge motive are described in this chapter. Here, the war in Afghanistan is an example for this that it has been the result of the terrorist attacks in America.

Immediately after the attacks, the people in America were demanding justice for the loss of lives. Though the Federal Bureau of Investigation gave its own views that those attacks could not be carried out by the terrorist groups, the then President Bush decided to put an end to the mastermind of terrorist organization, Osama Bin Laden to satisfy the people of America. As the discussion went on, the plan to wage a war against Afghanistan was set up. Previously, Afghanistan was the place brought to rubbles by the Soviet Union. In this place, the people were once scared to live as the Taliban government was terrorizing its own people. A pathetic end came for them when the President Bush brought his armed forces to that place and destroyed it for the second time after the Soviet Union. After the war was over, Afghanistan did not receive any help to rebuild the nation. It was the courage of those people that made them recreate the remains of war. This war was meant to terrorize the entire world about what would happen in the future if they attacked America. The burning revenge in the hearts of the people in America was another reason for this cruel war.

The next essay “A War Too Far,” provides the facts regarding the war in Iraq. It is a continuation of the attacks across the globe to exhibit the superpower status of America as the result of September 11 attacks in America. Before entering into Iraq, the reason provided by the President, Bush was to put an end to the weapons of mass destruction. Iraq and America were previously allies and the coalition got destroyed
when Saddam Hussein began to act on his own. Due to his action, America had to prevent the Oil for Food Programme brought about by the United Nations. Though life in Iraq was terrible after that, the Iraqi people tried to manage the situation with the support of the Iraqi government under Saddam Hussein.

The preparation to find the weapons of mass destruction was going on in Iraq. But as per the reports, Iraq had only chemical and biological weapons. The effort to build Osiraq, a nuclear reactor in Iraq was a failure and they did not take further steps to develop a new one. The main motive of America was to satisfy its people burning with revenge motive and to prove its super power status. Another reason behind that was the oil reserves found in Iraq. The oil wells were bringing crores of profit to Saddam Hussein. The interest in taking control over that and selling it to multinational companies prompted Bush to attack Iraq. The attack in Iraq turned deadly and there were heavy air strikes in the Iraqi homes. The young children of the nation had no other option but to carry weapons in their hands. There was a heavy bloodshed in Iraq that could be compared to a mass massacre or genocide of the past. In addition to this, in the name of food, thousands of innocent victims were poisoned through the relief measures that were given to them. This kind of cruel battle was never witnessed elsewhere and finally America took control of the country which had been under the rule of Saddam Hussein.

The essay “This is Not a War on Terror: It is a Racist War on All Tamils” based on Sri Lankan war describes the gruesome killing of the Tamil people in Sri Lanka. This war is like a racially motivated war by the government. Roy exposes how the Sri Lankan government in trying to eliminate the Liberation Tigers of Tamil Eezham starts killing thousands of others who are innocent victims in this place. The marginalized position of the Tamils in Sri Lanka and the attacks on them have fuelled
passions that have resulted in the immolation of ten people. The Human Rights Organization has condemned the actions of the Sri Lankan government in killing ordinary people who have had no link to the racially motivated problems. Sri Lanka is a beautiful Indian Ocean island and civil war has never gone away from this place. In the eyes of Roy, the Sri Lankan government has been carrying out an era of savage rule with the lack of importance to human beings.

The book *Walking with the Comrades* is about the life of Maoists who are branded as terrorists. The Maoists follow the Marxist communist theory that deals with the teaching of Mao Zedong. The Maoist groups can be seen all over this world. In India, they are a brand of outlaws found in regions like Bengal, Bihar and Odisha. They live in the jungle with the guerilla style military training. The Maoists are more or less like the Robinhood of the fables. Maoist ideals expect justice to the poor people and hence they react when there are problems to the villagers. As the government has tried to snatch away their forests due to the presence of mineral ores, the people in the villages have begged for support from the Maoists. The Maoists have fought for these people and driven away the forest officials. This civil war between the government and the Maoists is still going on. Thus, Roy presents a picture of the atrocities carried out in war through her essays in the second chapter.

The third chapter “Death of Democracy,” narrates the problems in the democratic nation, India as well as the other countries in the world. It also stresses the things about the lack of justice and stability in the parliamentary system of the nation. Politics in India is a professional field where people apart from the educated society contest in elections. It is because of this reason that the political problems of people turn into communal riots rather than being solved through discussions. This spoils the parliamentary system of India and its election of leaders through voting. Roy, in her
essays, portrays the failure of democracy which is not able to protect an individual’s freedom and nurture the dreams of human race.

The words ‘progress’ or ‘development’ are important words that are under discussion in India at present. By using these words, houses are being destroyed and lands are submerged by dam reservoirs. The government which has to protect the people with education, health care and social security has only succeeded in destroying the lives of people by making them suffer in the hands of the aristocrats. When the Bharathiya Janata Party came to power in Gujarat, the Hindu ideology was strongly instilled into the bloodstream of the people. The communal clashes and riots in the state were organized by the Rashtriya Swayam Sevak Sangh, the Vishwa Hindu Parishad and Bajrang Dal. They even attacked an Australian missionary, Graham Staines and his two sons and burnt them into ashes. At the time of Gujarat riots, women were gang raped and many were burnt alive. There were one hundred and fifty thousand Muslims who lost their homes during the riots.

In the next essay “Democracy Who’s She When She’s at Home,” Roy discusses the Godhra incident and its impact in Gujarat. The incident took place when the Sabarmati Express undertook its journey from Muzaffarpur to Ahmedabad. As it stopped in a town called Dahod, the Karsevaks returning from Ayodhya got into the train. They reacted badly with the Muslim vendors and even molested a woman. There was a critical moment between the two groups and some people in the platform threw stones at the Karsevaks. When the train moved eight hundred meters away from the platform, the S6 coach was in flames and fifty nine passengers lost their lives. The police arrested the suspects as well as the people who threw stones at the train.

Roy felt how the Gujarat government that had to take care of its citizens went against it and projected Muslim killings as a retaliation of Godhra incident. The
massacre of Muslims in Gujarat was the worst incident that took the lives of eight hundred innocent victims. In a secular nation like India, the religious enmity has been introduced even to the young children in schools. The Hindu communalists also work as a team spreading revenge among the people. Recently, the Muslims have been forced to live with the constant fear and lack of justice in India. All the foundations that have been the backbone of democracy like parliament, courts and law are weak. The chosen leaders have not been sincere to the nation. There have been lack of proper relationship between the leaders and the people. A democratic nation can be successful only when its leaders, the representatives of the citizens work for the welfare of people and of course for real, social justice. Roy is sad that unfortunately, in a democratic nation like India, a sense of fear creeps into the minds of people.

Then in another essay “And His Life Should Become Extinct: The Very Strange Story of the Attack in the Parliament,” Roy expresses the facts regarding the accused, Mohammad Afzal in the parliament attack case. In this case, there were four suspects i.e., S.A.R. Geelani, Shaukat Guru, Mohammad Afzal and Afsan Guru, Shaukat’s wife. Among these people, S.A.R. Geelani who was considered to be the mastermind of the attack was released immediately. The other two, Shaukat Guru and Afsan Guru received lifetime imprisonment and Mohammad Afzal was given a double death sentence. There were many evidences against Afzal, and the most important of them were the mobile and the laptop. The things seized from Afzal were tampered with and the SIM card of the mobile had been in use prior to the date given by Afzal.

There were a lot of lapses and violations of procedures as suggested by the Supreme Court. Towards the end, none was ready to represent Afzal in the case and
the court appointed a junior lawyer who never visited him in jail. Finally, the judge gave Afzal all the rights to cross examine his witnesses. The entire case and the trial went against him. During that time, he decided to reveal the facts of the past as a confession in order to find out the real dragon who used him in this incident. In this confession, he explained how he was a surrendered militant ill-treated by the Special Task Police Officer by name Tariq. It was Tariq who forced him to drop Mohammad, one of the dead terrorists in the parliament attack in Delhi. Afzal was forced to do this for the safety of his family members. When he went back, he was arrested for his participation in this attack.

Afzal also gave some phone numbers that were related to the Special Task Police Force. He did not succeed in the attempt as the Supreme Court passed a judgement that, in order to satisfy the collective conscience of the society, capital punishment must be awarded to the offender. The words ‘collective conscience of the society’ hurt Roy a lot as it has not been a fair trial. In spite of being a surrendered militant, Afzal is an ordinary human being with flesh and blood. In a democratic nation, justice must be given to everyone in an equal manner. Here, Roy does not wish to argue whether he is good or bad but demands a right trial and justice. Through this chapter, Roy wishes to prove that democracy can be achieved only through providing justice and maintaining stability in India.

The fourth chapter “Voice of the Voiceless” explores how the voiceless people in society are exploited and lack the ability to come out and discuss their problems. Literature is a field that gives an outlet to their tears, anguish and pain. In the works of dedicated social activists, the voiceless get a chance to speak. As the problems of the suffering section are represented all over the world, new reforming waves are blowing for them and changes are expected. Roy’s “The Greater Common Good” is based on
Sardar Sarovar Project which is responsible for displacing thousands of people from their homelands. A large number of people displaced are Adivasis and if it includes the Dalits, it will be bad to note that India’s poorest section are struggling in the hands of the government. The displaced people are not resettled properly. Their plight is unknown to the citizens outside.

The Indian government does not give importance to rehabilitation policies or cash compensation to the victims. Some of the villagers are able to fight against injustice with the help of Narmada Bachao Andolan activists. The displaced people have to fight for water, lands and jobs from the government. But at the end, it is the government that decides as to who will die. Though the government hates them and provides all the necessities to the rich, these people still believe the government and the leaders. Their belief is that one day the attitude of the leaders will change and they also will get a chance to enjoy the god given gifts in nature.

The Muthanga atrocity in Kerala is an issue of land rights. The Adivasis and tribals living in their traditional territory have no land to call as their own. They feel that they have lost their rights to live in their native place. In that particular incident, when the people questioned about their rights, the police opened fire on them. That firing was carried out irrespective of the women and children found inside. It can be compared to that of Jallian Wallah Bagh massacre. In that incident, many children were missing and the parents were found searching and mourning for the lives of their children. The tribals and Adivasis were not considered as human beings. Firing on people in the open space like that proved the lack of respect for human life. The people who lost their loved ones were not given proper information about what happened to them. Roy wrote to the then Chief Minister of Kerala describing the
incident and expressing the thing about the blood in his hands which must be washed soon to avoid further disaster.

In another essay “The End of Imagination,” Roy narrates the horrors related to the nuclear tests in India. When the Pokhran test was conducted, the newspapers were praising it as a moment of pride in the history of the nation. Roy in a satirical tone explained how people would have to take safety measures and remain indoors in case of a nuclear war. Her opinion was that the government had been cheating its people by not making them aware of the harmful effects of the nuclear weapons. Though the expenses for that programme was high, the government was ready to spend on that rather than taking care of the poor people who were fighting for survival.

It is a deadly fact that nuclear bombs have brought perilous effect to its people. They can destroy the entire society and erase human beings from the earth. Roy’s vehement protest against the nuclear weapons is due to the harm it can do to the people. She tries to safeguard her voiceless society from accepting whatever is thrown at them. Her fight is a hard and laborious task. But her essays have reached the authorities concerned and changes have been identified in many areas. Her struggle for the poor community has made her a saviour figure in the eyes of common people. Thus, the fourth chapter presents the sufferings of poor people and the need to voice out for them.

The fifth chapter “Summation” explains how activism in art has been an effective weapon for social change. The activists like Roy are socially committed to serve the poor and the needy who are the suffering section of this world. India is an agrarian country where most of its people live in the rural villages. If the government neglects these people, they cannot survive. The backward class has to receive support and enter into the mainstream to make a strengthened society. The duty lies in the
hands of the activists to raise their voice for the illiterate group and provide space for them to be safe rather than leaving them helpless.

The activists never think about cruelties as a subject matter for writing. They study deep to the core about the struggles of the poor section and try to bridge the gap between the rich and the poor. In this way, Roy is happy to voice out for the poor people through her non-fictional writings. She is well aware that they cannot approach the authorities directly and it is her voice that has to reach them and bring about some kind of change. Though it is a tough challenge, she is ready to take it up and do her best. Her cry or protest against injustice is too loud and powerful that none can ignore it. She is in a mission of revealing the hidden facts and figures to get justice for the affected across the globe. Her real concern towards people and their suffering can be seen in her writings against the things carried out in the name of progress and development in India. The genuine facts given by Roy is surprising to those who glean knowledge from newspapers and of course she is a committed writer who does not worry about the consequences but a bold person with interest in the welfare of her nation. Roy is a person who believes in peace and harmony and she gives her energy and strength in order to achieve this. The powerful voice of such activists will be heard to put an end to discrimination, subjugation, bloodshed, genocide, mass murders, oppression and injustice in future. Hence, the thesis entitled “Protest Voice: Activist Writings of Arundhati Roy” proves the hypothesis of the study that Roy is the voice of protest against oppression, subjugation and mass murders as her voice is bold enough to state the things in a right manner and bring the problems of poor people to the higher authorities in the society. She will continue to do this to reach a great change in this world. Through activism, Roy demands justice and peace across the globe.
In order to stop victimizing the innocent community, steps must be taken to abolish terrorism, violence and bloodshed across the globe. Firstly, education should impart the need to preserve peace and non-violence in human beings. The future generation must understand the importance of disarming a nation and sowing the seeds of unity and harmony among the people. Moral values and ethics have to be imposed through learning on the part of the students to transform their minds that are already corrupted by war and violence. The political scenario must be occupied by the well-educated leaders who can bring a peaceful living in this world. The wide gap existing between the rich bureaucrats and the poor people must be reduced and the common man should be able to voice out his problems directly to the authorities.

Secondly, the people’s misunderstanding of Islam religion as a violent and barbarous one has to be removed from the minds of the people. Islam is a peaceful religion and this religion like other religions, helps to counsel people by holding on to their ethics and not inflicting pain on them. The Muslim children in schools must not be ill-treated as belonging to any terrorist organization and their feelings should not be hurt through the bad remarks of others. Equal rights have to be implemented in all religious denominations and revengeful activities should be wiped out from the root of its existence. The evils of society like internal struggles, bribery, corruption, promoting religious hatred, communal clashes and anti-social elements have to be evicted from the society.

Thirdly, the arms and ammunitions meant for destruction should not be allowed to be sold inside the nation. Licensed killing in the police department need to be demolished completely in the countries like India. The United Nation has to find out a way in order to stop the nuclear tests that are conducted for developing weapons of mass destruction. Multinational companies responsible for creating weapons and arms use it for battle and pocket millions of dollars through this project. This project
has to be prevented from entering into all the other nations. Their heartless projects must be erased from the global scenario.

Fourthly, India is a developing country with the challenges like hunger death, illiteracy, poverty and population explosion. In such a nation, justice and equality must reach the common man and the downtrodden society. The national leaders and the government authorities should heed ears to the problems of the people rather than trying to extinguish them from the society. The poor section must be offered three meals per day and proper shelter to take care of their livelihood. The unemployment problem among the youth has to be solved by the government through providing self-employment opportunities so that people can find a way out to their problems on their own.

Arundhati Roy’s works can further be explored from the subaltern point of view. Roy’s non-fiction as well as fiction deals with subjugation and the dilemma of the subalterns about their future. In the life of subalterns, future remains bleak and out of question. They never voice out their problems boldly to this world. Hence, Roy’s works can be analysed under the title of subaltern studies. It will be helpful to the suppressed society to get a chance to demand their rights in the years to come.

Arundhati Roy can be compared to Maya Angelou, the African-American writer whose voice is more or like Roy. Roy speaks for the subalterns in general and Angelou supports the Black people due to racism in particular. Roy and Angelou are both strong and courageous people who have brought changes in the society through their writings. The will power in them comes out of first hand experiences of various incidents. In addition to this, a comparative study can also be made between Arundhati Roy and Mahasweta Devi. Both the writers manifest boldly the reality hidden in the Indian society and they voice out for the poverty-stricken Dalits and expect a government free from oppression.