

Autocracy of the Indian State and Forms of Recolonization: A Study of Arundhati Roy's Non-fictional Writings

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Since the publication of her award winning fiction *The God of Small Things* (1997) Arundhati Roy has been writing articles, and books of essays that focus on the issues of state, citizenship, power, injustice, dissidence in postcolonial Indian state. Her writings investigate whether our larger indifference to state atrocities to counter subaltern dissidence are similar replication of the process of recolonisation and Homo Sacerisation. Apart from writing in various magazines and newspapers worldwide Arundhati Roy has been writing books like *The End of Imagination* (1998), *The Cost of Living* (1998), *The Greater Common Good* (2001), *The Algebra of Infinite Justice* (2001), *An Ordinary Person's Guide to Empire* (2004), *Listening to Grasshoppers* (2009), *Broken Republic* (2011), *Capitalism: A Ghost Story* (2014). In these works Arundhati highlighted the issues which are generally overlooked in the mainstream literature thereby reinforcing the impression of a writer ready to use her fame and gifts in the cause of the marginalized. Carefully argued, the works demand to be read and debated. In *Listening to Grasshoppers* the author focuses on the faulty model of Indian democracy. India has parliamentary democracy or representative democracy but in practice there is only representation and little democracy. It requires structural adjustment. (x) The democratic institutions have failed to offer stability, equality and justice to the citizens. Democracy without justice tends to become demon-crazy. The essays demonstrate that democracy can no longer be relied upon to offer the justice and stability people once dreamed it would. As a fiction writer Arundhati Roy prefers real precision of poetry to prosaic, factual correctness. The essays in this book show the connection between nationalism and progress which are the twin towers of Free Market Democracy. Words like progress and development are synonymous with privatization. "The 'Market' is a de-territorialized space where faceless corporations do business, including buying and selling 'futures'." (xiii) The word 'justice' is used to indicate 'Human rights'. This is nothing but using language as hegemonic tool to hide the real agenda and imply the opposite. Through this strategy the possibility of dissenting voice against anti-progress, anti-development is eliminated. Thousands of people have been dispossessed from their homelands. Forests, natural resources have been destroyed for building factories. This is termed as 'ecoside' by the author. The impact of Free Market economic policies can be seen on the change in cropping patterns. Production of food crops, which was so far dependent on local soil conditions now is completely dependent on the market policies, chemical fertilizers and other issues which directly or indirectly make harmful effect on the farmland. Agricultural costs increase entrapping farmers in debt allowing them the only option of committing suicide. Ironically granaries are overflowing with rotten crops while malnutrition is engulfing the country. Arundhati Roy's book *Broken Republic* focuses on the autocracy of the state and the resultant Maoist dissidence. The post independent India witnessed the marginalization of the already marginalized people. People have been relegated to the brink of existence. Roy's disgust at the seductive narrative of democracy is manifest when she says in "Walking with the Comrades",

"The Indian Constitution, the moral underpinning of Indian democracy, was adopted by Parliament in 1950. It was a tragic day for tribal people. The constitution ratified colonial policy and made the state custodian of tribal homelands.....In exchange for the right to vote it snatched away their right to livelihood and dignity." (Broken Republic 43)

The hills of the south Orissa have been abode to the Niyam Raja, the God of Universal law, worshipped by the Dongria Kondh. But as these hills contain bauxite they were sold to Vedanta, a multinational corporation. The state that would feel no qualms to turn the original owners of the soil into the denizens of the past of the nation, as they know that '...any developed country, Europe, the United States, Australia- they all have a "past".' (p.2, Roy, Broken Republic) Such appropriation is happening in various parts of the country stretching from West Bengal, Jharkhand, Chhattisgarh to Andhra Pradesh. The mining companies try to justify their act of usurpation by saying that they would ratchet up the rate of GDP growth, and provide employment to the displaced people. But a very meager portion of the displaced get jobs with low wages and that too involving back-breaking work. The government colluding with the corporate people in the loot of public resources shows

apathy towards the tribal people. These tribal and dalit people who are “pitted against a juggernaut of injustices” (p.3. Roy) are branded as “the single biggest internal security challenge ever faced by our country”. (p.3. Roy) The Maoists are the deprived tribal people in condition that reminds one of the famines of the sub-Saharan Africa. They take recourse to insurgency because they believe that the “innate, structural inequality of Indian society can only be redressed by the violent overthrow of the Indian State.” (p.6. Roy). In 2008 a report by the Planning Commission called “Development Challenges in Extreme Affected Areas” said,

“The Naxalite (Maoist) movement has to be recognized as a political movement with a strong landless and poor peasantry and Adivasis. Its emergence and growth need to be contextualized in the social conditions and experience of people who form a part of it. The huge gap between state policy and performance is a feature of these conditions. Though its professed long-term ideology is capturing state power by force, in its day to day manifestation, it is to be looked upon as basically a fight for social justice, equality, protection, security and local development.”

In her essay “Walking with the Comrades” Arundhati Roy talks about her first-hand experience with the Maoist rebels in Dantewada, Chhattisgarh. Roy describes Dantewada as an ‘oxymoron’. “It’s an upside-down, inside-out town”. (p.38, Roy). She writes,

“In Dantewada the police wear plain clothes and the rebels wear uniforms. The jail superintendent is in jail. The prisoners are free (three hundred of them escaped from the old town jail two years ago). Women who have been raped are in police custody. The rapists give speeches in the bazaar.” (p.38. Roy)

Roy met with the members of the People’s Liberation Guerilla Army (PLGA). Salwa Judam, the organization known for its atrocities to the tribal people, wreaked havoc in these areas. The forest officials would prevent people from working in their fields, grazing their cattle, collecting leaves and firewood. People were arrested, tortured. Women were molested. According to the forest departments the villagers are involved in unconstitutional activities. Eventually the people rise against the forest officials. Many officials are captured and beaten by the villagers. Now Dandakaranya is governed by Janata Sarkars (people’s governments). The war between the Maoists and the government seems to be never ending. Instead of pondering over the grievances of the people the government adopt brutal methods to eliminate them. Every kind of dissent, even the non-violent protest is termed as crime. People are labeled as Maoists under draconian, undemocratic laws. The uprisings are confronted with acts like ‘Armed Forces Special Powers’ ACT that gives the army legal authority to kill on suspicion are employed. Military forces are engaged to eliminate such ‘threat’. These stories of state sponsored murder are suppressed whereas the retaliatory actions taken by the Maoists are highlighted by media strongly. Newspapers and TV Channels telecasted the story of the train derailment in Jhargram in West Bengal, in which 150 people died. Maoists were blamed for this accident though the real cause behind the accident still remains a mystery. Media showcased a false story of Maoists mutilating the dead bodies of the policemen. Some stories were there about a female guerilla that had been repeatedly molested by Maoists. These stories of violence were played out from the TV screens only to give justification to the atrocities of the State on the Maoists. Common people were made to believe that the government need to get rid of the Maoists as soon as possible. In 2010 after a meeting of the chief ministers of the Naxal-affected states steps were adopted to escalate the war. Thirty-six battalions of the Indian Reserve Force were added to the existing 105 battalions. Sixteen thousand special police officers were added to the existing thirty thousand. The Army Chief announced to the senior officers to be ready for the battle against Naxalism. Newspapers also reported that Indian Air Force was also ready for the battle. Arundhati Roy writes, “So here’s the Indian state, in all its democratic glory, willing to loot, starve, lay siege to, and now deploy the air force in ‘self-defense’ against its poorest citizens.” (186) In *Capitalism: A Ghost Story* Arundhati Roy talks about basically two issues- democratic and economic injustices. Kashmir issue has always been prominent in Arundhati Roy’s works. Patrolled by more than fifty thousand soldiers Kashmir is the most militarized area of the world. It is trapped between the influences of the militant Islam of Pakistan and Afghanistan, Hinduized nationalism of India and America’s interests in Kashmir. Kashmiris have been engaged in a militant uprising against what they call India’s forceful occupation. Ordinary people armed with stones rise up against the Indian force. This unequal battle left seventy thousand dead and thousands impaired. Countless people have fled away from Kashmir. The number of militants is diminishing but the number of soldiers is constantly increasing. A whole generation of people who have grown up amidst grid of checkpoints, interrogation centers, ‘catch and kill’ operations have turned more desperate against the state. Civilians are killed and are branded as terrorists. But still they continue the insurgency without any political party’s support. Arundhati Roy narrates the experience of her visit to Kashmir. In 2009 she met Shakeel a few days after the dead bodies of Nilofar, his wife and Asiya, his sister were found in a stream in a high security area. Initial postmortem reports confirmed rape and murder. But then new autopsy reports ruled out the initial findings and announced that the cause of death was drowning. After this protests erupted in the Shopian town for forty-seven days. Similar incidents of rape and murder happened but they are not in the human rights reports. Arundhati Roy has exposed the long suppressed stories of Kashmir in her works, lectures. She has been called a traitor or white-collar terrorist for calling Kashmir a disputed territory and not an integral part of India. Politicians and some

anchors of paid news channel demanded her arrest on the charge of sedition. The Bajrang Dal, an aggressive Hinduvttavadi group threatened her. The women's wing of Bharatiya Janata Party organized demonstration outside her house demanding her arrest. This shows how democracy is under threat in India. The problems of the Kashmiri people are not properly addressed. The real history of that region is not highlighted. The state colluded by the media presents a distorted picture of Kashmir, which has alienated people's sympathy from the injustices of the Kashmiri people. Kashmir's fight for justice and freedom is projected as a fight against the integrity of the nation. Writers and activists who dare defy the official narrative and show sympathy towards these issues are threatened, arrested or silenced by other coercive strategies. In the essay *Dead Men Talking* Arundhati Roy writes how the potential threats to the State are curbed. In September 23, 2011 the US radio-journalist David Barsamian was deported from Delhi airport because he came to India to have interviews with the people who are dissidents. Professor Richard Shapiro, a San Francisco anthropologist was deported perhaps because his partner Angana Chatterjee, a co-convenor of the International People's Tribunal on Human Rights and Justice, who first drew international attention to the unmarked mass graves in Kashmir. Lingaram Kodopi, an Adivasi from Dantewada was arrested on September 26, 2011 on the charge of providing monetary assistance to the banned CPI(Maoist). Countless people are charged with sedition with no lawyers to defend them. Doctor Binayak Sen who first questioned the activities of the Salwa Judam was accused of being a Maoist and was sentenced to life imprisonment in 2007. Later on Piyush Guha and the filmmaker Ajay T.G. were also arrested on the charge of being Maoists. The State Human Rights Commission had to acknowledge the existence of twenty-seven hundred unmarked graves in the three districts of Kashmir. Similarly in Dantewada the dead men, dead rivers, dead creatures will assert their existence. The state will have to accept the responsibility of the atrocities inflicted upon the poor tribals. She talks about how Indian media have been influenced by the corporate world. Huge amount of revenues of the media houses come from the commercial advertisements. Mukesh Advani's Reliance India Limited owns twenty-seven television channels. Interestingly some media houses have direct corporate connections. Dainik Bhaskar owns sixty-nine companies. Reliance India Limited, Tatas, Jindals, Vedanta, Infosys are some of the corporations that run the country. They not only rule the market economy but also control the fields of literature, film and activism. Corporate-endowed foundations are appropriating the social sciences and arts by providing fund and scholarship for various development studies, cultural studies. In India Jindal Group runs the Jindal Global School. Infosys funded the New Indian Foundation offers prizes and scholarships to people from social science discipline. The Observer Research Foundation (ORF) endowed by Mukesh Ambani has senior intelligence agents, politicians, strategic analysts, policy makers and its avowed objective is to create "real-time strategies to counter Nuclear, Biological and chemical threats." (Capitalism 43) but ironically this organization had Raytheon and Lockheed Martin, leading weapons manufacturers. So under the veil of combating wars this organization is trying to create a market for weapons. In 1957 the Rockefeller Foundation founded Ramon Magsaysay Prize for Asian community leaders and in this process they can decide what kind of activism acceptable and what is not. Anna Hazare's movement included three Magsaysay award winners- Anna Hazare, Arvind Kejriwal and Kiran Bedi. One of Kejriwal's NGOs is funded by Ford Foundation whereas Kiran Bedi's NGO is funded by Coca-Cola and Lehman brothers. Hazare's movement for Jan Lokpal Bill was UnGandhian and elitist. It was supposed to be a people's movement but interestingly it didn't say anything against privatization. On the contrary the media shifted the focus from the corporate scandals to the corruption of the political world. The movement demanded withdrawal of discretionary powers from the government, for further privatization. Mining companies have started sponsoring arts and literary festivals. Vedanta, a company mining the land of the Dongria Kondh for Bauxite, sponsored a film competition called "Creating Happiness" for young film students. Tata Steel and Rio Tinto sponsored Jaipur Literary Festival. People participating hardly said anything against these companies' part in resulting war in various forested parts of the country. Nobody talks about the evil effects of privatization. These so-called philanthropoids are meant to form a cadre that believes that capitalism has a positive influence in their lives. Arundhati Roy highlights the fact the state encourages the NGOs funded by various corporations and run campaign against the genuine people's movements like Narmada Bachao Andolon or the movement against Koodankulam nuclear reactor. The NGOs turn the revolutionaries into paid activists. The artists, intellectuals move from radical confrontation to the movement of identity politics and human rights. The essay ends with a warning for capitalism. Capitalism is in a perilous condition. Trickle-down failed. Gush-up is in problem. Growth rate of India has dropped to 6.9%. International corporations are confused regarding investing the money. The proletariats are fighting back through strikes and uprisings. The ghosts which are haunting capitalism are the poorest people, the debt-ridden farmers, the dead rivers, the dead hills destroyed by capitalism. Along with democratic deficiencies in India Arundhati Roy has been talking about global neo-liberal drives that affected every country in the world in terms of their economic policies, their attitude to their citizens and also about their reactions to democracy and citizenship rights. This work was written to capture the post 9/11 transformation in geo-political trends, American empire and our reactions to it. The neo-imperial drives of USA generated worldwide insurgencies and this book talks about that. It also enlightens us about the nature of the neo-imperial trends. The book *An Ordinary*

Person's Guide to Empire offers an extremely critical evaluation of democratic structure in the United States, India, and South Africa, along with a lamentation for the mounting impact of corporate globalization. An Ordinary Person's Guide to Empire consists of 14 well-constructed, developed, passionate articles written between June 2002 and November 2004 — in which Roy deconstructs the notions of empire, Imperialism, neoliberal capitalism, corporate globalization, racism and state terrorism. For the last two decades Arundhati Roy has been on a campaign against the globalization of the world economy in which the poorest are sacrificed in the game of the free market. In this paperback, Roy criticizes with righteous indignation against the new Empire being promoted in the USA and around the world by the Bush Administration. Her book starts with the 1st chapter titled "Ahimsa" (Non-Violence) in which Roy raises her voice against brutality. "Ahimsa" deals with the struggle of the Narmada Bachao Andolan to make its voice heard in Indian policy making bodies. Roy raised her voice for those Adivasis and Dalits who were killed, when they were trying to protect their land from encroachments — dams, mines, steel plants and other so-called development projects. She believes that people are forced to commit crimes in order to make breaking news and headlines for so-called free Media. She believes corporate media has owned the market in order to make people watch what they want to watch. She also fears for the death of "Ahimsa". Roy further fears that anger might be nurtured in people, which may lead to violence. She blames corporate globalization for constructing connection between religious fundamentalism, nuclear nationalism and the pauperization of whole populations. The essay *Confronting Empire* problematizes the definition of Empire. It does not only indicate the US government or its counterparts in Europe, or the International Monetary Fund and other multinational corporations but also some other perilous offshoots- hyper-nationalism, religious fanaticism, fascist ideology, and of course terrorism. All these together are participating in the project of corporate globalization. India is one of the foremost countries that have hailed privatization and globalization. Much has already been written about the Bush Administration's shams concerning the reasons for invading Iraq. What intrigues Roy is that thousands of Americans have marched against the war. This is the sort of nonviolent reaction that is the only feasible way of dissenting against the new Imperialism of the United States. Arundhati Roy laments for the position of democracy in the United States, India, and South Africa. In each case, corporate powers seem to be in control, making deals, having things to go their way, and governing the media. She studies the role of resistance movements that can make a difference and return dignity to the democratic structure. Whether talking about the so-called war on terrorism, the media, AIDS in South Africa, the war in Iraq, or caste politics in India; Roy lays before the readers the cause of justice for the oppressed, and the marginalized around the world. Arundhati Roy completely portrays the image of new imperialism and constructs a blue print of Iraq's invasion by America. The Loneliness of Noam Chomsky starts off with two superior lines: "I will never apologize for the United States of America — I don't care what the facts are". Noam Chomsky showed us that nothing is what it appears to be in the free world. He showed us how phrases like "free speech", the "free market" and the "free world" have nothing to do with freedom. The sheer amount of research and analysis Chomsky did on the American invasion of Indo-China [Vietnam, Laos and Cambodia] is fascinating. The United States has learnt nothing from its misadventure in Vietnam — and continues to make mistakes in Iraq, at the cost of millions of innocent Iraqi lives. Roy believes in many countries building empire is likely to make dangerous products which bifurcate people on basis of nationalism, religious bigotry, fascism and the most targeted one, "terrorism". All this is because of corporate globalization. In another chapter "Peace is War", talks about the significance of the "free media" in the corporate globalization project, Roy describes how neoliberal capitalists have managed to sabotage democracy — by intruding into the judiciary, the press and the parliament, and molding them to their purpose. As she says, "Free elections, a free press, and an independent judiciary mean little when the free market has reduced them to commodities available on sale to the highest bidder". She informs that to control a democracy, it is becoming more and more crucial to regulate media. In a chapter of the book, "How Deep Shall We Dig?" Arundhati Roy focuses on the acts of terrorism in Kashmir and the North-East, the rise of religious fundamentalism, POTA, exploitation of minorities, and incidents of starvation or malnutrition. It is increasingly difficult for people to confront their own government. The migration of pundits, killing of innocents in Kashmir is terrorism owned by peace makers. Roy informs us about the construction of imperialism by so-called racists. She informs us about the massacre of Muslims in Bombay, Gujarat genocide, Sikhs' massacre, and last but not the least important, about killing, rape and disappearances in Kashmir. Roy believes that new imperialism is a seditious act on Muslims living in the largest democracy in the world. "An Ordinary Person's Guide to Empire" has successfully portrayed the image of government terrorism, which it uses for the bifurcation in people. Governments divide people in order to provide benefits to corporate companies. It was Roy's attempt at exposing a harsh reality, even if it went against a certain heavyweights of world politics. In the chapter titled *Instant-Mix Imperial Democracy* Roy problematizes the contemporary conditions of democracy hinting that the current democratic order is inscribed in the imperial order and what we call democracy today is not democratic enough. In this way Roy highlights the insurgency which results from various loopholes of contemporary democracy structure. These deformities are born out of the regimes of globalization that inform democratic governance across the world. Ordinary citizens are completely unaware

about these facts and hence this book is quite enlightening for them. However Roy captures the increasing unrests and agitation among diverse sections of the population. Her coinage 'imperial democracy' hints at the fusion of democracy with imperial models or democracies that validate imperial drives. In that way Roy focuses on the failures of US democratic principles to prevent imperial inclinations. Throughout the world globalization has produced dissent and globalization at the same time encouraged democracy and this is the irony because globalization is itself undemocratic. Roy lends an immediacy to her ardent critiques of imperialism, the corporate media and their "neo-liberal project" -- what she terms as the medium of those with power and money. Her unambiguously critical look at the Bush administration's policy in Iraq will likely lead American readers to label her as either brilliantly astute or strongly anti-American. She cautiously differentiates between governments and their people. In the same talk, Roy delivers a scathing critique of the current state of democracy. The project of corporate globalization has cracked the code of democracy. Free elections, a free press and an independent judiciary mean little when the free market has reduced them to commodities on sale to the highest bidder." In addition to observing problems Roy suggests non-violent solutions--boycotts, protests and open discussion. Regardless of whether one agrees with her ideas, Roy offers convincing arguments that demand space in any discussion on globalization. Roy talks about the invasion of Iraq by American troopers. Saddam Hussein was a despot, but the actuality is that the American and British governments embraced him during his military expedition, against Iran and during the extermination of Kurds. It was only when he attacked Kuwait that he turned into a liability. And so, he deserved to be killed. Bombing civilians is an example of barbarism by America on Iraqi innocent people. Roy says that the American double standard policies create confusion. She states that the illegal occupation of Iraq by America was only to usurp its oil resources. She believes that the new imperialism deals in brutality, illegal occupation, genocides, etc. If the people are not prepared to offer their resources to the corporate people, either civil turmoil is generated, or war will be waged. Roy also explains the concept of New Racism. Another instrument of New Imperialism is New Genocide – the most remarkable cases being Iraq, Kashmir and Afghanistan. The essay *In Memory of Shankar Guha Niyogi* offers a tribute to the struggle of Chhattisgarh Mukti Morcha and the contribution of its leader Niyogi. Shankar Guha Niyogi, born in Asansol on 14 February, 1943, had his education in Calcutta and Jalpaiguri and engaged himself in left politics in late fifties. Later he moved to Chhattisgarh as a worker in Bhilai Steel Plant. There he started forming working class against exploitation and associated with Coordination Committee of the Communist Revolutionaries. He lost the job due to leading organizational activities and mobilizing workers. He left Bhilai and travelled around in forests of Chhattisgarh trying various occupations keeping main objective in mind to organize the working class. He was arrested during period of the Emergency for thirteen months. After coming out of jail, he shifted to DalliRajhara and founded the Chhattisgarh Mines Shramik Sangh (CMSS) in 1977. CMSS struggled for better remunerations and better working conditions but also closely involved with total life of workers. One of the important achievements of CMSS was its anti-alcohol campaign involving large number of women. Kusumbai, vice-president of workers' union, died from a ruptured fallopian tube due to lack of health facilities in DalliRajhara in 1980. To fulfill the pressing need of a hospital and maternity home to avoid unnatural deaths, union started running a dispensary in 1981 and then by 1983 it developed a fifteen bed hospital with modern facilities with the savings and voluntary work of members. Dr. Binayak Sen and Dr. Ashish Kundu were the first to lead to make Shaheed hospital a reality and by 1994 it expanded to a 60 bed hospital. For education, the union built school buildings with voluntary labour and savings of workers and later gave it to government to run the schools. CMSS led successful struggle to provide sanitary facilities in worker's 'bastis'. This promising creative struggle for an alternative development attracted many youth activists from different part of country to participate and contribute. To cover wider aspects of working class, CMSS formed its political front as Chhattisgarh Mukti Morcha (CMM). Dr. Ilina Sen, well-known social activist who spent many years in Chhattisgarh working with the movement have written comprehensively about activities of CMSS and CMM in her political memoir 'Inside Chhattisgarh' published by Penguin Books in 2014. Since 1991, Niyogi was more dedicated to organize industrial workers which mean a more direct confrontation to the industrialists. On 28th September 1991, he was shot dead while asleep in his residence in Bhilai. Niyogi's wife accused nine businessmen for conspiracy of the murder. Along with fight for better wages, health amenities, and education for working class, Niyogi raised the issues such as environment and development seriously. Union organized many awareness programs as "Know Your Jungles" and "Revive the Jungle" and gave birth to several movements for reform in policies for the rights of Adivasi people. CBI investigated Niyogi's murder case and accused nine people. While three were acquitted by trial court in 1997 due to lack of evidences while Simplex industries owner Moolchand Shah, Oswal Iron and Steel Private Limited owner Chandrakant Shah, Gyan Prakash Mishra, Abhay Singh and Awadesh Rai were charged under Section 302 of the Indian Penal Code (IPC) with Section 120-B (criminal conspiracy) and awarded life imprisonment and a fine of Rs 10 lakhs to each of two industrialists. Paltan Mallah, the hired killer, was given capital punishment by trial court. In June 1998, Madhya Pradesh High Court acquitted all convicts. Both CBI and CMM appealed in Supreme Court against acquittal. The Supreme Court Bench, comprising Justices K.G. Balakrishnan and A.R.

Lakshmanan, acquitted industrialists Moolchand Shah owner of Simplex industries and Chandrakant Shah owner of Oswal Iron and Steel Private Ltd and convicted Palton Mallah, the hired killer, for murder of Niyogi and sentenced him life imprisonment. The workers of Chhattisgarh under legendary leadership of Niyogi have fought for justice. But the exoneration of industrialists by higher courts due to lack of enough evidences have certainly affected people's faith in the constitution. Arundhati Roy has acknowledged the movement of CMM and Niyogi as a struggle against the project of neo-imperialism. To carry forward the neoliberal agenda, Indian State made quite clear that such alternative development model would not be tolerated. Development has been redefined as corporate development where labour laws are being diluted, state is least concerned about health, education, and environmental destruction. Mining is their main agenda. The people who are resisting illegal undemocratic corporate mining are declared as Naxalites, Maoist, or extremists and being hunted by state forces. To create good investment climate and to kill the voice of dissidence, Operation Green Hunt was launched in 2009 which is still active after more than five years. In the name of war on left wing extremism, paramilitary and state forces torture innocent tribal, rape women, and kill people in fake encounters which bring them prizes and promotions. Her book *The End of Imagination* (1998) that includes the essays *Power Politics*, *War Talk*, *Public Power in the Age of Empire*, also is a critique of the Indian government's nuclear policies. Mingling her unwavering voice with a great moral outrage and imaginative sweep, Roy peels away the mask of democracy to expose the ugly hegemonic forces lying beneath. *The Algebra of Infinite Justice* (2001) is a collection of Roy's political writings over the past five years. Apart from expressing her angst about the construction of dams and the testing of nuclear weapons, this book contains her uncompromising views on various government policies and acts that criminalize the dissenters. In her writing Roy exposes the absolutism of the Indian state that underlies a benevolent exterior. India with all its fissures and factions is an imaginary realm formed by the state to validate its atrocities in the name of the greater common good no matter how much toll they may take.

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