

# **Major Social Aspects in the Novel *The God of Small Things* of Arundhati Roy**

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## **Abstract**

*Arundhati Roy as a social activist, she discussed so many social subjugations and social experiments in her writings as a pathetic way. Here, the researcher has explained clearly regarding to *The God of Small Things*. In this work the researcher find-out the relation in between male and female, relation in between mother and daughter, conjugal relation between wife and husband, women suffering, education of women. This article explains social aspects in the famous Booker Prize novel *The God of Small Things*. Roy portrays all characters properly which were reflects to social ethical events and socio-economic conditions of olden days accordingly. The education system was randomly associated family atmosphere. So, after marriage education is not accepted and not applicable to Indian women on olden days. However, the researcher has depicted in this article his views and ideas elevating and highlighting from the writer's perception only.*

**Keywords:** *archetypal, architecture, brutality, forbidden, patriarchy, social discrimination, social activism, untouchability*

## **Introduction**

Arundhati Roy was actress, Novelist, designer, Script writer, architect and thinker. Her famous novel *The God of Small Things* it is wonderful frame work in her entire life. This is made her as a Booker Prize winner that has been hailed as a modern classic. Therefore, it is interesting and rewarding to observe how readers were situated in the wider world has responded to the work. Roy as a Social Activist, she has faced lot of problems in her daily life. Roy, born in shilling, Meghalaya, India. Her father is Ranjith Roy, a Bengali Hindu tea planter and mother is Mary Roy, a Malayali Syrian Christian woman activist. She has spent her childhood in Ayemenem it is wonderful work place in Kerala state. She went to school at Corpus Christi, Kottaya. Later she was followed by the Lawrence school, lovedale in Nilgiri it is the best place in Tamil Nadu. Then she studied architecture at the school of planning and Architecture Delhi. She portrayed as a village girl in Pradeep Krishnan's award-winning movie *Massey Sahib*. She lives in Delhi. Roy is the first Indian to win the prestigious Booker prize. In any history of Indian-English Literature. The booker citations were describing the novel

as a story regarding to love and death. The story is also archetypal, that is forbidden and hence, doomed love between a high caste cyrian Christian Ammu and an untouchable Velutha. But let us not forget that, the novel portrays India not as a prosperous nation with a glorious past. But a nation with a gloomy side of reality. Where man made barriers, boundaries and divisions bring forth brutality of unbelievable nature.

## **Review of Related Literature**

Mr. Anjani Kumar Mishra (2005), Department of English, Veer Bahudhur Singh Purvanchal University, Jaunpur, Uttarpradesh. Published thesis entitled '*Arundhati Roy: A Critical Study.*' He evaluated in his thesis as a second chapter regarding to *The God of Small Things*. This literary work has clearly explained it's a venture and little wonder in her life. This literary work express positive assessment in human life. Roy only concentrates her mind mostly a village background and ethical values of human. An imagination of Arundhati Roy makes her perfect and creates compassion and pity. In his thesis as a conclusion part to be precise of the discussion was resourcefulness of

Arundhati Roy as a renounced novelist. Roy's works are written against the basic assumptions on of post-modernism.

Mr. Zeenath Mohamed Kunhi (2012), Department of English, School of Humanities, Sasthra University, Thanjavur. Published thesis entitled 'Multiple Voices in Arundhati Roy's Fiction and Non-fiction.' He was shown his thesis a great positive environment in his thesis work Roy select essays are multi-voiced in the sense that she explores in them alternative perspective s by utilizing different types of genres written from different type of augment her point. In his conclusion part he clearly explained the relationship between the west and the natives is manifest in their affinity for the English ways. It is an ambitious relationship that changes from generation to generation.

### Overview

The possessed over the non-possessed.

The most powerful over the weak

The untouchable over the touchable men

Men dominate over the Indian women.

The social structure of an average Indian middle-class woman is full of many ups and downs in her regular life, lfs and butts all the time. It can that be clearly seen in some of the middle-class women roles like Ammu, Baby Kochamma, Mammachi, Rahel and Margaret Kochamma. The novel *The God of Small Things* has portrays a trustful way of the problem of the Indian middle-class women, according to their great suffering, special cares and enthusiasms, their main humble submission, awareness and undeserved humanity in male dominated contemporary society. Ranga Rao comments; "the Book of the year" perfectly observes: "Roy' is the only one she could think of among Indian famous novels in English literature which can be clearly explained like a save of novel. It is all regarding lower cast fellows' atrocities against minorities small Things: women and untouchable, children and youth, Gender Discrimination: In olden day Education in modern society that have to be given to both men and women unless gender based. Education will develop all the persons of man. Physical, mental and spiritual. It enriches and broadens a person's outlook of the society. By seeing the major utilities of education, Indian

middle-class women shouldn't be devoid of taking the policy of higher education. So where as Ammu is a female who is deprived of receiving proper education.

This educational problem can be clearly seen in a conservative/big middle-class family where 'purdha' is perfectly maintained. In the rural folks where women are supposed to be meant for only and procreation. Ammu, the central/major character and of the novel, is a tragic figure was humiliated, insulted and misbehaved by her father. The tragic tale of Ammu begins with her very childhood. A child's magnificent world was the world of innocence, ignorance and simplicity in pathetic condition. In Roy's terminology, she was a Mombathi of the big home which is unable to face the surge of normal wind. As a little girl, she has seen the cruelty of her father, pappachi, who used to beat her and her mother, Mammachi, with a perfect brass vase. "Pappachi had sitting in his major rocking chair all day along, rocking himself silently in the dark. When he caught her, he didn't say that word? He was flogged her with his ivory handed riding crop. The one that he had held across his lap in his studio photograph. Ammu didn't cry. The main reason is that she is a lady and so she has no right to study of women further. Because all the time the school education as explained by pappachi like treating as pessimistic of a lady. It is very necessary to do more than label women a suffering class discriminated, or a colonized group, caste discriminated.

It was very needful to accept a cognizance of their position, the degree and nature of their subordination as it varies from one class to another one approved caste to another kind of modern world in which is they still live. This has been shown the faithful role of the middle-class women in the modern society. Who find nothing but a step motherly facing in a male dominated society?

Roy was clearly explained the cruelty and the schizophrana of Pappachi in a very fine way accordingly. She had to contribute her mother in household routine work. So she became a major victim of frustration because sudden disruption of general education for women, uncongenial atmosphere and an antipathetic level of attitude of the family members. She wanted to fly with enjoying the fruit of education freely in the sky of liberty. Her wings fluttered. "All the time she dreamed of escaping from Ayemenem and the clutches of her ill-tempered father

and brother, long suffering mother. She hatched several wretched little basic plans. Pappachi was agreed to let her spend the summer with distance aunt who lived in Calcutta." So Ammu paid a visit to Calcutta as a guest.

There in another's wedding reception she met her future husband unfortunately. Who was on vocation from his duty. He has been doing job as an assistant Manager of a tea estate in Assam. Ammu was in very fast to marry him because she knew regarding that in Ayemenem; people were quite dead against her latest best wishes. The author observes: "Ammu didn't pretended to be in eternal love with him. She was just weighed the odds and accepted. Eventually, she thought that, anything any one at all would be better compare than returning to Ayemenem". She has written to her parents intimating of her opinion/decision. They didn't reply to her. But soon after the marriage, Ammu find-out that, she had escaped out of the frying pan into the fire. Her husband was whom she has loved so much that has proven to be an alcoholic who even made her smoke.

On that exact time Mr. Hollick, the English manager of the tea plant improved his weakness towards Ammu. Mad with the passion of sex one day he summoned her husband and suggested him to resign the post. He said that you very are very lucky person, you do know, great family, beautiful children that an attractive and stunning beauty as life-partner". Ammu come back to Ayemenem with her pulled out cheeks. She find out her parents cold and indifferent to her and her children. Obviously, it can be seen in a juncture of Baby Kochamma. She who subscribed heart fully to the commonly held thoughts that: "A married daughter had no position in her parents at her house.

As for a divorced daughter, she had no common position anywhere at all. The irony in this novel is that women in this novel are against the women. Though Baby Kochamma had to pass by over distress, still she doesn't show any pity to her personal kin. Entirely Ammu is a tragic role, tortured and abused through the police man, family and politics. It is not the male folk alone responsible for the tragic problem so mostly the female roles are like Mammachi and Baby Kochamma one who called the perfect culprit to engender suffering in Ammu's personal life. Indeed, I have never come across a female who

doesn't suffer from the problem of not being can to resolve in harmony in the current society, her relationship with her mother and with other women. Psychoanalysis has finally mythologized and 'censored' the positive value of these relationships. In general, a middle-class Indian woman are more very sensitive, emotional, and tender also even though she is also, endowed with a greater power of endurance and lot of patience. Women could be viewed in numerous path ways, as the heart of the male domination of ancient society. Here it is we can find her in the character of a trusted wife and a mother. She strongly forms the pivot and nucleus of family life. Without the presence of the Indian middle-class women, home is not home but a dreary wilderness. Exactly Arundhathi Roy wants to make us feel, see and understand the women in male dominated society.

But what Ammu has to see both in her husband's house and her own house in Ayemenem isn't based on the principle of equality. Here the author was clearly denoting that a harsh irony on the male discrimination over Indian middle-class women. She has seemed to say that, Indian middle-class women are not mere a toy or an object of pleasure or a means of gratifying the man's basic passions but the noble and the richest part of male conjugal life. Her father didn't trust that; "an Englishman, any English man, would have covet another man's wife.

### Conclusion

Consequently, Roy has discussed in this novel *The God of Small Things* she gives to people who have been placed at the bottom of the current society and force into silence a platform to that reveal the human suffering. Roy said that English fiction has always been a significance of making sense of the present society, to connect the smallest things to the biggest things. So that fact was remaining the small things are no match or the big ones and get crushed through them. The small things like affection and warmth, gaining and affection were achieved tramped through the big things like dominated gender, an effect of caste and patriarchy. The effect to save the status at any cost. Roy's *The God of Small Things* deals with gender, caste, feminism, social discrimination and male domination. The main focus was here on gender discrimination in conservative patriarchal dominated in middle class Indian

family. Here female gender has a very smallest share in the total happiness of the family. It was originally used to describe a specific type of male dominated family in which a patriarch ruled over women, junior men, slaves, children, and domestic house servants. In these middle class Families, all they are rarely allowed to take education to develop themselves. Here men always dominate over women.

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