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GRT **ARUNDHATI ROY'S THEME OF CONFRONTATION
IN THE GOD OF SMALL THINGS:
APSYCHOLOGICAL WITH SOCIOLOGICAL
REALITY AND FEMININE SENSIBILITY**

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Abstract:- Postcolonial is a set of theories in philosophy, film, political sciences and literature that deal with the cultural legacy of colonial rule. Post literature addresses the problems and consequences of the decolonization of a country and of a nation, especially the political and cultural independence of formally subjugated colonial people. Most of the Arundhati Roy novels deal with social and cultural problems. In one of her novel, she portrayed about social discrimination. This paper discusses about theme of social discrimination, feministic aspects male chauvinism and socio psychological aspects .

Keywords: Male-chauvinism, Post-colonialism, Post-modernism, Identity, Feminism, Social and psychological approaches, Exploitation, Struggle, Cultural issues, Inner-cast affair.

INTRODUCTION

POST-COLONIALISM

Post-colonial studies entail the critical destabilization of the intellectual, linguistic, social and economic theories that support the ways of western thought. Deductive reasoning, the Rule of Law and Monotheism with which colonialists perceive, understand and know the world and so establish intellectual space for the subaltern peoples to speak for themselves, in their own voices, to so produce discourse that in an intellectual alternative to the imbalanced power relationship of the binary social relation of "US and Them" discourse, between the western colonialist and the non-western colonial subject. Post-colonial literary study presents two analytic categories of literature, that of the post-colonial nations, and that of the nations who have continued to forge a post-colonial national identity, which literature usually presents and analyses the internal challenges inherent to determining an ethnic identity within a nation after it has been decolonized. The second pattern seen in post-colonial nations is the degeneration of civic nationalism occurs when patriarchal regimes impose narrow definitions of "national culture" in order to remain in power, as in Rwanda, Somalia, Sudan and Democratic Republic of the Congo, wherein the nation-state collapses either into communal political movements espousing grand goals for the post-colonial nation, or into ethnically mixed movements espousing political separatism.

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CONTEMPORARY WRITERS

The women writers and to man can compete with him. The majority of novels written by Indian women writers are based on homemakers. An example is Anita Desai's works These works portrayed the complexities in man-women relationship. Her novel, Cry the Peacock is concerned with its chief protagonist Maya's psychological problems. Desai analyses a man in action in order to reveal his hidden motives, the facial reality of conscious mind. Another famous novelist Arundhati Roy never admits that she is a feminist. But in her novel this inclination is revealed at many places. Her feminist stance and protagonist represent feminine sensibility. Feminist Nayantara Sahgal and Rama Mehta. In Shashi Deshpande's novel That Long Silence, the character Jaya is an educated typical middle class house wife who experiences the lack of love and affections. The silence gives her the way to search her identity. Deshpande teaches women to fight the silence and express themselves.

ARUNDHATI ROY'S THE GOD OF SMALL THINGS

Arundhati Roy came into limelight in 1997 after her novel bagged the prestigious Booker prize for literature. She spent her early years of childhood at Ayemenem a few kilometers from Kottayam town in central Kerala. She is one of the most prominent contemporary women writers now. She is also an activist. The story of the revolves around this village. is a classic Indian novel by Arundhati Roy. It tells the story of a fractured family from the southern state of India, Kerala. She says that "I grow up in every similar circumstance to the children in the book".

Arundhati Roy's has several layers of narrative techniques. The style of narration of a particular novel decides the status of the writer and the novel. The 'Trauma Narrative' employed by Arundhati Roy is a significant style, which has elevated the characters to a higher platform. The pivotal character Ammu's tragic outcomes and the impact of inner-cast affair with Veluntha, the ambiguous nature of excellently manipulated by Arundhati Roy through these narrative techniques. It is in this context, the present paper makes an attempt to analyze this novel through the theory of trauma to see how the trauma narration technique has helped the author to present the novel with more vividly.

FEMINISTIC ASPECTS MALE CHAUVINISM IN THE GOD OF SMALL THINGS

of Kentucky has a series of republications of early women's novels.

The term in feminist consciousness as defined by Garde Lerner, The awareness of women that they belong to subordinate group that they suffered wrongs as a group that their condition of subordination is not natural but it is sociologically determined , that they must join with other

women to remedy these wrongs. Victimization of women or gender oppression has extended from life to literature". Post modernism incorporates a number of philosophical and critical methods. It does not deal completely with philosophy but the mean of looking at Postmodernism emphasizes The main concept is it believes people's perception of the world is subjective. Post modernism is associated with difference, plurality, textuality and skepticism. On the whole it is a change in the attitudes and beliefs when compared with modernism. Feminism holds an overview of safeguarding the women kind and it asserts that it is not a movement against the male society. It gives more provisions for women to empower themselves. The present day novelists represent a consciousness that has emerged from the confrontation between tradition and modernity. Arundhati Roy has vividly explored the feministic aspects in

story clearly depicting the confrontation between the haves and have not of the society between the high and mighty and the low and the weak, 'Big Man, the Laltain and small man, the Mombatti, between 'Laltain' means the big guns of the society who like a Laltain [Lantern] are well fed, well protected and can survive the gush of the wind unlike the Mombatti [candle] representing the marginalized, defenseless, the Dalit, the deserted, downtrodden, have nod, who have no glass of protection and can easily be blown away by the gushes of wind.

Ammu and velutha are these Mombattis put up against the Laltain of the society or the God of Big things [Pappachi, Baby Kochamma, Mammachi, Chacko, Comradepillai and inspector Thomas Mathew] Ammu and Velutha have to be against and forsake these Big things to indulge into Small Things. Roy in her novel confronts boldly the male Chauvinism, she retorts against the notion that women are a weaker sex and look after the needs and satisfy his basic instincts. She mocks at their attitude and registers her ardent protest that woman is not a mere toy to be manipulated by a man as and when he likes.

Chacko, a hypocritical male, brother of Ammu truly represents this picture. His selfish side and his false pride to be male are revealed in the story. He was sent to the Balliol College, Oxford to study by the virtue of the fact that he was the male member of the society. Ammu was not sent however because she was a girl and because of this simple fact she did not have access to his as it was popular belief that college studies corrupts a woman. This chronic conservative's problem is still there in India where by a large number of people is against the education of woman. This sharp contrast between the behaviours meted out to woman and a man is shown in the behaviour meted out to Chacko and Ammu.

Chacko after his estrangement with his wife is greeted warmly by the household and is made in charge of it. He is seen asserting himself and throwing his weight around and in his sadistic and cynical tone he tells Ammu "What's yours is mine what's mine is also mine." This is because of the simple reason that Ammu as a daughter has no right on the property. The irony is projected when Ammu estranged from her husband is not greeted. Well in her own home, she is ignored and her children to bear the brunt of the indifferent attitude of the household. Man by virtue of being a male fails to understand the gravity of a woman, her deep sensitivity on her dedication for house whom she loves dearly.

Roy has also attacked the problem of untouchability. She shows how Kelan, velutha's grandfather along with a number of untouchables embraced Christianity to get out of the Clutches of the problems of untouchability. The author has echoed the cause of untouchables via the torturous circumstances underwent by velutha.

Roy ironically remarks at many of their double standards whereby the first they claim to love her, uphold her and on the flip side of it they want to dominate her, and indulge in to relentless exploitation of her.

SOCIAL AND PSYCHOLOGICAL APPROACH

The idea of psychoanalysis came into full prominence under Sigmund Freud. He who

formulated this wonderful theory called psychoanalysis in 1890s. Freud believed that people could be cured by making conscious their unconscious thoughts, thus gaining insight. Psychoanalysis consists of two identities, firstly it is a comprehensive theory about human nature, and secondly it is a method of treatment for psychological problems especially to lead successful life.

The themes of psychoanalysis are those found in great literature-power, ambition, the feeling of insecurity, attachment, isolation of individuals and longing. Literary criticism is to recognize that about books whereas psychoanalysis is about minds. Freud applied his theory and expects the audience response as of Oedipus In the character of Hamlet, his inability to act and speculated. There are three people that a psychoanalytic critic can talk about the author, the audience or some characters derived from the text. Then within them the ego associates and develops further.

The literary forms functioned psychologically like various types of defense mechanisms. Psychoanalysis is a highly influential and contested from a 20th century discourse. Freudian psychoanalysis generally deals and introduces especially hidden or disguised motives. Since we in the post Freudian age and cannot escape from the fact that our assumption and ideas about human life is different from the way people in the past thought about it. Whereas the very theory of psychoanalysis is of great importance in literature.

Kenneth Burke is a psychological critic. He uses psychological tools to explore cannot define the constituents of the poetic process. Burke begins his essay *The Poetic Process* with an analysis of the technical device, climax or crescendo. He defines crescendo as a gradual rise to a crisis and says that it is noticeable in such phenomena as the ripening of crop. Burke talks of the doctrine of platonic ideas which the senses reproduce in an imperfect manner. Burke gives a psychological twist to the Platonic doctrine of ideas and says that times have changed and at present think of ideas as existing in the human mind. They are individuated or expressed through nine cultural channels, namely, speech, material traits, art, mythology, religion, social systems, property, government and war. Kenneth Burke says that self expression has two aspects. Pure utterance such as crying when we are pained and shouting joyfully when we triumph is only a minor aspect of self expression.

In a psychological novel the emotional reactions and internal states of the characters are influenced by and in turn trigger external events in a meaningful symbiosis. This emphasis on the inner life of characters is a fundamental element of a vast body of fiction and also psychological novels have a history from old drama. William Shakespeare's *Hamlet* is perhaps the prime early example of it in dramatic form. *Invisible Man* (1953) by Ralph Ellison: The nameless narrator recounting his horrific experiences with racism and discrimination offers up one of literature's most effective, wrenching perspectives on marginalization. Being unfairly shoved to the margins of society for no reason other than skin color carries with it a unique facet of psychology to explore. The term psychological novel was first applied to a group of novelists in the middle of the twentieth century. T.S Eliot and Charles Dickens in their works like *Waste Land* and *Tale of Two Cities* respectively gave importance to attitude and mental states of characters. Jane Austen's novel *Sense and Sensibility*, *Pride and Prejudice* and *Emma* dealt extensively with inner mind's actions and external events. Writers bring the readers into direct contact with the experience of the human mind, such as memories, moods, momentary and the thoughts in the sub conscious of the characters in the novel. Some particular contemporary writers also using psychological and social approaches in their works including Desai's *Cry the Peacock*, Deshpande's *Can You Hear Sound*, and Kiran Desai's *Hullabaloo in the Guava Orchard*

Social and psychological approach is a movement which represents woman as a victimized individuals struggling endlessly against the hostile force of physical nature. The protagonist in *The God of Small things* is shown as powerless woman who finds no way to save herself against exploitation and victimization. It truly begins about the position of the womenfolk in India. It presents before us the constant struggle of the women against their incessant exploitation, torture and struggle which they undergo. The set up of the society is such that it has little or no. thing to offer to the fortune for saken women like Ammu, who is literally forsaken everywhere. A tragic lonely figure Ammu is the most ignored and humiliated figure. She is humiliated by her own parents, and faces all the biases and partial treatment before and after her marriage. Her very own people her dear ones

deserted and misbehaved with her, when she needed them the most. Their indifference and tortures attitude led her to an emotional reek and her pathetic insignificant end.

The God of Small Things is a story about helpless, lonely lady Ammu who was abandoned by her husband and totally neglected by her family. She saw the extreme temper of her father when he wore a pair of shoes that she had brought for herself. She was also denied proper higher education. Because Pappachi, her father thought it was unnecessary for girls. Ammu was left alone at the age of twenty-four, when she would have enjoyed marital bliss and other enjoyment in life. She spent her lonely hours of Silence and solitude on the bank of the river and had midnight swim. She was not sent to higher studies because she was a girl. It was the popular belief that college studies corrupt a woman.

This chronic conservative is still there in India; where by a large number of people are against the education of woman. This sharp contrast between the behaviours meted out to a woman and a man is shown in the behaviour meted out to Chaco and Ammu. Chaco, in his sadistic and cynical tone tells Ammu "what is yours is mine, what is mine is also mine". This is the simple reason that Ammu as a daughter has no right on the property. This social irony is projected, when Ammu estranged from her husband is not greeted well in her own home. She is ignored and her children too bear the brunt of the indifferent attitude, of her house.

Ammu's life took a new turn when he went to Calcutta where she wrote to her parents informing them of her decision, but they did not reply. Very soon She realized that she had made the worst decision of her life. The man she married was an alcoholic and went to an extent to satisfy the carnal desires of his boss Mr. Horlick, so as to save his job.

At this juncture Ammu is thoroughly shocked. The height of gender bias and discrimination and exploration can be seen when she receives a further shock after her marriage. It seemed as if she had jumped out of a frying pan into the fire. This is extremely insulting and humiliating incidents. She found her parents and her brother too ignoring literally burst into tears when she saw the sorry state of her children. down a highway full of hurtling traffic "Thus she saw the numerous sufferings and injustice showered by her parents, her husband and the society around.

CONCLUSION

This paper attempts at bringing out the struggles that the mother and daughter characters in the novel undergoes due to the male-chauvinistic society in which they live in and how Velutha the God of Small Things to help Ammu and her children to get out of it but loses his own life in the process. She never received any sympathy. She realizes as if she was alienated from others. She seeks her real self psychologically. To a large degree of extent Arundhati Roy's novel is dealing with the problem of search for identity, the problem of alienation and a quest for social and psychological identity. Roy has attacked severely this biased attitude of the society which has set up double standards for the same set of activities it has its different interpretations for the same problem. It fails to realize the importance of a man and a woman in society. They both have to go hand in hand to build up a fruitful society.

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