



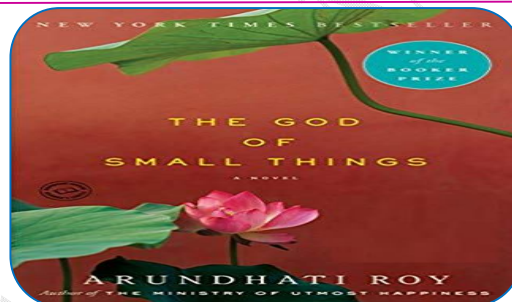
## ARUNDHATI ROY'S 'THE GOD OF SMALL THINGS: A STUDY OF WOMEN'S HARDSHIP

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### ABSTRACT :

Arundhati Roy is an Indian unconventional novelist and famous writer and activist in the globalization era. She was born on 24<sup>th</sup> November 1961 in Shillong in India. She is famous all over the world for her novel 'The God of small Things' which has got the award The Man Booker Prize in 1997. Her major concern is in human rights and environmental grounds. The present paper has found out the struggle of three female characters in the male dominant society through this novel. It is the issues on banned class-caste love and what society will do to protect the ancient paths through the three female characters such as Ammu, Rahel and Estha. The novel is the account of the huge subjects like love, hope, madness and infinite joy. The novel surveys how the little things affect people's conduct and their lives. The life of Ammu has shown by the novelist from childhood to her adult, until the moment she dies. The story about the hardships, suffering, indifference, carelessness, torture and injury to the female characters like Ammu, Rahel and Estha. In this paper, the researcher has shown the ironically situated that a daughter challenges all type of torment and pain in her parent's home suffer their disregard and unconcern. All happened due to gender bias clearly. A female herself is against her own interdict.



**KEYWORDS :** Arundhati Roy, Women's Hardship.

### INTRODUCTION

Arundhati Roy was born on 24<sup>th</sup> November, 1961 in Shillong in India. She is an unconventional Indian novelist and writer. She is an Indian writer well known all over the world for her masterpiece and great novel 'The God of Small Things' which is awarded 'The Man Booker Prize' in 1997. It has become the biggest selling novel by a non-emigrant Indian writer. She is too a political active concerned in human rights and environmental grounds. She has won plenty of awards such as Sydney Peace Prize, Norman Mailer Prize, The Lannan Cultural Freedom Prize and National Film Award for Best Screenplay for her literary genius. The present paper tries to focus on the struggle of three female characters in the male dominant society through this novel. It is the issues on banned class caste love and what society will do to protect the ancient paths. The Kochamma family business, paradise pickles and preserves, is symbolic of the theme. Ayemenem is specially pickles in history, Roy an architect and screen writer, who grow up in Kerala, aptly shoulders the tensions of caste and convention a dual weight that presses some and her characters and twists others but leaves none untouched. The present novel, 'The God of Small Things' has the account of the huge subjects like love, hope, madness and infinite Joy. In this story, the novelist has dared to break the norms. It is the first novel of Indian author Arundhati Roy.

It is a tale about the childhood suffers of brotherly twins whose lives are demolished by loved and how and how much. The novel analyses how the little things affect people's conduct and their lives. It is the

novel which really brings about the situation of the female folk in India. The novelist has explored before us the endless conflict of the lady against their continuous research, torment and realizes which they suffer because to the male dominated conservative construction. The construction of the community is such that it has little or nothing to tender to the unlucky abandoned lady like Ammu who are verbal abandoned everywhere they go and the heavy grief of it all comes when they are inclined by ones who are so called your own people. The life of Ammu has shown by the novelist from her childhood to her adult until the moments she dies. Ammu is shown courageous a very agitated childhood rather tortured nursery year where she had been contented to all the devils imposed by her father on her and her mother because she was a female child.

Her father was like a baffled person that he was not happy after defeating his wife and children, broken the curtains forced the things and broken the lamp. Ammu came to shillong to a hospital for delivery. She gave birth of the twins immediately. The candlelight symbolically stand for the love of Ammu but even Ammu's life is as short as that candle. Ammu died at the age of thirty one. The names of the twins are Rahel and Estha. In a despairing globe, they controlled to live by the power of this special, scarce, single soul. It wanted to tie them jointly, even to demolition. When Ammu divorced her husband and came back to live in Ayemenem, she has learned to consume this humiliation. As a child, Estha is often been keep quiet. It wanted as though he had run out of discourse. His silence was the mentally equal of what lung fish do to get themselves through the dry condition, besides that in Estha's case the dry condition saw if it would last current with them. She remarks, "As children they had never been coy of each other's bodies and they had never jointly been antiquated sufficient to realize why coyness was. Even still she turned twenty three; Rahel searched her brother's nakedness for signs of herself." (The God of Small Things p.92)

Estha's childhood injury and explore of his disrupted mental had been thoroughly inspected. Now see in the case of Rahel, after Estha was come back and her mother Ammu died. Rahel carried from one school to another. Rahel was careless and indifferent by the members of the house. The family members supplied her only cloths, food, and school, her conduct was extra-ordinary and artificial so that she was a revolt. She was banned thrice for her artificial conduct she had received to smoking and pinching in the college of Architecture in Delhi. She became indifferent and regardless. Estha's childhood injury and a survey of his disorder mental had been thoroughly observed. Now let we see the case of Rahel. She had failed in the five years course rest incomplete even after expanding eight years. She was insulted by boys and girls for her catastrophe. About Rahel says, "She drifted into marriage like a passenger drifts towards an unoccupied chair in an airport lounge." (The God of Small Things p.18) When she reach Larry Mc Caslin, he had grabbed her very softly just like a Jazz note.

After wedding Larry suggested, "The emptiness is one twin was only a version of quietness in the other. The two things fitted together like stocked spoon, like familiar lover's bodies." (The God of Small Things p.20) Early Rahel's wedding ended in a divorce. She passed the forthcoming years in a climate of passion and hurt. She got the letter from Kochamma, she left America and come back to see Estha in Ayemenem. After twenty three years, when Rahel was going through pappachi's book, the word came back slide out simply from the tongue. She recalled clearly the show when Estha and she were pulled from Ammu to Baba like billiard balls. After the divorce, Ammu had pulled Estha to Baba saying that he should put one of them. Throughout their career, they had carried conducted a dead objects. They put moving from one place to another. They were unable to belong to anybody or anyplace. It was often us, they, them and we. When Amma had again kept the promise to often love each other, Estha and Rahel were unable to say her that there was to each other. When they were a parted, Rahel could never part of you to your feet or hair or heart." (The God of Small Things pp.163-64) There was something wickedness about the keep silence on the coward ball point lane. The similar hazard was hiding in the silence of Estha and the vacuity of Rahel. At a performance on platform, they had watched the kathakali dancers perform Bhima's role to complete his vow to Draupadi by exquisite Dushasan's body and washing her hair in that blood. Estha and Rahel realized this drama having been presented on other stage, in another type of hysteria. They were recollected of the secret of the scene that altered the span of their careers some years ago. She saw Estha with the, "Curiosity

of a mother watching her child, A sister a brother, A woman a man, A Twin a twin." (The God of Small Things p.93)

To sum up, it is indeed sardonically located that a daughter challenges all type of torment and pain in her parents home undergo their disregard and unconcern. All because of gender bias clearly! chacko is watched on the other side being accepted by open arms by his parents after being disconnected from his wife. After the presentation, they went house together keep quiet in the air. There was the equal ancient wickedness silence as they saw each other Estha was not see at Rahel when she came near back him. Both were so near and close connected by the single soul that she could hear the rough disordered globe inner mind. The sardonically situations in the novel bring female put up against her own interdict. She became a holy communal out caste separated from her house, family and society. This sees the perverted psychology of mankind that if his own past is not joy he does not let others be happiness.

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