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**POSTCOLONIAL RESISTANCE IN ARUNDHATI ROY'S
THE GOD OF SMALL THINGS**

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Abstract

The purpose of the research is to investigate resistance in Arundhati Roy's novel The God of Small Things. The subject of resistance is being conducted within the framework of postcolonial theory. Resistance Theory in postcolonial thoughts and literature, centers on the concept of resisting the dominance and hegemony of the powerful colonizers who hold their sway in different cultures with different camouflages. In The God of Small Things the same colonial hegemonic attitude is exercised by class conscious elite, the communist establishment, public administration, the police department, the Christian maternal system and the Christian priests which marginalize some of the "others" on socially constructed racial superiority and some "others" on the basis of patriarchal gender bias. Since margin is a site of resistance, the main characters, Ammu and Velutha reciprocate such marginalization by touching the vey untouchable cores of social fabric, transgressing the unfathomable arena of the colonizer's moral and social codes. They paid the cost of their resilient living with their lives while the twins: Estha and Rahel posed different resilience to such treatment with their ascetic living, replacing social norms with their instinctual living and subsequently indulging in incestuous relationship.

Keywords: Resistance, Hegemony, Marginalization, Reconfiguration, Challenge, Resilience

INTRODUCTION

Background of the Study

Resistance is the key force behind every revolution, rebellion, and reawakening. It is a dismantling energy, which sprouts refreshing dew out of barren wretchedness of suppression. It is a revitalizing power, which helps in regenerating the withered spirit, rediscovering self-consciousness and redefining the existing collective and individual selves. "When we revolt, it is not for a particular culture. We revolt simply because, for many reasons, we can no longer breathe" (Fanon, 1959). Postcolonial Theory along with certain concepts such as marginalization, ambivalence, identity and heredity built the concept of resistance. Resistance is a common referent in postcolonial studies. All the major postcolonial theorists: Frantz Fanon, Edward Said, Homi K. Bhabha and G. C. Spivak in their respective writings reflect the spirit of resistance in the process of deconstructing the hegemonic colonial narratives subsequently working as a liberating force in decolonization.

There is no dearth of the material related to postcolonial theory and postcolonial resistant literature regarding the subject. The main works of the notable postcolonial theorist's i.e. Said's *Orientalism* and *Culture and Imperialism*, Frantz Fanon's *wretched of the Earth* and *Black Skin, White Masks*, Homi K. Bhabha's *Location of the Culture*, G. Spivak's *Can the Subaltern Speak?* and David Jefferess' *Postcolonial Resistance: Culture, Liberation and Transformation* are valuable contribution in the field of postcolonial studies. The former researchers have explored the different aspects of the novel *The God of Small Things* in their respective researches. *Attributing Voices to the Mute in the God of Small Things: A Socio-Psychological Study on the Subaltern* by M. Hafijur Rahman, *Protest Against Social Stratification in Arundhati Roy's The God of Small Things. The politics of Post colonialism: Empire, Nation and Resistance* by Sethi, *The Search for other Gods and Tongues: Arundhati Roy's The God of Small Things* by Multani. a *Facet of Post-colonialism in Women Characters of Khaled Hosseini's a Thousand Splendid Suns* by Marzieh Gordan and Saad Almutairi. *Postcolonial Gothic and The God of Small Things: the Haunting of India's Past* by Michelle Giles, *Resistance/Acceptance of Inferiority. Invisibility and Marginalization in Arundhati Roy's the God of Small Things & Kazu Ishiguro's the Remains of the Day* by Ahmad M. S. Abu Baker and Mohammad Almostafa, *Untouchable Bodies: Arundhati Roy's Corporeal Transgressions* by Sandra Regina Goulart Almeida are notable works as far as the subject is concerned.

Liberal Journal of Language & Literature Review

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In Fanon's theory, the resistance is the core concept behind his lending legitimacy to violence as a means of rooting out colonialism. Fanon suggests that 'violence ... frees the native from his inferiority complex and from his despair and inaction; it makes him fearless and restores his self-respect' (1963: 94). So revolutionary violence is not just cathartic, but it also allows the colonial subjects to recreate themselves or restore the way that they were prior to colonialism. It allows the colonized person to resume a free and self-determining existence. Fanon, in this regard says;

"To educate the masses politically does not mean, cannot mean, making a political speech. What it means to try relentlessly and passionately, to teach the masses that everything depends on resistance that we stagnate. It is their responsibility to go forward it is due to people too, that there is no such thing as a demiurge, that there is no famous man who will take the responsibility for everything, but that the demiurge is the people themselves and the magic hands are finally only the hands of the people" (Fanon, 1965, p. 112). Violence, as resistance, according to Fanon, has the potential to be laboratory and cathartic, in the sense that it allows a colonial subject to free themselves and recreate a positive new identity after a long time of enduring colonialism.

The rule of Edward side in edge and basic research on post colonialism is overwhelmingly persuasive. The critical definition of the idea of scholarly resistance is more than numerous honing scholars in post-colonial considers The production of his book *Orientalism* (1983) affects this field, and in a way not up to this time known, a strategy for reevaluating intense and inventive colonial talk, It encouraged scientists everywhere throughout the world (Faysal and Rehman, 2000). The resistance of Edward Side will have focused for the most part on the social and scholarly resistance that overwhelms the Western talk.

Homi K. Bhabha indicates damaging resistance in his examination. He intends to topple the matchless quality of colonial learning by dismantling the double framework and basic personality made by this information. He discovered resistance in the space between the colonial desires and the regular reaction so those excluded could change procedure, change or supplant inside the space between them. This is because such powers are neither supreme nor total because of hybridization, impersonation, and liminality. As Jefferess and Bhabha uncovers approaches to permit a method of formal dissent that provincial stories dismiss, indicate restriction, battle, challenges of structures that are more material. We give reasonable instruments to post colonization ponders (Shahjhan, 2011). Homi · K · Bhabha's idea of "impersonation" portrays a resistance system that colonialists fuse certain qualities of colonialist culture into their personality, framing a crossbreed character and subsequently Colonize) destabilize the steady classification that is simply introduced and (colonized) others (Yao Huijun 2014).

Spivak (1988) *Essay Can Subaltern Speak?* An inquiry concerning sexual orientation and sex presents in the examination and the arrangement of history and profound feedback of the key Western logic. Spivak's smooth, uncompromising case identifies with power, governmental issues, and past colonization. They noticed the authentic and ideological variables that forfeit the potential outcomes are heard confronting deconstruction techniques, pertinence of current Marxism, global division of work, industrialist world.

Context and Problem

The problem that is discussed in the research relates to the plight of the colonized and their subsequent resistance against the hegemonic attitude of the colonizers. Majority of the population of the earth has suffered the bitter experience of colonialism in one form or the other. More recently, America, Canada and Australia have also gone through this experience. However, the case with the African and Asian countries has been quite different from those of the aforementioned countries. These developed countries have come out of the aftershocks of the colonialism and have established themselves as independent and sovereign states, free from any colonial influence. But the Asian and African countries even after their independence are still crumbling under the sinister sway of colonialism because colonialism is not over in these countries rather still continues in its worst form i.e. neocolonialism. These countries have not been able to get rid of the legacies of the colonialism. The local elite, establishment, bureaucracy, feudalism, has replaced the colonial rulers, in these countries industrialists, capitalist, politicians having the same colonial hegemonic attitude toward the proletariat class. Edward Said's remarks, in this regard, are quite relevant.

"Liberation as an intellectual mission, born in the resistance and opposition to the confinements and ravages of imperialism, has now shifted from the settled, established, and domesticated dynamics of culture to its unfocused and exilic energies" (Said, 1978)

Liberal Journal of Language & Literature Review

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Research Objectives

1. To examine how historical, ideological, cultural, political, and psychological factors contribute to resistance against colonization through the characters Rahel, Estha, Velutha, and Ammu in *The God of Small Things*.
2. To analyze whether the protagonists in the novel transition from socially constructed identities toward more unified, self-constructed identities.

Research Questions

The study has been designed to investigate the following research questions.

- i. How do the historical, ideological, cultural, political and psychological factors accentuate the resistance against colonization through characters Rahel, Estha, Velutha and Ammu in *The God of Small Things*.
- ii. Are the protagonists of the novel moving from socially constructed identities to unified self-constructed identities?

Significance of the study

This research plans to look for new prospects in the field of research after afforestation. The divine force of Roy's *The God of Small Things* caused different responses that reflect the embodiment of the story delivered as well as the social and chronicled issues identified with the locus of the creator's comments.

Delimitation of the Study

The researchers have analyzed the Postcolonial Resistance delimiting my research to the study of Arundhati Roy's novel *The God of Small Things*. This study aims at investigating the different factors that played a vital role in the process of transformation in the lives of the main characters of the novels based on the rediscovery of self-consciousness among the main characters of the novel. This study primarily limits itself to defining the notions of Resistance, Challenge, Radicalizing, marginalization and identity crisis against the background of the conflict among the different binaries of the society.

LITERATURE REVIEW

Colonial examinations are associated with a progression of political, financial and social inconsistencies that are comprehended because of unequal power relations between postcolonial past and colonial state disparities between nations (Young, 2003).

The primary subject of colonization investigate is representation, culture and nationalism. Orientalism: The idea of the oriental Westerners (1978) demonstrates that the Western efficiently arranges other non-Western frameworks. Arrange's portrayal of European antiquities that added to the production of the Western and non-Western divisions, the discourse, Orient (non-Western) and (Western), forerunner of the previous and created/last the last from the perspective of previous restriction was put one next to the other.

Emotional creation of learning on introduction and control of its information was vital in building development in Europe and keeping up the energy of non-Western nations. Orientalism legitimized to bring European modernization for indigenous human development through financial, social colonialism and military power (Said, 1978).

Furthermore, this rationale of information production by method for building up crude/present day polarities makes particular understanding and understanding in view of Western epistemology (Loomba, 2005). In this manner, at the basic point of colonial research, the non-Western representation has been de-histories and transformed (Bhabha, 1994; Spivak, 1988). The possibility of uncertainty of Bhabha (1994) is another essential idea in colonial period examines.

Bhabha recommends that colonized people pseudo-command the postcolonial time, making colonial specialist half-and-half or undecided. His contention assumes the idea that the procedure of communication is never completely accomplished. The personality made amid the postcolonial period is flimsy, and between Reactance 201 Resection of Resistance Analysis (see Loomba in 2014) downloaded by University of Maryland on 04: 27, October 19, 2014 there is dependably a gap. Call focuses make complex wonders of hybridism with various national and time crossing representatives, without physical movements. For this situation, the strain of hybridization rises up out of the sound-related sense as opposed to the visual space as the representative's language, voice, emphasize is controlled/balanced (Shome, 2006). The experience of nationalism is additionally an essential research territory of postcolonial writing.

Anderson (1991) called attention to that bilingual local insightful presented the idea of Western

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nationalism as it is presented to Western culture. Subsequently, non-Western nationalism demonstrated on European political idea. However, Chatterjee (1996) contends that hostile to postcolonial nationalism does not totally possess Western innovation. Chatterjee recognizes nationalism and nationalism for disobedience to build up social self-governance (see Liu, 1994). Notwithstanding, the procedure of challenged nationalism must be completely seen just by perceiving select governmental issues dispensing with women, bring down classes, race, or cast.

An intense essay on postcolonial story in Ranajit Guha (1982) indicates how the prevailing story of Indian nationalist development does not clarify the commitment of the Sanalto gathering to the nationalist venture Are reported. The possibility of subalternity reclassifies the postcolonial polarity between Sabrham and world class (outsiders and residents) (see Loomba, 2005). By copying/contending the selective routine concerning colonial manage, the nationalist tip top plots with the realm's plan and opposes the royal motivation. For instance, by unwinding directions to make call focuses monetarily reasonable to multinational ventures in the West, India's decision class demonstrates its trick. In any case, the nation's pay development through the BPO part demonstrates the inward regions of business and legislative issues in India. Obviously, decolonization thinks about spotlights on thoughts of others, inner conflict, nationalism. These ideas are powerful in clarifying the innovative involvement of globalization to clarify past colonial circumstance. Along these lines perceive that Postcolonial isn't generally finished regardless of post expansionism (Banerjee, 2008).

It takes distinctive structures (predominantly dominion) in present day worldwide scenes. The legacy of Western dominion is preceding through establishments, for example, the IMF, the World Bank and the WTO that are valuable for the advantage of TNCs today. Hence, post-colonial inquire about is focusing on the global dispersal of universal free enterprise through multinational organizations advanced as intermediaries for advance. In the call focus setting, the decolonization structure asserts that worldwide free enterprise controls the locale for worldwide interests (Dirlik, 1995).

As the contextual investigations of Indian call focus laborers appear, the territory has developed as a position of complex power established in activity/resistance. Probability of resistance in post-colonial investigations the resistance of post state thinks about is looking for decononase development. The unequal power relationship in which the state is verifiably found keeps on serving the interests of capital (Dirlik, 1995). The non-Western (Africa, Asia, Latin America) keeps on being a subordinate nation of Western 202 states. M. Buddy and PM Buzzanell (2014), confronting monetary imbalance (Young, 2003).

Resistance in postcolonial considers/setting challenges dissimilarity and uncovers current politically influential nation relations as a legacy of Western dominion. Counting devastation legislative issues to examine the information structure of states where the Euro-American Academy is found (Spivak, 1999). The Western learning framework depends on the language of science, innovation and advance got from the inward story of Europe and the United States.

The resistance of the post-colonial grant makes it noticeable to perceive how these learning structures offer benefits to specific representations supporting majestic tasks. One center component of Western dominion is getting to the Third World for shabby assets and work. This enthusiasm for the cutting covers up TNC edge (creating) Western and non-Western present day (undeveloped) non-Western emblematic portrayal, non-Western business venture is by all accounts ordinary and vital. Distinguishing these colonial/majestic motivation strengthens the transitive drive in colonial examines. While scrutinizing legislative issues of representation is recommended, resistance in postcolonial look into can possibly modify the relationship space where the Western and non-Western areas are found. In the colonial time frame grant framework (Jefferess, please survey 2008), from the counter postcolonial battle to the transboundary material transformation with regards to government, the idea of resistance is comprehended in numerous regards I have done it. Notwithstanding, grants to resistance often indicate sporadic concern, leaving a focal part of capital in colonial/realm control.

A couple of writers' (Jefferess, 2008; Thiongo, 1986) imagine resistance as a concurrent transformation of discourse and material. Thiongo (1986) contends that it is difficult to transformation the political system of dominion in the event that it does not transformation the advocated narrative. In that sense, the scope of resistance is constrained, as Bhabha (1994's) concept of hybridism does not propose any basic transformation. As per Bhabha, resistance includes acts that distort by its subjects and in this manner meddle

Liberal Journal of Language & Literature Review

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with colonial specialist. Ashcroft (2001) contends that the guard against realm control is the most hard to perceive and challenge by the domain's energy and consequently should be conceptualized as resistance (Jefferess, 2008). Grants in between hierarchical communication unequivocally underlined the resistance as micro politics and set up relations between everyday practices and hegemonic structures (Mumby2005).

Ordinary resistance is less capable, in a way that does not require basic transformation, thinking about acting operators (Haynes and Prakash, 1992). Resistance moves through the typical practices of individuals from subordinate gatherings challenging force, for example, bits of gossip, prattle, humor, disrupt. In any case, when endeavoring to perceive the legislative issues of the state and colonialism, there are few investigations inside the structure of the devastation region (Shome and Hegde, 2002). Likewise, managing resilience as an authoritative trademark (Ganesh et al., 2005) does not consider the energy of country, geopolitics, story. The possibility of resistance remaining on the certain introduce of uncovering the dialog/political representation of Said (1978) Orientalism (1978) and Bhabha's (1994)'s vacillation * and limiting everyday discourse/specialist is along these lines Is planning to investigate the likelihood of colonial resistance examination 203 downloaded by [University of Maryland] at 4:27 on October 19, 2014. In India's communication hones, worldwide free enterprise transformation/call focuses representatives.

RESEARCH METHODOLOGY

Research Methodology

This study is a narrative research project incorporating some methods of historical research. Because it is a theatrical, non-empirical research, it is mostly based on textual analysis. The text *The God of Small Things* served as primary source. Since this study focused the concepts of Resistance, marginalization, identity crisis, historical problems of subalternity, exploitation of the wretched, it incorporated postcolonial theory as pertinent theoretical tools. Edward Said's seminal work on postcolonial studies *Orientalism* and *Culture and Imperialism*, Frantz Fanon's *wretched of the Earth* and *Black Skin, White Masks*, Homi K. Bhabha's *Location of the Culture*, G. Spivak's *Can the Subaltern Speak?* and David Jefferess' *Postcolonial Resistance: Culture, Liberation and Transformation* have been discussed in this regard.

Postcolonial / Decolonial Theories

"In the present significance of the late 1970s and the mid-1980s, the idea of (post-colonial time) is a critical talk; however both the training and theory of colonialist resistance development are extensive Ahead (really the starting point of expansionism). In this manner, It lists a few writers of 'decimation' including Frantz Fanon and Albert Memmi, essayists of Negrid of the Caribbean, and individuals like American faultfinders. This term intends to recommend both resistances from "provinces" and resistance from "states", and that unrest will keep on forming a culture that crushed formal relations to previous colonial rulers. This uncertainty affects post-structuralism etymological theory. Since it impacted the three most compelling colonial pundits, Edward Side, Gayatri Spibak, Homi · Brava, and it was changed by it.

Both the phrasing and the different hypothetical recipes of "post-colonial" are questionable. Crafted by beneath, yet there is a totally unique approach from those that can be extensively arranged into the provincial time, contains works that firmly scrutinized the cutoff points of the territories where the absolute most unmistakable people in the is to hone It is. As of Emma Perez and Linda Tuihawai Smith, does not mean is past the provincial time, to finish the procedure, which just the most dynamic government organizations of the colonial time to kill the most basic heritage of colonial and neo to underscore, colonial period.

This study additionally incorporates another area on post-colonial thinks about in North America. This is to recommend proclivity and distinction. Concerning American Studies, C.L.R. James, W.E.B. Dubois, and as of late Geiruzu is, Junior, Gloria Anzarudoa, Lisa Lowe, and Jose David Sarudivaru, reprimanded the colonial theory of the landmass, were connected. Some portion of that examination has started with a convention of American ethnic research that has followed the respective connection between the nation of origin and the new world for a considerable length of time. The other piece of the work is that from the contention of "the United States" it involves withdrawing America, a development to associate sides of the equator, a point to the historical backdrop of the United States as a power of the domain, nationalization and globalization of culture. The expression "ultra-patriotism" is, the individuals who have crossed the fringe, capital, regularly with a specific end goal to demonstrate the present stream of complex new culture was conceived from the liquidity (yet not almost the same every which way) of thoughts It is a vital term utilized. In the group of American Studies, in the states of more intricate migration and subsequent to returning home

to prevent the proceeded with control from securing patriotism, is a solid exertion is in progress to locate the outside anecdotal American Studies.

Analysis and Discussion

Postcolonial Resistance

Roy (2004) asserts that contemporary discourse about resistance is imperative. David Jefferess argues, as he would like to think endeavoring to consider the conceptualization of resistance in the field of decolonization ponders. Jefferess recognizes the two fundamental systems where postcolonial pundits comprehend resistance, resistance from restricting colonial control or resistance as a demolition of colonial lead. As indicated by Jefferess, these systems don't sufficiently address the truth of current worldwide power and bad form. Here is the third method to expect to demonstrate the flawed idea of colonial control past the type of resistance attempting to beat the oppressor (utilizing fierce or peaceful means) we propose transformation. Resistance as a transformation is pointed not exclusively to discharge from the structure that commands the persecuted individuals, to decimate the expert of the structure, yet in addition to discharge the profound structure of human culture. Jefferess envisions "key rebuilding of worldwide relations" with Fanon (p. 4). Jefferess supported a resistance theory which makes the most generally held questionable and material parts of the issue inside the field, "discourse of human poise and reliance". The initial segment of this book deals with the prevalent idea of resistance, resistance inverse to resistance reversal. The first portion of this book deals with prevalent conceptions of resistance: resistance-assubversion and resistance-as-opposition. The first is explored in relation to colonial discourse theory, especially Homi K. Bhabha's notions of hybridity and ambivalence, that seek to interrupt and destabilize colonial power. Such discursive resistance may contribute to psychological and spiritual liberation the decolonization of the mind but does not necessarily lead to physical and material liberation. Resistance-as-opposition seeks a more concrete decolonization, yet relies on antagonistic framework to imagine liberation for the oppressed.

While postcolonial critics such as Fanon and Said recognize that liberation is more than independence from colonial power and requires the transformation of material as well as discursive realities, their oppositional paradigms fail to adequately envision a transition from colonialism to decolonization, through to a new political order. Liberation is not simply the absence of an oppressor; it is the presence of a "profoundly different construction of identity, subjectivity and human relationships" (p. 167).

The latter portion of the book theorizes the idea of resistance-as-transformation. In order to construct a vision of a new political order, Jefferess turns to the significance of Gandhi's social and political thought to "provide insight into the ways in which resistance can be imagined and articulated alternatively to dominant theories of resistance within postcolonial studies" (p. 96).

Gandhi provided an "anticipatory discourse of transformation" (p. 101) by critiquing modern civilization as a system of domination, not merely focusing on colonial power in isolation. Through principles of *Hind swaraj* (Indian home rule), *ahisma* (non-violence, or struggle without violence), and *satyagraha* (truth-force/love-force), Gandhi dissented from violent opposition while seeking liberation of all social relationships within the oppressive structures of modernity.

Resistance, then, "does not signify the insurgency of the 'oppressed' against the 'oppressor' but the transformation of the material and discursive structures that maintain oppression" (p. 134). Jefferess' argument is furthered by his reflection upon the manner in which reconciliation was constructed within the Truth and Reconciliation process in South Africa. In that context, reconciliation was linked to material and social transformation, relying not on antagonistic confrontation, but the production of a narrative of mutual responsibility which serves to "deconstruct the antagonistic discourse of apartheid power" (p. 172). In both the Gandhian and South African examples, liberation is multi-faceted and involves the transformation of relationships, material reality, and perception of both self and other" (p. 22).

Postcolonial Resistance opens up a space within postcolonial thought to challenge dominant constructions of resistance associated with both colonial discourse theory and materialist critics. In articulating a politics of change, Jefferess convincingly argues that resistance must be more than a freedom from oppression and must seek to free both colonizer and colonized (in all the complexities of these terms) from the myriad oppressions and look toward the transformation of both discursive and materialist consequences of power imbalance. His notion of praxis of love (building upon the work of Spivak and others) will result in a more profound and encompassing liberation yet, I wonder how love as a political praxis will

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translate into contemporary situations of injustice and power imbalance. Although Jefferess recognizes the importance of material liberation in a manner that colonial discourse theories often fail to do, his theory of transformation, perhaps, does not go far enough to explain how the transformation of narrative relational structures results in material liberation. We are, to some extent, still left with Said's "somehow" of liberation (p. 93, 181); that is, it is not clear who is responsible for initiating such transformation and how it will be accomplished.

The researchers recommend *Postcolonial Resistance* to scholars and students of postcolonial studies who desire a more adequate expression of resistance that can potentially lead to healing and reconciliation for all those whose lives are shaped by colonial discourses.

Keeping in view the aforementioned different facets of postcolonial resistance, The researchers aimed at investigating the various aspects of resistance posed by different characters. *The God of Small Things* has presented the protest of the marginalized subaltern and the untouchable against the nasty politics of the communist establishment, public administration, the police department, the Christian maternal system and the Christian priests which are acting as colonizers with different camouflages. It has also recorded the assertion of the identity of the subaltern other or the marginal other through meaningful self-expression, which transgresses socially given relationship through Velutha, Ammu, Estha and Rahel.

Ammu put her resilience against her family particularly her father, who under the disguise of paternal care acts like a colonial *Sahib*, by marrying against his wishes. Ammu considers her marriage with Baba a release from her colonizer's fate. She represents a resistant postcolonial spirit. Her violation of love-laws and her resistance challenges the foundation of society. She revolts against her own family traditions. In devolving illicit relationship with a 'Dalit', she seeks to obtain social dignity and the right to fulfill her sexual and emotional needs. She feels completely free which is evident from her changed behavior after her marriage. She starts wearing backless blouses with her saris and carries a silver lame purse on a chin. She smokes cigarettes and learns how to blow perfect smoke rings (Roy 1997).

Velutha also suffered a lot for the cause of their love. He violated the age-old love-laws, which forbid cross-cultural relationships. Ammu and Velutha, both, realized that they were made for each other and they were beyond all manmade love laws. They wanted to stand by each other in the face of all opposition from the upper class society. They aimed to explore the possibility of establishing a society where a Paravan could enjoy life with an upper class Syrian Christian woman. Frantz Fanon thinks that only the downtrodden, who are deprived of everything and haven't anything to lose, can put resistance to such exploitation to bring change;

And it is clear that in the colonial countries the peasants alone are revolutionary, for they have nothing to lose and everything to gain. The starving peasant, outside the class system is the first among the exploited to discover that only violence pays. For him there is no compromise, no possible coming to terms; colonization and decolonization is simply a question of relative strength (Fanon, 1965).

The twins Rahel and Estha's incestuous love bears the trait of protest against tradition, custom and love-laws. Social, economic, political and psychological repression often leads people to enjoy sex perversion.

After separation from Baba, her husband, Ammu used to spend hours on the river bank with her little transistor and had midnight swims. The revolt attains denser manifestation. She started wearing flowers in her hair and carried magic secrets in her eyes. She spoke to no one. No one could fathom the depth of her eyes and silence. (Roy, 1997) Her strange behavior is a sign of her growing rebellious spirit against the dominant patriarchal culture, which ignores her, her identity as a woman in society and within the family. She revolts against the social and patriarchal system, which neglects her babies; the protest is against the hypocrisy of family bondage, and marriage. Through her rebellious attitude, she tries to raise the voice of female folk and the marginalized in society against all kinds of injustice and retain honour and self-respect of the downtrodden. Ammu, a genuine rebel for the cause of women's freedom, protests against any kind of violence, torture, suppression or oppression inflicted upon women from any corner, whether be it patriarchal, conjugal, social or psychological.

Ammu's transgression denotes her revolutionary zeal against patriarchal culture, which blocks women's way to liberty and freedom. When her husband for thwarting his English Boss' sexual misadventures physically tortured her, she protested. Ammu took down the heaviest book she could find in

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the bookshelf and hit him with it as hard as possible. When her husband's insanity crossed the limit, she deserted him. Ammu's reaction indicates the gradual ascension of her rebellious spirit against hegemonic 'male' culture, which believes in subjugation of women. Ammu wants to prove that women are not mere sexual objects to be used as commodities. She is a free will agent having a distinct entity and she can take decisions of her own. She has the right and freedom to do what appears to her correct and just.

She fights against the family tradition, religious values, social norms, rules and laws, which bracket women as the 'second sex' and or 'second class human beings' and restrict women's freedom. With her weak wings, she dreams to fly free breaking the shackles of patriarchy and family traditions and crossing the boundaries of caste, culture and community. Through her activities, she voices the rights of women; her voice is the voice of women; it represents the voice of the oppressed, suppressed, and the subaltern other. Rahel returned from England to Ayemenem not to seek shelter but to provide shelter for her weak and feeble brother, Estha. Her violation of dress code by wearing men's attire is indicative of her rejection of the traditional male assumption about women's dress pattern prevailing in patriarchal society. Rahel's growing concern about and great care for Estha, her twin brother, is a reversal of the picture of the past they left behind when they were growing up amidst the cold aloofness and eccentricity of the seniors in the family in absence of their parents. There, they underwent diverse pressures, taboos, condemnations. Nobody in the family showed any concern about them. Baby Kochamma disliked the twins to such an extent that she considered them 'doomed', 'fatherless waifs'. "As they were half Hindu hybrids, no self-respecting Syrian Christian would ever marry them"(Roy 1997). In defiance of the social and love codes, Rahel developed an incestuous affair with her twin brother Estha. Her love for Estha seems to be an outcome of their aversion to all kinds of injustice done to them by the family, patriarchy and the society. Through Rahel and Estha, Roy has shed some lights on condition of the children in India. Though Ammu and Velutha were finally silenced by the state apparatus and patriarchal society, they have at least been able to raise their voice for a space for both the 'cultural other', the 'subaltern other' and the 'biological other' (women) in a male dominated society. Velutha approached Mammachi after the disclosure of his relation with Ammu boldly. He prepared himself to face any consequences for his transgression. Therefore, when Mammachi humiliated and threatened to kill him, he protested replying quietly, "We'll see about that."It illustrates the rebellious attitude of the untouchable; it is a protest of the subaltern other.

"*The God of Small Things*" established in contemporary chronicled the truth is portrayed by nearby story, hints of postcolonial legacy, colonial heritage, scholarly realism. Account fortifies the resistance of small individuals endeavoring to mean its predominant presence, so it separates the overwhelming style. Jason Cowley, one of the five Booker prize judges in 1997, said that Ronnie "as generally and usually as it is out of the blue", a man scorned with creepy crawlies, blooms, open-air individuals (Prasad 15). What's more, Roy utilizes a great inventive style of mutilation that Camus is discussing in the *The Rebel*.

Likewise, since change undertaking globalization permits an excessive amount of individuals deny excessively influence", riches and riches that causes resistance of "small" (Roy, common 44) Causing a gap between rich and poor. Roy trusts that structures worked by human insight are permanent by the idea of individuals. She composed as takes after. Consequently, she listens deliberately for small things. Roy puts stock in the energy of workmanship, music, writing, with a specific end goal to take out the separation between the chief and the individual confronting the realm enduring.

Manmachi abuses his work notwithstanding when the "touched" laborers are angry. She enables passage to the house and industrial facility for repair and causes her dad Vellaya with glass chips (when stone chips lose eyes in a mishap). But his affair with her daughter, Ammu is unforgivable. Velutha's participation in the communist uprisings in the state, his commitment as a political subject and his nurturing of an anti-caste love manifest his rebellion against the repressive socio-cultural order. His manual skills, political commitment and love shatter the barriers of social hierarchy.

Velutha pulped to the police as some of his own gathering individuals (Communists) in the high society slammed into the murder for him. He has a place with the primitive Ayemenem society assaulted by standing, so he cannot discourse. This unprotected "God of easily overlooked details" has the boldness to manage the primitive esteem, religion, foul play overwhelmed by the state. Regardless of whether he is beaten cold-bloodedly, he dissents peacefully. Velutha's resistance demonstrates an enormous human soul that Camus believes is a quality of the individuals who oppose untrustworthy conduct.

Liberal Journal of Language & Literature Review

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Velutha's aptitudes and love will likewise challenge the procedure of globalization, Marxism, Christianity. As indicated by Roy, Indian Christians bolster the division acquired from Hinduism and Marxism. Whatever are left of feudalism and the division of conventional rank are additionally so. Untouchable, which makes space for himself in a touchable world, is a casualty of Christianity (religion) and Marxism (country) 's "cherish law" that keep standing/class base imbalance perpetual and stifle women' flexibility progressed toward becoming.

He moves for an outsider in a lodging (Hotel) oblivious giggling him exposed close to the pool. Kathakali Man plays truncated execution (6 hours works of art were cut into 20 minutes' cameo) (127). He checks his outrage, smashed or smokes, yet at the Ayemenem sanctuary hits the dance floor with others and looks for God's exculpate (231).

The "Kotumu Toont van" section draws on the battle against entertainers in the district of Kathakali called "stop hunger" (Roy, God 229) for touring. Starting at the age of 3, a man at Kathakali secures and cleans the body for crafted by the narrative. However, in a globalized world, we are constrained to perform acts truncated before remote sightseers in the lodging, not for the poor living, at the sanctuary. In spite of the fact, that he is a casualty of negative financial variety caused by globalization assaulting his own way of life, the Katakari man battles to survive workmanship. Strikingly, the capacity of this artist to pass on their narrative and copy the corporate upheaval with their music and craftsmanship will really deny the realm of the fundamental "oxygen" (Roy, traditional 86). Roy gives Kathakali individuals ordinary work on, making undemocratic globalized society's battle and making space for themselves.

Roy's Kathakali Man, ornamental garden of Baby Kochamma, cultivating another enthusiasm for Kochu Maria recommends that corporate globalization declines to offer "their thoughts, narrative adaptations, inescapable developments" (Roy, normal 86). Roy trusts that such refusal will reinforce the resistance.

Roy is concentrating on the "small life" of Kathakali man who was denied by the procedure of globalization. She additionally perceives these procedures as proprietor of soil and contamination, which unfavorably influence small living significantly submerged. Roy depicts in Chapter 5 entitled "The Kingdom of God" the transformation around Ayemenem caused by the worldwide procedure to "possess an aroma similar to paradise" (God 125). The rich green condition is choked with dangerous waste noticeable all around, and the stream chokes with a great weed that slaughters plastic packs and fish. Pesticides obtained from the World Bank advance will antagonistically influence creatures and plants. The student of narrative was revamped to "Legacy" inn. Inn visitors are Cochin's speed vessel, leaving "film of rainbow of fuel" (125). In any case, he separates with Margaret and comes back to India to fill in as an instructor at Madras Christian University. After his dad's death, he leaves his place of employment to assume control over the matter of his mother. With an end goal to modernize the manufacturing plant, Chacko puts resources into hardware and extends work. This will cause monetary pressure and home loan family rice fields for extravagance bank financing. The Marxist perfect that he underpins is utilized to sustain an unjustifiable and uncalled for framework by victimization women' sex contrasts and Dalits. Chacko sexually abuses women' specialists and works the industrial facility in light of discrimination, which initiates resistance of laborers. They walk to the secretariat in the demand sanction. They are requesting their rights and equity: an hour's meal break with 11 hours 30 hours of work for every day. Women require an expansion in compensation from one rupee to 25 rupees to three rupees, and men request a compensation ascent of 50 pesa a day from 2 rupees to 50 rupees to 4 rupees.

Comrade Pillai, in a discourse on the untouchable's right, will endeavor to activate pay specialists, yet just for individual advantages and business contracts with heaven pickles. In any case, when Velutha is stuck in an unfortunate situation, Pillai rejects assistance from the gathering side (Roy, God 287). Roy does not recognize Pillai's advantage, but rather what he notes in his discourse is that they break the rationale of accord and assume control over the disparities of laborers' fundamental for vote based system. At the point when the police eradicate the dread of "being in contact with the group against event" (Roy, God 309), it implies that corresponding (laborers, women, small) manage normal mix-ups and restricting conclusions endeavor to stifle it. It is bound by a predominant request and takes after the out of line standards of the state. This is shown in Chapter 18 "The History House" (304-312). Reviewers Thomas Matthew and the police are endeavoring to instruct request

Liberal Journal of Language & Literature Review

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to the individuals who contradict for equity reasons. They listen just to effective individuals, however endeavor to hush those without control. The red and blue leading body of the Kottayam police headquarters says:

Politeness Obedience Loyalty Intelligence Courtesy

Efficiency (Roy, *God 8*)

Interestingly, in any case, Matthew misbehaves with Ammu. He is hesitant to record her announcements (after the burial of Sophie Mol). She views her as a free ethicalness lady regarding the low-caste Velutha. Cops deaden Velutha with a coldblooded blow and don't allow him to ensure himself. Truth be told, police and lawmakers serve different parts of "a similar machine" called the state.

The class chain of importance in the narrative likewise adds to the hopeless province of Paravans (untouchable). Bellaut's dad Velaya Papa Pen is viewing the review days of Paravans, however like the others it is a casualty of position segregation.

Paravans like different Untouchables cannot stroll on an open street, cannot cover the upper body area, and cannot convey an umbrella. They needed to stretch out their hands to their mouth when they discoursed, to occupy their tainted breath from those they managed. (God 74) Also take note of how they changed resistance from a severe class progression in the matter of how Paravans, Pelayas, Pulajas change into Christianity (UK came to Malabar). However, their fate continued as before after they changed. They got separate church, benefit, cleric of another Palinia. These believers were called 'Rice Christians' since they were given a little sustenance and cash as motivators for change (Roy, God 74). After autonomy, these proselytes moved toward becoming "manor" "legitimately." Therefore, government advantages, for example, low premium enlistment and bank advances were denied to them.

Small individuals appear to experience the ill effects of novel sexual orientation segregation and president's standard. Since Pappachi trusts that college instruction is "superfluous expenses for young women" (Roy, God 38), her girl Chacko is sent to Oxford for advanced education, yet her little girl Ammu was with her mother to help. Marriage between Chacko and Margaret Kochama isn't contradicted, while marriage between Ammu and Bengali Hindu is scrutinized as "non-Christian act" (44). The relation between Chacko and the plant's lady is viewed as Mammachi's "human need." The separated from Ammu's relationship with Velutha is a disgrace to his family (168). While Chacko acquires Paradise Pickles, Ammu does not have an offer with it, and you have to discover an occupation to sustain twins. Chacko and Ammu, the principles of baby and little girl are not the same.

Ammu is segregated and a casualty of male centric, however she has the mettle to stand up to. Her mother, Mammachi, applies incredible power despite visit strikes, envy, inconvenience of her better half's Pappachi (who is envious of her ability who plays the violin and is taking part in pickling business). In spite of the fact that Mammachi isn't appropriate for extravagance Pappachi (entomologist and director of Pusa Research Institute), Mammachi makes space for himself through this task. Mammachi continues working without being irritated by Pappachi's unforgiving words and strikes (no one but Chacko can stop) and his endeavors to hurt Ayemenem's working lady's picture. Like a mother acclimated with striking Pappachi, Ammu figures out how to live "chilly, computational cold-bloodedness" (Roy, God 181). She doesn't cry, regardless of whether she whips her dad. She got a "feeling of wrong" created among "small individuals tormented by enormous and life" (181-82). Ammu disregards the tale of Bear Mother Bear stories at an early age (180) in light of the fact that she is watching her mother's bear experiencing beating's bear and quietly worshiping his acquiescence. She appreciates struggle and strife, not maintaining a strategic distance from it. Her dad's activities can change Ammu into a barbarian and safe animal and battle awful individuals.

At the point when Ammu is 18 years of age, she escapes Ayemenem to go through the late spring with a far off aunt of Calcutta. Here she meets her future spouse (a partner supervisor at a coffee bar). She weds him without parental assent, however separates from him and comes back to Ayemenem with her twin. Ammu has the bravery to oppose her significant other's liquor addiction. However, when his inebriated violence kept running over twins he is prepared to offer Ammu to the British administrator, Horlic (he won't be kicked from his work), but Ammu was separate. She left this marriage. She perceives that society does not give women much decision (Roy, God 37, 44).

Ammu is missing with her untrustworthy spouse. She gets her youngsters and teaches the most ideal route with her poor salary. She longs for a chipper man with one arm - "God of Loss, God of Small Things,

Liberal Journal of Language & Literature Review

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God Bumps and the God of a Sudden Smile! (Roy, God 217)." Her fantasy is "Imagine an expectation for a superior future in the shade of shadows "to a more cheerful place outside the ability to comprehend surprisingly and control. She opposes the transformation less love law, seeking after "to love the man that the tyke cherished in the night during the evening". Dissimilar to her close relative, Kochamma acknowledges her destiny (futile love) as "Mulligan-less Baby Kochamma" (45).

Ammu is a shoddy lodging and acknowledges crafted by the secretary, and she can lease a room of three (twin) (Roy, God 159). She longs for beginning her own particular school and taking the necessary steps of the United Nations to act naturally adequate (325 - 26). Ammu proceeds with his battle, yet he passes on alone at the Barrat Lodge (to discover an occupation as an Allepey secretary) (163). She dies at 30 years old; however, the move she begins is conveyed forward by twin Rahel and Estha. Clamorous twin Estha and Rahel share "joint character" yet do not share appearance.

They are molded in a comparative circumstance that is overlooking kids and forlornness. Rahel could wake up at giggling at Estha 's interesting dream around evening time. She recalled the essence of the tomato sandwich that Ed Hah ate with Madras E - mail and the "orange drink Lemon drink man" of Avila 's Discourseie (Ada, Roy, God 2-3). Ammu is "more than twice" both father and mother, and they do not permit their breakdown. Her words say, "You needed to toss you in the shelter on the day you were conceived, you are a cobble stone in my neck," they rely upon their soft personality (292). they are "home far from home" - a narrative specialist and discard critical sustenance wanting to go home around evening time (291). This is the resistance from kids, Estha and Rahel, and Sophie Mol and guardians. When they choose to go home just in the event that they are "important, cherished and remarkable", kids will share the "small things" against the specialist of "enormous things" A feeling of solidarity is appeared (Roy, God 292). They are additionally camouflaging themselves as Mrs. Pillai, Mrs. Eapen, Mrs. Rajagopalan (Sophie, Estha, Rahel). This strategy demonstrates that you can disregard rank limitations to take in angling from untouchables like Velutha and repair the vessel, as well as to request an angling pole bar to be made. At the point when Velutha's hands soften, the vocal line wavers and throbs, "It's as adaptable as Plasticine" (79).

Dejection and detachment quiet Estha, however Rahel is weird and inept. The quietness of Esther guarantees that he possesses a small space while hopping over his sky on the planet (Roy, God 10-11) and as she strolls from India to America: " Its quietness and sky resemble a stacked spoon "). "Calm Foam" Estha completes his school in Calcutta with normal outcomes. He declines to set off for college and performs housework, for example, cleaning vegetables, cooking, shopping (11). His ordinary practice is an endeavor to handle forlornness and obliviousness. Rahel does not have any companions either. She has been banished three times from various schools because of her 'insidious' action, which really uncovers her dissent. She cannot complete the course of development from Delhi in 8 years, as the professor is focusing on her interesting, unreasonable building designs and carefulness.

She lost Sophie in an Indian mischance, she got furious at Ammu, Estha, Rahel, and she is accountable for catastrophe (263). In any case, later she comprehends that they are blameless and advances throughout everyday life. Along these lines, all stories of the narrative recommend that "small things" oppose the despot of "enormous things", recreate the request to work remarkably, making them noiseless and imperceptible Respectively. A narrative focused working on this issue of Amu - Vulutha opposes the level of the material as well as the auxiliary level. Velutha and Ammu feel a similar torment each tremor of joy. Velutha loses his/her living, family, work and slaughtered. Ammu pays "for two lives, two youth adolescence, narrative lessons for future offenders" (Roy, God 336). Yet, Velutha and Ammu have 13 night meetings and each time they take part they will draw "Tomorrow" (339) each other's guarantee.

This symbolizes the expectation that things will change sometime in the not so distant future. The narrative additionally opposes by dismissing standard and predominant style. Roy recounts stories in a novel by 'sequential'. (Exclusion of some activity identified with the hero), prolepsis (reference to future occasions by all educated story teller), investigation (retroactive portrayal on account of orange drink lemon alcoholic man) and utilization of ellipsis (disposal of a few occasions) Resists a direct arrangement of scenes. The combination of the deliberate working time and the paradigmatic time narrative time breaks the direct chains of time. Roy additionally picks the voice of an outsider's narrative. She effectively advances from time (love law, symbolized by antiquarians) to a transitory time (entry of Sophie Mol).

Liberal Journal of Language & Literature Review

Print ISSN: 3006-5887

Online ISSN: 3006-5895

Resistance

In either case, the resistance must exist essentially, it is the consequence of the fundamental refinement between the prevailing clan and the reliant clan, and in the post-colonial sentences, the procedure of request is to a great degree It isn't remarkable to end up fierce. Quickly, the domain colonizes the protest of colonization by definition and upsets it. The political freedom of the previous settlement does not convey balance to every single social gathering of the new nation, the reliant procedure proceeded in a few different viewpoints and refinements. Ania Loomba in the section "Situating Postcolonial Studies " of her book Colonialism/Postcolonialism says:

This "replication from inside" proposes that self-development and different things are proceeding with forms inborn in the idea of society, frameworks and individuals. Another idea in South Asian postcolonial contemplates is like the idea of Sausalon, "Paul Concept, Ashcroft et al., 215), which is the subject of administration of the decision class. Steven Morton took after the development of the idea of Substan abandon Antonio Gramsci to Ranajit Guha in "Post structure Formulas." Gramsci contrasts the subgroup class and the decision class of the stat, the term. Saharon was produced by Bhabha and Spivak by South Asian students of history, Ranajit Guha, Gyanendra Pandey, Dipesh Chakrabarty, David Arnold, this is the class, class, age, (Guha 1982: vii) "(Morton 167, 168), which was embraced in the 1980s to portray The central issue managed in this article is to handle the topic of the probability of others as acknowledged neighbors, all the more particularly the possibility of consolidating others in some type of a similar thing. Neighbors who might love or tolerating somebody. In this article, we manage the investigation of the predominant/subordinate idea O/other and subaltern books from the point of view of post-colonial. The novel utilized as a contextual analysis is the conspicuous scholarly consequence of Arundhati Roy, *The God of Small Things*, published in 1997.

Another eventual the political and moral association of Roy's fiction: Mirroring its social and recorded foundation, this novel communicates an effective political message by taking up human rights issues as one of the best countries of the advanced world. Through the account of Dalits, the imperceptible fifth class of Indian culture, Roy tosses gloves in the absence of globalization and fundamental human opportunity, does not give a way, but rather portrays subordinate gatherings and people relinquished to the immense hover of history, development and prevailing framework.

Colonial and Post-Colonial Other

Hurl learned at Oxford and wedded an English female Margaret. She originates from the English common laborers, and in the period of colonial extension British workforce is less than colonized individuals. Margaret's dad does not concede marriage with the Indian, regardless of whether he is an individual from society's upper level. "Margaret Kochamma's dad declined to go to the wedding, he loathed Indian, he couldn't trust her girl was hitched" (Roy, 240). Margaret is a partiality that cannot be effectively changed as it is profoundly established in the Western structure of the Orient, and Margaret fuses the benefit of import culture after the colonial time frame. Then, to influence Chacko's friendship and his "to requirement for a man" acknowledged, Mammachi had a unique access to keep the family safe from the possibility of young women going with respectability. Alternate instances of the main case are controlled by culture and the class dictates rivalry, the second case, the refinement of that class has nothing to do with the British realm. Naxalite young women are inside issues of Indian culture, and their subordinate position is the impression of the financial truth that fills in as the reason for the refinement of each class.

After Rahel 's come back to the 1990' s, there are two social changes predominantly show in the character 's life, in the space and surroundings where they live. These progressions mean the social and financial dominion of the universes of the West and the UK, for this situation the Americans. Ayemenem and its convention, which has been protected for many years, for example, Kathakali move, has been changed to address the issues of current tourism industry. As an intriguing explorer, as a sort of inn with a market remain for social fast food, the indigenous culture has been annihilated from its actual importance and the universe of the new colonial time frame:

Rachel's understanding is the inverse of Margaret's platform situating inside the family, however herself needs to learn it and her own insight is sufficient to discharge others from subordinate positions isn't. As in colonial circumstances, colonial society was an immediate and confounded aftereffect of hierarchical manage through social administration and financial abuse.

Liberal Journal of Language & Literature Review

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Two characters in the novel offer a very interesting analysis within the range of the term subaltern. First there is Ammu, a woman for whom her brother says that she does not possess the 'Locusts stand I'. She is divorced, or playing with the word 'divorced'. Roy says "die-voiced", symbolically describing the powerless position of a woman, divorced woman, in this society. Her position is of a double colonized: "both patriarchy and imperialism can be seen to exert analogous forms of domination over those they render subordinate" (Ashcroft et al, Key concepts, 101). Describing the society in which they live, Ammu says: "Must we behave like some damn godforsaken tribe that's just been discovered?" (Roy, 180), and describing herself as the prototype of a "fallen woman" in a patriarchal society: "She said that she felt like a road sign with birds shitting on her" (161). The free country of India did not secure freedom for everyone and in this case, gender distinction is equalized with class:

Legally, this was the case because Ammu, as a daughter, had no claim to the property.

Chacko told Rahel and Estha that Ammu had no Locusts Stand I. Thanks to our wonderful male chauvinist society, Ammu said. Chacko said, 'What's yours is mine and what's mine is also mine. (Roy, 57)

Velutha, Untouchable, is an individual from a gathering situated at a lower level of the social scale inside Indian culture. Other than Dalit, Velutha is a Communist, yet both Christianity and Communism frameworks flopped here on a tricky land in colonial India. In spite of having a place with a gathering of Syrian Christians, notwithstanding building schools for Dalit youngsters, right now of emergency, families take after an example of layered social orders throughout the years, India It carries on like a large portion of society. Untouchables is the fifth, the alleged imperceptible class, where the situation of Salsat was resolved a huge number of years before the vast realm and East India Company set up boots on the Indian Subcontinent, a social scale People who were misused and denied of the basic individuals. The Indian interior division has a convention of 3000 years. "Untouchables are Dravidians, Indian locals, once in a while the individuals who were removed for religion or social wrongdoing are around when they were conceived" (Caste (social)). Since the Untouchables in the Indian culture is not as much as tidy and others are considered customarily acknowledged and religiously supported, the terms of alternate parts of this post-colonial novel and the sub-turn, Dominance of Eurocentric arrangement of that idea in any event that verifiable application.

What's more, these few sentences fundamentally indicate designs as per society and neighborhood culture and others as an indispensable piece of self-association, however they are not a basic piece of self. Restriction parties should just exist, financial riches and influence make classes, custom makes classes, social equalization is unimportant perfect world vision. Clarifications about it can be found in the character of a novel's tyke. Roy too clarifies the universal procedure of others in the public arena. In the event that Sophie is doing as high an outcome as conceivable in Anglofil's family, on the off chance that it fuses hybridism and speaks to a direct natural combination of the two societies, she will have the same with the others Provide the possibility to join fit as a fiddle. Nevertheless, Sophie kicks the bucket in the novel. After twenty years, Rahel and Esta broke the association or something to that effect of soul. Following twenty years, as a developed buddy, one individual was torn separated and shared torment, immediately depraved, an image more or less, it is a representative come back to self, an emblematic come back to nearby culture, believability, refusal of different conceivable outcomes, scan for dependability, refusal to acknowledge love from outside, refusal to outside.

Morals is not unthinkable, rather it isn't stating morals is an unimaginable ordeal. Such understanding will just clear up the feeling of the critical and progressing need of aggregate political battling. Aggregate battle supplemented by difficulty of finish moral contribution - It isn't a rationalistic importance of "making the best decision", but instead a "nonexistence" of "affection" singularly for every individual This all the more inviting sentiment probability - what's to come is dependably in each corner. There is no triumph, yet there is just a triumph that is additionally a notice. (270)

This sort of resistance is communicated in Arundhati Roy's novel. This "incomprehensible love" for people characterizes others as adversaries who just need to exist. Such a clarification opened a moment level of Robert's new research on basic human rights and Roy did not falter to scrutinize the result or disappointment of contemporary development regarding that matter.

(High) Story versus Ethics

This research varies in these two territories also, as the Post Colonial discourse plays a touch of setting and additionally the unique circumstance. Regardless of how reluctant, we can stamp the novel as one of the

Liberal Journal of Language & Literature Review

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subject debates not saw by state legislative issues. The novel itself depends on self-portraying realities. Roy depicted Kerala in her adolescence. In a meeting with Roy, "Kerala is where enormous religions meet each other and rub against each other, Hinduism, Christianity, Marxism" (Dirda). When expounding on the place and space where these three frameworks strife and attempting to see how the individual destiny worries about the concern of these contentions, convoluted resistance interrelations emerge, and the greater part of these refinements you can without much of a stretch return to the underlying class qualification.

Nevertheless, its undoubted tasteful esteem, the novel joins an open discourse on untouchables as a definitive other in the public arena ruled by Hindus. The last part of the novel, "everyday costs" caused some discussion toward that path. That is an announcement of having intercourse amongst Ammu and Velutha. Roy faces grievances and requests that this section of the book ought to be erased for sexual substance. In any case, it appears that it was anything but a mellow sensuality that caused dissensions, yet is by all accounts the way that Velutha, Untouchable were associated with the demonstration of affection making. In the event that high society individuals contact Untouchable, it is customarily acknowledged that for Touchable individuals there is a clean and cleaning equation and there is discipline for Dalit's kin. In any case, it is a typical wonder that high society men assault the most grounded women and that is the main reason these women can touch. In addition, in the Dalit family, the substantial weight of life and the individual who ought to obey is the Dalit lady (I am Dalit, how?).

Roy's novel relies upon the recorded and social foundations, which are obviously delineated as inescapable procedures of the diverse world. It is the universe of Anglo-dutiful and post-colonial, Hinduism and convention of 3000 years, or Marxism and Christian's populist ideal world structure. Human ruler ship, colonization, making of others is a human instinct, and as observed, colonialization and so forth transform into an authentic idea, bringing about mortification of the feeble and absence of major human rights. Things verifiably adapted are never acknowledged in some type of a similar shape, others are unequivocal and fundamental rather than self-confirmation.

Theoretical Hesitations

Vietnam's hostile to colonialist war innate neglected War progression was abandoned from the colonial history and was deserted fundamentally as a position of ideological battle of private enterprise and socialism. Investigation of Roy's books is just the tip of Iceberg through the idea of complaint that conditions forms in human conduct and social procedures. Lord of little things catches writers through various confused innovative procedures. With this incredibly wonderful literary accomplishment, Roy performs in language, gives a mind boggling account arrangement told in a day, in the distinction to survive Indian individuals after muddled provinces and the profound human battle Society troubled by religious, social, political, class/class order that gives complex interrelationships. The last section of the research focuses on Velutha's (an Untouchable Paravan) displacement and gradual abolishment from the indigenous and colonial history and culture. Velutha, against all other characters in the novel, tried to find a "place" for himself, but the culture whether indigenous or colonial—does not allow him the "space" to do so. Therefore, we take Velutha to be an instance of space hegemony. The three places mentioned before have serious ramifications on him. They are analyzed as an instance of prominent colonial hegemonic displacement. Postcolonial everyday life places portray the marginalization of the cultural

Other affected by the ideological and social colonial residue implemented in postcolonial India. The article reveals the use of places and locations to ambivalently represent the gradually eradicated indigenous and postcolonial cultures. It asserts not only the failure of the indigenous culture's resistance to colonial appropriation but its seamless immersion in it, and its rejection of the resistant other. In brief, the article emphasizes how places in postcolonial narratives are productions or representations of colonial ideologies and how colonial legacies negate both genuine postcolonial hybridity and pre-colonial authenticity.

In this regard, the research uses postcolonial "places" to argue "space" hegemony without disregarding the overlap between the two concepts. Arguably, the major difference between space and place is that place is a tangible location, i.e. the setting in the novel, land, or a certain geographical location. Space, however, is more theoretical and intellectual. Space is represented in power and control over place.

To conclude, the decaying condition of the Ayemenem House is a mirror of the colonial space it resides in and represents. A colonial image implies colonial ideology in practice among the bourgeois Ipe family whose extreme Anglophile attitude led to their exclusion from their indigenous history. Lefebvre

Liberal Journal of Language & Literature Review

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(1991) states that “space, along with the way it was measured and spoken of, still held up to all the members of a society an image and a living reflection of their own bodies” (111). Space hegemony powered and controlled by colonial structures permits neither real postcolonial hybridity nor pre-colonial authenticity. It proves that postcolonial domestic places can reinvent colonial ways, and eliminate any other cultural representations in its place/space.

Colonial hegemony affects postcolonial places and their residents, reconstructing these places as colonial. This social and mental hegemony makes postcolonial places part of colonial space as well. The most significant show of dominance of the Empire or the colonial culture has been through place and space control. As Edward Said (1993) has pointed out in *Culture and Imperialism*, aside from the role of narratives and stories in colonial domination and subsequent resistance, colonialism is basically a struggle over land: “The main battle in imperialism is over land” (xii-xiii). Through place control, hegemonic representation devaluates the colonized place to its residents and reconstructs it as a place for imperial sovereign. The reclaim of the indigenous culture’s postcolonial place reconstructs the culture and its identity; however, a national representation fails and is produced as colonial or imperial. This failure at nationalism is a result of the functioning of the spatial hegemony of colonial ideologies which intersperse all aspects of life. What is significant in Henri Lefebvre’s (1991) influential theory of “production of space” is the importance of hegemony in deciding the extent of social space, and consequently state and politics. Another important notion is that space is very specific; and although it can carry “a certain abstract universality” within, it remains exclusive or private depending on the society and its modes of production, which Lefebvre simulated to the Marxist modes of production. Such social space affects the actions of the society and its members’ understanding of their place in the world (Lefebvre, 1991: 15).

Roy's Self-Acknowledgment, Peace and Religious Segregation Roy's Novel :

Roy speaks to "people acting toward self-completion" (Mukherjee, 1971, p. 23). In the novel, Velutha closes hardship with him as an approach to get away from her circumstance, battling towards self-acknowledgment in spite of being held around his religious way of life as Untouchable and Ammu. For sure, Roy's novel regards love as the principle subject and is worried about the personality issue, specifically the damaging part of what is viewed as colonial and/or socially mediocre character. It mirrors Velutha's torment for his "second rate" station and Ammu by her sex. It portrays a self-finding enduring trip that these characters must go through with a specific end goal to just be extraordinary, in an intense and sweet way.

Velutha & Ammu Resistance as Self-Assertion:

Living in such a hostile environment and feeling rejected by society helps one understand why Velutha feels free in Nature, a place where he is free from racism. He feels “he belonged to it river. That it belonged to him. The water. The mud. The trees” (p.333). Nature becomes the proper realm for an invisible Untouchable man like Velutha. It becomes a superior substitute for religion and society that are depicted as domains of racism and destructive to ‘sub-humans’ like Velutha, and it shapeshis superego thus making him *naturally* fall in love with Ammu and forget about all the *artificial* religio-culturalrestrictions that prevent him from being with her. Further, when Ammu and Velutha fall in love, they “linked their fates, their futures (their Love, their Madness, their Hope, their Infinite Joy)” to the fate of a spider (p.339).This link reflects their feelings of insignificance and dehumanization, and their fear for the future of this relationship which could be crushed as easily as this spider.

The Social Fight Back

Police assaults mirror the great bigot in the general public that censures the individuals who carried out such wrongdoings. The police did not feel that Velutha was "an animal of a kindred" even in "natural", since "this sort of association was cut well before" (p. 309, italics). Stephen Muecke underscores that "essentialism and hereditary qualities" considers "social conditions and what is going on" as "the impact of individuals' qualities, their basic racial contrasts" (Botsman, 1982, p. 107). Besides, Jean-Paul Sartre clarifies that colonized things are characterized as "a straightforward absence of excellent creatures, not people" (Memmi, 1974, xxvi, italics). Bigotry fills in as a colonization. It expels the human subject's name from individuals like Velutha that are organically considered "precursors" or "creatures".

The police "barred dread" that such a wrongdoing against society, station, custom is conceivable, spread through society and may jumble the prevailing force structure "(p. 309).

Mr. Anderson stresses "Racial separation long for unceasing contamination imparted through the boundless

arrangement of riotous connections from the starting point of the time: the external history" (Anderson, 1991, p. 149). Prejudice is an effective belief system to stow away as a characteristic thing in the Indian culture. Police assaults demonstrate victimization Touchable/Untouchable, White Indian/Black Indian, which they underestimate as per normal procedure. The police left "Collapsed on the floor" (p.310) like a book/case shut Velutha. Velutha's demise demonstrate that "in this world, you cannot have an inside, maybe conceivably however much as could be expected, change is surely delicate" (Dooley). Indeed, even his dad, Vellya Paapen, "offered to murder his child with his own exposed hands, so as to crush what he made, as though Wersta were a beast or a variation of nature, another illustration is normally showing how bigot ideological philosophies are covered up normally.

Velutha is relinquished by all individuals who don't perceive the privilege of humankind and bliss. All things considered, he is relinquished by Marx and his theory.

Difference as greatness in Roy's Novel

Taking everything into account, Velutha is clearly experiencing supremacist separation because of his skin shading, and for the position framework giving him imperceptible Untouchable smaller people. He has been killed infringing upon the relationship. In any case, he truly passed on alive and had fun.

It's past the point of no return (Conrad, 2002, p.107). Hence Stevens' disappointment endeavor to reproduce his personality and significance his life can be viewed as an ethical triumph. Be that as it may, dissimilar to Velutha, in opposition to the overwhelming force structure to declare his identity and battle for his affection, Stevens was helped/pushed by the power structure consolidated in Mr. Farrade to attest his identity and to end up free, yet he fizzled in light of the fact that he got acquainted with work. He loses opportunity I will encounter love with Miss Kenton and will in the end kick the bucket without living.

CONCLUSION

Juxtaposition Findings and Research Questions

Roy's vital pictures are "small life" like ants, beetles, caterpillars, honeybees, angle, creepy crawlies, "The God of Loss". In this novel, pictures of "small things" and small occasions and pictures of standard things are scattered. They convey small ones to perceivability. Ammu and Velutha meet thirteen time on nights and stick to "Small Things" (338) while "huge ones" are covered up inside. Since this faith in 'defenselessness' trusts that 'things change on the day', they are getting ready to improve small ones. The rich picture and the image of a small image challenge the specialist of a major supervisor. Language play takes out the bony hard ideological structure, which is truly a borderline by "small". It additionally gives the essential force to the transformation development under ordinary administration. Heterogeneous joke indicates, "scholarly misconstruing" that utilizations lunch beer phrases fundamental for craftsmanship to satisfy the political objective of setting up ethnic request.

"The God of Small Things" as a blend of strong result and extremely radical disappointment. Redundancy makes repetitive as well as brings out stories from feelings. Ahmad says that reality in the delineation of adoration, distress, recollections, time, put, identity is unquestionably making the narrative a sensible fiction, the tale of Roy is "scaled down family legend" It is asserted.

Roy relies upon the quality of resistance of her characters; however, it can in any case be said that they enduring. The consistent enduring of small things demolishes they are without encountering or seeing the progressions, they confront Big. Roy designs Ammu as a mammoth leave woman, however following the most seasoned fiction celebration that "a living lady should likewise bite the dust unpleasantly before being pardoned will postcolonial for her (Ahmad 39). She gives no elegance to Velutha who endures vastly and has a remorseless end. His strength, aptitude, and characteristics cannot spare him from insensitive torment. Ammu's fearlessness will make her oppose the relationship and her significant other's monstrosities. Yet, when Chacko acquires the industrial facility and declines to give her an offer she can scarcely do anything. The Mammachi likewise endures the uncalled for position of his baby and spouse without challenge.

Conclusion

The analysis of the novel suggests that in order to create a balance, harmonious and ordered society, the margins should be erased and all the divergent elements of the community must be bought under a unified fabric. If certain factions of society are ostracized on the basis of race, colour, gender or any other reason. How much inevitable it may be, will create the seeds of disorder, resilience and hatred among such factions which will subsequently lead the society to incoherence and incompatible patterns, ultimately this joins

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the whole. The marginalized and downtrodden characters, Ammu, Velutha, Rahel, Estha all manifest this tendency.

The God of Small Things is particularly a novel about resistance. It is how, despite the exclusions from normalizing effects of the body politic, transgression comes precisely from that which has been repressed, as something that, in Freudian terms, always comes back. In fact, Roy herself states in one of her interviews that her work is not about history, but rather about biology and transgression ("For me" 46). Her text foregrounds two major corporeal transgressions that lie, on the one hand, at the core of the cultural contract and, on the other, at a specific prohibition that involves the social relations of Hindu customs and Indian society. Significantly, Roy's narrative unfolds "a time when the unthinkable became thinkable and the impossible really happened.

Arundhati Roy utilizes inventive words and different illicit acts and composes the resistance of small things against huge ones. By doing as such she causes a change in both the small and extensive discernment, keeping in mind the end goal to make an equivalent space for individuals in the request of non-popular government. Along these lines she likewise fabricates seek after transformation and reacts to her call as an author. Velutha's misery can be contrasted and the interminable enduring of Govardhan's Travels by Govardhan's Travels. Velutha endures discreetly and passes on toward the end, however Govardhan questions the prevailing summon and keeps on pushing ahead in spite of the torment and discipline given to him. Creature, a blameless legend of Animal's People in Indra Sinha, additionally restricts the insensitive position of organizations went to by normal individuals without question.

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