Impact Factor-7.678 (8.HF)

Aadhar

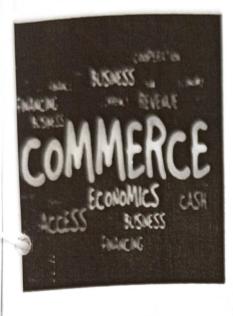
0000-21

Peer-Reviewed & Refreed Indexed

Multidisciplinary International Research Journal

March -2021

ISSUE No- (CCLXX) 282







Chief Editor Prof. Virag S. Gawande Director Andhar Social

Research & Development Training Institute Amravati

Editor:

Dr.Dinesh W.Nichit Principal Sant Gadge Maharaj Art's Comm, Sci Collage, Walgaon.Dist. Amravati.

Executive Editor:

Dr.Sanjay J. Kothari Head, Deptt. of Economics, G.S.Tompe Arts Comm.Sci Collage Chandur Bazar Dist, Amravati



This Journal is indexed in:

- Scientific Journal Impact Factor (SJIF)
- Cosmos Impact Factor (CIF)
- International Impact Factor Services (HFS)

For Details Visit To: www.aadharsocial.com

Aadhar Publications

s. Aadh	ar International Peer-Reviewen 2020 - 21	
(a) 11	mpact Factor - (SJIF) -2.675, Issue NO, 282 (CCLXXXII) March, 2071	
And the State of t	धारवातील आविष्याबरमा एक आर्थिक व सामिक समस्या	
40	या वी स्थाकर समस्य कावले	1
Street of Concession, Street,	पर्यावरणीय शास्त्राच्या अध्यासातील भूगोलाची भूगिका	D)
41	मा. व्ही. एस. पनाः	S. Carlot
42	स्वातंत्र्य वक्षावकातं पृतातार जाशी पांच कार्य प्रा. हो. कुसलेह में. बाजराव	M
	आदिवागीच्या विकास योजनांची वारचाल : एक मागावा	10
43	प्रा. मनोज के. यहें	14
44	नागपूर जिल्ह्यातील प्रामीण भागातील लोकसंख्या श्रयाया अच्याय	-
44	डॉ. अंकुश नारायणराव बारमाटे	h
45	Globalization and its impact on small scale industries in india	
45	Dr.Padaval Malla	1
46	Literature of the Marginals: A Discourse Dr. G. B. Shelkikar	-
47	Reflection of Manichaean Duality in The God of Small Things By	
4/	Arundhati Roy Dr Sanjay L. Khandel	- 4
48	वेशवाईतील विधवांची विधती : एक अध्ययन प्रा. डॉ. व्ही.जी. वस्	-

p. Addhar' International Pour Bards and Indexed Secured Sources temport Portor - (SFIF) - 7.675, force NO. 782 (CC) STREET

NAME OF THE PARTY OF TT'S TIME at acreto 1071

peffection of Manlehovan Dontity in The God of Small Things By Armedhari Rev

for Suntay I. Khandel,

Dept. of English, Dr H. N. Sietha Arts& Commerce College, Pater, Det. Akeda

Abstract this paper attempts to betweepers philososphic of strand of major having density reflected to About an arms around by Aroundhard Bary in the light of the transmiss of the electrony's charge tory as an experience the color hadre the moment of the society. The moment and the box costs; and the commencer. They are termed as less cautes depicting a specific tendency invisited in people of special bank into realistics of life through the frame work of two sides of the rota is good and poli, being and white as pur age old norms of ancient tertpitures bent on dimension of To achieve the objective, this paper deals with explication of the social conditions. are are cohomised to live in. The percents and pungs of humiliation is the key point of scholarly proportion by the standard

Introduction time

100

he the createst sensity of the Indian English fiction, it is found that Arandhati Roy as a necessar of belongs to the present literature. Her nevet, The God of Small Thingswhich was the world perception The Man Booker Prior for internative, deals with inside higher to held in takens, the lan placed the issue of the sender-doggard section of the society on the public platform. She has narrand the local fact facts their districts animale, their low reason and so on, in the tradition of the case and due trains secure of balls, these are some social codes of combact. Accordingly, some subject as see less to open descensions. The victimizes of cools lead to suppopulate and is branched as protest, mode, as if wanted any of what the colorie is supposed to do. The act that is barred in the social year कर्म कर्मन

The judgmental bias to the cornect critical parlance seems to be , evidenced in the const screenes of the Assentant Roy as servetist, and her would level creation. The god of Schall Things talk as to the category of, as in one of English term, a productional literature, the literature of the arprovinged, executably deplected, subjugged, underpaid, explicated and thus the marginalismal in the paper, it is assempted to depart how the mean, low, dark world of the historically known constitution in the variety, is provided the world plantions by describing their lives in her world class furious in this regard Actualizati Roy is once of the germanic figure in the tradition of Indian withinsecond to posse, not even to the lashes trio of Assaud category, in English who has chared but communications for wining were of the leaders wastery.

Alternat that introductions of that thereine of improvementations of the leavest class section of the walker) in for thems and emerical "Armedians May Machinesia viscos on the margin in the Good of small discipli-Augustia Characteria Arcentari Roy's bessel The Ciral of sepail things received mixed reactions

Website www authorized com 206

1179 7100 March. 24571 5

after being published in 1907. Due to the nother's business nationality come critics hatted her as a female Rushelle establishing ... the cultural striking back of the cence - peripheral (Oloson, 2011) With regards to the representations of the most vulnerable group of society the women. Angetika has found the fictional constructs of these marginalized female voices through the study by comparing there main characters in The God of Small Things which represents the three distinct generation of promes of the society. They are Mammachi, Baby Kochamma and Amms.

Likewise the depiction of the Marginals of the Indian society is based on cultural context. In the findian society the cast factor dominates as well as govers the life of men and determines his destiny. Actually it is a major unresolved issue under under strict surveillance of the upper caste the people in the power in political social and economical sector of the country. RangaRoa has rightly commented about the novel: "The novel is all about atrocities against minorities, Small Things: children and youth, women and untouchables," (Rao 3)In many critiques it is declared that the novel is about the marginalization based on caste system and on the treatment of women who in a general sense are marginalized. It tells the story of Upper caste family along with the regional impact of caste system of Kerala in India. The novel is in a satirical tone depicting an account of gender structure, caste system and communalism in India. Roy gives an account of both the wretched conditions of unterchables and women.

The propagation or sustenance and creation of culture is supervised and dominated maintaining a type of total control. In this backdrop of high risk factor of hostility Arundhati Roy has projected the plight of the untouchables. She has dealt with the two generations of the untouchables in Indian society. The most poignant. The treatment and introduction to the untouchables the people on the margins of the society such as picture of the marginal is found in the treatment of miniature characters like father of Vellutha and his brother Kuttapan. She describes how he is living they have to live a wretched life in the rags. His father is not allowed to enter the main building of the house of the Aymemenonfamily- the upper caste people in the society. Moreover, the deplorable conditions of these lower caste people is depicted in the explanations of the high caste people's expectations. They espect loyalty from them at the cost of their self esteem. The depiction of such element in this marginalized civilized Society of India is subject of harsh criticism. This is a horrendous ignominy at the wake boast of civilization.

As an instance, the condition of the untouchable's family, their houses, the darkness poverty is depicted in Vellutha's social and domestic condition. Velutha is the male protagonist of the novel. He belongs to Paravan untouchable caste. Velutha is marginalized because he belongs to Paravan an unsouchable caste. Velutha is well aware of live sub-ordinate and sub-standard position in the society. The writer gives a realistic picture of the society where human being is separated from each other only because he or she belongs to lower caste. Mammachi tells her grandchildren that in the old days when Paravans were expected to crawl backwards with a broom, sweeping away their foot prints so that upper caste would not pollute them by accidentally stepping into a Paravans footprint. They were not

Andhar International Feor Reviewed Indexed Research Journal

MEZE 2278-9108 March.

aboved to walk freely on the streets. They were not permitted to cover their apper housins and carry alternation for the content habites are new permitted to walk on the covers. This is the national presentation of the constituent of universchables in Inclin in past days. Presently there is some change but still they are if the career on the basis of cases. of the second can the basis of caste. Buy has becaught it to the nortice of the assumpt through two The series of the touchable is also exposed in the servel. M. Paril rightly comments: "May the ugliness of the accept by bringing two children to react to it." (Patith) the Character of Kuttapan,

He lives inside their heart, paralyzed from his chest rounded after falling of occured tree peable to a good safe power one who could neither read nor write" (97)He is the ultimate symbol of me agreecy for non agreecy he does not have a any possibility to make significant choices of any kind. To theights on had days the orange walls held hands and built for him inspecting him like makerodent darker showly deliberately squeezing The breed out of him and making him screams Sensioner there is needed on there uh own according and own accord and the room he lie in give him pensity large servering him with the spectra of his own in significance that to made him cry out Angels writer that he is acreaming becomes the symbol of his inability to speak his voices becomes a areen that echaes umbeard. (Angelika 2011)

The character of Velly al'appea.

He is an unroughable of the old generation. He has two sons; one of them is Velutha and the celer is his elder brother Kuttappen. He is known as Paravan untouchable. He is the victim of caste system. He lives in hat in a very wretched condition. He is treated as an untouchable by the opper caste. He was working for the lipe family. VellyaPappen and Velutha visit to their master's house to carry the excounts placked from the trees. They are not permitted to walk inside the house as it would poliuse is. It is the mockery that the toxichable masters accept the coconut plucked from the trees by the untexchable Paravans but would not tolerate the touch of the Paravans. Velutha and his father VellyaPappers are both Christians but that do not take out their old- Paravan identity.

VellyaPappen was an old world Paravan and consequently he feels that any effort at social equality on the part of an untouchable would be met with most harsh punishment. He has an idea of the practice of backward crawling with a broom, sweeping away their footprints in the past VellyaPappen provides a distinction by showing good dissimilarity to his son. Both represent two different generation suffering from common ailment of humiliation. One is old days Paravan with the memoirs of scrawling backward days and the other is sincere member of the communist party. One is Paravan with mortgaged limbs; while the other is expert carpenter working in the 'Paraclise Pickles' and preservative. VellyaPappan remembers the incidents in his life. He meets an accident. At this time Mammachi prearranged medical help and paid for medical treatment of VellyaPappen. VellyaPappen thinks that his life particularly his eyes are not his own but it is the gift from Mammachi. He was bessling under the debt of Mammachi.

Impact Factor - (SJIF) -Z.625, Inque NO, 282 (CCLXXXII) This is the symbolic example how the touchable help a little to the outerschubble and sericiguae.

This is the symbolic example how the touchable helps VellyaPuppari at the tirms of his eye in the participant is the tirms of his eye in the participant. This is the symmetry beautiful from them. Mammachi helps VellyaPappari at the time of his eye injury but it is supported by beautiful from them. Mammachi helps VellyaPappari at the time of his eye injury but it is supported by but a help having some hidden intension. One of the intentions is Vellyappariatic help but a help having some hidden intension. properties between the help having some hidden intension. One of the intentions is VeltyaPappan at the time of his eye injury but it is a help having some hidden intension. One of the intentions is VeltyaPappan burning humanistic for the funity submissively. VellyaPappan's son Velutha is of a new generation to the work for the funity submissively. He is convinced. Thus have a particular to the having for the having for the particular to the particular to the formula to the particular to the pa humanistic new submissively. VellyaPappan's son Velutha is of a new generation Paravan.

The for the funity submissively. He is convinced. But here the behaviour of Velutha crasses and the lack of healtation. He is convinced. But here the behaviour of Velutha crasses. of the for the research. He is convinced. But here the behaviour of Velutha creates fear in the lack of healtation. His fear is well represented by the novelist with intention of VellyaPappan. His fear is well represented by the novelist with intention of VellyaPappan. the half a lack or measure. His fear is well represented by the novelist with intention of expression of the lack of VellyaPappan. His fear is well represented by the novelist with intention of expression of the condition. WellyaPappan fired out for behaviour of his younger son. He condition WellyaPuppan fired out for behaviour of his younger son. He couldn't see what it was not what he said but the way he did it.

pighanted him. R was not what he said but the way he did it. Although VellyaPappan loves his son and has great concern for him but out of his anxiety he Although Although the son. The resultant relationship of impoliteness between the father and the sons commently cautions his son. The low castes in the society. When Valland constantly cauring of the low castes in the society. When VellyaPappan cautions Velutha, is a sign of marginal living of VellyaPappan. VellyaPappan has naturally is a sign of margament of VellyaPappan. VellyaPappan has naturally accepted their downtrodden who protests the view of VellyaPappan is the symbol of new generality. who protests the complaint and is the symbol of new generation of Dalits, the revolutionary, condition but his son complaint and is the symbol of new generation of Dalits, the revolutionary, when VellyaPappan understands the love affair of Ammu and Velutha, he goes to Ayemenem house When Vellyar and obediently reports the story of love affair. He even asks forgiveness for himself. He told her that and obediently to kill his son with his own hands. VellyaPappan has his own fears. He knows that an he is ready to affair with a touchable woman is not appearant. he is ready a strair with a touchable woman is not approved in any community. So, to present this untouchable's affair with a son's mistake with a view to move the son's mistake with a view to m affair he goes to inform his son's mistake with a view to punish him. He even offers to execute his son and demolish what he has created.

The God of Small Things is grounded in the philosophy of Manichaean duality which is found in the expression of the disparity in Indian society. It is a genuine document speaking the language of Conclusion the low castes and destitute in the society. The depiction of such element in this boast of civilized Society of India is subject of harsh criticism. This is a horrendous life of ignominymeted out to the considerable section of the society in the wake globalization. With regards to the representations of the most vulnerable group of society-the women, It is found the fictional constructs of victimization consists of female existance through the study by comparing three main characters in The God of Small Things which represents the three distinct generation of women of the society,

- Roy Arundhati. The God of Small Things, Paradise Pickles and Preserves, hyper publication. Works cited:
- Sharma, R. S., Shashi BalaTalwar, ed. Arundhati Roy's The God of Small Things: Critique and New York. 1997. Commentary, Published by Creative Books, 1998. ISBN 81-86318-54-2.
- Indira Nityanandam. Explorations: Arundhati Roy's the God of small things., Published by Creative Books, 1999. ISBN 81-86318-56-9.
- Surendran K. V. The God of Small Things: A Saga of Lost Dreams, Published by Atlantic Publishers & Distributors, 2000. ISBN 81-7156-887-4. Excerpts
- Julie Mullaney Arundhati Roy's The God of small things: a reader's guide, Published by Continuum International Publishing Group, 2002. ISBN 0-8264-5327-9.