

## **Socio - Political Crisis in the select works of Arundhati Roy**

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### **Abstract:**

Arundhati Roy never fails to speak the truth, her writing creates awareness among the people and it shapes our country in the recent years. *In The God of Small Things* reflection of human nature is the subject matter of the novel and she also exposed her life through her writing. Arundhati Roy never fails to speak the truth, her writing creates awareness among the people and it shapes our country in the recent years. In *Broken republic* Roy gives a clear insight into the needs of the downtrodden in the country like India. It also describes the hardships and sufferings of the ordinary people who live in and around the hills. People in India are mostly engaged in the whole spectrum of struggles. All over the country, the landless, the homeless, the Dalit workers, peasants, weavers suffer on all aspects to greater extent. In *The Greater Common Goods* Roy has campaigned that the dam will displace half million people, with little or no compensation, and will not provide the projected irrigation, drinking water, and other benefits. In *Walking with the Comrades*, Roy speaks about her own experience and her expedition inside the forest villages. Arundhati Roy raises voice against scandals of pro-dams, anti- dams through her essay *The Greater Common Goods*. Roy advocates that engineering and economic imperatives have driven the Projects to the exclusion of human and environmental concerns.

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Arundhati Roy came into literature in 1997 when her first novel, *The God of Small Things* won the Booker prize in the year 1997 and she became popular in the field of literature. *The God of Small Things* gains lot of popularity, according to her own opinion this is “a very fragile personal book”. In *The God of Small Things* Roy exposed her life through her writing. *The God of Small Things* is a half autobiographical novel. The reflection of human nature is the subject matter of the novel and it becomes endless and unfathomable. As the centuries rolled on, different elements crept into the novels making them more and more complex. One marathon struggle for seeking the sense of ‘identity’ in the male dominated society is obviously evident in this work.

Arundhati Roy never fails to speak the truth, her writing creates awareness among the people and it shapes our country in the recent years. She also says that the radical change has brought

new ways of doing things and creating things for communicating. Her voice remains clear and fearless. In the book *Broken republic* the viewer's view Roy's clear insight and also explains how strong the author is to express the needs of the downtrodden in the country like India. Roy focuses the hypocrisy of the rulers against the innocent citizens of the country on the essay *Mr. Chidambaram's War*, which illustrates the activities carried out by the minister for the welfare of the nation.(for the sake of the people) and how he speaks for the growth of the government. The home minister just pretends as if the government is very much concerned for the people. It never bothers about environment or the atmospheric condition. The book *Broken republic* describes the hardships and sufferings of the ordinary people who live in and around the hills. They lost their lives and properties. The author is completely worried that the flat-topped hills are equally destroyed as much as the forest for whose life is more depended in the forest. Roy condemns the richest that never bothers about the development of the nation. She also criticizes the 'Operation green hunt', a war supposedly against the Maoist.

People in India are mostly engaged in the whole spectrum of struggles. All over the country, the landless, the homeless, the Dalit workers, peasants, weavers suffer on all aspects to greater extent. The author explains that the Maoist is the innate structured inequality of Indian society which can only be redressed by the violent overthrow of the country. Roy also explains that there are people who even after sixty years of India's so-called Independence don't have proper education system and health care or legal security and they have been mercilessly exploited for decades. She strongly traces the symptoms of the police and military behavior and symbolically says that war will develop a momentum, logic and an economy of its own which will be impossible to reverse. Finally the author concludes the essay stating that the minister and police

controls states and puts them in the hands of military force and justifies that it needs an enemy and that enemy is the ‘Maoist’.

In her second essay *The Greater Common Goods* Roy has campaigned along with social activist Medha Patkar against the Narmada dam project, saying that the dam will displace half million people, with little or no compensation, and will not provide the projected irrigation, drinking water, and other benefits. She donated her Booker prize money as well as royalties from her books on the project to the Narmada Bachao Andolan. Roy also appears in Franny Armstrong’s *Drowned Out*, a 2002 documentary about the project. Roy’s opposition to the Narmada Dam project was criticized as “maligning Gujarat” by Politicians in Gujarat.

In the third essay, ‘Walking with the Comrades’, Roy speaks about her own experience and her expedition inside the forest villages. She excitedly describes how her long waiting came to an end, when she received an envelope confirming about her appointment to meet the comrades and how she entered into the forest by using the code word ‘namaskargurji’ her going into the forest with them shows her brilliant and courageous face in due time. Roy being a socialist in nature always possesses positive approach towards women and women kind and much deeply feels for the women in the forest. She also focuses on the young generation especially children. The children living in the forest with poor condition due to lack of proper education, food and medicine greatly disturbs the novelist. The schools for the children were burned by the government officials and have stopped them from entering the school forever. The author frankly states the worst condition happened by the ruling government (of the time) and also she never fails to state the evidence of how the forest department is also involved in the framing of the

horrible condition of the people living in the forest. With the help of the government, officials pulled the innocent people and children into the horrible condition in the forest.

In the essay ‘Walking with the Comrades’, the author portrays the vibrant pictures, and beautifully describes how her long waiting came to an end, when she received an envelope confirming about her appointment to meet the comrades: she entered into the forest by using code word. Women, children, disabled, dalits, tribes, transgenders and minorities are considered to be the most vulnerable marginalized in this dominate upper groups. These people are significantly categorized as the troubled people in the world.

In her essay ‘Capitalism: A Ghost Story’, she describes that capitalism has made the ordinary people to suffer a lot by making the public work on contract for the insisted companies against the poor, which is realized even by the children of the villages. The author says that the transformation of the idea of justice into the industry of human rights has been a conceptual coup in which NGOs and Foundations have played a crucial part. The narrow focus of human rights enables an atrocity-based analysis. Another conceptual coup has to do with the foundation involvement with the feminist movement. Roy states that the hiving off of the liberal feminist movement from grassroots anti-imperialist and anti-capitalist people’s movement did not begin with the evil designs of foundation.

Arundhati Roy raises voice against scandals of pro-dams, anti- dams through her essay ‘The Greater common Goods’, in the past fifty years since Independence, India built more than three thousand and three hundred dams. Six hundred and ninety-five dams are under construction. This means that forty percent of all the Big Dams being built in the world are being built in India. Yet one-fifth of our population does not have safe drinking water and two-thirds

lack basic sanitation. Big dams are being the temples of Modern India. Big dams are gold mines for the politicians. More than sixty percent of the millions of people displaced by dams are poor adivasi people. But adivasi accounts for only eight percent and minority is about 15 percent of our populations. So a vast majority of displaced doesn't even weigh in as real people. The question about the life after democracy is addressed to those of us who already live in democracies, or in countries that pretend to be democracies.

We think the Sarovar projects are flawed, and that the resettlement and rehabilitation of all those displaced by the Projects is not possible under prevailing circumstances, and that environmental impacts of the Projects have not been properly considered or adequately addressed. Moreover, we believe that the Bank shares responsibility with the borrower for the situation that has developed. It seems clear that engineering and economic imperatives have driven the Projects to the exclusion of human and environmental concerns. India and the states involved have spent a great deal of money. No one wants to see this money wasted. But we caution that it may be more wasteful to proceed without full knowledge of the human and environmental cost. As result, we think that the wisest course would be for the Bank to step back from the Projects and consider them afresh. Roy states that the sake of the survival of this planet is long-term vision. Unwanted Big dams to a Nation's ecological environment and Nuclear Bombs to its Military Arsenal are of no use. They both result in mass destruction. They both are weapons used by governments to control their own people.

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