

**WOMEN'S ROLES IN INDIAN CASTE SYSTEM PORTRAYED
IN ARUNDHATI ROY'S
THE GOD OF SMALL THINGS
(A Marxist Feminist Literary Criticism)**

THESIS

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2010

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**Presented to
The State Islamic University (UIN) Maulana Malik Ibrahim of Malang**

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Women's Roles in Indian Caste System Protrayed in Arundhati Roy's *The God of Small Things* (A Marxist Feminist Literary Criticism)

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MOTTO

*“You can tell the condition of a nation by looking at the status
of its women”*

Jawaharlal Nehru

DEDICATION

This thesis is dedicated to:

My Father, Masykur, he is my caring teacher Who has passionate mind and a disciplined way of life.

My Mother, Khoirotun, she is my beloved guardian Who has nurtured in me a compassionate heart and an ever generous hand

My lovely husband “Minahul Mubin, S.Hum”, you are my angel. I am proud of you.

My parents in law (Moh. Bastho Basyir and Zumaroh),
thank for your pray. My sister in law (Enik Hamidah),
my siblings (Mubarok, and Fiqoh),
you are all really helpful.

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I thank Allah SWT for His Blessing and mercy until I accomplish my thesis entitled **Women's Roles in Indian Caste System Protrayed in Arundhati Roy's *The God of Small Things* (A Marxist Feminist Literary Criticism)** as the requirement for the degree of Sarjana Sastra.

Shalawat and Salam are delivered to the prophet, Muhammad SAW, who has guided his followers to the right world view namely Islam.

First of all, my gratitude sincerely goes to my beloved parents who always give me the power of love in my life, my parents in law, and my siblings. My second gratitude is given to my beloved husband, Minahul Mubin, S.Hum. I thank for his help, patience, and support. My third gratitude is addressed to my respected advisor, Dr. Istiadah, M.A. who has always taught me the best lesson, criticism, and correction deals with this thesis that I can finish it.

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I realize truly that this thesis need the constructive criticisms in order to be a remarkable research findings. Therefore, I do hope that it can be a development for the next researchers to load the horizon of literature.

Malang, 19th July 2010

The Researcher

ABSTRACT

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Key Words: Women, role, position, Indian Caste System

Among hundred years ago, women have been considered as second sex, they have been alienated and have been marginalized. It happens because women are weaker than men physically. This matter leads women into imbalance position and unequal right to men. It related to gender role. Women's roles are domestic while men's public.

The caste system in India which has rigid rules also differs this unequal rights based on sex. This difference is based on the status of women in term of caste. Furthermore, it differs women's role between high caste and low caste.

Arundhati Roy's *The God of Small Things* is analyzed based on some considerations. *First*, this novel describes women's role between high caste and low caste. The researcher identifies and describes women's roles based on their status, society and economy as the result of capitalism. *Second*, it is controversial novel. *Third*, the existence of caste system suspense in India which bring women into lower position under men, and also the law of caste system that obviously shown in this novel who changed the life of everyone in India, Marxism in Kerala, and the social inequalities between women and men.

To achieve the objective of the study, the reseacher applies Feminist Literary Criticism which focuses on Marxist Feminism, which insists on linking women's role and women's position in literary work as the result of capitalism.

The result of this analysis shows that women's position in society and family influence their role in society and family. *First*, women's position in indian caste system are women are inferior under men's control, women are unequal to men. *Second*, there are different role between women from Touchable caste and women from untouchable caste. Tounchable women's role are women as men's servant, women as men's helper, women as mother who educate and take care of their children, women as women for their men who alwas faith to their men. *Third*, untochable women have roles as working women who work outside house as labour and main livelihood seeker for their family, and women who have to fulfill touchable men's sexual desire.

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Arundhati Roy is a novelist who never stops to “explain the fact”. She also thinks how to create her internal involvement into action. *The God of Small Things* is her first novel, it is acclaimed as a masterpiece and rapidly becoming an Indian bestseller in an international literary sensation. She finished her book entitled *The God of Small Things* in May 1996. This novel won the Booker prize in London in 14 of October 1997 (Prestige Books, New Delhi, 1999).

She was brought up in Kerala, Roy, 37, wrote a novel entitled *The God of Small Things*. It is the inspiration from experiences in Roy’s life, it tells the tragic story of a Syrian Christian family from Ayemenem in Kerala, rived by internal jealousies and divided by social prejudices in which the caste suspense truly exists, together with the influence of Radical Naxalite in communist party (Telegraph Magazine, 2009).

The background of this novel is a village in state part of India, Kerala, a region in southwest of India. History showed that Kerala has various cultures with confusing interaction by Portugese and British colonization. Buddhism, Hinduism, Islam, and Christian grow well there. Orthodox Syrian Christian church places highest rank of the 20 % of its population. Communism also grows well there. In

1956, Kerala a first region which is colonized by Communist Party which won the general election in that region (Budianta, 2003:xix).

This novel blows up many conflicts, not only centered in the caste system but also all hypocrisies. Basically, this novel blows the issues about women's role and their position in Indian caste system which describes women as men's servant, labour and the second class under men. This novel describes women's role as touchable caste and untouchable caste which result on the oppression experienced by women in India.

This novel describes Ammu's life and her family. Her life is full of violence and oppression from her family and society. Ammu, as a member of touchable caste, is described as women who are really brave to break the rules that a member of touchable women forbade to do, that is marrying untouchable men, Baba and loving men from untouchable caste, Velutha. This forbidden marriage and love bring Ammu into law that placed her into death. This is the tragic story that finally Ammu is expelled from her family and her society while Vellutha died by torturing from police.

Hindu believes that being a member of untouchable caste is punishment for having been bad in a former life. By being good and obedient, an untouchable can obtain a higher rebirth. Velutha's lack of complacency causes him many problems throughout the novel. "It was not entirely his fault that he lived in a society where a man's death could be more profitable than his life had ever been" (Roy's:267). Although he is a dedicated member of the Marxist Party, his untouchable status

makes other party members dislike him, and so local Party leader Comrade K.N.M. Pillai would be more politically successful without him.

The theme of this novel is about *Small Things*, that is manifesto, the manifesto of *Small Thing*. Clearly, people used to spend energy for *Big Thing*, such as God; a symbol of greatness, ideology, country, politics, economics, and paraphrasing a simple detail of life domain. By those big schemes, small things, weak, and unpowered are often disguised. For Roy, the important thing is how to make people link those big schemes to small things by the simple things in life. Roy said that “*The God of Small Things*” is book that you can link big schemes to small things: whether it is ripples made by spider in water surface or moon light quality which lightens the light on river, or how history of politic guess life, house, and your bedroom.

Based on those descriptions, there are some reasons why the researcher is interested in analyzing this novel and choosing this topic. *First*. This novel describes the women’s roles in Indian caste system, how women from touchable and untouchable caste marginalized by men as the result of capitalism. The women’s role described in this novel is caused by the economy condition, and the status of women in Indian society. Those kind of reasons obviously lead women into many roles that different from men and led them into lower position than men.

Second: this novel is controversial novel, In 1997, a lawyer named Shabu Thomas claimed Roy, accused that she destroy reader’s moral. He claimed that the last chapter of the novel must be thrown away because it is articulated the sexuality

obviously. The critic also comes from Marxist figure, E M S Namboodiripad. He said that Roy represent literature in decadent bourgeois society. The form of sexual deviation in *The God of Small Things* is the manifestation of bourgeois aesthetics. (Scobie, www.wikiasnwer/The God of Small Things/publications).

Third: this novel describes the suspense of caste system that has happened in India which bring women into lower position under men, and also the law of caste system obviously shown in this novel who changed the life of everyone in India. Woman are the one who experience on the influence of this caste system. It is told in the novel when Ammu loves Velutha, untouchable caste, she then expelled from society and her family, she then died in her room without her children besides her. While Velutha died under police shoes, before it, he got some torture from police.

The researcher focused on women's roles in Indian Caste System described in the novel. To analyze this novel, firstly the researcher explains the women's position in Indian Caste System that caused different women's role between touchable caste and untouchable caste in Indian society. After finding the women's position, the researcher analyses the data related to women's roles, the researcher identifies women's role as touchable caste and untouchable caste that caused by economy condition, social construction, and status of women in Indian society.

There are two theory concepts that most well-known as role theory, that are role overload and role conflict. *Role overload* refers to the experience of lacking the resources, including time and energy, needed to meet the demands of all roles. *Role conflict* describes an incongruity between the expectations of one role and those of

another. Role overload and conflict often lead to difficulties with meeting role expectations, known as *role strain*. (Goode:1960)

The women characters used by Roy can be representative about women's status and women's position in society, family, how society and religion construct the roles for them, which tends to defeated them and the women's struggle in reaching the equal right as men.

For years ago, women has defined into many forms and it will be a kind of stereotypes for women itself. According to Simone De Beauvoir women is uterus, ovum, and female, she also said that women is 'the other' in society. (Beauvoir, 2003: 3)

Women's role is often said as gender nature from god, but it is actually the concepts of men's superiority that tends to social construction rather than theological perspective. The problem is the society consideration that assumed that social social perspective is created from theological perspective and it is still defended although the social condition has changed. It made some gender problems in society especially to the women's position such as women's subordinate, unequal right between men and women, and women marginalized. (Fakih, 2003:12)

To analyze this novel the researcher uses feminist literary criticism. The researcher focus on Marxist feminist literary criticism and female character. The researcher tries to reveal this research by explaining how this novel described women's roles in Indian Caste System. The researcher will also prove that the caste

system occur in Indian society led women into low position under men's power and domination.

Feminism is ideology of women's freedom because the concept attached in all the approaches are about the unfairness of women because of their sex.

Endraswara (2003) stated that the focus of feminist research is based on the understanding of women's positions and women's roles as reflected in literary work. Women's position and women's role will be the discussion in literary research, that the researcher should pay attention on male domination or women's movemets.

Literature view women as inferior who is forbidden to write and expressed their ideas through writing. No wonder before 20th century many writers are men. Sugihastuti (2000) said that literary works, literary critics, paraphrase and evaluation are dominated by men. Even, literary works of women's writer is not admitted its existence and interpreted based on men's view. She also said that up till now, men critic even women critic, consider women character in literary works produced by women is insignificant. Men writer in his literary works always describe women character as same as men. They never describe the things deal with women such as make up, make up tools, menstruation, pain, and how to overcome it, the complicated way of shopping, and bargaining.

Proctor (2006:29) stated that Marxist feminism attributes women's oppression to their subordinate class status within capitalist societies. In other words, the capitalist mode of production shapes class and gender relations that ultimately disadvantage women because women occupy the working class instead of the ruling

class. Within criminology, Marxist feminists theorize that women's subordinate class status may compel them to commit crime as a means of supporting themselves economically.

There are other researchers who have ever analyzed the same novel but in different and similar area. They are Haryanti (2000), Rahmawati (2009), and Andriani (2007).

Haryanti (2000) wrote a thesis entitled *Anglofilia dalam The God of Small Things* karya Arundhati Roy dan *Dog eaters* karya Jessica Hagedorn. Anglophile presented in the text is the symbol of British culture, but in a state of mind in which one is predisposed to adore one's conquerors (Arundhati Roy, *The God of Small Things*, Flamingo, London, 1997:53). The result of this study is Anglophile is connected to racism (despise for everything that does not conform to the British norm) and self-hatred, which is made by Indian citizen to rejects British culture as a deviation from the British model while facing the impossibility of being recognised as British. While racism creates the image of the other as inferior, self-hatred implies the assimilation of racist discourse.

Rahmawati (2009) wrote a thesis entitled *The Dynamics of Binary Oppositions in Arundhati Roy's The God of Small Things*. She is student of English Letters and Language Department, The State Islamic University (UIN) Maulana Malik Ibrahim of Malang. She focused her research on binary opposition in *The God of Small Things*, she identifies the character's action such as Ammu's husbands << Ammu, Employer >> Laborer, Ammu's Father >> Ammu's Mother, Adult >>

Children, Man >< Woman, A Touchable Caste >< A Paravan (Untouchable) Caste, Foreign Language >< Original Language, Holder of The Law >< Defendant. She then deconstructed those action by using decontraction theory by Jacques Derrida. She analyzes this deconstruction by the changing of charecter. For example Ammu, firstly she is flat character who always get violence from his husband. She doesn't brave to against his husband, but finally she change it, she becomes a brave women who brave to against her husband by hitting her husband with the heaviest book she could find in book shelf.

Andriani (2007) wrote a thesis entittled Women's roles in Indian-American Family in Jhumpa Lahiri's *Interpreter of Maladies*. She was a student of English Letters and Language Department, The State Islamic University (UIN) of Malang. She focused her research on the roles of women in Indian-American Family portrayed in Jhumpa Lahiri's *Interpreter of Maladies*. Her research identifies women's role into two patrs, that is traditional women's role and modern women's role. Firstly she identifies the traditional women's role in Indian family, that is women's role as mother and wife who always works in domestic. This women's role are cooking, serving food for husband, and taking care of children. Then she identifies the modern women's role as American family. Her result of study is that the different role between traditional women and modern women that is reflected by Indian-American family.

The previous studies are important in doing new research. It's purposed is to know the similarities and differentiates between the researcher and previous researcher. Are the researcher has similar object of study or different area in analysis.

While, the researcher focused on Women's roles in Indian Caste System portrayed in Arundhati Roy's *The God of Small Things* using Marxist-Feminist Literary Criticism.

Based on the explanation in background of the study, the researcher decided to do a research entitled Women's roles in Indian Caste System Portrayed in Arundhati Roy's *The God of Small Things* (A Marxist Feminist Literary Criticism).

1.2 Statement of the Problems

Based on what has been explained in the background of the study, the research problems are formulated as follows:

1. What are the women's positions in Indian Caste System described in Arundhati Roy's *The God of Small Things*?
2. What are the women's roles of touchable caste in Indian Caste System as portrayed in Arundhati Roy's *The God of Small Things*?
3. What are the women's roles of untouchable caste in Indian Caste System as portrayed in Arundhati Roy's *The God of Small Things*?

1.3 Objectives of the Study

Based on the statement of problems above, the objectives of study are :

1. To find the women's positions in Indian Caste System as described in Arundhati Roy's *The God of Small Things*.

2. To describe the women's roles of touchable caste in Arundhati Roy's *The God of Small Things*.
3. To find the women's roles of untouchable caste in Indian Caste System as portrayed in Arundhati Roy's *The God of Small Things*?

1.4 Scope and Limitation of the Study

In order to reveal women's roles in Indian Caste System portrayed in Arundhati Roy's *The God of Small Things*, the researcher focuses on female character by using Marxist Feminist Literary Criticism. It will explain women's roles as touchable caste and untouchable caste reflected in Indian Caste System. The researcher will also identify women's positions under men's rules in Arundhati Roy's *The God of Small Things* reflected in Indian societies.

1.5 Significance of the Study

By doing this research, the researcher hopes this research can give useful contribution of knowledge in both theoretically and practically. Theoretically, this research is to enrich theoretical bases of literary studies. This research is to apply the Marxist Feminist Literary Criticism relates to the finding of discussion. This research is to give contribution and new point of view in the science of analyzing the novel and new building of an understanding of literary criticism using feminist approach. In addition, this study is expected to give a contribution for literature field in term of

feminist approach study when it is used to criticize a literary criticism especially novel.

Practically, this study will help the researcher and the readers to understand about feminist approach especially marxist feminism, so they can broaden their knowledge about feminist approach. The readers are expected to have more sincerity for the problem happen around the society especially gender problems. Furthermore, this result of study will be very important sources for the next researcher who wants to conduct the similar research.

1.6 Research Method

This chapter covers the description of the method used in this research. The description includes Research Design, Data Source, Data Collection, and Data Analysis.

1.6.1 Research Design

This study is literary criticism and uses marxist feminist literary criticism. It is a literary criticism because in this study the writer conducts discussion of literature, including description, analysis, and interpretation of a literary work. The writer looks at this literary work by paying special attention on female characters to find out how women's roles and their positions in Indian Caste System as described

in novel. The researcher applied this research by identifying, describing, and analyzing the data by using marxist feminist theory.

The researcher applied the theory of marxist feminism based on theory of Karl Mark about work division based on sex and Engels' theory about origins of family. Marxist feminist literary criticism begins by adopting the theory of Karl Marx about the work division based on sex and materialism in production. He then found the words "bourgeois" that indicates high class society and "proletar" that indicates low class society. Such way of Marx's thinking has been explained in Ryan (1999, p.53), Marx's thinking called 'ideology', "the rulling ideas of the rulling class" is a way of legitimating or justfying social and economic arrangements that might otherwise appear unjust because they are characterized by inequality. " in capitalist society, Marx declares that such an ideology leads to fragmentation and alineation of individual, particularly those of the proletariat. As a direct result of division of labor within the capitalist society, workers have no longer have contact with the entire process of producing, distributing, and consuming material goods" (Bressler, 1999:213).

Engels' theory about the family identifies that men dominated women as the concept of bougeois and proletar. Men are "bourgeois" and women are "proletar". Family changes its function, family should be the place where women and their girl can get happiness, affection, and awards, but in contrary especially in patriarchy family become the institution which oppresses women.

Marxist feminist literary criticism focused on women's condition that is determined by structure of production. Tong (1998) stated that women's oppression comes from private property's right. Private property through production by a small number of people begins a class system. Something which manifested in this production is capitalism. This is also signal that capitalism is not only social rules but also the cause of women's oppression.

1.6.2 Data Source

The data is taken from novel *The God of Small Things* by Arundhati Roy that was first published in Great Britain by Flamingo in 1997. It consists of 339 pages. This novel had won the booker in London in 14 of October 1997. The data are collected in the form of words, sentences, and phrases as presented within novel.

1.6.3 Data Collection

There are some steps to get the data. First, the researcher reads and understands the whole novel being analyzed. Second, the researcher chooses and selects the words, dialogue dealing with each problem that will be investigated. Third, the researcher collects and make some notes on the data which have relation to the problem of the study. Fourth, retyping all the data that have been chosen and selected based on the original quotations existing in the novels and how literaty

theory work, for example relate the finding of analysis to Marxist Feminist theory, then the researcher summarize the finding of analysis and give the comments.

1.6.4 Data Analysis

After collecting the data, the data analysis is conducted. The data analysis is conducted based on following steps; first, after the data had been obtained, the researcher reviews the data that have been collected and categorizes the data based on the statement of problems. For example the researcher firstly identified about women's positions, then women's role of touchable caste and women's role of untouchable caste in Indian Caste System as portrayed in Arundhati Roy's *The God of Small Things*; second, the researcher is doing deep analysis and interpretation about the data that has been identified by referring to the researcher's view point and some references of literature and Marxist Feminism theory; third, the researcher discovers and explains the final result of interpretation and analysis about women's positions in Indian Caste System, the different role between women of touchable caste and women of untouchable caste in Indian Caste System as portrayed in Arundhati Roy's *The God of Small Things*; fourth, the researcher made conclusion that appropriate to answer the research problems.

I.7 Definitions of Key Terms

Character: It is fictional representation of a person. Usually (but not necessarily) a psychologically realistic depiction. Writers may portray inaccurately through their act, reaction to situation or to the other characters, through their physical appearance, speech, gesture and expression, or even names (Kirsznner & Mandel, 2004:71)

Women's position: In sociology term position means high or low place of someone in correlation with another human being in society. The criteria to ladder social position of someone occur in society. Social position of someone can be determined by sex, age, wealth, education, occupation, or religion (Wibowo, 1988:516). In Capitalist society, position of someone is really important, it is determined by wealth or economy condition. In narrow definition the researcher identifies the position between men and women in which men have higher position than men. That concept is believed by society that men has more power, and women is considered as weak creature, therefore society view women have inferior position than men.

Women's role: Wibowo (1988) defines that social role is someone's actions that are expected by society who has a certain position in society. Therefore in society, human being places various of social position. By this position they will have different role based on their position in society. The researcher identifies the different role between men and women in society or family in which women usually play role in domestic, such as cooking, cleaning house, helping mother, or taking care of children. While men play role in public, they usually work outside the house,

therefore society consider that men have more extensive role while women have limited role.

Indian Caste System: Caste is right and ritual responsibility which is given and is applied. It occurs in Hinduism, it divided caste into four rank, they are Brahmin, Kshatriya, Vaishya and Shudra (Weber, 2006: 483). The caste system also famous in India. The Caste System in India differs the status of person based on their birth, or occupation that cannot be changed and no one can change it. It usually happens in religion. It is differ people based on status of someone in society and caste system.

Feminism: it is a philosophy term for the movement on equality of men and women. Feminism is diverse collection of social theories, political movements, and moral philosophies. Some versions are critical of past and present social relations. Many focus on analyzing what they believe to be social constructions of gender sexuality. "Feminism asks why women have played a subordinate role to men in human societies. It is concern with how women's lives have changed throughout history, and it asks what about women's experience is different from men's, either as a result of historical imprinting and social construction" (Ryan, 1999:101).

Marxist feminism: It is a theory of feminism that focused on women as the basis of women's submission toward material and production as the manifestation of capitalist society. Humm (2002) stated that Marxist feminism is aimed to describe material basis of women's submission, and the relation between types of productions and women's status; it also applied the theory of women and class toward family roles.

CHAPTER II

REVIEW OF RELATED LITERATURE

This part will explain about the review of related literature which includes structure of novel, Indian Caste System, women's position in Indian Caste System, women's role in Indian Caste System, Feminist Thought, Marxist Feminist Literary Criticism, and Previous Studies.

2.1 Structure of Novel

Novel is Fictional prose narrative of considerable length, typically having plot that is unfolded by the actions, speech, and thoughts of the characters the literary genre represented by the novels. Plot, character, setting, theme and point of view are kind of structures of novel. All of them have their own center of discussion and determination. But, in this research the writer would like to discuss only about character. It is because the scope and limitation to discuss is only focus on female character which has the close relation with the research question and feminist literary criticism.

2.1.1 Character

Character is someone who acts in the novel. It is like the reality as in the real life. The use of proper name like Anna, John, Tom, and Marry can be described as the individual character who come across to every day life. The novelist used this

character as the power to strengthen the story. They made it as like the reality, so that it will interest the readers.

Characters in the novel should represent something. A good character should reflect to the real life. The character in the novel may associated with some actions or objects related to the theme of novel, so that the reader will be easy to understand the character in the novel. “A novelist may use a character for purposes quite other than characterization. A character may do ‘uncharacteristic’ things in order to further the plot for author, a character may be associated with action or objects for a purpose connected with the theme of the novel, a character may say things just so that the reader can be told something” (Hawthorn, 1985: 49).

To say that there are different types of character is to say in the effects that novelist use characters and character portrayals for the range of different purposes. Hawthorn stated that the characters are often created by the novelists for purposes other than that of investigation into human personality or psychology. They can be used to tell the story, to exemplify a belief to contribute to a symbolic pattern in a novel, or merely to facilitate a particular plot development. Basically there are kinds of character. They are flat and round character, major character and minor character, dynamic and static character. “In his influential 1927 work *Aspects of the Novel*, English novelist E.M. Forster classified character as either round (well-developed, closely involved in and responsive to the action) or flat (barely developed or stereotypical)”. (Kirsznner and Mandel, 2004:71).

2.1.1.1 Simple (Flat) Character

Simple (flat) character is the character that lacks the presentation of human personality. It is the one who plays the role only superficially in the novel. Kenney states that the simple character is less the representation of a human personality than the embodiment of a single attitude or obsession in a character. Forster calls this kind of character flat because we see only one side of them. We can say that a flat character can be a 'foil' or supporting character for the protagonist. It can also be said as a stock character. "Flat acting as foils for protagonist. A foil is a supporting character whose role in the story is to highlight a major character by presenting in contrast with him or her" (Kirsznner and Mandel, 2004:72).

2.1.1.2 Complex (Round) Character

Another kind of character is a complex (round) character. It is the opposite of a flat character, which has the main representation in the human personality.

The complex character is obviously more lifelike than a simple one, because in life people are not simply embodiments of single attitudes. (Kenney, 1966:29). It is more lifelike than a simple character. It is well developed. It can surprise the readers while the flat character cannot. "Round character is a three-dimensional character complex enough to be able to surprise the reader without losing credibility" (Gordon and Kuehner, 1999:95).

2.2 Indian Caste System

2.2.1 The Caste System

India has a hierarchical caste system in the society. Within Indian culture, whether in the north or the south, Hindu or Muslim, urban or village, virtually all things, people, and groups of people are ranked according to various essential qualities. If one is attuned to the theme of hierarchy in India, one can discern it everywhere. Although India is a political democracy, in daily life there is little advocacy of or adherence to notions of equality.

Caste systems in India are primarily associated with Hinduism but also exist among other Indian religions group. Muslim sometimes expressly deny that they have castes – they state that all Muslims are brothers under god – but observation of Muslim life in various parts of India reveals existence of *castelike* groups and clear concern with social hierarchy. Among Indian Christians, too, differences in caste are acknowledge and maintained. (Nevatia, Wikianswer/Caste system/publications).

The word *caste* derives from the Portuguese *casta*, meaning breed, race, or kind. Among the Indian terms that are sometimes translated as caste are *varna*, *jati*, *jat*, *biradri*, and *samaj*. It is the caste system (Jati) which rank society according to occupation. It was the exlusive social groups defined by birth , marriage, and occupation. Varnas are historical division of society into 4 broad classes. Jatis from the complex multi-layered present-day system. All of these terms refer to ranked groups of various sizes and breadth. Many castes are traditionally associated with an occupation, such as high-ranking Brahmans; middle-ranking farmer and artisan

groups, such as potters, barbers, and carpenters; and very low-ranking “Untouchable” leatherworkers, butchers, launderers, and latrine cleaners. There is some correlation between ritual rank on the caste hierarchy and economic prosperity. Members of higher-ranking castes tend, on the whole, to be more prosperous than members of lower-ranking castes. Many lower caste people live in conditions of great poverty and social disadvantage (Murwanto, www.ide.int/publications/wip/upload/CS/india, accessed on March, 20th 2010, at 21.00).

“The Indian Caste System” describes the social stratification and social restrictions in the Indian subcontinent, in which social classes are defined by thousand of endogamous hereditary groups, often termed as Jatis or castes. Within a jati, there exist exogamous groups known as gotras, the lineage or clan of an individual, although in a handful of sub-castes like Shakadvipi, endogamy are used (e.g. banning endogamy within a surname). The Indian constitution has outlawed caste-based discrimination, in keeping with a socialist, secular, democratic principles that founded the nation. Caste barriers have mostly broken down in large cities, though they persist in rural areas of country. Nevertheless, the caste system, in various forms, continues to survive in modern India strengthened by a combination of social perception and divisive politics.

Basically, this caste system grew out of two main strands of thought: *First*, hierarchy is natural : the belief that hierarchical social structure is part of the divine intention for natural order. *Second*, purity: the need to emphasize the importance of ritual purity and impurity. (Nevatia, [www.wikianswer/Caste system/publications](http://www.wikianswer/Caste%20system/publications)).

A person is considered a member of the caste into which he or she is born and remains within that caste until death, although the particular ranking of that caste may vary among regions and over time. Differences in status are traditionally justified by the religious doctrine of karma, a belief that one's place in life is determined by one's deeds in previous lifetimes.

2.2.2 History of Caste System Suspense in India

Caste system suspense in India has built by British society which colonized India till 1974. Since British colonized there, the suspense of caste system always happen which end to the discrimination, violence, raping done by high class to low class. They change Indian society economically, and India has become the capital society. "A significant fact which stands out is that those parts of India which have been longest under British rule are the poorest today. Indeed some kind of chart might be drawn up to indicate the close connection between length of British rule and progressive growth of poverty". (Nehru, 1942).

Brown (1994: 330) Quote: "India had always been a minority interest in British public life; no great body of public opinion now emerged to argue that war-weary and impoverished Britain should send troops and money to hold it against its will in an empire of doubtful value. By late 1946 both Prime Minister and Secretary of State for India recognized that neither international opinion nor their own voters would stand for any reassertion of the *raj*, even if there had been the men, money, and administrative machinery for their own voters. Sarkar (1983:418) Quote: "With a war weary army and people and a ravaged economy, Britain would have had to retreat; the Labour victory only quickened the process somewhat."

In modern India, the term of *caste* is introduced by British Colonial. British wants to master India, and efficiently they make list of Indian society. The British rules tries to manage Indian government as what they have in their own country that is class system. British has class system which differ people from their status, their education, wealth, language, cloth. etc. They divided it into upper class, middle class, and lower class. They divided those caste based on their occupation. One believe that make them really success to bring India into mashed is the existence of caste system in India. India believe that the caste system is their religion. They finally destruct the society arrangement by destructing caste system. This condition really influence to their life. Moreover for untouchable that always got some torture, violence, rape from touchable.

They use two terms to describe indian community, that are Caste and Tribes. The term Caste is used for Jat and Varna. Tribes is community that lives in the jungle and far from downtown and for community that is difficult to be given as caste, for example community who seek for livelihood by stealing, robbing. They are backwoodsman.

They saw caste as an indicator of accupation, social standing, and intellectual ability. During the initial days of British East India Company's rules, caste privileges and customs were encouraged, but the British law courts disagree with the discrimination againts the lower castes. However, british policies of divided and rule as well as enumeration of the population into rigid categories during ten years decades contributed towards the hardening of caste identities.

2.2.3 The Division of Caste System

The Caste System in India divides into four Varnas. There were four main Varnas, plus one group of outsider: these are the **Brahmins**, the highest varna,

this varna is believed to have emerged from Brahma's mouth. It includes priests, rich people, scholars, and teachers, the **Ksyatriyas** are the warrior or ruling class who were made from Brahma's mouth (rulers and soldiers), the **Vaisyas** are merchants, traders, and artisans who came from Brahma's thigh. And the **Shudras** are unskilled laborers and servants, service providers, who emerged from Brahma's feet. There also lower caste, or varna, that is "**Untouchables**" or **Dalits**; it is an outsider caste. they are often assigned tasks too ritually polluting to merit inclusion within the traditional varna system.

Indian society from elite is classified into high caste. Another community is classified into low caste or low class. This low caste is divided into three categories. First category called Scedulled Caste (SC), or Dalit. Someone who belongs to this caste is society outside caste (paria). This community exist in very low level till the late of 80s. they also called as Harijan means god's child. This is addressed by Mahatma Gandhi in order that society can receive paria community in their life.

Second category is Sceduled Tribes (ST). This category belongs to society which can not receive caste system and prefer to live in forest, jungle, and mountains, far from downtown and society civilization. ST is also called Adivasis which means aboriginal inhabitant. For this community, Gandhi nicknamed them as

Girijan, which means mountain's people. This ST community is also live in stratum subdivision such as in Orissa, Bihar, Jharkhand and East Indian state division, and Mizoram.

Third category is often called as Other Backwards (OBC) or Backward Classes. This category includes Sudra and Varna and also ex paria which has moved from hindu to another religion. This category include nomad and tribes that seek livelihood from criminal action.

2.2.4 The Law of Caste System

Indian Caste System has rigid rules. Actually, the caste system did not constitute a rigid description of occupation or social status of group. Since the British rules India, the suspension of caste system among society emerged and since British society was divided by class, the British equate to attempted to equate the Indian Caste System to their own class system. They saw caste as an indicator of occupation. Since this problem appeared the caste system became rigid and has rigid law to Indian society. People who really effect on this rigid law is untouchable or Dalit. Higher rank caste believe that they are the pollutants and they did not received their existence in their society.

The law of India Caste System include the relation between touchable and untouchable caste, society treatment between touchable and untouchable caste, their food, product they use, and marriage.

Many status differences in Indian society are expressed in terms of ritual purity and pollution. Purity is associated with ritual cleanliness – daily bathing in flowing water, dressing in properly laundered clothes of approved materials, eating only the foods appropriate for one’s caste, refraining from physical contact with people of lower rank, and avoiding involvement with ritually impure substances. The latter include body wastes and excretions, most especially those of another adult person. Contact with the products of death or violence are typically polluting and threatening to ritual purity.

During her menstrual period, a woman is considered polluted and refrains from cooking, worshiping, or touching anyone older than an infant. In much of the south, a woman spends this time “sitting outside,” resting in an isolated room or shed. Members of the highest priestly castes, the Brahmans, are generally vegetarians (although some Bengali and Maharashtrian Brahmans eat fish) and avoid eating meat, the product of violence and death. High-ranking Warrior castes (Kshatriyas), however, typically consume nonvegetarian diets, considered appropriate for their traditions of valor and physical strength. If a Brahman happens to come into bodily contact with a polluting substance, he can remove this pollution by bathing and changing his clothing. However, if he were to eat meat or commit other transgressions of the rigid dietary codes of his particular caste, he would be considered more deeply polluted and would have to undergo various purifying rites and payment of fines imposed by his caste council in order to restore his inherent purity.

An untouchable born of untouchable caste parents is considered to be born inherently polluted. The touch of his body is polluting to those higher on the caste hierarchy, and they will shrink from his touch, whether or not he has bathed recently. Maintenance of purity is associated with the intake of food and drink, not only in terms of the nature of the food itself, but also in terms of who has prepared it or touched it. This requirement is especially true for Hindus, but other religious groups hold to these principles to varying degrees. Generally, a person risks pollution – and lowering his own status – if he accepts beverages or cooked foods from the hands of people of lower caste status than his own. His status will remain intact if he accepts food or beverages from people of higher caste rank. Usually, for an observant Hindu of any but the very lowest castes to accept cooked food from a Muslim or Christian is regarded as highly polluting.

In a clear example of pollution associated with dining, a Brahman who consumed a drink of water and a meal of wheat bread with boiled vegetables from the hands of a lower caste would immediately become polluted and could expect social rejection by his caste fellows. From that moment, fellow Brahmans following traditional pollution rules would refuse food touched by him and would abstain from the usual social interaction with him. He would not be welcome inside Brahman homes – most especially in the ritually pure kitchens – nor would he or his close relatives be considered eligible marriage partners for other Brahmans.

In the past, the Dalits suffered from social segregation and restriction, in addition to extreme poverty. They were not allowed to have temple worship with others, nor water from the same source. People from high caste will not interact with

them, if they came into physical or social contact with lower Dalits, they will be defiled, and had to bathe directly to pure themselves. They are very cruel to Dalits, moreover when they can feel the smell of Dalits, if this happen they will directly run away or expelled them in order not to be polluted. As what Roy described in her novel *The God of Small Things*.

In the next room Baby Kochamma heard the noise and came to find out what it was all about. She saw grief and trouble ahead, and secretly, in her heart of hearts, she exulted.

She said (among other things) – ‘*How she stand the smell? Haven’t you noticed, they have a particular smell, these Paravents?*’

And she shuddered among theatrically, like a child being forced-fed spinach. She preferred an Irish-Jesuit smell to particular Paravan smell

By far. By far. (*The God of Small Things*: 78)

Although marriage within one's own caste is strongly preferred, women are occasionally allowed to marry men of higher caste, with their children assuming their father's status. This practice gives rise to a rigidly stratified population in which women have slight upward mobility but men none.

2.2.5 The Status of Dalit’s Women

The creation of a number of Hindu religious books including the *Manusmriti*, *Atharva Vedas*, *Vishnusmriti*, and many others like these and their strict compliance by the Brahmans (upper priestly Hindu caste), led to a society in which equality between men and women was far from existent. Ambedkar, an architect of the Indian constitution, also makes it very clear in his article titled “The rise and fall of Hindu woman” that the root cause of suffering for women in India are these so called Hindu

religious books (Thind; Agarwal, in Mahey). Books like the Manusmriti divided people into a stratified caste system and promotes inequality between men and women (Thind; Agarwal, in Mahey).

According to the *Manusmriti*, women have no right to education, independence, or wealth. It not only justifies the treatment of Dalit women as a sex object and promotes child's marriage, but also justifies a number of violent atrocities on women as can be seen in the following verses (Agarwal; *Manusmitri*, in Mahey).

A man, aged thirty years, shall marry a maiden of twelve who pleases him. Or a man of twenty-four a girl of eight years of age. If (the performance of) his duties would otherwise be impeded, he must marry sooner. (*Manusmitri* IX.94)

By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house." (*Manusmriti* V.147)

Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never fit for independence. (*Manusmriti* IX.3)

Women have no right to study the Vedas. That is why their Sanskaras are performed without Veda Mantras. Women have no knowledge of religion because they have no right to know the Vedas. The uttering of the Veda Mantras is useful for removing sin. As women cannot utter the Veda Mantras, they are as unclean as the untruth. (*Manusmriti* IX.18)

A Brahman, Kshatriya, or Vaishya Man can sexually exploit any shudra woman. (*Manusmitri* IX.25)

In a male dominated society, Dalit women suffered unimaginable oppression, not only through caste, but gender too, from which there was no escape. The laws in the *Manusmriti* and other Vedic scriptures close all economic, political, social, educational, and personal channels through which Dalit women could be uplifted.

The horrendous laws in the *Manusmriti* were incorporated into Hinduism because they were favorable only to the Upper castes, which form the majority of India. Even today, in modern times, we see the severe oppression and exploitation of Dalit women. The Laws of the Manusmriti have a devastating effect on the level of education reached by Dalit women.

There are large numbers of reported atrocities on Dalit women that can be found recorded in various newspaper articles, journals, and government reports in India many of which can be viewed on www.ambedkar.org. The majority of the stories we read and hear are of bright young Dalit girls who are punished by the upper caste teachers in rural area of India, for daring to score good grades. Feeling rejected most girls in this situations drop out of school and have nowhere to turn but towards manual scavenging and other repulsive jobs (*News Archives*, <http://www.ambedkar.org>. in Mahey).

The Annual Report of University Grant Commission for 1999-2000, shows that Dalits in general have very low participation rates in higher education. (*Annual Reports of University*, in Mahey).

In one particular case, a four months pregnant agricultural laborer, from the southern part of India, was stripped naked and beaten, in front of the whole village and her family by the upper caste landlord. Later, she was retained in jail, where the police beat her. This resulted in the miscarriage of her baby (Ambedkar, <http://www.ambedkar.org>, Accessed on March, 20th 2010, at 21.00).

There are many cases like these, all of which cannot be discussed here. The worst exploitation of Dalit women involves a lifetime of suffering, torture, and rape. Justified by the Vedic scriptures, the *Devdasi system* (also known as temple prostitution) was introduced by the High caste Hindus, and it still exists in some parts of India (Thind; Agarwal; Narula, in Mahey).

Human Right Watch Report in 1992, (in Mahey) an estimated 50,000 girls were sold every year to Hindu organizations that are involved in the Devdasi system. These girls are called the “female servants of god” and are sexually exploited. After a lifetime of living as a prostitute and servant, the women in their later years are sold to brothels, where they are further tortured and often die of neglect or AIDS (Thind). The Devdasi system and Child marriage are also justified by Hindu Scriptures (Thind; Agarwal).

The case of caste system in India led us to the guidance on how the women’s imagery described in India. Yes, indeed, caste system will always addressed to women or men till their lifetime, no one can change it, neither love nor intelligence. The caste differentiate should not be placed as the main reason of men (high class) to objected women into their satisfaction. It is because men and women are actually created equal.

2.2.6 The Indian Caste System Today

Recently, India leaders has declared that India will be a democratic country, socialist, and secular. Based on Indian's constitution, there is a separation between religion and state. Insulting or discrimination action to people based on their caste are forbidden. By this law, government apply positif discrimination to oppressed people in India.

Positive Discrimination / Affirmative Action is government's program that aimed to evaluate discrimination practice in the past and now, by active actions to guarantee equality to attain opportunity in work and education.

Today, Indian society is also flexible in managing their caste system. Commonly, townfolks doesn't pay attention on this caste sytem compared to villagers. In many towns people from different caste can interact each other, but in villages, the discrimination based on caste is still exist. Sometimes, either in town or village violence on inter-caste suspense happened. The high caste attack low caste who brave to tease them. Consequently, low caste is away from high caste.

Today, the suspense of caste system also happened in Indian politic, where women from low caste have the lower chance and place to go on parlement. The essay of Shirin Ray has shown that women from low caste are difficult to enter on parlement. The quota of women in parlement has been mastered by elite class, from high or middle class. The women's representative of 39 in India parlement in 1991-1996 is mostly comes from middle class, professional women, which is less or maybe not at all to have relation with women's movement.

“Mayoritas perempuan dalam parlemen India adalah perempuan-perempuan elite. Kendati peran publik mereka menantang sejumlah stereotip, posisi kelas mereka sendiri seringkali memberi mereka deretan pilihan yang jauh lebih besar ketimbang yang tersedia bagi perempuan-perempuan lebih miskin. (Rai, 2001:144)

Caste is a major characteristic in public and Indian politic. Mostly, the member of women parlement in “X” parlement is from high caste. For example six of women from Brahmin. This is the representative of 17,14% member of women parlement. While Brahmin is only 5,52% from its whole total population.

“Asal kelas sebagian besar perempuan ini barangkali merupakan faktor terpenting keberhasilan mereka masuk ke dalam sistem politik”. (Rai, 2001:145)

2.3 Women’s Positions in Indian Caste System

India, with its rich cultural heritage and ethnicity has always aided the women to stand apart whilst showcasing their talent and knowledge. Right from the remote past of the ancient rimes till the recent era women in India stands as the logo of the term “equality”. India, always attempted to usher in an era of righteousness and morality for all, irrespective of men and women.

The Conflict of Women in 20th Century India Throughout recorded history, women the world over have been held to different standards than men. They have been consistently oppressed in nearly all aspects of life, from political to personal, public to private. In the 20th century, great strides have been taken to end this oppression and level the playing field. In India however, a number of deeply rooted

traditions have made this effort particularly difficult, and as a result, women's triumphs over oppression in India are all the more intriguing. The 1970's saw the beginning of a highly organized modern women's movement in India. Violence against women was one of the main focuses of the movement. Harassment, wife-beating, rape, and dowry deaths were all too common, and police enforcement was ineffective as were most attempts at prosecution. Commonly called atrocities against women, these acts occurred frequently. Why then, if these events were happening so often, was there so much apathy towards them on the part of the courts and the police? To answer this question one must look back upon a history marked by religiously and culturally accepted forms of oppression such as female infanticide, polygamy, purdah and sati, jauhar, and devadasi (Borstein, 2000)

2.3.1 Women's Position in Ancient India

Women held an important position in the ancient society and were even superior to men. Women were then believed as the incarnation of "shakti". Historical evidence illustrates the verity that woman power ruled the society. They even destroyed mighty rulers and conquered kingdoms. Women had independence and had equal position in the society. In the society women had the permission to get education and to get married with their chosen husbands. The ancient Hindu scriptures mention the names of Maitreyi and Gargi as the recognised women of the era.

Though the women of early Vedic period enjoyed freedom and power, with the time, majorly after the Muslim invasion and Smritis, the status of the women worsened. The final blow came to the women with the Christianity that curbed the rights and independence of the women of India. Though the reformatory movements of Jainism granted the Indian women the freedom of religion, the women could not come out from the limitations that once set on them. As per the history, the child marriage was started from an early period of sixth century and it was the time when women were undergoing confinement and were compelled to follow the crude rules of society.

2.3.2 Women's Position in Medieval Era

During the medieval period, the position of women in India further devolved. The social life was cursed with child marriages, Sati practice, Jauhar, confinement of widow marriage, ban on girl education, sexual exploitation, Purdah system. This time was mentioned as the 'dark age' for the women of the society as they had to undergo a lot of troubles and confinements. The worse position of the women were worsened by the foreign conquests, Muslim invasions etc. Though the society was poisoned by these adversities, women managed to change their position by taking part in religion, politics, education and literature and proving themselves excellent in those fields. In the societies of Christians, Jainism and Buddhism, the position of women were not that bad as the women of those societies enjoyed education, freedom, religious freedom and in other sectors they enjoyed much freedom in comparison to Hindu Society. Later during the Bhakti movements, the position of the women became a bit

stable due to the contribution of some of the famous female figures namely Rami Janabai, Akka Mahadevi, Mirabai. After the Bhakti movement, some religious reformers namely Guru Nanak tried to establish equality among men and women. The position of women in South India was better than the status of the women in North India as in the South India women use to take care of the administration, accounting and some other works related to the kingdom management. (*Jupiter Infomedia Pvt. Ltd*, 2008, [http:// www.position of women/sociology guide/IndiaWeb/gov](http://www.position of women/sociology guide/IndiaWeb/gov)).

The practice of Sati, Jauhar, confinement of widow marriage, ban on girl education, sexual exploitation, Purdah system and devadasis has brought women's position into male dominance. Women live into misery. This practice actually has been banned, however this practice still exist in remote part of India.

2.3.2.1 Sati

Sati is an old, largely defunct custom, in which the widow was immolated alive on her husband's funeral pyre. Although the act was supposed to be a voluntary on the widow's part, it is believed to have been sometimes forced on the widow. "Sati" means a virtuous woman. A woman who dies burning herself on her husbands funeral fire was considered most virtuous, and was believed to directly go to heaven, redeeming all the forefathers rotting in hell, by this "meritorious" act. The woman who committed Sati was worshipped as a Goddess, and temples were built in her memory. Sati was prevalent among certain sects of the society in ancient India, who either took the vow or deemed it a great honor to die on the funeral pyres of their

husbands. Ibn Batuta (1333 A.D.) has observed that Sati was considered praiseworthy by the Hindus, without however being obligatory. (Kamat, 2010).

2.3.2.2 Jauhar

Jauhar refers to the practice of the voluntary immolation of all the wives and daughters of defeated warriors, in order to avoid capture and consequent molestation by the enemy. The practice was followed by the wives of defeated Rajput rulers, who are known to place a high premium on honour.

2.3.2.3 Purdah

Purdah is the practice of requiring women to cover their bodies so as to cover their skin and conceal their form. It imposes restrictions on the mobility of women, it curtails their right to interact freely and it is a symbol of the subordination of women. It does not reflect the religious teachings of either Hinduism or Islam, contrary to common belief, although misconception has occurred due to the ignorance and prejudices of religious leaders of both faiths.

2.3.2.4 Devadasis

Devadasi is a religious practice in some parts of southern India, in which women are “married” to a deity or temple. Description of courtesans had become an essential part of classics. They were recognized, tolerated and at times held respectable place in the society. Dedicating girls to temples was an ancient practice and by the tenth century, it had become well established. They were called Devadasis (servant of God) and served priests, and noble men. Temple grants included expenses for Devadasis. Some of them were experts of arts including singing, dancing and

acting performances. The institution of Devadasis continued sporadically in India till recent times (Kamat, 2010)

2.3.2.5 Bondmaids and Working Women

All menial tasks like cleaning in temples and private households were undertaken by bondmaids whose position was not high in the society. The saint-poet Basaveshwara tried to better their lot and that of their children by declaring that after initiation into Veerashaivism, the latter were to be considered holy and duly honored. (Kamat, 2010)

In addition to their household duties, women gave a helping hand to their men in their vocations. The occupation of a nurse (dhatri) was quite common. Women also worked in fields.

2.3.2.6 Institution of Marriage

Marriage was compulsory for all the girls except for those opted for asceticism. Brahman girls were married between ages 8 and 10 from sixth or century onwards up to the modern times. Polygamy was permitted to all who could afford and it was especially popular among Kshatriya for political reasons. According to Mansasollasa, the king should marry a Kshatriya girl of noble birth for a chief queen though he is permitted to have Vaisya or Sudra wives for pleasure.

2.3.2.7 Widows

Alberuni writes that Indian women preferred self immolation by Sati to the suffering of life of a widow. Ibn Batuta also felt that the plight of widows was

miserable. A widow was considered an inauspicious person and was prohibited from wearing colorful clothes, ornaments, decorate hair, as is seen from descriptions in literature. However, there are no concrete pointers to indicate that widows had to shave their heads, as became the norm in later years. (Kamat, 2010).

2.4 Women's Roles in Indian Caste System

The different roles between men and women has been existed long time ago. The inequality of this roles has lead women into violence, they are often marginalized by men. women's role is identified as women who work in domestic area such as cooking, cleaning the house, serving husband, and taking care of children. This roles have been addressed to women that caused women into lower position than men.

The religious forms in India that is Hindu taught that women is not equal to men. They have different role that women works in domestic area while men work in public area. Furthermore, the status of women in India as reflected in caste system really lead women into unadvantages roles and position. Commonly most of women in India have different role from men. But, this case is not only close to that, it can be broaden that touchable women and untouchable women have also different role. Even some of their role are mostly similar but there are still many roles that is different between touchable and untouchable women. For example, untouchable women are always become the main livelihood seeker for their family, they also

consider as labour and servant of touchable men and women. Those differences is obviously caused by the status of someone in society.

In addition, culture, religion and law also play an important role in the development of women's condition in society. Some feminists believed that institution of marriage is the source of women's oppression. This institution is believed as the first place for women to actualized their condition and their relation between men and women.

Within each life stage, individuals also simultaneously hold many different roles. One reason for this is that individuals hold multiple social positions at one time. When a woman becomes a mother, she can also continue to have the roles of daughter, wife, and daughter-in-law. In addition, each position is associated with a *role set*, an individuals range of role relationships that accompany any social status (Merton: 1957). As a mother, a women manages unique expectations from her child, her parents and daughter in-laws who have become grandparents, the father, and her child's teachers and doctors. A *role cluster* refers to the interconnection between roles that occur within the same social institution (Lopata: 1991). Women's roles within the family are related and often different in important ways from her roles in the workplace, such as business owner, manager, and colleague.

At the same time, some evidence suggests that multiple roles provide opportunities and advantages. In their theory of *role balance*, Stephen Marks and Shelley MacDermid (1996) found that people who are able to fully participate in and perform a number of different roles experience not only less role strain but also

lower rates of depression and higher self-esteem and innovation. Rose Laub Coser (1975) argues that it is among multiple roles that individuals are able to express individuality and act autonomously in accordance with or in opposition to normative expectations. Thus, multiple roles are important for the development of personality and intellect. Lois Verbrugge (1983) found that women who hold the multiple roles of mother, wife, and paid worker have better health than women holding none or only some of these roles.

Phyllis Moen (1992) has examined the potential positive and negative consequences for women of combining paid work and family roles. She concludes that whether multiple roles are positive or negative for women depends on many factors in women's lives, such as conditions of the work, conditions of their family roles, including the number and age of children, and extent to which women view themselves as captives or committed to their work and family roles.

Role sharing is likely a means through which the positive aspects of multiple roles can outweigh potential negative consequences. Individuals with different social statuses and social positions, or even across social institutions, can share the same role. For example, the care of children is often considered to be the role of mothers. However, fathers, employers, and government can all adopt the caregiving role (Drew, Emerek, and Mahon, 1998). When they do, women are better able to competently fill and benefit from roles as both workers and mothers and experience less role strain, overload, and conflict. In China, while the father role is still viewed as primarily teacher and disciplinarian and mothers are viewed as the physical

caregivers, fathers are increasingly participating in the caregiver role. This change is attributed to government-sponsored parental education and contact with Western culture (Abbott, Ming, and Meredith: 1992). The International Labour Organization calls for employers to take on the responsibility of helping employees combine work and family (Derungs: 2001). As they learn the benefits of fulfilling this role, employers are committing to this role. Governments, on the other hand, seem to be moving in an opposite direction. European welfare states previously embraced the role of contributing to the care of children by providing policies that aided women and later men in combining work and family. However, recent years have seen a change in the role of the state, with less emphasis on ensuring public childcare for all citizens (Jenson and Sineau: 2001).

2.4.1 Women's Roles of Touchable Caste and Untouchable Caste

Hinduism recognize the class division called caste system. This caste system then separate people into many class society. One person belongs to high class and lower class. The high class such as Brahmins called as touchable caste and lower class or outsider called as untouchable class.

In Indian societies, roles and position in each caste is different, especially women. Although women from touchable caste and untouchable caste have almost same role in society and family, but women from untouchable caste have more roles

for their family, for example most of untouchable women are main livelihood seeker for family, most of them worked outside house as labour.

The question is then, what does Hinduism teach about the roles of women? In the Vedas there is no separate or discriminatory role for women. But almost all societies in the past have been male dominated and Hindu societies have been no exception. In the Smriti texts, particularly Manu Smriti, the role of women is often described as one of running the household, serving the husband and bearing his children, especially sons. In order to enforce this it was often projected as having divine sanction. The best thing that may be said about such thinking is that it may have been socially relevant at the time it was promulgated. Today most Hindus do not believe that such a role has been ordained by God and women today are moving towards equality, though perhaps not as fast as those in the west. Unfortunately some of the more conservative Hindus including women do believe that these roles have divine sanction. (FAQs: scriptures, women and caste, 2006)

2.4.1.1 Women's Roles of Touchable Caste

Women from touchable caste is more lucky than women from untouchable caste, at least they born as high class in society which is still respected among women from its caste and women from its lower caste. But, within this discussion, touchable women may also experience as like untouchable women. Both of them have many various of roles in their family, and society. Since they were child, they have been introduced with house work such as cooking, and cleaning house. When

they came to marriage, these roles still exist on them. Before married, they are girls who must help their mother doing house work, when they are married, they become wife and mother who must serve their husband and teach their children. This transition does not really change their role.

Even the number is not many, touchable women are allowed to continue education into high level. Some of them are graduated from university. They have also more chance to go on politics. The article by Shirin Rai shows that 17,14 persen of women politician comes from high caste.

Kasta merupakan ciri terpenting dalam kehidupan publik dan politik India. Sebagian besar anggota parlemen perempuan dalam Parlemen X adalah anggota-anggota kasta yang lebih tinggi. Misalnya, ada enam perempuan dari kasta Brahmana. Ini mewakili 17,14 persen anggota parlemen perempuan,

angka yang cukup lumayan, sementara kasta Brahmana hanya 5,52 persen dari jumlah seluruh penduduk. (Rai, 2001:144)

Touchable women are allowed to work outside the house, such as in company, and they have higher position than untouchable women. Such as being a secretary. Eventhough, they still have double role, they should work outside house, beside she must do house work. This double role seem very hard for women.

2.4.1.2 Women's Role of Untouchable Caste

In the side of role, both of touchable and untouchable have almost similar role, eventhough, there still many different roles in both of them. Most of untouchable women are labour worker, they work outside the house as labour. And most of them become the main livelihood for her family. Untouchable women role as worker, they usually work as labour of company, lowly cook, housemaid, cleaning service, etc.

Here is the example of untouchable women who hold the role as the main livelihood in her family, beside she should take care of her children. Geeta, 32, would be a typical candidate. An orphan at age three, Geeta was raised by her elder sister. She didn't go to school and was married to an alcoholic uncle when she was a teenager. Today, she works as a housemaid in Bangalore to feed her family of four: Her husband, her two sons and herself. Geetass life goal is to educate her two sons. (India Knowledge@warnton, article, 2006)

The role of untouchable women is women worker. As women worker they got more discrimination than touchable. There is significant difference between oppression experienced by women from touchable and untouchable. Tong (1998) explained that women's worker experience on exploitation in their jobs and they are exploited by their domestic jobs. Women's working class often experience on sexual insulting in work place or roads. Therefore, the importance of working class is often related to sexism and capitalism, rather than women from middle or high class.

Untouchable women have more little role in education. It is because most of them are illiterate and less access to get education. A large majority of the illiterate population comprise of Dalit women with 76.24% of Dalit women being illiterate. The girl drop out rate among Dalit families is increasing with girl-children are forced to work as child laborers, More and more girl children from Dalit communities are school drop-outs and working as child labourers. Dalit women are illiterate because they have less access to education which is an inherent part of the caste system. There are not enough secure facilities for education, taking care of small children and they join the adults to add to the income of the family. Dalit girl children are involved mostly in hazardous work like Beedi making, working in match factories and in the fire-works industry. (*Tamil Nadu Women's Forum, 2007*)

2.5 Feminist Thought

There are so many sects in feminism, such as liberal feminism, radical feminism, Marxis feminism, and social feminism. “One big argument for equal emerged is that they come from a realization toward oppression and exploitation to women in society, workplace, society, and conscious action of women or men to change that condition (Bhasin and Khan, via Bainar, 1998: 16 in Wiyatmi).

2.5.1 Marxist Feminism

Etymologically, feminist derived from word *femme* (*woman*), mean as woman (singular) proposed to struggle women's rights (plural), as social class. In this relation, it is important to differentiate between *male* and *female* (as different aspect of psychology and cultural). Another words related are *male-female* refers to sexual, while *masculine-feminine* refers to sex or gender, as *he* or *she* (Shelden, 1996:132 in Ratna, 2004).

Ratna (2007:184) stated that "The purpose of feminism is balance, gender inter relation. In broadly definition, feminism is women's movement to prevent everything that is marginalized, subordinated, and lowed by dominant civilization, whether in politic, economy, and social aspect in general. In narrow definition that is in literature, feminism connected with the ways to understand literary works whether in accordance with production or reception. So, woman's emancipation becomes one aspect of equality, which is known as gender equality"

According to Yoder in (Sugihastuti, 2002) feminism is like a *quilt* which is built from soft rag. This methaphore described that feminism is study that become strongly believe in all its women's literature reader. The concept of feminism is centered on politic, which means a politic that is directly change life's power between women and men in literature communication. From this view, the feminist researcher will try reveal how political power change hierarchy between women and men.

The main element of Marxism which become a guide for Marxist feminist is materialism and work division based on sex, they used a theory of Karl Mark and the theory of Engels. They believe that women's position, women's oppression, or women's role is derived from the existence of class system in society. From those class system words "bourgeois" and "proletar" appears. Of course, this is not only words but it indicates the power of one people as strong who mastered another one which is weaker. This condition brings women into oppression and inferior position where women and men are not equal in term of production. Tong (1989: 6) stated that Marxist feminist claimed that it is impossible for every people, especially women, to attain true freedom in society class system, the wealth of society which is produced by unpower people (by high total of people) end to the power people (by low total of people). This means that proletars whose population is higher than bourgeois is defeated by bourgeois whose population is low. Bourgeois forced proletarians to produce many products. And finally the power ended in the hand of bourgeois community. This concept is later become the main thought of Marxist feminist. but this concept is not really the same with the concept of Marxist feminist itself even many theorist argue that Marxisme and Marxist feminist must be differed.

As Humm (2002) stated that feminisme is different from Marxist because the Marxist feminist must focus on gender and sexuality than material condition in each ideology construction. However, many Marxist feminist believe that Marxisme and feminisme are attached each other. Futhermore Humm (2002) stated that the purpose of Marxist-feminist is: described the material basis of women's submission, and the

relation between types of production and women's status; and apply women's theory and class into family role.

In accordance with Tong (1989), this involves describing the material basis of women's oppression and the relationship between the modes of production and women's status, and applying theories of women and class to the role of the family. Marxist-feminist insists that women's oppression comes from the recognizing of private property right. Property through production by a small number of people began the class system, something that manifested its contemporary is composition between capitalism and imperialism.

2.6 Marxist Feminist Literary Criticism

The position of women in societies is still arising many questions because of the unfair treatment toward women. These phenomena cause many writers create literary work. Literature has been an inspirable part within history of man. The creation of literary work is closely related to its author and in turn humanity, the author is conditioned by certain circumstances.

Feminism is ideology of women's freedom because the concept attached in all the approaches are about the unfairness of women because of their sex. Feminism offers the analysis about the causes, actors, and women's oppression.

Humm (2002) stated that this definition combines the women equal right doctrine (the movement organized to reach women's rights) and a social

transformational ideology which is aimed to create the world for women over social simple. It also stated that feminism also combines many methods of analysis and theories, if feminism consider as theory based on women the point of view. That is why it needs the different focus between method and theory. Feminist critic has expressed the women hates toward men author which is considered as Great Master.

Literature view women as inferior who is forbidden to write and expressed their ideas through writing. No wonder before 20th century many writers are men. Sugihastuti (2002) said that literary works, literary critics, paraphrase and evaluation are dominated by men. Even, literary works of women's writer is not admitted its existence and interpreted based on men's view. She also said that up to now, men critic even women critics, consider women's character in literary works produced by women is insignificant. Men writer in his literary works always describe women's character as same as men. They never describe the things deal with women such as make up, make up tools, menstruation, pain, and how to overcome it, the complicated way of shopping, and bargaining.

Culler (in Endraswara, 2003) stated that reading as women will be very important aspect in feminist analysis. from tis side researcher will found diegesis and mimesis in litetary texts. Digesis is all reported and told events. While mimesis is acted events. Either diegesis or mimesis.

The Marxist-feminist literary theory is based on the idealistic notion of socialism, therefore, economics is at the center of Marxism. Everyone is equal and nobody has more money than anyone else. The Marxist-feminist theory says that all

actions follow a logical, scientific pattern. Social progress is also a key aspect of Marxism. It involves the advancement of the whole community not just one person, to the point where everyone is equal. Marxism also encourages the formation of a middle class and equality among all the people of the community. From a Marxist point of view, materialism is seen as a step backwards because the people who feel the need to accumulate wealth and possessions do not understand their responsibility to their fellow folk.

2.7 Previous Studies

Before conducting this research, the researcher found some previous study that will be important source to conduct new research. They are: Haryanti (2000), Rahmawati (2009), and Andriani (2007).

Haryanti (2000) wrote a thesis entitled *Anglofilia dalam The God of Small Things* karya Arundhati Roy dan *Dog eaters* karya Jessica Hagedorn. Anglofile is the symbol of British culture, it means to like British culture, but in a state of mind in which one is predisposed to adore one's conquerors (Arundhati Roy, *The God of Small Things*, Flamingo, London, 1997: 53). She identifies Anglophile that is connected to racism (despise for everything that does not conform to the British norm) and self-hatred, as far as the Indian citizen is made to reject Indian ways and Indian culture as a deviation from the British model while facing the impossibility of being recognised as British. While racism creates the image of the other as inferior, self-hatred implies the assimilation of racist discourse.

She uses postcolonial theory that indicate the influence of British culture in India. Postcolonial theory is as metaphysics, ethics, and politics addresses matters of identity, gender, race, racism and ethnicity with the challenges of developing a post-colonial national identity, on how British culture really influences and changes the Indian culture.

Postcolonial theory deals with culture's identity in colonized society, the dilemmas happened in this colonized country, the problems of developing country after colonizer rules. The writers articulate and celebrate that identity (often reclaiming it from and maintaining strong connections with the colonizer) the ways in which the knowledge of the colonized (subordinated) people has been generated and used to serve the colonizer's interests.

The result of her study is Anglofilia dalam *The God of Small Things* karya Arundhati Roy dan *Dog eaters* karya Jessica Hagedorn that relates to racism. It is the way to reject Indian ways and Indian culture as deviation from British model. Racism creates the image of the other as inferior, self-hatred implies the assimilation of racist discourse.

Rahmawati (2009). The Dynamics of Binary Oppositions in Arundhati Roy's *The God of Small Things*. English Letters and Language Department, The State Islamic University (UIN) Maulana Malik Ibrahim of Malang. She focused her research on binary opposition in *The God of Small Things*, she identifies the charactes' action such as Ammu's husbands >< Ammu, Employer >< Laborer, Ammu's Father >< Ammu's Mother, Adult >< Children, Man >< Woman, A

Touchable Caste >< A Paravan (Untouchable) Caste, Foreign Language >< Original Language, Holder of The Law >< Defendant. She then deconstructed those action by using decontraction theory by Jacques Derrida.

Deconstruction is a critical practice introduced by French philosopher and critic Jacques Derrida, ostensibly serves to interrogate the assumptions of Western thought by reversing or displacing the hierarchical “binary oppositions” that provide its foundation (Derrida, 1976). The result of her research is that one person has high power that the other, for example Man >< Woman, it proved that men (police) tries to pick up Ammu’s Breast by his stick. This indicates insulting action toward women and humilite women’s position. Another example is A Touchable Caste >< A Paravan (Untouchable) Caste. It is proved that untouchable caste is in the low position, till they are forbidden to touch touchable’s stuff, if they speak to touchable they have to close their mouth, their smell’s mouth caused pollution for touchable. From this side then she continued her research by deconstructing that finding on the novel. It is proved by Ammu’s bravery to hit his husband and opposed her older brother.

Andriani (2007). Women’s role in Indian-American Family in Jhumpa Lahiri’s *Interpreter of Maladies*. English Letters and Language Department, The State Islamic University (UIN) of Malang. She focused her reseach on the women’s role in Indian-American Family in Jhumpa Lahiri’s *Interpreter of Maladies*. She uses the feminist perspective to analyze women’s role. She analyses this role based on education, and social construction.

She divided women's role into two points that are traditional women's role and modern women's role.

The traditional women's role is reflected by Indian family that they work in domestic area, they are submissive to their husband and they are dependant. While modern women's role is reflected by Indian family who moved to America. Women in this family changed the role of traditional women to be modern as American women do, for instance modern women can work outside the house, they can exchange men's rule that they are livelihood seeker for their family and leader for their family, they also able to make decision.

Result of her study is women's role in Indian-American Family in Jhumpa Lahiri's *Interpreter of Maladies* that relates to traditional women's role and modern women's role. Its results is that there are some different and changing roles between tradition women and modern women in India. These traditional women's role and modern women's role shows the opposite of both. For example traditional women's roles are women who who work in domestic area, submissive to their husband, and dependant. In the contrary, modern women's roles are women who work outside the house, women who can exchange men's role and women who can make decision.

Those previous studies helped the researcher to analyze this novel based on the object and the related theory. There are some similarities and differences between the previous study and the new research. The similarities of this research and the previous research lies on the object of analysis and the focus of analysis. First, the researcher and the previous research uses the same literary works, that is

novel. The two researcher, for example Sari Kurnia Rahmawati and Puji Rahayu Haryati uses the same novel with the researcher, that is novel *The God of Small Things* by Arundhati Roy, that contain of 339 pages, it was published in 1997. Second, the researcher and the previous research (Andriani) used the same focus that is Women's role.

The differences of this research and the previous research lies on the object of analysis and the theory uses to analyze this new research. First difference is the researcher uses the novel *The God of Small Things* by Arundhati Roy, while the researcher uses the novel of Jhumpa Lahiri, *Interpreter of Maladies*. Second is the theory used to analyzed this novel. Haryati used postcolonial theory, Rahmawati uses deconstruction theory, while the researcher uses Marxist Feminist Literary Criticism.

CHAPTER III

ANALYSIS

In accordance with the statement of the problems that have been noted previously, this study is aimed at answering those problems. Its result will be divided in two main parts, which include women's role and women's position in Indian Caste System portrayed in Arundhati Roy's *The God of Small Things*. The first part, the researcher presents the data about the women's position in Indian Caste System reflected in the novel. The second part, the researcher observed and analyzed about women's role as touchable and untouchable caste in Indian Caste System as portrayed in Arundhati Roy's *The God of Small Things*.

In addition, the concepts, idea, and thought in Arundhati Roy's *The God of Small Things* shows the fact that has happened in Kerala, and some parts of Indian countries, such as violence experienced by Dalit women, it has become the culture of Indian societies. Those cultural concepts in Indian Caste System have led women into different roles and inferior positions.

3.1 Women's Position in Indian Caste System

India has a rich cultural heritage. Some of the Indians are Hindu. They believe in their religion, and this religion developed the caste system which has a hierarchy in its society. The caste system in India has been growing on and has become a tradition among

Indian societies. Moreover after British rules, the suspense of caste system blows up. The caste system in British rule and after British rule teach us the stratification where there are group of people who belong to high caste and another belong to low caste. People from high caste have high position in society while people from low caste have low position in society. This position exist on and on, and by this position a massive destruction sometimes happen such as violence done by high caste to low caste. This case also bring effect to women where women's position in Indian Caste System always become inferior under male dominance.

As the researcher explained above that the role of women in India is on domestic parts, even some women do men's role such as working, but it can not change women's position. Their position is still lower than men.

This novel talks about women's positions which are lower than men, they are not equal to men, they are weaker than men, they are unable to make decision. Because of those kinds of position, they always become target of men to do violence, and sexual abuse.

The researcher in this discussion will analyze women's position in Indian society, house hold, and family life which is not only centered on women from touchable caste but also women from untouchable caste.

3.1.1 Women are Inferior than Men

The phenomenon that has been raised when we talked about women is that women are the second sex. It means that position of women is under men, they are second-hand status in society. “In term of such ‘conventional’ analyses the specific class position of women can never be considered, for a social category defined in terms of the theoretical framework adopted relegated women to ‘second-hand status’.” (West (in Kuhn), 1978:220). This phenomenon leads women into misery or violence, so men have a power to do anything to women. Many stories explained that women must follow their destiny (meant by unable to do what men do). This kind of thinking unfortunately can not be changed for years, it has been blended in society and another aspect of life and become the custom that women are inferior, men are superior. It happened till this era or when feminists firstly struggle on equality.

Women as inferior are not their willingness, from their bottom of heart, they really want to break it and repair their condition. But the fact does not say so, that women should come on their fate is true. As what Beauvoir (in Peter Barry), stated that she invokes in the famous first sentence in part Two of *The Second Sex* (1949) when she writes ‘One is not born a woman; rather, one becomes a woman’.

The custom in society (India) has an important role on how women should be, on what they should do. Women are subordinated by men are also true, and custom or society play an important role of the condition experienced by women. Ratna explain about this. He said that culture plays an important role to women. Language used in society more and less emblem the women, for example women who address as *betina* (Female) consider as degradation, in contrary if men addressed as *Jantan*

(male) means commendation. This has been developed in society. That is why feminist try to change it and shows to men through action and literary works that they are not weak as men think.

As same as Indian women who have explained in novel *The God of Small Things*, it has been written that caste system in India plays an important role to the women's position and women's voice in India. In this case the novel prove that women are really inferior or second sex creator, women cannot do anything, they just receive their destiny that they were born for men, and under men's power. As what Ratna said that for many centuries, women are under men's domination, women only as complement to men, they are second creator in society. The point of difference in biology has led women into this domination. That is why men are free to do anything to women because of their power in the society. Men often insult and do violence to women which then it will be discuss in this case.

In Feminist Literary Criticism the technical term "Men's power and domination" is something usual. It has also been the center of discussion that for years it has been developed to society, and can not be changed. Feminist really do effort to take it away. In the modern era this term may not developed anymore, but still in some cases this always happen that husband do violence to his wife. Another criminal in society like sexual abuse, raping, etc.

The researcher in this case, will analyzed women's position that are inferior by analyzing on male dominance, men's power, men's control, men's ill-treatment to women, and unrespect action to women.

Something that becomes prove that women are really inferior is represented by *breast*. It is one of women's organ of body. Ironically, in Christian institution, its existence is not considered. So, it indicates that women are the second sex which is neglected, refuse, they as if just a doll who can not do anything, they just receive men's treatment. Look at this quotation:

In that Christian institution, breasts were not acknowledged. They weren't supposed to exist, and if they didn't could they hurt? (*The God of Small Things*: 16)

In accordance with Indian caste system, women's position in the family also became the core of discussion that there are many proves in the novel about this women's position. Something that we should know is that women in India should faith to husband, ironically they are not worth to get heritage, only men who deserve to get it.

Indian caste system view women as the one who are really inferior even in their own family. Indian society believe that a daughter who has married is responsibility of her husband. They do not have position in their parent's home. This is what Baby Kochamma said about Ammu. She said that a daughter who has been married does not have position in her family. Therefore when Ammu divorce and choose to live with her family she ignores her, but finally, she forced herself to allow her to live in Ayemenem house with her family.

She described wholeheartedly to the commonly held views that a married daughter had no position in her parents' home. As for *divorced* daughter –

according to Baby Kochamma, she had no position anywhere at all. (*The God of Small Things*: 45)

There is also another argument that women do not have any position in their class because their position is determined by their father or their husband. If their father or their husband have high position in society (as high caste) women will be considered to have high position. This women's position is actually defined by the family relationship. It is derived from men and marriage.

This consideration brought women into the inferior position. This consideration shows that women do not have rights as like men. Men are free to dominate them. So, men do not consider women's existence in society or in their life. They are easily oppressed.

The researcher considers that disrespectful actions done by men also belong to women's positions that are under male dominance. It happened to Mammachi, Chacko said that she is a sleeping partner who cannot run the business of a pickle factory. In fact the first pioneer of a pickle factory is Mammachi, but Chacko didn't respect her. He insulted her by saying so. Chacko only considers Mammachi as labour. He doesn't care for her mother, Mammachi, he knows that Mammachi is the pioneer but what comes on his mind is that men in a family have more rights than women. Therefore he considers that the pickle factory is his by saying that everything that women have is his, and everything he has is also his.

Chacko had it registered as a partnership and informed Mammachi that she was the sleeping partner. (*The God of Small Things*: 57)

“Chacko said, ‘What’s yours is mine and what’s mine is also mine” (*The God of Small Things*: 57)

Something that is really revealed that women are inferior is explained in this novel. It happen to Ammu when she comes to the police with her twin children Rachel and Estha. The inspector is the representation of what Indian caste culture, that he views women as low sex in the society. He is tapping Ammu’s breast with his baton *Tap, Tap, Tap* as like choosing manggo. In Indian caste system that one is kind of *insulting* to women, meant by men (in this case inspector, who also the representation of government) does not respect to women.

“ . . . when ammu went to him with the twins to tell him that a mistake had been made and he tapped her breast with his baton, it was not a policemen’s spontaneous brutishness on his part. He knew exactly what he was doing. It was a premeditated gesture, calculated to humiliate and terrorize her. An attempt to instill order into a world gone wrong.” (*The God of Small Things*:260)

Another male dominance represented by police is that he does not respect to Ammu. He insult Ammu by saying that Ammu is *veysya* (means prostitute). goverment have high power and placed women into low position. Therefore they are easily to insult women.

When they left the police station Ammu was crying, so Estha and Rahel didn’t ask her what *veysha* meant. Or for that matter, *illegitimate*. (*The God of Small Things*: 8)

The strength of men's position in Indian society, family, and household make women go to their misery and discrimination. Look at the quotations below:

.....Mr. Hollick had proposed something, he told Ammu, that he needed to discuss with her. He began a little diffidently, avoiding her gaze, but he gathered courage as he went along. Viewed practically, in the long run it was a proposition that would benefit both of them, he said. In fact *all* of them, if they considered the children's education.' (*The God of Small Things*:41)

'Well actually there *may* be an option . . . perhaps we could work something out. Think positive, if what I always say. Count your blessings.' Hollick paused to order a pot of black coffee. 'You're very lucky man, you know, wonderful family, beautiful children, such an attractive wife . . . He lit a cigarette and allowed to burn until he couldn't hold it anymore. 'An *extremely* attractive wife. . .' (*The God of Small Things*:42)

".....Mr. Hollick suggested that Ammu be sent to his bungalow to be 'looked after'" (*The God of Small Things*: 42)

The quotation above is understood that women are the second class of society which is easily for men to give them to another one even she is his wife.. The power

of men can be seen in the text of the novel above. "looked After" in the text of novel shows that she must be *Veisya* (prostitute) to serve Mr Hollick (Baba's boss). Only to save his job Baba sincere Ammu to be given to Mr. Hollick, this description really show that men (even husband) consider that women (wife) is *something* that can be sold to anyone who like. So far, feminism sees this phenomenon as something that should be changed. People see women based on their beauty.

Here is another prove on men's power that effect to inferior position of women. This happened to Mammachi, Ammu's mother when she took the lesson of Violin, she is the expert one. But unfortunately Pappachi (Mammachi's husband) forbade her to continue her lesson only because her teacher said that she is the expert and worth to go to the concert class.

" . . . it was during those few months they spent in Vienna that Mammachi took he first lessons on the violin. The lessons were abruptly discontinued when mammachi's teacher, Launsky-Tieffenthal, made the mistake of telling Pappachi that his wife was exceptionally talented and, in his opinion, potentially concert class." (*The God of Small Things*:50)

That condition shows that women are under men's control, women cannot do anything except follow what men (husband) saying. The culture of men's power finally raised the fear of men that women are more success then men. It will be embarrassing to men if it happened. That is why they struggle to limit women's activity especially activity outside the house.

. . . "In the middle of melody, Chacko raised his voice over the chocolate sound, 'Mamma!' ha said

(in his Reading Aloud voice), 'Mamma! That's enough! Enough violin!'

"Mammachi stopped playing and looked in Chacko's direction, the bow posed in midair"

'Enough? D'you think that's enough, Chacko?'

'More that enough,' Chacko said.

'Enough's enough,' Mammachi murmured to herself. 'I think I'll stop now.' As though the idea had suddenly occurred to her. (*The God of Small Things*:183)

Based on the prove above the writer see that women are really not able to express their preference. It is because the power of patriarchy really strong, so what women are able to do is just obey to what men say. It happens to Mammachi, she is never brave to fight Chacko even Chacko is her son. It has explained that Mammachi 'bow posed in midair', it indicates that women are not able to fight men, that in this case mother to his son. It also indicates that men's power are truly strong even mother is afraid of his son.

The inferiority of men also shows by violence, that men always do violence to women. Women do not opposite that bad treatment. they just received that. The violence and insult done by men should be analyzed in this case. The researcher will show that there are many violence done by men, ironically, women just received what men do to them.

The unfaith to husband might led women (wife) into misery that is violence, moreover, the paradigm that has been reflected in India at that time is that women are

second sex, they are under men's power and domination. Moreover most of them are not brave to do anything. If they really brave to against men, the effect must come on them, that is violence. This novel explained about this effects, female character in this novel has experinced on violence done by husband. Such as Mammachi, and Ammu. Here are some proves of violence experience by women.

Ammu watched her husband's mouth move as it formed words. She said nothing. He grew uncomfortable and then infuriated by her silence. Suddenly he lunged at her, grabbed her hair, punched her and then passed out from the effort. (*The God of Small Things*: 42)

From the quotation above, we can see that women get the violence as the result of their resist to men (husband). In that case the violence happen to Ammu, when he resist her husband. She will be sent to Mr. Hollick to be 'looked after' meant by being prostitute. But he against it, finally she got violence from her husband. And she did not barave to reply what her husband do.

The prove below also show the violence experienced by Mammachi, Ammu's mother. That Pappachi, Ammu's father always hit her every night. It is because Pappachi can not receive his dismissal. Therefore, he always releases his disappointment to his wife.

Every night, he beat her with a brass flower vase. The beatings weren't new. What was new was only the frequency with which they took the place. One night Pappachi broke the bow of Mammachi's violin and threw it in the river." (*The God of Small Things*: 48)

The prove in the text of novel below is understood that women are the second class of society which is easily for men to insult them. It happen to Ammu, the police really show his dominance by picking ammu's breast with his stick *Tap, Tap, Tap* as like choosing manggoes. Ammu consider that this treatment is abusing for her, she did not opposites what police do. The police should protect the societies. But the fact is not so. The police as the deputy of goverment that should protect all socities for welfare had done some abusive to women. This can bee seen that actually government allow it legally. Look t this quotation:

After Sophie Mol's funeral, when Ammu took them back to the police station and the Inspector chose his mangoes (Tap, tap), the body had already been removed. Dumped in the themmady kuzhy—the pauper's pit—where the police routinely dump their dead. (*The God of Small Things*:321).

3.1.2. Women are Unequal to Men

Another women's position in Indian caste system portrayed in this novel is that women re not equal to men. it means that women do not have the same right and chance compared to men. In this case, men have more chance to go to public, work outside house, have high salary, getting high education, inherit their family's property, while women work in domestic area, get low salary, forbidden to have high education, they also do no have right to get family's heritage.

Even some women either touchable caste or untouchable caste work outside house, but their position is low. Women is only as labor while men can be boss or director. In every way women is always women, and they worth to be labour. Event they have more working hours, high intelligence, company will not appreciate on their work. In short, there is discrimination between men and women in the workplace.

Here is the case when labor demonstrates to demand for their right. The demand they blow up is about their salary. They want government increase their salary. It shows that the salary women received is different from men. Women receive one rupee twenty paisa a day while men are two rupees fifty paisa a day. This text indicates unequality between men and women.

. . . that women's wages be increased from one rupee twenty paisa a day, to three rupees, and men from two rupees fifty paisa to four rupee fifty paisa a day." (*The God of Small Things*: 69)

The prove above shows us the discrimination between men and women. It shows the unequality in salary. The point of "unfair/unequal" can be the thing that should be considered in this case. It has been proved that women are given more working hours rather than men. It happened not only to women coming from touchable caste but also untouchable caste. Ironically, even they have been worked more that men, salary they received is lower than men. It shows unfairness between

men and women. The prove in the novel above shows us how the point of unfairness really reflect Indian society and is has been image to women themselves.

The unequal right between men and women is in education. Women in India forbade to continue their education, while men allow to have high education. It happen to Ammu and Chacko. Cacko has high education, he is alumnus of Oxford University while Ammu is forbidden to continue to high education. When Ammu ask her father to allow her to continue education, her father said to her that for women going to college is unnecessary expense for girl.

Ammu finished her schooling the same year that her father retired from his job in Delhi nd moved to Ayemenem. Pappachi insisted that a college education was an unnecessary expense for a girl, so Ammu had no choice but to leave Delhi and move with them. (*The God of Small Things*:38)

Women do not allow to have college education. What women should do is helping their mother doing housework, like cooking, washing, sweeping, etc. The system and the custom in society which force women to be faith to men make women passive, cannot do anything except following the rules in society or family. The fact says so, moreover women are forbidden to continue to higher education. What women should do is waiting for marriage proposal, then married. As what Pappachi said to Ammu, that she should stay at home and help her mother doing housework while waiting for marriage proposal. Look at the quotation below:

There were very little for young girl to do in Ayemenem other that to wait for marriage proposal while she helped her mother with the housework.

(The God of Small Things: 38)

It is explained in the novel when Ammu and Margaret Kochamma has different argument about the way how Indian respect their guest. Clapping hand by kissing is the Indian way to respect people or guest they firstly meet. It makes Margaret uncomfortable because that is not her culture. For Ammu Margaret's action is kind of mocking to Indian culture. In this case Chacko chooses to assist his ex-wife, Margaret than to assist his country culture or Ammu. He finally insults Ammu. That is another fact about men's power. Chacko dares to insult his sister, Ammu by saying that she is an animal. He also argues that Ammu's action should not be done, she acts like that because she never got a high education. If it so, why women are forbidden to get the same education as like men. Look at quotation below:

Because Ammu had not had the kind of education, nor read the sort of books, nor met sorts of people, that might have influenced her to think the way she did.

She was just that sort of animal. (*The God of Small Things: 180*)

The right of women and men will not be equal. Indian society believes that men have high position, therefore men have more chance to go on public than women. The law of heritage in Indian caste system always placed men as the absolute heir of family's property. They got legitimately portion. It is proven in the novel that Ammu does not have right on family's property, even it is her family's and she also works there she doesn't have right to own it. Because she is a girl she had

no claim on her family's property. Feminists see that this is kind of unfairness and discrimination between men and women.

Though Ammu did as much as work in the factory as Chacko, whenever he was dealing with food inspectors or sanitary engineers, he always referred to it as my factory, my pineapples, my pickles. Legally, this was the case because Ammu, as a daughter, had no claim to the property. (*The God of Small Things:57*)

3.2. Women's Role of Touchable Caste

Women are considered as weak creature, their position in society or even in their family are inferior under men's control. They are not free to make their decision. In livelihood, They depend on men, even some women work outside the house and have their own salary, they still consider as second sex that they are men's helper, in fact men are the one who ruled everything in society, family, household, and work. Therefore, women have more limited roles than men.

Women's role and men's role are different, women usually hold domestic role while men hold public roles outside the house. Many women believe that domestic role is heavier than men. domestic role include cooking, serving husband,

cleaning the house, taking care of children, etc. While men's duty is only working outside the house to look for livelihood. Levy (in Sugihastuti), said that the difference role between women and men in family is caused by biological factor (physically weak or strong, pregnant or not) and the factor of the social culture of family. It relates to who will seek for livelihood and who will take care of children.

We cannot deny that the treatment of women and men in society and family is different. Since they were born, men usually learn how to deal with public relation while women learn about domestic jobs. Men as the main livelihood seeker for their future of the family, therefore men must be able to get good job. While women usually deals with domestic task. Mother trains them to be good wife for their future husband.

Family institution is the important institution in society. In family, people learn everything about life. In short, every behaviour men and women do come from family. Family plays an important role in society. People see the high position of someone based on the position of their family, that is in this case shows by the occupation of father or husband. West (in Kuhn) said that family have the life cycle of standard of living, in fact family is the determiner of life. "It is families and not individuals which have a life cycle and a standard of living." (West, 1978:224). In term of women and economy West also argued that the position of women is seen from the position of their family, which is seen by the occupation of their father or their husband. "the allocation of economic and social rewards, which is in general, deriving from the occupational order, in the case of women, however is seen to be determined primarily by the position of their families, and in particular by the

occupation of their husbands or fathers, not their own.” (West, 1978: 224). Therefore class hierarchy in positioned women in society may be true. Although, women from high class and low class have same experience dealing with the treatment of men. therefore marxist feminist believe that this same experience must be the pioneer of feminist struggle on equality and free from male domination.

The family institution, which is within this, is household is the first cause of women’s oppression. Engels stated that women acquire their status from their position in household. He also argued that there is a controlled in household, in this case men controlled women. After this thing happen men is the women’s controller. In the arrangement of new family women are as slave/servant (proletar) while men are bourgeois.

The focus of this novel is narrowly about the life of indian societies which follow the caste system. Marriage institution and family institution are the main thing which bring women into second position under male dominance. The story of this novel tells about women and their activities outside or inside the house. It expressed women’s role as house wife for their husband, mother for their children, daughter for their father, and women for their men.

3.2.1. Women as Men’s Servant

The role of women in domestic area become the attention of Marxist feminist. They try to apply on what marx think about the sexual division of labour. There is the different role between men and women in work.

Role of women is described in the place where women spent their time most inside the house while men spent their time most outside the house. Women do the domestic jobs such as cooking, serving their husbands, taking care of their children. Women are considered as cook. This is shown in the novel about Baby Kochama, she is cook in her family.

Baby Kochamma and Kochu Maria, the vinegar hearted, short tempered, midger cook, were the only people left in the Ayemenem house when Estha was re-Returned. (*The God of Small Things*: 15)

Beside cooking, women also have to serve their husband or their men, most of women in India are not allowed to take contribution in any other subject. Even some women also work outside the house but their position is not as high as men's position. Men can be director of the company but women can not, they just become an assistant. If they work outside the house, they should not forget their responsibility in their house. From this side, women have double role. Sometimes women should work for family and work in domestic as house wife. This novel shows that women's role is also serve for her husband's guest. It is shown by Kalyani that she usually serves some food when her husband's guest who come to her house. This quotation shows in the novel when Kalyani brings some food for Chacko when Chacko come to her house to meet her husband, Pillai.

Kalyani returned with a stainless-steel glass of filter coffee and a stainless-steel plate of banana chips (bright yellow with little black seeds in the centre) for Chacko. (*The God of Small Things*: 269-270)

Most of touchable women in India work in domestic affairs as their role as men's servant who serve food, drink, and men's need. This is shown by Kalyani, she always serves food, drink, or her husband's need. Kalyani is one figure of touchable women in India who really obedient to her husband. She does everything that her husband want. She serves her husband. That is why, in this matter, she considered as women who have role as men's servant. The quotation below shows us that women in india has role as men's servant, in this matter is wife as husband's servant.

Kalyani put a steel tumbler of steaming coffee on the table for her husband. (*The God of Small Things*: 278)

Comrade Pillai finished his curd unhurriedly. He wagged his fingers over his plate. Kalyani brought water in a little stainless-steel container and poured it out for him. The leftover morsels of food in his plate (a dry red chili, and stiff angular brushes of sucked and spat-out drumsticks) rose and floated. She brought him a hand-towel. He wiped his hands, belched his appreciation, and went to the door. (*The God of Small Things*:286)

It is also shown by Margaret Kochamma (Chacko's wife) that she always does house work while she work outside. She has to finance her husband, beside she must do housework such as clean the house. Chacko shows his power that he did not want to help her wife doing housework.

Within a year she was prepare to exchange the frog on the dissecting table for some small, practical concessions. Such as a job for her husband and a clean home. (*The God of Small Things: 247*)

From those description of women's role that is as cook, and as men's servant, we can know that touchable women usually spent their time most inside the house, it is because they have to cook, they have to serve their husband well. As a result, women have limited role. This limited role make them have very little world to be present, little places to be visited, little things to do.

3.2.2 Women as Men's Helper

In Indian Caste System women have limited role, women have to deal with domestic parts while men have more role than women; they usually work outside house. Most of women do this domestic job as their destiny as women, but some women also have a job outside the house as a labor in company. Even they have limited role in society and family, in fact, women in india can produce something that can help husband deal with financial problems. It is the kind of role changed that women or wives can finance their family. As the development of social organization form where production of exchange increased force women to work for their husband and families.

Though, Indian women are main livelihood seeker for their family and they can have their own salary, men still consider them as men's helper. Their role is only help husband to add family need. It is because society expect women as wife and mother.

This is shown in the novel that Mammachi started to make pickles to help her husband after her husband retired from her job and can not fulfill his family need. By her skill of making pickles and preserves, Mammachi becomes a success women till she can built a company named Paradise pickles and preserves. This company help her family much financially. Not only that, by her company, she also can help another women in her surroundings to work in her company as labor.

Mammachi had started making pickles commercially soon after Pappachi retired from Government service in Delhi and came to live in Ayemenem. The Kottayam Bible Society was having a fair and asked Mammachi to make some of her famous banana jam and tender mango pickle. It sold quickly, and Mammachi found that she had more orders than she could cope with. Thrilled with her success, she decided to persist with the pickles and jam, and soon found herself busy all year round. (*The God of Small Things:47*)

Men consider that working women are a shame, moreover if it happened to high caste. Even their salary can help family much financially, but men never consider it. Men never respect working women. It will be shame for men if they can not fulfill family need. That is why Pappachi feels that it is shame for him, he is shock with Mammachi's success. As a good husband, men should help his wife, but not Pappachi. He does not want to help Mammachi at all because he thinks that pickle-making is not suitable for ex-Government official like him. What he does is only sitting and looking Mammachi serving buyer and her customer. He always make some bad views about Mammachi as if Mammachi neglected him. Here are the

quotation in the novel that Pappachi does not want to help Mammachi even

Mammachi has trouble with her eyes.

Though Mammachi had conical corneas and was already practically blind, Pappachi would not help her with the pickle-making, because he did not consider pickle-making a suitable job for a high-ranking ex-Government official. He had always been a jealous man, so he greatly resented the attention his wife was suddenly getting. He slouched around the compound in his immacurately tailored suits, weaving sullen circles around mounds of red chillies and freshly powdered yellow turmeric, watching Mammachi supervise the buying, the weighing, the salting and drying, of limes and tender mangoes. (*The God of Small Things*: 47).

Being working women are not easy, beside they have to do domestic job, serving their men, taking care of children, they sometimes have to do some work to look for livelihood. It has been proved by Mammachi and her daughter Ammu that they work for family. In other side men think that working women are really shame as if this hard job is only for women. As what Pappachi does to Mammachi, that every evening he will sit on verandah, he act as if Mammachi does not care of him at all. His act was really disturbing her.

As a wife and a mother, women has many roles that is very hard. They should be good wife for their husband, it can be shown by serving their men well, as a good mother, women should be able to take care of their children well. As the example in the novel is Mammachi. She has many roles in her family. She is now is not only a wife, or a mother but she hold responsibility for her family's survival because her husband can not finance them. She has to work hard to be able to fulfil daily need. She should work hard by herself without her husband Pappachi and her

son Chacko. Chacko is the only son in Ayemenem house. As the only man in Ayemenem house, he should help his mother financially, but he does not do it. In fact, her mother earns his life. It happens when he asked his mother to send him money. Look at this quotation.

When Chacko finished his assignment and couldn't find another job, he wrote to Mammachi, telling her of his marriage and asking her for money. Mammachi was devastated, but secretly pawned her jewelry and arranged for money to be sent to him in England. It wasn't enough. It was never enough. (*The God of Small Things*:248)

Women's role is so hard. They have sacrificed themselves for their family life. Though, men never respect women, they still think that if women work for their family they consider as men's helper not the leader of family because the leader of family is only men/husband although husband can not finance their family life. In fact, women's occupation really has big influence to family. We can not ignore that working wives can improve the standard of living of family.

The existence of working women also becomes the discussion in Marxist feminism in which there are many working wives from high and low caste which is not considered by men or husband. They still ignore their role and still consider that what their is men's helper, they think that it is not work. In this case, men should respect to women, at least they treat women well.

The researcher also sees that men are really egoist because they just want victory (even they can not do), something that exist on men's thought is that

superior, strong, and power, that is why if women (wife) are more successful than men (husband), it was *embarrassing* for men. The text below proves that. Pappachi always has jealousy because Mammachi is successful on her business, making pickles. It makes Pappachi envy, he thinks that it's an embarrassing. He is only an old man who doesn't give beneficial. That is why he doesn't want to help Mammachi. In the contrary she always hit Mammachi to release it. This quotation shows Pappachi's disappointment that he could not finance her family.

3.2.3 Women as Mother for Their Children

Society can not deny that women are mother for their children. This opinion of course not only the common opinion. This opinion means that the women's duty is as mother who have to take care of their children, educate their children. Social-culture believes that women's role is as wife and mother. Wolfman (in Sugihastuti, 2005) stated that traditionally, society expect women as wife and mother. "Secara tradisional, masyarakat mengharapkan perempuan menjadi istri dan ibu" (Wolfman, 1990:22) in Sugihastuti).

This novel explained that women's role as mother is identified as mother who takes care of her children, fulfill the need of her children and sacrificing for her children by giving all she has for them.

Women and men are created to be able to complete each other. In family husband and wife must be able to understand each other especially their role. They have to understand their own role and help each other in order to create harmonic

household. But in fact, there are many societies who still placed women in domestic role. One of the example is in India society, India society believe with their tradition; that is caste system. Caste system placed women into inferior, and they have limited role.

This novel explains about women's role as mother for their children. This role demand them to be able to take care of their children, a mother who has unlimited mildness and love for her children. For example is Ammu. She is a mother with two children. As a mother she has to be able to love and take care of her children, moreover after her divorce. She has to struggle alone to take care of her two children. She often thinks that being a mother is a hard job, but she can not avoid it because it is her destiny. Look at quotation below:

What was it that gave Ammu this Unsafe Edge? This air on their unpredictability? It was what she had battling inside her. An unmixble mix. The infinite tenderness of motherhood and the reckless rage of a suicide bomber. It was this that grew inside her, and eventually led her to love by night the man and her children loved by day. (*The God of Small Things*:44)

It is explained in the novel about the Ammu's regret of being a wife then divorce. Her idea comes when she sees her wedding picture. When she look at her two children, she developed one think that they are her life. She as if regret on her mariage but not for being mother for her children. That is why she develop her thinking by saying that women must have double role; as wife for their husband and mother for their children. Women who loves men in the night and is loved their

children by day. This role is not easy, as a mother she should do everything for her children because only they have her.

Mother really love their children, they have the unlimited love. It is shown by Ammu to her two children. She loves her. She enjoys her job as mother. Her endless love always shown to them. At least her children will know that mother will always take care of her children.

“We talked with each other and went to sleep.

We had a little dream. After some time I got up and I was very thirsty and I went to Ammu's room and I said I am thirsty. Ammu gave me water and I was just going to my bed when Ammu called me and said come and sleep with me. And I lay at the back of Ammu and talked to Ammu and went to sleep. After a while I got up and we talked again and after that we had a mid-night feast. We had orange coffee banana. Afterwards Rahel came and we ate two more bananas and we gave a kiss to Ammu because it was her birthday. Then in the morning we had new cloths from Ammu as a back-present Rahel was a maharani and I was little Nehru”(The God of Small Things:195)

Women's role as mother also demand them to educate their children well. It is a duty of mother as if father did not have responsibility to teach his children. It is shown by Ammu, that she always teach her children how to be good children, and how to learn something from life. She also always teach her children a good language and writing. It is talked in the diary of twin that she always corrected her spelling mistakes. Look at this quotation:

Ammu had corrected the spelling mistakes, and below the essay. Had written: *if I am talking to somebody, you may not interrupt me only if it is very*

urgent. When you do, please say 'Excuse me'. I will punish very severely you if you disobey these instructions. Please complete your corrections.

Little Ammu. (*The God of Small Things*:158-159)

Women whose role as mother has sacrificed for their children. They have unlimited love and sacrifice. They work hard and try to fulfill their children's need. As what Margaret and Mammachi do, they work hard for their children. Margaret who works hard for her only daughter, Sophie Mol. She finally tries to find a job when Sophie Mol grew older. She then becomes a teacher in a junior school in Clapham. She thinks that she needs this job to earn her daughter to go to school. Even she had a husband, Joe, and Sophie Mol is Chacko's daughter, she does not want to depend her life and her daughter's life on them. It indicates that mothers really struggle to be able to finance their children. Look at this quotation:

When Sophie Mol was old enough to go to school, Margaret Kochamma enrolled herself in a teacher training course, and then got a job as a junior school teacher in Clapham. (*The God of Small Things*: 250)

3.2.4 Women as Women for Their Men

Another women's role as touchable is women as women for their men. Women should have a good image as women. Women are the one who should make

their men happy. They have to be submissive to their men. they also should faith to men till the end of their life. Look at this quotation:

Estha nodded down at Ammu's face titled up to the train window. At Rachel, small and smugged with station dirt. All three of them bonded by certain, separate knowledge by the certain, separate knowledge that they had loved a man to death. (*The God of Small Things*: 324)

Ammu told to Rachel when they accompany Estha to go to Madras, the place where he can live with his father, Baba. Ammu promised that she will pick up him when she has got a good job. She said that she will not forget him because women will faith to men till they died. So, Estha will not be worried that he will not meet Ammu again.

Women must be a good women for their men. Women who always ready when men need them, women who always obey to their men, and women who always able to make their men happy. Sometimens women must work for their husband. Beside they must do house work. Indian men believe that being women must be able to do house work, such as cooking, cleaning the house, taking care of children, educate their children, serving their husband well, and they should be able help their husband financially. It is shown by Margareth that she had hard job living with Chacko. As women she knew what she should do. Even she worked she does not forget her destiny as women that she should do housework by herself. But Chacko does not want to help her. This shows that hard responsibility is in women side. Look at the quotation below:

A year into a marriage, and the charm Chacko's suddenly sloth wore off for Margareth Kocamma. It no longer amused her that while she went to work, the flat remained in the same filthy mess that she has left it in. That it was impossible for him even to consider making the bed, or washing clothes or dishes. That he didn't apologize for the cigarette burn in the new sofa. That he seemed incapable of buttoning up his shirt, knotting his tie *and* tying his shoe laces before presenting himself for a job interview. Within a year she was prepared to exchange the frog on the dissecting table for some small, practical concessions. Such as a job for her husband and a clean home. (*The God of Small Things*:247)

Women in India especially touchable caste that portrayed in this novel have some roles for their family. Even some women only have limited role in family, that is they work in domestic. But some of them represent women as worker to help family need financially. For example Mammachi, Margareth Kochamma. They consider to have double role, beside being wife, women for their men, mother for their children, they must work.

2.2 Women's Role of Untouchable Caste

In Indian society, untouchable are discriminated especially women. They are not allowed to have the same place with touchable caste. They also did not allow to touch touchable's things. They are discriminated in society. They often get some tortures from touchable caste. Because of their low position in society, they only play

role as labour, or housemaid, they also become the center of violence, they become the center of touchable men's sexual desire.

They were not allowed to touch anything that touchable touched. Caste Hindus and Caste Christians. Mammachi told Estha and Rahel that she could remember a time, in her girlhood, when Paravans were expected to crawl backwards with a broom sweeping away their footprints so that Brahmins or Syrian Christians would not defile themselves by accidentally stepping into a Paravan's footprints. In Mammachi's time, Paravans, like other Untouchables, were not to walk on public roads, not allowed to cover their upper bodies, not allowed to carry umbrellas. They had to put their hands over their mouth when they spoke, to divert their polluted breath away from those whom they addressed. (*The God of Small Things*:74).

2.2.1 Women as Working Women

Most of untouchable women worked outside the house. They become the main livelihood seeker for their family. Most of them work for touchable caste. Their role in work place is as labour, dhobi, lowly cook or housemaid. They depend their life on touchable caste who gives them wage although their wage is not suitable with their work.

It is also told in the novel that women from untouchable caste is only work for being dhobi in touchable's house. One example is Aniyam, she is untouchable caste and she become the dhobi of Mammachi's family (touchable caste) in Ayemenem house. Look at this quotation:

Aniyam the dhobi was happy with her daily gratuity. (*The God of Small Things*: 169)

Another example is Kochu Maria. She is housemaid and cook in Ayemenem house. She usually cook for all people in Ayemenem house. look at this quotation:

Kochu Maria, the cook still wore the thick gold earrings that has disfigured her earlobes for ever. (*The God of Small Things*: 28)

Kochu Maria is untouchable caste. But she moved her religion into Christian Syrian, even though her new religion still view her as touchable caste who only deserve to work as lowly cook and housemaid. It shows that status of someone really important. In Indian Caste System the status addressed to someone begin from their birth, if they born from touchable caste they are belongs to touchable caste and vice versa. Even she got wage only seventy-five rupees a month, she enjoys her role as women who become lowly cook. Look at quotation below:

Kochu Maria couldn't stop wearing her kunukku because if she did, how people would know that despite her lowly cook's job (seventy-five rupees a month) she was a Syrian Christian, Mar Thomite? (*The God of Small Things*: 170)

Her role is as housemaid in Ayemenem house, she usually cook for all dweller in this house, she usually prepare all the things they need. Here are the example in the novel that she is a housemaid who prepare for welcoming Sophie Moll.

In the dark, smoky kitchen, short Kochu Maria stood on her toes and iced the tall, doubled-deckered WELCOME HOME OUR SOPHIE MOL cake. (*The God of Small Things*: 169)

Untouchable women depend their life on touchable who have more power and commodity. They work as labour, Mark said that they work not for their satisfying, but they work for the advantages of high class to produce more product, therefor as working class they received lower wage.

The case happened to low class is that they work to find livelihood, they finance their family. While women from middle class or high class work to get self actualization. “Perempuan terutama yang dari kelas bawah banyak yang terpaksa bekerja mencari nafkah. Sedangkan perempuan kelas menengah banyak yang bekerja demi aktualisasi diri” (Gove, Egalita, Jurnal Kesetaraan Gender. 2006: 53)

2.2.2 Women as Men’s Sexual Desire

Beside being labour, untouchable women in India also should fulfill touchable men’s sexual desire. Actually, it doesn’t come from themselves, but the system made it, they are not prostitute, but they are prostituted by the system in society that is Capitalism, they do not have role as men’s sexual desire, but they are roled to be men’s sexual desire. Weisberg stated that “The prostitute is a victim of a system of male oppression”. “The prostitute is a victim of the economic system”. This role is so hard for them, that they should give their body sincerely. Most of them do this because they are not able to fight it. And the fach is that they depend their livelihood on touchable caste. Discrimination always happened to them, they are discriminated and exploited in the work place.

The God of Small Things written by Arundhati Roy also explains this case, that there are many working women from untouchable caste who get some discrimination and sexual harassment from touchable men.

“Already, they were a number of ragged, light-skinned children on the estate that Hollick had bequeathed on tea-pickers whom he fancied. This was his first incursion into management circles.” (*The God of Small Things*: 42)

It said that Mr. Hollick as boss has done bad treatment by forcing his labor (Dalit women, untouchable) to serve him, and satisfy his sexual desire without any pity. And finally, he didn't really responsible on what he has done, he just leave them who has been pregnant and let his children taken care by their mother without financially help or affection from him. Women in this case experience on role conflicts where the fact and women's expectation is different.

Society consider that untouchable women do not have position in society. People from high caste consider them as labour. Therefore, they can easily force them to do what they want; such as to release men's sexual desire. Whatever the treatment they received, they will not opposite it because it has been a culture that they should receive it as low caste.

He is Chacko, well-educated men graduated from Oxford, he know what he does is wrong, he knows the way how to avoid it, but he can't do or he doesn't want to do. As a touchable caste, he has high position among untouchable but his sexual

desire can not be stopped. He always calls pretty girl who work from factory to his room. He equivocates that he lectures them, at least teach them just what teacher do to his pupils. For girls he called, it was their destiny that they can not do anything because they depend their livelihood on him. Look at the quotation below:

Chacko was a self-proclaimed Marxist. He would call pretty girl, women who work in the factory to his room, and on the pretext of lecturing them outrageously. He would call them Comrade, and insist that they call him Comrade back (which made them giggle). (*The God of Small Things*:65)

The description above shows that untouchable women have heavy role that is to fulfill touchable men's sexual desire. Though, they receive it as their destiny because they don't have another choice rather than let touchable mendo sexual intercourse in their body.

CHAPTER IV

CONCLUSION AND SUGGESTION

After analyzing the novel, the researcher comes to some conclusions and suggestions. The researcher will conclude the previous chapter that have been analyzed. The researcher will present the conclusion of analysis.

4.1 Conclusion

Indian caste system is one caste that has rigid rules. The Indian caste system changes the society life, and it has been a custom. Many cases happen in India between Touchable caste and Untouchable caste, that Untouchables, as lower caste are subjected rudely by Touchable caste. Women, in this case got violence and discrimination than men. It is because women consider as second class. The existence of women as if didn't consider by them, that they will call women only if they need help, or tragically to release men's sexual desire. This problem has been existed from long ago. That is why feminist rise to reveal and change those problems. The result of the feminist's effort can be felt that is in modern era or contemporary era women have taken some roles outside the house, like being politician or organizational member.

As the researcher explained in this study about women's role between touchable caste and untouchable caste in Indian caste system portrayed in Arundhati Roy's *The God of Small Things* that most of touchable women have roles in domestic area. But, untouchable women have role outside the house as working women (labour). There are also some dominations done by men to women that led into the inequality between men and women. The effect is true that many Indian women today, especially Dalit women have got some violence from men. The religion also plays an important role in this case. Ironically, the religion that must function as guidance, salvation, and composure have changed its functions into the contrary of those functions, that the religion functions to create chaos in Indian society, as the explanation in Manusmriti that women got the unfair treatment from men.

The God of Small Things brings the problem of women's roles in society, family, workplace and household. this roles is based on their social status where their low position influence their role in their life.

This research include three problems, they are: 1. What are women's position in Indian Caste System portrayed in Arundhati Roy's *The God of Small Things*? 2. What are women's roles as touchable caste in Indian Caste System portrayed in Arundhati Roy's *The God of Small Things*? 3. What are women's roles as untouchable caste in Indian Caste System portrayed in Arundhati Roy's *The God of Small Things*

The result of this research is divided into three main parts. First, the researcher has identified that women's position in Indian Caste System portrayed in Arundhati Roy's *The God of Small Things*. The result of this study shows that

women's position are really inferior, and they are not equal to men, for example Mammachi. She is a figure of women and wife in Indian society who has got some bad treatment from her husband, Pappachi. Though, she never take revenge to her husband's treatment. She just receives it. It shows that men are dominant, they have power to control women. Beside as women, they can not do anything to stop this. It is because they are so weak and they do not brave to againts men or husband. The journey life of women finally creates the concepts that they are dominated by women which are called by patriarchy system. They are women who cannot do anything but custom and caste system rules limit their motion. Something that should be believed is that women should faith to its destiny.

Second, the researcher has identified that women's roles in Indian Caste System portrayed in Arundhati Roy's *The God of Small Things*. The result of this study shows that women from touchable caste and untouchable caste have different role in society. Touchable women have role as women who work in domestic, doing housework such as cooking, and serving their husband, women as men's helper, women as mother who takes care of their children, and being responsible for educating their children, women as women for their men who always faithful to men.

Third, untouchable women have role as working women who work outside their house as labours, they also play role as women who become the center of touchable men's sexual desire.

The reseacher uses Marxist feminist literary criticism. She has identified that both of women form high caste and low caste have experience on oppresion done by men which comes from family institution then it is developed in household. Marxist

feminism sees that this form of oppression caused by the term of property of production in which family is men's property. The problem of family as men's property becomes the discussion of Marxist feminist literary criticism that must be changed.

4.2. Suggestions

There some suggestions for this study. First, it is suggested for other that researchers try to analyze the other aspects from Arundhati Roy's *The God of Small Things* related to women's positions and women's roles. It is interesting and suitable to discuss topics or subject that had not been discussed. It hoped, the study of those aspects will enrich the appreciation of this work.

Second, in accordance with this study, it is advisable to conduct a study on Marxist feminist approach. Finally, it is expected that this research can be used as reference in conducting and broadening the same field on the other fields of study. The researcher also expects that the reader can give correction and criticism toward this research in order to make this research as a good literary criticism.

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Appendix 1: Biography of Arundhati Roy



Roy was born in Shillong, Meghalaya, India, to a Keralite Syrian Christian mother, the women's rights activist Mary Roy, and a Bengali father, a tea planter by profession. Her brother had schizophrenia and committed suicide, possibly while under the influence of drugs of abuse. She spent her childhood in Ayemenem or in Kerala, and went to school at Corpus Christi, Kottayam, followed by the Lawrence School, Lovedale, in the Nilgiris, Tamil Nadu. She studied architecture at the School of Planning and Architecture, New Delhi, where she met her first husband, architect Gerard DaCunha. Roy met her second husband, filmmaker Pradip Krishen, in 1984, and played a village girl in his award-winning movie *Massey Sahib*. She has two children. Until made financially stable by the success of *The God of Small Things*, she worked various jobs – including running aerobics classes at New Delhi fivestar hotels. Roy is a niece of prominent media personality Prannoy Roy, the head of the leading Indian TV media group NDTV and lives in New Delhi. *The God of Small Things* is the only novel written by Roy. Since winning the Booker Prize, she has concentrated her writing on political issues. These include the Narmada Dam project, India's Nuclear Weapons, corrupt power company Enron's activities in India. She is a figure-head of the anti-globalization/alterglobalization movement and a vehement critic of neo-imperialism. In response to India's testing of nuclear weapons in Pokhran, Rajasthan, Roy wrote *The End of Imagination*, a critique of the Indian

government's nuclear policies. It was published in her collection *The Cost of Living*, in which she also crusaded against India's massive hydroelectric dam projects in the central and western states of Maharashtra, Madhya Pradesh and Gujarat. She has since devoted herself solely to nonfiction and politics, publishing two more collections of essays as well as working for social causes.

Early in her career, Roy worked for television and movies. She wrote the screenplays for *In Which Annie Gives It Those Ones* (1989), a movie based on her experiences as a student of architecture, directed by her current husband, and *Electric Moon* (1992); in both she also appeared as a performer. Roy attracted attention when she criticized Shekhar Kapur's film *Bandit Queen*, based on the life of Phoolan Devi, charging Kapur with exploiting Devi and misrepresenting both her life and its



meaning. Roy began writing her first novel, *The God of Small Things*, in 1992, completing it in 1996. The book is semi-autobiographical and a major part captures

her childhood experiences in Ayemenem or Aymanam. The book received the 1997

Booker Prize for Fiction and was listed as one

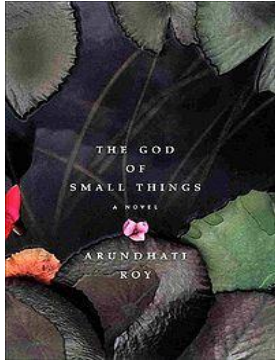
of the New York Times Notable Books of the Year for 1997. It reached fourth position on the New York Times Bestsellers list for Independent Fiction. From the beginning, the book was also a commercial success: Roy received half a million pounds as an advance, and rights to the book were sold in 21 countries. *The God of Small Things* received good reviews, for instance in The New York Times. After the

success of her novel, Roy has been working as a screenplay writer again, writing a television serial, *The Banyan Tree*, and the documentary *DAMAGE: A Film with Arundhati Roy* (2002). In early 2007, Roy announced that she would begin work on a second novel.

Arundhati Roy was awarded the 1997 Booker Prize for her novel *The God of Small Things*. The award carried a prize of about US \$30,000 and a citation that noted, "The book keeps all the promises that it makes". In 2002, she won the Lannan Foundation's Cultural Freedom Award for her work about civil societies that are adversely affected by the world's most powerful governments and corporations, in order to celebrate her life and her ongoing work in the struggle for freedom, justice and cultural diversity". Roy was awarded the Sydney Peace Prize in May 2004 for her work in social campaigns and her advocacy of nonviolence. In January 2006, she was awarded the Sahitya Academy award, a national award from India's Academy of Letters, for her collection of essays on contemporary issues, *The Algebra of Infinite Justice*, but she declined to accept it in protest against the Indian Government toeing the US line by violently and ruthlessly pursuing policies of brutalization of industrial workers, increasing militarization and economic neoliberalization.

Appendix 2: The Plot Summary of The God of Small Things

story
twins



The God of Small Things (1997) is a politically charged novel by Indian author Arundhati Roy. It is a story about the childhood experiences of a pair of fraternal twins who become victims of circumstance. The book is a description of how the small things in life build up,

translate into people's behavior and affect their lives. The book won the Booker Prize in 1997. *The God of Small Things* is Roy's first book, and as of 2006, is her only novel. Completed in 1996, the book took four years to write. The potential of the story was first recognized by Pankaj Mishra, an editor with HarperCollins, who sent it to three British publishers. Roy received half-a-million pounds (approx. \$970,000 USD) in advances, and rights to the book were sold in 21 countries.

❖ Plot

The story primarily takes place in a town named Ayemenem or Ayemenem now part of Kottayam in Kerala state of India. The temporal setting shifts back and forth from 1969, when Rahel and Estha, a set of fraternal twins are 7 years old, to 1993, when the twins are reunited at age 31. Much of the story is written in a viewpoint sympathetic to the 7-year-old children. Malayalam words are liberally used in conjunction with English. Prominent facets of Kerala life that the novel captures are Communism, the caste system, and the Keralite Syrian Christian way of life.

Shri Benaan John Ipe (referred to as Pappachi, which means grandfather), an imperial entomologist prior to his retirement, fathered Ammu and Chacko with his wife, Shoshamma Ipe (referred to as Mammachi, which means grandmother). Pappachi has been bitter since his discovery of a new species of moth was dismissed and then credited to someone else. His facade of being a perfect husband and father hides his abusive tendencies towards his family, especially Mammachi. One night, while Pappachi is beating his wife, Chacko, Ammu's brother, a Rhodes scholar home from Oxford University stops him and tells him to never do it again. From then on, till his death, Pappachi never hits nor speaks to Mammachi again. He also refuses to let Ammu continue with her college education, so she is forced to return home to Ayemenem. Without sufficient dowry for a marriage proposal, Ammu becomes desperate to escape her illtempered father and bitter, long-suffering mother. Finally, she convinces her parents to let her spend a summer with a distant aunt in Calcutta. To avoid returning to Ayemenem, she marries a man who assists managing a tea estate (who she later discovers to be a heavy alcoholic, who beats her and attempts to prostitute her to his boss so that he can keep his job). She gives birth to two children, dizygotic twins Estha and Rahel, but ultimately leaves her husband and returns to live with her mother and brother in Ayemenem. Also living at the house with Ammu, Chacko, and Mammachi is the sister of Pappachi, Baby Kochamma (Kochamma is an honorific name for a female). As a young girl, Baby Kochamma had fallen in love with Father Mulligan, a young Irish priest who had come to Ayemenem to study Hindu scriptures. In order to get closer to him, Baby Kochamma became a Roman Catholic and joined a convent. Father Mulligan though, becomes a

Hindu, adding an ironic twist to her actions. She quickly realized the futility of her plans and returned home, though she never stopped loving Father Mulligan. Because of her own misfortunes, Baby Kochamma delights in the misfortune of others. While studying at Oxford, Chacko had fallen in love and married an English woman named Margaret Kochamma. Shortly after the birth of their daughter Sophie Mol (Mol means girl), Chacko and Margaret get a divorce (Margaret having fallen in love with another man, Joe, while pregnant). Unable to find a job, Chacko returns to India to teach.

Chacko never stops loving Margaret, and the two of them keep in touch (even though she no longer sees him in a romantic light). After the death of Pappachi, Chacko returns to Ayemenem and expands his mother's pickling business into an ultimately unsuccessful pickle factory called Paradise Pickles and Preserves. Margaret remarries, but her husband Joe is killed in an accident. Chacko invites the grieving Margaret and Sophie to spend Christmas in Ayemenem. On the way to the airport, the family (Chacko, Ammu, Estha, Rahel, and Baby Kochamma) encounters a group of communist protesters. The protesters surround the family car and force Baby Kochamma to wave a red flag and chant a communist slogan. She is humiliated and begins to harbor a deep hatred towards Velutha (a man from the factory), who Rahel claims to have seen in the crowd. After this, the family visits a theater playing "The Sound of Music", where Estha is sexually abused by the "Orangedrink Lemondrink man" (the food vendor). Velutha is an untouchable (the lowest caste), a pariah. His family has been working for Chacko's for generations. Velutha is extremely gifted with his hands, an accomplished carpenter and mechanic. Unlike

other untouchables, Velutha has a self-assured air, and has become indispensable at the pickle factory because of his skills with repairing the machinery. Rahel and Estha look up to Velutha, and he befriends them. The day of Margaret and Sophie's arrival, Ammu and Velutha realize that they are attracted to one another. When her intimate relationship with Velutha is discovered, Ammu is tricked and locked in her room and Velutha is banished. When the twins ask their mother why she has been locked up, Ammu (in her rage) blames them as the reason why she cannot be free and screams at them to go away. Rahel and Estha decide to run away, and Sophie convinces them to take her with them. During the night, while trying to reach an abandoned house across the river, their boat capsizes and Sophie drowns. The twins search all night for Sophie, but cannot find her. Wearily, they fall asleep at the abandoned house. They are unaware that Velutha is there as well, for it is where he secretly meets with Ammu.

When Sophie's body is discovered, Baby Kochamma goes to the police and accuses Velutha of being responsible for Sophie's death. She claims that Velutha attempted to rape Ammu, threatened the family, and kidnapped the children. A group of policemen hunts Velutha down and savagely beats him for crossing caste lines. The twins witness this terrible scene, and are deeply affected. When Rahel and Estha reveal the truth of Sophie's death to the chief of police, he is alarmed. He knows that Velutha is a communist, and is afraid that the wrongful arrest and impending death of Velutha will cause a riot amongst the local communists. He threatens Baby Kochamma, telling her that unless she gets the children to change their story, she will be held responsible for falsely accusing Velutha of the crime. Baby Kochamma tricks

Rahel and Estha into believing that unless they accuse Velutha of Sophie's death, they and Ammu will all be sent to jail. She even tricks Rahel and Estha into believing that they pushed Sophie out of the boat because they were jealous of her. Eager to save their mother, the children testify against Velutha. Velutha dies from his injuries. However, Baby Kochamma has underestimated Ammu's love for Velutha. Hearing of his arrest, Ammu comes to the station to tell the truth about their relationship. She is told by the police to leave the matter alone. Afraid of being exposed, Baby Kochamma convinces Chacko that Ammu and the twins are responsible for his daughter's death. Chacko forces Ammu to leave the house. Ammu, unable to find a job, is forced to send Estha to live with his father. Estha never sees Ammu again, as she dies alone and impoverished a few years later. Rahel, when grown up, leaves for the US, gets married, divorced and finally returns to Ayemenem after several years working as a waitress in an Indian restaurant and as a night clerk at a gas station. Rahel and Estha, both 31 at this time, are reunited for the first time since they were 7 years old. Both Estha and Rahel have been damaged by their past, and by this time Estha has become perpetually silent because of his traumatic childhood. The twins stay together for most of a day, and that night commit incest with one another.

❖ Characters in "The God of Small Things"

Ammu - Rahel and Estha's mother, sister of Chacko, daughter of Pappachi and Mammachi.

Baba - Rahel and Estha's father, tried to beat Ammu and prostitute her, later re-married, of a lower caste than Ammu.

Baby Kochamma (Navomi Ipe) - Pappachi's sister, aunt to Chacko and Ammu, and grand-aunt to Sophie Mol, Estha, and Rahel.

Chacko - Brother to Ammu, son of Pappachi and Mammachi, father to Sophie Mol and divorced from Margaret Kochamma.

Comrade Pillai - Leader of the local communist party.

Estha (Esthappen Yako) - Rahel's twin brother, son of Ammu and Baba.

Father Mulligan- Baby Kochamma's love interest. A Roman Catholic.

Joe - Second husband of Margaret.

Kari Saipu - English paedophile who lived in the History House before Estha and Rahel arrived in Ayemenem; Vellya Pappen pins his ghost to a tree with his sickle, ghost remains there asking for a cigar.

Kochu Maria - Housekeeper of Ayemenem house.

Larry McCaslin - ex-husband of Rahel, travels to India to teach and falls in love with Rahel, bringing her back to the USA with him.

Mammachi (Shoshamma Ipe) - Blind. Wife of Pappachi, mother of Chacko and Ammu, grandmother of Estha, Rahel, and Sophie Mol. Also founder of the family pickle factory.

Margaret Kochamma - Chacko's ex-wife, mother of Sophie Mol.

Murlidharan - Homeless, insane person who crouches naked on the welcome sign for Cochin. Carries keys to his last residence around his waist expectantly.

Orangedrink Lemondrink Man - Paedophile from Estha's past.

Pappachi (Shri Benaan John Ipe) - Father to Chacko and Ammu, grandfather to Estha, Rahel, and Sophie Mol. He was an imperial entomologist.

Rahel - Estha's twin sister, daughter of Ammu and Baba, divorced from Larry McCaslin.

Sophie Mol - Cousin of the twins, daughter of their uncle Chacko and Margaret Kochamma.

Inspector Thomas Mathew - Police inspector who interviews Baby Kochamma on the night Velutha dies. Somewhat ambivalent about his men's practices of beating Untouchables nearly to death with no substantiated reason.

Urumban - Velutha's imaginary twin brother.

Kuttappen - Velutha's paralyzed brother.

Velutha - The title character, local carpenter, an untouchable (lower social caste) by birth.

Vellya Paapen- Velutha's father, a Pariah.

❖ Key Terms

Ashram: Hindu spiritual center.

Ayemenem: An actual town in the Southern Indian state of Kerala, spelled "Aymanam)" Arundhati Roy spent her childhood there, and it is the main setting for *The God of Small Things*.

Baba is Father

Caste system: A social system that grades society based on castes, or classes. In India, the class system is hereditary and "stratified according to Hindu ritual purity." The highest caste are Brahmins and the lowest are Untouchables.

Calcutta : is in the northeast, about as far as it could be from Ayamenem.

Canna and phlox: is *Canna indica* originated in tropical America, but has been commonly cultivated in England, under the name "Indian shot." *Canna indica*. None of these flowers is native to India. Why is Baby Kochamma bent on growing such an exotic garden.

Chappu Thamburan A spider. Christianity arrived in a boat is Tradition says that St. Thomas, the disciple of Jesus, brought Christianity to this region in 52 CE. Whatever the truth may be, it is well documented in Persian that there were Christians in Kerala by the late 7th century.

Chhi-chhi is Expression of disgust used as a euphemism for excrement

Cochin : A major city in the South Indian state of Kerala, which hosts the region's major airport. It is where the family goes to greet Sophie Mol and Margaret Kochamma upon their arrival from England. Because Cochin is a tourist city, its history has been shelved in favor of pleasing foreigners: historical rooms are turned into lobbies and dining rooms, and traditional Kathakali performances are abridged and catered to tourist-level patience and taste.

Communist: A follower of communism, often as expressed in the philosophy of Karl Marx and the politics of Lenin. It is often seen as subversive by non-Communists for its revolutionary, levelling spirit. Comrade Pillai, Chacko, and Velutha are all card-carrying Communists.

Comrade: A fellow member of the Communist Party.

Coolie: In Asia, an offensive word for an unskilled laborer.

Crimplene bell-bottoms are Wrinkle-resistant knit polyester jersey fabric which can be woven and impressed with various textures. The main action of the novel is set in 1969, when bell-bottomed pants were popular.

Curly beards are Orthodox Priests, unlike their Roman Catholic counterparts, wear full beards.

Go-go bag is "Go-go" started as an expression in mangled English used by French speakers to express the idea of "without limit," as in "Whisky à go-go." In English it was associated with the sort of dancing done in "go-go bars," and--by extension--with the clothing worn by the dancers, e.g. "go-go boots," etc. Sophie Mol was hip to the current fads.

In saffron is In saffron-yellow robes, traditionally worn by holy men

Jatis form the complex multi-layered present-day system.

History House: The abandoned house across the river, where Velutha lives with Vellya Paapen and Kuttappen. Estha and Rahel become obsessed with the History House and use the shadowy area surrounding it as their haven from the Ayemenem House. It is the History House to which they run away after Ammu calls them burdens.

Kohl is Black eye-liner, used to darken the inner rim of the eyelid.

Kathakali: A traditional art form native to Kerala, which combines opera, dance, and "full-body acting." It makes use of Malayalam literature and mudras as well as elaborate costuming and makeup in order to portray regional legends. Rahel and Estha watch an authentic Kathakali performance in the temple. But in tourist spots such as Cochin, the Kathakali performances, traditionally several hours long, are abridged to please the foreigners' patience and taste.

Kerala: One of the four states comprising Southern India, located on the southwest tip of India, bordered to the west by the Arabian Sea and on the east by the Ghat Mountains. Save flashbacks, the entire story of *The God of Small Things* unfolds in Kerala.

Koh-i-noor is an enormous diamond now part of the crown jewels of England; but it originally belonged to the Mughals, Muslim rulers of India.

Kunukku earrings are a type of ancient Christian Keralite jewelry, usually gold earrings consisting of a short, thin chain with a small ball hanging from it.

Madi aaririkkum is It may be enough.

Mol: Mol is a term of endearment meaning little girl.

Mon: Mon is a term of endearment meaning little boy.

Ooty cupboards is the popular name of Udhagamandalam, a luxurious "hill station" in the Nilgiri Mountains of Tamil Nadu, just across the border from Kerala in the northeast. Furniture from there would have belonged to wealthy visitors.

Paravan: A low, untouchable caste, usually of fishermen. Velutha and his family are Paravans. As with any caste, being a Paravan is hereditary.

Paradise Pickles & Preserves is the fact that Salman Rushdie's *Midnight's Children* has a protagonist who owns a pickle factory has been much commented on. Roy claims not to have been much influenced by Rushdie, and in fact spiced and pickled chutneys and other preserves are so common in India that she need not have taken the idea of featuring a pickle factory in her novel from Rushdie. Her uncle George Isaac (model for Chacko) actually runs a pickle factory (Palat Pickles) in real life.

Patcha is the word literally means "*green.*"

Pesticides bought with World Bank loans is Agricultural production in India was greatly boosted during the sixties by the development of new high-yield varieties and the application of large amounts of fertilizer which had the unfortunate effect of often damaging the environment. The World Bank offered loans to support such intensive agriculture, which has often been blamed for its socially damaging side-effects.

Pilgrimage is not mandatory in Hinduism, though many adherents undertake them.

Syrian Christian: Syrian Christian is an Indian Christian religion established by Apostle St. Thomas, who established Christianity in Malankara.

The Grotesque: A style of literature and/or art in which things are distorted and

made bizarre. It can incorporate the supernatural, violence, the unmentionable, and sexuality.

Untouchables : Those in the caste system who are at the bottom. They are considered unclean, especially by the more "pure" upper castes. Roy seems to incorporate the meaning of "untouchable" in the sense of "irreproachable," suggesting that what is untouchable may also be sacred. Velutha and his relatives are considered Untouchables.

Swamis are senior members of a Hindu religious order.

Stuffed, mounted Bison head is The term "bison" is used here to designate a wild Indian water buffalo, displayed here as a hunting trophy.

The Ayemenem office of the Communist Party is Communism has been especially successful in Kerala, where Marxists have often dominated a famously effective government. (Other states where Communist governments have been formed are West Bengal and Tripura in the northeastern region of India.) Kerala has the highest literacy rate in India and a low infant mortality rate.

Varnas are the historical division of society into 4 broad classes.

Veshya is Prostitute

❖ **Themes.** Indian History and Politics

Indian history and politics shape the plot and meaning of *The God of Small Things* in a variety of ways. Some of Roy's commentary is on the surface, with jokes and snippets of wisdom about political realities in India. However, the novel also examines the historical roots of these realities and develops profound insights

into the ways in which human desperation and desire emerge from the confines of a firmly entrenched caste society. Roy reveals a complex and longstanding class conflict in the state of Kerala, India, and she comments on its various competing forces. For example, Roy's novel attacks the brutal, entrenched, and systematic oppression at work in Kerala, exemplified by figures of power such as Inspector Thomas Mathew. Roy is also highly critical of the hypocrisy and ruthlessness.

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