

**THE DYNAMICS OF BINARY OPPOSITIONS
IN ARUNDHATI ROY'S
*THE GOD OF SMALL THINGS***

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IBRAHIM OF MALANG**

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**THE DYNAMICS OF BINARY OPPOSITIONS
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THESIS

Presented to
The State Islamic University Maulana Malik Ibrahim of Malang

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DEDICATION

This thesis is dedicated to:

*Father "Sudjono", my caring teacher
Who has passionate mind and a disciplined way of life
Mother, my beloved guardian
Who has nurtured in me a compassionate heart and an ever generous
hand
My Angles "Laily Fitriani, M.Pd",
H. Firman Firdaus, BBE" and "Taufiq Indra Gunawan",
I am proud of you!
My Advisors, "Syamsudin, M.Hum, Kendra Nicole Stanley, M.A
Oktavia M. Vidiyanti, M.A and Dra. Supriastutik, M.A
you are the best advisors, really!*

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I thank Allah SWT for his Blessing and merely until I accomplish my thesis entitled **The Dynamics of Binary Oppositions in Arundhati Roy's *The God of Small Things*** 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 worldview namely Islam.

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Eventually, I realize truly that this thesis needs the constructive criticism to be the remarkable research findings. I do hope, therefore, that it can be a renaissance for the next researchers to load the horizon of literature.

Malang, 1st August 2009

Author,

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ABSTRACT

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Key Words: Binary Oppositions, Deconstruction

The binary opposition is a pair of opposites, thought by the Structuralists to powerfully form and organize human thought and culture. Some are commonsense, such as raw opposites cooked; however, the terms of the opposition, creating a hierarchy.

Arundhati Roy's *The God of Small Things* is very interesting to be analyzed based on some considerations. *First*, that novel described the binary oppositions. The researcher identified and described The Dynamics of Binary Oppositions focused on the actions. *Second*, something happened in *The God of Small Things* are truly fact whether the actor and setting were changed. In this study, *The God of Small Things* showed the influence of colonial cultures (*British and American*), the symbolic "*Small Things*", the tragic story of a Syrian Christian family from Aymenem in Kerala, Marxism in Kerala, the social inequalities about women and caste system. *Third*, *The God of Small Things* is a controversial novel.

This research is conducted based on statements of the problems. Identifying the binary oppositions of Indian societies reflected on that novel described the dynamics of binary oppositions in that novel and deconstructs the binary oppositions which happened in that novel. This research also designed as literary criticism. In literary criticism, the study related to definition, analogy and analysis of literary work. To analyze the object of study, the researcher uses deconstruction approach. The researcher applies this approach by observing the binary oppositions focused on the actions and connect it with deconstruction theory.

Finally, the results of this study are we can identify and deconstruct the binary oppositions that truly happened in real life. The result is the second binary opposition of these two binary oppositions is the good binary opposition, but the first binary opposition of these two binary oppositions is the bad binary opposition.

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CHAPTER I

INTRODUCTION

1.1 Background of The Study

Arundhati Roy's *The God of Small Things* has become a controversial novel in the literary world. It is a story about the communist state of Kerala and the forbidden love between two castes (Touchable and Paravan or Untouchable), which changes the lives of everyone. Arundhati Roy is an Indian writer who won the Booker prize, one of the most prestigious British awards was translated into twenty one languages, reached sales records and became world famous. She was also awarded the French Prize of the Universal Academy of Cultures in November 2001, for her contribution to fight intolerance, racism and sexism (Prestige Books, New Delhi, 1999).

Arundhati Roy does a brilliant job painting a vivid picture of the horrors of the caste system in India. Not only that, but in the same painting she shows how forbidden love in the caste systems are treated and how women in general are marginalized. Paradise Pickles and Preserves is Mammachi's factory, but after the passing of her husband, ownership flowed directly to her son, Chacko. Ammu's divorce made her an outcast and brought shame on the entire family. These two examples are used by Arundhati Roy to show the condition of women in India. They held no power and had no rights even in their own lives.

The theme of this novel is mainly around the *Small Things*. Since the adults care more about the *Big Things* like social class and family honor, *Small*

Things are ignored by them. *Small Things* are brought to our attention by the children and Velutha, *The God of Small Things*. One reason why he is *The God of Small Things* is because he is the only character besides the twins who enjoys the *Small Things* in life. Although he is involved with *Big Things* like being an Untouchable, he ignores his position in class and engages in *Small Things* like playing with the children and having an affair with their mother, ignoring the consequences that would happen.

The God of Small Things is very interesting to be analyzed based on some considerations. *First*, that novel described the binary oppositions. The binary opposition is a pair of theoretical opposites, often organized in a hierarchy. A hierarchy is a pyramidal arrangement of items is represented as being above, below or the same level as one another. The researcher identified and described The Dynamics of Binary Oppositions focused on the actions between 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. We can also find them in our everyday life and in the way we think about everyday life.

Second, something happened in *The God of Small Things* are truly fact whether the actor and setting were changed. In this study, *The God of Small Things* showed the influence of colonial cultures (*British and American*), the symbolic "*Small Things*", the tragic story of a Syrian Christian family from Aymenem in Kerala, Marxism in Kerala, the social inequalities about women and

caste system. In *The God of Small Things*, Velutha's death and the end of the novel (he is a communist party's member and a Syrian Christian as like as a Touchable) cannot save him from the caste violence. The caste problem is also a matter of acceptance cultural.

Third, *The God of Small Things* is a controversial novel. There are several Indian critics in that novel. In June 1997, Sabu Thomas is a lawyer who demands Roy to lose the last chapter (*Cost Living*). He thinks that the sexual action described in that novel will damage on moral's reader. E.MS Namboodiripad from Marxist Kerala accused *The God of Small Things* had represented the bourgeois society which is decadent. These are the reasons why the writer chooses *The God of Small Things* as an object of the study.

The researcher focused on The Binary Oppositions in that novel. In order to gain a clear understanding of the term “binary opposition” it is of primary importance to acknowledge its origins in Saussurean structuralist theory. According to Ferdinand de Saussure, the binary opposition is the “means by which the units of language have value or meaning each unit is defined against what it is not”. Essentially, the concept of the binary opposition is engendered by the Western propensity to organize everything into a hierarchical structure, terms and concepts are related to positives or negatives, with no apparent latitude for deviation: for example Man >< Woman, Black >< White, Life >< Death, Inside >< Outside, Presence >< Absence, and so on (Steve Campsall, 2005).

Then, the researcher uses deconstruction after found the binary oppositions in that novel. 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).

Derrida deconstructs the binary opposition of speech >< writing and argues that writing precedes speech rather than being its consequence or effect. Here arises one of the central principles of deconstruction. Derrida examines a hierarchical binary opposition (in this example, speech >< writing) in which one term is privileged over the other. Derrida reverses the binary opposition by re-privileging writing, but with the important caveat that this inversion is itself unstable and susceptible to continual displacement.

The researcher hoped by understanding the binary oppositions, we can identify and deconstruct the binary oppositions that truly happened in real life. The result is the second binary opposition of these two binary oppositions is the good binary opposition, but the first binary opposition of these two binary oppositions is the bad binary opposition.

There are other researchers who have ever analyzed the same novel but in different and similar area. They are Haryanti, Rahayu Puji (2000), Nababan, Manginhut (2000), Supriastutik (2007), *Oppositional Binaries of “Cathedral”* by Raymond Carver (1978).

Haryanti, Rahayu Puji (2000) wrote a thesis entitled *Anglofilia dalam The God of Small Things* karya Arundhati Roy dan *Dogeaters* karya Jessica Hagedorn. According to the definition of Anglophile presented in the text, 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). The result of her study is Anglophile 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 recognized as British. While racism creates the image of the other as inferior, self-hatred implies the assimilation of racist discourse, creating a split subject who, in spite of being the other and identifies with the discourses of the white colonizers.

Supriastutik (2007) wrote a thesis entitled *Diskriminasi Gender dalam Novel The God of Small Things Karya Arundhati Roy dan Tarian Bumi Karya Oka Rusmini*. She focused her study on gender discriminations. The result of her study is indicates that both Arundhati and Oka give an interesting choice to solve the contradictory problem between caste and class towards women in Bali and India. The strictly segregate caste Touchable-Untouchable is however opposed by deconstructing the caste system from inside. Ammu express her opposing towards the system by marrying Velutha. This marriage is seen as a symbol of woman rebellion against patriarchal system. The caste and class problem is not only a religion matter but also a political one. In *The God of Small Things*, Velutha's death and the end of the novel (he is a communist party's member and a Syrian Christian as like as a Touchable) can't save him from the caste violence. The caste problem is also a matter of cultural unacceptance. In *Tarian Bumi*, cultural unacceptance symbolized by the term *Jero* for Sudra's woman who many a

Brahman. *Jero* is a symbol that there is inequality between a Sudra and Brahmanian women.

Raymond Carver (1978) wrote an article entitled *Oppositional Binaries of "Cathedral."* Cathedral is a story that brings attention and importance to binary meanings. This story gives careful attention to each character and allows us to see how the characters play off of one another and develop. In the conclusion of the story we see that dominates binary opposition is seeing/blindness and two secondary binary oppositions are knowledge/ignorance and compassion/jealousy. After acknowledging these binary oppositions, we can understand the relationships between the binaries and have better literary competence of this text.

That is why, based on the background of the study above, the writer wrote a thesis entitled *The Dynamics of Binary Oppositions In Arundhati Roy's The God of Small Things* using deconstruction theory by Jacques Derrida.

1.2 Statements of the Problems

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

1. What dynamics of binary oppositions of Indian societies is reflected in Arundhati Roy's *The God of Small Things*?
2. How are the dynamics of binary oppositions described in Arundhati Roy's *The God of Small Things*?
3. How the dynamics of binary oppositions is deconstructed in Arundhati Roy *The God of Small Things*?

1.3 Objectives of the Study

In accordance with the statements of the problems, the objectives of this study are:

1. to identify the dynamics of binary oppositions of Indian society reflected in Arundhati Roy's *The God of Small Things*.
2. to describe the dynamics of binary oppositions in Arundhati Roy's *The God of Small Things*.
3. to know how The Dynamics of Binary Oppositions are deconstructed.

1.4 Scope and Limitation

In order to specify and then answer the problems as stated above, the researcher emphasizes scope and limitation. This study focuses on the binary oppositions In Arundhati Roy's *The God of Small Things* reflected in Indian society.

In critical theory, there are many critiques of binary oppositions. Critical post-structuralism of binary opposition, critical post-feminism of binary opposition, critical post-colonialism of binary opposition, critical post-anarchism of binary opposition, and critical race theory of binary opposition (Fogarty, Sorcha. 2005).

The limitation of this study is critical post-structuralism of binary oppositions. Critical post-structuralism of binary opposition is not simply the reversal of the opposition, but deconstruction. The deconstruction displaces the opposition by showing that neither term is primary.

1.5 Significance of the Study

By doing this study, the researcher hopes it can give useful contribution for developing knowledge. Theoretically, this study is aimed at enriching knowledge in literary world especially for those which are related to deconstruction approach.

Practically, the students know how to analyze novel using deconstruction theory. This research is new in this university. In this case the students will get information and description about the binary oppositions reflected in *The God of Small Things*. In addition, this study also makes the reader or the next researcher understanding about the binary oppositions that truly happened in our life. The researcher also expects that by conducting this study it enlarges reference in field of literature.

1.6 Definition of Key Terms

Definitions of key terms defined as follow in order to avoid the ambiguity and misunderstanding or misinterpretation about the terms, which used in this study, and to make this study be clear for the reader.

1. *Dynamics* is the branch of physics dealing with movement and force (*Oxford Advanced Learner's Dictionary*. International New Students Edition).
2. *Binary Oppositions*. According to Ferdinand de Saussure, the binary opposition is the means by which the units of language have value or meaning, each unit is defined against what it is not. Essentially, the

concept of the binary opposition is engendered by the Western propensity to organize everything into a hierarchical structure; terms and concepts are related to positives or negatives, with no apparent latitude for deviation: for example Man/Woman, Black/White, Life/Death, Inside/Outside, Presence/Absence, and so on. Thus, the binary opposition is fundamentally a structurally derived notion, which acknowledges the human inclination to think antagonistically (Steve Campsall, 2005).

3. *Deconstruction* is the term denotes a particular kind of practice in reading and, thereby, a method of criticism and mode of analytical inquiry. In her book *The Critical Difference* (1981), Barbara Johnson clarifies the term: Deconstruction is not synonymous with destruction. It is in fact much closer to the original meaning of the word analysis itself, which etymologically means to undo a virtual synonym for to de-construct. If anything is destroyed in a deconstructive reading, it is not the text, but the claim to unequivocal domination of one mode of signifying over another. A deconstructive reading is a reading which analyses the specificity of a text's critical difference from itself. First paragraph of a four-page definition of the term deconstruction (J.A. Cuddon, 1991).

1.7 Research Method

This part presents and discusses the research method, which contains research design, data sources, data collection, and data analysis.

1.7.1 Research Design

This study is designed as literary criticism which attempts to describe facts happening In Arundhati Roy's *The God of Small Things*. The researcher applied this approach by identify, described and deconstructed the binary oppositions.

The researcher chooses critical post-structural of binary oppositions. Critical post-structuralism of binary opposition is not simply the reversal of the opposition, but deconstruction. At least, Deconstruction used to identify the binary oppositions described in that novel. There are three steps to deconstruction.

First, reveal a rupture in the binary opposition, which reveals a hierarchy in the opposition. Derrida does this with Levi-Strauss distinction between savage and civilized societies (savage societies do not have writing). *Second*, reverse the hierarchy revealed in Step 1. Derrida argues that writing comes before speaking, thus the savage tribes should be favored over the civilized. *Third*, replace one of the terms in the opposition with an expanded definition in order to test the opposition. Derrida expands Levi-Strauss definition of writing (it would be understood that writing is any form of marking on a surface to communicate, but Derrida expands this to show Levi Strauss concept goes further and explores the use of writing in control and violence). At least, deconstruction used to identify the binary oppositions described in Arundhati Roy's *The God of Small Things*.

1.7.2 Data Source

The data source of this research is the novel entitled *The God of Small Things* by Arundhati Roy, 339 pages, written in 1997. The novel has become a

controversial novel in the literary world. The data gathered is in form of words, phrases, sentences as presented within the novel concerning with this data. The researcher focuses on those, which indicate The Dynamics of Binary Oppositions in reflected in that novel.

1.7.3 Data Collection

The researcher took some steps to get the data. *First*, the researcher read and understood the whole novel. *Second*, the researcher collected and chose the events that described the idea related to the problems. *Third*, the researcher made record the data from the data sources. *Fourth*, the data arranged systematically in accordance to the problems of the study.

1.7.4 Data Analysis

The data of this study are analyzed in the following steps; first, after the data had been obtained, the researcher categorizes the data based on The Dynamics of Binary Oppositions in Arundhati Roy's *The God of Small Things*; second, the researcher doing deep analysis and interpretation about the data has been identified; third, exploring information from final result of interpretation and analysis; fourth, the researcher made conclusion that appropriate to answer the statements of problems.

CHAPTER II

REVIEW OF RELATED LITERATURE

This part seeks to explore the review or related literature including are the descriptions about binary oppositions, Indian caste system, deconstruction theory and previous studies.

2.1 Binary Oppositions

Binary Oppositions was builds when each signs have specials meaning with the other signs. The concept of the binary opposition is engendered by the Western propensity to organize everything into a hierarchical structure, terms and concepts are related to positives or negatives, with no apparent latitude for deviation: for examples Man >< Woman, Black >< White, Life >< Death, Inside >< Outside, Presence >< Absence, and so on (Steve Campsall 2005).

Our world is full of opposites. Big opposes small, night opposes day, old opposes young. The opposites that are most interesting are binary oppositions. These are specific pairs of opposites that have organized human culture as we know it today. They differ from normal opposites because they assume a deeper meaning. These oppositions create society's ideals of what is good and what is bad, or what is ethical and non-ethical, and from a young age we subconsciously conform to these without even knowing, and even as adults we continue to create these oppositions in our minds with everything we are presented with. This occurs

because people have the tendency to assign values to each of the pairs, creating a type of hidden hierarchy within society.

Binary oppositions are part of human nature, and whether one uses Derrida's interpretation or Saussure's, the issues are still the same. The connotative meaning of words is always different from the denotative, and as Derrida mentioned, the spoken is never the same as the written. There are much binary oppositions in our world, and these create the hierarchy of our society. We attempt to break this hierarchy by placing all things equal, and on the surface they may appear to be so, but the power of language is more than we can imagine. Words can change the implications of any other words, and once we apply the greatest machines on earth, our brains, to these words, interpretations and connotations will vary from every brain. Difference, Pairs, and Deconstruction are all valid theories, and in part we use all three in language, spoken and written.

Now one may ask where do these binary opposites come from, and why this has created the hierarchy we today call society. A philosopher who concerned himself with the issues of binary oppositions was Ferdinand de Saussure. According to Saussure, binary oppositions can be defined as "the means by which units of language have value or meaning, each unit is defined against what it is not." Saussure was a structuralist, whereas Derrida was a member of the post-structuralism school of thought, and this is why their ideas differ on the idea of binary opposition. For Saussure, binary oppositions occur naturally in the human mind, and these binary oppositions are constantly changing.

An example of this brings us back to the binary opposition of black and white. When we are younger, these were just colors. But, as one grows up, and gains knowledge these words gain ulterior meanings, and begin to symbolize other things, such as evil and good, or the hero and the villain. Saussure's view on binary opposition is the one most recognized, and easiest to understand.

Jacques Derrida discusses the idea of binary oppositions to great lengths. He does not accept the idea however; instead he completely rejects it. Derrida argues that these oppositions are subjective and constantly changing; therefore they will eventually overlap and begin to contradict one another. This is the essence of what Derrida called deconstruction. So what is deconstruction? In the words of Derrida himself, "What deconstruction is not? Everything of course! What is deconstruction? Basically Derrida is saying that words do not have actual meanings, they just relate to other words, and the mind creates meanings for these words, they do not actually exist. Derrida does however acknowledge the human tendency to think in opposites, but instead of the opposite of black being white; to him it is not-black. Derrida comes up with another term, difference to explain this theory. He is trying to prove that the one will notice that the word difference is pronounced the same as difference in the French language, not a mistake on Derrida's behalf.

A classic example of a binary opposition is the presence-absence dichotomy. In much of Western thought, including structuralism distinguishing between presence and absence, viewed as polar opposites, is a fundamental element of thought in many cultures. In addition, according to critical post-structuralism,

presence occupies a position of dominance in Western thought over *absence*, because *absence* is traditionally seen as what you get when you take away *presence*. (Had *absence* been dominant, *presence* might have most naturally been seen as what you get when you take away an *absence* (Steve Campsall, 2005).

Meanings of words are not in the words themselves, but in the differences between them. If we go back to the actual word “difference”, and Derrida’s intention for this to sound the same as “difference” in the French language, we will see that this was meant as an example of how with the verbal language there is always a slippage of meaning, whereas in the written language this does not exist so much.

2.2 Indian Caste System

- **The Caste System**

In ancient India there developed a social system in which people were divided into separate close communities. These communities are known in English as caste. The origin of the caste system is in Hinduism, but it affected the whole Indian society. The caste system in the religious form is basically a simple division of society in which there are four castes arranged in a hierarchy and below them the outcast. But socially the caste system was more complicated, with much more castes and sub-castes and other divisions. Legally the government disallows the practice of caste system but has a policy of affirmative discrimination of the backward classes.

- **The Beginning of the caste system**

There are different theories about the establishment of the caste system. There are religious-mystical theories. There are biological theories. And there are socio-historical theories. The religious theories explain how the four Varnas were founded, but they do not explain how the Jats in each Varna or the untouchables were founded. According the Rig Veda, the ancient Hindu book, the primal man - Purush - destroyed himself to create a human society. The different Varnas were created from different parts of his body. The Brahmans were created from his head; the Kshatrias from his hands; the Vaishias from his thighs and the Sudras from his feet. The Varna hierarchy is determined by the descending order of the different organs from which the Varnas were created. Other religious theory claims that the Varnas were created from the body organs of Brahma, who is the creator of the world.

According to this theory is the Brahmans inherent Sattva quality. Kshatrias and Vaisias are inherent Rajas qualities, and the Sudras inherent Tamas qualities. Like human beings, food also inherent different dosage of these qualities and it affects its eater's intelligence. The Brahmans and the Vaisias have Sattvic diet which includes fruits, milk, honey, roots and vegetables. Most of the meats are considered to have Tamasic qualities. Many Sudra communities eat different kinds of meat (but not beef) and other Tamasic food. But the Kshatrias who had Rajasic diet eat some kinds of meat like deer meat which is considered to have Rajasic qualities. Many Marathas who claim to be Kshatrias eat mutton. The drawback of this theory is that in different parts of India the same food was

sometimes qualified to have different dosage of inherent qualities. For example there were Brahmans who eat meat which is considered Tamasic food.

The social historical theory explains the creation of the Varnas, Jats and of the untouchables. According to this theory, the caste system began with the arrival of the Aryans in India. The Aryans arrived in India around 1500 BC. The fair skinned Aryans arrived in India from south Europe and north Asia. Before the Aryans there were other communities in India of other origins. Among them are Negrito, Mongoloid, Austroloid and Dravidian. The Negrito has physical features similar to people of Africa. The Mongoloid have Chinese features. The Austroloids have features similar the aboriginals of Australia. The Dravidians originate from the Mediterranean and they were the largest community in India. When the Aryans arrived in India their main contact was with the Dravidians and the Austroloids. The Aryans disregarded the local cultures. They began conquering and taking control over regions in north India and at the same time pushed the local people southwards or towards the jungles and mountains in north India.

Between the outcasts and the three Aryan Varnas there is the Sudra Varna who is the simple workers of the society. The Sudras consisted of two communities. One community was of the locals who were subdued by the Aryans and the other was the descendants of Aryans with locals. In Hindu religious stories there are many wars between the good Aryans and the dark skinned demons and devils. The different Gods also have dark skinned slaves. There are stories of demon women trying to seduce good Aryan men in deceptive ways.

There were also marriages between Aryan heroes and demon women. Many believe that these incidences really occurred in which, the gods and the positive heroes were people of Aryan origin. And the demons, the devils and the dark skinned slaves were in fact the original residence of India whom the Aryans coined as monsters, devil, demons and slaves. As in most of the societies of the world, so in India, the son inherited his father's profession. And so in India there developed families, who professed the same family profession for generation in which, the son continued his father's profession.

Most of the communities that were in India before the arrival of the Aryans were integrated in the Sudra Varna or were made outcast depending on the professions of these communities. Communities who professed non-polluting jobs were integrated in Sudra Varna. And communities who professed polluting professions were made outcasts. The Brahmans are very strict about cleanliness. In the past people believed that diseases can also spread also through air and not only through physical touch. Perhaps because of this reason the untouchables were not only disallowed to touch the high caste communities but they also had to stand at a certain distance from the high castes.

- **The Religious form of Caste System**

In Hinduism there exist four castes arranged in a hierarchy. Anyone who does not belong to one of these castes is an outcast. The religious word for caste is 'Varna'. Each Varna has certain duties and rights. Each Varna members have to work in certain occupation which only those Varna members are allowed. Each

Varna has certain type of diet. The highest Varna is of the Brahman. Members of this class are priests and the educated people of the society. The Varna after them in hierarchy is Kshatria. The members of this class are the rulers and aristocrats of the society. After them are the Vaisia. Members of this class are the landlords and businessmen of the society. After them in hierarchy are the Sudra. Members of this class are the peasants and working class of the society who work in non-polluting jobs. The caste hierarchy ends here. Below these castes are the outcasts who are untouchable to the four castes. These untouchables worked in degrading jobs like cleaning, sewage. The first three castes had social and economical rights which the Sudra and the untouchables did not have. The first three castes are also seen as 'twice born'. The intention in these two births is to the natural birth and to the ceremonial entrance to the society at a much later age.

Each Varna and also the untouchables are divided into many communities. These communities are called Jat or Jati (The caste is also used instead of Jat). For example the Brahmans have Jats called Gaur, Kokanastha, Sarasvat, Iyer and others. The outcasts have Jats like Mahar, Dhed, Mala, Madiga and others. The Sudra is the largest Varna and it has the largest number of communities. Each Jat is limited to professions worthy of their Varna. Each Jat is limited to the Varna diet. Each Jat members are allowed to marry only with their Jat members. People are born into their Jat and it cannot be changed. This is the how the caste system is supposed to be in its religious form. But in reality it is much more complicated and different from its religious form.

- **The Confusing Caste System**

The confusion in the caste system begins by the use of the word caste. The Indians in their different languages use the word 'Jat' for any community who has something common like religion, language, origin, similar geographical background and so on. The Indians also use the word 'Jat' for Varna. The Portuguese who were the first European power to arrive in India distorted the word 'Jat' into caste. The British who arrived to India much later after the Portuguese also used the word caste. The British used the word Caste instead of Jat and Varna. And so sometimes in English the caste system is explained in a confusing way according to which, the caste system consists of four castes which are divided into many castes. Sometimes in English the word caste is used for Varna and the word sub-caste for Jat. In this section to prevent confusion we will use the words Varna and Jat. And now we will see the complication in the caste system itself. Each Varna consists of many communities called Jats. Each Varna does consist of different Jats but many of these Jats break up into more communities and each such community refers to itself as different or unique Jat.

There are different reasons for these different communities within each Jat. One reason can be the different occupations each community within the Jat professes. Other reasons can be inter-Jat political reasons. Many Jats consists of millions of people and it also causes break up of the larger community into smaller communities. There are also Jats which originate from different parts of India and profess the same profession and therefore get a common name, even though they are not one single community. For example the Jats that profess cloth

washing are called collectively as Dhobi. For non- Dhobis the Dhobis are one Jat but within them they are not one community.

All the Jats accept that the Brahman Varna is the highest Varna in the hierarchy and the untouchables are outcast and lowest in the hierarchy. But most of the Jats in different Varnas claim to be superior and higher than other Jats. Some of the Jats as stated earlier break up into smaller communities or Jats. In these Jats that break up into different communities, there are communities that look at themselves as superior as or higher in hierarchy than other communities. Among the Brahman Varna, there are Jats that consider themselves as superior than other Brahman Jats. Some of the Brahman Jats break up into smaller communities, and between these communities within the Jat there also exist a hierarchy. Among the other Varnas there also exists hierarchy phenomenon. Different Jats claim to be superior to the other Jats in their Varna. Some Jats in the Vaisia and Sudra Varnas also claim to be closer or equal in hierarchy to the Brahman Varna. These Jats that claim this status adopted Brahman customs like vegetarian diet and strict observance of purity and cleanliness. Some Jats claim to be closer to Kshatria, which is the warrior class of the Indian society. The Marathas in west India and Reddys in south India were among the Jats which claimed Kshatria status.

Among the outcast there was also the superior status phenomenon in which one outcast Jat considered itself as superior and did not have physically contact with other outcast Jats which it considered as inferior. For example the Mahars in west India considered themselves superior than Dhed and they did not

mingle with the Dheds. Each Jat professes an occupation worthy of its Varna status. In most of the cases there was a connection between a person's profession and his Varna. Among the different Varnas there also developed guilds based on Jat lines, professing specific professions. In west India the Jat that professed oil pressing were called Somwar Teli. Other Jat members were the shepherds of the society and they were called Dhangar. Other Jat members were the cowherds of the society and they were called Gaoli. The Kunbis were the peasants of the society. But some of the professions had different status in different parts of India and they were located at different levels in the caste hierarchy. For example Dhobis (washers) in north India were seen as untouchables. While in west India they had Sudra status.

The oil pressers in east India were seen as untouchables in central India they had a high status while in west India they had Sudra status. There were also many cases where the Jat members did not profess occupation worthy of their Varna. Many Brahmans, who are supposed to be the priest and learned of the society, did not find jobs as priests or did not manage to feed their families as priests and therefore worked as simple farmers. On the other hand there were many Brahmans who were landlords and businessmen, professions supposed to belong to the Vaisia Varna.

Also among the other Varnas not all professed the occupations worthy of their Varna. In west India the Maratha were the warriors and the aristocracy. Originally the Marathas belonged to the different Jats in west India. Most of these Jats were in Sudra level. But the Marathas who became the aristocracy of west

India claimed and acquired the Kshatria status. In the 17th and the 18th century the Marathas even established an empire which ruled large parts of India. During the Maratha reign members of a Brahman Jat, Kokanastha Brahman, were ministers. From 1750 these Brahmans became the rulers of the Maratha Empire. Like the Marathas there were other communities which, religiously did not belong to the Kshatria status but acquired this status. The Reddy in Andhra Pradesh and Nayar in Kerala are such two examples. Religiously marriage occurs within the Jat. The different Jats members almost always respected this rule and people who dared break this rule were outcastes. But this rule also had exceptions. Usually the higher Varnas were very strict about this custom. But in some of the higher level Jats of the society, they used to have polygamy. In these cases, because of scarcity of women, men use to marry women from the lower levels of the society. In some Indian societies between-jat marriage was even an acceptable feature.

One such example of marriages existed in Kerala, in south India. In Kerala, Nayar women (aristocracy community) married men from Numbodiri Brahman community. Another problem considering the Jat marriage was the internal structure of the Jats. As stated earlier some Jats break up into smaller communities. In most of the cases each such community members marry only with members of their own community and not with other community members within the Jat. In some cases there is a hierarchy between the different communities of the same Jat. In such cases a daughter from the lower community could marry a son from the higher community but not vice versa.

Each Varna had different diet. Hinduism has many strict dietary rules. In

general the higher Jats are stricter about their dietary customs than the lower Jats. The Brahman Jats have the strictest dietary customs. They will not eat in lower Jats homes or even with lower Jats (because of this reason many restaurants hired Brahman cooks). The Brahman diet is supposed to include only vegetarian food. Jats who claimed Brahman status also adopted vegetarian diet of the Brahmans. But there are some Brahman Jats who traditionally eat meat, fish, chicken and egg (which is considered non-vegetarian). Some Brahman Jats in Kashmir, Orissa, Bengal and Maharashtra traditionally eat meat. But this meat was never cattle meat. Jat is determined by birth and it cannot be changed. In the beginning the caste system was not a strict system and people could move from one Varna to another. Ideologists give different dates to this period of change. Some claim the change occurred around 500 B. C. and other claim 500 A. D. Until then, communities and even singular person moved from one Varna to another Varna, because of their desire to adopt different occupations. There were some kings who belongs the Kshatria (warrior castes) and changed their status to become religious Brahmans. There were also who changed their status to become warriors. And even after the caste system was organized in a strict manner there were many communities who did not always follow their status occupations. There was a case of a Jat that lost its high status because they did not profess the profession worthy of their Varna. The Kayastha of east and north east India originally belonged to the Kshatria Varna (warrior caste). Some time in the past among warrior's communities, there developed a bureaucratic unit whose job was writing and listing war events and they were called Kayasthas. Because these unit members

were not warriors, they were excluded from the Kshatria status and were given a lower status. But the Kayasthas even today claim Kshatria status.

- **The Jat status**

Jats like Kayastha, Reddy, Maratha, Nayar and others changed the basic four-fold hierarchy caste system. These Jats had high status but their exact status is not clear and different communities give different interpretations to their status of different Jats. As stated earlier different Jats claim theirs to be the superior than the other Jats and therefore the caste system even today is not always interpreted objectively by Indians but subjectively. For example the Kayastha claim them to be Kshatria while others do not always agree with this claim. Among the Marathas the confusion is even greater. In the narrow sense the Jat of Maratha applies to 96 clans who ruled and governed the parts of west India. Originally the Maratha clans belonged to different levels of Indian hierarchy. They mostly belonged to different Jats of Sudra. But many Jats of west Maharashtra claim that they are Marathas too.

Sometimes the Kokanastha Brahmans (who were ministers of Maratha Empire in 18th century and later on continued the Maratha Empire and their reign) are also introduced as Marathas causing a greater confusion in Maratha definition. The reasons stated above are among the few reasons that causes confusion in caste system.

- **Untouchables**

The untouchable feature in the caste system is one of the cruelest features of the caste system. It is seen by many as one of the strongest racist phenomenon in the world. In the Indian society people who worked in ignominious, polluting and unclean occupations were seen as polluting peoples and were therefore considered as untouchables. The untouchables had almost no rights in the society. In different parts of India they were treated in different ways. In some regions the attitude towards the untouchables was harsh and strict. In other regions it was less strict. In regions where the attitude was less strict the untouchables were seen as polluting people and their dwellings were at a distance from the settlements of the four Varna communities.

The untouchables were not allowed to touch people from the four Varnas. They were not allowed to enter houses of the higher Varnas. They were not allowed to enter the temples. They were not allowed to use the same wells used by the Varnas. In public occasions they were compelled to sit at a distance from the four Varnas. In regions where the attitude towards the untouchables were more severe, not only touching them was seen polluting, but also even a contact with their shadow was seen as polluting. If, because of any reason, there was a contact between an untouchable and a member of the Varnas, the Varna member became defiled and had to immerse or wash himself with water to be purified. In strict societies, especially among the 'Twice Born' (the three top Varnas) the touched 'Twice Born' also had to pass through some religious ceremonies to purify him from the pollution. If the untouchable entered a house and touched things of a

Varna member, the Varna members used to wash or clean the places where the untouchable touched and stepped. In some incidences the untouchables who associated with the Varna members were beaten and even murdered for that reason. Some higher hierarchy Jats also had servants whose job was to go or walk before the high Jats members and announce their coming to the streets and to see to it that the streets would be clear of untouchable people.

The orthodox Hindus treated anyone who worked in any kind of polluting job as untouchable and did not have any contact with them. According to orthodox rules any one who does not belong to the four Varnas, meaning foreigners, are untouchables.

- **The non-Hindus in caste system**

Religiously anyone who does not belong to the four Varnas is an outcast and untouchable. It means, all foreigners and non-Hindus are all supposed to be untouchables. But in reality neither all foreigners nor non-Hindus were treated as untouchables. Foreigners and non-Hindus were treated differently in different parts of India. Some of the foreigners adopted Hinduism and integrated in the upper level of the Hindu hierarchy.

The Muslims who arrived in India were strong and powerful to be treated as untouchables. Not only were they strong in the military sense, they also tried to enforce their religion on the Indians. The Indians who converted to Islam in most of the cases remained in the same social status as they had before their conversion

to Islam. Hindus from the higher Varnas remained at the higher levels of Indian society. Hindus from the lower levels of the hierarchy thought that by converting to Islam they would come out from the Hindu hierarchy system, but in most of the cases they remained in the same hierarchy level after they converted. Among the Muslims of India there has developed a two-tier hierarchy. The upper class, called Sharif Jat, includes Muslims who belonged to the higher levels in caste hierarchy and also Muslims who arrived to India from foreign countries. The lower class, called Ajlaf Jat, includes Muslim converts from lower castes. As in the world, the upper classes do not have close social relations with lower classes the same way the Sharif Jat do not normally have close social relations with Ajlaf Jat. The different Christian communities of India were treated in different ways in different parts of India. The Syrian Christians of Kerala had a high status. Along with the Jews, they were the business communities of Kerala and they too had aristocratic rights. The Indians who were baptized from the 16th century by Christian missionaries remained mostly in the same status they had before. As in the Muslim community of India, the Christians also have a two-tier social hierarchy. Many untouchables who converted to Christianity are still treated as untouchables, sometimes by other Christians. The European Christians are also supposed to be untouchables to Hindus. Some Europeans in the 17th and 18th century even claimed that they were treated as untouchables. But later on with British rule over India it were the upper level Hindu castes, specially the Brahmins, who adopted the European democratic philosophy according to which all are equal and they introduced it to other Indians.

Other religions which were established in India - Buddhism, Jainism and Sikhism - also have some marks of caste system, even though they oppose caste system. Sikhism rejects caste system. But different Jats who adopted Sikhism act according to traditional Jat lines. The different Jats normally marry within caste lines. The Jats which were the elite of the Punjab and converted to Sikhism do not give equal respect to Sikhs who belong to the lower levels of Indian hierarchy. The Jains also have separate communities who marry within the community lines. The Buddhist in India have a two-tier hierarchy and just like in the cases of Christians and Muslims it is also related to the status of the community to whom the person belongs. On the other hand the Mahar communities of west India, who were untouchables and converted mostly to Buddhism, prefer, because of different political reasons to recognize themselves as Mahars and not always as Buddhist.

Not all residents of India were part of the caste system. About 7% of India's populations are referred to as tribes and not as castes or Jats. These tribes are scattered all around India and they are descendants of communities who were not interested in the Varna hierarchy. They preferred to live away from the main societies deep in the jungles, forests and mountains of India. They survived mostly on fishing, hunting or simple agriculture, and also from stealing, robbing and plundering. These tribes had different religious beliefs and different gods. Some of them had simple beliefs, but others use to sacrifice human beings in their ceremonies. One such tribe, called Gond, had a strong kingdom in central India. Most of the tribes adopted Hinduism, others adopted Islam or Christianity. Some tribes in East India claim to Jewish origin.

- **Caste system in modern India**

The leaders of independent India decided that India will be democratic, socialist and secular country. According to this policy there is a separation between religion and state. Practicing untouchables or discriminating a person based on his caste is legally forbidden. Along with this law the government allows positive discrimination of the depressed classes of India. The Indians have also become more flexible in their caste system customs. In general the urban people in India are less strict about the caste system than the rural. In cities one can see different caste people mingling with each other, while in some rural areas there is still discrimination based on castes and sometimes also on untouchable. Sometimes in villages or in the cities there are violent clashes which, are connected to caste tensions. Sometimes the high castes strike the lower castes who dare to uplift their status. Sometimes the lower caste gets back on the higher castes.

In modern India the term caste is used for Jat and also for Varna. The term, caste was used by the British who ruled India until 1947. The British who wanted to rule India efficiently made lists of Indian communities. They used two terms to describe Indian communities, a Caste and Tribe.

The term caste was used for Jats and also for Varnas. Tribes were those communities who lived deep in jungles, forests and mountains far away from the main population and also communities who were hard to be defined as castes for example communities who made a living from stealing or robbery. These lists, which the British made, were used later on by the Indian governments to create

lists of communities who were entitled for positive discrimination. The castes, which were the elite of the Indian society, were classified as high castes. The other communities were classified as lower castes or lower classes. The lower classes were listed in three categories. The first category is called Scheduled Castes. This category includes in it communities who were untouchables. In modern India, untouchable exists at a very low extent. The untouchables call themselves Dalit, meaning depressed. Until the late 1980s they were called Harijan, meaning children of God. This title was given to them by Mahatma Gandhi who wanted the society to accept untouchables within them.

The second category is Scheduled Tribes. This category includes in it those communities who did not accept the caste system and preferred to reside deep in the jungles, forests and mountains of India, away from the main population. The Scheduled Tribes are also called Adivasi, meaning aboriginals. The third category is called sometimes Other Backward Classes or Backward Classes. This category includes in it castes who belong to Sudra Varna and also former untouchables who converted from Hinduism to other religions. This category also includes in it nomads and tribes who made a living from criminal acts. According to the central government policy these three categories are entitled for positive discrimination. Sometimes these three categories are defined together as Backward Classes. 15% of India's populations are Scheduled Castes. According to central government policy 15% of the government jobs and 15% of the students admitted to universities must be from Scheduled Castes. For the Scheduled Tribes about 7.5% places are reserved which is their proportion in

Indian population. The Other Backwards Classes are about 50% of India's population, but only 27% of government jobs are reserved for them. Along with the central government, the state governments of India also follow a positive discrimination policy. Different states have different figures of communities entitled for positive discrimination based on the population of each state. Different state governments have different lists of communities entitled for positive discrimination. Sometimes a specific community is entitled for rights in a particular state but not in another state of India.

In modern India new tensions were created because of these positive discrimination policies. The high caste communities feel discriminated by the government policy to reserve positions for the Backward Classes. In many cases a large number of high caste members compete for a few places reserved for them. While the Backward Classes members do not have to compete at all because of the large number of reserved places for them compared to the candidates. Sometimes in order to fill the quota, candidates from the lower classes are accepted even though they are not suitable. Sometimes some reserved positions remain unmanned because there were few candidates from the lower classes causing more tension between the castes. Between the lower castes there are also tensions over reservation. In the order of priority for a reserved place of the Backward Classes, candidate from the Scheduled castes is preferred over a candidate from the Scheduled Tribes who is preferred over a candidate from the other Backward Classes. As stated earlier Other Backward Classes are about 50% of India's population but only 27% of the Other Backward Classes are entitled for

positive discrimination according to central government policy. Some Other Backward Classes communities are organizing politically to be recognized as Backward Classes entitled for positive discrimination.

The Scheduled Tribes who are seen as the aborigine of India got ownership and certain rights over Indian land. Many communities in India claim also to be aborigine of India and they are claiming the same rights as the Scheduled Tribes. The caste identity has become a subject of political, social and legal interpretation. Communities who get listed as entitled for positive discrimination do not get out of this list even if their social and political conditions get better. In many cases the legal system is involved to decide if a certain person is entitled for positive discrimination. But with all this positive discrimination policy, most of the communities who were low in the caste hierarchy remain low in the social order even today. And communities who were high in the social hierarchy remain even today high in the social hierarchy. Most of the degrading jobs are even today done by the Dalits, while the Brahmans remain at the top of the hierarchy by being the doctors, engineers and lawyers of India.

2.3 Jacques Derrida

Jacques Derrida was born in 1930. Jacques, who would grow up to be the only intellectual in his immediate family, was a very good pupil until the age of 12. Born July 15, 1930, El Biar, Alg. died Oct. 8, 2004, Paris, France). Derrida taught principally at the École Normale Supérieure in Paris (1964–84). His

critique of Western philosophy encompasses literature, linguistics, and psychoanalysis. His thought is based on his disapproval of the search for an ultimate metaphysical certainty or source of meaning that has characterized most of Western philosophy. Instead, he offers deconstruction, which is in part a way of reading philosophic texts intended to make explicit the underlying metaphysical suppositions and assumptions through a close analysis of the language that attempts to convey them. His works on deconstructive theory and method include *Speech and Phenomena* (1967), *Writing and Difference* (1967), and *Of Grammatology* (1967). Among his other works are *Psyche: Invention of the other* (1987) and *Resistances of Psychoanalysis* (1996).

Derrida had a major influence on literary critics, particularly in American universities and especially on those of the Yale school, including Paul de Man, Geoffrey Hartman, and J. Hillis Miller. These deconstructionists, along with Derrida, dominated the field of literary criticism in the 1970s and early 1980s. Influential in other fields as well, the philosophy and methodology of deconstruction, in linguistics, philosophy, and literary theory, the exposure and undermining of the metaphysical assumptions involved in systematic attempts to ground knowledge, especially in academic disciplines such as structuralism and semiotics.

Derrida, characteristically, is investigating the concept's cracks, its contradictions: the extent to which friendship is necessary but impossible, loving but not too loving, caring but competitive, a form of union but, as are all our relations with others, also a form of separation. Jacques Derrida ideas, first

established a beachhead in America in 1966 at a conference on structuralism at Johns Hopkins University. Structuralism is the belief, then all the rage among Parisian intellectuals, that structures like the rules and relationships that make words into a language underlie all forms of communication, from tribal myths to French fashions. The American literary scholars gathered at that conference had been delighting themselves with their own perspicacity when Derrida, the youngest of the Frenchmen invited to perform for them, took the stage and announced, in effect, that the structuralism the au courant were so proud of having adopted was dead hopelessly entangled with the same unsupported beliefs in ultimate meanings and final answers that permeate all of Western thought. That caused some flutters beneath the cardigans. And the impression that an original and important new thinker had been discovered was furthered when Derrida's writings started drifting across the Atlantic and being translated.

2.4 Deconstruction

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).

Deconstruction is not synonymous with “destruction”. It is in fact much closer to the original meaning of the word “analysis”, which etymologically means “to undo”. The deconstruction of a text does not proceed by random doubt

or arbitrary subversion, but by the careful teasing out of warring forces of signification within the text (Barbara, Johnson's. 1980).

There are three steps to deconstruction. *First*, reveal a rupture in the binary opposition, which reveals a hierarchy in the opposition. The oppositions are characteristically binary and hierarchical involving a pair of terms in which one member of the pair is assumed to be primary or fundamental, the other secondary or derivative, for examples include nature >< culture, speech >< writing, and mind >< body. One of the objects of deconstruction is to undermine hierarchical structured binary oppositions within a text. To deconstruct an opposition is to explore the tensions and contradictions between the hierarchical ordering assumed in the text and other aspects of the text's meaning, especially its figurative aspects. The deconstruction displaces the opposition by showing that neither term is primary the opposition is a product or construction of the text rather than something given independently of it. (Derrida, 2008). Derrida does this with Levi-Strauss distinction between savage and civilized societies (savage societies do not have writing).

Second, reverse the hierarchy revealed in Step 1. Derrida argues that writing comes before speaking, thus the savage tribes should be favored over the civilized. *Third*, replace one of the terms in the opposition with an expanded definition in order to test the opposition. Derrida expands Levi-Strauss definition of writing (it would be understood that writing is any form of marking on a surface to communicate, but Derrida expands this to show Levi Strauss concept goes further and explores the use of writing in control and violence). At least,

deconstruction used to identify the binary oppositions described in Arundhati Roy's *The God of Small Things*.

Derrida's deconstruction however is different from ideological or moral criticism. Derrida does not deconstruct Heidegger's work to show that Heidegger should have written the book better. Unlike a good book reviewer, Derrida is not repairing Heidegger's work for him, presuming that with these corrections we will have, at least in principle, a better work. Deconstructive criticism is not intended to suggest a way to make the book finally complete, but to show its necessary incompleteness. Deconstruction is used to show that a work does not adequately address something, not that it should have.

Deconstruction is not a method and this means that it is not a neat set of rules that can be applied to any text in the same way. Each deconstruction is necessarily different otherwise it achieves no work and this is why Derrida states that "Deconstruction takes place, it is an event. On the other hand deconstruction cannot be completely untranscendental because this would make it meaningless to, for example, speak of two different examples of deconstruction as both being examples of deconstruction.

Derrida states that the motif of deconstruction has been associated with poststructuralism but that this term was a word unknown in France until its "return" from the United States. As mentioned above in section on Derrida's deconstruction of Husserl Derrida actually argues *for* the contamination of pure origins by the structures of language and temporality and has even referred to

Derrida's work as Neostructuralism and this seems to capture Derrida's novel concern for how texts are structured.

2.5 Previous Studies

Before conducting this thesis, the researcher just found some previous studies discussing. *First*, Haryanti, Rahayu Puji. 2000. *Anglofilia dalam The God of Small Things karya Arundhati Roy dan Dogeaters karya Jessica Hagedorn*, Program Pascasarjana UI, Jakarta. *Second*, Supriastutik. 2007. *Diskriminasi Gender dalam Novel The God of Small Things Karya Arundhati Roy dan Tarian Bumi Karya Oka Rusmini*. Program Pascasarjana. UNESA. *Third*, *Oppositional Binaries of "Cathedral" by Raymond Carver (1978)*.

Haryanti, Rahayu Puji (2000) wrote a thesis entitled *Anglofilia dalam The God of Small Things karya Arundhati Roy dan Dogeaters karya Jessica Hagedorn*. This thesis focuses on British culture. The researcher uses postcolonial theory. Postcolonial Theory as metaphysics, ethics, and politics addresses matters of identity, gender, race, racism and ethnicity with the challenges of developing a post-colonial national identity, of how a colonized people's knowledge was used against them in service of the colonizer's interests, and of how knowledge about the world is generated under specific relations between the powerful and the powerless, circulated repetitively and finally legitimated in service to certain imperial interests.

Postcolonialism deals with cultural identity in colonized societies: the dilemmas of developing a national identity after colonial rule; the ways in which

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; and the ways in which the colonizer's literature has justified colonialism via images of the colonized as a perpetually inferior people, society and culture. The creation of binary opposition structures the way we view others. In the case of colonialism, the Oriental and the Westerner were distinguished as different from each other (the emotional, decadent Orient vs. the principled, progressive Occident). This opposition justified the white man's burden, the colonizer's self-perceived destiny to rule subordinate peoples. In contrast, post-colonialism seeks out areas of hybridity and transculturalization. This aspect is particularly relevant during processes of globalization.

The result of her study are Anglophile in *The God of Small Things* and *Dogeaters* are connected to racism 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 recognized as British. While racism creates the image of the other as inferior, self-hatred implies the assimilation of racist discourse.

Supriastutik (2007) wrote a thesis entitled *Diskriminasi Gender dalam Novel The God of Small Things Karya Arundhati Roy dan Tarian Bumi Karya Oka Rusmini*. She focused her study on gender discriminations uses comparative method. The result of her research indicates that both Arundhati and Oka give an interesting choice to solve the contradictory problem between caste and class

towards women in Bali and India. The strictly caste Touchable-Untouchable, is however opposed by deconstructing the caste system from inside. Ammu express her opposing towards the system by marrying Velutha. This marriage is seen as a symbol of woman rebellion against patriarchal system. The caste and class problem is not only a religion matter but also a political one. In *The God of Small Things*, Velutha's death and the end of the novel (he is a communist party's member and a Syrian Christian as like as a Touchable) can't save him from the caste violence. The caste problem is also a matter of cultural unacceptance. In Tarian Bumi, cultural unacceptance symbolized by the term "Jero" for Sudra's woman who marry a Brahman. "Jero" is a symbol that there is inequality between a Sudra and Brahmanian women.

The God of Small Things attempts to overturn their marginality, their absent histories, by recording the careful detail of their lives, each minute fantasy and idea, the small creeping emotions that culminate in passion or despair. The novel exposes the corruption and inhumanity of socialist party politics (or more specifically, politicking) and capitalism, both of which are domains of power and of subtle colonial imperialism. As if to underline that their marginalized narratives constitute a hole in chronological history, time in the novel is synchronized: the traumatic events of loss and expulsion are told in brief, crystallized flashbacks. While "small things" may ironically connote triviality, the novel is ultimately concerned with marginality, absence and loss: in other words, the invisible narratives that are consumed by power, politics, or imperialism.

Tarian bumi is the story of four generations of Balinese women. It is told in the third person, but from the narrator point of view of Ida Ayu Telaga, a woman in her thirties whose aspirations for herself and her daughter Sari differ somewhat from those of her mother, her grandmother, and her female peers. These women are motivated primarily by two factors: a longing to be beautiful, and desire for a high-caste brahmana husband. The women are also driven by the longing to be beautiful, which goes hand-in-hand with the desire to be a fine dancer. However, like the brahmana status, beauty has its price. In the novel, beauty is infused with the same sort of quality traditionally associated with power in Java: it seems to be finite, and the competition to acquire it is fierce. The envy surrounding beauty is compounded by pique that brahmana women are perceived as having more than their fair share of it. Closely linked with the quest for beauty are questions about what it means to be a woman in Bali. The female protagonists of Tarian Bumi are somewhat ambivalent about their womanhood and how it intersects with their quest for a brahmana husband and unrivalled beauty. Telaga, whose life is controlled by her mother's avarice, her mother-in-law's bitterness, and her sister-in-law's greed, has frequent cause to question what it means to be a woman.

Tarian bumi is in part a novel about caste, beauty, and Balinese women. The caste system has to the outside world generally seemed to sit lightly on Balinese social structure. It is here depicted as in fact an insidious one that perpetuates a hierarchical way of understanding the world and creates jealousy and avarice in the women who are forced to compete with each other for

brahmana husbands and for beauty. Writer Fred B. Eiseman Jr. explains the caste system in Bali as a complex system of social stratification which was originally based on social functions which became entwined with Hindu doctrine. Bali has four main castes: Sudra the lowest caste; Weisya the workers; Ksyatria, the rulers; and the priestly caste of Brahmana.

The regulations regarding the caste is complex and elaborate involving various prohibitions, rules regarding the treatment of superior to inferior caste, marriages and much more. A woman from a Brahmana caste like Oka is not allowed to marry men of lower caste or she will be exiled from her family. Not only that, she would also become part of her husband's caste while her son could not bear a Brahman title.

Then, Raymond Carver (1978) wrote an article entitled *Oppositional Binaries of "Cathedral."* Cathedral is a story that brings attention and importance to binary meanings. This story gives careful attention to each character and allows us to see how the characters play off of one another and develop. Raymond uses structuralism theory. The result are the dominate opposition even becomes a play on words when the narrator closes his eyes and becomes "blind" and the blind man "sees" the narrator's drawing is good by using his hands as eyes and feeling the indentation that the pen has made on the heavy paper. Quickly the two men switch places in the seeing/blindness binary. Without the secondary binaries we could not have been worked up to this conclusion. The secondary binaries create a situation that the blind man uses to help the narrator to overcome his thoughts and

feelings about the blind man. In the conclusion of the story we see that dominates binary opposition is seeing/blindness and two secondary binary oppositions are knowledge/ignorance and compassion/jealousy. After acknowledging these binary oppositions, we can understand the relationships between the binaries and have better literary competence of this text.

The previous studies are important in doing new research. It's purposed to know the similarities and differentiates between the researcher and previous researcher. While, the researcher focused on The Dynamics of Binary Oppositions in Arundhati Roy's *The God of Small Things* using deconstruction theory.

CHAPTER III

FINDING AND ANALYSIS

In accordance with the statements of the problems noted previously, this study aimed at answering those problems. Its results, then divided into three main parts, which encompass The Dynamics of Binary Oppositions in Arundhati Roy's *The God of Small things*. *The first part*, the researcher was presents the data related to what Dynamics of Binary Oppositions of Indian societies is reflected in that novel? *Second part*, the researcher observed and analyzed how are The Dynamics of Binary Oppositions in Arundhati Roy's *The God of Small Things* described? *The last part*, how are The Dynamics of Binary Oppositions in Arundhati Roy *The God of Small Things* deconstructed?

In others words, idea, concept and thoughts In Arundhati Roy's *The God of Small Things* are futuristic thought, which stand on traditional concept and culture of human resources. They packed on the signs of binary oppositions that must be explained.

3.1 The Dynamics of Binary Oppositions of Indian Societies

The dynamics of Binary Oppositions of Indian societies that reflected in that novel is caste system. In Arundhati Roy's novel, *The God of Small Things*, the laws of Indian caste system are broken by the characters of Ammu and Velutha an Untouchable or Paravan. Velutha works at the Paradise Pickles and Preserves Factory owned by Ammu's family. Yet, because he is an Untouchable, the other workers resent him and he is paid less money for his work.

Velutha's presence is unsettling to many who believe he acts above his station. His own father notes this problem: "Perhaps it was just a lack of hesitation. In the way he walked. The way of he held his head. The quiet way he offered suggestions without being asked. Or the quiet way in which he disregarded suggestions without appearing to rebel" (Roy's: 73).

The untouchable feature in the caste system is one of the cruelest features of the caste system. It is seen by many as one of the strongest racist phenomenon in the world. In the Indian society people who worked in ignominious, polluting and unclean occupations were seen as polluting peoples and were therefore considered as untouchables. The untouchables had almost no rights in the society. In different parts of India they were treated in different ways. In some regions the attitude towards the untouchables was harsh and strict. In other regions it was less strict. In regions where the attitude was less strict the untouchables were seen as polluting people and their dwellings were at a distance from the settlements of the four Varna communities. The untouchables were not allowed to touch people from the four Varnas. They were not allowed to enter houses of the higher Varnas. They were not allowed to enter the temples. They were not allows to use the same wells used by the Varnas. In public occasions they were compelled to sit at a distance from the four Varnas. In regions where the attitude towards the untouchables were more severe, not only touching them was seen polluting, but also even a contact with their shadow was seen as polluting.

Hindus believe that being an Untouchable 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. 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. When Velutha has an affair with Ammu, he breaks an ancient taboo and incurs the wrath of Ammu's family and the Kerala police. He breaks the rigid social rules of the caste system and therefore, the authorities must punish him. The hardness also faced in the binary oppositions, a caste being interest topic in *The God of Small Things*. It happened in Ammu and Velutha. Touchable and Paravan be polemics in this novel. Look at the quotations below:

At the Kottayam police station, a shaking Baby Kochamma was unshered into the Station House Officer's room. She told Inspector Thomas Mathew of the circumstances that had led to the sudden dismissal of a factory worker. A Paravan. A few days ago he had tried to, to ... to force himself on her niece, she said. A divorcee with two childrens.

Baby Kochamma misrepresented the relationship between Ammu and Velutha, not for Ammu's sake, but to contain the scandal and salvage the family reputation in Inspector Thomas Mathew's eyes. It didn't occur to her that Ammu would later invite shame upon herself—that she would go to the police and try and set the record straight. Inspector Thomas Mathew, receding behind his bustling Air India moustache, understood perfectly. He had a Touchable wife, two Touchable daughters—whole Touchable generations waiting in their Touchable wombs 'Where is the molestee now?'

'At home. she doesn't know I've come here. She would'nt have let me come (Roy, 1997: 259).

Ammu's families (Baby Kochamma) opposed the special relationship between Ammu and Velutha came from Paravan caste. He was safety the family reputations by leave Paravan caste. Look at the quotations below:

Velutha did not go home. He went straight to the Ayemenem House. Though, on the one hand, he was taken by surprise, on the other, he knew, had known, and with an ancient instinct that one day History's twisted chickens would come home to roost. Through the whole of Mammachi's outburst he remained restrained and strangely composed.

When Velutha arrived, Mammachi lost her bearings and spewed her blind venom, her crass, insufferable insults, at a panel in the sliding-folding door until Baby Kochamma tactfully swiveled her around and aimed her rage in the right direction, at Velutha standing very still in the gloom.

'Out!' she had screamed, eventually. 'If I find you on my property tomorrow I'll have you castrated like the pariah dog that you are! I'll have you killed!'

Mammachi spat into Velutha's face. thick spit. It splattered across his skin. His mouth and eyes (Roy, 1997: 283—284).

The division between the Touchables and Untouchables is so ingrained in Kerala society that Velutha is seen as a nonhuman: If they hurt Velutha more than they intended to, it was only because any kinship and connection between themselves and him, any implication that if nothing else, at least biologically he was a fellow creature--had been severed long ago. (See *The God of Small Things* page 293)

The caste system grew out of two main strands of thought:

- Hierarchy is natural: The belief that a hierarchical social structure is part of the divine intention for natural order.

- Purity: The need to emphasize the importance of ritual purity and impurity.

Hindus believe that being an Untouchable 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 (See The God of Small Things 267).

The leaders of independent India decided that India will be democratic, socialist and secular country. According to this policy there is a separation between religion and state. Practicing untouchables based on his caste is legally forbidden. Along with this law the government allows positive discrimination of the depressed classes of India. The Indians have also become more flexible in their caste system customs. In general the urban people in India are less strict about the caste system than the rural. In cities one can see different caste people mingling with each other, while in some rural areas there is still discrimination based on castes and sometimes also on untouchables. Sometimes in villages or in the cities there are violent clashes which, are connected to caste tensions. Sometimes the lower caste gets back on the higher castes. In modern India the term caste is used for Jats and also for Varna. The term, caste was used by the British who ruled India until 1947.

The British who wanted to rule India efficiently made lists of Indian communities. They used two terms to describe Indian communities, the caste and tribe. The term caste was used for Jats and also for Varnas. Tribes were those communities who lived deep in jungles, forests and mountains far away from the main population and also communities who were hard to be defined as castes for example communities who made a living from stealing or robbery. These lists, which the British made, were used later on by the Indian governments to create lists of communities who were entitled for positive discrimination. The castes, which were the elite of the Indian society, were classified as high castes.

The other communities were classified as lower castes or lower classes. The lower classes were listed in three categories. The first category is called *Scheduled Castes*. This category includes in it communities who were untouchables. In modern India, untouchables exist at a very low extent. The untouchables call themselves *Dalit*, meaning depressed. Until the late 1980s they were called *Harijan*, meaning children of God. This title was given to them by Mahatma Gandhi who wanted the society to accept untouchables within them. The second category is *Scheduled Tribes*. This category includes in it those communities who did not accept the caste system and preferred to reside deep in the jungles, forests and mountains of India, away from the main population.

The Scheduled Tribes are also called *Adivasi*, meaning aboriginals. The third category is called sometimes *Other Backward Classes or Backward Classes*. This category includes in it castes who belong to Sudra Varna and also

former untouchables who converted from Hinduism to other religions. This category also includes in it nomads and tribes who made a living from criminal acts. According to the central government policy these three categories are entitled for positive discrimination. Sometimes these three categories are defined together as Backward Classes. 15% of India's populations are Scheduled Castes. According to central government policy 15% of the government jobs and 15% of the students admitted to universities must be from Scheduled Castes. For the Scheduled Tribes about 7.5% places are reserved which is their proportion in Indian population. The Other Backwards Classes are about 50% of India's population, but only 27% of government jobs are reserved for them. Today, caste barriers have largely broken down in the large cities. "Untouchable" has been abolished by law. However, loyalty to a caste is much harder to eliminate and it still provides a sense of community and belonging, particularly in country areas (Untouchables Caste, 2008).

Something happened in that novel are truly fact whether the actor and setting was changed. Arundhati Roy about her childhood in Kerala:

"A lot of the atmosphere in "God of Small Things" is based on my experiences of what it was like to grow up in Kerala. Most interestingly, it was the only place in the world where religions coincide, there's Christianity, Hinduism, Marxism and Islam and they all live together and rub each other down. When I grew up it was the Marxism that was very strong, it was like the revolution was coming next week. I was aware of the different cultures when I was growing up and I'm still aware of them now. When you see all the competing beliefs against the same background you realize how they all wear each other down. To me, I couldn't think of a better location for a book about human beings. I think

*the kind of landscape that you grew up in, it lives in you. I don't think it's true of people who've grown up in cities so much, you may love building but I don't think you can love it in the way that you love a tree or a river or the color of the earth, it's a different kind of love. I'm not a very well read person but I don't imagine that that kind of gut love for the earth can be replaced by the open landscape. It's a much cleverer person who grows up in the city, savvy and much smarter in many ways. If you spent your very early childhood catching fish and just learning to be quiet, the landscape just seeps into you. Even now I go back to Kerala and it makes me want to cry if something happens to that place. I grew up in very similar circumstances to the children in the book. My mother was divorced. I lived on the edge of the community in a very vulnerable fashion. Then when I was 16 I left home and lived on my own, sort of... you know it wasn't awful, it was just sort of precarious... living in a squatter's colony in Delhi"1999. Arundhati Roy. *The Cost of Living*. New York: The Modern Library*

3.2 The Dynamics of Binary Oppositions in Arundhati Roy's *The God of Small Things*

The researcher found the binary oppositions focus on the actions, such as Ammu's husbands <> Ammu, Employer <> laborer, Ammu's father <> Ammu's Mother, Adult <> Children, man <> Woman, A Touchable <> A Paravan (Untouchable), and Holder of the law <> Defendant.

(a). Ammu's husbands <> Ammu

Ammu is come from lower caste. Indeed, she receives a bad action from her husband. Even she often receives bad treatments from her husband. Look at the quotations below:

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 laughed at her, grabbed her hair, punched her and then passed out from the effort. Drunken violence followed by post-drunken badgering. Ammu was repelled by the medicinal smell of stale alcohol that seeped through his skin, and the dry, caked vomit that encrusted his mouth like a pie every morning. When his bouts of violence began, Ammu left her husband and returned, unwelcomed, to her parents in Ayemenem. To everything that she had fled from only a few years ago. Except that now she had two young children. And no more dreams (Roy, 1997: 42).

Ammu's husband is dehumanizes people. It means the attitudes he have as far from humanizes value. In India's tradition, the women who married do not have position again in the families. While, the women who divorced do not have the right of position everywhere (Roy, 1997: 54).

Finally, she came back to her husband because she had twins in her marriage. Ammu is a women's example as the sign of hierarchy system. The question is why man superior than women? Does it only the social identity problem? The man's are whether lucky or not they always in highest position than women. This phenomenon as portrait of the concept of patriarchy's culture which described the man is the perfect one.

As an embodiment of resistance, Ammu's behaviour is subversive because she repeatedly parts with strongly established notions: she dared to divorce her husband, she rejects Anglophilia, she has a love affair with an untouchable and she never accepted her second status as "daughter" (in Indian subcultures, male sons are generally preferred to daughters). All of these attitudes, plus her irony and sharp answers, turn Ammu into the most innovative character in the text,

since it is she who tries to find other ways of thinking and living, outside of fossilized myths that only perpetuate unfair caste, race and sex distinctions.

Masyarakat India, seperti yang diceritakan oleh Kamla Bhasin (1996), mengenal konsep Pativrata (kesetiaan ibu). Konsep itu menanamkan dalam setiap kepribadian perempuan suatu pemahaman sebagai berikut: "dengan apa perempuan menerima dan bahkan menginginkan kesucian dan kesetiaan ibu sebagai ekspresi tertinggi dari kepribadian mereka."

Relate to that concept, Indian's women are always accepting all husbands treatments for them. The Indian's women are raising the pativrata. This concept is associated with lower level which not visible and the patriarchy system is standing as the natural ideology.

(b). Employer >< Laborer

The women's laborer in Chako's factory also has the same fate with Ammu. Not only have the acts of sexual despising but Chako's hypocrisy by slept on the women's laborer. Look at the quotations below:

Chako was a self-proclaimed Marxist. He would call pretty women who worked in the factory to his room, and on the pretext of lecturing them on labor rights and trade union law, flirt with them outrageously (Roy, 1997: 65).

This novel has allusion of a hypocrisy of the figure who good manners in publics. Chako is a young intellectual who graduates from Oxford University claim to be Marxist by sleep with the women's laborer. The women's laborer was subordinate with dominance structure. Why it has happened? Because they was

afraid and obedient to the employer as the result the lower of intellectual level cannot solved these problems.

(c). Ammu's Father >< Ammu's Mother

Another binary opposition is when Ammu's father (Pappachi) angry to her mother (Mammachi). Pappachi ignored whether the frightened which alight on Mammachi. Look at the quotations below:

On one such night, Ammu, aged nine, hiding with her mnother in the hedge, watched Pappachi's natty silhouette in the lit windows as he flitted from room to room. Not content with having beaten his wife and daughter (Chakoo was away at school), he tore down curtains, kicked furniture and smashed a table lamp. An hour after the lights went out, disdaining Mammachi's frightened pleading (Roy, 1997: 181).

The patriarchy ideology on Ammu's families is very clear. Ammu's father (Pappachi) is very brutal to his wife. He is like a hero in publics but different in the families. Mammachi is an example of patriarchy's culture. It shows the women still inferior underneath of Men's dominance.

(d). Adult >< Children

This novel also described about the dominance peoples who dominant to the children. Look at the quotations below:

'Come and have a drink, 'he said.' A Free Cold Drink. Come. Come here and tell me all about your grandmother.'
Estha went. Drawn by yellow teeth.
'Here. Behind the counter, 'the Orange drink Lemon drink Man said. He dropped his voice to a whisper. 'It has to be

a secret because drinks are not allowed before the interval. It's a Theatre Offence.'
'Cognizable, 'he added after a pause.
Estha went behind the Refreshments Counter for his Free Cold Drink. He saw three high stools arranged in a row for the Orange drink Lemon drink Man to sleep on. The wood shiny from his sitting.
'Now if you'll kindly hold this for me, 'the Orange drink Lemon drink Man said, handing Estha his penis through his soft white muslin dhoti, 'I'll get you your drink. Orange? Lemon?
Estha held it because he had to. 'Lemon, please,' Estha said politely.
He got a cold bottle and a straw. So he held a bottle in one hand and a penis in the other. Hard, hot, vein. Not a moonbeam.
The Orange drink Lemon drink Man's hand closed over Estha's. His thumbnail was long like a woman's. He moved Estha's hand up and down. First slowly. Then fastly.
The lemon drink was cold and sweet. The penis hot and hard (Roy, 1997: 103).

The binary opposition stated above is adult has dominance to the children. Estha is Ammu's son who experienced have the acts of sexual malested from adult whose snack kiosk. By dominance, he easily to do something by some rewards "fruit juice and citron". It evidences that adult more superior than children.

(e). Man >< Woman

The binary oppositions happened in this novel truly reflect in the real life. All the actions of its novel happened but a fictions of the figures and setting changed. The binary oppositions came from culture product not natural. Its sign system that has functioned to unified the perceptions to the nature and social

world by means of groups and meaning. As like what Ammu's gets. She has impolite attitudes from the police. Look at the quotations below:

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 (Roy, 1997: 321).

The police should be protected the societies. It has not happened in this novel. The police by dominance try to pick Ammu's breast by the stick. She did not opposites what the police do. The binary oppositions above described also, that police are superior to citizens.

(f). Holder of the law >< Defendant

The hardness and aversion shows until Velutha died. Look at the quotations below:

They woke Velutha with their boots. Esthappen and Rahel woke to the shout of sleep surprised by shattered kneecaps. Screams died in them and floated belly up, like dead fish, Cowering on the floor, rocking between dread and disbelief, they realized that the man being beaten was Velutha. Where had he come from? What had he done? why had the policemen brought him here? They heard the thud of wood on flesh. Boot on bone. On teeth. The muffled grunt when a stomach is kicked in. The muted crunch of skull on cement. The gurgle of blood on a man's breathe when his lung is torn by the jagged end of a broken rib (Roy, 1997: 308).

The torture, which Velutha's gets from the police as holder of the law, is very sadist. Velutha who does not have committing errors without freedom of speech until death pick up. The lockup was pitch-dark. Estha could see nothing, but he could hear the sound of rasping, laboured

breathing. The smell of shit made him retch. Someone switched on the light. Bright. Blinding. Velutha appeared on the scummy, slippery floor. A mangled genie invoked by a modern lamp. He was naked, his soiled mundu had come undone. Blood spilled from his skull like a secret. His face was swollen and his head look liked a pumpkin with a monstrous upside-down smile. Police boots stepped back from the rim of a pool of urine spreading from him, the bright, bare electric bulb reflected in it. Half an hour past midnight, Death came for him. And for the little family curled up and asleep on a blue cross-stich counterpane? What came for them? Not death. Just the end of living (Roy, 1997: 319—3)

When the sign of the binary oppositions explained as the extreme forms from differentiates that might be happened around us. The relation of the binary oppositions above is commonly in culture constructions. The problems, which shows the binary oppositions neglectful an ambiguity between groups whom opposite each other's.

According to Sianipar (2004: 20) the binary oppositions is the product of “culture”, a product of sign system and has the function to unify the structure of perceptions to the nature and social world by grouping and meaning. Strauss (Sianipar, 2004: 22) stated that basic concept of the binary oppositions is “*the second stage of the sense-making process*”.

3.3 Deconstruction of the Dynamics of Binary Oppositions in Arundhati Roy

The God of Small Things

Deconstruction here means reverse the binary oppositions reflected in that novel. The researcher tries deconstructed the dynamics of binary oppositions focus on Ammu's actions. Look at the quotations below:

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 laughed at her, grabbed her hair, punched her and then passed out from the effort. Drunken violence followed by post-drunken badgering. Ammu was repelled by the medicinal smell of stale alcohol that seeped through his skin, and the dry, caked vomit that encrusted his mouth like a pie every morning. When his bouts of violence began, Ammu left her husband and returned, unwelcomed, to her parents in Ayemenem. To everything that she had fled from only a few years ago. Except that now she had two young children. And no more dreams (Roy, 1997: 42).

In deconstruction perspective, feminism movable is the movable which opposites, facing toward, and folding back the hierarchy in the binary oppositions Man >< Women. The inversion is important because hierarchy in the binary oppositions not only in one conceptual but more grew on life practical with non-discursive institutions. Look at the quotations below:

Ammu took down the heaviest book she could find in the bookshelf—The Reader's Digest World Atlas – and hit him with it as hard as she could. On his head. His legs. His back and shoulders. When he regained consciousness, he was puzzled by his bruises. he apologized abjectly for the violence, but immediately began to badger her about helping with his transfer (Ibid).

Deconstruction as stated above is Ammu hits her husband's with some books until he is unconscious. It shows the inversion of hierarchy's system in the binary oppositions between Ammu and her husband. Another example:

Chako was a self-proclaimed Marxist. He would call pretty women who worked in the factory to his room, and on the pretext of lecturing them on labor rights and trade union law, flirt with them outrageously (Roy, 1997: 65).

Chako said that the woman is prostitute. Inerior is adhering in the women laborer of Chako. As the contemporary society, Chako should be thinks much about over plus from the others by ratio benefits. Chako is intellectual from Oxfrod should be a good example especially for women in women's power as in context. Spivak in his essay in the title "Can the Subaltern Speak?" The marginal peoples here are the women laborer in Chako's factory.

The women who changed the attitude in *The God of Small Things* is Ammu. Firstly, Ammu has a flat character but change being a round character. She tries changed from the women who quiet being a brave woman. She argues that her love is not her husband but Velutha from paravan caste (the lower caste). In the end, she has a bad response with poignant torture. She lost her lover tragically. Velutha die under the police shoes. They pedal a Velutha's body until he die. The feminist attitude shows when Ammu come out from her families also her caste. Ammu accepts everything because she was preparing before whether she is poor and one of her twins rear with the people who needed. She is sincere with everything happened to her. Ammu keep her love to Velutha through death because the power of love.

CHAPTER IV

CONCLUSION AND SUGGESTION

After analyzing this study, the researcher comes to some conclusions and suggestions related to the result of previous chapter, the researcher presents the conclusions of the whole analysis.

4.1 Conclusions

Arundhati Roy *The God of Small Things* try to deconstruct women equality and Indian caste system which formed binary oppositions. We know that the man's are whether lucky or not they always in highest position than women. This phenomenon as portrait of the concept of patriarchy's culture which described the man is the perfect one is not good.

The God of Small Things is bringing the deconstruction of caste and binary oppositions. It shows dehumanization process. It means not anti humanist but the author *The God of Small Thing* gets bets in thought and ideas concerns with humanism products.

This research includes in three points of problems, there are; (1) What Dynamics of Binary Oppositions of Indian societies is reflected in that novel? (2) How are The Dynamics of Binary Oppositions in Arundhati Roy's *The God of Small Things* described? (3) How is The Dynamics of Binary Oppositions in Arundhati Roy *The God of Small Things* deconstructed?

Then, the results of this study are divided into three categories. First, the researcher identify the dynamics of binary oppositions of Indian societies is

reflected in *The God of Small Things* is caste system. The untouchable feature in the caste system is one of the cruelest features of the caste system. It is seen by many as one of the strongest racist phenomenon in the world. In the Indian society people who worked in ignominious, polluting and unclean occupations were seen as polluting peoples and were therefore considered as untouchables. The untouchables had almost no rights in the society. In Arundhati Roy's novel, *The God of Small Things*, the laws of Indian caste system are broken by the characters of Ammu and Velutha an Untouchable or Paravan.

Second, the descriptions of the binary oppositions In Arundhati Roy' *The God of Small Things*. The researcher found the binary oppositions focus on the actions, such as Ammu's husbands >< Ammu, Employer >< Laborer, Ammu's Father >< Ammu's Mother, Adult >< Children, Man >< Woman, Holder of the Law >< Defendant. It hopes gets the solutions to reform a culture conscious by dynamically.

Third, the researcher identifies deconstruction of the dynamic of binary oppositions in Arundhati Roy's *The God of Small Things* focus on Ammu's actions. Deconstruction here means reverse the binary oppositions. The women who changed the attitude in *The God of Small Things* is Ammu. Firstly, Ammu has a flat character but change being a round character. She tries changed from the women who quiet being a brave woman. She argues that her love is not her husband but Velutha from paravan caste (the lower caste). In deconstruction perspective, feminism movable is the movable which opposites, facing toward, and folding back the hierarchy in the binary oppositions Man >< Women. The

impact of the binary oppositions In Arundhati Roy's *The God of Small Things* in feminist perspective are the women tries to opposites and inversion the hierarchy's system in the binary opposition Ammu's husbands >< Ammu, Employer >< Laborer, Ammu's Father >< Ammu's Mother, Adult >< Children, Man >< Woman, A Touchabe >< A Paravan. These inversions are important because the binary oppositions are not only in the conceptual level (discursive) but also in deep institution non-discursive.

The researcher used Deconstruction theory. After we deconstructed, the researcher hoped by understanding the binary oppositions, we can identify and deconstruct the binary oppositions that truly happened in real life. The result is the second binary opposition of these two binary oppositions is the good binary opposition, but the first binary opposition of these two binary oppositions is the bad binary opposition.

4.2 Suggestions

Several suggestions can be made for this study. First, it is suggested that other researchers try to analyze the other aspects from Arundhati Roy's *The God of Small Things* related to the binary oppositions. 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 deconstruction approach. Finally, it is expected that this research can be used from reference in conducting and broadening the same field on the other fields. The

researcher also expects that the reader can give correction and criticism toward this work in order to make this study as a good criticism.

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APPENDIXES

CURRICULUM VITAE



I. PERSONAL IDENTITY

1. Name : Sari Kurnia Rahmawati
2. NIM : 05320017
3. Profession : Student
4. Department : English Letters and Language
5. University : The State Islamic University Maulana Malik
Ibrahim of Malang
6. Place of Birth : Bondowoso, 13 Desember 1986
7. Religion : Islam
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9. Citizenship : Indonesia
10. Name of Parents

Father : Sudjono

Mother : Siti Zubaidah

11. Address : Jl. Kopral Moerin RT 16/Rw 04 No 01,
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II. EDUCATIONS

1. Taman Kanak-Kanak (TK) Dharma Wanita Sekarputih, Kecamatan Tegalampel, Kabupaten Bondowoso, 1991—1992.
2. Sekolah Dasar (SD) Sekarputih 01, Kecamatan Tegalampel, Kabupaten Bondowoso, 1993—1998.
3. Sekolah Menengah Pertama Negeri (SMPN) 01 Tegalampel, Kecamatan Tegalampel, Kabupaten Bondowoso, 1999—2001.
4. Sekolah Menengah Atas Negeri (SMAN) 03 Bondowoso, Kecamatan Bondowoso, Kabupaten Bondowoso, 2002—2004.

5. Universitas Islam Negeri (UIN) Malang (sekarang Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2005—2009.

III. ADDITIONAL EDUCATION

1. Kursus Bahasa Inggris di Lembaga Pendidikan Bahasa Inggris “Kangaroo”, Kabupaten Bondowoso, 2002—2003.
2. Kursus Komputer di Lembaga Pengembangan Komputer SMAN 03 Bondowoso, Kabupaten Bondowoso, 2002—2003.
3. Program Kursus Perkuliahan Bahasa Arab (PKPBA) Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2005—2006.
4. Program Kursus Perkuliahan Bahasa Inggris (PKPBI) Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2005—2006.

IV. ACHIEVEMENTS

1. Duta Gerakan Masyarakat Peduli Akhlak Mulia (GMP-AM) Nasional kategori Mahasiswa, yang diselenggarakan oleh Komite Pusat Gerakan Masyarakat Peduli Akhlak Mulia bekerja sama dengan Pusat Bahasa Departemen Pendidikan Nasional dalam rangka Lomba Menulis Naskah Pidato dan lomba Pidato Tingkat Nasional, Jakarta, 9 Agustus 2009.

2. Juara I Lomba Karya Tulis Ilmiah Tingkat Nasional dalam rangka Hari Ulang Tahun (HUT) Bhayangkara ke 63 POLRI dengan judul karya tulis *Implementasi Kebijakan POLRI Melalui Strategi Community Policing*, Jakarta, 1 Juli 2009.
3. Juara Harapan I Lomba Karya Tulis Mahasiswa Tingkat Nasional dan Meraih Trophy Dekan Fakultas Bahasa dan Seni Universitas Negeri Yogyakarta dalam rangka Pekan Ilmiah Budaya Mahasiswa Nasional dengan judul karya tulis *Reoptimalisasi Bahasa Indonesia Sebagai Identitas Nasional*, Yogyakarta, 28—29 Oktober 2009.
4. Juara III Lomba Karya Tulis Ilmiah Tingkat Regional dalam rangka Dies Natalies V UIN Maulana Malik Ibrahim Malang dan Meraih Trophy Rektor UIN Maulana Malik Ibrahim dengan judul karya tulis *Intelektualisasi UIN Maulana Malik Ibrahim Dalam Kancah Global*, Malang, 15—22 Juni 2009.
5. Juara Harapan I Sayembara Penulisan Naskah Pidato dan Lomba Pidato Tingkat Nasional Kategori Mahasiswa dan Meraih Trophy Menteri Pendidikan Nasional dengan judul naskah pidato *Peningkatan Daya Saing Bangsa Melalui Pemimpin Berakhlak Mulia*, Jakarta, 9 Agustus 2009.
6. Juara I Sayembara Penulisan Naskah dan Lomba Pidato Tingkat Wilayah Regional II Bandung Kategori Mahasiswa dan Meraih Trophy Gubernur Jawa Barat dengan judul naskah pidato *Keunggulan Kepribadian Ulul Albab Dalam Kepemimpinan Bangsa*, Bandung, 3 Agustus 2009.
7. Juara I Sayembara Penulisan Naskah dan Lomba Pidato Tingkat Wilayah Regional I Propinsi Jawa Timur Kategori Mahasiswa dengan judul naskah

pidato *Keunggulan Kepribadian Ulul Albab Dalam Kepemimpinan Bangsa*,
1 Agustus 2009.

8. Finalis Kompetisi Karya Tulis Al-Quran (PIMNAS XXII) Pekan Ilmiah Mahasiswa Nasional 2009, diselenggarakan oleh Direktorat Jenderal Pendidikan Tinggi Departemen Pendidikan Nasional bekerjasama dengan Universitas Brawijaya dalam rangka Kompetisi Karya Tulis Bidang Al-Qur'an (KKTA) dengan judul karya tulis *Ulul Albab: Kepribadian Yang Menjanjikan Masa Depan*, Malang, 22—24 Juli 2009.
9. Duta Bahasa Universitas Islam Negeri Maulana Malik Ibrahim Malang 2009 dalam ajang pemilihan Duta Bahasa Jawa Timur, Surabaya, 10 Juni 2009.
10. Juara III Lomba Resensi Film Perempuan Berkalung Sorban Sutradara Hanung Bramantyo dengan judul resensi *Perempuan Berkalung Sorban (Wacana Islam, Gender dan Dekonstruksi)* diprakarsai oleh LP3K dan SEMA Fakultas Psikologi Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, 16 Juni 2009.
11. Finalis Lomba Menerjemah Puisi Karya Edgar Allan Poe oleh Masyarakat Penerjemah Malang Universitas Negeri Malang 2009.
12. Meraih Penghargaan dalam Lomba Karya Tulis Pemuda Tingkat Nasional dan Pemberian Penghargaan Penulis Artikel Kepemudaan di Media Tulis 2008 oleh Kementrian Negara Pemuda dan Olahraga Republik Indonesia Deputi Bidang Pengembangan Kepemimpinan Pemuda, Jakarta, 28 Oktober 2008.

13. Peringkat Kemahiran Unggul dalam Kegiatan UKBI (Uji Kemahiran Berbahasa Indonesia) 2008 di Balai Bahasa Surabaya, total 613,8 berlaku 1 tahun sejak tanggal uji 12 Agustus 2008.
14. *The Volunteer of International Conference 2009 (TEFLIN 56Th)* Malang East-Java 8—10, 2009 diprakarsai oleh Universitas Islam Negeri Maulana Malik Ibrahim Malang.
15. *The Volunteer of Indonesian in Country Program Deakin University-UIN Maulana Malik Ibrahim Malang* di Fakultas Humaniora dan Budaya (terpilih sebagai salah satu Pendamping Mahasiswa Deakin University Australia dalam Program BIPA (Bahasa Indonesia Untuk Penutur Asing) Desember 2008—Januari 2009.
16. Finalis Lomba Karya Tulis Mahasiswa (LKTM) Tingkat Propinsi Jawa Timur diprakarsai oleh Gubernur Pemerintah Propinsi Jawa Timur, Surabaya, 2008.
17. Finalis Lomba Karya Tulis Mahasiswa (LKTM) Tingkat Propinsi Jawa Timur diprakarsai oleh Gubernur Pemerintah Propinsi Jawa Timur, Surabaya, 2007.
18. Juara I Halang Rintang Se-Karisidenan Besuki dan Meraih Trophy Kakwarda Jawa Timur dalam rangka Lintas Alam II Gerakan Pramuka Kwartir Cabang Bondowoso, Bondowoso, 2002.
19. Juara II Cerdas Cermat Se-Karisidenan Besuki dan Meraih Trophy Kakwarda Jawa Timur dalam rangka Lintas Alam II Gerakan Pramuka Kwartir Cabang Bondowoso, Bondowoso 2002.

20. Juara I Halang Rintang Pramuka Se-Karisidenan Besuki dan Meraih Trophy Kakwarda Jawa Timur dalam rangka Lintas Alam I Gerakan Pramuka Kwartir Cabang Bondowoso, Bondowoso, 2001.
21. Juara Umum Lintas Alam I Se-Karisidenan Besuki dan dan Meraih Trophy Kakwarda Jawa Timur dalam rangka Lintas Alam I Gerakan Pramuka Kwartir Cabang Bondowoso, Bondowoso, 2001.
22. Peserta Terbaik I dalam Kegiatan GT I (Galang Terampil I) Gerakan Pramuka Kwartir Cabang Bondowoso, Bondowoso, 2001.
23. Juara II Lomba Cerdas Cermat Se-Karisidenan Besuki dan Meraih Trophy Kakwarda Jawa Timur pada Kegiatan Galang Terampil I Gerakan Pramuka Kwartir Cabang Bondowoso, Bondowoso, 2001.
24. Juara I SD—SMP, 1993—2001.
25. Pemimpin Regu Terbaik I Se-Kabupaten Bondowoso pada Kegiatan DIANPINRU (Geladian Pemimpin Regu) Gerakan Pramuka Kwartir Cabang Bondowoso, Bondowoso, 2000.
26. Juara III Lomba Debat Bahasa Indonesia Se-Kabupaten Bondowoso dan Meraih Trophy Bupati Bondowoso dalam rangka Hari Pendidikan Nasional 2000.
27. Juara III Lomba Bidang Studi PPKN Se-Kabupaten Bondowoso, Bondowoso, 1998.
28. Peraih NEM Tertinggi Bidang Studi Bahasa Indonesia, total 8, 71 Se-Kabupaten Bondowoso, 1998.

V. ORGANIZATIONAL EXPERIENCE

1. Duta Gerakan Masyarakat Peduli Akhlak Mulia (GMP-AM) Tingkat Nasional 2009 yang diselenggarakan oleh Komite Pusat Gerakan Masyarakat Peduli Akhlak Mulia bekerjasama dengan Pusat Bahasa Departemen Pendidikan Nasional.
2. Duta Bahasa 2009 UIN Maulana Malik Ibrahim Malang dalam pemilihan Duta Bahasa di Universitas Islam Negeri Malang.
3. Panitia Writing Camp (Ajang Kreasi Penulis Bergengsi) se-Jawa Timur 25—26 Juli 2009 di Pondok Pesantren AL-Huda Batu, Jawa Timur
4. Anggota FLP (Forum Lingkar Pena) Kwartir Ranting UIN Malang 2008—sekarang.
5. Pelatih PASUSKA (Pasukan Khusus Pramuka) Racana UIN Malang 2006—2008.
6. Koordinator Bidang OPSDIKLAT PASUSKA (Operasional Pendidikan dan Latihan Pasukan Khusus Pramuka) Racana UIN Malang 2006—2007.
7. Anggota Pramuka Racana Rabhi'ah Al-Adawiyah UIN Malang 2005—2009.
8. Anggota PASUSKA (Pasukan Khusus Pramuka) Racana UIN Malang 2005—2006.
9. Koordinator Pramuka Wilayah Selatan DKC (Dewan Kerja Cabang) Pramuka Kwartir Cabang Gerakan Pramuka Bondowoso 2000—2004.

10. Pelatih PASUSKA Gugus Depan SMP 01 Tegalampel Kecamatan Tegalampel Kabupaten Bondowoso 2002—2004.
11. Anggota Sanggar Tari *Singo Wulung* Kecamatan Prajekan, Kabupaten Bondowoso 2000—2004.
12. Ketua Umum Pramuka Gugus Depan SMAN 03 Bondowoso 2002—2004.
13. Wakil MPK (Majelis Permusyawaratan Kelas) SMAN 03 Bondowoso 2002—2004.
14. Andalan Kwartir Cabang Gerakan Pramuka Bondowoso sebagai Pelatih Pramuka 2000—2003 dalam kegiatan seleksi peserta JAMDA, JAMNAS, RAINAS Perwakilan Kontingen Bondowoso.
15. KOPASUSKA (Komandan Pasukan Khusus Pramuka) Gugus Depan SMP 01 Tegalampel, Kecamatan Tegalampel, Kabupaten Bondowoso 2000—2002.
16. Ketua Pramuka Putri Gugus Depan SMAN 03 Bondowoso 2002.
17. Dewan Komite Sekolah SMP 01 Tegalampel, Kecamatan Tegalampel, Kabupaten Bondowoso 2000—2001.
18. Ketua OSIS SMP 01 Tegalampel, Kecamatan Tegalampel, Kabupaten Bondowoso 2000—2001.
19. Ketua Pramuka Gugus Depan SMP 01 Tegalampel, Kecamatan Tegalampel, Kabupaten Bondowoso 1999—2000.
20. Seksi Ketahanan dan Bela Negara OSIS SMP 01 Tegalampel, Kecamatan Tegalampel, Kabupaten Bondowoso 1999—2000.

21. Ketua Kelas 1—3 SMP 01 Tegalampel, Kecamatan Tegalampel, Kabupaten Bondowoso 1999-2000.

22. Ketua Kelas 4—6 SD. Sekarputih 01, Kecamatan Tegalampel, Kabupaten Bondowoso 1996—1998.

VI. ACTIVITY EXPERIENCE

1. Gerakan Masyarakat Peduli Akhlak Mulia (GMP-AM) 2009—sekarang.
2. FLP (Forum Lingkar Pena) Ranting Universitas Islam Negeri (UIN) Malang dan Cabang Malang Jawa Timur 2008—sekarang.
3. Gerakan Pramuka 1998—sekarang.
4. Sanggar Tari *Singo Wulung* Bondowoso Jawa Timur 2000—2004.
5. DKC (Dewan Kerja Cabang) Bondowoso 2002—2004.
6. OSIS 2000—2002.

VII. AWARDS

1. Piagam Penghargaan dan Tanda Penghargaan berupa Trophy Menteri Pendidikan Nasional sebagai Juara Harapan I Sayembara Penulisan Naskah dan Lomba Pidato Tingkat Nasional Putri kategori Mahasiswa, dari Komite Pusat Gerakan Masyarakat Peduli Akhlak Mulia (GMP-AM) Drs. H.M.Irsyad Sudiro, M.Si selaku Ketua Umum dengan Dra. Yeyen

Maryani, M.Hum selaku Koordinator Intern Pusat Bahasa Departemen Pendidikan Nasional RI, Jakarta, 9 Agustus 2009.

2. Piagam Penghargaan dan Tanda Penghargaan berupa Trophy Gubernur Jawa Barat, sebagai Juara I Sayembara Penulisan Naskah dan Lomba Pidato Tingkat Wilayah Regional I dan II Putri kategori Mahasiswa, dari Komite Pusat Gerakan Masyarakat Peduli Akhlak Mulia (GMP-AM) Drs. H.M.Irsyad Sudiro, M.Si dengan Pusat Bahasa Departemen Pendidikan Nasional, Bandung, 3 Agustus 2009.
3. Piagam Penghargaan dari Kepala Kepolisian Negara Republik Indonesia dan Ketua Umum Panitia Hari Bhayangkara ke 63 Dr. Ito Sumardi DS., SH., MH., MBA., MM/ Inspektur Jenderal Polisi sebagai Juara I dalam Lomba Karya Tulis Ilmiah Tingkat Nasional Hari Bhayangkara ke 63 tahun 2009, Jakarta, 30 Juli 2009.
4. Piagam Penghargaan dan Tanda Penghargaan berupa Trophy dari Rektor Universitas Negeri Yogyakarta, Dr. Rochmat Wahab, M.Pd., M.A. dan Dekan Fakultas Bahasa dan Sastra UNY, Prof. Dr. Zamzani sebagai Juara Harapan I Lomba Karya Tulis Mahasiswa Tingkat Nasional dalam rangka Pekan Ilmiah Budaya Mahasiswa Nasional 2009, Yogyakarta, 28—29 Oktober 2009.
5. Piagam Penghargaan dari Direktorat Jenderal Pendidikan Nasional bekerjasama dengan Universitas Brawijaya, Prof. Dr. Ir. Yogi Sugito beserta Ketua Panitia Ir. H.r. B. Ainurrasyid, MS dalam kegiatan Pekan

Ilmiah Mahasiswa Nasional (PIMNAS XXII) tahun 2009, Malang, 22—24 Juli 2009.

6. Piagam dan Uang Pembinaan dari Dekan Fakultas Psikologi, Dr. Mulyadi, M.Pd sebagai Juara III lomba Resensi Tingkat Regional pada kegiatan Lomba Resensi Film Tingkat Regional dengan judul resensi *Perempuan Berkalung Sorban (Wacana Islam, Gender dan Dekonstruksi)* kerjasama LP3K dan SEMA Fakultas Psikologi, Malang, 16 Juni 2009.
7. Piagam Penghargaan dari Gubernur Jawa Timur, H. Imam Utomo S, atas partisipasi mengikuti Lomba Karya Tulis Mahasiswa yang diselenggarakan oleh Pemerintah Propinsi Jawa Timur, November 2008.
8. Piagam Penghargaan dari Deputi Bidang Pengembangan Kepemimpinan Pemuda, Kementrian Negara Pemuda dan Olahraga Republik Indonesia, DR. H. M. Budi Setiawan, M.Eng atas partisipasi mengikuti Lomba Karya Tulis Pemuda Tingkat Nasional dan Pemberian Penghargaan Penulis Artikel Kepemudaan di Media Tulis, Jakarta, 28 oktober 2008.
9. Piagam Penghargaan dari Kepala Balai Bahasa Surabaya, Drs. Amir Mahmud, M.Pd, sebagai peserta dalam pemilihan Duta Bahasa Jawa Timur diselenggarakan oleh Balai Bahasa Surabaya, 9 Juni 2009.
10. Piagam Penghargaan dari Dekan Fakultas Humaniora dan Budaya Universitas Islam Negeri Malang, Dr. H. Dimjati Ahmadin, M.Pd, sebagai *The Volunteer* (Pendamping Mahasiswa Deakin University Australia dalam Program BIPA/Bahasa Indonesia Untuk Penutur Asing) pada

kegiatan *Indonesian-In Country Program* Deakin University di Fakultas Humaniora dan Budaya UIN Malang 15 Desember—23 Januari 2009.

11. Piagam Penghargaan dari Kepala Balai Bahasa Surabaya, Drs. Amir Mahmud, M.Pd, sebagai peserta dalam kegiatan UKBI (Uji Kemahiran Berbahasa Indonesia) di Balai Bahasa Surabaya, dengan pencapaian kategori Unggul nilai 613,8 berlaku 1 tahun sejak tanggal uji 12 Agustus 2008.
12. Piagam Penghargaan dari Head of SAC, Rohmani Nur Indah, M.Pd atas partisipasi mengikuti *SAC Competition of Bilingual Review Magazine* 2009, Malang, 10 Juni 2009
13. Piagam Penghargaan dari H.A. Rivai Harahap, selaku Ketua Kwartir Nasional sebagai peserta RAINAS (Raimuna Nasional) 8—17 Juli 2003 di Taman Wisata Candi Prambanan, Daerah Istimewa Yogyakarta Kontingen Bondowoso.
14. Tanda Penghargaan dari Ketua Kwartir Nasional H.A. Rivai Harahap berupa Medali Perak sebagai Tanda Ikut Serta (TISKA) pada perkemahan RAINAS (Raimuna Nasional) 2003 Kontingen Bondowoso di Taman Wisata Candi Prambanan, Daerah Istimewa Yogyakarta.
15. Piagam Penghargaan dari Drs. H. Mulyadi, M.PdI, selaku Pembina Gerakan Pramuka GUDEP Kota Malang 04.335-04.336 Pangkalan Universitas Islam Negeri Malang sebagai peserta dalam kegiatan Kemah Bhakti 1—4 Desember 2005 di Poncokusumo—Malang.

16. Piagam Penghargaan dari Kepala Sekolah MI Nurul Huda, Ahmad Fasiri, sebagai Pembina dalam Kegiatan PERSAMI (Perkemahan Sabtu-Minggu) MI “Nurul Huda Buring” Kota Malang 01—02 Juli 2006 di Kecamatan Buring—Malang.
17. Piagam Penghargaan dari Reka Kerja sebagai panitia dalam Kegiatan PORNIKA IV (Prestasi Olah Raga Seni dan Kepramukaan) 31 Agustus—3 September 2006 di SMAN 01 Lawang, Malang.
18. Piagam Penghargaan dari Gubernur Jawa Timur, H. Imam Utomo S, atas partisipasi mengikuti Lomba Karya Tulis Mahasiswa yang diselenggarakan oleh Pemerintah Propinsi Jawa Timur, November 2007.
19. Piagam Penghargaan dari Panitia Writing Camp dalam kegiatan Diklat Peserta FLP ranting UIN Malang, 28-29 Juli 2008 di Masjid Al-Islamiyah Dau Malang.
20. Piagam Penghargaan dari Drs. H. Mulyadi, M.PdI, selaku Pembina Gerakan Pramuka GUDEP Kota Malang 04.335-04.336 Pangkalan Universitas Islam Negeri Maulana Malik Ibrahim Malang sebagai peserta dalam kegiatan OPRAMTARA XVIII (Orientasi Pramuka Tamu Racana) 24—27 November.
21. Piagam Penghargaan dari Nutriandi, SKM, MM selaku Pimpinan Saka Bhakti Husada Cabang Bondowoso, sebagai peserta Perkemahan Bhakti Husada Ke-X Kwartir Cabang Gerakan Pramuka Bondowoso 17—19 Oktober 2003 di Bumi Perkemahan Kecamatan Cerme, Bondowoso.

22. Tanda Penghargaan berupa Medali Emas dari H.A.Rivai Harahap, selaku Ketua Kwartir Nasional sebagai Tanda Ikut Serta (TISKA) pada kegiatan Jambore Nasional (JAMNAS) 2001 Kontingen Kabupaten Bondowoso di Bumi Perkemahan Baturraden, Banyumas, Jawa Tengah.
23. Piagam Penghargaan dari H. A. Rivai Harahap, selaku Ketua Kwartir Nasional Gerakan Pramuka, sebagai peserta JAMNAS (Jambore Nasional) 3—12 Juli 2001 Kontingen Kabupaten Bondowoso di Bumi Perkemahan Baturraden, Banyumas, Jawa Tengah.
24. Piagam Penghargaan dari H. Udijanto, S.H selaku Ketua Kwartir Cabang Gerakan Pramuka Bondowoso, sebagai peserta GT I (Galang Terampil) Kwartir Cabang Gerakan Pramuka Bondowoso 11—14 Maret 2001 di SMAN 02 Bondowoso.
25. Tanda Penghargaan berupa Medali Perunggu dari Drs. Abdul Hamid M, selaku Ketua Kwartir Daerah, sebagai Tanda Ikut Serta (TISKA) JAMDA (Jambore Daerah) 2000 Kontingen Bondowoso di Bumi Perkemahan Wanawisata Air Panas, Pacet, Mojokerto.
26. Piagam Penghargaan dari Drs. Abdul Hamid M, selaku Ketua Kwartir Daerah Jawa Timur, sebagai peserta JAMDA (Jambore Daerah) 23—29 Oktober 2000 Kontingen Kabupaten Bondowoso di Bumi Perkemahan Wanawisata Air Panas, Pacet, Mojokerto.
27. Piagam Penghargaan dari H. Udijanto, S.H selaku Ketua Kwartir Cabang Gerakan Pramuka Bondowoso, sebagai peserta DIANPINRU (Geladian

Pemimpin Regu) 30 September—1 Oktober 2000 di SKB (Sanggar Kegiatan Belajar) Bondowoso.

VIII. FELLOWSIPS

1. Mendapatkan Uang Pembinaan dari Kepala Kepolisian Negara Republik Indonesia dan Ketua Umum Panitia Hari Bhayangkara ke 63 Dr. Ito Sumardi DS., SH., MH., MBA., MM/ Inspektur Jenderal Polisi sebagai Juara I dalam Lomba Karya Tulis Ilmiah Tingkat Nasional Hari Bhayangkara ke 63 tahun 2009, Jakarta, 30 Juli 2009.
2. Mendapatkan Uang Pembinaan dari Komite Pusat Gerakan Masyarakat Peduli Akhlak Mulia (GMP-AM) Drs. H.M.Irsyad Sudiro, M.Si selaku Ketua Umum dengan Dra. Yeyen Maryani, M.Hum selaku Koordinator Intern Pusat Bahasa Departemen Pendidikan Nasional RI sebagai Juara Harapan I Sayembara Penulisan Naskah dan Lomba Pidato Tingkat Nasional Putri Kategori Mahasiswa, Jakarta, 9 Agustus 2009.
3. Mendapatkan Uang Pembinaan dari Komite Pusat Gerakan Masyarakat Peduli Akhlak Mulia (GMP-AM) Drs. H.M.Irsyad Sudiro, M.Si selaku Ketua Umum dengan Gubernur Jawa Barat sebagai Juara I Sayembara Penulisan Naskah dan Lomba Pidato Tingkat Nasional Putri Kategori Mahasiswa, Jakarta, 9 Agustus 2009.
4. Mendapatkan Beasiswa Mahasiswa Berprestasi Menulis dari Badan Pengelola Beasiswa DIPA 2009.

5. Mendapat Penghargaan Penulis Artikel Nasional oleh Kementrian Pemuda dan Olahraga 2008.
6. Mendapatkan Uang Pembinaan dari Bupati Bondowoso sebagai Peserta Pramuka Perwakilan Kabupaten Bondowoso dalam Kegiatan RAINAS 2003.
7. Mendapatkan Uang Pembinaan oleh Bupati Bondowoso sebagai Peraih Medali Perak Kategori Peserta Terbaik RAINAS 2003.
8. Mendapatkan Uang Pembinaan oleh Kepala Sekolah SMAN 03 Bondowoso sebagai Peserta Pramuka Perwakilan Kabupaten Bondowoso dalam Kegiatan RAINAS 2003.
9. Mendapatkan Uang Pembinaan oleh Kakwarda Jawa Timur sebagai Juara II Cerdas Cermat se-Karisidenan Besuki 2002 dalam Kegiatan Lintas Alam Gerakan Pramuka Kwartir Cabang Bondowoso.
10. Mendapatkan Uang Pembinaan oleh Kakwarda Jawa Timur sebagai Juara I Halang Rintang se-Karisidenan Besuki 2002 dalam Kegiatan Lintas Alam Gerakan Pramuka Kwartir Cabang Bondowoso.
11. Mendapatkan Uang Pembinaan oleh Kepala Sekolah SMP 01 Tegalampel sebagai Peserta Pramuka Perwakilan Kabupaten Bondowoso dalam Kegiatan JAMNAS 2001.
12. Mendapatkan Uang Pembinaan oleh Ketua Kwartir Cabang Gerakan Pramuka Kabupaten Bondowoso sebagai Peserta Terbaik Kontingen Bondowoso dalam Kegiatan JAMNAS 2001.

13. Mendapatkan Uang Pembinaan oleh Bupati Bondowoso sebagai Peraih Medali Emas Kategori Peserta Terbaik JAMNAS 2001.
14. Mendapatkan Uang Pembinaan oleh Ketua Kwartir Cabang Gerakan Pramuka Kabupaten Bondowoso sebagai Peserta Terbaik Kontingen Bondowoso dalam Kegiatan JAMDA 2000.
15. Mendapatkan Uang Pembinaan oleh Kakwarda Jawa Timur sebagai Juara II Lomba Cerdas Cermat 2000 se-Karisidenan Besuki dalam Kegiatan Galang Terampil I Gerakan Pramuka Kwartir Cabang Bondowoso.
16. Mendapatkan Uang Pembinaan oleh Kepala Sekolah SMP 01 Tegalampel sebagai Peserta Pramuka Perwakilan Kabupaten Bondowoso dalam Kegiatan JAMDA 2000.
17. Mendapatkan Uang Pembinaan oleh Bupati Bondowoso sebagai Peraih Medali Perunggu Kategori Peserta Terbaik JAMNDA 2000.
18. Mendapat Uang Pembinaan oleh Bupati Bondowoso sebagai Juara III Lomba Debat Bahasa Indonesia se-Kabupaten Bondowoso dalam rangka Hari Pendidikan Nasional 2000.
19. Mendapatkan Uang Pembinaan sebagai Peraih NEM Tertinggi se-Kabupaten Bondowoso Bidang Studi Bahasa Indonesia 1998 oleh Kepala Diknas Pendidikan dan Kebudayaan.

IX. PARTICIPATION IN SEMINAR

1. Peserta Seminar Nasional “*Kearifan Lokal Sebagai Pilar Kemajuan Bangsa Indonesia Di Era Global*” dalam rangka Pekan Ilmiah Budaya Mahasiswa Nasional 2009, Yogyakarta, 28—29 Oktober 2009.
2. Resensi Film *Perempuan Berkalung Sorban* 15 Juni 2009 oleh Fakultas Psikologi Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang dengan judul *Perempuan Berkalung Sorban: Wacana Islam, Gender dan Dekonstruksi*.
3. Peserta Seminar Internasional *Indonesia 2009—2014 dalam perspektif ekonomi, politik dan budaya* dalam rangka Dies Natalies UIN Maulana Malik Ibrahim, 8 Juni 2009.
4. Peserta Seminar *Integrating Receptive Skills and Productive Skills into a Reading Lesson* oleh PKPBI Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, 18 Juni 2009.
5. Peserta Seminar Nasional *Perkembangan Sastra Islam Indonesia Kontemporer* di Fakultas Humaniora dan Budaya, Malang, 25 April 2009.
6. Peserta Seminar Sastra dan Bedah film *Ayat-Ayat Cinta* dalam rangka Gebyar Bahasa 2008 se-Jawa-Bali 17 April 2008 di Gedung Sport Centre UIN Malang.
7. Peserta Seminar Ilmiah *Peran Islam dalam Perkembangan Politik Eropa* Fakultas Humaniora dan Budaya, Malang, 6 Juli 2008.
8. Peserta Kuliah Kritik Sastra oleh HMI Cabang Malang Komisariat Bahasa UIN Malang, 15 Desember 2007.

9. Peserta Diklat Penelitian Bahasa dan Sastra dengan tema *Skripsi...Gampang Kok!* Oleh Badan Eksekutif Mahasiswa (BEM-F) Humaniora dan Budaya, Malang, 1—2 Desember 2007.
10. Peserta The Third National Cultural Seminar *Language, Identity and Cultural Differences*, Malang, 10 September 2007.

X. LOCAL WRITING COMPETITIONS

1. Sayembara Menulis Naskah Pidato dan Lomba Pidato Tingkat Regional II Bandung (Kompetisi dengan 13 Propinsi) dengan Judul naskah pidato *Keunggulan Kepribadian Ulul Albab Dalam Kepemimpinan Bangsa* dalam Sayembara Penulisan naskah pidato dan lomba baca pidato (Kerja Sama Pusat Bahasa Departemen Pendidikan Nasional dan Gerakan Masyarakat Peduli Akhlak Mulia, Bandung, 3 Agustus 2009).
2. Sayembara Menulis Naskah Pidato dan Lomba Pidato Tingkat Regional I Propinsi Jawa Timur Kategori Mahasiswa dengan Judul naskah pidato *Keunggulan Kepribadian Ulul Albab Dalam Kepemimpinan Bangsa* dalam Sayembara Penulisan naskah pidato dan lomba baca pidato (Kerja Sama Pusat Bahasa Departemen Pendidikan Nasional dan Gerakan Masyarakat Peduli Akhlak Mulia, Surabaya, 1 Agustus 2009).
3. Resensi Novel: *The God of Small Things* karya Arundhati Roy dengan judul resensi *Behind the God of Small Things* dan Novel Tarian Bumi karya Oka Rusmini dengan judul resensi *Hegemoni Patriarki dalam*

Tarian Bumi dalam rangka SAC Competition of Bilingual Magazine 2009
Held on 7th SAC Anniversary.

4. Lomba Menerjemah Puisi Karya Edgar Allan Poe oleh Masyarakat Penerjemah Malang Universitas Negeri Malang 5 Maret 2009 di Universitas Negeri Malang.
5. LKTM (Lomba Karya Tulis Mahasiswa) dengan judul *Kiprah Partai Politik dalam Mewujudkan PILKADA yang Jujur dan Adil* oleh Pemerintah Propinsi Jawa Timur 12 November 2008.
6. Sayembara Cerpen dengan judul *Episode Kehidupan* dalam rangka memeringati Bulan Bahasa 2007 oleh Balai Bahasa Surabaya.
7. LKTI (Lomba Karya Tulis Ilmiah) dengan judul *Pramuka dan Usaha Kecil Menengah* di STAIN Jember, 6 Juli 2007.
8. LKTM (Lomba Karya Tulis Mahasiswa) dengan judul *Efisiensi Dana BOS dalam Meningkatkan Mutu Pendidikan Demi Tercapainya Kesejahteraan Rakyat* oleh Pemerintah Propinsi Jawa Timur 12 November 2007.

XI. NATIONAL WRITING COMPETITIONS

1. Lomba Karya Tulis Budaya Tingkat Nasional dengan judul Sape Sono' : Antara Simbol Budaya dan Masyarakat Madura (Sebuah Upaya Konservasi Budaya di Pulau Garam) dan ajang Pemilihan DUTA BUDAYA INDONESIA 2009-2010, Yogyakarta, 31 Januari 2010.

2. Anugerah Jurnalistik ADINEGORO 2009 dalam rangka menyambut Hari Pers Nasional (HPN), Jakarta, 10 Januari 2010.
3. XL Award 2009 dan Lomba Karya Tulis dengan tema “Upaya XL memberikan layanan telekomunikasi terbaik bagi pelanggan dan Indonesia”, Jakarta 9 Januari 2010.
4. Sayembara Penulisan Naskah Buku Pengayaan 2010 oleh Pusat Perbukuan Departemen Pendidikan Nasional (Pusbuk Depdiknas), Jakarta, 1 Maret 2010.
5. LKTI (Lomba Karya Tulis Ilmiah) dengan judul *Arsip Masuk Desa Sebagai Ujung Tombak Layanan Publik* dalam rangka meningkatkan peran masyarakat sadar arsip diselenggarakan oleh ANRI, Jakarta, 30 November 2009.
6. Kisah Inspiratif Emak Naik Haji dengan judul *Masih Kulihat Kerinduan di Pelupuk Mata Ayah*.
7. LKTM (Lomba Karya Tulis Mahasiswa) dengan judul *Reoptimalisasi Bahasa Indonesia Sebagai Identitas Nasional* dalam rangka Pekan Ilmiah Budaya Mahasiswa Nasional dengan judul karya tulis *Reoptimalisasi Bahasa Indonesia Sebagai Identitas Nasional*, Yogyakarta, 28—29 Oktober 2009.
8. Lomba Tulis Nasional Menulis Surat Buat Presiden dan Wakil Presiden RI oleh Persatuan Pewarta Warga Indonesia (PPWI), Jakarta, 20 Oktober 2009.

9. LKTI (Lomba Karya Tulis Ilmiah) Hari Pahlawan tema "Revitalisasi Nilai-Nilai Kepahlawanan dalam Rangka Pembentukan Karakter bangsa" dengan judul *Menyambut Hari Pahlawan Tahun 2009: Potret Diri Anak Zaman*, 15 Oktober 2009.
10. LKTI (Lomba Karya Tulis Ilmiah) dengan judul *Forum Stabilitas Sistem Keuangan (FSSK) Sebagai Model Pengembangan Sistem Deteksi Dini Menuju Indonesia 2009—2014* dalam Lomba Karya Tulis Ilmiah Tingkat Nasional Bank Indonesia 2009 di Bidang Stabilitas Sistem Keuangan Sumber Data Direktorat penelitian dan Pengaturan Perbankan, 14 September 2009.
11. LKTI (Lomba Karya Tulis Ilmiah) dengan judul *Implementasi Kebijakan POLRI Melalui Strategi Community Policing* dalam kegiatan lomba Karya Tulis Ilmiah Tingkat Nasional Hari Bhayangkara ke 63 POLRI Tahun 2009, 1 Juli 2009.
12. KKTA PIMNAS XXII 2009 (Kompetisi Karya Tulis Bidang AL-Qur'an) dengan judul *Ulul Albab: Pribadi Yang Menjanjikan Masa Depan*, dalam kegiatan Pekan Ilmiah Mahasiswa Nasional (PIMNAS XXII 2009) diselenggarakan oleh Direktorat Jenderal Pendidikan Nasional bekerjasama dengan Universitas Brawijaya, 13—19 Juli 2009.
13. Sayembara Menulis Naskah Pidato dan Lomba Pidato dengan judul *Peningkatan Daya Saing Bangsa melalui pemimpin Berakhlak Mulia Kerja Sama Pusat Bahasa dan Gerakan Masyarakat Peduli Akhlak Mulia*, Jakarta, 4—9 Agustus 2009.

14. LKTI (Lomba Karya Tulis Ilmiah) dengan judul *The Reconfiguration of Political Power and the Future of Democracy in the Globalized World* oleh HMJ HI (Hubungan Internasional) Universitas Katholik Parahyangan Bandung, 26 April 2009.
15. Esai dengan judul *Alpa Membaca Peta Indonesia: Awal Krisis Nasionalisme* dalam rangka Menyambut 8 Windu Bangsa Indonesia diselenggarakan oleh Koran dan Majalah Tempo, Jakarta, 1 Oktober 2009.
16. Esai dengan judul *Pemuda dan Kepemimpinan Bangsa* dalam lomba esai 80 Tahun Sumpah Pemuda oleh Kementrian Pemuda dan Olahraga RI bekerja sama dengan FLP (Forum Lingkar Pena), Jakarta, 28 Oktober 2008.
17. Skenario dengan judul *Izinkan Aku Menjadi Sastrawan* dalam rangka Sayembara Penulisan Skenario Tingkat Nasional oleh Dewan Kesenian Jakarta dalam Malam Anugerah FTI Awards di Taman Ismail, Jakarta, 15 Desember 2008.
18. Esai dengan judul *Corak Intelektual Ahmad Wahib: Studi Atas Kontribusi Pemikiran dan Pembaharuan dalam Islam* dalam lomba esai memeringati Peran Ahmad Wahib dalam Pembaharuan Islam, Jakarta, 12 November 2007.
19. Esai dengan judul *Taufiq Ismail dan Pergolakan Sastra Indonesia* dalam lomba esai memeringati Eksistensi Taufiq Ismail dalam Dunia Sastra, Jakarta, 20 Mei 2007.

XII. INTERNATIONAL WRITING COMPETITIONS

1. International Association for Intelligence Education (IAFIE 2010 Essay Competition) at the Ottawa marriott Hotel in Ottawa, Canada, January 15, 2010. Title: Promoting Community Policing through Intelligence Education
2. Lomba Delegasi Indonesia untuk Dunia—One Young World at the Summit in London, 2010.
3. UNFPA Special Asia Pasific Youth Programme in New York January 31, 2010.
4. World Youth Urban Assembly International Essay Competition in Rio de Janeiro February 21, 2010. Title: Urban Culture: Between Pull Factors and Push Factors.

XIII. THE COLLECTIONS OF ARTICLES, RESEARCH WRITING, AND LITERARY WORKS

1. Karya Tulis Ilmiah *Pramuka dan Usaha Kecil Menengah*.
2. Karya Tulis Ilmiah *Efisiensi Dana BOS dalam Meningkatkan Mutu Pendidikan Demi Tercapainya Kesejahteraan Rakyat*.
3. Karya Tulis Ilmiah *Kiprah Partai Politik dalam Mewujudkan PILKADA yang Jujur dan Adil*.
4. Karya Tulis Ilmiah *The Reconfiguration of Political Power and the Future of Democracy in the Globalized World*.

5. Karya Tulis Ilmiah *Intelektualisasi Universitas Islam Negeri (UIN) Maulana Malik Ibrahim dalam Kancah Global*.
6. Karya Tulis Ilmiah *Ulul Albab: Pribadi Yang Menjanjikan Masa Depan*.
7. Karya Tulis Ilmiah *Implementasi Kebijakan POLRI Melalui Strategi Community Policing*.
8. Karya Tulis Ilmiah *Forum Stabilitas Sistem Keuangan (FSSK) Sebagai Model Pengembangan Sistem Deteksi Dini Menuju Indonesia 2009—2014*.
9. Karya Tulis Ilmiah *Potret Krisis Listrik Indonesia*
10. Karya Tulis Ilmiah *Menyambut Hari Pahlawan Tahun 2009: Potret Diri Anak Zaman*.
11. Karya Tulis Ilmiah *Reoptimalisasi Bahasa Indonesia Sebagai Identitas Nasional*.
12. Karya Tulis Ilmiah *Arsip Masuk Desa Sebagai Penunjang Ujung Tombak Layanan Publik*.
13. Karya Tulis Ilmiah *Sape Sono': Antara Simbol Budaya dan Masyarakat Madura (Sebuah Upaya Konservasi Budaya di Pulau Garam)*.
14. Esai *Taufiq Ismail dan Pergolakan Sastra Indonesia*.
15. Esai *Corak Intelektual Ahmad Wahib: Studi Atas Kontribusi Pemikiran dan Pembaharuan dalam Islam*.
16. Esai *Pemuda dan Kepemimpinan Bangsa*.
17. Esai *Alpa Membaca Peta Indonesia: Awal Krisis Nasionalisme*
18. Esai *Kuasai Dunia Melalui Reading Habit*

19. Esai *Promoting Community Policing through Intelligence Education*
20. Esai *Urban Culture: Between Pull Factors and Push Factors*
21. Naskah Pidato *Keunggulan Kepribadian Ulul Albab dalam Kepemimpinan Bangsa.*
22. Naskah Pidato *Peningkatan Daya Saing Bangsa Melalui Pemimpin Berakhlak Mulia.*
23. Surat Buat Presiden dan Wakil Presiden Terpilih *Kembalikan Timor-Timor Ke Pangkuanku (1995—1996).*
24. Surat Buat Presiden dan Wakil Presiden Terpilih *Gagasan dan Harapanku pada Presiden dan Wakil Presiden RI (2009—2014).*
25. Surat Buat Presiden dan Wakil Presiden Terpilih *Merindukan Hadirnya Presiden dan Wakil Presiden RI (2009—2014).*
26. Surat Buat Presiden dan Wakil Presiden Terpilih *Surat Cinta Sejatiku Buat Presiden dan Wakil Presiden RI (2009—2014).*
27. Skenario *Izinkan Aku Menjadi Sasrtawan.*
28. Kisah Inspiratif Emak Naik Haji dengan judul *Masih Kulihat Kerinduan di Pelupuk Mata Ayah.*
29. Cerpen *Episode Kehidupan.*
30. Cerpen *It's Not Good Bye, It's just Good Night.*
31. Cerpen *Maharibi*
32. Biografi *Catatan Kecilku.*
33. Terjemah Puisi Karya Edgar Allan Poe *A Dream in Dream.*

34. Resensi Film *Perempuan Berkalung Sorban* sutradara Hanung Bramantyo dengan judul *Perempuan Berkalung Sorban: Antara Islam, Gender dan Dekonstruksi*.
35. Resensi Novel *The God of Small Things* karya Arundhati Roy dengan judul "*Behind The God of Small Things*."
36. Resensi Novel *Tarian Bumi* karya Oka Rusmini dengan judul *Hegemoni Patriarki dalam Tarian Bumi*".

APPENDIX

➤ Biography

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 Aymanam 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 five-star 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/alter-globalization 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.

- **Works**

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



of

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 *DAM/AGE: A Film with Arundhati Roy* (2002). In early 2007, Roy announced that she would begin work on a second novel.

- **Activism and advocacy**

Since *The God of Small Things* Roy has devoted herself mainly to nonfiction and politics, publishing two more collections of essays, as well as working for

social causes. She is a spokesperson of the anti-globalization/alter-globalization movement and a vehement critic of neo-imperialism and of the global policies of the United States. She also criticizes India's nuclear weapons policies and the approach to industrialization and rapid development as currently being practiced in India, including the Narmada Dam project and the power company Enron's activities in India.

- **Criticism of Israel**

In August 2006, Roy signed a letter written by Professor Steve Trevillion calling Israel's attacks on Lebanon a "war crime" and accused Israel of "state terror". In 2007, Roy was one of more than 100 artists and writers who signed an open letter initiated by Queers Undermining Israeli Terrorism and the South West Asian, North African Bay Area Queers and calling on the San Francisco International LGBT Film Festival "to honor calls for an international boycott of Israeli political and cultural institutions, by discontinuing Israeli consulate sponsorship of the LGBT film festival and not cosponsoring events with the Israeli consulate."

- **2001 Indian Parliament attack**

Roy has raised questions about the investigation into the 2001 Indian Parliament attack and the trial of the accused. She has called for the death sentence of Mohammad Afzal to be stayed while a parliamentary enquiry into these questions are conducted and denounced press coverage of the trial. The BJP has criticized Roy for what it alleges is defence of a terrorist going against the national interest.



- **Article critical of US military activity**

In an opinion piece in British newspaper The Guardian, Arundhati Roy wrote, "Here is a list of the countries that America has been at war with - and bombed - since the second world war:" Updated to 2008, it reads China (1945-46, 1950-53), Korea (1950-53), Guatemala (1954, 1967-69), Indonesia (1958), Cuba (1959-60), Vietnam (1961-73), the Belgian Congo (1964), Laos (1964-73), Peru (1965), Cambodia (1969-70), Nicaragua (the 1980s), El Salvador (the 1980s), Grenada (1983), Libya (1986), Panama (1989), Iraq (1991-99, 2003-08), Bosnia (1995), Sudan (1998), Yugoslavia (1999), and Afghanistan (2001-08).

From this, by simply counting, the years 1947-49, 1955-57, 1974-79, 1990 and 2000 were the only peaceful ones. 73% of the years, from World War II's end until 1989, the U.S. was militarily intervening somewhere. After the Berlin Wall fell in 1989 (not counting conflicts like Colombia where governing elites request help against rebellious subpopulations) the U.S. was actively militarily intervening in a foreign country at least 89% of the years into 2008, an increase of 22%.

- **The Muthanga 'incident'**

In 2003, the Adivasi Gothra Maha Sabha, a social movement for adivasi land rights in Kerala, organized a major land occupation of a piece of land of a former Eucalyptus plantation in the Muthanga Wildlife Reserve, on the border of Kerala and Karnataka. After 48 days, a police force was sent into the area to evict the



occupants—one participant of the movement and a policeman were killed, and the leaders of the movement were arrested. Arundhati Roy travelled to the area, visited the movement's leaders in jail, and wrote an open letter to the then Chief

Minister of Kerala, A.K. Antony now India's Defence Minister, saying "You have blood on your hands."

- **Comments on 2008 Mumbai attacks**

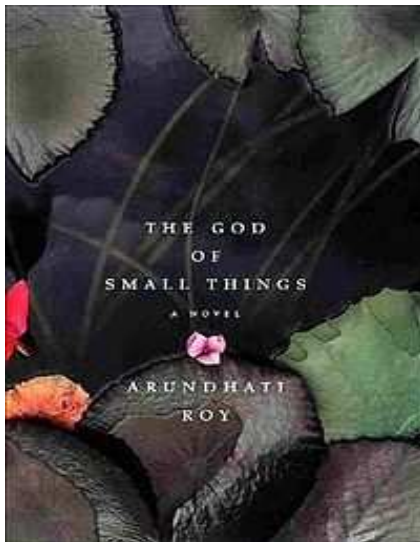
In an opinion piece on the website of British newspaper *The Guardian* (13 December 2008), Roy argued that the November 2008 Mumbai attacks can not be seen in isolation, but must be understood in the context of wider issues in the region's history and society such as widespread poverty, the Partition of India (which Roy calls "Britain's final, parting kick to us"), the atrocities committed during the 2002 Gujarat violence, and the ongoing conflict in Kashmir. Despite this call for context, Roy states clearly in the article that she believes "nothing can justify terrorism" and calls terrorism "a heartless ideology." Roy warns against war with Pakistan, arguing that it is hard to "pin down the provenance of a terrorist strike and isolate it within the borders of a single nation state," and that war could lead to the "descent of the whole region into chaos."^[38] Her remarks were strongly criticized by author Salman Rushdie.^[39] Rushdie slammed her for linking Bombay attacks with Kashmir and economic injustice against Muslims in India.^[40] He also said that Arundhati's arguments about Hotel Taj not being an icon of India.

- **Awards**

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 non-violence.

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 neo-liberalization.



➤ **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. *he 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 Aymanam 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 ill-tempered 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 to Rahel, Grandmother.

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.

➤ **Compare and Contrast**

1969: E. M. S. Namboodiripad's communist government of Kerala falls for the second time, and the Indian National Congress Party dissolves into two groups.



1990s: Indian Prime Minister Rajiv Gandhi is assassinated in 1991 and is succeeded by P. V. Narasimha Rao. A series of leadership struggles begins in 1996, when Rao is forced out of power.

Today: Manmohan Singh is appointed prime minister of India in May of 2004, after the Congress Party unexpectedly wins the

election and its leader Sonia Gandhi, widow of Rajiv Gandhi, declines the post in order to appease Hindu nationalists. Communism remains a powerful force in Kerala politics.

1969: Kerala is a lush and warm region of southern India with a uniquely high literacy rate. Public welfare systems have become much more substantial since independence, but the agricultural economy.

This is a **free excerpt of 135 words**. This section contains **288** words. This study guide contains **27,895** words (approx. 93 pages at 300 words per page).

➤ **Key Questions**

The two main situations that provide the backdrop for this story are the former colonization of India by England and the caste system that works within Indian society. As an Indian writer writing in English for a primarily English-speaking audience, Roy must negotiate her place within Indian society while making her commentary about it. Her fiction is not anti-English, but could be thought of as commenting upon the quick dismissal of Indian tradition by those who might be best served by a readjustment of attitudes towards their own people as well as those who they think of as superior.

➤ **Literary Precedents**

Salman Rushdie's book *Midnight's Children* is especially relevant to Roy's chosen subject matter, as his novel centers on a family during the Indian fight for independence. Similarly, Amitav Ghosh's novel *Shadow Lines* follows two families, one Indian, one English, over three generations from 1939 to the present day. Each of these novels investigates the relationship between the colonizer and the colonized and what happens as they separate. Bharati Mukherjee, in her novel *The Tiger's Daughter*, looks at the collision of Western culture and India in the present time, as she follows Indian

➤ **Key Terms**

Ashram is 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.

Cannae 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.

4. **In saffron** is In saffron-yellow robes, traditionally worn by holy men
5. **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 aarikkum 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

➤ **Paper Monica CHAN, *Lignan University, Hong Kong***

Tuesday, 10.40–11.00

Arundhati Roy and Hindu Fundamentalism in *The God of Small Things*

This paper focuses on Arundhati Roy's representation of Hindu fundamentalism in her prize-winning novel *The God of Small Things* (1997). The said novel dwells on love and transgression in Indian society in 1969 when the caste system was more strictly enforced. The anti-caste concept of Roy is

blatantly obvious in her bold tragic inter-caste love story. At the same time, Roy is far from indirect in the imbecility of the older which include Hindu fundamentalists. Roy's on caste issues has invited brusque comments and from Hindu authorities. will consist of three main



paean to the depicted in in the text, criticizing generations,

standpoint rather responses

The paper sections: in

Part I, I will exemplify in detail how Roy has integrated her critique of Hindu fundamentalism into the novel. Roy applauds the caste transgressors in the story with positive descriptions; in particular, Velutha, the untouchable house carpenter who never conformed to his caste, was portrayed as “the God” who “left no ripples in the water”. In addition to the fictional text, side references to Roy's opinions on caste issues, as well as communist ‘fundamentalism’, expressed in her non-fiction writings, will also be drawn. In Part II, I will offer a sample of various responses towards Roy's attitude. From Hindu authorities' point of view, Roy is certainly misguided in attempting to overthrow the caste system which is embedded in the Hindu doctrine. In Part III, I will reflect upon the issue as a Chinese outsider. In Mainland China where freedom of religion is constantly suppressed, religious fundamentalism is not yet an entirely developed

concept. Considering the disputes stimulated by Arundhati Roy's stance on the caste issue, I will comment on the phenomenon in which sensitive religious topics in literature are either avoided or censored in China.

➤ **Quotes**

"Little events, ordinary things, smashed and reconstituted. Imbued with new meaning. Suddenly they become the bleached bones of a story." Page 32

"Some things come with their own punishment." Page 109

"Anything's possible in Human Nature ...Love. Madness. Hope. Infinite joy." Page 112

"It is curious how sometimes the memory of death lives on for so much longer than the memory of the life that it purloined."

"The air was full of Thoughts and Things to Say. However, at times like these only the Small Things ever said. The Big Things lurk unsaid.

➤ **Social Concerns**



The difficulty of living in a caste-based society, for those towards the top, and those near the bottom, is the focus of this novel. The family, around which the novel centers, descendants of the Reverend Ipe, is at a comfortable level in society. The family is comprised of all ages and attitudes, from the twins, Estha and Rahel and their mother Ammu and her brother Chacko, to the strict Baby Kochamma, to Pappachi and Mammachi at the head of the family.

They maintain a certain level of decorum and have become even better known with the creation of their company, Paradise Pickles and Preserves, based

on the natural culinary abilities of Mammachi. The existence of the company itself demonstrates the opportunities afforded to higher class members, as they are able to move in and out.

➤ **Style Non-sequential Narrative** *The God of Small Things* not written in a sequential narrative style in which events unfold chronologically. Instead, the novel is a patchwork of flashbacks and lengthy sidetracks that weave together to tell the story of the Kochamma family. The main events of the novel traced back through the complex history of their causes, and memories revealed as they relate to each other thematically and as they might appear in Rahel's mind. Although the narrative voice is omniscient, or all knowing, it loosely grounded in Rahel's perspective, and all of the episodes of the novel progress towards the key moments in Rahel's life. This non-sequential narrative style, which determines the form of the novel, is an extremely useful authorial tool.

➤ **Techniques**



As this story focuses on two children and their impressions of the world, Roy uses various techniques to represent the children's viewpoint and their innocence. One technique that Roy employs is the capitalization of certain words and phrases to give them certain significance. Similarly, the children will restate things that the adults say in a new phonetic way,

disjoining and recombining words. This echoes the children's way of looking at the world differently from the grown-ups that surround them. They place significance on words and ideas differently from the adults, thereby creating a new way of viewing the world around them. They pick up on certain feelings and

ideas that the adults around them either fail or refuse to recognize, and give new significance to things that the adults may or may not ignore for their

➤ **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.

➤ **Topics for Further Study**

Roy has published a great deal of political writing, has worked as an activist, and has been imprisoned for her political beliefs. Research her political views and activities, and read some of her political writings. How would you characterize Roy's position on issues such as globalization and terrorism? What have been the results of her activism in India and around the world? As an Indian novel written in English, *The God of Small Things* is part of a genre of literature stretching back to the days of the British Raj. Research the ways in which Roy's novel relates to this tradition, which includes authors such as R. K. Narayan and Salman Rushdie. In what ways does Roy's novel fit into this tradition, and in what ways does it belong outside of it? What innovation does Roy?

The Guide (1958) is R. K. Narayan's popular tale of Raju, a former convict who is mistaken for a holy man upon his arrival in Narayan's fictional universe of Malgudi. Salman Rushdie's *Midnight's Children* (1981) is a multifaceted and ambitious work about India's history since its independence from Britain.

Focusing on the story of Saleem Sinai, who was born at the stroke of midnight marking Independence, it includes elements of magic and fantasy, and it is highly allusive to classic texts including the Bible.