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**CONDITIONS OF WOMEN IN *THE GOD OF SMALL THINGS***

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Abstract

Women have always been underestimated despite patriarchal assumptions in the orthodox and conservative society. Though they have played a vital role in society, their greatness lies in their sufferings, poverty, highly in ignorance. And therefore, they are privileged and honor to get happiness from others; they are not doing anything favors on their own for happiness. They sometimes treated as a puppet in their home as well as the village. In this paper, we are concentrating on how women played a role in Arundhati Roy's *The God of Small Things*.

Keywords: *patriarchal assumptions, privileged, concentrating, .etc*

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Gender Discrimination

Baby Kochu Amma made pies Ammu's husband for being Bengali and Hindu and dislikes her twins for being "Half-Hindu Hybrids whom no self-respecting Syrian Christian would ever marry" (45) but at the same time, she admires Chacko for having married an English woman and for having fathered a "beach-colored" little angel (179).

Chacko believes that women are not fit to own property through the factory earns more profits under the guidance of Mammachi. Chacko says "What's yours is mine and what is mine is also mine" (P57). The novel also presents the high cultural standards of the west in comparison to their Indian counterparts.

Lack of Freedom Of The Female

Even Ammu is also not spared of his tyrannical attitude. Patriarchal domination becomes evident through economic oppression. Mammachi is adept at playing the violin but she could not dare to pursue her talent for fear of injuring her husband's pride. Her economic contribution to the family by setting up and successfully managing the pickle factory after her husband's retirement does not bring her any reward. After her son Chacko takes over the factory, she resigns to the position of her son's "sleeping partner".

For instance, Mammachi, who herself is the victim of patriarchal domination, exhibits great snobbery when it comes to the class question. Chacko exercises his feudal rights on female laborers in the factory by demanding their bodies at night.

Mammachi tacitly acknowledges his feudal rights by permitting him to use the room that has a separate entrance. He is allowed to indulge in loveless promiscuity. Rashes close observation of her mother begins when she is a helpless child at the mercy of her mother's occasional nasty temper resulting from frustration. At the beginning of the story, Ammu can chastise Rahall and sometimes she gets hurt when her mother lets slip insensitive remarks.

#### Breaking the Boundaries

The new woman of India resorts to divorce as the only means of retrieving her lost life. That is what "Ammu" does in the novel. At Ayemenem, Ammu felt like a captive lady.

She is pained to see the inability of her husband to protect her self-respect and therefore decides to leave him. That is probably the reason she embarks on a business of pickles. She rushes into marriage with him and very soon divorces him and marries Joie. She loves her daughter SohpieMol very much.

#### Marginalization of Women

Such rebellious attitudes are vividly expressed through the marital and inter-gender relations of Mammachi, Baby Kochamma, Ammu, and Rachel. The openly rebellious transgression of these characters outside the institution of marriage was very much practiced in post-colonial India and the "Love laws" lead to a questioning of the. Though Ammu is a middle class educated divorcee with two children, she is not welcome on her return to her father's house.

Thus, Mammachi, Baby Kochamma, Ammu, and Rachel, question the indigenous norms associated with patriarchy, class, caste and feudal-capitalist economic structures. Mammachi feels threatened by whatever happens on the television. Rachel looks forward to the arrival of her twin brother Estha and tries to heal him of his dumbness and fractured existence and accomplishes their childish but incestuous love- an act of complete denial of the restrictive permissive sexuality of the West that binds sexuality with business, transaction, and money. Thus, Rachel challenges the global inequalities and domination camouflaged as globalization.

#### Conclusion

She is an independent being, who is bestowed with the capacity to tread her own path to salvation.

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