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ARUNDHADI ROY'S VIEWS ON THE MARGINILISED - AS AN INDIAN CITIZEN

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Authors' Introduction: (** is coauthor and Ph. D. research guide for *)

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Abstract:

The Book 'Broken Republic' focuses the author's view on the downtrodden and for the marginalized. This book is a collection of four essays. This paper partially focuses and speaks the authors concern and how she has extended her wisdom, energy and time towards the people of marginalized and for the downtrodden. Her voice remains clear and fearless. This book has made the viewers to view Roy's clear insight and also, explains how strong the author is. Each essay deeply relates the life style of the public and also briefs about the Maoist movement throughout the country to whom the government shows its least concerned sense towards the marginalized. She is also much concerned for the country's environment factors facing and focusing a dangerous role and this has made the author to write on varied topics. This paper highlights on the authors brilliant attempt which forecasts the tribal history, and also for the attitude of the government towards the public, the temperament of the rich and also about the misleading of the political atmosphere wherever the social life setup is distracted every day by the ruling government. She is strongly associated with anti-globalization movement and is a staunch critic of Neo-Imperialism. Roy in her essays is dare enough to discuss with valuable information and arguments and boldly questions the government's attitude towards the deprived and the marginalized. Roy's criticism for the upper class is much bothered. She deep routes the capitalism prevailing as a ghost by which people are scared of this capitalistic ghost story. Her last essay is strongly associated with anti-globalization movement and is a staunch critic of Neo-Imperialism.

Keywords: Marginalized, Neo-Imperialism, Capitalism, Anti-globalisation, Downtrodden etc.

The marginalized are considered to have lesser hopes in their life. Since they have to look for others for their existence in life or else the only opportunities they can get is from their government. This problem should be given intensive attention by the authorities for a serious reduce and risks from their living status.

Roy never fail to speak the truth and about the vital issues that have shaped India in the past years. She also says that the radical change has brought new ways of doing things, creating things communicating. Her voice remains clear and fearless. The book "Broken Republic" has made the viewers to view Roy's clear insight and also, explains how strong the author is to express the needs of the downtrodden in the country like India.

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in life or else the only opportunities they can get is from their government. This problem should be given intensive attention by the authorities for a serious reduce and risks from their living status. In country like India - a very complex society with a number of cultural and religious beliefs. Humanity is divided not only by the very strict caste system but also by class discrimination.

The opening of the book Broken Republic, Roy focuses on the essay Mr. Chidambaram's War, which illustrates about the activities carried out, by the minister for the welfare of the nation (for the sake of the people) and how he speaks for the growth of the government. The home minister just pretends as if the government is very much concerned for the people. It never bothers about the environment or the atmospheric condition of the people. The domination of the private sectors tries to utilize the bauxite hills which were filled completely in the past centuries but now they seem to be completely empty.

At present the bauxite hills look empty and flattened. The author is completely worried that the flat-topped hills are equally destroyed as much as the forest for whose, life is more depended in the forests. Roy's condemns

the richest(upper class)are never bothered about the development of the nation. She also polishes about the 'Operation green hunt', a war purportedly against the Maoist.

People in India are mostly engaged in the whole spectrum of struggles. All over the country the landless, the homeless, the Dalit workers, peasants, weavers, etc., But the author explains that the Maoist are the innate structured inequality of Indian society which can only be redressed by the violent overthrow of the country.

Roy also explains that, there are people who even after sixty years of India's so-called Independence have not access to education, health care or legal damages and who have been mercilessly exploited for decades. She strongly traces the symptoms of the police and military behaviour and symbolically says that war will develop a momentum, a logic and an economics of its own which is impossible to reverse.

The author condemns the government and the police are expected to behave like an army, a ruthless killing machine. The paramilitary will be expected to become like a police, corrupt and like a bloated administrative force. Historically mining companies have

almost, always won their battle against local people. They vigorously say. “*Jaandenge par jameennahindenge*” (we will give away our lives but not our lands) Roy states that there is an MoU on every Mountain, River and Forest glade but we people are often talking about social and environmental energy on an unimaginable scale. The fact that the Prime minister began to call the Maoist, ‘The single biggest internal security challenge’.

In the concluding lines of the first essay the author, states that the minister is strong enough to make the country, a police controlled state and to put in the hands of military force and justifies it needs an enemy and that enemy is the ‘Maoist’.

In her second essay, ‘*Walking with the comrades*’, Roy speaks about her own experience and her expedition inside the remote forest villages. She excitedly describes how her long waiting came to an end, when she received an envelope confirming about her appointment to meet the comrades and how she entered into the forest by using the code word ‘*namaskarguriji*’ her going into the forest with them shows her brilliant and outrageous courage which she faces in due course of times.

In *Dandewada*, village the police use to wear plain clothes whereas the riots always wear the uniform. And the area controlled by the Maoist is called as Pakistan by the officials. The author overthrows her opinion by saying that the liberal conscience is easier to believe that the war in the forest is a war between the government of India and the Maoist.

She also briefly narrates the life style of the Maoist and her feel toward the pathetic people and her concern for liberation from their own lands and properties. The author briefly narrates the life style of the Maoist, her feel toward the pathetic people and her concern for liberation from their own lands and properties. And how the Government certainly forget, that the tribal in central India have a history of resistance who have all rebelled several times, against the British, Zamindars and with the Moneylenders.

The rebellion were cruelly crushed and many thousands killed, but they have never conquered (ruled).The reader can easily get a broad vision and a good insight and the illness of the people living in the forests apart from the public possessing in their mind. It also provides a lot of informative perspectives on how to view things stand today.

Roy being a socialist in nature always possess a positive approach towards the womankind much deeply feels for the women wing in the forest. She also focuses on the younger generation, especially children. The children living in the forest with poor conditions lack in education and health. Their low sanitation cannot be expressed in words .

The schools of the children were burnt by the government officials and have stopped them from entering into the schools forever .The author frankly states the worst condition happened by the ruling government (of that time) and also she never fails to state the evidence of how the forest department is also involved in the framing of the horrible condition of the people living in the forest.

Roy beautifully explains about the festival ‘*Bhumkal*’, the only mean by which the people in the jungle get together and meet one to one for few instances. The festival is celebrated once in a year. During the *Bhumkal* the people feel that it makes an appeal for them to be involved to speak the truth and reality. While reading through the pages we can feel as if the author is speaking face to face which tends, for several readings.

In the essay “*Walking with the Comrades*”, the author portrays the vibrant

pictures, and beautifully describes, how her long waiting came to an end, when she received an envelope confirming about her appointment to meet the comrades: she entered into the forest by using the code word.

Women, children, disabled, dalits, tribes, transgender and the minorities are considered to be the most vulnerable marginalized in this dominant upper groups. These people are significantly categorized as the troubled people in the world.

Roy’s third essay “*The Trickle-down Revolution*” is a remarkable masterpiece of writing. In this essay she enforces the condition of the present Delhi, she exclaims that Jantar Mantar is the only place in Delhi where section 144 is applicable but is not enforced. Hundreds of thousands of roadside vendors should have had their livelihoods

It is clear from this essay, that it commends the disastrous life living of the people and also how the rights of the people is snatched from the beginning of their living by the government, and also the deadly analysis the broad range of issues to the broader question of the democracy, civilization and also for injustice. In this essay the author gives a detailed study on the government’s critical

and vehement approaches directly and indirectly towards the Maoist people.

In this same essay she recollects her journey took place in the jungle with the women comrades, with their guns slung over their shoulders, is a great dignity of the forest. She thinks of the girl Padma who was arrested by the police, tortured and damaged physically in order to make her never walk again in the jungle. But now she runs the 'Amarula Bandhu Mithrula Sangam' a committee of relatives and friends of martyrs. The author states that over the last few years, the government has poured tens of thousands of heavily armed paramilitary troops into the forest. But there are simultaneous effects on both the sides of rebels responded with a series of aggressive attitudes.

The author extends her misfortune by judging and says that the people are longing to watch a democracy turning on itself, trying to eat its own limbs. We are witness incredulously as those limbs refer to be eaten, because of the various political formations involved in the current insurrection, none is more conventional than the Maoist. Roy bothers and declines, that the charge the Maoist are irrelevant to urban working-class movement, to the Dalit movement, to the plight of farmers

and agricultural workers outside the forest is true. Roy is very much worried about the prevailing of deep rooted capitalism in India

In her essay 'Capitalism: A Ghost Story', she describes that capitalism has made the ordinary people to suffer a lot by making the public work for the international companies. It is a war insisted against the poor, by which it is realized even by the children of the villages.

The author says that the transformation of the idea of justice into the industry of human rights has been a conceptual coup in which NGOs and foundation have played a crucial part. The narrow focus of human rights enables an atrocity-based analysis. Another conceptual coup has to do with the foundation involvement with the feminist movement.

Roy states that the hiving off of the liberal feminist movement from grassroots anti-imperialist and anti-capitalist people's movement did not begin with the evil designs of foundations.

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