

CHAPTER-1

Introduction

Booker Prize winner, Arundhati Roy was born on the 24th Nov. 1961, in Shillong, Meghalaya, India to Ranjit Roy, a Bengali Hindu tea planter and Mary Roy, a Malyali Syrian Christian. The Writer spent her childhood years in Ayemenem, Kerala with her mother. The influence of her life is clear in her writings both thematically as well as structurally. Her mother Mary Roy later became a well-known social activist. She ran an informal school named Corpus Christi where the writer developed her literary and intellectual abilities. She remained unconstrained by the rules of formal education.

Arundhati Roy is charming, humorous, strong-willed, independent, energetic as well as creative with a great sense of fun. She has a towering intellect with a poetic fluency with words delivered in a soft modulated voice. She is the writer of the mega wonder novel, *The God of Small Things*. She describes her two favorite past times, writing and running.

Arundhati Roy didn't attend school until she was ten. She explains that her mother started her own school and I was her first student. Quite remarkable is her mother's observation about her education: "She joined a formal school only at eleven. I believe one learns much more in the absence of a vigorous syllabus"(Dhawan,14). The writer left home when she was sixteen and enrolled at the School of Planning and Architecture. This training, like her elementary education, proved instrumental in shaping her as a writer. In Salon interview, she compares the creation of a piece of literature to that of a plan for a building.

In building, there are design motifs that occur again and again that repeat patterns, curves. These motifs help us feel comfortable in a physical space. And the same

works in writing, I have found. For me, the way words, punctuation and paragraphs fall on the page is important as well the graphic design of the language. (qtd. in Simmons,2002)

In her college she met her first husband, architect Gerard de Cunha. Roy met her second husband, film-maker Pradip Krishan, in 1984, and played a role of a village girl in his award winning movie *Massey Sahib*. Roy is a cousin of prominent media personality Prannoy Roy, the head of the leading Indian TV media group NDTV. She lives in Delhi.

The late 90's have definitely boosted the spirit of the Indians, especially the Indian women. The period of these years brought marvelous achievements and greater opportunities for women. Arundhati Roy was best awarded the most discussed honor, the Booker Prize.

The '97 Booker prize is preceded by a few important bits: Prior to the publication of *The God of Small Things*. The judges chose *The God of Small Things* from a short list of six novels. Roy's face appeared in newspapers and magazines with uncommon regularity and simultaneously the rumors were heard that Roy had earned more than a million dollars.

As the official figures state, today the novel has already been translated into 27 languages and is being sold well in more than thirty countries. Amazingly, *The God of small Things* shattered all past records. 'The sale figure has touched all the time high (3, 50,000) copies' abroad ever before the announcement of the Booker. It has been described as remarkable for its quality of innocence and originality. It is a playful book, full of poetry and wisdom.

Arundhati Roy always writes her feelings and thoughts in her writings. According to Jon Simmons on his "Arundhati Roy web", 'from within', the ability to follow her inner

voice rather than having a set of restrictive rules ingrained in her, has been an integral part of her accomplishments as an adult writer. The writer comments that

When I write, I never re-write a sentence because for me my thought and my writing are one thing. It is like breathing. I don't re-breathe a breath (---). Everything I have my intellect, my experience, my feelings have been used. If someone doesn't like it, it is like saying they don't like my gall bladder. I cannot do anything about it. (qtd. in Simmons,2002)

The God of Small Things has some autobiographical traits. Roy herself agrees to the fact and while replying to a question, she says, 'it is set in the village that I grew up in (...) the world that I know (...). It is an inextricable mix of memory and imagination.' The character of Ammu in the novel represents Mrs. Mary Roy, Arundhati Roy's mother Ammu is a South Indian lady. She has married a Bengali man with Roy Surname. Since Ammu and her husband belong to two different states, there is very much cultural difference between husband and wife. It results into several problems. Their marriage life is full of conflicts. Ammu is not happy at all. Her husband gives her a divorce. Then she is overburdened with the responsibility of bringing up two children. Ammu's struggle for her dear children's education and livelihood touches our hearts.

The story of *The God of Small Things* resembles Arundhati Roy's personal life in many ways. Her mother was very poor. But she studied in Delhi. She got scholarship and went to Italy. She got education after facing so many obstacles. Thus the author grew up in Kerala, born to a Syrian Christian mother and a Bengali father and lived at her uncle's pickle factory. She herself observes: "The texture is autobiographical, the incidents are not" (Dodiya, 4).

Arundhati Roy said that she had written *The God of Small Things* over four years, sitting down in front of her Mackintosh regularly each morning and in secret, she didn't even tell her husband that she dislikes re-writing. She says, "Writing is a very instinctive thing for me. I find as I write I get worse and worse" (Dodiya, 4). Many Indian writers and critics have expressed their opinions on *The God of Small Things*. The best-selling author Sobha De observes – "Not even Vikram Seth came close to doing what Ms. Roy accomplished. The success of *The God of Small Things* appears to be a freak thing" (Dodiya, 4). Khushwant Singh an eminent writer and noted journalist admits very frankly "moneywise, she has surpassed everybody, even though *Midnight's children* and *A suitable Boy* were both widely translated" (Dodiya.4-5).

Commenting upon the unique success of Arundhati Roy at a very young age, Kamla Das says, "She is lucky. We are not but she is our child and we wish her well are very happy for her. Because she is young to enjoy it." (Dodiya.5) M. Krishan Nair, an eminent literary critic, rightly remarks, "Roy has universalized Ayemenem like Gabriel Marquez's *Mocondo* and R.K. Narayan's *Malgudi*" (Nair, 2). In short it picks the brains of literary chief taints to understand the commercial and critical success of Arundhati Roy's maiden novel. Actually speaking *The God of Small Things* was vividly etched on the vast canvas of memory, most of which centered on Arundhati Roy's childhood in a Kerala village. Mrs. Mary Roy says

Arundhati is a born talker and a born writer. While she was studying in our school It was a problem to find a teacher who could cope with her voracious appetite for reading and writing. Most of the time she educated herself. I can remember our vice-Principal Sneha Zakaria resorting to Shakespeare's 'Tempest' as a text for this little fourth grader. (Dodiya-5)

She praises her daughter's creative genius. 7 years later Arundhati was overjoyed when I gifted her a "Baby Remington typewriter". Just the right thing for a writer. Soon she exchanged it for a Desk-top computer on which she wrote *The God of Small Things*.

Arundhati Roy's husband Pradip Krishan also has very high opinion about Arundhati's artistic talent. He believes that his wife Arundhati is a champion writer and she deserves the Booker prize.

Her uniqueness is her deviation from the Victorian style of Mulk Raj Anand and other literary luminaries. She has created a new style of her own which is a blending of English as well as Indian vocabulary and idioms and this blending hypnotizes the reader, Indian or foreign so much that he or she would never like to lay the book down without completing its reading. Her style is neither pompous, nor rife pure but a judicious mixture of lucidity and dignity.

Almost everyone who wrote about the novel praised its stylistic innovativeness and the woman craft ship, the command of English language and poetic quality. Even Aijaz Ahmad, a carping critic of Arundhati's ideology and political position writes, "She is the first Indian writer in English where a marvelous stylistic resource becomes available for provincial, vernacular culture without any effect of exoticism or estrangement" (108).

Addition to her novelistic skills, Roy is widely known for political activism. Roy began to take up a number of big political issues and published many works of non-fiction including several essays on political subjects. *The End of Imagination*(1998), *The Greater Common Good*(1999), *The Cost of Living*(1999), *Power Politics*(2002), *War Talk*(2003), *The Checkbook and The Cruise Missile*(2004) with David Barsamian, and *An Ordinary Person's Guide to Empire*(2004). In January 2006, she was awarded the Sahitya Akademi Award for her collection of essays, *The Algebra of Infinite Justice*, but she declined to

accept it. At present, she is known more as a social activist for various causes like Narmada Dam Project and Power Company Enron's activities in India.

Roy received the Sydney Peace Prize in Nov. 2004. For her work as an activist she received the Cultural Freedom Prize awarded by the Lannan Foundation in 2002. She took part in the June 2005 World Tribunal on Iraq. In an interview with Der Spiegel at the end of March 2003 Arundhati commented on the war and her feelings about her position. In May 1998, to much international dismay but considerable nationalistic domestic support, India carried out a series of nuclear tests, in response to similar tests by its neighbor Pakistan. In July 1998, Arundhati Roy published an article in India called "*The End of Imagination*", in opposition to the nuclear chic engulfing her country. The article was her first published writing since *The God of Small Things*.

In her usual passionate and personal style, Roy argues that the nuclear arm race is foolish, dangerous and pitiful. The cost alone of nuclear weapons was obscene in a country where million impoverished. The accidental devastation which their development risked, would devastate rich and poor, Hindu and Muslim, Pakistani and Indian indiscriminately.

Her article "*The End of Imagination*" appeared as a response to the testing of nuclear weapons in India. It demonstrates both a fervent appreciation for the natural beauty of the country, and a respect for the fragility of life in a world containing bombs that could destroy everything in a matter of seconds. Roy calls for those who agree with her about the evils of nuclear warfare to join her in public denunciation of it.

She gives the examples of the statements given by scientists. One scientist gave a comment about the nuclear tests saying that as the shockwaves from the blast began to lift a mound of earth the size of a football field by several meters. One scientist on seeing it said, "I cannot believe stories of Lord Krishna lifting a hill" (Roy2002, 1).

Here a scientist can believe in the religious stories of Lord Krishna by seeing the nuclear test. A scientist always believes in the statements which are proved experimentally or which have some facts. But after seeing the nuclear test a scientist also believes in stories that Lord Krishna lifted a hill on his little finger to save his villagers from the destruction by the Lord of the rain. Lifting a hill is a symbol of destruction. The consequences of nuclear tests are so awe inspiring that even the scientists begin to rethink. Then what about the fate of the commoner? He is not safe in any place. Roy finds fault with the argument of government engaged in making of a nuclear bomb suggesting that instead of saving us from enemy the bombs will keep alive the specters of war and thus affect our living and future generations. She sees a much bigger danger. If there is a war, that will be fought not between men and men and one country or another country but the whole earth will face the problem. We will lose our earth. "Our foe will be the earth herself. The very elements-the sky, the air, the land, the wind and water-will all turn against us. Their wrath will be terrible." (5)

The result of nuclear war is dangerous we all known about it but even after knowing the fact our politicians are interested in doing all these tests. After nuclear war our air and water will get polluted. We will not able to breathe in that air and the water will also be not pure.

We will face a lot of diseases and these diseases will be multiplied day by day. Not only us but our coming generations will also face a lot of problems. The temperature will become very low after the war and there will be no sun, no life. If by chance anybody is having life after the war then what they will eat and how they will survive in their life. There will be no drinking water, no air to breathe. "What shall we do then those of us who will still alive? Burned and blind, bald and ill, carrying the cancerous carcasses of our

children in our arms, where shall we go? What shall we eat? What shall we drink? What shall we breathe?”(6)

If India is doing nuclear tests then any other country can also do nuclear tests. This nuclear technology will then spread on the whole market and prices will fall down. The not only governments but also the businessmen and terrorists will also have nuclear bombs. Can we live in that world of nuclear bombs? Will we be safe? From now on it is not dying we must fear, but living. These nuclear tests control our imagination and our behavior. The consequences of the nuclear war will be same on everybody. It will not differentiate whether we are Hindu, Muslim and Christians etc.

All are equal in nuclear war. All will be badly affected by the results of the nuclear war. Arundhati Roy writes: “The only good thing about nuclear war is that it is the single most egalitarian idea that man has ever had. On the day of reckoning, you will not be asked to present your credentials. The devastation will be indiscriminating.” (12)

We will have to take the responsibility to stop these nuclear tests. We will have to stand up against it. We will have to protest against it again and again. If we are making nuclear bombs then we should not think we are making it for another nation or for our enemy, it will hit us also.

Arundhati Roy says that she doesn't belong to one nation only but the whole earth is hers. Roy says that she is not anti-Hindu or anti-national but is protesting for the whole earth. She writes: “I hereby declare myself an independent, mobile republic citizen of the earth. I now no territory I have no flag. I am a female and have nothing against eunuchs” (2).

According to her the manner in which nuclear tests were conducted was not good. The nuclear tests are the end of our imagination. In this world we cannot imagine things

according to our self and we imagine it's not necessary that our imagination will be fulfilled.

Today we have many disputes in our country. We have disputes on Kashmir and the whole of the northeast region. We can have other disputes also in our future but is the nuclear test the solution of all these problems? Can we solve our regional disputes by pointing nuclear missiles at Pakistan? No, we cannot solve these problems by nuclear missiles. We can solve these problems by talking to each other. We can solve these problems by having the feelings of brotherhood in our heart. We should not think these regions as our enemy but we should treat with them as our friend.

If we try to destruct Pakistan then it will be harmful for our own country. Because we are so near that if we want to target Lahore then Punjab will burn and if we bomb Karachi then Gujarat will burn. So we can say that bomb is no solution of any problem. "Any nuclear war with Pakistan will be a war against ourselves." (24) Today is the world of power and money. The western countries ruled on other nations and they destroyed the civilization and culture of these nations. They stole the precious things of those countries, which they ruled. All countries and the whole world know them but nobody can blame those and today they are not ashamed of their doing. This is all because these western countries have money and power better than other countries. They know that they can destroy us in one minute only. We are also trying to make good relation with these countries because we also need a wealthy hand.

Roy writes about all the basic problems of people. When we are making these nuclear bombs and we are doing nuclear tests. Instead of these we should use our money and mind in solving the basic problems of our people so that they can live a happy life and we can develop our country. Nuclear tests are not the symbol of development. We should

spend money on education and towards other things of development. “More the 400 millions of our people are illiterate and live in absolute poverty. Over 600 millions lack even basic sanitation and over 200 million have no drinking water” (26).

Roy writes about India and its civilization and culture. She writes about the unity in diversity. There are so many languages, castes and persons in India. There is not any particular thing, which can represent India.

Nobody can break our India. Roy has the feelings of a good citizen of her country. We should forget our past. We should take it as our history. We should forget about the nuclear tests and nuclear wars. Though this world is brutal yet there is beauty in our world. Making bombs don’t benefit us in any way. Their purpose is only to damage and harm humanity. Roy says: “Making bombs will only destroy us. It doesn’t matter whether or not we use them. Bombs will destroy us either way.” (38)

Arundhati Roy talks about the common people that they were not informed about the nuclear tests. They should be informed. They are also our country’s people. There is a lot of gap between these common and powerless people and the rich and powerful people. There is no language for communication between these two. They don’t want to share anything. Roy is very emotional as a writer and she writes that who has all the power to conduct the things according to one’s own wish? She asks why we believe these persons. We should not believe on these persons. Who will take the guarantee that our earth, our cities and village will be safe forever? We cannot believe these persons. She writes: “Who the hell is he to reassure us that there will be no accidents? How does he know? Why should we trust him? What has he ever done to make us trust him? What have any of them ever done to make us trust them”? (40)

These nuclear bombs have the power to destroy everything, which God has made. This bomb is man's challenge to god. God did not make it. It is the power that can destroy the things which are made by God. Our whole world could end in some hours only. "This bomb is man's challenge to God" it is worded quite simply: "We have the power to destroy everything that you have created."(41)

In ancient times we fought war with swords, arrow and many other things like these. Every war had some deep reason. But today we have war for any minor reason also because now we become angry very easily. We don't think about the results. We think only about revenge or only that we have power. Roy writes. " Box cutters, penknives and could anger are the weapons with which the wars of the new century will be waged. Anger is the lock pick. It slips through customs unnoticed. Doesn't show up in baggage checks" (220). It is very difficult to come out easily from the devastating results of the war. As wars have bad effects on our mind and our body. We pick up a disease very easily but it takes time to recover. The same case is in the war. A war can destroy or harm everything very easily, in a few minutes but it takes a lot of time, a lot of years to reach in the same condition, which we had before war. When today is war with America, then tomorrow there can be war with India and Pakistan or with any other country. It means mishappening can be faced by any nation. We should think as a human being about other persons. America is being hated not for its people but for its government's policies. The powerful persons who are chosen by us decide our fate or our future. We should take inspiration from the people of America who faced the problem very bravely and all did their duty very bravely. The persons who are responsible for the dreadful attack should be ashamed of themselves.

America started a mission against terrorism. First it was named "Operation infinite Justice" and then because of some controversy it was renamed

‘Operation Enduring Freedom’ But is America fighting this war against terror for its own shake for general? America is only fighting this war after being hit by terrorists. We decide very quickly about anybody when we ourselves are hit by anybody. If two nations are having a war against each other then we only watch them fighting as a spectacles. We don’t try to stop their war and we don’t have conferences for those people.

The mission against war should be against whole world. But today is the day of power. A powerful country is hit by terrorists then we all participate the mission against terrorism. There is always war between two nations then why we don’t start the mission against terrorism? Why we are watching those dreadful things as deaf and dumb. We all are human beings. All human beings have same value in their family. We should be ashamed on ourselves that we don’t think about the people of other nation. We want only our benefit. We don’t think about other nation’s people’s life.

By taking the lives of another people we cannot fulfill the lives of dead people. What is the benefit of taking revenge? The people of that nation suffer a lot because of the war. They become homeless and they don’t have food to eat. When America had a war with Afghanistan then the condition of Afghanistan is became miserable.

Fearing an attack from America, one million citizens have fled from their homes and arrived at the border between Pakistan and Afghanistan. The UN estimates that there are eight million Afghan citizens who will need emergency aid. (226)

Today we are inviting America in our country to set up its base. Is it right? Are we doing for our benefit or for their benefit? We were slaves before our independence. Our forefathers fought for our freedom. They gave their lives for our freedom and the freedom of our country, which was a very difficult task. It is unthinkable, that India should do this. We are inviting our slavery again. Operation Enduring Freedom, which is a mission against

terrorism by America, will be not safe for its common people. They will always be afraid. Their lives will be full of fear. Roy tells about their condition.

Will my child be safe in school? Will there be nerve gas in the subway? A bomb in the cinema hall? Will my love come home tonight? There has been warnings about the possibility of biological warfare-small pox, bubonic plague, and anthrax-the deadly payload of innocuous crop duster aircraft. (232)

Roy writes that terrorism has no special place. It can spread in the whole world. It is just like multinationals, which have their business in many countries. Terrorism can only bring harm for the entire world. "Terrorism is the symptom, not the disease. Terrorism has no country. It is transnational, as global an enterprise as coke or Pepsi or Nike." (233)

The September 11 attack was the result of old wars of America. America was involved with Afghanistan in a war. America had wars with many countries. They have been harmed because of America. How can they sit silent? It was the result of America's misdeeds. At one time Afghanistan and America were friends. They had the same policies. But today they are enemies of each other.

They both are armed with different types of power. America bombed a lot of countries. This is the first nation in the world who freely bombed on many countries. It upholds freedom of speech, religions, thought, of artistic expression, good habits and sexual preferences (to some extent), and many other things inside its borders. Outside its borders it has the freedom to dominate, humiliate and subjugate. It has the freedom because it has power? But it does not mean that it can harm anybody. If they are having a war for their benefit then other nation's people are suffering a lot. "When the US Government Christens a war 'Operation Infinite justice' or 'Operation Enduring Freedom' we in the third world feel more than a tremor of fear. Because one know that Infinite justice for some

means Infinite Injustice for others. And enduring freedom means enduring subjugation for other.”(245)

In Taliban even the young boys are used to of nuclear bombs and other weapons. They are not afraid of anything. They are so much corrupted that they rape the women of their country. They don't know what else to do with them because they don't have their family life. These boys were orphans and they were given guns as the toys in their childhood. They have no responsibility on their shoulders. They have turned their monstrosity on their own people.

The bombs were thrown down on Afghanistan. The Afghans left their homes and they run towards the border of Pakistan. They became homeless. Is this not a dreadful thing? Why we are all with America? Why we don't oppose America at this time when he is fighting a dreadful war for its own benefits. Why we don't feel pity about these people who are suffering? We all are the spectacles who are watching this dreadful war silently. Now is this not terrorism? Is it not the injustice? Is it right to take so many lives of the nation? Who will stop it? Where is the justice now? Where is the freedom? Are we free to take life of any person anywhere? Is this the freedom? No. We should take a mission” Live and let live’ Then there will be peace everywhere. Everybody will be safe only when we obey this mission. We all opposed the 11th September attack on America. This is also the same war. We should mourn on this also and should remember it always.

During war the American helicopters dropped the packets of food for Afghanistan. These packets were decorated with American flag. Is it not the insult of those people? Will they forgive America for this insult? “Imagine if Taliban government was to bomb New York City, saying all the while that its real target was the US government and its policies. And suppose, during breaks between the bombing, Taliban dropped a few thousand packets

containing nan and kababs impaled on an Afghan flag. Would the good people of New York ever find it in themselves to forgive the Afghan Government?”(251)

This kind of war will give birth to a lot of terrorists. This will be more dangerous in the coming years. If there are more terrorists, there will be more wars. “For every hundred innocent people killed, there is a good Chance the several future terrorists will be created.”(252)

We have a dispute on Kashmir with Pakistan. Pakistan’s people are disturbing Kashmir by spreading their terrorists. These are terrorists for us but these are freedom fighters of Pakistan. Pakistan give them training and weapons. Though we say that it is not well but why Indian army trained separatists’ Tamil rebels asking for a homeland in Sri Lanka. We are also responsible for terrorism. These terrorists whom we have given training may be harmful for our country also when we know that terrorism is harmful or dangerous then why we give training to those people to become terrorists. Why we give birth to a terrorist or why we make terrorist? We should punish the terrorist who is harming us.

But war is not the solution. By fighting war we cannot solve the problem of terrorism. It will give birth to more terrorists and the more terrorism. The result will be that our world will become a living hell. We should solve all the matter by talking each other. These are serious matters and the solutions can be worked out when all countries have meetings and bring the solution. We should stop the dreadful war.

Put your ear to the ground in this part of the world, and you can hear the thrumming, the deadly drumbeat of the burgeoning anger. Please, please stop the war now. Enough people have died. The smart missiles are just not smart enough.

They are blowing up whole warehouses of suppressed fury. (256)

Arundhati Roy tells about an incident in Gujarat:

A mob surrounded the house of former congress M.P. Ehasan Jaffri. His phone calls to the Director General of police, the police commissioner, the chief secretary, the Additional Chief Secretary (Home) were ignored. The mobile police vans around his house did not intervene . The mob dragged Ehasan Jaffri out of his house and dismembered him. Of course it's only a coincidence that Jaffri was a trenchant critic of Gujarat's Chief Minister, Narendra Modi during his campaign for the Rajkot Assembly by election in February. (268)

Whole Muslim community suffered only because of some Muslim people. The people were armed with petrol bombs, guns, knives, swords and tridents. Is it right to have these riots? Is it right to spread havoc in between any community? We all are brothers then why we are killing our brothers on these disputes. We should have the feeling of brotherhood. Is our nation only the Hindu nation? No. Our country is of Hindus, Muslims, Sikhs, Buddhists, Christians, and Dalits.

We should punish those persons who are responsible for the riot in Gujarat. We should give them the punishment in the way so that people will remember that punishment and will never have so much courage to do dreadful crime like those in Gujarat. We have the evidence against those people who has done this crime then why we don't punish them? These persons are walking freely. We are not punishing them because they have power? Or because they have money? They should be behind the irons. These persons should be in the prison. We don't have any law for these persons. Why it is so? Why the courts don't give them punishment? Is our law blind? We are watching the criminals but we are ignoring them in place of giving punishment to them.

We should live in our ancient world in which we gave importance to "VasudhaveKutumbkam" instead one community or one particular caste. If we are fighting

in a single state like that of Gujarat then what would happen in the whole country. If we have terrorism in one state then how we will handle our whole country? Communalism Combat (March-April 2002) recounted Jaffri's final moments.

Ehsan Jaffri is pulled out of his house, brutally treated for 45 minutes, stripped, paraded naked, and asked to say, "Vandemaataram!" and "Jai Shri Ram!" He refuses. His fingers are chopped off, he is paraded around in the locality, badly injured. Next, his hands and feet are chopped off. He is then dragged, a fork-like instruments clutching his neck, down the road before being thrown into the fire. 50 killed in communal violence in Gujarat, 30 of them burnt. (333)

This is a shameful act. It shows that we don't have pity in our heart. We don't have the feeling of brotherhood. We are just like terrorists in our own country. We should take a strong decision that this dreadful act should not be repeated again.

No one really knows about the aim behind the violence. Nobody knows the political and religious reasons for this dreadful act of humanity. Everybody gives different opinions about the responsible persons for the violence. Nobody knows about those people who are responsible for this dreadful act. They may be politicians or any other people.

In "*The Cost of Living*" she also crusaded against India's massive hydroelectric dam projects in the central and western states of Maharashtra, Madhya Pradesh and Gujarat.

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.

Arundhati Roy is a socially committed writer as is evident from her essays like *The Greater Common Good*, *The End of Imagination* and so on. The margins and their concerns

are voiced by Roy. There is no difference in terms of her views and concerns in her fiction and nonfiction. Her commitment to the downtrodden and the exploited remain the same, and her voice is as shrill as it ever was in her fiction. For her “Fiction and nonfiction are only different techniques of storytelling.” (Roy 2006, 3)

Roy’s activism is no less than her fiction and she deserves to be called an activist for that too. She says:

I don’t see a great difference between *The God of Small Things* and my nonfiction. In fact, I keep saying, fiction is the truest thing there ever was. Today’s world of specialization is bizarre. Specialists and experts ends up serving the links between things, isolating them, actually creating barriers that prevent ordinary people from understanding what’s happening to them. I try to do the opposite: to create links, to join the dots, to tell politics like a story, to communicate it, to make it real. (Roy2004, 10)

Roy shares a post colonial consciousness in her writings. She is involved in the decolonization project like many other post colonial intellectuals. ‘Fifty years after independence, India is still struggling with the legacy of colonialism, still flinching from the cultural insult (and....) we are still caught up in the business of “disapproving” the white worlds definition of us.’ says Arundhati Roy in her *Power Politics*.

Roy evinces post colonial sensibility in her opposition towards the US playing the super cop among the world nations and its assuming power to intervene in geographical territory to serve its own interests. Her comments during an interview with David Barsamian are quite interesting in this way:

David Barsamian: There's a lot of talk about terrorism. In fact it has become almost an obsession for the media in the United States. But there's a very narrow definition of terrorism.

Roy: yes. It completely ignores the economic terrorism unleashed by neo liberalism, which devastates the lives of millions of people, depriving them of water, food, electricity. Denying them medicine. Denying them education. Terrorism is the logical extension of this business of the free market. Terrorism is the privatization of war. Terrorists are the free marketers of war people who believe that it is not only the state that can change the war, but private as well.[...] Osama Bin Laden and George Bush are both terrorists. They are both building international networks that perpetrate terror and devastate people's lives. Bush with Pentagon , the WTO, the IMF, and the World Bank. Bin Laden with Al Qaeda. (Roy2004, 74)

The Thirty-seven years old author's debut novel which in her words is trying to make the connections between the very smallest of things and the very biggest. Her commitment issues from her worldview and we have to consider her novel in the light of the rest of her literary and social activities. She says in an interview: 'As far as I am concerned, whether the protest is about Nuclear Weapons or Big Dams on the Narmada, what one is fighting for is nothing less than a worldview, a way of seeing. Why, even *The God of Small Things* is a worldview. What all of these works have in common is that they attempt to analyze power and powerlessness.'

In any history of Indo-Anglian literature Arundhati Roy's name will be written in letters of gold. She has carved out an immortal place for herself in the annals, not only of Indo-Anglian literature but also of whole English literature.

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