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Psycho-Analytical Treatment in Arundhati Roy's
The God Of Small Things.

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Arundhati Roy emerged on the international fictional scene by her first novel, The God of Small Things (1997), a Booker Prize Winner Book in October, 1997. The novel can undoubtedly be called the 'book of the decade'. The Booker citation describes the novel as one written with extraordinary linguistic inventiveness. "With extraordinary linguistic inventiveness Roy funnels the history of South India through the eyes of seven year old twins." (The Week, p.47).

The study of Roy's The God of Small Things shows some psychological elements play an important role in the behavior and inner workings of some major characters like Ammu, Estha, Rahel and Velutha. Amarnath Prasad views that "The whole novel seems to revolve around two types of psychology" (Amarnath Prasad, p.114). Two types of psychology – needs psychology which made to break the love laws and encouraged for transgression of social rules and trauma psychology makes Rahel a girl of taciturnity, who wants lead a peaceful life far from the din and bustle of crowded city and it has engraved a permanent impression in the innocent mind of Rahel, which develops an incestuous relation with Estha at the end of the novel.

Generally human organisms has some basic instincts and these instincts are to be satisfied at any cost and to satisfy his/her organism he/she may violate ethical rules which are defined by the society. Philip Harriman points out four important wishes that arise in mind. They are; (1) the wish for security (2) the wish for new experiences (3) the wish for response (4) the wish for recognition. If these needs are not satisfied it may lead to some psychological disturbances or psychological problems like sexual disturbances, psychosomatic disease, hyper tensions and many other. Amarnath Prasad remarks that "In his discussion of traumatic experiences, Freud himself accepts the role of terrifying experiences which involve danger to life. So ever body in society wants personal security at first." (Amarnath Prasad, p.115). These organisms at first want to protect life and develops sense of social and security in the mind of a child as soon as he develops self and self concept.

One can easily understand that Roy's The God of Small Things is woven on the above mentioned demands and at the conclusion of the novel one can find all most all the characters of the novel are suffering from these demands of organism. Dr. S. Padmasree remarks that "Like all women she too yearns for happiness, pleasure and a life, free from all shackles and hindrances. But
life never seems to be easy for Ammu right from her childhood. For in her memories what stands treasured are the bickering, beatings cries of desperation, humiliation and puddles of frustration.” (Dr. Padmasree, p.149).

Ammu, the protagonist of the novel violated the social norms with a hope she and children would get security, but which brought to her a miserable death. The wish for new experience makes the twins engaged in an incestuous relation and it is this experience which makes Ammu and Velutha indulge in sexual life. Amarnath Prasad views that “One is killed by society and the other by callous administration. In short, the denial of the above mentioned physical, psychological needs make the characters of the novel rebellious leading to a defiance of society’s age-old norms” (Amarnath Prasad, p.115).

According to Amarnath Prasad “The traumatic experience, which presents a rude shock to the ego of man, can be seen in the lives of Ammu, Estha and Rahel. Its emotional blow is so violent that it leaves a permanent imprint in their mind.” (Amarnath Prasad, p.115).

Pappachi develops an unamiable, sapless and obdurate behavior it is because of the denial of the credit of his scientific discovery of new month; one can see it in the beginning of the novel. This denial may be his professional failure which haunted him until his death and it is so devastating that he always beat his wife and children severely. The ‘moth’ in this novel symbolizes the evil as it is not only haunted him but also his children and grand children. He made a devastating impression on the mind of Ammu “One one such night, Ammu, aged nine, hiding with her mother in the hedge, watched Pappachi’s natty, silhouette in the lit windows as he flitted from room to room. Not content with having beat his wife and daughter (Chacko was away at school), he tore down curtain, kicked furniture and smashed a table lamp. An hour after the light went out, disdaining Mammachi’s frightened pleading, little Ammu crept back into the house through a ventilator to rescue her new gumboots that she loved more than any things else. While Ammu watched, the imperial entomologist shred her new gumboots with her mother’s pinking shears.” (Roy, p.181).

Ammu who married Babu (a Bengali) with hope to escape from the Ayemenem house, experienced the traumatic shock when she is known that Babu is a drunkard. She encountered the second psychological trauma when Babu insisted her to satisfy his boss Mr. Hollick’s sexual desire to protect his job in the tea estate. In these two contexts Ammu’s life is like a fish out of water as she has no moral support from anybody. At this juncture neither she does not continue her nuptial relation with Babu nor go back to her parent house in Ayemenem. Amarnath Prasad rightly points out that “This extreme humiliation creates a sense of hatred in the heart of Ammu for her husband” and “Ammu returns to Ayemenem with a pulled out cheeks and there too she
Throughout her life Ammu until her death faced many such psychological experiences. After the diverse Ammu with her twin children return to Ayemenem house for shelter but she is not received cordially by her parents.

Ammu’s parents ill-treated her and her children. When she finds the ill treatment of her parents her eye are filled with tears, which expresses her inability and place in the family and society as diverse women’s in India. She imagines her two children “Like a pair of small bewildered frogs engrossed in each others company, lolling arm in arm down a highway full of hurtling traffic.” (Roy, p.43).

Chacko even though he studied at Oxford, he too developed a hatred relation with his own sister Ammu. He cynically tells her “What is yours is mine and what is mine is also mine.” (Roy, p.57).

Ammu feels that she is getting aged and realizes her youth and beauty will bid adieu to her soon. As she decided to satisfy her long suppressed sexual desire, so she goes outside in the nights, meets Velutha and develops an illicit relation with him breaking all ‘Love Laws’ and social norms. At this juncture one can observe that she is a great victim of psychological trauma. According to Freud, the dream is fulfillment of our repressed desire, Ammu in this novel dreams quite often and she believes they come true. When the Sophi Mol arrives on the afternoon she dreams “dolphins and the deep blue” and some time she dreams a one eyed man. These dreams indicate the psychological trauma of Ammu. The one eyed man in her dreams is none other than Velutha, who is a handicapped by society, administration and Marxism.

Rahel and Estha, the twins of Ammu also encountered traumatic experience in the novel. They see the quarrels of their mother and father and when are in Ayemenem house with their mother, they lead their life like orphans. They become the victims of morbid stiffness and malice of Baby Kochamma, who torture them by reminding their isolation and their sinfulness. Estha faced a traumatic experience when he was molestled by Orangedrink Lemandrink man in the Aibilash Talkies. Amarnath Prasad observes that “The traumatic experience strongly engraved in the soft, simple mind of Estha that it sink deep in the psyche of the seven year old child and haunts his throughout his life. Perhaps this is why the term ‘Orangedrink Lemandrink man’ comes again and again in the novel.” (Amarnath Prasad, p.118).

Estha and Rahel encountered another psychological stress when Velutha was arrested by the police after his illicit relation with Ammu was discovered, all the family, state and administration collectively blackmailed. Roy described the scene very beautifully “The Inspector asked his question,
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Estha's mouth said yes. Childhood tiptoed out. Silence slid like a bolt." (Roy, pp.319-20). Ill treatment is common to Estha and Rahel in Ayemenem house, but they were totally neglected and even denigrated after the arriving of Sophi Mol.

Generally in such cases children develop a sense of isolation it becomes a hurdle to the child's moral and spiritual, physical and social development. Perhaps this is why all through the novel the researcher sees that the twins harbour a feeling of anxieties which always haunts them, Thus Estha is seen making composition in his note books about the danger that may be fall a man crossing the road. Rahel imagines what would happen if the rope of the Church snapped. When their mother scolds them they become very apprehensive. Estha develops a sense of taciturnity in Calcutta. Rahel also shows rebellious attitude through three notable reactions, which symbolize her silent protest against three dogmatic attitudes of the established society.

R.S. Sharma rightly observes: "First of all, she subverts the value system of society by elevating what is considered low and detestable. She decorates a knob of dung with flowers. Her colliding against the other girls in the convent to see whether breasts hurt is an expression of rebellion against the suppression of sexuality in conventional Christian education. Thirdly the burning of the false hair bun artificiality in human relation." (Sharma, p.72). Baby Kochamma, She played a vital role in the discovery of the illicit affair relation of Ammu with Velutha and who blackmailed the twins and compels them to speak against Velutha in the police station, when police arrested Velutha in association of the death of Sophi Mol though he is innocent. But Baby Kochamma is also a sufferer of psychological trauma and the result is she develops an extremely puritanical and intolerant attitude. Baby Kochamma for outward world is known for her decorum and decency, etiquette and manner in other words she seems to be an embodiment of strictness, rigidity and hypocrisy, but inwardly she is rotten, full of poison: "Baby Kochamma had lived her life backwards". (Roy, p.22). Roy observes that "like a lion tamer she tamed twisting vines and nurtured bristling Cacti. She limited bonsai plants and pampered rare orchids. She waged war on the weather. She tried to grow edelweiss and Chinese guava. Every night she creamed her feet with real cream and pushed back the cuticles on her toe-nails

It is to find out the reason to her fanatic behavior through Psychology. It provides an answer that it is because of frustration which they call it frustration psychology. Psychology shows that if a man's ardent desire in his early life is crushed or suppressed, it bursts like lava of volcano in his later life. In other words, disappointment, frustration or repressed sentiments begin to take their toll in the sufferer's life. The sufferer's mind is fractured with so many psychological maladies that he begins to develop a sadistic attitude so that his long suppressed desires may be compensated. Baby Kochamma fall in love with Father Mulligan and she becomes a Roman Catholic with a strong