CHAPTER-2

THEMATIC SIMILARITY IN "THE GOD OF SMALL THINGS." AND "TO KILL A MOCKINGBIRD."
CONTRIBUTION OF INNOCENCE BY ARUNDHATI ROY AND NELLE HARPER LEE.

Chapter – 2
Thematic similarity in "The God of Small Things" and "To kill a Mocking bird". A comparison:

As already mentioned, the novels focus on the two works of Arundhati Roy’s The God of Small Things and Harperlee’s To Kill a Mocking Bird. In the research we would be concentrating on the similarities, dissimilarities and the focus on various aspects such as culture, politics and moral aspects. Similarly how the novelist has painted the family institutions the position and the distress of children in wreck family from the experiences they had gain in their own life and also in the contemporary society.

This chapter mainly focuses on thematic similarity on the land mark novel by Arundhati Roy and Harper Lee. It’s a well-known fact that it is the only work of both the writers and they could reach the lime light of success and appreciation in their very introductory novel. While going through the text of the novel the first thing that catches our thought is the landscape of their work.

Both the women writers have depicted their own contemporary pictures beautifully. The life of the small town or the village they had lived. Arundhati described the setting in Kerala in the 1960s in her
“The God of Small Things” which is about two children, the two egg twins Estha and Rahel, and the shocking consequences of a pivotal event in their young lives, the accidental death of their English cousin.

The novel paints a vivid picture of life in a small rural Indian town in magical and poetic language, the thoughts and feelings of the two small children. The God of small things is set in Ayemenam the village in which Arundhati grew up. She has pen down the thoughts and feelings of children through her two characters Estha and Rahel, and the complexity and hypocrisy of the adults in their world. It is also a poignant lesson of the destructive power of the caste system, moral and political bigotry in general.

Harper lee’s novel "To Kill a Mocking Bird" has depicted the life of small town Alabama of Scottsboro. A South American scenario through her main child characters Scout Finch and Jem Finch. She explains the southern life through a child's eyes. The complexities of life and its disappointment, was seen and understood by the novelist, is depicted in her novel. This novel mixes the simplicity of childhood observation with adult situation, complicated by hidden motivation
and unquestioned tradition. It is a novel of strong contemporary national significance. The book major theme, romanticism, Southern caste system is used to explain almost every character’s behavior in the novel. Racial injustice in the segregated south the children Scout and Jem could understand the complexities and horrors involved in the Tom Robinson's trial as a plea for racial justice. Throughout the novel Atticus the father of the children is seen teaching them the true definition of courage.

Bird theme: The innocent bird which is compared to "Tom Robinson carelessness or deliberation. The legal profession is too serves as the embodiment of the innocent destroyed by described in the novel the Atticus Finch stands as the first model of lawyer - hero, in direct contrast to the popular depiction of lawyers as unscrupulous and models of greed.

Both women writer Arundhati depicted Southern Southwest of India, part of India ieAymenam in Kerala and Harperlee the Southwest town Alabama of Southern United States. The novels depict the literature and culture of Southern portion of India and Southern United States. Both novelist have described
the period through the eyes or narration through the two small children Astha and Rahel in "The God of Small Things" whereas Jem and Scout in "To Kill a Mocking bird". Memory the wily and slippery entity is of prime importance in both the novels they deal with the things and events past but recalled to life. Memory is then required to stitch in to the fabric of present consciousness a range of recollected experiences.

The Themes of both novels could be easily understood from following chart:

**Arundhati’s**

The God of Small Things

- Indian History
- Class Relations & Cultural Tension
- Forbidden Love
- Social Discrimination
- Betrayal

**Harperlee’s**

To kill a Mocking bird

- Indian History
- Class Relations & Cultural Tension
- Forbidden Love
- Social Discrimination
- Betrayal
Both the novels have a theme of Good and evil, social inequality or social discrimination, love. The history of the place and current politics is also the major background of these themes.

Life and history in the novels: The historical roots develop profound insight 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 state of Kerala, India, and she comments on its various competing forces. The 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 of the conventional, traditional moral code of Pappachi and Mammachi. On the opposite side of the political fence, the Kerala Communist Party at least the faction represented by Comrade Pillai, is revealed to be much more concerned with personal ambition than with any notions of social justice. The novel depict the Comrade E.M.S. Namboodiripad he was chacko's hero and the leader of
Kerala's democratically elected government, Comrade Namboodiripad is a moderate, particularly during his second term.

"It was only in 1967 almost exactly ten years after they first came to power- that comrade E.M.S Namboodiripad’s party was re-elected. This time as part of a coalition between what had now become two separate parties – The Communist Party of India, and The Communist Party of India (Marxist). The CPI and the CPI(M)" (TGOST p 68)

Above lines tells the politics of kerala.

Comrade Pillai is "essentially a political man" who plots to become the leader of the Communist Party in Ayemenem, with many connections and building influence, he is involved in a number of business ventures, including making signs for the pickle factory. He betrays Velutha, because he wants to rid himself of any competition in the party ranks. Comrade Pillai lays the seeds for dissatisfaction among the workers of Paradise Pickles and organizes the unionization that contributes to the factory's collapse. This does not help him rise to power in the party, however.
Lenin Pillai - Comrade Pillai's son. He is a slightly awkward boy who grows up to be a Secretary in Delhi.

Kerala is a state at the southwestern tip of India, meeting the Arabian sea on the west and the Ghat mountains on the east. Kerala has its own creation myth. As the legend goes, a wise warrior named Parsurame created Kerala in an attempt to avenge his father's murder. He wreaked havoc on the class of the Kshatriya king who killed his father, but afterwards was stricken with terrible remorse. After he repented, Varuna the God of the sea, promised him a portion of land extending as far into the ocean as he could throw his axe. Parsurama did so, and the land that arose from the water becomes the territory of Kerala.

In more modern history, Kerala achieved statehood in 1956 after existing as part of the Travancore - Cochin region since Independence in 1947. Hindus, Christians, and Muslims are the primary religious groups occupying Kerala in addition to many minor ones. The state's religious diversity is a testament to the many groups that have inhabited the land throughout history. Inhabitants
have included Portuguese, Dutch, British rulers from all over India, and religious groups escaping persecution in their own countries.

The novel's setting is Aymanen and its neighbourhood villages Kudamoor, Kaipusha, Mannanam, Ettumanoor, Athirampuzha, Arpukara etc. These entire villages were pristine, mismeric, romantic, spiritual, philosophical, exquisite and amazing... These villages were "Gods own villages these villages were romantic age villages" which never lost its 'Virgin glamour until 1995. Professional prostitutes who found a bypass to U.K., Canada, Australia, Gulf etc. with rudimentary assets of English and some passed and O.K. certificates for a white coat profession.... The profession to earn dollars....

The dollar and various foreign currencies, conquered Indian currency, and foreign money destroyed the invaluable and incredible originality, beauty, classical simplicity, poetic atmosphere and Dollar polluted man's minds and god's own villages, special tradition and culture of Kerala were least. Dollars destroyed Kerala's nature even the Communist's join hands with dollar goons. The ancient Rhythm and symmetry of nature of Kerala was divested. Moneyed criminal ripped the green cloth of virgin nature and raped and destroyed the
purity of the nature and gods own land became devils paradise. Thousands of years old, natural patterns and designs and heritage of nature were savaged to destruction. Real Kerala became artificial and westernized for commercial tourism. Beautiful girls became products of export and dollar got wings to fly eastern destinations. This truth is perverted by Arundhati Roy. During this novel setting ie prime year of 20th century social issues were tremendous. Bourgeois and petty bourgeois conflicts with low classes were the main theme of Kerala's History.

In 60 & 70's of twentieth century when Estha and Rahel are kids this place ie Kerala's Ayemanem appears to be in a state of change which we can see through generational differences among the characters. The community is starting to embrace communism, which seeks to empower the poor and working classes, and to eliminate class and caste distinction. The older characters - Baby KichammaMammachi and even VellyaPaapen, who is a victim of the caste system - don't seem to be down with the changes that are starting to happen. They long for the time when everybody's place in society was neatly spelled out for them.
On the other end of the spectrum, Rahel and Estha who were only seven years old and pretty obvious to social rules, when Rahel sees Velutha waving a communist flag, for example she sees it more as a cool accessory than a symbol of the social unrest permeating their community.

Those in the middle generation - AmmuChacko and Velutha - seem to have the most complex relationship with the changing times. They simultaneously feel constrained by the social rules of the part and inspired to rebel them against them. Chacko declares himself a Marxist, and Ammu and Velutha embark on a forbidden affair. Maybe it's because the plot events of 1969 take place in such a murky social climate that things seem to go totally out of control for everyone.

As an example of one rally from the novel describe the political turbulence of the time comes from the memories.

“There was hustle-bustle. And police whistles.

From behind the line of waiting, oncoming traffic, a column of men appeared, with red flags and banners and hum that grew and grew.”
Within minutes, the road was swamped by thousands of people. AUTOMOBILE ISLAND IN A RIVER OF PEOPLE. The air was red with flags, which dipped and lifted as the marchers ducked under the level-crossing gate and swept across the railway tracks in a red wave.

The sound of a thousand voices spread over the frozen traffic like a Noise Umbrella."

"INQUILAB ZINDABAD!

THOZHILALI EKTA ZINDABAD!" (TGOST p66)

Ayemenem in 1993 is a much different place. There is no longer the same kind of tension between different groups. The whole political climate is way more subdued and everything happened before only exists in memory. Everything is quiet Baby Kochamma and Kochu Maria spend their days side by side eating popcorn and watching TV, letting the house fall to pieces around them. Baby Kochamma's garden turns into a over grown mess. Even the river, once the unstoppable physical force that took Sophie Mol's life lies quiet. The Ayemenem of 1993 shows us the cerie after moth of a tumultuous past.
The God of small things is a semi-autobiographic 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 story takes place in a town named Ayemenem now part of Kottayam in Kerala state of India (South). It is a story of two twins as they live in an environment corrupted by the adult society. Set during the time when communism was being noticed as an effective form of government and the ancient land was disrupted by the foreign ideas from European colonization.

Thus I can say that setting of novel in Kerala, India during the late 60's when communism rattled the age old caste system the story begins with the funeral of young Sophie Mole the cousin of the novels protagonists Rahel and her fraternal twin brother, Estha. In a circeituous and suspenseful narration, Roy reveals the family tension that led to the twin’sbehaviour on the fateful night that Sophie drowned. Beneath the drama of a family tragedy lies a back ground of local politics, social taboos and the tide of history all of which come together in a slip of fate, after which a family is inseparably
shattered. Roy captures the children's candid observations but clouded understanding of adult's complex emotional lives.

Rahel notices that at times like there only the small things are ever said. The Big Things lurk unsaid inside. Plangent with a sad wisdom the children's view is never over simplified and the adult characters reveal their faults and in one case a repulsively evil power in subtle and complex ways. 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 insight into the ways in which human desperation and desire emerge from the confines of a firmly entrenched caste society. The events in the novel explain the political condition of Kerala.

In word of Arundhati Roy - "To me the god of small things is the inversion of God. God's a big thing and God's in control. The god of small whether it's the way the children see things or whether it's the insect life in the book, or the fish or the stars - there is not accepting of what we think of as adult boundaries. This small activity that goes on is the under life of the book. All
sorts of boundaries are transgressed upon. At the end of the first chapter I say little events and ordinary thing are just smashed and reconstituted imbued with new meaning to become the bleached bones of the story. It's a story that examines things very closely but also from a very, very distant point, almost from geological time and you look at it and see a pattern.... of how in these small events and in these small lives the world intrudes. And because of this, because of people being unprotected.... the world and the social machine intrudes into the smallest, deepest core of their being and changes their life". (Interview of Arundhati Roy)

History and Politics of Alabama, is place of setting of Harperlee's novel **To Kill a Mocking Bird.**

Indigenous peoples of varying culture lived in the area for thousands of years before European colonization. Burial Mound Period (1000 BC - AD 700). The agrarian (Mississippian culture) covered most of the state from 1000 to 1600 AD with one of it major centers
being at the Moundville Archaeological Site in Moundville Alabama. At least 12000 years ago, Native American appeared in what is referred to as "The South". They were hunter-gatherers. The woodland period from 1000 BCE to 1000 CE was marked by the development of pottery and the small scale horticulture. The Mississippian culture arose as the cultivation of corn and beans led to population growth. This gave rise to urban centers the greatest was the settlement known as Cahokia, in present day Illinois. Stratified societies developed, with hereditary religious and political elites and flourished in what is now the Midwestern, Eastern, and Southeastern United states from 800 to 1500 CE. The early historic Muscogee were probably descendants of the mound builders of the Mississippian culture along the Tennessee River in modern Tennessee, Georgia and Alabama. Alabama's Native American population can be found in many of its place.

Spanish were the first Europeans to enter Alabama. The English also laid claims to the region north of the Gulf of Mexico. Charles 2 of England included the territory of modern Albama in the Province of Carolina, with land granted of his favorites by the characters of 1663
and 1665. English traders from Carolina frequented the valley of the Alabama River as early as 1687. French also colonized the region. The English Crown's grant of Georgia to Oglethorpe and his associates in 1732 included a portion of northern Alabama. In 1763 French occupation of Alabama terminated. During American Revolutionary war the British ceded this region to Spain. In 1812 the whole area of the present state of Alabama was under the jurisdiction of the United States.

In 1819, Alabama was admitted as the 22nd state to the union. Development of cotton plantations in the Black Belt after the invention of the cotton gin had added dramatically to the state's wealth. The owner’s wealth depended on the labor of numerous enslaved African Americans. During American civil war Alabama joined the confederate states of America whose government was organized at Montgomery on Feb. 4, 1861. In the early part of civil war, Alabama was not the scene of military operations. In 1865 in a state convention the ordinance of secession null and void and slavery abolished. In 1867 Alabama was placed under military government. In June 1868 new governor and legislature were elected. In 1872
Republicans came into power but in 1874 the power of the Republicans was broken and Conservative Democrats gained the power in all state offices. A new constitution was adopted in 1875 which omitted the guarantee of the previous constitution that no one should be denied suffrage on account of race, color or previous condition of servitude. Its provisions forbade the state to engage in internal improvements or to give its credit to any private enterprise an anti-industrial stance that limited the state's progress for decades. In 1901 Democrats passed a new constitution that restricted suffrage and effectively disfranchised African American. The damage to the African American community was severe and pervasive, as nearly all its eligible citizens lost the ability to vote.

From 1910 to 1940 thousands of talurted African Americans migrated north from Alabama in The Great Migration to seek jobs, education for their children, and freedom from lynching in northern cities. A rapid pace of change across the country, especially in growing cities, combined with new waves of immigration and migration of rural whites and blacks to cities contributed to a volatile social environment. The Great depression, lead to stock market clash
in October 1929 due to which the falling of cotton prices ruined many farmers and sent the rate tenancy soaring after several years of decline. By 1930 Alabama contained 207,000 cotton farms, 70 percent of them worked by white and black tenant farmers. Non-farm employment declined by 15 percent between 1930 and 1940 the highest rate for any southern state. The Birmingham industrial district was particularly hard hit, with employment declining in the city of Birmingham itself from 100,000 to only 15000 full time employees. Both private charity and state relief were overwhelmed by the magnitude of suffering in Alabama. Alabama congressional delegation during 1930s was one of the most liberal and influential of any southern state. Franklin D. Roosevelt was the president at that time. He appointed Hugo Black to the U.S. Supreme court, where he became one of the most influential justices, particularly on issues involving First Amendment rights especially separation of church and state and religious freedom. In 1960 on the eve of important civil rights battles, 30% of Alabama's population was African American. More than 980,000 citizens lived without justice. Civil rights legislation entered into law in 1964 when President Lyndon Johnson
signed the Civil Rights Act. This helped secure suffrage for all citizens. Later Restricting together with renewed voter rights enabled hundreds of thousands of Alabama citizen to participate for the first time in the political system.

In the novel To Kill a Mockingbird, the writer Lee's early life is depicted in which the current political issues, African Americans and white population conflicts, the divisions of class and race from the society of the Alabama's small town. Deep social prejudice present in the society, social status differences are largely explored in this novel. There is a strong sense of racial inequality even following the American government’s abolition of slavery and discusses how ineffectual this was for everyday people living in southern American states. The story of nine black men in 1930’s falsely accused of two white women inspired Harperlee to create her character Tom Robinson. In the novel To Kill a Mocking Bird: "Mocking birds don't do one thing but make music for us to enjoy. They don't eat up people's gardens, don't nest in corncribs, they don't do one thing but sing their hearts out for us. That's why it's a sin to kill a mocking bird."
Justice and injustice is learned by Scout by watching the trial of an African American man, division of class and race the novel is depiction of human weakness and strengths in an imperfect society. To kill a mocking bird is to kill that which is innocent and harmless eg Tom Robison is the chief example among several innocents destroyed carelessly or deliberately throughout the novel. The novel exposes the loss of innocence frequently. Lee used the mocking bird to symbolize innocence in the novel.

Atticus gave his children air rifle for Christmas but warns them that, "although they can shoot all the blurjays they want," they must remember that "it is a sin to kill a mocking bird". Confused Scout approaches her neighbour Miss Maudie who explains that mocking birds never harm other living creatures. She points out that mocking birds simply provide pleasure with their songs, saying "They don't do one thing but sing their hearts out for us."

Social discrimination:-The novel story God of small things is set in the caste society of India. In this time, members of the untouchable Paravan or Paryan were not permitted to touch members of higher castes or enter their houses. This extreme form of discrimination was
deeply embedded over centuries in the Indian society starting from the time of Portuguese Colonialism during which Christianity / Roman Catholicism became a major religion in Kerala. The second decree of Synod of Diamper, organised by Portuguese Archbishop of Goa, Aleixode, Menezes allowed untouchability to be practiced by Christians of Kerala. Portuguese soldiers who married Indian ladies and their off-springs were held at high-esteem. The untouchables were considered polluted beings. They had the lowliest jobs and lived in subhuman conditions. In India, the caste system was considered a way to organize society. Arundhati Roy's book shows how terribly cruel such a system can be as the oppressors were immigrants from Persia / Iraq during the rule of Venads Dravidian - Tamil king - Tamil king AyyanadikalThiruvadikal in the ninth century as mentioned in the Tharisapalli plates.

Along with the caste system economic class struggle is seen. The Kochammas are considered upper class. They are factory owners, the dominating class. Mammachi and Baby Kochamma would not deign to mix with those of a lower class. Even Kochu Maria, who
has been with them for years, will always be a servant of a lower class.

Roy shows other types of less evident discrimination. For example, there is religious discrimination. It is unacceptable for a Syrian Christian to marry a Hindu. In the novel Rahel and Estha’s discomfort at being half Hindu is felt. Baby Kochamma constantly makes disparaging comments about the Hindus. There is also discomfort even between the Christian religions it is shown by Pappachi’s negative reaction when Baby converts to Catholicism.

Chacko suffers more veiled racial discrimination, as it seems his daughter also did. His English wife's parents were shocked and disapproving that their daughter should marry an Indian, no matter how well educated. Sophie Mol at one point mentions to her cousins that they are all "wog" while she is "half wog".

The Kochammas are very class conscious. They have a need to maintain their status. Discrimination is a way of protecting one's privileged position in society.

**Social Inequality** in "To Kill a Mockingbird":-


Scout and Jem in the novel spend a great deal of time trying to understand what defines and creates social strata. Scout tends to believe that "folks are just folks", while Jem is convinced that social standing is related to how long people's relatives and ancestors have been able to write.

Scout elucidates the town social strata quite clearly on her first day at school when Walter Cunningham does not have lunch money. Her classmates ask her to explain to the teacher why Walter won't take a loaned quarter to buy lunch and she lectures the teacher on the Cunningham's financial situation and how they trade goods for services. Scout and other children have a very clear understanding of the social inequalities in their town, but see these inequalities as natural and permanent. The Finch family falls rather high up in the social hierarchy, while the Ewell family falls at the bottom. However this hierarchy only includes white people. Maycomb's black population, fall beneath all white families in Maycomb, including the Ewells, whom Atticus labels as "trash".

Scout understands this social structure, but doesn't understand why it is so. She believes that everyone should be treated the same,
no matter what family they are from. For instance, when she wants to spend more time with Walter Cunningham, Aunt Alexandra object saying no Finch girl should ever consort with a Cunningham Scout is frustrated by this, as she wants to be able to choose her own networks based on her definition of what makes a good person morality.

Differences in social status are largely explored through the overcomplicated social hierarchy of Maycomb, the ins and outs of which are constantly baffling to the children. The relatively well-off Finches are near the top of Maycomb’s social hierarchy, with most of the townspeople beneath them. Ignorant country farmers like the Cunninghams are below the townspeople, and the white trash Ewells are below the Cunninghams. But the black community in Maycomb, despite its abundance of admirable qualities, is below the Ewells, enabling Bob Ewell to make up his own lack of importance by persecuting Tom Robinson. Part of the adult world, these rigid social divisions are both irrational and destructive. For example, Scout cannot understand why Aunt Alexandra refuses to let her consort
with young Walter Cunningham. Thus social inequality which prevailed in the society could be easily understood by the readers.

**Racism:** - is the major theme of the novel. During the Depression era, blacks were highly subjugated members of the society. Blacks were not permitted to commingle with whites in public settings, as exemplified in the court house physical separation of races intermarriage were almost unheard of and sorely looked down upon.

The differences between white and black people could be explored throughout the novel. Scout and Jem attend Church with Culpurnia and Scout truly enjoys the experience. Afterward she ask Culpurnia to visit her house which she has never sun it, Culpurnia agrees, but the visit is never made, largely because Aunt Alexandria put a stop to it. Jem Scout and Dill also sit with the black citizens of the town in the balcony of the court house to observe the trial. Scout and Dill have a lengthy conversation with Mr. Raymond a white man who married a black woman and has mixed children. Mr. Raymond reveals that he pretends to be alcoholic by carrying around a paper bag with bottle of coca cola inside in order to tell the town excuses his chance to marry a black woman.
Tom Robinson is convicted purely because he is a black man and his accuser is white. The evidence is so powerfully in his favour that race is clearly the single defining factor in the jury decision. Atticus fights against racism, and a few other towns’ people are on his side including Miss Maudie and Judge Taylor. Jem and Scout also believe in racial equality, but are obviously in the minority. When Atticus lost the trial he tries to make his children understand that although he lost, he did help move along the cause of ending racism as evidenced by the jury's lengthy deliberation period. Usually, such a trial would be decided immediately.

The main characters Jem, Scout and Atticus Finch, Dill, Boo Radley and Tom Robinson, the black man accused of rape are all involved in a story about how being narrow minded leads to pain and suffering. Throughout the novel, there is lot of racial discrimination towards the black’s church, tom Robinson and where the towns people of Maycomb made the colored people lived.

The example of discrimination from the novel clears the issue-When Jem and Scout go to church with Calpurnia. Scout asks where the hymn-books were. Cal replies we don’t have any (Lee 120). This is a
sign of racial discrimination because the blacks don’t have lot of things in their church as the white people do. The black people church is very dirty and worn out. The blacks are only allowed to worship there on Sundays because white people gamble in it on week days. Another reason why I think this is racial discrimination is because the whites think they are better than the blacks so they don’t think that black should be treated with same respect.

During Tom Robinson’s trial Atticus proves to the jury that Tom is innocent, Tom still lost the case even though he was falsely convicted just because he is black I think this is racial discrimination because the people of Maycomb trusted MayellaEwelloverTom becausehe is black. I also think that this is racial discrimination because they really don’t care if he is innocent or not they just don’t want him around anymore because of the colour of his skin. Tom Robinson lost the case because white people never thought highly of the African American people and the fact that the court was run by the white judges (African American society during the turn of the 20th century)
Beneath the slow and languid appearance of life in the small Southern town of Maycomb, is a powerful undercurrent of violence always ready to erupt. The harmony that seems to exist between white and Negro in this town is disrupted daily by minor outbursts of friction. The Tom Robinson trail allows us to witness a major explosion of racial hostility.

At one point in the Novel (Chapter 10), Atticus shoots a once friendly dog that has become rabid. Similarly, Atticus must take an offensive position against Bob Ewell, who threatens to destroy the Negro population and its white sympathizer. A sudden cry to justice means that a violent and unreasonable man like Bob Ewell must be stopped from wreaking havoc among temperate people.

Racial hostility in the novel is not merely one way, as we realize when one Negro woman voices a menacing complaint against the Finch children when they enter the Negro chapel with Calpurnia. “What you up to, Miss Cal?” said a voice behind us. “I want to know why you bringin’ white chillun to nigger church.” (TKAMB p120) Friction between the members of the races is also aroused
During this incident, for this same woman also suggested that Calpurnia’s loyalties are suspect because she is a servant of white family. These bitter words indicate that resentment with which the Negro population regards the oppressive white community. Such maltreatment as the Negroes have endured is certain to lead to retaliation through reverse discrimination.

**Other Themes of God of small things.**

**Class Relations and cultural Tension:-**

Roy in her novel evaluates the cultural attitudes of many Indians towards their former British rulers. Ammu calls her father "whiper" in Hindi for his blind devotion to the British, Chacko explains to the twins that they come from a family of Anglophiles, or lovers to British Culture.

A related inferiority complex is evident in the interactions between untouchables and touchables in Ayemenem. Nearly all the relationships in the novel are somehow coloured by cultural and class tension. Ammu and Vetulha are the most unconventional and daring in unraveling it.
Forbidden Love - The types of love in Roy's novel, whether they are described as erotic, familial incestuous, biological, or hopeless, are important to the novel's meaning. Roy focuses her authorial commentary on forbidden and taboo types of love, including Ammu's love for Velutha and Rahel's love for Estha. Both relationship are rigidly forbidden by what Roy calls the "Love laws" or "the Laws that lay down who should be loved, and how and how much." Although breaking these laws in the worst of taboos, and those who break them are brutally punished, desire and desperation overcome the Love Laws at the key moments of Roy's novel. Love is such a powerful and uncontrollable force that it cannot be contained by any conventional social code. The novel is consistently connected to loss, death and sadness because conventional society seeks to destroy real love. Roy is stressing the interconnectedness of personal desire to larger themes of history and social circumstances. Love would therefore be an emotion that can be explained only in terms of two peoples' cultural backgrounds and political identities.

Love - Ammu and Velutha's love is a wild and dangerous love which gives novel its special flavor and intensity. Chacko's love for Margaret
is forgiving and undemanding. His love is secure and comforting. Baby Kochamma finds a meaning to her life through an impossible and unrequited love for a priest. Love between brother and sister. Ammu's love for children is so deep and demanding that they all seem to belong to each other body and soul.

**Betrayal**- it is a constant element in the novel story There are big and small betrayals. Love, ideals and confidence are all betrayed, consciously, maliciously and innocently. It seems that everyone has suffered some type of betrayal.

Comrade Pillai betrays not only Vellutha’s trust and ideals but also Chacko’s. Pillai does this with no qualms, to further his own and his party’s interests. Another character prepared to further his own interest at any cost is Ammu’s ex-husband who, in order to save his job, would have been willing to allow his boss to take Ammu as a mistress.

Baby Kochamma is capable of lying and betraying everyone, even innocent children, to protect her own social poison. VellyPaapen, also in fear of his own position, betrays his own son by telling Mammachi
about Vellutha and Ammu. Little Esthappen has his innocence betrayed by a dirty old man.

Vellutha, the purest of all, is one who is most betrayed. He is even betrayed by a little seven-year-old boy who loves him dearly. Estha suffers guilt for years after, maybe because his betrayal was unintentional. The novel inquires about the limit to trust others or even ourselves. Our interest and convenience over loyalty is put easily by all.

To kill a mocking bird other themes perspective

Harperlee describe the father love towards his children Scout and Jem. He takes great pride in instilling a powerful sense of morality in his children. He also tell his children to step into other people shoes to understand how they see the world this helped the children to gain insight into other peoples perspectives on life and the world broaden her moral education and social understanding.

When Mrs. Dubose yells insults at Jem and Scout on her way to town, Jem reacts by returning and cutting up all the flowers in her front yard. ......... Braveand strong she was.
Bravery: - Bravery takes many forms in To Kill a Mockingbird. Atticus is brave to defend a black man in the face of criticism and threats of violence. He also is brave in face of danger, both when he kills the rabid dog with a single shot and when facing the mob of men outside the jailhouse. Atticus urges Scout to be brave and prevent herself from fighting those who criticize her or her family. To Atticus, withholding violence is one of the highest forms of bravery. The children believe themselves to be brave when approaching the Radley house early in the novel, but learn later on that this was false bravery, and in fact, silly. Atticus holds up Mrs. Dubose as the ultimate definition of bravery, as she finds against her morphine addiction in order to be free from it before she dies, even when she knows she will die in the process. Atticus, who also fights against a power greater than himself, tells his children they should have great respect for Mrs. Dubose. Finally, Bob Ewell represents the greatest cowardice, as he both lies in the court room to protect himself and resorts to attacking children in darkness in order to make himself feel more of a man.
Courage- I wanted you to see something about her – I wanted to see what real courage is instead of getting the idea that courage is a man with a gun in his hand. It’s when you know you are liked before you begin but you begin anyway and you see it through no matter what.

The law: - Atticus is a lawyer, and the novel is centered around his representation of Tom Robinson. Although Atticus loses the trial, he believes strongly that despite social inequalities, all men are equal in courtroom. He includes this information in his closing statements to the jury, and during his later discussions with Jem and Scout regarding jury selection and the trial process, makes this statement again. Atticus believes that progress towards racial equality can and will be made in courtroom.

In addition, although he believes powerfully in upholding the law, Atticus understands that it must be bent in certain situations. For example, Bob Ewellis permitted to hunt even in the off season because the town authorities know that if he is prevented from hunting, his children might starve. In addition, at the end of the novel, the law would require Boo Radley to be placed on trial to
determine whether he killed Bob Ewell is self-defense or not. However, Atticus understands, as does Heck Tate and Scout, that Boo should not be forced to experience powerful public attention or criticism. Therefore, it is necessary to bend the law in this case to protect Boo.

**Contribution of innocence by Arundhati Roy and Harperlee:**

The novel "The God of Small Thing and To Kill a Mocking bird is explored through the innocent eyes of Estha and Rahel by Arundhati Roy, Scout and Jem by Harperlee.

In the God of Small Things the reader sees everything through Rahel's eyes. This gives the reader a very special insight into the happenings and characters. There are various moments which cross each other all through the book. “One moment in 1969 when Rahel was seven years old child”, at these moments everything is seen through a child's eye with a child's feelings and rationale. Facts, objects and people are seen in a complete different light. The child's view gives the book a very special charm and poignancy. It also brings in moments of light comic scenes. Roy imbues the plot with a mixture of innocence, love and malicious manipulation. She describes
her book as "an inextricable mix of experience and imagination. The book about India, not as seen by the western world or by Western standards. This is a story about the real India, beautifully written by one of its own nationals. Her all experience from childhood through the eyes of child.

Arundhati weaves a poignant story about the loss of innocence and the far reaching devastation caused in the aftermath of one tragic event. She examines every character with genuine warmth, their motivations, insecurities and most importantly, their unfulfilled dreams, the definitive universal human tragedy. The book is about Rahel and Estha, Ammu’s twin children, their innocent childhood infringements and the soaring’s of their hearts, their complex entwined lives which are governed by the Love Laws: “That it really began in the days when the love laws were made. The laws that lay down who should be loved, and how. And how much?” (TGOST p33)

The book says about our lives really being governed by the forces of the invisible big bad things, asadistic child holding a horseshoe magnet to the disparate iron fillings of our small,
insignificant lives. It is a History lesson a lesson in Indian dynamics and the communist movement of Kerala. About the Really Big Things often seep into the Small Things, like tea from a teabag. (TGOST p33) It shows extremely common place, their suffering, like labour pains, like the food chain tragedy, based on caste and other offerings History left behind inits wake. It demonstrates how all caste-based violence is ecological, based on fear, the strange fear the powerful have for the powerless. Every child has experienced this in one way or other in their life. (RajatUbhaykar- Review)similarly contribution of innocence by Harperlee could be easily depicted in her novel.

To Kill a Mockingbird is one of the greatest children's novels ever written enjoyed by adult. Pacing is perfect, the descriptions are luscious and lavish the characters are unique and intriguing. The book is released at the apex of the civil rights movement, examination of racism in the heart of 1930's America when the novelist Harperlee was child, her experience is described from the eyes of Scout. The symbol of pure innocence mocking bird is compared to the two prominent characters Tom Robinson a black man wrongly accused and convicted of rape, and Boo Radley, an
outcaste from society who spends his days like a hermit locked up in his house. Tom tries to protect himself and his family from society's prejudices by telling the truth in a court of law, and is killed for it, while Boo kills Bob Ewell to protect his "family" of Jem and Scout from Bob's attack, showing a loss of innocence in Boo. This proves that Tom Robinson is a better representative of the symbolic mocking bird than Boo Radley. This novel is also the experience of Harperlee childhood, when she has experienced all the character and scene of the novel.

Compassionate, dramatic and deeply moving unforgettable novel of a childhood in a sleepy Southern town and the crisis of conscience takes the readers to the roots of human behavior- to innocence and experience, kindness and cruelty, love and hatred, humor and pathos. It is a masterpiece of American literature a contribution of Lee’s innocence two children in depression era Alabama. Series of events shook their innocence, shaped their character and taught them about human nature. Lee has contributed to the American literature a page turning wonderful story which examines racism and other prejudices a story about innocence, love,
sympathy and human nature. Lee makes her reader understand the heavy issues—racism oppression, injustice through the narrator a child along with her. The novel is a literature mosaic. It eases the reader in to the mind of 8 year-old girl. They make friends with her big brother, Jem and find comfort in the arms of her father, Atticus. They are haunted by her fears and teased by her curiosities of the Radley’s house. But soon the silky, calm pond of childhood is shattered by the impact of racism and the ripples of lesson learned courses through the water, Internal battles occupy their minds as they watch the external battles play out in there once so peaceful town. These are Harper Lee’s contribution to the Southern American literature.

Going through the theme of both the novels that is The God of Small Things and To Kill a Mockingbird, we could evaluate many similarities between both the novels. Hough the novels took part in different scenario and different countries even though there are acute similarities in the place where the events take place. The event of God of Small Things takes place in Southern part of India called Ayemenewhereas the
events of To Killa Mockingbird takes place in Southern part of South America called as Alabama.

We see that the novels depict the historical aspects and political scenario of the countries concern. In God of Small Things Arundhati Roy paints the Indian historical aspects just after Indian war of Independence. It was a time when Britishers has just left India and Indian’s were learning to govern their country themselves. She illustrates the caste system and the superstition that prevailed in the country at that time. We also get a description of major political activities that takes place in that era. Similarly Harper Lee paints the political disturbances that were seen in South America she shows the era of reign of President Roosvelt she also tells us about the racial discrimination that prevailed between the blacks and the whites. We also see that it was very politicaaly unstable period both in India and South America as painted by both the novelists.

Social inequality and discrimination clouded the environment of both the country in India Arundhati Roy painted
the discrimination between the lower and higher class and focus on caste system and its demerits. On the other hand, Harper Lee focuses on the discrimination of Blacks and Whites and how the black had to suffer inequality in the hands of whites. This discrimination lead to the instability in the country as was depicted by both the novelists.

In both the novels the novelists focus on love they stressed on different aspects of love. It was the love and affection of mother towards her children as seen in between Ammu and her children Estha and Rahel. We also see the love of father for his offspring as seen between Atticus Finch and his children Scout and Jem. We also see another aspect of love which can be termed as forbidden love as was seen in God of Small Things between Ammu who belong to higher class and Vellutha who belonged to lower class considered as untouchable by the society. Then sailing through the thematic canvas of the novel it seems to us that the scenario is quite similar through the events which took place in two faraway places. Thus both novels teach the reader astonishing number
of truths about Southern life, of India as well as South America.

George Washington rightly said, “Truth will ultimately prevail where there is pains to bring it to light.”
Work cited


Almeida Sandra and Regina Goulart, Untouchable bodies: Arundhati Roy’s.


Arundhati Roy, The Greater Common Good. World Watch, 1 Jan 2001


Arundhati Roy, Fascism’s Firm Footprint in India, The Nation, 30 Sept 2002

Arundhati Roy, India will not behave, Whole Earth, 1 Jan 2001.


George Iype, *An interview with Mary Roy*, The Redcliff Special.


