



Creation of e-Poster of The God of Small Things by the Students: Applied Method of Teaching Practice of Gender Issue

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ABSTRACT

Objective: The study focuses on teaching students about the power of dualism that contributes to the oppression of women and the exploitation of nature. **Method:** Descriptive qualitative research is used in this study. **Results:** The results of this study teach students that the oppression experienced by female characters is caused by the power of dualism, such as civilized/primitive, male/female, and subject/object dualism, which places women in a lower position. Meanwhile, the power of human/nature and reason/nature dualism is the cause of the exploitation of nature. **Novelty:** The analysis of dualism has been done in some previous studies, but there are several powers of dualism in this study that previous studies have not found. The power of civilized/primitive, subject/object, and reason/nature dualism are new dualisms in this study. In addition, this study teaches students about the power of dualism in gender inequality and environmental exploitation in the novel, which also occurs in real life.

INTRODUCTION

In the modern world, oppression persists among various groups, including women and nature. Gago's term "bodies-territories" in Vakoch (2018) provides that the subjection of women and nature cannot be separated from the exploitation of colonies by the capitalist Western civilization. It means specific Western philosophical ideas have led to a worldview where men are seen as superior to women and nature, causing violence and exploitation. Dualism is a central concept of Western thought, reflecting the primary forms of oppression in Western culture (Adugna, 2025; Gültner, 2022; le Masurier, 2025; Neisyah et al., 2023; Pang, 2022). Dualisms inherited from patriarchal Western metaphysics include culture/nature, male/female, subject/object, transcendence/humanity, God/world, human/animal, public/private, and production/reproduction. Plumwood et al. (1993) state that the concept of dualism is central to understanding what is problematic in the attempt to reverse the value of both the feminine and nature. It involves creating opposing and exclusive concepts, such as masculine and feminine identities, through processes of dominance and subordination.

According to Hidayati et al. (2023), dualism in education is an interesting topic regarding how two entities are separated. For instance, the oppression of women and nature in India is considered a social construction born out of power dynamics in a patriarchal society. It happens because women are often considered weak and discriminated against because society often uses a patriarchal framework in all aspects of life, i.e., men are more dominant (Jumrah & Karim, 2022). For this reason, education on gender issues for students needs to be carried out to raise the awareness of students about gender issues who are not familiar with them (Suryani et al., 2023)

Achievements in gender education must instill knowledge and reflect perspectives until concrete actions relating to the discourse of gender equality are manifested (Angeliqa & Nurhajati, 2022). Education functions as an instrument that facilitates the integration of the younger generation into the logic of the present system. On the other hand, Hierarchical dualism based on philosophical thinking caused by the violence perpetrated by men against women and nature (Adamiak, 2022; Applin et al., 2022; Burrell & Pedersen, 2024; Kimani et al., 2024; Li, 2023). Human attitudes toward nature are primarily motivated by self-existence, even if they seem to acknowledge the holistic existence of nature (Adhikari, 2022). Nature is always the focus of man's interest, the source of his fear and power, and the object of his gratification (Youssef, 2022). It indicates how dualism in the patriarchal system leads to the oppression of women and nature.

In addition, students can be educated on dualism through literature. Teaching dualism through literature can help students understand the competence of literature as a tool to describe the world. Dera (2024) reveals that communicating about literature is tricky for many university students because they seem to lack a developed view of what can be called literature and what cannot. The study of literature has its characteristics. Readers must understand the role of language in creating the literary world, decipher the focus in the work that emerges from the author's point of view, and deal with the ambiguous nature of literary texts (Segev & Levin, 2022). Literary education is also a means to maintain and improve democratic societies by forming and developing good citizens (Gourvenec et al., 2020). In other words, literary education has an important role to play in teaching the values of life in society, such as freedom, justice, empathy, and diversity (Christiansen, 2023; Sun, 2023; Suryani & Muslim, 2024; Waghid, 2023; Zalli, 2024). By understanding the various perspectives and human experiences expressed in literary works, individuals can develop into more aware, critical, and responsible human beings in social life.

Based on the background, this study aims to analyze the type of dualism in the novel *The God of Small Things* by Arundhati Roy and how the power of dualism shapes the characters (predominantly female characters) and their relationships. This study also aims to promote how the power of dualism can be used to teach students about the interconnectedness between social injustices and environmental degradation. Hence, the novelty of this study lies in identifying the types of dualism in *The God of Small Things* that have not been widely discussed in previous studies. Moreover, this study also offers what students can learn from the power of dualism, especially in understanding the link between gender oppression and environmental exploitation. The writers chose Roy's novel because this novel views the hierarchy of dualisms between men and women, development, and underdevelopment as an ideological justification for domination. The novel also implies that traditional ways of life are changing, and women are starting to think differently (Zaheri & Moosavinia, 2019). The novel reveals the rigidity of the dualistic structure that permeates the lives of its characters by deftly piecing together their lives. The dualism is shown by the sharp social boundaries, strict gender norms, and the very different environment of the river and the abandoned historic house.

Some previous studies analyzed this novel and are related to it. The study by Chae (2015) explores the ecofeminist perspective in Arundhati Roy's novel *The God of Small Things*. The study by Jain (2015) analyzes *The God of Small Things* through the lens of ecofeminist theory and practice. The last is a study by Mardiyani and Tawami (2022)

that analyzes aspects of feminism and gender imbalance contained in the novel *The God of Small Things* by Arundhati Roy. Therefore, Plumwood et al. (1993) use the theory as a powerful lens to explore the power of dualism. Meanwhile, the theory of Paulo Freire is used to help students critically examine how the forces of dualism create hierarchies that justify oppression. In addition, the objective of this study is to explore the type of dualism in *The God of Small Things* to show how these oppositions contribute to the oppression of women and the exploitation of nature. It also promotes how dualism in literature can serve as a tool to teach about social injustice, gender inequality, and environmental destruction that often occur in real life.

RESEARCH METHOD

This study applied the method of teaching practice. It was done by students making e-posters in small groups to teach the power of dualism. Students were divided into small groups and given clear instructions on creating an e-poster task. Before creating the e-poster, the writer gave guidance on the power of dualism in the novel before the students made e-posters. At the same time, the writer used descriptive qualitative research to describe the power of dualism in *The God of Small Things*. Creswell (2013) states that qualitative studies are an approach to exploring and understanding the meaning individuals or groups ascribe to a social or human problem. This means this study clearly shows the analysis and does not use graphic calculation.

The instrument of this study is the writer herself. According to Miles et al. (2014), the researcher is essentially the main instrument in qualitative research. The data comes from several story components, such as the characters' utterances, and the author's narration in Arundhati Roy's *The God of Small Things*. Together, these selected elements serve as discussion points for the novel's concept and idea of dualism. The writer used several methods and procedures to collect data for this study. The first is reading the novel repeatedly. Through repeated reading of the novel, the writer looked for data related to the research questions. After reading the novel, the writer made notes on each piece of data. Next, the data from the novel was classified to answer the research questions in this study.

The writer cites Miles et al. (2014) in the data analysis method. The data analysis procedure in their book consisted of three steps: data condensation, data display, and conclusion. In data condensation, the writer selects data related to dualism in the novel. The writer simplifies the data into parts that fit the analysis topic. Next, the writer abstracts these details into categories, such as types of dualism. Lastly, the writer transforms the raw data into a summary that facilitates deeper analysis. To display the data, the writer uses narrative summaries to convey the analysis of the characters' utterances relating to dualism. By creating a detailed narrative, the writer highlights the main themes and patterns that emerge from the data. For example, in exploring the power of male/female dualism, the writer described some differences in rights, status, and position between males and females in the family. In conclusion, the writer synchronizes the findings from the data analysis to describe the phenomenon of dualism in the novel *The God of Small Things*. By reviewing the categories and relationships identified during the condensation and display of data, the writer develops a nuanced understanding of the complexities inherent in dualistic thinking. The writer concludes the data analysis based on the evidence presented in the narrative summary.

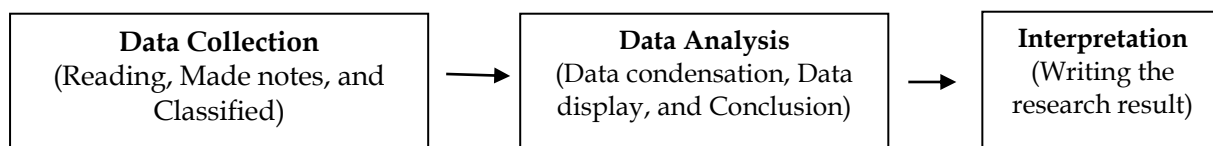


Figure 1. Research flowchart.

RESULTS AND DISCUSSION

Using Plumwood's (1993) theory of dualism, this study found five types of dualism in *The God of Small Things*. Each type of dualism has a strong influence (power) in creating the oppression of female characters and exploitation of nature depicted in the novel. By applying Freire's (2000) theory, this study shows that students can understand that dualistic structures contribute to social and environmental injustice. This encourages students' critical thinking about the system of oppression and destruction of nature that is still ongoing today.

Results

The Power of Civilized/primitive Dualism

Ammu experiences oppression due to the power of civilized/primitive dualism in Arundhati Roy's *The God of Small Things*. This dualism occurs because there is a separation between human cultures that are considered more advanced or civilized and nature or societies that are considered more primitive (Conty, 2021; Forster, 2021; Miriti et al., 2023; Pulkki, 2023; Vidal et al., 2024). The oppression happens in police officers when Ammu asks permission to meet Velutha. Inspector Thomas Mathew's unfriendly and even devious attitude towards her represents a disregard for Ammu's request. It is because he feels that Ammu does not deserve any attention or help from the authorities.

"Ammu asked for the Station House Officer, and when she was shown into his office, she told him that there had been a terrible mistake and that she wanted to make a statement. She asked to see Velutha. Inspector Thomas Mathew's mustaches bustled like the friendly Air India Maharajah's, but his eyes were sly and greedy. "It is a little too late for all this, don't you think?" he said. He spoke the coarse Kottayam dialect of Malayalam. He stared at Ammu's breasts as he spoke. He said the police knew all they needed to know and that the Kottayam Police did not take statements from veshyas or their illegitimate children" (Roy, 1997).

Inspector Thomas Mathew's language and behavior are discriminatory towards Ammu. He demeans Ammu by using abusive dialect and looking at her condescendingly, especially by directing his gaze at her breasts. Inspector Thomas's action shows not only social class discrimination but also gender discrimination. In addition, police officers refuse to accept a statement from Ammu because they do not accept statements from "vaishyas" (comfort women) or their illegitimate children. The attitude is a clear form of discrimination against certain groups in society. It also shows that the legal system is unfair and tends to favor certain people while rejecting others.

"If I were you," he said, "I would go home quietly." Then he tapped her breasts with his baton. Gently. Tap tap. As though he was choosing mangoes from a basket" (Roy, 1997).

Inspector Thomas's utterances, "If I were you," he said, "I would go home quietly," show Ammu's condescension and dismissiveness, as well as a lack of empathy or

understanding for her situation. Inspector Thomas Mathew's action of gently tapping Ammu's breasts with his cane is very harassing and inappropriate. It shows the objectification of Ammu's body, especially her breasts. Through his actions and words, the character of Inspector Thomas Mathew portrays the unbalanced power dynamics between individuals with power and vulnerable individuals.

The power of Male/female Dualism

Ammu and Mammachi's oppression illustrates the power of male/female dualism in Arundhati Roy's *The God of Small Things*. Male/female dualism gives men more power than women, and women are often victims of oppression in various forms. Ammu experienced various forms of oppression by the men in her family, including her father, Pappachi, who was often abusive and restrained her since childhood. In the same way, Mammachi suffered oppression by her husband (Pappachi).

"Ammu finished her schooling the same year her father retired from his job in Delhi and moved to Ayemenem. Pappachi insisted that a college education was unnecessary for a girl, so Ammu had no choice but to leave Delhi and move with them" (Roy, 1997).

Ammu is portrayed as a woman who faces limitations in her life choices due to the patriarchal views of her father, Pappachi. Pappachi restricts Ammu's access to higher education, which is one way to pursue her dreams and actualize her potential. Pappachi's attitude reflects the power of patriarchy that often suppresses women from achieving their potential by regulating their life choices according to the views of men like Pappachi. It represents the belief that women should not have the same access as men to educational opportunities and career advancement. Furthermore, patriarchal views also support traditions that limit women's access to higher education.

"Ammu watched her husband's mouth move as it formed words. She said nothing. He grew uncomfortable and then infuriated by her silence. Suddenly, he lunged at her, grabbed her hair, punched her, and then passed out from the effort" (Roy, 1997).

Next, Ammu experiences oppression from her husband. Ammu's silence makes her husband feel uncomfortable. The discomfort felt by Ammu's husband then leads to extreme acts of physical violence, such as grabbing her hair and hitting her. This situation shows that Ammu's husband is portrayed as a figure with physical power and control in their interactions. In contrast to her husband's dominant power, Ammu, as a woman, is depicted as marginalized and powerless. In this narration, Ammu's husband uses physical violence as a tool to maintain his control and power over Ammu.

"Every night, he beat her with a brass flower vase. The beatings were not new. What was new was only the frequency with which they took place. One night, Pappachi broke the bow of Mammachi's violin and threw it in the river." (Roy, 1997).

The author's narration shows another female character, Mammachi, who experienced oppression because of the power of male/female dualism. The oppression is caused by Pappachi or Mammachi's husband. The oppression portrays an abusive situation in their relationship. Pappachi regularly uses physical violence against Mammachi by hitting her with a brass flower vase. The act also inflicts deep pain and

suffering, which she does not need to experience. The increasing frequency of beatings creates an unsafe and unstable environment for Mammachi. In addition, Pappachi also shows violence towards Mammachi's property. The violence takes the form of breaking Mammachi's violin bow and throwing it into the river. This action is a form of aggression and power that Pappachi has over his family members. It signifies excessive control and abuse of power in their relationship. Through this act, Pappachi creates a sense of insecurity and loss of self-worth for Mammachi and the entire family.

"Though Ammu did as much work in the factory as Chacko, whenever he was dealing with food inspectors or sanitary engineers, he always referred to it as my Factory, my pineapples, my pickles. This was the case because Ammu, as a daughter, had a claim to the property. Chacko told Rahel and Estha that Ammu had no Locusts Stand I. Chacko said, "What is yours is mine, and what is mine is also mine." (Roy, 1997).

The narration above shows Chacko's oppression of Ammu in the context of property rights and gender status. The explanation that Ammu has no claim to property or ownership indicates gender discrimination in law and culture as a woman. Ammu has no claim to the property due to her status as a daughter". This shows how the existing patriarchal norms cause Ammu to have no control or ownership proportionate to her work. At the same time, it also reflects patriarchal norms that place women in an unequal position in terms of property rights and inheritance, which is a form of structural oppression.

"He worked hard on his public profile as a sophisticated, generous, moral man. However, along with his wife and children, he turned into a monstrous, suspicious bully with a streak of vicious cunning. They were beaten, humiliated, and then made to suffer the envy of friends and relations for having such a wonderful husband and father" (Roy, 1997).

Based on the author's narrative clearly illustrates how oppression occurs in the domestic relationship experienced by Mammachi as a wife and Ammu as a child. "He" here refers to Ammu's father, who commits acts of physical violence against his wife and child in the form of beatings. While publicly, Pappachi may appear to be an honorable and respected figure in society, the reality is very different within the household. His acts of physical and psychological violence against his wife and children create an environment of fear and insecurity within their household. In this situation, family members experience a painful contradiction between the public image on display and the cruel reality they face behind closed doors.

The Power of Subject/object Dualism

The oppression experienced by Rahel, one of the main female characters in *The God of Small Things*, shows the power of subject/object dualism. This dualism creates a separation between individuals who are considered powerful "subjects" and "objects" who can be controlled, exploited, or ignored. Rachel is treated as an object by Baby Kochamma, which reinforces her powerlessness and limits her freedom since childhood.

"That whole week, Baby Kochamma eavesdropped relentlessly on the twins' private conversations, and whenever she caught them speaking in Malayalam, she levied a small fine, which was deducted at source from their pocket money. She made them write lines

"impositions." She called them I will always speak in English, I will always speak in English. A hundred times each. When they were done, she scored them with her red pen to ensure that old lines were not recycled for new punishments." (Roy, 1997).

Baby Kochamma's actions towards Rahel exhibit excessive oppression. Baby Kochamma's act makes Rahel feel unfree to communicate with her brother. Imposing a small fine every time they spoke in Malay is a disproportionate punishment. It creates injustice and inequality in their treatment. She also forces them to write "impositions" sentences in English as punishment. Rahel is forced to write the sentence *"I will always speak in English"* one hundred times as punishment. Those actions reflect Baby Kochamma's power and authority to manipulate and control Rahel and her brother. In addition, Baby Kochamma's assessment process with her red pen emphasizes her tight control. She ensures the punishment is strictly enforced and there is no possibility of evading it.

"The twins were too young to understand all this, so Baby Kochamma grudged them their moments of high happiness when a dragonfly they had caught lifted a small stone off their palms with its legs or when they had permission to bathe the pigs or they found an egg hot from a hen. However, most of all, she grudged them for the comfort they drew from each other. She expected from them some token unhappiness. At the very least." (Roy, 1997).

Baby Kochamma's actions toward Rahel reflect ongoing oppression. Baby Kochamma deliberately inhibits Rahel's happiness and comfort by withholding small, simple moments of joy. Small moments are like catching a dragonfly or finding a chicken egg. The attitude represents detrimental and unfair control over Rahel's life. Baby Kochamma seems to hold a grudge against Rahel. She uses her power to create an unpleasant and dangerous environment for Rahel. Moreover, She wants to see Rahel unhappy and uncomfortable. This action presents emotional violence perpetrated against Rahel. It makes Rahel's happiness and comfort forcibly taken away.

The Power of Human/nature Dualism

The exploitation of the river narrated by the author in the novel reflects the influence of the dualistic power of human/nature dualism, which views humans as a separate entity and superior to nature. The power of this dualism creates a hierarchical view that places humans as the rulers of nature, resulting in an unbalanced relationship between humans and the environment. The polluted river caused by human intervention reflects how exploitation of natural resources often occurs without considering the sustainability of the ecosystem.

"Estha walked all over Ayemenem. Some days he walked along the banks of the river that smelled of shit and pesticides bought with World Bank loans. Most of the fish had died. The surviving ones suffered from fin-rot and had broken out in boils" (Roy, 1997).

The river is polluted by the smell of sewage and pesticides bought with loans from the World Bank. It shows the exploitation of nature by human activities, such as the unsustainable use of pesticides. This pollution causes the river environment to become unhealthy and damaging for fish and other organisms. Most fish have died, and the surviving ones suffer from fin rot and ulcers. Human activities profoundly negatively

impact environmental pollution, aquatic life, and the river ecosystem. At the same time, pesticides that contribute to river pollution result from modern agricultural practices that often do not consider environmental impacts.

"Eventually, by evening, the river would rouse itself to accept the day's offerings and sludge off to the sea, leaving wavy lines of thick white scum in its wake. Upstream, clean mothers washed clothes and pots in unadulterated factory effluents. People bathed. Severed torsos soaping themselves, arranged like dark busts on a thin, rocking, ribbon lawn. On warm days the smell of shit lifted off the river and hovered over Ayemenem like a hat" (Roy, 1997).

Waste and garbage are also the reasons why the river is polluted. As a result, the river has wavy lines of thick white garbage behind it. Using the river as a place to wash clothes and bathe for the surrounding community is a form of exploitation of nature. These activities portray the river as being used inappropriately and not following its function as part of a natural ecosystem. The activities also damage the river's water quality and increase the risk of pollution and the spread of disease. It uncovers how humans use the river as a resource that can be exploited without considering the long-term consequences for the environment

The Power of Reason/nature Dualism

Exploitation of nature occurs because the construction of saltwater dams is a form of the power of reason/nature dualism. Human rationality is considered superior to the balance of nature. This encourages the view that nature is something that can be manipulated and exploited for human benefit without considering long-term ecological impacts (Artmann, 2023; Girard, 2021; Korteling et al., 2023; Sowińska-Świerkosz & García, 2022; Wang, 2022). The construction of saltwater dams is one example of how humans use rational thinking and technology to control nature for economic or developmental interests.

"Downriver, a saltwater barrage had been built in exchange for votes from the influential paddy-farmer lobby. The barrage regulated the inflow of salt water from the backwaters that opened into the Arabian Sea. So now they had two harvests a year instead of one – more rice, for the price of a river" (Roy, 1997).

The exploitation of nature occurred due to the construction of the saltwater dam. The construction of saltwater dams alters the natural flow of rivers and watersheds that drain into the Arabian Sea. This can disrupt existing river ecosystems and affect aquatic life as well as the surrounding flora and fauna. In addition, dam construction is carried out without considering the broader environmental impacts. Overusing water or altering the natural flow of rivers can damage river ecosystems and coastal areas, leading to water quality degradation and habitat destruction. Although the construction of dams can increase agricultural production by allowing two harvests a year. At the same time, environmental changes caused by dam construction can have unintended long-term impacts, including soil degradation, loss of biodiversity, and irreversible environmental damage.

"Further inland, and still across, a five-star hotel chain had bought the Heart of Darkness. The hotel guests were ferried across the backwaters straight from Cochin. They arrived by speedboat, opening up foam on the water, leaving behind a rainbow film of gasoline. The view from the hotel was beautiful, but here, too, the water was thick and toxic. No Swimming signs had been put up in stylish calligraphy. They had built a tall wall to screen off the slum and prevent it from encroaching on Kari Saipu's estate. There was not much they could do about the smell" (Roy, 1997).

Three aspects show the exploitation of nature in the author's narration above. The first is the management of the hotel, which represents how humans use nature as a resource for economic gain or personal interest. It reflects the view that nature can be utilized solely to fulfill human needs. The second is using speedboats to transport hotel guests, causing a rainbow layer of gasoline to be left behind. The activity reveals the negative impact of human intervention on nature. It depicts the pollution and contamination of the environment that often occurs due to unsustainable human activities. The last is constructing a high wall to demarcate the slums and Kari Saipu's land, which portrays human actions to separate or control nature. This action is carried out without considering the long-term consequences for the environment or the local community.

Discussion

The Power of Civilized/primitive Dualism

In the power of civilized/primitive dualism, students can understand that oppression can occur even in a place that is supposed to provide protection, such as a police station. Inspector Thomas, who is supposed to carry out his duty to protect society, becomes the perpetrator of oppression against Ammu. The silencing and oppression of Ammu shows that the institution of law, which is associated with civilization and order, can turn into a tool of oppression, especially against women. This happens due to the influence of patriarchy in the civilized/primitive dualism, where groups deemed "civilized" often justify the exploitation and domination of those deemed "primitive." Civilization is associated with modern humans considered more advanced, in control, and dominating social hierarchies. In contrast, primitive is associated with nature, animals, or elements considered inferior, uncontrollable, and inferior. Furthermore, Ammu is positioned as 'primitive' because she is a *vehsyas* (comfort woman). Another reason is that Ammu is viewed as not having enough knowledge about science (uneducated). Meanwhile, Inspector Thomas is represented as a 'civilized' person because of his position as a policeman. In addition, Inspector Thomas is described as more educated than Ammu.

By analyzing this, the students will understand that once a system of oppression is established, it creates norms, behaviors, and ways of thinking that shape the daily lives of all parties involved. This makes the oppressors accustomed to power and feel entitled to control others. Meanwhile, for the oppressed, oppression can shape a mindset of resignation, fear, or even acceptance of injustice as usual. The students can better realize how systems of oppression work in social life and why it is difficult to change them (Griffin, 2025; Kean, 2021; Mayes et al., 2022; Mountz et al., 2024; Phillips & Deleon, 2022). Hence, students can also learn how the power that is supposed to be used to protect becomes a tool of oppression. In patriarchal social structures, institutions such as the police can reproduce injustices against groups that are

considered weaker, especially women. This reveals that power does not always serve to protect but can be misused to maintain dominance.

The Power of Male/Female Dualism

From the oppression experienced by Ammu in *The God of Small Things*, students will understand that the power of male/female dualism in the novel shows how patriarchy places men above women. This causes injustice in various aspects of life, including family, education, and marriage. Starting from education that cannot be achieved like her brother, physical abuse in childhood by her father, and abuse in her marriage (Aborisade, 2021; Baysak et al., 2021; Bozorgi-Saran & Khodabakhshi-Koolae, 2022; Chance, 2021; Wahid Satar et al., 2021). This reflects how women are controlled and limited by patriarchal norms. Women face various challenges, including limited access to education. Women's limited access is a significant obstacle that prevents them from developing their potential (Sweinstani, 2021). This shows the importance of gender education among students to increase gender knowledge and awareness of domestic violence issues, women's rights, and others (Susanti & Mas'udah, 2020). An empowerment model on gender inequality in education has to be addressed so that girls are no longer victims who have to bear the economic burden of the family by dropping out of school (Sudarso et al., 2019). Getting an education is the right of all citizens wherever they are and from whatever socio-cultural background they belong to (Husain et al., 2021). One indicator of good quality of community life is when people have a good level of education (Kurniawati et al., 2021).

Even after leaving an abusive marriage, Ammu still faces injustice within her own family. Her brother, Chacko, has full rights to the family property, while Ammu is sidelined due to her being a daughter. Plumwood et al. (1993) mention that in dualism, women are often positioned as different or inferior individuals, while men are considered the dominant norm or standard. In that case, the oppression experienced by Ammu is a depiction of male/female dualism. According to Freire (2000), an analysis of the existential situation of oppression reveals that its beginnings lie in acts of violence initiated by those with power. This violence is perpetuated from generation to generation of oppressors, who inherit it and are molded in its climate. It opens the door to greater empathy (Bandy et al., 2021). By understanding this process, students can be more critical in seeing social injustice around them and realize that oppression often takes place systematically and not just individual actions (Cavalcanti & Silva, 2024); Compare & Albanesi, 2023; Diem et al., 2022; Kolluri & Tichavakunda, 2022; Patin et al., 2021. This awareness is expected to encourage them to be more sensitive to social justice issues and contribute to efforts against various forms of oppression. Gender equality can create quality education; to achieve this, democratic and participatory education is needed (Nurjanah et al., 2024).

Meanwhile, the oppression experienced by Mammachi further emphasizes how the male/female dualism of power in the patriarchal system creates fear and threats for men when women demonstrate independence and success. In a patriarchal society, women are often seen as a burden and are often subjected to violence and harassment (Sarker, 2024). Pappachi, who feels insecure about his wife's success in her jam business, responds with physical violence. In this novel, the constant beating and physical violence perpetrated by men against their wives is a form of victimization that prevents women from achieving self-actualization and autonomy. In addition, gender oppression in the household is used to reinforce the relationship between the

dominance of reason and control over the body with aspects that are considered lower in human beings. For this reason, it is important to address gender issues to improve students' knowledge and education (Putra, 2023). Mammachi's case teaches students that patriarchy normalizes violence as a tool to maintain male dominance. Once a situation of violence and oppression has been established, it engenders an entire way of life and behavior for those caught up in it, oppressors and oppressed alike. Therefore, students will understand that women's success in patriarchal societies is often not recognized as an achievement but rather seen as a threat to the existing gender order. Men appear to have greater access to control of economic resources, better employment opportunities, and control over family income. Meanwhile, women have limited access to decent work and economic development (Jamal et al., 2024).

The power of Subject/object Dualism

The oppression experienced by Rahel helps students understand that injustice and oppression do not only happen to adults but can also happen to children. As a daughter, Rahel is positioned as an "object" who faces various forms of injustice in her family. In contrast, Baby Kochamma, an older and authoritative figure in the family, is positioned as the "Subject." As a result, Baby Khocamma uses her power to oppress Rahel. According to Plumwood et al. (1993), the object side of subject/object dualism lies in placing them as objects that are instrumented and defined in relation to the subject and its purpose. This reflects how the patriarchal social system and power hierarchy operate at various levels, including within the family.

In particular, it also shows how power structures within families can create inequality, where children are often victims of domination without having the space to defend themselves. The power of subject/object dualism in this novel illustrates how individuals or groups with higher power can oppress those considered lower or less powerful. Many people think the oppression of children is a weak case, but actually, it is a robust case because it can affect their psychology (Sofyan et al., 2022). Through Rahel's experience, students can understand that oppression is not always physical but can also take the form of emotional and psychological control exercised by people who have a higher position in the social hierarchy, including in the family. It also helps students learn that a person becomes an object of oppression due to race, class, gender, culture, language, ethnicity, and ethnicity. It is the result of multiple interconnected systems of injustice.

The Power of Human/nature Dualism

The exploitation that occurs in the novel provides students with knowledge of how the power of human/nature dualism is depicted as a result of a way of thinking that places humans as a superior entity to nature. The river is polluted by waste, pesticides, and garbage, reflecting how humans use nature for their benefit without considering the long-term ecological impact. River pollution has reduced the diversity of aquatic biota, one of which is fish; a decrease in fish diversity can reduce the stability of the river ecosystem and the loss of potential fish whose existence is not yet known but is lost due to pollution (Rasyad et al., 2020). The high amount of wastewater released into rivers, especially industrial wastewater, can potentially cause pollution (Adam et al., 2022). According to Plumwood et al. (1993), the natural world and the biosphere have been treated as dumps, forming the unconsidered, instrumentalized, and unimportant background to 'civilized' human life. By exploring river pollution in this novel, students

can understand how environmental exploitation is often linked to the global economic system, such as using pesticides funded by World Bank loans. A direct factor of water pollution in order of relative importance is the use of pesticides (Kouame et al., 2021).

The cause-and-effect relationship of the impact of human activities on the environment can threaten and risk the realm of a better life. It is expected to impact the belief in the importance of student environmental literacy (Aminah et al., 2022). In addition, this knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other. The exploitation of nature does not happen in a vacuum but is influenced by wider social, economic, and political factors. The students can also see how river pollution impacts local communities, especially those who depend on the river for daily needs such as washing clothes and bathing. By studying this aspect, students can develop a critical understanding of how a dualistic way of thinking that separates humans from nature can contribute to environmental and social injustice. Through critical pedagogy, students' voices as a language of opportunity (Jones & Hall, 2022; Joseph Jeyaraj, 2023; Nelson, 2022; Parr & Hawe, 2022; Valls-Carol et al., 2022), hope and possibility can be built on trust, dialogue, and empowerment towards a better socio-ecological transformation (Gunansyah et al., 2023). When students understand how essential natural resources are to the world, the country, and the community, they can seek methods to optimize the value of natural resources by minimizing the environmental impacts (Suthanakiattikan et al., 2021).

The Power of Reason/nature Dualism

Students can understand that the novel's power of reason/nature dualism reflects a way of thinking that places human reason as something superior to nature. This causes nature to be considered something that can be controlled and exploited for the benefit of humans. In dam construction, human reason is used to create infrastructure that enables increased agricultural production, allowing for two harvests a year. Environmentally sustainable technologies do not effectively improve environmental sustainability in the long term but positively contribute to the environment in the short term. In addition, economic expansion and exploitation of natural resources have adverse impacts on environmental sustainability in the short and long term (Hossain et al., 2024). According to Plumwood et al. (1993), almost everything on the 'superior' side can be represented as forms of reason, and almost everything on the lower side can be represented as forms of nature. Higher economic growth, population density, technological innovations in renewable energy, and exploitation of natural resources have significantly increased environmental pollution (Esquivias et al., 2022). Excess natural resource exploitation, without any attention to strategic environmental studies, may cause environmental damage (Lisdiyono, 2023). It shows that a way of thinking that is only oriented towards the utilization of nature without considering ecological balance can lead to exploitation that harms the environment and humans themselves in the long run (Guo et al., 2023; Hajian & Jangchi Kashani, 2021; Jie et al., 2023; Parvatiyar & Sheth, 2023; Rastegar, 2022).

Besides, the students are no longer docile listeners, they are now critical co-investigators in dialog with the teacher. Hotel management shows students that in the capitalist economic system, nature is often treated as a resource that can be utilized indefinitely without considering the long-term impact on the ecosystem. Thus, better management is needed to improve resource sustainability. In addition, students will

understand how human innovation, which aims for convenience and efficiency, actually contributes to environmental pollution by using speedboats to transport hotel guests and constructing a high wall to demarcate the slums and land of Kari Saipu. It helps students understand that this act illustrates how humans seek to create boundaries that reinforce unjust social structures (Bosio & Waghid, 2023; Kuhn et al., 2023; Modell & Gerdin, 2022; Sanjakdar & Premier, 2023; Zheng et al., 2025). People use the natural resources in their environment to survive and prolong their lives. Nature and certain groups of people are marginalized for the benefit of the more powerful. Therefore, businesses should start re-evaluating their plans to prioritize environmental awareness and human rights (Prihandono & Yuniarti, 2022).

CONCLUSION

Fundamental Finding: This study identifies the power of civilized/primitive, male/female, and subject/object dualisms as the root of women's oppression. Through this approach, students will learn how this dualistic structure plays a role in maintaining gender injustice and social and cultural inequality. In *The God of Small Things*, female characters face different forms of oppression, all related to how these dualisms work in their lives. These depictions highlight how social constructions shape women's experiences and sustain existing systems of injustice. In addition, this study analyzes how the power of human/nature and reason/nature dualisms contribute to environmental exploitation. Through this understanding, students can see how the patriarchal system creates a dichotomy between humans and nature, which ultimately leads to the exploitation of natural resources without considering their sustainability. By analyzing this concept, students will learn about the factors that lead to the exploitation of nature and how the relationship between patriarchy and environmental damage occurs. This research emphasizes the importance of maintaining the balance of nature as a step to ensure human survival in the future. **Implication:** Dualism analysis has rarely been done, especially in literature-based learning. Therefore, many students do not recognize that dualism is part of the negative impact of patriarchy that harms not only women but also nature. **Limitation:** This study focuses on the power of dualism about gender oppression and exploitation of nature in the novel *The God of Small Things* through Plumwood's theory. In addition, the focus on literature-based learning in a classroom context does not fully encompass the broader implications of these issues in real-world activities or social discussions. **Future Research:** Future researchers who want to expand on the analysis in *The God of Small Things* by Arundhati Roy can explore other important themes in the novel. In addition, future researchers can provide different insights with the same theme by using different theories.

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