CHAPTER VII

Conclusion

For years after years, women have been marginalized at different stages of their lives. The present study points out the plight of women in every walk of their lives. It is seen that women are tortured, harassed, tormented and mal-treated by males since ancient times as it is noticed in the cases of Sita, Draupadi and Ahilya. The present study focuses on the reasons and causes of marginalization in the lives of women with special reference to the selected five Indian post colonial novels by Indian women writers belonging to north, south, east and west of India and from USA too. All these novelists have attempted to raise some questions about women's existence, their tremors and suppressed and rolling tears and sobs. For centuries, women have been subjugated, suppressed and subdued in the name of culture. This culture gullibility makes women submissive in their lives for all time. The present study has drawn some general observations and findings about the marginalization of the women in the Indian society. The present study attempts to trace the vestiges of female marginalization with special reference to the novels like Inside the Haveli, Difficult Daughters, Wife, The God of Small Things and The Binding Vine. It shows the periphery of women away from main stream of society due to various social and religious factors. The theoretical framework of marginalization of women illustrated through five emerged novels that has pointed out the observations and findings about the locus of women in the Indian social structure.

1 General Observation about Female Marginalization:

The present study attempts to highlight the general status of female marginalization in the Indian social structure with special reference to selected five Indian post-colonial novels analyzed in the previous chapters.

1.1 Majority of women are the victims of the patriarchal mind set of society. Patriarchy always plays a vital role in maintaining the locus of women in the Indian and even in the western society. Consequently, women appear passive in such a patriarchal set up in their parental home and in their in-laws homes. They remain at periphery in coddling the authoritative voice of men
as prescribed by the social norms in Indian society. Their structure, their kinship, their family model are usually revised by males in the society. Patriarchy obliges them to stick to the mere imprisonment of the family structure. Women from every category of lives are pinned by males’ perceptions. Their existences, their lack of space, their ways of living always get at back foot. In fact, patriarchy obliges women to think and do all as to fulfill nothing but the male desire. Women get tagged by patriarchy in the name of various cultural attitudes. It is implied and discussed in these five representative Indian English novels selected and analyzed in the present study in respect of marginalization of women. Every time, women lung up their aspirations, their thinking for the sake of family welfare while performing the role of house-wives. Naturally, their sacrifices are glorified by male-chauvinistic society by justifying the mythological images of Sita, Draupadi, Savitri, Ahilya, Shakuntala and Urmila. The above is very well exemplified in the characters of Meera, Shakuntala, Akka, Vandana and Sulu in *The Binding Vine* where as Virmati and Kasturi become the victim of the same in *Difficult Daughters*. Simultaneously, Geeta in *Inside the Haveli* is best example of woman who unknowingly succumbs to the patriarchy which is practiced in the haveli. The lives of Dimple in *Wife* and Ammu and Mammachi in *The God of Small Things* have the same impact of patriarchy. All these women face tantrums and tremors in their entire lives because of the patriarchal enforcement. The patriarchal mind has constantly imbibed psychologically on the minds of women that it does not consider the economic status of women of any significance. Even educated and financially settled women have become the victim of patriarchy as it is noticed in the case of Virmati in *Difficult Daughters* by Manju Kapur. It is reflected in the character of Akka and Vandana in *The Binding Vine*. Both these women possess high status in their society. Akka is a noble teacher and Vandana is a duty-conscious nurse in a reputed hospital. Despite this, the lives of both of them are controlled by patriarchy in their families. They adopt silence to avoid the intricacies of lives as ‘Mamachi’ does the same in *The God of Small Things*.

Many times, the patriarchal mind-set ostracizes women from earning any income. The reason behind this attitude may be to keep women under ‘dependence syndrome.’ Most of the time, men oblige women to stick to just the house-hold duties and routine chores in the name of domestic need to maintain their superiority. The same happens with ‘Virmati’ in *Difficult Daughters*, ‘Geeta’ in *Inside the Haveli* and ‘Dimple’ in *Wife*. All these women are educated but they are prohibited to earn money. This prohibition is imposed many times by their husbands and
sometimes by their family members. In short, the forces of patriarchy continuously succeed in restricting women in confinement of dependence. Virmati aspires to do the job but Harish, her husband disallows her. Dimple also receives opportunities to do a job in USA but Amit turns down the idea. Thus, the patriarchal mind set restricts, constrains and weakens the energy of women.

Though, women are on the path of developing their lives through their economic independence, liberal outlook and their education but the ratio is still not satisfactory. The diversities in the careers of women imply the plight of women in the Indian social structure. The novel *The Binging Vine* has disclosed and illustrated the same view about the marginalized status of women. The three generations, the generation of Meera's mother, the generation of Meera and Akka and new generation of Vandana are subjected to the physical, psychological torture by the patriarchal mind-set in this novel. Despite of diversities in ages, the plight of women is equal in relation to the patriarchy as some of these women are suffering from the invisible scars of rape in martial life. However, the same view is applicable to women characters in the novel *The God of Small Things*. From the ancient times to the modern world, women have always become the victims of patriarchy. The novelist Arundhati Roy emphasizes the women’s plight by recreating the mythological image of Kunti. Kunti is depicted in the epic of ‘Mahabharata’. Her life journey is the continuous cycle of torments by patriarchy. It shows that women become victims of patriarchy in every age. There is no change in the subordinate locus of women from the ancient times to the modern world.

1.2 Men have used women as tools to accentuate male dominancy. The present study construes how women have become tools to perpetuate the supremacy of men. Men remain behind the curtain and women come forward to destroy and distort women’s independence as it is noticed in *Inside the Haveli* in which Geeta is subordinated by her mother-in-law and Pari. Here males are at the background of the plot. Thus, Indian culture has imbibed male ideology on women's mind deeply. Here, nearly in all the five novels, women themselves create annoyance on the way of independence of their daughters’ in the name of glorious Indian culture that maintains “pardah” system and caging women cutting off their wings. The master-mind 'males' go behind the curtain and use women to torment other women systematically. Mothers glorify the woman-hood in the
light of feminine traits. It is depicted in the image of Meera’s mother in the novel The Binding Vine. Meera's mother specifies the paramount significance of motherhood in the lives of women.

‘Dimple’ mother in Wife imbibes the importance of beauty and marriage in the lives of women. She imbibes that marriage is the only career for girls on Dimple’s mind. She suggests her so many cosmetics and beauty packs to look beautiful. Indian mothers do not plant the seed of academic zest in the minds of their daughters. The academic zest of ‘Virmati’ in Difficult Daughters is turned-down by her mother Kasturi. For her, marriage becomes paramount in the lives of women. ‘Geeta’ mother in Inside the Haveli follows the same norm of Indian culture. She hides the pardah tradition of the haveli from her daughter. Moreover, she instructs ‘Geeta’ to be obedient in her in-laws house.

Thus, the above projection of Indian mothering illustrates how women are used as tools, and milieu to fulfill the male desire. So, many times women themselves are responsible for the, debacle of other women.

1.3 The present-study high-lights the gender-biased perception of society. The gender is divided in two categories performing feminine traits and masculine traits. Consequently, women face demarcations in their lives even to survive. Most of the times, they suffer an accident of being women. The present study emphasizes it through the character of ‘Virmati’ in Difficult Daughters. Virmati faces physical and mental trauma while undergoing abortion. During, this period Harish remains away from such traumas without any attachment and attainment. Then, ‘Lakshmi’ in Inside the Haveli faces the worst kind of life after the suspicion of infidelity. Both her husband and the real offender Heeralal are acquitted from conviction. On the contrary, Lakshmi has to lead much a plightful life without any fault of her own. The divorcee’s ‘Ammu’ and ‘Chacko’ are viewed totally different in The God of Small Things because of mere gender-discrimination. Both are divorcees, but Ammu has to bear humiliation from the frowning faces of relatives and the gossiping society and Chacko on the other hand continues to lead the normal life without any stigma of being a divorcee. Thus, present study highlights gender-oriented view in the Indian society. Majority of women remain tradition bound. There is complete reluctance towards the change in their status. This is illustrated by, ‘Ganga’ in Difficult Daughters, ‘Vanna’ in The Binding Vine and ‘women’ in Inside the Haveli. It shows that in spite of opportunities these women are deprived of any change in their status. Dimple from Calcutta, Virmati from
Amritsar, Ammu from Kerala, Urmi from Mumbai and Geeta from Udaipur illustrate how on all sides and in all directions in the upper class, havelis and in the shovels and slums of Lakshmi, Shakuntala and others the gender-discrimination is deep-rooted and almost all suffer being women.

1.4 The torment of women cannot be one as feminists’ talk of global sisterhood. The present study focuses on the fact that the circumstances may differ in their cases but the harassment, torture and the torment is the universal. It plays a crucial role in the subjugation, suppression and subordination of women. The present study focuses various women in vivid situations. The conditions of them decide their torment. So, every woman differs from each other.

1.5 The adoption of silence of women related to these gender-oriented issues is supposed to be the weakness of mind. Women can use this as a tool to protest. It is stated in a Sanskrit saying that “maunam sarvarth sadhanam” (means silence is tool to fulfill everything). It imparts in the character of ‘Geeta’ in Inside the Haveli,’ Meera’ and ‘Akka’ in The Binding Vine. It shows that women can manipulate this quality as a weapon to proclaim the harassment in her existence in the world.

1.6 The plight of widows, deserted and divorcee women appear full of tremors. They never receive any honor from society. Their plight enhances disperportionately when such women become old and financially weak. They seek for the shelter in this last inning of their lives. Their 'support less' and ‘asset less’ lives become the cause for their pains and pangs, frustrations, sighs and sorrows. In the Indian social culture, all the assets are registered on the name of men. Women indulge in fulfilling their whole time in performing the domestic and house-hold chores. Males never make them financially stable. Consequently, the lives of women after husbands become wretched.

1.7 In the case of sexual marginalization, the phallocentric attitude plays a crucial role in the Indian social-structure. The present study points out how men consider women's body as their chattel. The phallocentric mind looks at women as mere a sexual doll to fulfill their lust. These modern puppets are never treated like a human being. They employ women to promote their sexual gratification. These sexual harassments lead women to relive the lives of tremors. It happens because of phallocentric attitude of men that never confers any autonomous status to
women. It imposes one-sided cultural ideology on women. The sexual marginalization includes humiliation and harassment of women. Sometimes, this harassment extends into rape and destroys the sheer existence of women. The novel *The Binding Vine* points out the sexual marginalization in the form of a brutal rape. The phallocentric perception looks at women as a tool of sex, used for recreation than procurement. The rape ditching the marriage obliges the reader to ponder over the plight of women. *The Binding Vine* reveals the situation of Meera and her reluctance towards sexual relation with her husband. It appears like 'rape' within marriage. This kind of humiliation is always neglected in the Indian social culture and this is never recognized to be a reality. The social view purposely closes eyelids on such issues. So, the torments of such victimized women get sidelined. Simultaneously, the story of 'Kalpana' from the same novel reveals the trauma of victimization of rape from one of her close relatives. Thus, the present study depicts kaleidoscopic view of the sexual marginalization of women. The phallocentric attitude manipulates the word 'sex' at a multi-dimensional level. However, many times 'sex' is used to indicate male supremacy over women. Sometimes, it appears to project a punishment on women for their attempts to enjoy autonomous status. They never approve of the autonomous status of women. They consider and take for granted the physical territory of women as their own chattel. Thus, the phallocentric attitude manipulates the women conveniently for their own desire of sexual gratification. The character of ‘Prabhakar’ in *The Binding Vine* is the representative of such an attitude. On one hand, Prabhakar rapes ‘Kalpana’ and destroys her life and on the other hand he neglects his own wife 'Sulu' letting her be deprived of sexual gratification. Unfortunately, women get lunged up at such cases. Thus, women get subjected to the will of men, willingly or unwillingly. Thus, the present research points out the nature of marginalization which those women have generally faces in their lives.

1.8 The religious books like 'Manusmriti' and other relevant books have conferred subordinate status on women. Manusmriti looks at women as 'shudra' (minor). Religious books in Hindu culture do not allow any independence to women. Their lives restrict to domestic duties and child-rearing duties. This is imbibed on the mind of each person so strongly that even today there are various people who assume the same issues in the case of women. It becomes the cause for the downfall of women's welfare.
2. Vestiges of Female Marginalization:

The present study attempts to deal with the theory of marginalization especially the female marginalization. It endeavors to make a diagnosis of symptoms and the signs of female marginalization noticed in the lives of the characters that lead them to live miserable lives. The study offers three basic types of the marginalization on the body and the soul of women which are stated and discussed below:

2.1 Positive Marginalization
2.2 Negative Marginalization
2.3 Neutral Marginalization

2.1 Positive Marginalization:

The first type of female marginalization is positive marginalization. It unfolds the sprouting of positivity among these women. Many women become the victims of marginalization. An awareness of this marginalization sprouts the seed of revolt against the rigorous social customs. Such women try to cope with their miserable situations at their own levels. They attempt to reveal their pitiable existence. Despite hardships, they crave for their space, their horizon to soar high and free in the sky of life. Such women never accept defeats in their lives. On the contrary, opponents accept their existence unconditionally. They even work as ‘corner stones’ in the welfare of household issues. Simultaneously, they strive for their approved autonomous status. The present study exemplifies this view through the delineation of various characters in the selected five novels by Indian English women novelists.

Here, ‘Urmila’, ‘Kalpana’ and ‘Mira’ in The Binding Vine have an awareness of their own marginalization. They protest against it through their marrows in their bones. The present study indicates the awareness of female marginalization by Urmila around her and also outside her. This awareness of marginalization sows the seed of rebellion against everyone for the injustice done to Kalpana. Urmila exposes publically the story of Kalpana’s rape with the help of the print and social media. She is very straightforward in her attempt whereas Kalpana too protests her marginalization through her behavior. She bursts on her mother and society for attitudes imposed
on her. She enjoys her own life ignoring the norms of the social system. In the case of Meera, an awareness of marginalization obliges her to ponder over the social issues and it is expressed through her poems. Obviously, her poems become a means to disclose the status of women in the times in some generations ago.

However, ‘Virmati’ and ‘Shakuntala’ in Difficult Daughters nurture the same seed of independence. Both strive to achieve their independence through their academic zest and their academic pursuits. An awareness of marginalization strengthens Ida, to fight against her husband to register her voice against injustice done by her by husband to her by aborting their child without her consent. Then novel Inside the Haveli focuses on Geeta’s character. Here, Geeta too opposes the oppressive mechanism of the haveli culture directly or indirectly. The subjugation under the haveli culture obliges her to embark the tuition for servant children. The commencement of teaching these children is a symbol of Geeta’s quest for her own identity. It is the symbol of tool to oppose the haveli culture, to crave for the better social existence. Thus, the awareness of marginalization becomes the foot board of her life from which she tries to spring up but can not do on account of clipped wings and ruffled feathers. Here, Ammu in The God of Small Things revolts against the traditional social norms by eloping from the house of husband. Her husband tries to procure her with his boss. Ammu realizes this and elopes away from the place. Her elopement indicates her rebellious seed to cope with injustice.

Thus, these women become aware of their marginalization and cope with it at their own levels. This is positive marginalization that flow in the personality of women. In Indian social structure, many women nurture with positive marginalization that give them strength to fight for the self-respect for their own and for other victimized also. Their attempts have been eulogized by social system. It can be the declaration of mark of change among the women.

**2.2 Negative of Marginalization:**

The cognizance of marginalization creates an awareness of individualism among women. Sometimes, it leads these women to the destruction of their lives. The suppressed feelings of women disclose in wrong way where they get ruined. This is the negative consequence of marginalization on the lives of women. This sort of negative change is implied in the character of Dimple Dasgupta in Wife. The social-cultural ostracism, rigorous social norms and her husband’s
rigid patriarchal mind-set are the repressive traditional social constraints which suppress Dimple’s inner cyclone and lava and her feelings and thoughts. This suffocation converts into Dimple’s psychological disorder relating to the issue of her marginalization. In such a state of psychological morbidity, she chases the silhouette at every step of her life. All her suppression strengthens into emboldening herself to murder her husband. If seen through her point of view, she has freed herself from the clutches of the wrong traditions and narrow gender-biased social norms. Unfortunately, in its process it destroys her too. In the amalgam of real life and reel life, she murders her husband. So, the present study classifies this act of hers in the type called negative marginalization.

In the case of Lakshmi in Inside the Haveli and Ammu in The God of Small Things both of them become the victims of social indictment in the hunger of asserting their own individualism. Both women fight against the false charges imposed on them by their relatives. Both of them directly revolt and discard the houses of their husbands. Both confront the situation. But, later they lead the lives of wayward obtaining unending sufferings in their lives. Their attempts have been overviewed as the indictment of discrimination social practices. It happens because of the assetless situation of women in the society. In both these cases, Lakshmi and Ammu cope with the situation for the sake of their individualism. Their lack of financial assistance nearly drowns them into the pool of different kinds of unending sufferings in their lives. This is the negative marginalization of women in the Indian social structure.

2.3 Neutral Marginalization:

Many women surrender to the oppressive mechanism of the social culture unconditionally. They get embedded in it knowingly or unknowingly. Many women succumb to the situation and become slaves of these mechanisms. Here, ‘Akka’, ‘Inni,’ ‘Vanna,’ and Sulu in The Binding Vine succumb to the situation allotted to them. All these women adopt and adapt with the situation and become the part of inhuman discriminating marginalization displaying less interest to protest against the injustice done to them. Women like ‘Kasturi’ and ‘Ganga’ in Difficult Daughters, ‘Pari’ and ‘Mistress’ of the Haveli in Inside the Haveli and ‘Mammachi’ in The God of Small Things maintain a such a kind of neutral marginalization. They accept the marginalization as enforced on them by social factors. They look at it as pool of love for them. To violate these
social norms means to commit social indictment. All surrender to the situation by accepting their inferiority status and continue to suffer throughout their lives. This is the neutral marginalization that becomes the armour of safeguarding for suppressed women like Akka, Vanna, Mammachi as well as Pari and Kunwar Bai Sa.

In the Indian social-structure, majority of the women faces this kind of situation. It nearly makes women handicap and retarded both and physically and mentally.

3 Remedial Measures to Re-design Women’s Status:

The present study highlights the marginalization of women at multiple-levels on multi dimensional scale in the multi-cultural set-ups. The attempt is made to seek and ponder over the causes and effects of marginalization in the lives of women. The present attempt elucidates the need of special remedial efforts to wipe out female marginalization through many dimensions. The attempts should be made in the direction to strengthen the female status in society. The positive change in their status may change the whole scenario and vista of social structure. Obviously, positive changes have occurred in respect of female marginalization now a days but the scenario has not yet reached at the satisfied level. The progressive picture of development of women is a camouflage. So, the present study recommends the following remedial measures to re-design the status of females in Indian scenario.

3.1 An Awareness of Gender-discrimination:

Basically, 'gender' is a biological term but now a days it is being most frequently used in the domain of 'culture'. So, naturally the gender discrimination emanates from such assumption. This assumption devalues the status of women. So, there is a need to reveal the gender consciousness among men and women. Every specific trait in each gender becomes its permanent brand trademark. It must be of course be mentioned that it is not the born attachment to men and women. So, combination of feminine traits and masculine traits are essential to wipe out the subordinate status of women in Indian society. This kind of awareness should be spread among men and women to be executed by both sides at once. Then, there can be satisfactory changes among people in respect of female status. Therefore, an awareness of gender consciousness is an important factor in the self development of women. The social view always scorns the masculine
traits in women. This kind of attitude should be modified to re-view the women’s status. Such an attitude may confer the way of how to be feminine which is essential for wiping out their devaluation in the Indian society.

3.2 Need of Re-thinking of Indian Mothering:

The ‘Indian Mothering’ plays a pivotal role in bringing up girls and boys. A constant emphasis on the child-rearing duty on girls differentiates them from boys. Boys are imbibed with male role right from their childhood days. Their identification goes with the image of ’savior', 'protector' of women. Consequently, the concept of Indian mothering differentiates the identification of both the sexes with different views. This view should be changed with the passage of time. Mothers should come forward to redefine the contemporary feminine view. They should attempt to plant combo-gender role among boys and girls. This new vista can be more useful to strengthen the female status.

3.3 Spread of Women’s Solidarity:

There should be awareness of women’s solidarity among women regarding their developments. The present study accentuates some women who too play vital roles in enhancing women’s oppression. So, there is need to spread women’s solidarity among women. This solidarity may confer strength and power to them to cope with their subordinate status. Women may differ in situations but the social oppression drags them to the equal ground of womanism. So, solidarity among women will boost energy to nurture them individually and own their space and attempts decreasing the tremors of other women. Consequently, nobody will dare to torture and harass women at any stage of their lives. Therefore, women’s solidarity may play a vital role in conferring self respect to women.

3.4 Financial Independence:

Many women suffer from the plight due to their financial weaknesses. An immense impact of Indian culture on women converts their mind into assuming marriage as a career. They are trapped in the layers of patriarchy in forced conjugal life. The brutal treatment and gender mutilation by males oblige them to elope away from such a frightful situation. But lack of
financial assistance compels them to do such act. So, women should be economically strong enough to confront any bitter situations. Financial inflation may lessen their burden to some extent. At least, males can conceal threatening women and can prevent their runnings away from the houses. The lack of financial assistance obliges women to accept ambiguous terms and agree with some hysterical compromises to cope with the situations. So, women should strive to be economically sound enough to face the situation as needed anytime. Men rule women by retaining rein of economic resources in their hands. So, women should try to be financially independent. So, financial assistance can strengthen women’s situation.

To discuss about wretchedness, the conditions, the divorcee, deserted and widows suffer worst especially in their old age. Many women lead the aimless, assetless and helpless lives in search of shelters. So, the government should take certain steps to ear-mark certain amount for such women. It can reduce their economic dependence on others. Many institutions have been taking initiative in such thoughts among people. There should be earmarked amount for the welfare of such women. Obviously, it can lessen the economic plights of women. Consequently, their marginalization will be wipe-out.

3.5 Abolition of Male Ideology:

Right from the childhood days, the children are compulsorily subjected to castration and then, polymorphous perverse ideas are imposed on them. It results into designing two laws namely feminine traits and the other is masculine traits among men and women. Naturally, these psychological traits give space to emanate male ideology among males. This male ideology develops phallocentric attitude among men and drag women at the margins and periphery by devaluing their feminine traits. The male ideology develops dependence syndrome among women, snatching the right of individuality. So, it is need of time to abolish male ideology from society. Then phallocentricism may get diluted from society and women may receive self respect and honor for their deeds. It can be helpful in improving their status in the contemporary society.

3.6 Treatment as Human Beings:

The Indian social structure looks at women as goddesses calling them Durga, Lakshmi, Sita. They should first be treated as human beings. There should be the spread of gyno-cricism than
phallo-centricism. Women should be looked as human beings who are always demarcated by mere domestic duties in the name of culture. The ideology of human beings may lessen the oppression of women. The Indian society should not anticipate resemblance between women and mythological images of Sita and Savitri. But they should treat women as human being. It may help to realize the traumas of women.

3.7 Rethinking on ‘Pygmalion Effect’

Women's situation after marriage becomes like ‘Pygmalion Effect’ while fulfilling the role of housewives. The phrase ‘Pygmalion effect’ is derived from G.B. Shaw's play ‘Pygmalion’, which deals with re-socializing of a common girl to the elite class. In terms of marriage, it is the wife's 'redefinition of the self' and an active reshaping of their personalities to conform to the expectations of their husbands. In these attempts, they forget themselves and become the husbands’ shadow. Their attempts convert them into passivity dragging them at subordinate status. So, each one should think of these symptoms of the disease of marginalization and their impact on women’s physical, psychological and spiritual health. The sense of diaspora may reduce their confidence in an attempt to prove dedicated women like ‘Sita’ and ‘Savitri.’ They face the future like a dangling sword on their heads. So, the Indian social structure should try to re-think the situation of displacement among women.

3.8 Nourish Women’s Individuality:

Women must be imbied with their own individuality. This carving of their own independent identity may shape them of to recognize and understand the degree of marginalization. So, rather becoming enslaved to such habits, they may cope with it stoutly. So, women should be encouraged to cherish their self-reliant individuality and to secure their own space in the social structure in which they will move the periphery and the margins to the nucleus and the centre of the social spheres.

3.9 New-Outlook to Reduce Sexual Marginalization:

Since, ancient times women are treated as 'sex-dolls' at any age. They become the targets of the genital gratification of the males. The physical territories of women are fathomed by male
supremacy. To abolish this outlook, women need strong assistance by all directions to protect their physical selves and the sanctity of their bodies.

On account of the rise in the occurrences of raping solitary woman, gang-rapes and other physical abuses on women in metropolitan cities, urban areas and rural areas of the country, now a days the central as well as state governments have taken certain step to establish fast-tracks court to convict the concernen accused in legal clutches. But relegating this, government must take more initial steps for fast track court. This act can give quick punishment to the criminals that will scare the others and they may be prohibited from performing such acts of sexual abuse.

Secondly, the Section 375 of the law relating marital rape appears ambiguous. In this respect, the sexual intercourse between men with their wives not below than age 15 years, is not called a rape. It displays the narrow view about the act of rape within the shelter of marriage. An offence is committed however in many situations and in different scenarios. There is no legal provision accorded to the wives above sixteen ages regarding such an act. So, there is a strong need to revise and amend the laws in accordance with the plights caused by women’s oppression. This sort of legal provision is bound to change their position in the society.

3.10 Spread of Awareness among Men about Women as Human beings:

Basically, marriage should not impose unwilling sex on women, even in married women and its frivolous but frightful consequences on women. The traditional attitude of men drags women to the path of being chattel. So, apart from judicial awakening, we must deal with men who are perpetrators of this indictment. So, it is the need to educate boys and men to view women as valuable partners in their lives. They must grow up in such a manner that they would take care of women with love and affection. Naturally, such awareness among men about the glorification of the status of women may change the whole scenarios. Now a day’s women have been empowered and they refuse to be whipped. Even then the entire scenario about women’s development has not totally changed. Their tenacity to cope with odd circumstances has demanded a change in the perception and creation of re-integrated females to honor their valuable status in the Indian social structure. This is the modest attempt to probe deep into the
analysis of the female marginalization in the Indian social context through the illustrations compiled from the selected five novels by Indian English Women Novelists hailing from all four corners of this country that worshipped women as goddess in the past but today has become a hot spot of domestic violence with the cases of honour-killings, girls-foeticide, rapes and other sexual abuses increasing day by day and even with the rapes within marriage; not to speak of widows, deserted women and divorcees.

3.11 Empowering Women:

Women’s disempowerment is caused by the wrong traditions, unjust practices and the social structure that belongs to backward thinking. In India, the disempowerment that is, the marginalization of girls begins right from their birth. Generally, they are born in conservative families that do not allow freedom. Their impaired lives begin from them and continue throughout their girlhood to womanhood when they are throughly marginalized through gender-biased treatment to her. They are sent to schools till their fixation of marriages. During their formative years and in their marital lives they remain submissive and disempowerers. Women who are victims of circumstances lead lives of deprivation, uncertainty, inadequacy and get nothing but harassed through physical violence and sexual exploitation. They surrender themselves, their freedom to their captors. To explicit, women will be empowered if they are authorized to choose what to learn, which career to pursue, which job to accept and which ‘males’ to be accepted as their partners. For such an empowerment, women need to be always alert, vigilant and stout enough to manage their families’ affairs independently. Such empowerment can be attained through education, employment, financial independence and through respectful and equal partnership in conjugal lives. Empowerment is the key to redress the injustice of marginalization. Empowerment is the capability to say ‘yes’ to what believe and ‘no’ to what not believable. Let every woman acquire this capacity and then they will be empowered. Their marginalization will end if they become truly empowered. Let the margin disappear and let them hold a sky in their fists like Sania Mirza, Kalpana Chawala, Sunita Williams, Saina Nehwal, Mary Kom and Indira Gandhi and others such women in India. Be empowered, be centralized and be strong now, then, everywhere and for all times.