

CHAPTER I

Marginalization: Theory and Nature

1. Introduction:

There are number of writers in post-colonial literature who have contributed to the growth and flowering of post-colonial literature. They have treated and tackled contemporary various issues that were close to the heart of common man as those affect his life-style and determine his social behavior and personal conduct. 'Post-Colonial literature' is a hot commodity these days. Marginalization is one of the resultant of the consequences of the post-colonial literature. The post colonial theory is applied to political science, history, and other related social sciences. The research in post colonial theory and literature has many wide-ranging perceptions. It is necessary to conduct and sustain inquiry deep into power relations in various contexts. The formation of empire, the impact of colonization on post-colonial history, the socio-economic patterns, the influence of sciences and the emergence of colonized societies and colonized cultural structures, feminism and post- colonialism, the concern for the marginalized groups are some of the broad issues related to the theory and literature of post-colonialism.

Thus, post-colonialism deals with various set of terms in philosophy and literature that struggle hand-in-hand with the legacy of colonial rule. The post-colonial literature may be considered as a branch of post-modern literature. It is concerned with the political and cultural independence of people, formerly subjugated in colonial literature. The first stages of "Confrontation", "Transgression" and "Opposition", "Resistance" and "Retrieval" are the dominant features of post colonialism. Consequently, the post colonial literature may be called the literature of the marginalized people at various levels and fields.

Gayatri Chakravorty Spivak denies the term post-colonialism and prefers the term Post Coloniality regarding the imperialistic and capitalist strategies used by the west to marginalize the third world population. The tool of marginalization is generally used to depict and analyze socio-cultural and, political and economic spheres in which the disadvantaged groups of the racially, religions discriminated people struggle to gain access to resources and aspire to get full

participation in the social life. The marginalized people have been and still are socially, economically, politically and legally ignored, excluded or neglected and are therefore vulnerable to livelihood change. The present research offers some clarifications of marginalization.

Avadesh Singh (2003:02) compiles the definition of “marginalization” of International Geographical Union “The temporary state of having been put aside of living in relative isolation, at the edge of system (cultural, social, political or economic), in mind, when one excludes certain domains or a phenomenon from one’s thinking because they don’t correspond to the main-stream philosophy.”

Despite this, the term marginalization generally describes the exclusion or removal of some people by the overt actions or tendencies of human societies. Many times, some people get marginalized from the prevalent system of main stream without desire. These people get a little opportunity to survive. Merriam –Webster dictionary defines “Marginalization means to relegate to an unimportant or powerless position within a society or group.”

Marginalization generally affects the development and economics of the society. The term marginalization illustrates its two major conceptual frameworks. One is societal marginalization and the second is spatial marginalization. The societal marginalization depicts the broad canvas of human dimensions that talk of human population, religion, culture and social stratification (e.g. caste, class, ethnicity, gender etc.). Regarding these, the societal marginalization focuses on the study of the underlying factors responsible for exclusion, social-inequality, social injustice and spatial marginalization depicts separation of people, social stigma, gender stratification and others.

Societal marginalization is associated with social conditions. Marginalization is the process that flows through the marginalized groups. It deals with the social conditions that are classified under various labels such as stigmatized, ignored and are often oppressed in the name of race, caste, class culture, age, power and gender and so many others. Societal marginalization is not a divine law but various social agencies of powerful authority such as corrupt officials, ethnic society, false beliefs, religious fundamentalism, dualistic economy, feudal system contribute to it powerfully. These components play a highly crucial role in the process of marginalization. Most of the time, societal marginalization is imposed on the powerless people by powerful human

being. It appears in the interest of an individual and sometimes for the benefit of a certain group. Thus, the practices of societal marginalization indirectly affect the growth of an individual or a specific group.

The second, spatial marginalization deals with geographical infrastructure of a group. It depicts the geographical remoteness of an area from major economic and corresponding centers. It deals with those remote areas where everything proves difficult for any easy access. Thus, such areas remain away from the benefits of main-stream resources. They are compelled to stick to isolation and are thus spatially marginalized.

The term societal marginalization involves many complexities. These develop more complications if they are not solved with human activities at a proper time. This problematic face needs to articulate its awareness for its deep eradication. Therefore, naturally an act is more adequate than a mere talk. Marginalization appears in every part of the society, deliberately, or sometimes by choice or without choice. Marginalization is a process that includes many external forces. In India, there are many individuals and groups that are marginalized on the basis of the social, cultural, ethnic, economic, caste, creed, class and other factors. These factors make the group of people coming from ethnic, linguistic and religious minorities. There are drug-addicts, homosexuals and AIDS patients. In Indian social structure, there are Dalits, Tribals, Schedule Castes people, Muslims and the Poor who are the marginalized groups in the name social-stratification. The effects of marginalization in a society are especially those by which the marginalized groups are secluded from the main stream practices. The marginalized people generally become the victim of a crisis of identity. Consequently, it leads to a rise in social militancy, dereliction, and homosexuality and physically handicapped and female subjugation. It keeps these groups away from decision making abilities and power. Thus, these marginalized groups are always fathomed, rejected, subjugated and ignored by the powerful social agencies.

The theory of marginalization can not be bound in few words as it occupies a broad horizon. In spite of this, at the core level of marginalization reflects the following sociological perspectives.

1.1 Marginalization: Theory of Social Stratification

Marginalization usually talks about social inequality. Social inequality is in the form of hierarchy where one is at the top most level and the other is at lowest subordinate level. To illustrate the social condition, many sociologists have used the term social stratification. The term stratification connects with all the components of social inequality such as age, ethnicity, gender, caste, power and class. Social stratification appears similar to a rock that is made of various strata. Each stratum interlinks with the other and becomes rigid. This kind of rigidity does not exist in the hierarchy of social structure. It is quite tough to probe deep into social structure. The theory of social stratification was first proposed by Kingsley Davis and Wilbert Moore in 1945 in the article entitled, 'Some Principles of Stratification'. They screen the existence of stratification in society. Regarding social stratification, Marxian perception is very clear on some ground. "Marxists" focus on the two major social groups: a ruling class and a subject class. The ruling class indicates the power through the control over production mode. It exploits the subject class at every possible level. The Marxian perception is that the system of social stratification derives from the relationships of social groups to the forces of production.

Thus, the social stratification elaborates the division of unequal population in the form of upper class and lower class or layers depending on financial condition, wealth, gender, ethnicity, power, status, age or some other characteristics. Consequently, there seems an unequal sharing of rights, privileges, duties and responsibilities among the social groups. Even social values and privations also occupy inequality. Moreover, social power and influences become unequal and different among the members of society.

The sociologist H. K. Rawat (2007:177) compiles the definition Raymond D. Murrey about social stratification. According to Murrey "Social stratification is a horizontal division of society into "higher" and "lower" social units."

According to Mike O' Donnell (2007:177) "Stratification is the division of society or group into hierarchically ordered layers. Members of each layer are considered broadly equal but there is inequality between the layers."

Thus, above definitions explain the hierarchical position of people in the society. There is invisible inequality among the members of a society. Social stratification is a social fact that concerns the basic structural phenomena such as caste, status group and class. The nature of stratification in India is associated with modes of production and the patterns of inequalities. The patterns of stratification change from time to time. A sociologist Sengupta (1979:9-10) compiles a sociologist Dahrendorf's basic two types of inequalities. Basically there are two major inequalities. First, inequality goes at individual level and the other at social level. "1-Natural differences of kind in features, characters and interests and 2- natural differences of rank in intelligence, talent and strength talk of inequality at individual level. The following two types are related to the society; 1- social differentiation of positions and 2- social stratification based on reputation and wealth and expressed in a rank order of social status."

The social stratification varies from society to society as its patterns are flexible. The experiences of groups change the patterns of stratification as these are the objective results of rating. If a system rates a person as an individual, then it is an individual stratification and if it rates a group, it is called group stratification.

The co-relation of social stratification with other divisions like gender, sexuality, ethnicity and age is very much intricate. The social inequalities are formed on the basis of above divisions. Thus, marginalization and discrimination on the basis of gender and ethnicity pass the inequalities among the life of human-being. The basic parameters of social inequalities are caste, class, status and power. To illustrate, status is the estimation of social honor or prestige given by other part of society and it is highly value-stricken outlook than wealth and power. Consequently, the quality of honor varies from society to society. In India, the status is concerned with religious purity and pollution.

Next, the power is the primary basis of social inequality. Power deals with dominance and subordination. A sociologist Sengupta puts forth the views of Parson T (1979:75) about the aspects of power and also sets two propositions in following manner "a) Power is a positive social phenomena, capacity for achieving goals in social system and power is negative phenomena which prevents other from their wishful act at will and b) power is not a zero-sum phenomena if one has more power, the other necessarily has less power."

Power and dominance both are co-related to each other. Dominance is a psychological concept whereas power is sociological. Power flows in the formal organization like caste and class whereas dominance gets into role. If a person is the member of a powerless caste, the dominant individual can play the roles of dominance; on other hand the feeble individuals can play a dominant role if they are the members of a powerful caste. This social stratification displays of society the powerful human-being that is “male.” The stratification most of the time talks of a state which appears devoid of the existence of women. The gender becomes the most vital factor in social inequality. Thus, the present research observes unnoticed existence in the social-stratification. In India, the castes like Dalits, Tribals and others are dominated by the so called superior class, where males are submissive but among their own castes stratification, this submissive fellows play the dominant role. This is the surprising nature of power. In short, in these social strata the plight of women is always negligible and marginalized. The power, the status and dominance are supposed to be the right birth of males.

Social inequality is regarded as the sub-division of this stratification. Many believe that social inequalities are based on biology. A french philosopher Rousseau says about biologically created social inequalities. These are less important than socially created inequalities. The socially created inequalities are the basis for social stratification. It is highly reflected in the society as is noticed in various incidents of “honour-killing.” Lately, the concept of honor-killing is widely spread among the so-called high status groups. High status people do not like their children especially daughters to engage themselves with lower status people. The lower caste persons are supposed to remain subdued all the time. If somebody challenges this, then they even murder their children for false conceptions of honor, prestige, status and others. It is nothing but the aftermath of socially created stratification that strangles the life of marginalized groups. So, it is true what Rousseau has focused on man-made stratification. Women appear the victim of such man-made stratification if the opinions of Rousseau are pondered over. Dorothy Richardson, Simon-de-Beauvoir and Virginia Woolf pronounce that ‘gender’ is a construct of society, designed basically to honor males for smooth functioning of society. This gender inequality is neither a biological phenomena nor a divine construct. These writers focused on two things regarding women. Firstly, they demolish false postulations about women and secondly, they contrive to restore a females’ perspective by extending knowledge about plight of women and their share in culture. These writers noticed that women in this culture by all means are rated as

“The Second Sex” in this man-made male-dominated society. So, it is true when Simon-de-Bauvois (1997:241) says: “One is not born, but rather becomes a woman—it is civilization as a whole that produces this creature.”

1.2 Marginalization – Class and Caste Hierarchy:

Webster’s dictionary defines (2004:270) class as “The social class is the component in social stratification and social differentiation. Caste is the appearance of social differentiation.”

Thus, marginalization is the theory of class and caste differentiation in society. Today, Indian situation comes up with two social differentiations. One is based on class and the other on caste differentiation. Nowadays, class has become more powerful factor in the social canvas. A critic Sharma (2001:415) points out one of the court’s judgments (class is) “a homogeneous social section of the people with common traits and identifiable by some common attributes, and not class in the sense of a social group distinguished by its relation to the means of production.”

Caste and class are viewed as the two most significant dimensions of social stratification. They are interlinked with each other. They are rigid and tough and so can not be separated. Both have occupied wide range of issues that dealt with signal of status, level of equality and inequality, cultural and structural interaction. Class usually connects someone’s position within a social hierarchy. The paradigm of this position is a job, a person does and the respect attached to that position within the social stratification. The upper class concept revolves around wealth and as a result they receive special privileges in the society. This class is constraint with special superiority over others. They receive as well as expect special attention at the every corner of society. On the contrary, the lower-class is sustained with specific scorn, hatred, under-estimation and mal -treatment of public. They get prohibited (freeze) from various activities open to general public. Many times they get lashed by discourteous treatment from others. Some of the branded castes are put under a prejudiced surveillance from the police. Consequently, they face an insulting position as if they were being put to for some unknown deed.

Thus, classes are the units in a system of relationship which is the product of power and income. The sociologist Sengupta (1979: 139,140) has given nearly four characteristics of class structure. These criteria show the class marginalization “Firstly, the legal privileges it creates the

superiority and inferiority among the classes. Secondly, the style of life that differentiates the classes from each other. The upperclass involves in shop keeping, business and white-collar jobs and professions whereas lower level class do exact opposite things. They live in nuclear where families, women engage in productive work, eat- pig etc. Thirdly, the classes differ in the distribution of the technical culture. The upper class immediately adapts the technical perception whereas lower do not. And lastly the classes differ in their degree of political activity and organization in their sensitivity or non-reaction to political issues, in their intra-class communication and organization.” Thus, these characteristics mark the class marginalization.

A critic Haralambos illustrates (1981:46) “a class is a social group whose member shares the same relationship to the forces of production.” Like Marx, the German sociologist Max Weber sees the class in economic terms. According to him individuals compete for economic gain. In Weber’s (1981:53) terminology “a person’s ‘class situation’ is basically his ‘market situation’”. Those, who share a similar class situation, also share similar life chances.” Weber’s view is similar to that of Marx regarding major two classes in stratification.

Marginalization revolves around agency that discriminates, isolates, shames and excludes subordinate groups on the basis of caste, religion and gender. The marginalization of caste occurs because of some fundamental features of the caste system. Castes in India are fixed by social, cultural and economic rights respectively by birth and there are lots of restrictions on them regarding behavior. Marginalization centers on caste systems and tribes. Women and other disadvantaged groups are affected by disabilities. On account of marginalization, the caste system walks around the concepts of impurity and purity in previous time. The lower caste people like Dalits were prohibited to use the public economic services. Because of this system they faced discrimination and were denied rights for livelihood.

In former times, pollution and purity were important features in stratification but now economic and political distinctions have imprinted their mark on caste hierarchy. Professor Park (1979:466) has given the definition to caste. “The set is a spontaneous association; the caste is, in many ways, a forced association. After having chosen a profession-- let it be priest, soldier, magistrate--a man belongs necessarily to a caste...In India the caste is determined by birth, and it is distinguished by a characteristic trait: the persons of one Caste can live with, eat with, and many only individuals of the same caste. In Europe, it is not only birth but circumstances and

education which determine the entrance of an individual into a caste.” Sengupta (1995:130) has defined caste “as a system dividing all of society into endogamous groups with hereditary membership, which are simultaneously separated and connected with each other through three characteristics: separation regarding marriage and content; division of labor in that each group;--- --and finally hierarchy, which ranks the groups on a scale dividing them into high and low castes.”

Thus, the caste system encompasses both aspects of ‘culture’ and ‘society’. It is content with sets of rules and practices for the regulation of social organization, interaction and power in Indian society. Thus, the caste is a symbolic system where the distribution of honor shapes the caste hierarchy. Prestige is the group association rather than individual association. It is so because the prestige of an individual relies on his caste honor. Thus, caste structure exemplifies power and prestige. A sociologist Sengupta (1979:66) points out three sources of power that create caste marginalization “1- numerical preponderance of the group members, 2- Organization and 3- resources.”

The idea of purity and impurity postulate superiority and inferiority complex among the caste members. It is branched structure in caste hierarchy. Thus ‘pure’, ‘less pure’, or ‘impure’ have been determined by certain caste by the society. The studies of caste and class depend on the menaces created by the society because of the systems of caste and class. The problems of exploitation, domination, poverty, seclusion, injustice are the products of caste and class hierarchy. The caste and class differentiation is found not only in rural areas but it also appears in urban areas.

In most societies, the support of the majority of the people constitutes the axis of power. The lower class people, even though having majority suffer from the domination of upper class that are comparatively small in numbers. It is so because the unorganized leadership of lower class people. These lower caste people do not have resources to rely on and cope with upper caste people. They get marginalized years after years. Consequently, the minority group of upper-class people structured the socialite world as per their aspirations. Later, they make it mandatory as a customary law in their society. Thus, the lower castes are deliberately made and kept as outcastes and get marginalized by the upper class groups.

Besides, the prescribed etiquettes become mandatory for a certain caste. These etiquettes become responsible factor for creating the differentiation between superiority and inferiority. The manners and way of lower caste people are always considered to be belonging to the specific groups by the other social groups which are upper and central. Now-a-days, economic and political distinctions have imbibed their mark in the caste hierarchy. Caste has always been an effective and also exact weapon in keeping the people divided and weak. A critic Sharma (2001:405) focuses the greatest economist Karl Marx's some observations on the future results of the British rule in India "How was English supremacy established in India? --- A country not only divided between the Mohammedan and Hindu, but between tribe and tribe, between caste and caste, a society whose frame work was based on a sort of equilibrium, resulting from a general repulsion and constitutional exclusiveness between all its members. Such a country and such a society, were they not the predestined prey of conquest?"

Thus, marginalization within marginalization became the cause of the British rule. Now-a-days, in urban areas, the differentiation of caste and class is made stronger by apartments and towers. Some particular towers do not allow other castes to enter it. They are prefixed or they are built for a particular caste and a specific class. Thus, it is another kind of marginalization. The caste system affects the people and obliges them to indulge in lower position and conditions of work comprising exploitation and oppression. Regarding women, they are in majority but still they are battered by males in the society.

1.3 Marginalization: A Theory of Poverty (Culture)

Poverty is a social problem. Since the 19th century many researchers have tried to fix a specific measurement for poverty. Ideally such paradigms would be applicable to all societies and should establish a fixed concept usually labeled as 'poverty line', where poverty begins below the line and ends above. This is universally called as Absolute Poverty. It encompasses a judgment of basic human needs in terms of the resources required to maintain health and physical efficiencies. Generally, absolute poverty deals with the quality and amount of food, clothing and shelter deemed necessary for a healthy life. This poverty is usually measured by pricing the basic necessities of life drawing a poverty line in terms of this price.

The life-style of the poor differs in certain from life style of the other members of society. But poverty life styles in different aspects of society share a common ground of characteristics. The circumstances of poverty appear similar in various societies encompassing similar responses to similar events. Later, these responses form into certain similar taboos which are called poverty culture that is learned, shared, and socially transmitted behavior of such a social group. They grow up with their norms and regulations that result into a poverty marginalization.

The idea of culture of poverty is introduced by Oscar Lewis, an American anthropologist in the year 1950, (1981:183) who says “the culture of poverty is a ‘design for living’, which is transmitted from one generation to next.”

Thus, the culture of poverty has the following elements. A critic Oscar Lewis (1981:183) says “on the level of the individual the major characteristics are a strong feeling of marginality, of helplessness, of dependence and inferiority, a strong present-time orientation with relatively little ability to defer gratification, a sense of resignation and fatalism’. On the family level, life is characterized by ‘free union or consensual marriages, a relatively high incidence in the abandonment of mothers and children, a trend towards mother-centred families and a much greater knowledge of maternal relatives.” There are high rates of divorce and desertion by the male family head resulting in matrifocal families headed by women. On the community level, the lack of effective participation and integration in the major institutions of a larger society is one of the crucial characteristics of the culture of poverty.”

In sociological terms, it is supposed to be the duty of each person to learn the culture of society where he/she is born. A critic Delamont (1980:03) compiles the Ralph Linton’s statement “the culture of society is the way of life of its member; the collection of ideas and habits which they learn shared and transmit from generation to generation.” Clyde Kluckhohn (1980:03) says elegant phrase culture is a “design for living’ held by members of particular society. The culture has two essential qualities; firstly it is learned, secondly it is shared.”

A child learns the behavior patterns of its society. Again, it is class and caste differentiation that produces the culture of a society. The discrimination gives birth to many other classes based on power, status and financial condition. Regarding the finance poverty is a social problem. Many researchers have studied the way of living of the poor in certain situations from that of the other

members of society. They also noticed the common features of all financially weak people in every society. The reactions, similarity, problems are common in poor people and these features develop into specific culture of society, that is shared, learned and responded into socially transmitted behavior of a social group. This thinking gives it the label of 'culture of society'. In respect of poverty, Ken Coates and Richard Silburn (1981:180) argue that "Poverty has many dimensions, each of which must be studied separately, but which in really constitute a inter related network of deprivations."

Many sociologists believe in the difference of life style of the poor from that of other members of the society. The characteristics of the poor even though they live in different places are the same. This uniqueness in etiquettes brings all of them on the dais of unique culture. Their responses, behavioral skills, socially transmitted attitude bring them on to form the 'culture of poverty.' The responses of the poor to their positions are the same from culture of society. According to Lewis (1981:184) "it is a reaction of the poor to their marginal position in a class – stratified and highly individualistic society."

The attitudes of fatalism, failure to join trade unions and other organizations have weakened the power of the poor. Consequently, they have been trapped in the same culture. They pass this sub-culture generation to generation. Hence, the children of the poor are not psychologically fit to gear full advantage and opportunities of changing conditions. They marginalize themselves by all means. The marginalization of this sub-culture is aptly illustrated in the words of Michael Harrington (1981:184) who says "There is in short, a language of the poor, a psychology of the poor, a world view poor. To be impoverished is to be an internal alien, to grow up in a culture that is radically different from the one that dominates the society."

As American anthropologist Walter Miller points out that the members of the poor class cling to their sub-culture and perpetuate its commitment by all means. The low income, lack of opportunity and unemployment play the pivotal role in maintaining the poverty. These groups live their lives of their own. Even the situation sometimes dilutes the paradigm of poverty even though these groups stick to subculture. So Lewis and Miller appear true when they talk of the sub-culture of poverty which is self-contained and insulated from the norms and values of the mainstream culture of society. Consequently, poor people live in their own world without resistance to change.

It is tough to eradicate poverty from society as it is not possible to add additional payments and other provisions. Instead, it requires a radical change in the society. Poverty will only be eradicated with the removal of inequality in general. It requires the transformation of the economic structures in which it is embedded. Thus, the solution to poverty involves a change in the stratification system. Thus, the way of solution is much harder than anything. It would require considerable sacrifice by the rich and powerful people in the post-colonial period.

Among all such marginalized groups, the females are also one of the marginalized groups. Women are discriminated at every level from female infanticide to widow remarriages, the plight of deserted women and social patriarchy against women at gender biased level, sexual violence against women focus the subjugation of women who belong to the marginalized group.

2 Female Marginalization:

The present research deals with female marginalization, a plight of women. Factually, women constitute half of the world's population; even though, the journey of women is a bit challenging in a patriarchal, hierarchical and male orientated society where marginalization of women is executed on gender basis.

It is said that women hold half the sky. Despite this truth, women do not secure a single space in the sky which they claim of their own. We usually come across the success stories of girls and their achievements than about their difficulties and obstacles they face in their achieving goals. Now-a-days, girls achieve educational success through which they have conquered the $\frac{3}{4}$ occupational sections of the society; it may be army, naval, or intelligence bureau and so many other sections. Yet their status in all these positions is ambiguous. Thus, the process of marginalization has devalued social category and identity of women.

Basically, women spend nearly 8-10 hours per day on household duties. Since primitive age, the housework has been the responsibility of 'women' which indicates an excessive work of women as compared to men. Thus, they are marginalized at the level of a housewives; an unproductive domestic duty that does not offer their desirable recognition. They confront constraints on account of differences in their allotted sky. Men are attached to the outside space where as women's space is restricted to domestic performance. The paradigm of gender role prohibits

them to march beyond certain steps. This partial division of work displays their subordination in the male dominated society. As result, they remain secluded and segregated from mainstream. The gender superiority is shown right from the upbringing of children where the boy-child is being kept distant from domestic duties.

Women are always considered to be inferior species to men. They never get honored by their performances. They always remain deprived of social right. They always appear subjugated, suppressed and oppressed. They become the victim of the patriarchal joint family, the customs of polygamy, and the system of 'pardah', the property structure, child marriages, and self-immolation of the widow or a state of permanent widowhood. They never receive any opportunity to utter a word against imposed social system.

All such customs and traditions kept women away from decision making power and they get subjugated in the name of decorated culture. The male -dominated society does not allow women to nurture their own identity; on the contrary their 'selves' are relied on husbands' achievements. According to religion, a son is necessary to continue the work of salvation. This false belief emphasizes the mountain of superiority of men even before from birth.

To be frank, very few times, women get the right to reject the bride-grooms or the marriages with a person of they dislike. So, most of the time, the perceptions of the women get ignored by parents and husbands. The status of women is significant in a social justice of society because they share the progress of humanity in every age and they serve as the corner stone of stability. Despite this, their position in their society is still doubtful. The following report highlights the status of women in society. As per the Human development Report (1993) "Women are the world's largest excluded group. Even though, they make-up half the adult population and often contribute much more than their share to society, inside and outside the home, they are frequently excluded from positions of power. They make-up just over 10% of the world's parliamentary representatives and consistently less than 4% of cabinet ministers or other positions of executive authority...women participate inadequately in employment, and in some industrial countries, women's earnings are less than half those of men...Indeed fordecades, life has changed very little for 500 million rural women in the developing world."

Thus, the women are marginalized at economical, political and educational level due to the gender discrimination. In spite of occupying 50% of human resources in society, women's identity remains veiled under cultural structuralism of male dominated society. The general study of women's world screens their marginalized status at various situations. Sometimes, women become the victims of sexual violence or suffer from various harassment and exploitation. Now a day, the burning question of female infanticide indicates the subordinate status of women in Indian society. Simultaneously, women are ghettoized from political affairs. The above issues are the indicators of female marginalization at every section of society.

Marginalization lies at the core of all social conflict issues. The following factors appear important regarding female marginalization as illustrated through the following incarnations. All these aspects relegate to core methodologies of marginalization written above. These aspects are the organs of one body of marginalization. These are as follows:

2.1 Patriarchy:

The female marginalization emerges from social structure especially from the system of male domination which is called "patriarchy." Patriarchy gives birth to gender oppression of women. Basically, class relations and modes of productions create class oppression and women oppression. Patriarchy talks exactly about the phenomena of female oppression in the society.

In Indian social phenomena, males have more power and authority than women. They use this authority to control the resources and establish their dominance and position over everything. Besides, males utilize both these things to marginalize women by domination. Thus, male power is depicted as patriarchy which means 'rule of fathers'. It talks of kinship system in which males secure dominant positions with respect to their female relations. Later, feminists adopted this term to any and every kind of domination of women at the level of society.

The term patriarchy has been used in variety of ways. The chief difference is between 'realist' and 'social-constructivist' illustrations. The former sees patriarchy as a constituent in economic structures. A critic Payne (2006:73) compiles the statement of sociologist Hartman regarding the term that indicates the males' control of the female labor forces "the material base upon which patriarchy rests lies most fundamentally in men's control over women's labor power. Men

maintain this control by excluding women from access to essential productive resources (in capital societies for example, jobs that pay living wages) and by restricting women's sexuality.”

On the contrary, social constructionist sees patriarchal control as coming out from men's aggression and using women for sexual assault. All these are the indicators of custodial position of women in society. Thus, patriarchy is a system of social structure where men dominate, oppress and exploit women. As per the surveillance, women are exploited in nearly six structures such as paid work, domestic labor, the sexuality, the state, violence and culture.

In every society, still women are battered on the basis of above implied structures and underestimated by all means. Thus, patriarchalism is the reflection of such underestimated activities by males to show their superiority. Patriarchalism is the situation, which is usually formed on the basis of economic and kinship as a household. Here, the authority is executed by a particular person who gets deputed at that place by inheritance. Thus, males individually stamp themselves as an authority on behalf of the whole group of family. This individual is a strict follower of terms and traditions. Thus, this chief person asks to oblige the conferral obedience by each member of the society, especially females. They are not allowed to express their differences (if any of), opinions. The authorities are dictatorial in every decision of theirs and obvious in every situation. Every member should be bound by their obedience. Thus, in patriarchy no one dares to disobey the authorities, especially women undoubtedly cannot.

It is so because of the spoon feeding given by the parents to infant girls. From their childhood, girls are taught to follow men submissively with an unquestioned obedience. The ideal Hindu women are 'they', who live only to worship their husbands. It is imposed on them that their husbands are next to god on the earth. Women have to catch every word of husbands, even though they are full of vices. If their husbands are deformed, aged, infirm, aggressive, immoral, drunkard, having illicit love affair, blind, deaf, dumb or crippled, wives should always shower their love upon them as God. Despite this, they remain unnoticed and marginalized by males without even considering females' mindset. It is assumed that the existence of women is dependent on their obedience to the males at every stage of life such as the father in childhood, husbands in their conjugal lives and their children in the old age.

Under the category of patriarchy, women are always marginalized in the society where the situation is under male dominance. Accordingly, men achieve higher (major) positions in political, legal, economic, religious, educational, military and domestic institutions. Naturally, men occupy larger share of income and wealth. Consequently, they shaped the design of culture as per their interests. They can hold the higher position in television, film where incidents and movies show women as subordinates, displaying women persona as consumption. Thus, women get devalued in the male-dominated society. All these are indicators of superiority of gender.

Thus, women are used as tools in capitalism. Regarding this, Hennessy refers to the talk of a sociologist, Linda Phelp's dual system of patriarchy i.e. 'patriarchy and capitalism'. While illustrating the women's situation in contemporary society, she (1997:97) claims "if sexism is a social relationship in which males have authority over females, patriarchy is a term which describes, the whole system of interaction arising from that basic relationship, just as capitalism is a system built on the relationship between capitalist and worker patriarchal and capitalist social relationships are two markedly different ways human beings have interacted with each other and have built social, political and economic institutions."

Patriarchy is the system of domination with its own laws. In case of women status, patriarchy and capitalism, both aspects are interlinked with each other. The above module unfolds the different spaces of men and women. Here, family becomes the territory of women's productive sphere and social relations outside the family are the access of men. Patriarchal social-structure focuses on women's oppression within the house as well as outside the family also. If looked broadly at patriarchal society, it is seen that women outside the family are considered as sexual symbols to promote consumption. Thus, women are exploited under gender specific view. In contemporary society, the patriarchal oppression outside family life is depended on impersonal, routinized and generalized behavior. Thus, patriarchy and capitalism offer men unlimited power; where women are again marginalized. They have surrendered their liberty to the interests of men. Women are portrayed in two significant roles that are domestic relations and sexual relations. On the contrary, males appeared prominently in the field of employment, family and other areas of social life. Consequently, men were projected as dominant and women as subordinates. This is the 'symbolic annihilation' of women.

The patriarchal system shapes the women as timid, submissive etc. Women constitute nearly half of the world population. But their journeys of 'being women' become challenging and tough in patriarchal system. Naturally, their identities remains restricted to house hold duties. Kamala Das, a confessional poetess has profoundly expressed this in her poem "The Old Play House," a typical feminine rule she says:

"You called me wife
I was taught to break saccharine into your tea and
To offer at the right moment the vitamins cowering
Beneath your monstrous ego, I
Become a dwarf. I lost my will & reason to all.
Questions I mumbled incoherent replies."

The above verse underlines the confused state of women in the society. The poem points out the universal undesired position of women in society. The above depicted women are symbol of suppressed women in patriarchy. This ideology of patriarchy supports controls and humiliates the world of women. Patriarchal ethic involves the rule over the masses by a single patriarch. Thus, authoritative single person handles the situation as per his wish. Thus, patriarchal system has marginalized women at the domestic level as well as the outside world.

A sociologist Ernestine Friedl talks about male dominance. She explains gender role as culturally produced view. She comes across some societies where weaving, pottery-making and tailoring is attributed to males. But she has realized that male gains high prestige and power than in societies where women are dealt with such works. She defines (1981:450) male dominance as "a situation in which men have highly preferential access, although not always exclusive rights, to those activities to which society accords the greatest value and the exercise of which permits a measure of control over others." She also argues (1981:450) that the degree of male dominance is "a consequence of frequency with which men have greater rights than women to distribute goods outside the domestic group." Because of all these things, males are dominant in the patriarchal society. Thus, patriarchy plays a crucial role in shaping the women subordination.

2.2 Gender Bias:

Social stratification studies were gender blind that went devoid of women as if there was no existence of women. So, gender is the most profound example of stratification. The social structure has given powerful position to men where as women are bound only to domestic unproductive labour. Men use their power to control and exploit the women and resources. The society uses the word gender and biology talks about it at a limited level. It is assumed that there are a lot of differences between men and women. There are social, cultural and structural reasons for such differences. A critic Payne (2006:66) compiles the statement of Smith who argued that “The notions of what femininity is and what masculinity is used as the basis for interacting with girls/women and boys/men, both in terms of expectations and the behavior that is encouraged or discouraged and punished. Boys/men are expected to be caring, domineering, aggressive, noisy and active, whereas girls/women are expected to be caring, quiet and less assertive. In case of employment, men are said to be necessary for management positions within non-manual occupations and skill’d positions whereas ‘natural’ qualities of girls/women are seen to suit them for occupations which are accorded lower status and lower economic remuneration, such as nurse, teachers, care-workers, waitresses, domestic workers and so on.”

Women are always used as service and care units. It is the gender biased that has kept women undeveloped and un-progressed. Tradition and culture have such an impact on human mind. That is why women are not considered strong in other fields. They are restricted to above certain areas. Regarding gender divisions, it is postulated that the inequalities between men and women are but natural and immutable. This perception is reflected in society where domestic and occupation work goes on gender biased level. As per gender division, women are responsible for domestic work and men are for social world. Due to this assumption, so many occupational fields keep women away from consideration. The occupational role of women is also marginalized by offering low payment and work nearer to so called feminine traits. Inequalities between men and women arise from their birth where girls are denied to enjoy the same freedom as it is enjoyed by their male siblings.

It is true that gender roles are deliberately constructed in the social structure. Boys from childhood have been told to develop certain attitude towards their female siblings. They are

imbibed with “supportive and protective” view towards their sisters. Thus, they are given a feeling of superiority on the basis of their physical strength. The masculine traits like aggressiveness, self assertiveness, and possessiveness are always welcomed and encouraged by male dominated social structure.

On the contrary, right from their births, girls are treated as the ‘deposits’ of their husbands. They are told to be always submissive and obedient. If any masculine trait is seen in their behavior, immediately they are given advices of being women. Thus, self-control and self-denial are watered in their personalities. All these eulogizing practices are made on theory of subjugation and submission of women. A sociologist Scott has said (154-155) “a gender becomes a way of denoting ‘cultural constructions’ -the entirely social creation of ideas about appropriate roles for women and men.”

Basically, gender is a social category. It is a lived relationship between men and women. Naturally, this concept is full of cultural material. Culturally, men not only marginalize women, but devalue them on the basis of economic, political and social power. Gender is not only biological term but also a script. ‘How to gender’ is a skill because gender is a social act, performance and not mere biological term. Regarding this, a sociologist Jaspal Singh (2006:70) records the transition of Jan Marris from male to female “There seems to be no aspect of existence, no moment of the day no contact no arrangement, no response, which is not different for men and women.”

Gender interrogations within the discipline of psychology began from the late 1960s. The work of Maccoby & Jackline, Kay Deaux concluded that the sex differences between men and women were surprisingly small in most cases. In fact, everyone knows it is better that there are few differences and more similarities between men and women. Despite this, women are oppressed at a gender level. These gender differences are displayed in patriarchy where women are dominated by men in a society. From sociological point of view, differences between men and women are largely the product of social forces. Ann Oakley was the first sociologist to advocate the idea of gender socialization and the masculinity and femininity that are socially constructed theories. Parents especially mothers teach the children their behavior by treating girls and boys as per the social expectations. Now-a-days, feminists have also tried to maintain a skill of gender socialization. The social structure is made of various kinds of stratification. The gender

stratification is at the prime level. Consequently, superiority of men to women gives a different parameter for the behavior of woman. Obviously, the whole analysis of performance of women marginalizes them. A sociologist, Thorne and Henley have talked about the language of women, which is a topic of criticism. Women have been devalued again on the basis of gender discrimination. Females are supposed to be talkative and society has underlined two categories of style, saying 'male language style' and 'female language style'. The language style of women is criticized as 'time-pass', 'worthless' and at the top most 'gossiping' whereas the same talk of two males is called 'discussion', Thus, this attitude articulates the devaluation of women keeping the view of gender discrimination in mind.

The great economist Amartya Sen has worked on problems of women discrimination in the process of development. He has pointed out some types of inequalities such as Mortality inequality, Natality inequality, Basic facilities inequality, Special authority inequality and Ownership inequality and Household inequality. It is clearly seen in the society that nature has given huge amount of power to women but the society has given a few opportunities to them. Despite this, the females are marginalized at economic, political and educational levels due to gender discrimination. In fact, women occupy major place in population, even though; women are marginalized at the following level in society on the basis of gender.

2.2.1 Education:

Regarding education, male literacy rate is higher than that of female. Earlier, women were denied the access to education and were kept deprived of knowledge in the name of religion and purity. Later on, the scene started to change. The government announced some policies which make an easy access to girls for the education. With the passage of time, the circumstances have changed and these accesses have taken the global perception. But factually, women are less bestowed with education. The dropout rate of girls is more than that of boys. Girls' education is always biased because of rigorous glances of a culturalist. The attitudes and expectations of girls toward work, marriage and the future are more important factor than getting education. The girls themselves look at the marriages as a vital job of their lives. They are less ambitious and expect no success in terms of jobs or careers.

The parental attitude towards the education of girlchild is not satisfactory. There was news about a girl who experienced heart-rending treatment from her father, as she aspired to access education. The following news focus the light on the parental mentality about girl's education (13 Jan 2014 p.6 The Indian Express) Pune Edition "11years old girl wants to study further, father smashes her face with stone INCENSED by his 11 year old daughters determination to continue studying, a man from Maramjhiri village is Betul district of Madhya Pradesh, alledly threw a heavy stone at her head, the police said. The girl is undergoing treatment at a district hospital and is reportedly out of danger..."

Thus, above true incident unfolds the girl's marathon struggle with her own people for the sake of accessing the knowledge. Lately, women have been taking education but some fields like mechanical or chemical engineering are yet to be open widely for girls. Parents make higher education available to girls only to gain highly-qualified husbands rather than their own personality development. Unfortunately, this is true and tough to digest but these perceptions again remind of patriarchy and male-centered life. All these things underline the women marginalization in the global socio-culture structure.

2.2.2 Employment:

Regarding employment, in many cases men get much more salary than what women receives. In rural areas, men are much dependent on women even though they get less salary as compared to men. In urban areas, majority of women are found in sectors like home-industries, marketing at minor level services, nurses and receptionists in well-reputed companies etc. They engage in such sectors not for their pleasure but to assist their husbands' income. They are allowed to work only after the promise of non-negligence to their household duties. Naturally; women do not secure certain income. Thus, they retain their powerless status at the economic level and obviously in decision making also.

Most of the time, working women can not claim independent economic asset. In case of married women, most part of their salary is given in the hands of husbands and to parents if their status is unmarried. From their own salary, they secure a small amount for transportation and other necessary expenses. In case of employment benefit also, few women make it on the higher post. Women are kept away from the promotions and facilities as their husbands interfere in

promotions and other equal things. They prohibit wives from accepting higher- posts as they do not wish to be inferior at home and negligence towards family and house-hold duties. Males' do not expect women to be superior in performance at economic, political and social level. Women are immediately stopped, if identified as successful in their fields. Very few women resist acquiring desired posts.

On account of the biological function of child rearing and nurturing, women are much nearer to the home base than men. Their physiques restrict them to do muscular work. They are advised to work from home by adhering the excuse of child-care. The roles of women as 'mothers' are the cultural construction for the convenience of maintaining patriarchy. The sociologist Oakley has pointed out that children do not need close intimate and continuous relationship with mother. She has dismissed Bowlby's claim about the need of intimate and continuous relationship between mother and child. Regarding this perception, she notes that a large body of research shows that the employment of the mother has no detrimental effects on the child's development. Some studies indicate that the children of working mother are less likely to be delinquent than those of mothers who stay at home. In fact, Oakley claims that working mothers enjoy their children more and less irritable with them than full time mothers.

Thus, we can realize that the male-oriented society has restricted the role of women to family for their convenience. Recently; the government has sought various policies and protective laws in working places for women. Nevertheless, the employers are reluctant to depute the women being afraid of involvement of extra expenses for them. Moreover, the majority of the persons working in offices are men, so women feel out of place. As an officer, if women show favor to any of the subordinates, it may become a scandal and if they appear indifferent, the subordinates do not obey them. Thus, at the employment level they get humiliated only because of 'being women'. A sociologist Pradhan mentions (2010:173-174) in the Fourth Education Commission 1964-66 of India observed "The women labour in India substantially belong to economically weaker sections of the society, in higher hazardous and arduous occupations agriculture laborers, constructions workers, domestic servants and informal laborers without any advantage of social securities and other privileges. They do not possess much skill, training and education for the type of work they perform which often lead to distress sale of their labour, low productivity and exploited situation in the labour market. Notwithstanding, their significant contribution to the

economy, there has been under-estimation of woman's work in official statistics. Again, in the absence of avenues of engagement in the organized sector, there has been increasing informalisation of labour force, which raised serious concern among policy makers and researcher.”

There is no equal strategy for employment of men and women. The wage-gap and norms of deputation of men and women in employment are also different. Majority of the women in rural areas are engaged in agriculture as laborers and cultivators whereas urban women participate in house hold industries, poultry trades and services like unskilled jobs. Women's domestic work is immeasurable and does not get any recognition from others.

2.2.3 Politics:

A look at the status of women in politics shows that it is yet to be satisfactory. The government has launched various policies to empower women in politics but the screen has yet to reach the mark of satisfaction. Women's participation in politics is not as praiseworthy as it should be. Women are sidelined in field of politics by males and husbands. The official reports talk about the women's satisfactory ratio in politics. In fact, the interior structure is pessimistic. The women from traditional electoral wards appear in politics only to secure the chair of power of their males in families. They get in picture to reserve allotted quota conferred by government and maintained by their males' relatives. The entrance of women in politics is nothing but the representation of their males. Though the reservation policy of government for women becomes the cause for women's participation in the front line of politics, they are kept far away from regular works because of frequent interference of husbands in the day to day matter and official works. Consequently, women have to go with their husbands regarding the decision of the work of social-welfare. Thus, again the decision making power in politics is again denied by the male-oriented society. Consequently, they remain puppet in the hands of husbands and their families. The participation of women is like offering wings to them but not allowing flying high in the sky. All these pictures focus on gender biased attitude towards women in the field like politics also.

2.2.4 Deserted women:

Both men and women are two integral parts of the society. But women constantly live under the pressure of distorted personality due to discrimination, threat or actual occurrence of deception, rape, kidnapping, sexual torture and desertion. Deserted women are one whose husbands deny marital co-existence. The husbands abandon them even though they have not committed any serious offence. Married women become deserted wives because of an extra-marital relation of their husbands; cruelty to them, the suspicious nature of their husbands and sometimes, husbands' dislike for make them deserted. Women experience the desertion as per their husbands' wish. Their aspirations, attitudes do not get place in will of males. So, this is the forced desertion imposed by males which implies again the marginalized status of women in Indian social-structure.

2.2.5 Widowhood:

In the past, widows were considered as a stigma in the social system. Basically, the marginalization of women is incomplete without the consideration of widows. Widows were denied fundamental rights and lived like brutes. They were always kept away from main stream events. Their position was much worse because of being women. Later, an awareness campaign implemented by various social activists gave them breath to live like human beings. Widows were kept aloof from holy rituals and customs. It was a one kind of humiliation to them without their any own mistake. Now-a-days, the situation of widows is improved in the society. But still they themselves remain isolated from rituals and they are denied to come forward to perform rituals. This is the self-marginalization of women. They can not wipe those false postulations but keep away themselves from all cultural things. All these descriptions speak about their external marginalization imposed on them.

2.3 Sexual Harassment or Violence:

Marginalization is the theory of sexual harassment. Feminists believe that sexual violence is the duplicate shape of heterosexual practices. The sexual assailant has more time spared by male-dominated social culture. This is a marginalization of womanism. Their biological structures are

supposed to be the territory of men. So, after such an assault males do not feel guilt; on the contrary women remain behind the bars of charges.

Sexual harassment is about power than sex. Males want to prove their superiority by consuming women's body. It is nothing but humiliation of women and abuse of their mind. Thus, males show their power by sexual exercise. Many times, all manly perceptions happen to work behind the sexual harassment. The social culture that gave superior place to men and inferiority complex to women is the prime cause for this sexual violence. A small friction can also become the cause for sexual abuse. Sexual assault is the outcome of gender stratification imprinted on the mind of males' right from their upbringing in families, society and others. A sexual exercise becomes the cause to stop women, if they surpass them by their performances. Thus, males show their power and they do not want to appear weak or less masculine in the eyes of other males. Thus, women are used as a weapon to fulfill their desires. The sexual harassment shows that women are denied social equality.

Women suffer from various kinds of violence such as sexual assault, psychological abuse and verbal abuse. In India 'Women's Sexual Harassment Prohibitory Cell' works as a shield to women. The statutory committee illustrates the sexual harassment which talks about the levels of harassment. Law has given tremendous support to women but the social structure is still under the impression of traditional perception about women. Men use violence as a way to control female -partners. The women always concentrate on child-rearing duties, domestic work, emotional and psychological support whereas men's recognition goes around paid employment. Consequently, men are presumed to have more importance than women so as to control the majority of decisions of women.

Indian social-structure nurtures the culture of violence among the society. Society advocates the battering of women by males under the velvet of culture. Stressful modern-life and culture of violence lead to family violence. It is believed that husbands and wives come together to accept these norms. Then, the physical violence becomes the tool to solve the conflict. If women are sensed to be a superior, then the physical power stops them. Thus, Indian male-dominant social structure has accepted this. Yet, it is a most question why are the women target of male dominance? And the question is yet unanswerable.

Violence against women can be treated at both levels. One is the violence at the family level and the other is violence outside the family. Women can become the victim of murder, theft or molestation, sexual assault and rape and secondly in the family, which is not taken into notice. A sociologist Vannoy (2001:352) compiles the statement of C Right Mills who says “how people’s personal troubles are often social issues –that is such troubles are ones that many people in similar circumstances share ‘Sexual Harassment’ is a superb example of this kind of trouble. According to Runbald, the vista of social structure consisting masculine hegemony and patriarchal structure compel to accept the violence for women. Now-a-days, sexual harassment is attracting the legal actions and consequences.

In previous times, a sexual assault against women was ignored by the society. But neo parameters towards sexual harassment have given it a cognizable status. Mostly powerless (by all means) women such as females who come under disadvantaged categories like younger women, singles, minority group members or women in subordinate work positions are vulnerable to sexual harassment. A sociologist Margaret S. Stockdale has pointed out the base cause of sexual harassment. According to her, society provides men more power regarding the sexual harassment of women. Moreover, and more license to sexually harass women of color. The extension of sexual violence is called ‘Rape’ which is a wide-spread evil in society. Sociologists have pointed out the circumstances of rape. In most cases, especially in the attempt of dacoit raids; women are subjected to rape only to humiliate men. It displays the conceptions of women as men’s territory. It also underlines the inferior status of women where they are made mute to present their views and opinions. Kathryn Kelly (2001:363-364) describes “Rape is violence that involves gender, race, social class, sexuality and community. This sex based system of stratification is produced and maintained by socio-structural arrangements including the family economy, state and religion.”

According to many sociologists rape is a form of gender violence. It perpetuates the social inequality between men and women. Women are always feared by rape. It focuses on their limited autonomy and mentality of society postulating their dependence. Rape is a tool to devalue women and their existence. The attitude of society towards the rapist is reluctant. The society presents evidence of autonomous females’ sexuality to underestimate women’s chastity.

In case of rape, women are proved to be less than chaste. Rape is advocated by saying their deservedness to the same sexual assault. The rapist engages in trauma when charges on their chastity appear more painful than rape. Usually, they hold themselves responsible for the occurrence of the sexual menace. Indian social structure is based on male-sexuality that defends for predatory and predator. So, it is seen that the rape is the milieu of expressing superiority. It displays the inequality among society.

The women's marginalization enhances when they have been commoditized through prostitution and pornography. The presentation of women through these businesses highlights the enslavement; objectification and exploitation of women. They remain away from the honor of society. The social –structure accepts their benefits but marginalizes from the main-stream world. Prostitutes face double kind of marginalization as that by males and that of white-collared men and women. They are devalued at chastity status; eventhough they are consumed to secure finance. Thus, they are always sexually marginalized to keep mum for year after years.

2.4 Quest for Identity:

The journey of women towards quest for identity is full of hardships. The consciousness of marginalized status of women has given them new outlook towards their 'selves'. This awareness created an identity- crisis in their mind. The question of marginalization deals with identity and self. When any person finds himself or herself in an unfortunate position in society to be able to deal with various matters efficiently then there is an emergence of identity crisis. The quest for identity deals to that human- being who has lost social and spiritual act. Women are among those human-beings. They experience rootedness. Naturally, being aware of their efficiencies; women are in the state of identity crisis. The theory of marginalization is the journey of identity-crisis for modern women.

Regarding marginalization, the present research notices that the class of women is also away from the main-stream resources and get prohibited from benefits of the resources. While discussing social stratification, there are debates about women that could be they regarded as a social class? Some sociologists deny it and some support it. The opinion of Parkin, a sociologist is on the side of women who connect to minority group. The Sociologist Helen Mayer Hacker (1981:466) tells definition of minority group as "A minority group is any group of people who

because of their physical or cultural characteristics are singled out from others in the society which they live for differential unequal treatment, and who therefore regards themselves as objects of collective discrimination.” The above features are applicable to women who can be separated as a disadvantaged social class. This class is marginalized by social structure.

The present research discusses the various perceptions of theory of marginalization in the light of social class of women. This female marginalization creates a question, whom do women really belong? The theory of marginalization talks about women’s belonging to everyone where somehow they have suffered either physically or mentally. But perhaps, the realization of marginalization can offer women their space which could glorify their images and could polish new dimensions to their personalities. Much of work that women do is “invisible” in national accounting and census, despite its obvious productive and social worth, which is totally marginalized. Women’s work especially house-hold work, often is unpaid and therefore unaccounted for processing food, carrying water, collecting fuel, growing subsistence crops and providing child care. It is estimated that unpaid household work by women, if properly valued would add to the one -third share of the total production. Even when women are remunerated for their work, their contribution is often undervalued. In formal employment, women earn significantly less than men in every country having data. Women have shouldered large part of the adjustment burden of developing countries in 1980s. To make-up for lost family income, they have increased production for home consumption, have worked for longer hours, have sleptless and have often eaten less which is again marginalized.

The sociologist Sherry B. Ortner illustrates about devaluation of women. According to her, high value is placed on culture than on nature in every society. Men control and regulate the nature through the weapon of culture. The universal evaluation of culture as superior to nature is prime cause for the marginalization of women. Women are very much close to nature than men. Consequently, they are supposed to be sub-ordinate to men. Ortner (1981:453) argues “women are universally defined as closer to nature because their bodies and physiological functions are more concerned with the natural processes surround the reproduction of the species.”

Thus, these nature-related things depute the women at sub-ordinate level. Their psyche is devalued and men get at superior level. The ‘postcolonial feminism’, discusses the problem of the category ‘female’ often associated with feminism since the 1970s. However feminists such as

Trinh Minh-ha and other feminist critics in 1990s often turned to the question of feminism, the post colonialism and academic politics. Sara Suleri (2006:172) critically investigated how the inter-relation of feminism and post colonialism lead to talk restrictions and validity of post colonial women. She says “The coupling of post-colonial with woman, however almost inevitably leads to the simplicities that underlie unthinking celebrations of oppression, elevating the racially female voice into a metaphor for the ‘good’. Thus, theory can be problematic when intersected with lived experience. So, ‘Lived experiences’ articulate through the third person’s narrative than autobiography.”

Indian women writers have emerged in a larger number after independence and made significant contribution to literature. Kamala Markandaya, Anita Desai, Nayantara Sehgal, Shashi Deshpande, Namita Gokhale, Gita Mehta and Arundhati Roy have contributed to the literature in their own ways. They all have attempted to depict social realities, women empowerment and have presented of feminine sensibility. Among all these writers, some try to reveal dimensions of the personalities of women. The writer like Kamala Markandaya shows the socio-cultural realities that restrict the growth of women. Some writers focused the strong feminine sensibility whereas some dealt with sexual urges of women. The Indian women writers talk about neo themes, sufferings and agonies, helplessness of women, the complex relationship of men and women and depicting marginalized world to give neo outlook to their lives.

The present research include selected five Indian English novels such as Rama Mehta’s *Inside the Haveli*, Manju kapur’s *Difficult Daughters*, Arundhati Roy’s *The God of Small Things*, Bharti Mukharjee’s *Wife* and Shashi Deshpande’s *The Binding Vine*. All these writers have discussed the marginalization of women.