

Marginalised Women Portrayed by Nayantara Sahgal

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Abstract

Marginalized women are called as the suppressed women who are considered as downtrodden in the society. In *Storm in Chandigarh* Saroj was considered as to be suppressed women. She has to struggle with her two children and an insincere husband. Her husband's attention towards Sara an organizer of a school has to be had in mind. Saroj attraction towards Dubey was partly justified by the author. In the modern world Saroj way of behaviour was proved to be normal. Saroj likes to get a free life without any interference of Inder, her husband. Thus, the story speaks and visualizes the picture of three women. As the women author want to justify the attitude of these women. Nayantara Sahgal who had a broken family wants to justify the attitudes of three women Gauri, Saroj and Mara. Mara, who is a woman described as having an illegal relationship with Inder, doesn't show herself to her husband Jit. Gauri who symbolized the high society women is shown to be connected with Dubey. But she was proved herself to be modern. Thus, the story *Storm in Chandigarh* describes a triangular mode of the women with the mix of two political leaders along with Dubey's mastery over his profession.

Keywords: Nayantara Sahgal, *Storm in Chandigarh*, marginalized women

Introduction

Marginalization is the process of pushing a particular group or groups of people to the edge of society by not allowing them an active voice, identity or place in it. Through both direct and indirect processes, marginalized groups may be relegated to a secondary position made to feel as if they are less important than those who hold our power or privilege in society.

Marginalization can manifest in subtle or overt actions including

- Use of derogatory language.
- Assuming someone's accomplishments is not based on merit.
- Expecting individuals to act a certain way based on stereotypes held about another's identity.

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- Denying someone academic or professional opportunities because of their identity. (i.e.) racism, sexism, albinism).
- Not providing equal access to certain resources based on membership in a particular group.
- Assuming preferred pronoun without asking.
- Assuming sexual orientation without asking.
- Overlooking criticizing or interfering with other's cultural or religious traditions and values.
- Systematic and/or institutionalized barriers access and support.

Impact of Marginalization on Students

Marginalization can have a negative impact on students' psychological, emotional and physical health.

Some possible psychological and emotional responses to marginalization include.

Anger

Anxiety

Paranoia

Fear

Depression

Self blame

Sadness

Frustration

Hopelessness

Resentment

Powerlessness

Self-doubt

Isolation

Stress

Confusion

Feeling invisible or not heard

Additionally, students may experience social, economic and academic strain as a result of marginalization possible academic and social impacts might include:

- Reluctant to interact with others.
- Difficult affording.
- Limitations accessing academic spaces, community locations and /or course materials and course assignments.

- Discomfort participating in class discussion, study groups, students' organization, intramural sports and other institutional sponsored events.

Socially marginalized women:

- Urban women marginalized by occupation.
- Rural women at the risk of violence denied their sexual reproductive maternal health rights and denied their voice.
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Aspects of Women's Marginalization

Women marginalization in society is an outcome of several factors, they can be identified broadly into three namely, socio-economic, ideological and political within feminist theory different schools analyze the relationship between these aspects differently for analytical purpose these factors will be discussed separately in this section.

Socio-economic Aspects of Women's Marginalization

Feminist argue that the gender division of labor in contemporary society has confined women to the position of housewife which chains her unpaid household work, dependency of man, lower social status and gender discriminations. They conclude that the burden of household activities along with other socio-economic factors have generally hampered her income. Generating capacity women are also placed at a disadvantageous position in the income earning activities they venture into because of sex discrimination.

Traditional Marxists

Conceive that dialectical relations in the capitalism made of production have forced women to two forms of oppression. First, the women wage laborers are exploited and subjected to alienation as a part of the working class. women who are excluded from wage laborers are suffering from a special form of oppression that is rooted within the specific sexual division of labor (Jagger 1983) it also consists of woman's unpaid procreation of next generation for the workforce, which itself leads to her depending on men. So, women became the original proletariat in the first form of class oppression.

Marxist Feminists

Maintain that women are in the oppressed class and relations between men and women are class relations (Bensten 1970, Rowbotham, 1973). It is mainly because women as a group have a distinct relation to production ad property in almost all historical societies. The socio-sexual division of labor of private and public domains, they argue, has been the basis of division of labor, setting men to work and women to homes to provide free labor for care and rearing of children. They believe that women therefore are brought into paid work only when boon conditions in the society increase the need for labor (Beechy, 1977).

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The condition of women in *Storm in Chandigarh* is like the Marxist feminist. She was suppressed by her husband Inder and she was not given any recognition in the society and she was suppressed by him in her every action.

Radical Feminist

The concept of patriarchy has been the admin factor for the sexual division of labor in the society. It defines women in a way specific to their sex, as beings whose special function is to gratify male sexual needs and to bear and rear children (Jagger 1983, Burris 1970). Rich (1976) and Firestone (1979) have analyzed the psychic, sexual and ideological structures that differentiate the sexes, setting up an antagonistic relation of dominance and subjugation between them. The domination of men according to radical feminist results in their exploitation in the family. Saroj is considered as a radical feminist in *Storm in Chandigarh*. Her relation with Inder and child rearing are also like a radical woman.

Socialist Feminist

Gender in socialist feminist view is related to the system of organizing social reproduction. It has been an important element in maintaining male dominance in the society (Jagger 1983). The sexual division of labor in the family has been structuralized by this male dominance and is manifested in the exploitation of women. The concept of sex production has been used by socialist feminists to point out how women are attributed to their mothering role, restricting them to work outside the family. Further such male-biased gender relations in society also determine the wages of women's labor. There has been doubt about the validity of socioeconomic factors put forward by above theories to understand the marginalization of rural women in second world countries. It basically rests on the understanding that the capitalist expansion in developing countries has affected women differently from that of western communities. The theory of feminalisation of subsistence agriculture and the activities involving men, imposed upon women the double burden of household and farm work, as women were forced into subsistence agriculture and other economic activities in addition to their household work. When prices for commercial crops dropped, man migrated for wage labor and women had to get involved in petty trade or wage labor to cover the family expenses, learning them with a triple burden (Boserup 1990:23) A number of studies have noted that development of a system of wage labor made women more dependent on man, undermining traditional systems where woman had a certain amount of control over production and reproduction (Moore 1988)

Women in Development Model

The main objective of the women's first development decade (1960-70) was to reduce the poverty of poor countries. It called for a new approach to development. The call was for a new international economic order to structure the global economy as well as to redistribute control over

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resources. With the UN's second development decade (1970-1980), attention shifted to basic human.

During the implementation of growth-oriented programmes to meet the growing requirement of the developing countries, agricultural modernization and industrialization received much attention of planners. Agricultural modernization brought about many changes in social relations and the allocation of labor in rural area. Particularly those in lower socioeconomic groups, suffered rather than benefited from them. Mechanization in the developing world resulted in the reduction of jobs for women.

In rural areas, women's access to land, labor, technology, credit and other inputs into cultivation appears to have worsened in most parts of the IIIrd world.

WID was a reaction and outcome of two factors the search for practical solution after the failure of the first development decade. The growth of feminism is based on the assessment of the disadvantageous position of women, borne out by both qualitative and quantitative analyses. The decade for women (1975-85) was the period of the UN decade of development in order to assure the integration of women into total development effort (Maguire 1984, Pietila Vickers 1990). As the theme of the plan and the decade was equity, development and change, the programmes for women initially came through equity approach. WID models and its approaches have their roots in liberal feminism and are closely linked with the modernization paradigm which dominates the world view of international development in 1950-70. The equity objective in the decade was a result of the liberal influence to the development thinking. Liberal feminists argue that woman have the same potential for rationality as man. It was reflected the works of Nayantara Sahgal who designed modernized women in her novel.

Coping with Marginalization

- Build a support network.
- Get involved with campus groups or organization that welcome and celebrate individual difference.
- Utilization opportunities to become involved in social action that addresses various forms of oppression and marginalization.

Conclusion

As a member of society, we can say something or do something when you witness acts of injustice, intolerance and oppression.

- Become aware of your own biases and beliefs about other people or groups of people.
- Monitor or explore your own use of language the ways in which you might engage in marginalizing communications and for behaviors.