



UGC Approved Journal

IJELLH

**International Journal of English Language,
Literature in Humanities**

Indexed, Peer Reviewed (Refereed) Journal

ISSN-2321-7065

Impact Factor : 5.7



Editor-in-Chief

**Volume V, Issue XII
December 2017
www.ijellh.com**

[About Us](#) | [Editorial Board](#) | [Submission Guidelines](#) | [Call for Paper](#)

[Paper Submission](#) | [FAQ](#) | [Terms & Condition](#) | [More.....](#)

Prof. Vishnu Kumar Sharma

Dean - Yagyavalkya Institute of Technology

Tonk Road, Sitapura, Jaipur, (Rajasthan)

Email: vk_english75@yahoo.in

Mobile: 09887011636

Ms Monika Agrawal

Research Scholar

Career Point University, Kota

Indian literary rays on the varied shades in prism of marginality**ABSTRACT**

The present paper “**Indian literary rays on the varied shades in prism of marginality**” deals with the study that the marginalized hold peripheral positions in the society as they are excluded from accessing equal power in the society. They are excluded thanks to their social attributes such as race, caste, gender, economy or religion. The term has different connotations and shades in the modern era to which I have searched out thoroughly in the major Indian writings. In spite of being a very controversial term, Indian literary writings have attempted to make well the injuries of the marginalized peoples by attacking on the nexus between criminals and government. The main focus is on what the various shades of systematic marginality are; how they are perceived, constructed and deconstructed for the personal pelf and profit of the privileged class; how the marginalized groups are subjected to economic and social hardships; how the sufferings of and atrocities committed upon the underdogs are realistically painted for amelioration within the social set up securing a brighter future to the marginalized classes; how the heuristic value of the notion of marginality can work for melioration or rehabilitation.

Keywords community, privileged, sexual, Shantih, subjugation

Just as the prism reflects various colours of a ray of the light in the same way the marginality connotes its various shades on its various causes and effects. India is a multi-lingual and multicultural country with its heritage of combined culture. Its diversity in society reflects in the multitude of culture, religions, languages and racial stocks. The population of the country comprises of different castes, communities, social and ethnic groups. The marginalized population represents one of the most economically and socially underprivileged, exploited and tortured groups in India. Majority of writers depicts how tragedy of atrocity looms large over the fragile lives of marginalized communities. In spite of being a very controversial term, Indian literary writings have attempted to make well the injuries of the marginalized peoples. In such writings, authors have attempted to sermonize opposition against the brutality of the upper classes and omnipotent persons.

Varna vyavastha versus marginality

Varna vyavastha is always working out its pattern within the structure of the marginalized community. The upper class communities have all the hegemonic power and reign over the Indian social system. They relish all type of comforts while the marginalized faces all types of problems as inequality, hatred, depravity, exploitation, isolation, rivalry, atrocity and vengeance caused not only by privileged communities but intra-marginalized communities.

The imposed subjugation due to varna vyavastha by the upper-caste people upon the lower-caste is that the suppressed are not allowed entering houses or touching things or people of the upper-castes, which is characterized by all authors in their respective novels. The power and place in society of a marginalized are not determined by his/her ability but by his/her birth in a marginalized family. Every Hindu village has a ghetto. The upper classes live in the village and the marginalized in the ghetto.

In Anand's *Untouchable* the degradation, humiliation and false accusation inflicted on the unfortunate sections of society are highlighted through the repeated refrain of Bakha '*Posh, posh, sweeper coming*' ¹(Anand, *Untouchable* 57). Due to his low social status Bakha is slapped openly without any fault. He realizes marginality to be his only fault;

For them I am a sweeper, sweeper - untouchable! Untouchable! Untouchable! That's the word! Untouchable! I am an Untouchable! (Anand, *Untouchable* 58-59).

The lower class people live in isolation cut off from the rest of the places and they have to lead a sub-human life in mud-walled, one-room-cottages in unhygienic conditions;

... soiled by the dirt and filth of the public latrines situated about it, the odour of the hides and skins of dead carcasses ... the absence of a drainage system had, through the rains of various seasons, made of the quarter a march which gave out the most offensive smell (Anand, *Untouchable* 11).

In *Seasons of the Palm* Tallfellow, a marginalized bonded labourer, has to do the lowest kind of works for his Gounder Master as *whenever this man wants to piss or shit, the pan is brought forward* (Murugan, *Seasons of the Palm* 52) His master has three sons, none of them *comes near his bed. Neither do their wives.* (Murugan, *Seasons of the Palm* 52)

For Murugan's Shortie the only shelter is goat shed, the mosquito tortured cell where he has to live his life in constant multiple fears. The mosquito *hang in thick clusters, on the roof of the goat shed, on the walls. Its mud floor is always wet with goat piss and shit... . They are at their worst in the monsoon months.* (Murugan, *Seasons of the Palm* 15) He has to sleep on the *very mud of the land, with only a ragged sack to cover himself* (Murugan, *Seasons of the Palm* 121). *Many nights he has woken up, feeling a spray of piss wet his face.* (Murugan, *Seasons of the Palm* 123)

In *The God of Small Things*, Mammachi does not allow the untouchables in her house. She instructs Vellya Paapen to enter the house only through the *back entrance of the Ayemenem House*² (Roy, *The God of Small Things* 65) for any type of lower work. When there is a need, the upper-caste people forget the caste barriers and they extract work from the downtrodden. *Pappachi would not allow Paravans into the house. Nobody would. They were not allowed to touch anything that Touchables touched... . Paravans were expected to crawl backwards with a broom, sweeping away their footprints so that Brahmins or Syrian Christians would not defile themselves by accidentally stepping into a Paravan's footprint* (Roy, *The God of Small Things* 73-74).

Aravind Adiga's *The White Tiger* presents hard realistic and graphic picture of the varna vyavastha that works out its pattern within the structure of the marginalized community. The book, in its realistic picture, presents the crude, dark and naked facts about India and takes reader's attention from one side where India is an emerging economic giant full of exploiters to another side, the dark side full of exploited. The protagonist, Balram *was born and raised in Darkness*³ (Adiga, *The White Tiger* 34) but has been a party in both of the experiences. *Those who live in this place call it the Darkness. Please understand, Your Excellency, that India is two countries in one: an India of Light, and an India of Darkness.* (Adiga, *The White Tiger* 14)

Education versus marginality

In Indian social system an education is considered as the monopoly of the rich and upper class communities. The poor and outcastes cannot think of attending schools for fear of polluting the children of the upper castes. In *Untouchable*, Bakha yawns to be educated but he like other marginalized can't. The marginalized pupils are often blamed as dull and unteachable. But the true reason is that, *the masters wouldn't teach the outcaste lest their*

fingers which guided the students across the text should touch the leaves of the outcastes' books and they are polluted (Anand, Untouchable 44).

In *The God of Small Things* Velutha, is a master craftsman and possesses great mechanical skills. He possesses the superb skills in the whole of the town but being marginalized he has no chance to take education. As Mammachi asserts *if only he hadn't been a Paravan, he might have become an engineer (Roy, The God of Small Things 75)*. Here, mind can't help reflecting the following lines of T. Gray.

*Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands, that the rod of empire might have sway'd,
Or wak'd to ecstasy the living lyre.
But Knowledge to their eyes her ample page
Rich with the spoils of time did ne'er unroll;
Chill Penury repress'd their noble rage,
And froze the genial current of the soul.⁴*

In Indian society education system has a clear difference between the marginalized and upper class, in *The God of Small Things* there is a separate school for the *untouchables built by Pappachi (Roy, The God of Small Things 13)*.

In *Seasons of the Palm*, for Shortie the cowshed has become a symbol of oppression and suppression as he has to live his life only in the cow shed and along with the cows and goats at that. Otherwise he has a great feeling to get education and there is a thirst for learning in his mind, to him, *school was fun...* (Murugan, *Seasons of the Palm* 36)

In *The White Tiger* Balram comes from a large family and the entire family is dependent upon the meager earnings of his father, a rickshaw puller. His father's dream of providing good education to his son gets shattered when money is burrowed for a cousin's wedding and

Balram is forced to leave school to work at a tea stall. *In terms of formal education, I may be somewhat lacking. I never finished school, to put it bluntly. Who cares! I haven't read many books.* (Adiga, *The White Tiger* 25)

Exploitation versus marginality

The exploitation and corruption have broken the back bone of the development of the marginalized not in the literary survey in Indian fictional writings but in the present scenario also. The rich and the greedy moneylenders exploit the poor marginalized. The poor are bitterly cheated and their small strips of lands are illegally taken away. The privileged classes take unfair advantage of utter poverty of the marginalized families and are forced them to make them bonded labourers. The economic exploitation is too hard and sucking. Anand's Ganesh Nath like characters from upper community exploits the needy marginalized by levying compound interest. Borrowing money from Ganesh Nath for the funeral of Bakha's mother proves an unpleasant thing!

Lakha had borrowed on the mortgage of his wife's trinkets to pay for her funeral. That was an unpleasant thing! (Anand, *Untouchable* 50).

In *Seasons of the Palm*, the marginalized characters that are under bondage to Gounder community are economically exploited by the upper class. Belly is exploited by his master; *How much she was spoken for, how much money her father received as an advance, how much of her pay remains with the Gounder, what amount her father claimed from that pay* (Murugan, *Seasons of the Palm* 23).

Likewise Shortie tells;

...someone decides, takes the money. We graze the goats, that's all (Murugan, *Seasons of the Palm* 23).

In *The White Tiger* the four landlords in Laxmangarh are symbolic figures which are named as *Buffalo*, *Stork*, *Wild Boar* and *Raven* after the peculiarities of appetite that have been detected in them. *The Buffalo was greediest of the lot. He had eaten up the rickshaws and the roads.* (Adiga, *The White Tiger* 25) Just as a buffalo remains busy with its feeding in the same way the symbolized Buffalo remains busy with getting feed from the rickshaw-pullers – *one-third of whatever you earned, no less.* (Adiga, *The White Tiger* 25) *The Stork was a fat man with a fat moustache, thick and curved and pointy at the tips. He owned the river that flowed outside the village, and he took a cut of every catch of fish caught by every fisherman in the river, and a toll from every boatman who crossed the river to come to our village.* (Adiga, *The White Tiger* 24) Here the *Stork* is figured out by the analogy of a large bird with a long beak and long legs, which lives near water and generally that feeds on fishes. The other symbolic figure is the *Wild Boar*. *This fellow owned all the good agricultural land around laxmangarh....When he passed by women, his car would stop; the windows would roll down to reveal his grin; two of his teeth, on either side of his nose, were long, and curved, like little tusks.* (Adiga, *The White Tiger* 25) This figure is penned out after a large fierce pig which has two long curved teeth and a hairy body, and lives in forests. It destroys good crops and being a fierce animal grins at every female boar whom it looks to. The last symbolic figure that is drawn by Adiga's pen in this group is the *Raven*. *The Raven owned the worst land, which was the dry, rocky hillside around the fort, and took a cut from the goatherds who went up there to graze with their flocks. If they didn't have their money, he liked to dip his beak into their backsides so they called him the Raven.* (Adiga, *The White Tiger* 25) This symbolic figure has the common habit of a Raven which lives in dreary ruins and dips his beak into animals' backsides.

Self identity versus marginality

The upper-caste people do not consider the lower caste as a human being and they try to suppress them without giving an identity for them. In this context V. Geetha's views are worth quoting *dalit (subaltern) children are not even allowed the dignity of being called their own names but are called by other cruel names* she translated the names into English. Hence Shorty, Stumpleg and Tallfellow. (*The Hindu*, 03 2005).

In *Untouchable*, Bakha is very often compared to animals - *elephants, tiger* (Anand, *Untouchable* 12), *black bear* (Anand, *Untouchable* 13), *ape* (Anand, *Untouchable* 14) etc. Pillai in *The God of Small Things*, refer to Velutha not by his name but by his caste, *a paravan* (Roy, *The God of Small Things* 278).

In *Seasons of the Palm* Shortie literally means "a small boy"; ironically, the author has not given any name to him but he is called only Shortie. Likewise Belly's real name is Raamyi, but no one calls her by her name.

In *The White Tiger* Balram's father was a *rickshaw-puller – a human beast of burden* (Adiga, *The White Tiger* 27) *treated like a donkey* (Adiga, *The White Tiger* 30) earnestly having a desire to give his son, Balram a good education so that *he should live like a man*. (Adiga, *The White Tiger* 30) But debts compelled Balram to work at tea shop. Adiga calls those who work in tea shops as *human spiders that go crawling in between and under the tables with rags in their hands, crushed humans in crushed uniforms, sluggish, unshaven, in their thirties or forties or fifties but still 'boys'...* (Adiga, *The White Tiger* 51) Balram is addressed as a *donkey* (Adiga, *The White Tiger* 143) and treated as a *dog* (Adiga, *The White Tiger* 139) by his masters. Being tortured he himself sympathizes and questions, *why had my father.... raised me to live like an animal?* (Adiga, *The White Tiger* 151) He is expected to be *loyal as a dog* (Adiga, *The White Tiger* 170) wag tail merrily when courtesy is tossed and thrown at his front and take *the blame for their good, solid middle-class masters*. (Adiga, *The White*

Tiger 170) In other words the servants have to bear the brunt of their masters when they commit unpardonable crimes as they do not have alternatives.

Religion versus marginality

Being untouchables, the people from lower communities are not allowed to enter temples by the caste superiors in Hindu society as they consider it as an act of defiling temples. Bakha goes to the temple where he is to sweep the courtyard. Bakha has an urge to see the deity inside the temple, but simultaneously gripped with the fear of breaking a sacred barrier his feet automatically dare not to cross the boundary line. With wistful wish to take a glimpse of the God makes him forget that he is a marginalized and he instinctively folds his hands as if to worship inwardly the unknown god. He hears just then a loud cry from Pandit Kali Nath , *Polluted!, Polluted!, Polluted!*, (Anand, *Untouchable* 68) and the crowd gather, shouting that Bakha had defiled the holy precincts.

On the contrary, Bakha also finds his sister Sohini, behind the shouting priest who forced to come her to gratify his lust. The priest has not only mortified Bakha's sister but has also attracted the sympathy of the crowd by accusing him of having polluted the premises. The crowd feels that the priest had suffered terribly. All worshippers sympathize with priest but they do not dare even to speak the matter how he has violated the chastity of Sohini. In this connection, Ravi Jauhari and Kiran Kamboj in *A Social Evil in Untouchable* point out that; *Religious diplomacy and hypocrisy were real instruments to exploit the untouchable the priest (Brahmin), the so-called custodian of religion is on one hand ready to have physical relation with a beautiful untouchable girl, Sohini, and on the other hand, Bakha, Sohini's brother is not allowed even to touch the steps of the temple. Anand tries to reveal such religious bigotry in his novel.*⁵ (Kamboj, "A Social Evil in Untouchable" 83).

In *Seasons of the Palm*, the marginalized are not allowed into the temple moreover they are cursed and punished even if they try to enter the temple ... *if they tried to peer into one of the makeshift shops that had come up, they were chased away. 'Bloody chakkilis! What does a chakkili want with a temple festival? Get out! Out!'* (Murugan, *Seasons of the Palm* 223).

The low caste people are persuaded to change their religion and choose a new one. They are taken in belief with false promise and hope of being freed from the charge of marginality. With breathtaking promise they are also given incentive to promote the cause of other religion. They are given a little food and money for free. In *Untouchable* Colonel Hutchinson, the chief of the local Salvation Army, on realizing Bakha's series of humiliations tries to misguide him. The Colonel provides the suggestion of conversion to Christianity stating that there is no difference among the rich and the poor, the upper-caste and the lower-caste in Christianity.

I am a padre and my God is Yessuh Messah 'emphasized the Colonel...'

Who is Yessuh Messah, really. Sahib?

Bakha asked eager to ally his curiosity.

'Come, I shall tell you,' said Colonel Hutchinson. 'Come to the church.'

And dragging the boy by the arm, babbling, babbling... (Anand, Untouchable 140).

In *The God of Small Things* the British converted the people of lower castes to Christianity with breathtaking promise and Velutha's grandfather Kelan is a victim of the betrayal; *Kelan converted to Christianity and joined the Anglican Church to escape the scourge of Untouchability. As added incentive, they were given a little food and money. They were known as the Rice-Christians. It didn't take them long to realize that they had jumped from the frying pan into the fire. They were made to have separate churches, with separate*

services, and separate priests. As a special favour they were even given their own separate Parish Bishop (Roy, The God of Small Things 74). Their conditions become worsen after change of religion as their necks were not free from the albatross of marginality.

In *The White Tiger* Mohammad is a poor, honest, hardworking Muslim, but he is jobless because the prejudiced landlord does not like Muslims. *So, just to get a job and feed his starving family, he claimed to be a Hindu! And took the name of Ram Persad.* (Adiga, *The White Tiger* 74)

Poverty versus marginality

Poverty is the hideous bane in a man's life. The more the poverty attacks the more a person becomes emotionless. A poverty ridden man can't help yearning to end his life current as we come to know almost daily through newspapers and other media. Paisa isn't god, but by god, its power is no less than god. (*Paisa khuda toh nahin, par khuda ki kasam, khuda se kam bhi nahin.*) A poverty stricken man is automatically devoid of all types of basic needs, and his/her life becomes dull dry and jejune. The major novelists throw light on the utter poverty of the marginalized communities, which is so complete, degrading, sorrowful, and realistic.

In *Seasons of the Palm*, Shortie and his friends do not even have proper clothes to cover the upper part of their body. The same condition is of Stonedeaf as Murugan states

She sits cross-legged, in her ragged, faded long skirt and blouse. The blouse is an old one. It has shrunk and become short. Between her skirt and blouse a thin line of flesh can be seen (Murugan, *Seasons of the Palm* 52).

Like Shortie, Belly also suffers from malnutrition and Perumal Murugan projects her as *her stomach sticks out from her tiny body. Straw-stuffed-scarecrow Foul Belly! Just a strip of a stomach, but always hungry. I keep pouring the kanji and still she holds her bowl out!* (Murugan, *Seasons of the Palm* 23).

In *The God of Small Things* Velutha is also deprived of the right to cover over the upper part of his body both socially and economically. ...*someone like Velutha, bare bodied and shining, sitting on a plank, swinging from the scaffolding in the high dome of the church, painting silver jets in a blue church sky* (Roy, *The God of Small Things* 6).

In *The White Tiger* Balram's family members are exploited thoroughly; his father is *a human beast of burden*. (Adiga, *The White Tiger* 27) Due to unending exploitation and starvation he is totally tattered as Balram observes *My father's spine was a knotted rope, the kind that women use in villages to pull water from wells; the clavicle curved around his neck in high relief, like a dog's collar; cuts and nicks and scars, like little whip marks in his flesh, ran down his chest and waist, reaching down below his hip bones into his buttocks. The story of a poor man's life is written on his body, in a sharp pen*. (Adiga, *The White Tiger* 27)

Balram can't but see the horrible death of his father due to the utter corruption in Indian political and bureaucratic system. His father has been ill for some time, *but there is no hospital in Laxmangarh, although there are three different foundation stones for a hospital, laid by three different politicians before three different elections. When he began spitting blood that morning, Kishan and I took him by boat across the river. We kept washing his mouth with water from the river, but the water was so polluted that it made him spit more blood....There was no doctor in the hospital. The ward boy, after we bribed him ten rupees, said that a doctor might come in the evening*. (Adiga, *The White Tiger*) But Dr. Ram Pandey is not to come because as a pact he puts one-third of his salary in ledger's palm. In return, the ledger certifies his non-attending as attending in the hospital and suggests. *"You can keep the rest of your government salary and go work in some private hospital for the rest of the week. Forget the village. Because according to this ledger you've been there...."*(Adiga, *The White Tiger*)

When Kishan put some food into Father's mouth, he spat it out with blood. His lean black body began to convulse, spewing blood this way and that.... Our father is gone, Thakur Ramdev is gone, the best of the landlords. (Adiga, The White Tiger)

Frailty thy name versus marginality

Woman is a marginalized from birth to end. In every realm of society women were treated as subaltern to men. Women's place in family, the basic institution of society, is always secondary and marginalized. Traditional family institutions set a role for men as head of the family whereas women are destined to play secondary roles of house-keeping and child rearing. They are fated to bear with all-pervading and all types of ordeals.

Now a days the sexual exploitation, gang rape, honour killing like incidents occur almost every day in some or other part of India. And the graph of the frequency of such events is relatively becomes high day to day. It is a marvel of Democracy that a blood freezing, heart chocking event of "Nirbhaya Gang Rape" that occurred in Delhi, made Arvind Kejariwal a CM overnight with almost zero opposition and even to a novice to politics at that. But in Delhi also such events are uncontrolled! Really marvel!

In *The Grip of Change*, Thangam faces triple marginalization; economic oppression, gender subordination and caste discrimination. Seized in the jaws of patriarchy, she is abused, raped and beaten frequently. She is assaulted not only by upper caste patriarchs but by the womanizers of her own community too. After the death of her husband she becomes a 'surplus woman' for her brothers-in-law and is forced to become a prostitute. *My husband's brother tried to force me, but I never gave in. they wouldn't give me my husband's land, but wanted me to be a whore for them! I wouldn't give in. . . .*⁶ (Sivakami, *The Grip of Change and The Author's Notes 7*)

Destitute and expelled Thangam goes to upper class landlord Paranjothi Udayar to earn her livelihood by working as a laborer in his fields but he havocked on her; there she is raped.

She laments, *I didn't want it. But Udayar took no notice of me. He raped me when I was working in his sugarcane field. I remained silent; after all, he is my paymaster. He measures my rice. . .*" (Sivakami, *The Grip of Change and The Author's Notes* 7)

In *The White Tiger* the women characters are exploited bitterly *Kusum beat her head with her fist; she wailed into the neighbors' house. "My grandson has a job, and he still forces me to work. This is the fate of an old woman in this world."*(Adiga, *The White Tiger*) They are forced to live on beggary *"Brother, give me three rupees."* *An old woman, looking lean and miserable, with her hand stretched out.* (Adiga, *The White Tiger*) The Great Socialist's party workers *whistled at any woman they felt like whistling at.* (Adiga, *The White Tiger*) They *think that any unmarried woman they see is a whore.* (Adiga, *The White Tiger*) The scene of the whore street is reflecting:

Up in one building, sitting on a windowsill in such a way that we could see the full spread of their gleaming dark legs, were the "Americans": girls in short skirts and high platform shoes, carrying pink handbags with names in English written on them in sequins. They were slim and athletic—for men who like the Western kind. In this corner, sitting in the threshold of an open house, the "traditionals"—fat, chunky types in saris, for those who like value for their money. There were eunuchs in one window—teenagers in the next window. The face of a small boy appeared from between a woman's legs and then vanished. A blinding flash of light: a blue door opened, and four light-skinned Nepali women, in gorgeous red petticoats, looked out. "Them!" I shouted. "Them! Them! Them!" "Good," the old driver said. "I like that too—I always go for the foreign ones." We went in, and he picked a woman from the four, and I picked another woman, and we went into two rooms, and the woman I picked closed the door behind me. (Adiga, *The White Tiger*)

Such type of events (even business) is very common in Indian big cities. Generally, they are forced to do such type of business. The lives of not only the harlots but their masters also are

measured by the earning from such brothels! And the monthly bribe system to police waters such heinous criminal business!

In Roy's, *The God of Small Things* for Ammu being a girl or a woman is as bad as it could be. Mr. Hollick, the Boss of Baba, demands to sleep with Ammu for compensation for Baba's laziness and irresponsibility towards the tea estate. And to utterly shocking, Baba is ready to sent Ammu to the womanizer Hollick.

Mr. Hollick proposed that Baba go away for a while. For a holiday. To a clinic perhaps, for treatment. For as long as it took him to get better. And for the period of time that he was away, Mr. Hollick suggested that Ammu be sent to his bungalow to be "looked after." (Roy, *The God of Small Things* 36)

Ammu is tortured all around. When she goes to police station for a statement Inspector Thomas Mathew teases her immorally by tearing all the teachings into pieces that was marked behind him on a board;

Politeness.

Obedience.

Loyalty.

Intelligence.

Courtesy.

Efficiency (Roy, *The God of Small Things* 8)

"It's a little too late for all this, don't you think?" he said. He spoke the coarse Kottayam dialect of Malayalam. He stared at Ammu's breasts as he spoke. He said the police knew all they needed to know and that the Kottayam Police didn't take statements from veshyas or

their illegitimate children. Ammu said she'd see about that. Inspector Thomas Mathew came around his desk and approached Ammu with his baton. "If I were you," he said, "I'd go home quietly." Then he tapped her breasts with his baton. Gently. Tap tap. As though he was choosing mangoes from a basket. (Roy, The God of Small Things 7-8)

Ammu felt the nugget of shame that chastity contains the hidden shame in a sea of glory. A brute stirred in her, a certain aura of rage that even murder of Inspector cannot quell but she was helpless! Broken! Poor marginalized! And menace ridden Ammu could not but left the police station crying. It was the first time, Estha and Rahel saw their mother crying. All of them realized that *everything that had so far seemed unreal, real. (Roy, The God of Small Things 8)*

To beat a wife is common practice in a patriarchal family simply because she is marginalized in her own family. And no family in India is the exception of patriarchal system. As Roy puts the facts.

The Kathakali Men took off their makeup and went home to beat their wives. Even Kunti, the soft one with breasts. (Roy, The God of Small Things 236)

The modern morally marred society feels to be honoured in tearing the faith and morality into pieces. The faith of materialism seems conquered over the faith of God that results in cosmos chaos. We are ready to adopt what a fucking culture. The society is burning in the fire of lust, wealth and power. People's faith in *Damyata*⁷ (Eliot. *The Waste Land and Other Poems* 43) is falling down - falling down. Theirs sea of *Dayadhvam* (Eliot. *The Waste Land and Other Poems* 43) is desolate and empty so we can't help hearing *Weialala Leia* (Eliot. *The Waste Land and Other Poems* 43) There can't be any sign of *Co co rico* (Eliot. *The Waste Land and Other Poems* 42) so far as we are marching towards *Carthage* (Eliot. *The Waste Land and*

Other Poems 39) with our burning, burning, burning (Eliot. *The Waste Land and Other Poems* 39) condition.

The sexual criminal evils whether they are willful as in the case of *the human engine waits like a taxi throbbing* (Typist Girl) (Eliot. *The Waste Land and Other Poems* 39) and *light-skinned Nepali women* (Adiga, *The White Tiger*) or forced as in the case of *Thangam* (Sivakami, *The Grip of Change and The Author's Notes* 7) and in “Nirbhaya Gang Rape” should and must not happen in any society. Every one should work in the limits of his/her morality so that society neither hears the sound of *Jug Jug Jug Tereu, she cries*⁸ nor fear from *Scylla's*⁹ fate. (Kaul, ed. *Alexander Pope: The Rape of the Lock* 75)

Thus the marginalized communities are treated worse than animals for the very reason that they are the subalterns. In such circumstance, it is next to impossible for the marginalized to make any sort of progress. Even the novelists' real and shocking portrayal of immorality against marginality will remain helpless and incapable to do something better so long as no science efforts will be taken against the unfair restrictions and ordeals which are prevalent in the societies and naturally hamper the growth of the marginalized. It is highly obligatory that one may not be a marginalized by birth and no noble marginalized human being is ensnared in the net of poverty and injustice. Today in our society there is extreme need of *Damyata* and it must be there so that one can live his/her life with *Shantih* (Eliot. *The Waste Land and Other Poems* 43)

References

-
- Anand, Mulk Raj *Untouchable* (New Delhi: Penguin India, 2001)57.
- Roy, Arundhati *The God of Small Things* (New Delhi: India Ink, 1997) 65.
- Adiga, Aravind *The White Tiger* (Noida: Harper Collins Publishers, 2008)
- Sundaram, B V *Selections from Thomas Gray* (Madras: The Macmillan Company of India Ltd.,1979) 14.
- Jauhari, Ravi and Kiran Kamboj, “A Social Evil in Untouchable”, *Mulk Raj Anand*, B.R. Agarwal. (Ed.) (Delhi: Atlantic Publishers and Distributors, 2006) 83.
- Sivakami, P. *The Grip of Change and The Author's Notes*. Trans. Sivakami.(Chennai: Orient Blackswan, 2006) 7.
- Eliot. T. S. *The Waste Land and Other Poems* (London: Faber and Faber, 1983) 43.
- Scragg, Leah *John Lyly: Selected Prose and Dramatic Work* (New York: Routledge, 2003) 117.
- Kaul, R. K. ed. *Alexander Pope: The Rape of the Lock* (New Delhi: Oxford University Press, 2003)75.