

**PREDOMINANCE OF MARGINALIZATION IN SARAT CHANDRA  
CHATTERJEE'S *PALLI SAMAJ* AND V. S. NAIPAUL'S *GUERRILLAS*: A  
COMPARATIVE READING**

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**ABSTRACT**

This article is centered around an elaborate discourse of Sarat Chandra Chatterjee's *Palli Samaj* and V. S. Naipaul's *Guerrillas* in context with marginalization grounded upon racial, class, caste and gender discrimination. The two novels belong to entirely different time period and are literary products of dissimilar social, national and traditional scenario. Though, *Guerrillas* has an urban backdrop and is set in a postcolonial troubled Caribbean island while *Palli Samaj* reflects a prejudiced, caste-ridden village commune of Bengal in colonial India, both the novels depict the same regnant, rampant and gruesome element of marginalization in different configurations. The undertaken work will acquaint us with how both the novels in their own disparate and unique ways have articulated the agony of the marginalized, have projected the exploiting tendency of those who marginalize and have documented the consequences of marginalization simultaneously. It is an attempt to feature through the novels, how the rigid universal practice of marginalization has dominated the society from ancient era to modern age despite being an incessant cause of both minor and major social crisis and upheaval. The study will demonstrate how in *Palli Samaj*, ascending steps of marginalization head towards the possibility of atrocious consequences which were only pacified by valorous efforts of the protagonist. It will also explain how in *Guerrillas*, this aggressive marginalization ultimately gives rise to a chaotic and avaricious aftermath.

Marginalization is an anthropocentric process of becoming or being made a group or an individual marginal in a society. “Marginalization comprises those processes by which individuals and groups are ignored or relegated to the sidelines of political debate, social negotiation, and economic bargaining—and kept there.”<sup>1</sup> Marginalization means to banish or to confine a group of people or an individual on the basis of gender, regional, racial, religious, communal, occupational and many such anthropocentric discrimination, for instance, the marginalization of the lower class of social hierarchy; the marginalization of women as an inferior gender, marginalization of literature of a class/region etc. Marginalization in its utmost extent can even extirpate a section in a manipulated manner from the normal social system. It cannot be denied that fundamentally, marginalization is an unjust treatment of the minorities and weaker individuals or groups by a relatively stronger group for the latter’s hypothesized profit and privileges. Being marginalized means being marooned from the mainstream society and the act of marginalizing is inordinately forcing a section to remain in the periphery but not to be at the centre of social or national system. Mostly, marginalized people are not counted as a component of the society, instead they are callously viewed as undesirable and insignificant entities, and their contribution towards the society or nation is totally nullified. Marginalization leads to deprivation in various panorama of life as a consequence. The socially acclaimed powerful group normally intends to keep the weaker group at a distance as a subordinate class and commoditize them instead of emancipating them. The marginalized entities not only confront material deprivation, but also are ruthlessly excluded from all aids, services, programs, and policies of a nation of which they are the bona fide citizens. Rather they are accused for all misdeeds, mal-practices and abhorrent incidents happening in their immediate surroundings. Hence, they are often threatened, terrified, pestered and degraded by fake encounters, fabricated allegations and many such derogatory methods. “Main grounds of marginalization are often political, economic, religious, idealistic, ignorance and fear. The cause and effect formula may be applied in such human nature, in many instances, seems sometimes to revert to believing in the survival of the “fittest”; “fittest” meaning being powerful. A long list of unfortunate consequences of marginalization over the centuries is leper colonies, slave trading, woman trafficking, reprisals for political or religious belief, etc.”<sup>2</sup> Marginalization can lead to fanaticism with atrocious aftermath, for instance, riots, terrorism, rebellion, convulsion, wars and annihilation.

This study concentrates upon how Sarat Chandra Chatterjee’s *Palli Samaj* and V. S. Naipaul’s *Guerrillas*, each of which belongs to entirely different time period and is set in dissimilar social, national and traditional backdrop, reflect in common regnant phenomena of marginalization feeding upon social evils like racism, class and gender discrimination.

## II

Sarat Chandra Chatterjee, belovedly known in Bengal as the Immortal Wordsmith, born at Devanandapur, Hooghly in 1876 eminently and efficiently drew from his experience.

“My literary debt is not limited to my predecessors only. I’m forever indebted to the deprived, ordinary people who give this world everything they have and yet receive nothing in return, to the weak and oppressed people whose tears nobody bothers to notice and to the endlessly hassled, distressed (weighed down by life) and helpless people who don’t even have a moment to think that: despite having everything, they have right to nothing. They made me start to speak. They inspired me to take up their

case and plead for them. I have witnessed endless injustice to these people, unfair intolerable indiscriminate justice....” [Author's comment in the acceptance speech in a meeting organized in his honour - to celebrate his 57th birthday at the Calcutta Town Hall on 2nd Ashwin, 1339 BY (15th Sep 1933).]

Declining family financial conditions made his childhood and youth pass through great poverty of which he had a definite experience both in the limited materialistic sense and in its psychosomatic dimensions. His short stories and novels often present in great depth fresh realistic characters and events that captured most proficiently the late nineteenth to early twentieth century Bengali society. His encounters with life as a country youth bestowed upon him the inspiration, ingredients and plots for his life-like characters in rural settings. The idiosyncratic characteristics and the quintessential purpose that he enriched them with made them more fascinating, outstanding and monumental. His intimate realization and clear perception of the social picture is remarkable. He cognized common person's dilemmas related to life and living conditions. The sympathetic, yet affirmative way in which he has portrayed the unprivileged and the women in his stories testify his paramount love and affection for the deprived.

Vidiadhar Surajprasad Naipaul born in a small town in Trinidad into a family of Indian Brahmin origin in 1932 seriously pursued no other profession but writing, which he started in London from 1954 onwards. Bruce Bawer comments thus:

The lush landscape, the shabby dwellings, the stifling lack of cultural stimulation, the sundry traditions, hypocrisies, superstitions, rituals and pretensions that make up a great deal of the island's common culture: Naipaul brings it all to life with remarkable elegance and precision.<sup>3</sup>

Naipaul's interest in the psychological progression and degeneration of the individuals in colonial ethos, their related action and the ultimate consequences have enabled him to pen down such flamboyant and exotic literary masterpieces. Most of Naipaul's characters live under excessive stress painfully aware of their personal failure; they often become victims of depression and stay in an incessant fear of loosing recognition and status. He has constructed his novels on the concrete foundation of his clear and obvious perception of his perpetually definite and constant, yet multiple themes encircling creation, relationship, marriage, fantasy, statelessness, travel, allusions to the past and catastrophic events of freedom. His novels are largely centered around the question related to the position of a colonial subject in a formerly predominant and now decaying anchorage. In Naipaul's novels, prevalent are the ideas of exile, the quest and the problems concerned with identity crisis, colonialism, racial discrimination, communalism, complex and interwoven fate of the individuals and the society they dwell in, challenges burning inferno of deprivation they face incessantly. His novels have voiced for the aspirations, yearnings, problems and plight of emerging nations. to paint portraits of the outcast roaming through civilizations of the world. Naipaul might be portrayed as a great writer who wrote about the greater things -- caste, community, race, and the third world.

### III

The novel *Palli Samaj (The Village Commune)* (1916) portrays the scenario of an apparently early twentieth century Indian caste-ridden village of West Bengal before independence. It depicts a small village community which was dominated by superstitions, rigid

social conventions and caste prejudices. It reveals not only how social power was maneuvered by the rich and the highborn but also the plight of the poor and the low born who were completely at the mercy of the leaders of the society. It deals in the common person's dilemmas related to life and living conditions. This novel witnesses endless, unfair, intolerable injustice to the deprived, ordinary people who give this world everything they have and yet receive nothing in return. The novel has voiced for the unprivileged and the women through the modest, brave reasonable and liberal protagonist in a sympathetic, yet affirmative way against social monopoly. It is a piece of social criticism. The plot is set in a village named Kuanpur near Tarakeshwar, in the district of Hooghly in West Bengal, close to Devanandpur, the author's birth place. It is a saga of a young Roorkee-trained engineer Ramesh's valiant unbiased efforts to bring some positive changes in a caste, class and gender ridden village. It is also a tale of childhood friends Ramesh and Rama (now a widow), their sweet relationship, which is however, doomed, as social customs and conventions decree that they should not come close to each other. Ramesh's challenging act of removing corruption that has diseased the village, establishing of harmony and balance, and eradicating of social evils for the betterment of the community in spite of being cornered and condemned by the heads, have been rewarded in the end though he loses Rama's presence for ever. Ramesh's such an age defying achievement undoubtedly remains indebted to his 'Jathaima's' (Bishweshwari Devi) advice and encouragement when Ramesh was suffering an emotional crisis. The novel has clearly confronted us with the sickening classification based on lineage, prosperity, occupation and also the caste system, India's own variety of racism in which Brahmins (priestly caste) enjoy the crest and defines the anthropocentrically determined lower caste as blemishes and untouchables. It has equally expressed the marginal position of a woman with a special emphasis upon the predicament of a widow in a society strictly following the principles of conservatism. Benimadhav, Dharmadas, Gobinda Ganguly, Paran Haldar and some more similar characters emblemize manipulative and dominating section. Dinu Bhattacharya, Bhairav Acharya, Rama (the young widow), other poverty stricken Brahmins, and the helpless, the low-born people, the underclass, the untouchables, women and particularly the widows represent the marginalized group.

In *Palli Samaj*, the term "racial" is associated with caste system that dominates the Indian society. Rama's aunt hurls abuses on Ramesh and his family by categorizing him as a son of low born. She simultaneously accuses/alleges Tarini Ghosal (Ramesh's late father) of a grave crime he had committed when alive, in showing audacity of trying to tie Rama and Ramesh in a marital knot, being a Brahmin of a lower order. Rama's aunt's inclination towards edging out people on the basis of caste, birth and creed is very obvious in her contempt of them. Conspiracy of escorting Tarini's "Shraaddha" (a ritual performed by the relatives of the departed soul to pray for its peace and salvation) into a ruinous failure by convincing all Brahmins to boycott the ceremony confronts us with a typical prejudice that considers only Brahmins as the most superior and unparalleled caste eligible, pious, auspicious and essential to make any ritualistic ceremony a success and without whom no such function is complete, thereby edging out other castes as irrelevant and inferior tribes. Rama's (Jadu Mukherji's widowed daughter) hesitation and reluctance against talking to Ramesh is a form of curtaining herself from Ramesh, since rigid social conventions are framed strictly to prohibit a widow's friendly mingling with a man. She is marginalized from all terrestrial pleasures and privileges in the name of widowhood. Thus we come across how a woman's premises are restricted and her aspirations are negated. Encroachment of land and enjoying both elite class and superior caste in Kuanpur village by the

Ghosal and Mukherji clan over years, their monopolistic land lordship and reigning over the ignorant mass of humble birth reflects marginalizing of the financially weaker and the lower section of the society. The heavy budgeted preparatory activities preceding the function, for instance, appointing of skilled and professional sweet-makers from Calcutta, massive investment in distribution of food and clothes to the needy and poor worked as a resource for negative and jealous criticism of plentifulness by certain people who regret their insufficiency and suffer from suppressed psychological complex born of marginal existence in the world of financial dominance. Such a lavish arrangement implicates the prevalence of capitalism and its demerits such as, unequal economic distribution and marginalization of unstable class from overcoming basic financial hurdles. Violent fight over “shidhe” (offerings given to a Brahmin in a ritualistic function ) between Raghav Bhattacharya and Haran Chatterjee in a ritual preceding the wedding ceremony of Jadu Mukherji’s daughter, reveals how crisis and poverty drives sane into insane due to marginal availability of minimum income source and monetary aids to fulfill fundamental requirements of survival. Gobinda’s comment that the distribution of clothes among the low born and the pursuers of inferior profession is equivalent to pouring ghee into ashes and that charity should be done to Brahmins. This is sufficient enough to comment how the diseased caste system limits and marginalize people on the basis of their descent monopolistically stamped as lower sect of the social structure. Weak and fatigued body, dirty torn shaggy clothes, spectacles with the support of thread, almost naked and unfed children symbolize marginalization of section of a society from accessing minimum supports of livelihood. Marginalization of poor Brahmin, Dinu Bhattacharya whose livelihood depends upon alms he collects by begging is evident in Gobinda’s condemning and cornering of Dinu by mocking at his poverty and by negating his simplicity and honest views as ignorance and brainlessness. Hence it is clear that consent or opinion of a particular person, is evaluated and recognized in terms of his capital power. How bureaucracy dominates and marginalizes economically underprivileged is thus concretized here. Bisweswari negates unjustly her own eminence, competence and intellect; she deprives herself of worldly comforts and aspirations; she humbly barricades her being; she compromises with her positional shift of widowhood. Her prejudice that as a widowed woman, her marginal existence in the society is traditional, natural and flawless germinates from the strong influence of patriarchal marginalization of women that have dominated the society for ages.

In the fourth chapter we face degradation and insult of Khenti Bamni by Paran Halder revolved around a trivial issue of restricting her widowed daughter Sukumari’s entry into the kitchen premises. Sukumari, for an unmentioned cause has been made to pay a fine as an act of ‘Praayaschitta’ (repentance) ordered by the community heads, yet she is abandoned and marginalized from participating in any auspicious/holy ritualistic ceremony. Paran’s abusing them as prostitutes and his outrageous decision of renouncing the spot if they are not kicked out again is a snobbish, pseudo-chauvinistic tendency of marginalizing women as trivial entities who must abstain from being so audacious against the patriarchs conventionally. Khenti is economically independent but her complaint that they are ill-treated due to lack of a male protector, guardian and security to shield them from adversities projects the assumed, manipulated and forced dependence of women upon men even if not needed, or else they are cornered and harassed. Khenti, though out of revengeful anger, exploits and overwhelms the sickness of Gobinda’s widowed youngest sister-in-law with unpleasant remarks hiding in it dishonourable indications of adultery, thus marginalizing and condemning her being. Dinu’s attempt of escaping the site silently with loads of food and then trying to justify his act when

incidentally caught by Ramesh is an aftermath of his poverty and marginal means of livelihood. Carrying of left-overs for outcastes and low born indicates the prevalent degrading, cornering and excluding of people as dog-equivalent based on caste and descent. To associate the members of higher descent and the pursuers of superior occupations with socially marginalized lower professions is held highly ignoble, disreputable and abusive. e.g. weaver-abuse that brought disrepute to mother-in-law of Paran Halder's daughter.

The fifth chapter confronts us with another biased and orthodoxy character Banerjee Mahashay, who being a Brahmin exercises his superior caste status in exploiting and marginalizing the members of lower descent and humble occupation. His complaint against the ruthless and audacious behaviour of Sairubi, a fisherwoman, who, in the market place, offended his dignity and ego by desperately stopping and refusing him from accessing her fish because of his unpaid dues, reveals the superior's expecting of the underclass's silent endurance of marginalization. His curse that by cheating a Brahmin, the low born cannot prosper and is bound to be ruined epitomizes unfair marginalization of the downtrodden. His exploitation of Madhu Pal, the grocer is exposed in his delay of the payment in exchange of grocery. The school teacher Banamali Parui touches the feet of Ramesh, quite younger than himself. When Ramesh offers to pay him his due respect and requests him to be seated at his parallel, he refuses to do so and marginalizes himself from the honour, saying that he is merely a servant of his. Even knowledge and education could not eliminate the inferiority complexes and hesitation born out of the social marginal status imposed upon them. We find the government marginalizing the village school from proper aids and funds. Exploitation and deprivation of its teachers is also evident. We find therefore, whosoever is at a superior position, cherishes an attitude of subduing and marginalizing while those at a position below them are always cornered and negated. In the sixth chapter, we come across Gopal Sarkar's comment that Rama, a woman by birth too laughed and made satirical remarks at Ramesh's strange ways of handling his property. In it we can trace a tone of natural habit of underestimating and negating a woman's intellectual skill and her efficiency of maintaining estate or business. Rama's renouncement of worldly delights is a reflection of social marginalization thrust upon her. She is scared of rigid social conventions, orthodox dogmas, customs and rituals she is bound to abide by. She is afraid of infamy and disrepute that might corner her if she would be reluctant to succumb to. Rama is entitled only for the maintenance of her father's property, the actual successor of which is her younger brother. She is only permitted to act as a guardian of her minor brother. Thus Rama is marginalized from the right of even a fractional inheritance because she is a woman and a widow. The ninth chapter discloses another incident exemplifying marginalization – Kamini's mother (Sadgope by caste) brings along with Dwarik Chakraborty's son (a Brahmin) to beg for financial help desperately needed for performing the funeral rites of dead Dwarik. He was expected to do "Praayaschitta" according to some superstitious ritualistic customs which he could not due to his prolonged ill health and marginal funds. Therefore his lifeless body was marginalized as an untouchable object from being carried to the crematorium by the rigid biased community. Kamini's mother suffers ethnic marginalization while Dwarik's family is the victim of financial marginalization.

In Chapter 11, we come across the plight of the farmers due to a reservoir that blocks the outlet for the excess of water thereby drowning around hundred bighas of the agricultural land, the only source of their survival. The reservoir is used for the business of fish cultivation under strong supervision of landlord Beni who is not prepared to suffer even a minor loss in his business for the sake of saving poor farmers from misery. Beni's bare concern for them mirrors

the marginal value of the impoverished in the eyes of bourgeois-tic bureaucrats. Categorization and deprivation of Muslim children of Pirpur village from admission in schools run by the Hindus is visible in the twelfth chapter. Their access to education and knowledge is marginalized on the grounds of casteism and communalism. The Muslim subjects unlike the Hindus are bound to pay tax for the land they encroach. This again proves their discriminated, unequal and isolated position/placement in a Hindu dominated society. Jafar's starving and neglecting of his widowed step-mother is another pathetic example of familial marginalization of a woman. On the other hand, Gobinda Ganguly's unopposed and unquestioned physical assault upon his widowed elder sister-in-law exhibits the heights of marginalization of women and her passive endurance. The fourteenth chapter acquaints us with the incident how Bhairav Acharya, who witnessed in defence of Ramesh's servant Bhujua against a false allegation of robbery, was trapped under a falsely framed case revealing that he will have to clear all debts worth enormous sum of money. Here a man's honesty has been unduly cornered and punished behind unfair exploitation of his inferior financial class. Bhairav's deliberate avoiding of Ramesh who helped him out of crisis also is an outcome of his awareness of a suppressed status, his worldly fear of being cornered by the dominant community heads, which cherish bitterness against Ramesh. His financial limitations are exploited in order to use him as a pawn to avenge Ramesh by manipulative Beni and Govinda. Associating Bhairav's weeping tendency with that of women hides in it a satirical criticism of women's tender/fragile emotions and its marginalization as their foolishness, weakness and timidity. Dinu's attempt of defending and justifying Bhairav's ungrateful approach in his explanations put before Ramesh is the result of same cause i.e. his marginal economic position, his fear of being negated by the community that is formulated by capitalistic heads who freely exercise their power and position to puppet the underprivileged. Prejudiced dictators marginalize Ramesh due to his active and sound determination of working for the deprived, his charitable and supportive attitude towards the downtrodden.

In chapter 15, the magic of Ramesh's abrupt cooling down from murderous rage at Rama's command, his silent submission to her advice stirs in the crowd a negative feeling. The spiteful remarks of ungrateful and aggressive Laxmi against Rama, "Don't you feel ashamed to take his side and fight? Nobody speaks against you out of fear because of your elite class---- otherwise who hasn't heard? Had she been anybody else instead of you, she would have hanged herself out of shame,"<sup>4</sup> [translated from the original Bengali novel, *Palli Samaj*] implicates cornering and condemnation of Rama. Beni's pretentious sympathy hides in it disgraceful instigations enough to taint Rama's virtuous self. Thus Rama faces indirect sexual abuse due to her age defying boldness criticized as audacious interference and crossing of her restricted premises, which cannot be tolerated/ relished by the patriarchal society that has always restricted and marginalized women. Besides, she is forced by the inescapable biased societal pressures to give false witness against Ramesh regarding the incident in Bhairav's house. Rama's succumbing to such a spiteful game of conspiracy surrounds her fear of losing her family reputation and recognition, her fear of being cornered, tainted and isolated as outcaste, her worry encircling possibility of society's abandoning her brother's thread ceremony under the powerful dictatorship of tyrannical community formulators. Exploitation of a woman's helplessness and marginalization of her right to independent decision-making is evident in the incident. Also in latter chapters we come across Ramesh's misunderstanding of Rama, his unconcern and bitterness against her that mirrors her marginalized position in his opinion which ironically gets thoroughly influenced by Beni's negative provocation and misguidance against her. Many minor

incidents pictured in the novel too tell us the story of marginalization of the commonplace mass negatively discriminated and restricted on the basis of occupations, economic position, caste, creed, community and birth. Consequently, the Muslims, marginalized downtrodden, and low born Hindus who are the victims of partial, intentional and negative Social Darwinism unite under one banner and revolt against fraudulence, capitalism, imperialism and tyranny of the sect, which has been declaring itself as supreme authority and exercising its influential dominant power to rule and marginalize for ages. The deprived and the mal-treated rebel for seeking and establishing their identity negated and denied so far. Finally, we also meet Visweswari's and Rama's quitting Kuanpur and their decision of renouncing all worldly affairs (becoming "Kaasibaasi") which soundly reflects an aftermath of marginal and minimal prioritized status they suffer due to their gender limitation and widowhood as a natural and unquestioned practice by the fabricated social circumstances.

#### IV

The novel *Guerrillas* (1975) describes the scenario of a Caribbean island after it has achieved freedom. It depicts how social and political upheaval creates complicated circumstances and adds fire to already existing tensions, thus making life hollow and aimless. "Guerrillas is a violent book in which little violence is explicit; and it is the opposite of anonymous"<sup>5</sup>, says Paul Theroux. Bruce Bawer in his "Civilization and Naipaul" reveals, "Guerrillas, ... is based on events that took place in Trinidad in the early 1970 and that Naipaul recounted in an essay, "Michel X and the Black Power Killings in Trinidad".<sup>6</sup> *Guerrillas*, the novel of colonialism and revolution features a distorting, disintegrating and crumbling civilization of a Caribbean island. It depicts very much of the perturbing elements that not only retard the growth of betterment and welfare but also act as catalytic agents aggravating horrifying end. The mainspring of the actions of the novel is varied/ diverse: the suppressed hysteria, disturbance caused due to unexpected interference of an ignorant, insensible alien in a prohibited area, sudden and violent aggravation of subdued sexual instinct that has been suffering dejection and desolation, and marginal existence of true concern for desiccated fate of the deprived in the radical mastermind behind the revolution. *Guerrillas* is a story of a white liberal Peter Roche, his white mistress Jane and Jimmy, the black Caribbean leader and head of Thrushcross Grange, a revolutionary organization in a disturbed Caribbean island. Jane's infatuation for Jimmy is the cause of her own brutal murder by Jimmy. The romantic triangle comes to an end. But, the other political, social and economical discontent continues to brew and in the end Jimmy and Roche are separated, disillusioned and full of animosity. Various practical observations, experiences and consequences related to deliberate human marginalization and that of marginal existence have been concretized by Jane, Roche, Meredith, Jimmy, Harry de Tunja, Adela, Bryant and others. The following analysis will journey through the characters, their thoughts, views and actions along with relevant incidents of both the novels with a multidimensional approach to highlight the element of marginalization based on racial, class and gender discrimination.

In *Guerrillas*, the social scenario with an urban, post-colonial setup has been examined under the same rampant element of marginalization, the cause of the desiccated fate and future of the black community. The black group has always been excluded as racially inferior commune by the white skinned and the imperialists who in reality have forced /imposed their self created concept promoting that they are much superior to other race and are destined to rule and control in the way they please. The slogan, "*Basic Black, Don't Vote, Birth Control is a Plot Against the*

*Negro Race.*”<sup>7</sup> is a voice of protest against the policy of birth control implemented by the government/system, which they suspect is trying to diminish and negate their existence and trace because they are viewed as inferior beings without desirability. Their marginal status so obsesses their psyche that it ultimately evokes discontentment and frustration among them. Jimmy Ahmed’s rebellious slogan, “*I’m Nobody’s Slave or Stallion, I’m a Warrior and Torch Bearer --- Haji James Ahmed.*” (10) features not only the reluctance of black inhabitants from being drudged by imperialism and colonialism but also the resultant cumulative effect of characteristic injustices and indignities of slavery hurled upon them. The statement remarks sufficiently that the black natives were constantly trampled and crushed under inhuman policy of slavery, an extremely mean form of marginalization promoted by Social Darwinism. The slogan, “*For the Land and The Revolution*” (4) speaks for the agitated and rebellious dispossessed blacks showing again the cornering and ignoring of their quest and demand for an authorized destination, an authentic recognition, a stable and secure livelihood, independence, equal status, impartial treatment, fulfillment of basic necessities, privileges of a citizen. The social process of deliberately and forcibly limiting their opportunities and classifying them as outcasts on the basis of racial prejudices inflicts/diseases their economic foundation too which finally heads towards their categorization as the underclass hated, dominated and exploited by the bureaucrats and bourgeois. The organization, Thrushcross Grange serves as an accommodation to the deprived, the shelter-less, the marginalized and the downtrodden who have no other option except staying there despite hardships because it provides them food and shelter, the basic requirements of survival. Its monotonous, morbid, depressing, sluggish, uncomfortable, unhealthy and desolated environment is a symbolic indication of both psychological and external predicament of those black natives who are aliens in their own land and are excluded/ barred as entities without function and significance within the cosmopolitan society of the Caribbean island that is already a victim of white imperialism. “Once you allow them to blackmail you it’s hard to have any authority with them.” (21) again reflects not only financial marginalized position of the Grange boys but also the tendency of the white to edge them out and maintain an unbridgeable distance from the black underclass.

They had taken her to the head of the queue that had already formed; and they must have been important men, because they were let through without formality and Jane had been let through with them....(39)

The above scene at the airport reveals marginalization of other passengers based upon racial and occupational and financial discrimination. “They are the bauxite company. They own the place.”(40) reflects removal of the natives and uprooting them from their land by the influential industrialists for business. “The Ridge was self-contained, shut off from the city.” (44) marks the exclusion of the commonplace and proletarians from aristocracy and bourgeois class and making their access to comforts and privileges marginal. We come across in the novel, the emergence of an esteemed company, Sablich’s from the most spiteful profession of slave trade. This again indicates the scornful policy of feeding the capitalistic appetite upon the helplessness and imposed poverty of lower sections of the society and their marginalization as commodities used for business. The reason behind sudden and mysterious renouncement of Thrushcross Grange by Stephens and some other boys is perhaps due to Jimmy’s marginalizing of their deep yearning for an independent, creative, non-conformist, and an identifiable status. A block of forest separating the commune hut from Jimmy’s much superiorly conditioned residence symbolically indicates bureaucracy which promotes and supports the discrimination in a group between the commander

who dictates and the subordinates who are expected to be aware of their helpless marginalized status and prefer to submit their being silently. It equally witnesses Jimmy's superiority complex and class awareness which provokes him to overpower and limit their being. Jimmy's forceful and brutal sexual assault on Jane implies deprivation and dismantling of a woman from basic respect and honour. Addressing Jane as a rat and holding her as a hunted game in front of psychic, hysteric Bryant to be slaughtered reflects the inhuman, murderous marginalization of woman as a trivial, non-functional being born to be used and dumped by the male domain in anyway they please. Further, justifying this condemnable act as an extreme state of protest and revenge against apathetic, consuming, dubious, hypocritical temperament of the whites and the imperialists indicates dejecting/ cornering and treating of women as lifeless objects by the patriarchs for pacifying their psychic turmoil and destructive anger.

“She was without memory: Roche had decided that sometime ago. She was without consistency or even coherence. She knew only what she was and what she had been born to.... Adventuring, she was indifferent, perhaps blind, to the contradiction between what she said and what she was so secure of being; and this indifference or blindness, this absence of the sense of the absurd, was part of her unassailability.”(18)

Such a characterization of Jane reflects an underassessment of her being and her treatment as an isolated, unfitting object by the patriarchal society. “She had married young, at seventeen or eighteen; she spoke of it as of abduction.”(92) It mirrors how familial pressures subdue and marginalize a woman in a western society that claims to be liberal many a times. Roche's abrupt quitting from the island where Jane is found mysteriously missing, sounds unnatural and equally epitomizes Jane's marginal significance in front of Roche's celebrity career. It also implicates deprivation of women from justice. His prime hidden purpose is to use Thrushcross Grange as a manufacturer of a bright political career and a glamorous, prosperous future for him. His inclination towards marginalization of its members, exploitation of their helplessness, and cornering of issues related to the welfare of the racially and financially negated sufferers can be felt. Roche's confession that broke out of his irritation and passion, “I loathe all these people. I hate this place” (159), shows his tendency of excluding the natives and monotony of the place as non-desirable entities. Jane says about Harry, a rich black Caribbean with a status of Canadian immigrant and high aspirations, “Do you think Harry will manage in Toronto? He's all right here. But he doesn't really know what business is. They will chew him up.”(156) Such remarks sufficiently exhibit how Harry's competence suffers biased assessment and marginal recognition due to his black origin in the world governed by white imperialists who invariably impose themselves as unbeatably best upon the subalterns.

In *Guerrillas* we perceive for instance, the denial of identity, anchorage and protection to the underprivileged, the predicament of poverty inflicted upon the humble mass, cornering of the natives from fundamental rights and requirements as minimal issues, restricting their access to what they are naturally entitled to, deceiving and unduly exploiting the common mass epitomize sufficiently the policy of marginalization exercised by the esteemed heads, leaders and controllers of the socio-political system. The pseudo-liberals, who act as if they are gravely concerned for the distress of the deprived, in reality edges out the downtrodden/bereft after they have utilized and manipulated them as ladders for self-aggrandization. Jimmy's conversion of religion and changing his name from James Leung to James Ahmed due to his dislike of his mixed breed with Chinese dominance indicates his tendency of denying and isolating from himself the race he belongs to.

Exploitation and objectification of the deprived gets expressed behind the mask of pretended generosity and charity in malign policies of bribing slum boys to go to the Grange. The blind beggar is a youngish man whose legs had been cut off below the hips, the wild man with rags and the matted locks, his tin and bundles, the boy with “the dull, close-set eyes, a pimple on the right eyelid: the mind half eaten away, human debris already, his cause already lost”(101)their need for little money and their eccentricities emblemize marginalization of the downtrodden from minimum privileges of survival. Their physical ailments and distortions symbolize how the needy minorities are marginalized as rotten entities by the capitalistic society. “The rubbish dump was burning: unusually thick brown smoke, oily and acrid, which made her turn up her window: mounds of rubbish like confetti, lorries and men and women and children blurred in smoke....” (80) reveals, besides the miserable condition of the town, the pathetic deprived financial and racial existence of the natives. The narrow, stinking, shaggy, dingy, dirty dwellings where Jimmy goes fetching for Stephen’s mother’s house represents a lower class area apparently without any municipal regulation. “...overgrown old cocoa estates and coffee estates....They passed derelict old cocoa drying-houses, with once moveable roofs ..., some roofs now forever open.” (154) pictures the declining health of the island’s economy which once had provided financial security and independence to a large mass of people; it also indicates marginal existence of the proletarian class in the society.

Occasionally, in dirt yards beside the road, there were little rotting shacks, hollow and flimsy-looking with doors and windows open, tin roofs eaten up with rust, old unpainted wood the colour of ashes; and sometimes there were little shack villages, with a collapsing shop on stilts.... Sometimes.., a bare-black man, face and hands blacker than his chest, as though scorched by a fire, sat in a hammock made of an old sugar-sack and held a naked baby. ...crowded city was just over two hours away. Yet these villages seemed insulated from the weekend holiday traffic: charmed villages stranded in time, belonging to another era, an era which contained no possibility of future. (154)

We confront in the above description how the poor natives suffer from ignorance, insecurity and a marginalized economic and racial status.

In Meredith’s encounter of Roche, “Did you think someone with a shopkeeping background was really equipped for the task he set out to do?” (209) “...But...someone with a Chinese shopkeeping background could be in tune with aspirations of black people?”(210) we face marginalization of Jimmy’s eligibility on the basis of his predominant Asian descent and occupational background. In Meredith’s series of remarks, “Anybody can use that man and create chaos in this place. He can be programmed.” (140) “I sat down ...and watched that man behaving like one of those toys you wind up. And that tall woman with flat hips was looking on, very happy with her little Pekinese black.”(139) we find that Jimmy’s identity has been only that of a puppet in the hands of imperialism; he sells his story of his marginal existence as a nigger skillfully and enjoys profit drawn from the resultant sympathy. Meredith’s criticism of Jimmy as an aggressive, inefficient and impatient man with a non-agricultural background and an extremely feeble knowledge of farming techniques also indicates cornering of Jimmy. Meredith confronts us with a fact that the blacks are mocked at in England with offending terms like “A touch of tar brush”, “black blood”. This again reveals the condemnation and marginalization on racial grounds. “...Bryant the loveless, the rejected, the lost....”(61) Bryant’s illegitimate birth

and the embarrassing status of the neglected with an identity stamped “casually conceived”, his unpalatable experience of abandonment reveals another cruel facet of marginalization. Jimmy’s paranoia is also an outcome of being repeatedly used, exploited and rejected like a commodity. Behind the glamour of leadership, he constantly suffers marginal status of a pawn controlled and manipulated by the masterminded bourgeois bureaucrats. Adela’s agitated reaction at the news of Stephens’s murder, which she believes is a conspired misdeed of none other than the whites is an aftermath of the marginal existence both financially and racially they have been suffering in the white dominated empire. The radio news, “...*The disturbances were sparked off by radical youth groups protesting against unemployment and what they see as continued foreign domination of economy.*”,(193) once more acquaints us with the marginalization of the natives from economic growth, economic independence, and economic stability and security. Jimmy’s promoting and using of commodities imported from England emblemizes marginalization of goods made by lower class local people and upcoming of any small scale industry, thus hurdling their upliftment, independence and self-sufficiency. Jimmy’s organization stood like a marooned island and would have suffered marginal existence if not aided by Roche’s company which acted according to Roche’s advice. This event epitomizes marginalization of Jimmy’s independent entity/ recognition and tries to promote and concretize the prejudice that blacks being much inferior race as compared to the whites in all fields need to function and depend upon the latter’s control. Such diverse hues of marginalization frustrate and enrage the mass whose agitation results into a horrific aftermath evincing the conversion of public convulsion into private violence and revenge circumscribed by death, sexual fury, psychological distortion and spiritual disintegration. The whole scenario of already distressed island moves towards chaos, confusion, disorder and impotence.

#### V

Therefore, it can be inferred that both *Palli Samaj* with a pre-independent rural Indian setup and a definite set of orthodoxies and conventions, and *Guerrillas* with an urban backdrop in the post colonial Caribbean island programmed by the whites, imperialists and business tycoons them hold in common the regnant element of marginalization on the basis of race, class and gender. Both the novels show the marginalization of women. *Palli Samaj* confronts us with the deprived and negated status of women in a closed conservative community in the name of tradition. It presents before us the familial exploitation, emotional trauma and social marginalization of women. It acquaints us with their predicament, insecure position, their altered lifestyle particularly when she is in the cruel grasp of widowhood. *Palli Samaj* presents the issues pertaining to generality of position of women in the society, the institution of patriarchy as an oppressive societal structure that marginalizes women, the network of values related to chastity and non-adultery of women, the subjective experience and objective condition of women. The novel also features visible and invisible physical and emotional violence, sexual abuse, deprivation of legitimate share in property, and denial of normalcy of style of life inflicted upon widowed women. She is restricted from involvements in new social relationships apart from the domestic engagements and interactions; her functioning is dictated and determined by family, caste and social norms. Irrespective of her adaptability, self-confidence, educational and economic soundness, she is forced to depend upon her familial decisions; thus her independence is limited. Further, it also highlights commoditization of women and restrictions thrust upon them against accessing the privileges enjoyed by man. In *Palli Samaj* Rama, Visweswari, Khenti, Sukumari and other women have fallen victims to such manipulated structural pressures

and have suffered exploited and marginalized status in some way or the other. In *Guerrillas*, we come across the Western society which unlike the conservative Indian society is voluntaristic where the involvement of an individual irrespective of sexual discrimination in various social relationships and activities is dependent on his/her personal initiative. Here women do not have to necessarily succumb to societal pressures. They are portrayed as largely self-sufficient, economically sound and independent and possess the authority of regulating her life with a much liberal approach as compared to Indian women, yet they suffer commodification in a different dimension. Lack of physical and emotional restraint in the society, inconsistent relationships victimize women as sexual entities, use and discard them frequently according to normative requirements. The female protagonist Jane has been degraded as immature, ignorant and foolish being and blamed for her sensual interference that caused perturbation and aggravated the existing crisis. Her sentiments and expectations surrounding Roche's construction and revival of a utopian society in the lost tropical paradise which is now wasteland of political intrigue and economic stagnation, and her innocent trust in Roche's pretentious ideological disposition have been befooled and given marginal importance. In *Guerrillas* adventurous spirit of women has been highly discouraged. Here, sexual depredation of woman has taken place despite her sound self-sufficiency, economic independence and the most inhuman fact is that she becomes a helpless prey to genocide. Further, both the novels project how woman's intellectual competence has been negated and marginalized from equaling that of man. Women are marginalized under varying banners/ reasons from voicing and materializing their priorities. Both societies marginalize women from justice and isolate them as non-functional, insignificant objects.

Both the masterpieces demonstrate how racism predates human society. We come across unequal and disproportionate divisions between and within the societies and communities. Persecution based on prejudiced beliefs, mal-practices and social institutions that negatively discriminate people is vividly exposed in both the novels. In *Palli Samaj*, the term "racial" is associated with the dominant Indian caste system, the zenith of which is occupied by the Brahmins whose attitudes and aspects in many ways are similar to those of the white imperialists seated at the top of the Western social and racial order. In *Guerrillas*, we perceive suppression and marginalization of the black natives discriminated from the superior white descent as inferior species of human race on the basis of their skin colour, facial and structural characteristics and tribal affiliations. *Palli Samaj* presents marginalization of people as outcastes, low born and untouchables on the basis of their ancestral occupational backgrounds which are viewed as inferior and sub-standard jobs irrespective of its practical importance, for instance farmers, weavers, fisherman, grocer, milkman and many other such people. They are hated and cornered as ignorant, uneducated, uncultured and uncivilized people. *Palli Samaj* also features communal isolation of a section/group of people founded upon difference in opinions, beliefs, principles and customs pertaining to the religion that the group follows. From the relevant events and incidents of both novels we can infer that the negatively discriminated are marginalized from basic privileges of life, education, independence, self-sufficiency, recognition, equal economic distribution, stable, secure and respectful anchorage in the society; they are exploited, oppressed and objectified instead by the dominating and ruling domain of the society. Both the novels exhibit the exploiting and marginalizing nature of the stronger class against the weaker one. *Guerrillas* feature exploitation of the underclass and proletarians by the capitalistic whites, bourgeois bureaucrats and imperialists. Both the novels exhibit the fact that the problems, demands, aspirations and necessities of the underclass and the impoverished have been

marginalized extensively in the map of Social Darwinism. They are cornered as burdens of the society. In *Guerrillas* we come across total foreign domination of the island's economy; such a policy neglects and marginalizes the natives from all avenues of materialistic prosperity. Further, the access to permanent, secure and recognized anchorage, fundamental privileges, independent source of income, industrial benefits, hygienic accommodation, productive education and many such necessities have been frozen. The proletarians, jobless and financially minor classes are victimized and thoroughly exploited and marginalized by bourgeois under the banners of capitalism and imperialism instead. In *Palli Samaj*, relatively a much closed community, whereby frequently class and caste are intertwined, as a result of which the pursuers of humble professions apart from undergoing racial marginalization also suffer financial crisis often ignored by the elite. It is the capitalist landlords who subdue and marginalize the lower class in *Palli Samaj* while in *Guerrillas*, it is the business tycoons along with the European and the American imperialists who program the world economy. Both the novels exhibit the exploiting and marginalizing tendency of the stronger class against the weaker one, thereby heading towards mal-treatment of the latter. Both project the fact that the hypocritical, superior domain of the society exhibits its selfish consumer like attitude in extracting benefits and advantages by exploiting the deprived and the helpless as trivial commodities. *Palli Samaj* not only confronts us openly with Social Darwinism, which in essence preach rationalization and legitimization of the unequal and disproportionate divisions between and within the societies but also voices sympathetically against the marginal existence of the poor, the low-born, the unprivileged and the women. *Palli Samaj* projects cherished tendencies of marginalization heading towards the possibility of a gruesome result which was only pacified by valiant attempts of the protagonist. *Guerrillas* too acquaint us with the marginalization of the black natives, women and the impoverished by the capitalistic and magisterial temperament of the authorities behind the disguise of fictitious concern and fraudulent revolution for the welfare of the cornered blacks. In *Guerrillas*, the ascending steps of marginalization finally gave rise to a chaotic and avaricious aftermath. Both novels have documented human marginalization as an incessant cause of both minor and major social crisis and upheaval. Multiple facets of marginalization projected in *Palli Samaj* and *Guerrillas* begird prejudice and superstitions narrowing down and often ignoring the entity of the doomed, economic injustice, unequal status and inequity in distribution of privileges, racial and gender discrimination, imperial demeanor of the heads of the society, and also political exploitation. Both novels also emblemize the conversion of magnifying wrath and discontentment born of autocratic deprivation and constant suppression, into a vengeful disposition against the system, leading towards crisis and unrest as a ghastly consequence of marginalization that has been reigning in myriad forms universally irrespective of national, regional, societal, political, cultural and structural differences all across the globe.

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