Marginal Status of Women as a Barrier of Effective Socio-Cultural Change

Samata Kundu

B.Ed. Student, University of Gour Banga, Malda

Abstract: Society is an integrated form of human civilisation; to make an effective and communicative bonding among the members of society, this system has been developed. There are so many difference processes which are basically nurturing the ethos of social ethics for the benefit of humanity. Some social processes are associationalistic in nature, some are destructive. Human being is classified in different form. Gender is an essential parameter to classify human being. Women are an important essence of living world by which the fundamental activities of a society have to do properly from the initial stage of social creation. Now-a-days gender discrimination is a problem which has assured the presence of marginalisation in the system of society. In this study the investigator has selected another important variable that is socio cultural change. Change is a universal principle of world. Effective change in respect to society and cultural system will have to manifest an effective integrated civilisation of human being. In this study investigation has focused on the gender marginalisation approach done by modern society in respect to negative process or s a barrier of effective socio cultural change.
Keywords: Gender discrimination, women marginalisation, social change, cultural change, social exploitation.

I.   INTRODUCTION

Society is an integrated form of human civilisation; to make an effective and communicative bonding among the members of society, this system has been developed. There are so many difference processes which are basically nurturing the ethos of social ethics for the benefit of humanity. Some social processes are associationistic in nature, some are destructive through our society by social process which made by human being. Human being are classified in different form. Gender is an essential parameter of society to classify human being. Women are an important essence of living world by which a society have to do properly from the initial stage of social creation. Now-a-days gender discrimination is a problem which has assured the presence of marginalisation has rapidly been increased day-by-day. Discrimination against women starts at birth. Gender lines are drawn early and exclusions for the women continue throughout adulthood. In the dictionary of society, some fundamental terms have been attached to prove the presence of marginalisation status of women. When we talk about "culture" we often mean intellectual and creative products, including literature, music, drama,and painting. Another use of "culture" is to describe the beliefs and practices of another society, particularly where these are seen as closely linked with tradition or religion. Societies and cultures are not static. They are living entities that are continually being renewed and reshaped .As with culture more generally, gender definitions change over time. Cultural change occurs as communities and households respond to social and economic shifts associated with globalization, new technologies, development projects, etc. Socio-cultural factors are threat to women's health and well-being, and health indicators in Nigeria are unfavourable to mothers. No matter how equipped a health facility is, it is the level of patronage that makes the difference to good health of both mother and child. People's socio-cultural background plays vital role in seeking and acceptance of health care. The consequence of these factors on the use of health facility among pregnant women is a major cause of maternal morbidity and mortality in Nigeria and a powerful brake on the road to the achievement of millennium development goals (MDGs) as well as overall development of the society. Culture reinforces the gender roles and life style of husband and wives, making it difficult for female gender to exercise her rights including reproductive rights and behaviors. Social and cultural norms concerning gender roles powerfully shape women's autonomy. Marginalisation is the process of making a group or class of people less important or relegated to a secondary position. Here the researcher introduces to that marginalisation which belongs to women group and how it can effect to our social and cultural system to developmental approach.

A.   Assumption Of The Study
 On the basis of the related facts researcher assumed that:
1) It has been assumed that marginal status works as a barrier of social change.
2) It has been assumed that marginal status can effect the cultural background of a society.
3) It has been assumed that marginalisation can nurture social ethics.

B. Objectives Of The Study

At the end of the discussion of review study the researcher intends to meet some objectives about the study that:

1) To find out the effectives of gender discrimination of women on social change.

2) To find out the effectiveness of marginalise status of women on cultural change.

3) To find out how marginalise status of women can works as a barrier of effective social-cultural change

II. PRESENTATION OF RELATED DATA

Some important facts are inter related and inter connected for the enrichment of social system, for the enrichment of cultural system. Society is a important form of human civilisation and gender discrimination is a problem which has assured the presence of marginalisation. In the other hand, status of women can effect as a barrier of socio-cultural change. Exploitation of women status , women respect can influence through the negative approach social system. Through the uses of social ethics favour of women, uses of social acts favour of women can decrease the problem of gender discrimination. On the basis of related facts or data analysis may be done.

A. Qualitative Analysis Of The Data

On the basis of predetermined parameter of the study following analysis has been done,

1) Effect Of Gender Discrimination On Society: Gender discrimination is a modern issue favour of that women who are the marginalised level of society. In the other hand, charity begins at home and mother is the first teacher for a child. So that the social system i.e. accommodation, adjustment depends on women. Gender discrimination effect badly on through resisting the normality of development of society.

a) Suggestion: According to women act stop gender inequity and resist the steps where women are insulted.

2) Marginalisation Of Women On Social Change: Exploitation and torture made by the upper class or political background to the women; it may be regarding the play area like cricket, swimming etc or it may be the political area women are exploited. Here the question occurs why…? Society made by men and women both. So if we want to develop our society we have to develop the social being first. So this development is not about only for men but also for women. So that we change our society cgange our social system towards modernization. Now-a-days we can see the bright face of women who can overcome all the barrier of marginalised level and enjoy the field of national and international ground. For example, Jhulon goswami in the cricket field, Arati Saha in the swimming field. The contribution of women to a society's smooth transition from preliterate to literate.

a) Suggestion: Marginalisation creates big problem to the development of society. So, the people have to give up the marginalisation on women and bring up a bright social system.

3) Marginalisation Of Women On Cultural Change: Cultural change occurs as communities and households respond to social and economic shifts associated with globalization, new technologies, development projects, etc. Use of culture describes the beliefs, practices and tradition. Culture reinforces the gender roles and life style of husband and wives. Cultural change is the term used in public policy making that emphasizes the influence of cultural capital on individual. If we change the culture we can depends on women. Here the question how….? Women are the building indicator of an individual because of they are the maker of our culture at home from the birth of a child. So if we save the women from marginalised level they can change our culture, they can modify our culture, they can sustain our culture.

a) Suggestion: Literate the women to our cultural ethics.

4) Marginalisation As A Process Of Creating Barrier On Socio-Cultural Change: Social change and cultural change refers to any significant alteration over time in behaviour patterns and cultural norms and values. The most important factor of socio cultural change is Increased participation of women in activities outside the house. If women stays below the marginalised level, there is no chance to develop our society or cultural background. If we dominant our women power which are fluid in society, there creats a barrier between socio-cultural development.

a) Suggestion: Increased the particiapation of women in social activities sectors.

III. CONCLUSION

The world today is experiencing a profound and rapid socio-cultural transformation. But the changes do not occour at a uniform pace and the discrepancies in the change process have differentiated the various countries and regions of our planet. Here marginalisation of women creates the cause of decreasing social cultural change. So, avoid the margilisation and creates the factors which develop the society in modern concept otherwise there was so many negative impacts on socio-cultural change i.e. social disintegration, juvenile delinquency etc.

REFERENCES

[1] Omen, T. K. and Venugopal C. N. "Sociology" Eastern Book Company,

[2] Lucknow, 1993, Page 360.

[3] ibid, Omen, Page 361.

[4] Rigveda (verses 7, 9)

[5] The Yajurveda (VIII.1)

[6] The Brihadaranyaka Upanishad (V1,, 4, 17)

[7] Kakar S' "Indian Childhood: Cultural ideals and social reality" New Delhi,

[8] Oxford University Press (1979)) Kalpan Sinha (ed) "Empowerment of Women in South Asia"

[9] Sunita Singh – Sengupta "Socio cultural Determinants of Women in

[10] Leadership". (2000) Page – 127

[11] Das Deenbandhu and Misha B.N.: "Women Empowerment – Perspectives of

[12] Development" in Kalpana Sinha (ed) ibid, Page 98

[13] D.Purandeswari: Myths and Realities of Women Empowerment/" Univeristy

[14] Bates, R., & Redmann, D. (2002). Core principles and the planning process of a world-class workforce development system. In E. Holton & S. Naquin (Eds.) Workforce development: A guide to developing and implementing workforce development systems (pp. 111-120). San Francisco: Berret-Koehler.

[15] Bierema, L., & Cseh, M. (2003). Evaluating AHRD research using a feminist research framework. Human Resource Development Quarterly, 14(1), 5-26.

[16] Bogdan, R.C., & Biklen, S.K. (1998), Qualitative research for education: An introduction to theory and methods. Needham Heights, MA: Allyn & Bacon

[17] Bose, A., Haldar, A., & Bist, M. S. (1996). India's population policy--changing paradigm. Delhi: B.R. Pub. Corp.

[18] Breman, J. (1994). Wage hunters and gatherers : search for work in the urban and rural economy of South Gujarat. Delhi: Oxford Uni

[19] Byres, T. J. (1994). The state and development planning in India. Delhi: New York.

[20] Census of India (1991). Census of India, 1991. Retrieved July 6, 2003 from http://www.censusindia.net/

[21] Desai, K. (2002). Searching for space: Workers in the fringe sector of Surat. In G. Shah, M. Rutten & H. Streefkerk (Eds.), Development and deprivation in Gujarat . New Delhi: Sage.

[22] Devi, S. U. (1999). Visions for 21st century: In K. Ahooja-Patel, S. U. Devi & G. A. Tadas (Eds.), Women and development (pp. 21-43). New Delhi: Har-Anand Publications.

[23] Dhagamwar, V. (1995). A tool for equality in employment? Women's Education, 3-9.

[24] Dixon, R. B. (1982). Mobilizing women for rural employment in South Asia: Issues of class, caste, and patronage. Economic Development & Cultural Change, 30(2), 373-390.

[25] Drèze, J., & Sen, A. K. (1995). India, economic development and social opportunity. Delhi: Oxford University Press.

[26] Drèze, J., & Sen, A. K. (2002). India : development and participation (2nd ed.). Oxford ; New York: Oxford University

[27] Jenna, K, Muller, B. and Quiros, A. (2009) Women, Men, and the Changing Role of Gender in Immigration. Student

[28] Research Series, 3, 1-14.

[29] Jejeebhoy, S.J. (2002) Convergence and Divergence in Spouses' Perspectives on Women's Autonomy in Rural India.

[30] Studies in Family Planning, 33, 299-308. http://dx.doi.org/10.1111/j.1728-4465.2002.00299.x

[31] Jejeebhoy, S.J. (2001) Women's Autonomy in India and Pakistan: The Influence of Religion and Region. Population

[32] and Development Review, 27, 687-712. http://dx.doi.org/10.1111/j.1728-4457.2001.00687.x

[33] Adewuyi, A. (1999) Understanding Male Involvement in Maternal Emergencies. Oke Gada, Ede.

[34] Renne, E.P. (1993) Gender Ideology and Fertility Strategies in an Ekiti Yoruba Village. Studies in Family Planning, 24,

[35] 343-353. http://dx.doi.org/10.2307/2939244

[36] Omideyi, A. (1987) Status, Cultural Beliefs and Fertility Behavior among Yoruba Women. In: Ebigbola, J. and Van de

[37] Walle, E., Eds., The Cultural Roots of African Fertility Regimes: Proceedings of the Ife Conferences, Obafemi Awolowo

[38] University, Ile-Ife and University of Pennsylavania, Philadelphia, 151-165

[39]] Mama, A. (1996) Women's Studies and Studies of Women in Africa during the 1990s. Working Paper Series 5/96,

[40] CODESRIA, Daker.

[41] Longwe, S.H. (2002) Assessment of the Gender Orientation of NEPAD. In: Nyong'o, P.A., Ed., New Partnership for

[42] Africa's Development NEPAD: A New Path, Heinrich Boll Foundation, Nairobi, 252-274.

[43] Shah, I.H. and Say, L. (2007) Maternal Mortality and Maternity Care from 1990-2005: Uneven but Important Gains.

[44] Reproductive Health Matters, 15, 17-27. http://dx.doi.org/10.1016/S0968-8080(07)30339-X

[45] Ujah, I.A.O., Aisien, O.A., Mutihir, J.T., Vanderagt, D.J., Glew, R.H. and Uguru, V.E. (2005) Factors Contributing to

[46] Maternal Mortality in North-Central Nigeria: A Seventeen-Year Review. African Journal of Reproductive Health, 9,

[47] 27-40. http://dx.doi.org/10.2307/3583409

[48] Dyson, T. and Moore, M. (1993) On Kinship Structure, Female Autonomy and Demographic Behaviour in India. Population

[49] and Development Review, 9, 35-60. http://dx.doi.org/10.2307/1972894

[50] Parpart, J., Connelly, M. and Barriteu, V. (2000) Theoretical Perspectives on Gender and Development. International.

INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Call : 08813907089 (24*7 Support on Whatsapp)