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Cultural studies and marginality in English Literate

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Abstract
An individual of the society is under influence of religious and regional aspects in which the person born and brought up. Marginality is prevalent in every society world over, either on the basis of class-system, racism or casteism. In short, the way of living is culture. In present days, multiculturalism is by product of globalization. The people are coexisting with various cultural features in perspective of modern world.

The present research article focuses the concept of cultural studies in respect to marginality. Now-a-days, globalization has reduced traditional barriers in terms of societal conditioning. In spite of that religion is significantly considered as a critical component in the indigenous communities of the respective counties. Consequently, irrespective of multiculturalism prominent religion of the country gives chance of marginality of minority religious people. The reason behind discussion on marginality is the problems of limitations that the marginalized groups face because of their cultural aspects. In most of the countries, the minority groups are marginalized basically on the grounds of linguistic, ethnic and religious disparities. The mainstream culture set sides counter-cultures as disadvantaged backgrounds. They suffer not only by poverty but also because of social isolation and economic, political marginalization as well. It leads splitting the society into two classes as powerful and powerless.

The current study explores interrelation between marginalized and elevated groups. The dominant groups in the society always keep on maintaining their elevated position restricting marginalized ones. Literature provides platform and opportunity to discuss Marginality in relation to human issues interlinked with socio cultural questions of individuals living in various areas of society such as Dalits, Native Americans, Black slaves, African and many more.

Keywords: Multiculturalism, globalization, minority, class-system, racism, casteism

Introduction

Cultural studies comprises different academic topics such as sociology, cultural geography, literature, anthropology, philosophy, economics, communication, history, politics, gender and many more. In this sense, a cultural study is an interdisciplinary one as it is not single ideology. Toby miller terms it as, "cultural studies is tendency across disciplines, rather than discipline itself (Edit. Toby Miller, 2001:01) [1]. The definition of cultural studies comes up with study of meaning in accordance with structure of society that adheres to social groups as class, race, gender, ethnicity, nationality and ideology. The above discussion provides a platform to link different cultures within a society that influences historical, political and economics aspects as well. Thus, a cultural study is inclusiveness of diversified cultures within a society. In other terms, cultural studies efforts to unfold the factors behind creation and sustainability of culture. It also attempts to answer the questions why and how cultures get changed in course of time.

It is very essential to study this field as it assists in understanding various social structures, its pattern and features. It also assists to comprehend how culture develops in future that enables to understand people of diversified background. Marginality is part of every society and culture in all over the world in which dominant groups in society dominates and marginalizes neglected, downtrodden people. It is based on different aspects such as class, race, religion, gender, caste and creed.

Statement of Problem

There are several discussions on development of marginalized groups in academic forums. However, marginalized remained neglected from mainstream of development.

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Literature projects problems and facts of human life to probe remedies for better social environment. To examine the relations between culture and society, the historical background of the aspect have to be gone through. In England, the trace of 'Cultural Studies' is rooted in 1960 with the writer, Raymond William's "Culture and Society" and some others such as Richard Hoggart EP. Thompson and Stuart Hall. They asserted importance of neglected class by expressing their views against oppressive aspects of British class system. The achievement of Birmingham School, a school of thought with the figures of Roland Barthes, Frantz Fanon and some more upheld the idea of cultural studies in 1964. While in America, in 19th century economic changes were added into the social distinctions between middle-class and upper-class. The culture of the manufacturing elite was involved with the aspects of American bourgeois culture. Thus, manufacturers' societies had common interests with the entrepreneurs of mercantile in 1840. These economic changes in elite class resulted in more complexities of the American bourgeoisie class. In this connection, American Institute President Mahlon Dickerson noted in an 1846 speech that "from the earliest period to which history extends, mankind have been separated, as they still are, into two great divisions: Those who labor, and those who do not". (Sven Beckert and Julia B. Rosenbaum (Edi.), 2010:121) [2]. It reveals that the social class is automatically separated into two, such as Marginalized and Dominant groups. Terry Eagleton has given idea that while analyzing other culture or what is termed as 'The Other' can also be used to study the culture in question. In this connection, he noted the thought.

> It is at the point where the other is dislocated in itself, not wholly bound by its context, that we can encounter it most deeply, since this self-opaqueness is also true of ourselves. I understand the other when I become aware that what troubles me about it, its enigmatic nature, is a problem for it too. (Terry Eagleton, 2000:87) [4].

In colonial period of India the people such as poor, young, workers, women were dominated by some another culture. Although culture was evident everywhere it seemed as if Indians didn't follow any culture. However, it was so because they didn't have any power. It reveals that power plays very important role in the society to rule over others, even in other country. The same thing was experienced by Indians in British colonial time. Even in postcolonial period marginalized remained outside from mainstream of social, economic and political development. The land of tribal people was taken with the negligible cost by the name of development. In other words, they were exploited economically. Rajakishor Mahana observes in his *Negotiating Marginality Conflicts over Tribal Development in India,*

> Usually the tribals are perceived as marginalized but the tribals do not necessarily look at themselves in this way. Participation in movements enables them to look at their spaces of marginality as sites of resistance and transformation (Rajakishor Mahana, 2019:06) [5].

Marginalization is present in every corner of the world. In America, African American were treated as slaves. It was part of cultural studies as group of people from American origin were devaluing humanity by ruling over African people. The marginalizing process was long impacting on the development of African People. It is what Ron Eyerman has noted.

> There may be several or many possible responses or paths to resolving cultural trauma that emerge in a specific historical context, but all of them in some way or other involve identity and memory. To anticipate, the appellation "African American," which may seem more or less obvious and natural today, was one of several paths or reactions to the failure of reconstruction to fully integrate former slaves and their offspring as American citizens and to the new consensus concerning the past in the dominant culture in which slavery was depicted as benign and civilizing. (Ron Eyerman, 2001:04) [6].

The situation is evident in other countries with varied forms. India is not an exception to the problem of marginalization of dominant groups over *Dalits*. In Indian historical context, Dalits were always victims of dominant groups of the society. The fact is disclosed by Milind Wakankar as further.

> A necessary marginality will as we will see below, be an essential requirement for Dwivedi's Kabir. This Kabir is always the rebellious (phakkar) "outcaste," never what Kabir is for the dalit critic, which is to say, precisely, a dalit, out-caste, downtrodden, denied a history. Kabir as a romantic rebel transcends caste as part of what caste itself has to offer; Kabir as a dalil is a victim of caste and points always to the inequity in caste itself, against which the dalit has Kabir's religion. One gesture, the brahmin critic's, writes out caste; the othef, the dalit critic's, brings it to fore. (Milind Wakankar, 2010:81) [7] Here, the Subalternity of *Dalits* is based only on the basis of lower caste under *Hindu* Religion.

The gap between dominant and marginalized groups must be reduced at zero level for the cultural and overall development of any society. That is what, at the end of *Culture and Society, 1780-1950*, Raymond Williams has made a remark.

> A culture, while it is being lived, is always in part unknown, in part unrealised. The making of a community is always an exploration, for consciousness cannot precede creation, and there is no formula for unknown experience. A good community, a living culture, will, because of this, not only make room for but actively encourage all and any who can contribute to the advance in consciousness which is the common need for we do not know the future, we may never be certain of what may enrich it. (Raymond Williams, 1960:354) [3].

It is important to overcome the issue only with the efforts made for removing disparities between dominant and marginalized groups. The attempts must be taken place not only on social, economic and political but also at cultural level too. It will be fruitful for the sustainable development of the society as whole. Without bringing the marginalized groups like *black African labors* in America or *Dalits,*

Tribals in India the situation cannot change. The development of any nation is based on development of all sections of the society.

Conclusion

In the phase of modernism and multiculturalism, we have to live together harmoniously. Cultural studies provide no definite answers of the problems faced by the world. In fact, it identifies and offers right direction to the society with possible solutions. Marginality is the problem that persists over the time. Although the marginalized groups come up with some solution to marginality, hegemony works indirectly to hold dominance of dominant groups. Culture is the only aspect by which this gap can be reduced to some extent.

It is significant to note that Literature and Literary Criticism works behind formation of views related to cultural and marginality in the society. Hence, implication of cultural studies in literature extends the practicality of life in real and philosophical notions based on ideology. It leads to form the viewpoint that cultural study is critical rather than academic or disciplinary enterprise. Moreover, cultural studies prominently considered as cultural criticism as it works basically on analytical level.

Conflict of interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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