MARGINALIZATION OF MEN IN THE PATRIARCHAL SOCIAL STRUCTURE OF THE MAHABHARATA PERIOD

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Abstract

Male marginalization refers to the weaker and more miserable position of men in the role of performing day-to-day affairs in the domestic as well as public atmospheres. The process of marginalization has been ingrained throughout history, even dating back to ancient civilizations. While we may not have the opportunity to visit physically, these ancient socio-cultural structures, literature serves as a valuable tool for understanding and analyzing the societal conditions of that time. The Mahabharata stands as one such literary work that offers insights into ancient society and its social dynamics. In this regard, this paper aims to examine the marginalized status of men in the Mahabharata. To accomplish this objective, the historical content analysis method has been employed to gather and interpret relevant data. The patriarchal theory interprets that woman are always submissive to male and no respectable position has been formed for women and it has been regarded that males are always powerful, strong, dominating and having better opportunity. However, the analysis of the data has displayed that patriarchal theory has failed in depicting the superior position of the men characters since they have been found to be marginalized and having no opportunity by the males themselves within the system of patriarchy in the Mahabharata. Hence, the patriarchal theory has not found to be analogue in the data of this research of patriarchal social structure of the Mahabharata era.

Keywords: Mahabharata, Marginalization of Men, Social History, Social Relationships, Socio-Cultural Structure

Introduction

Marginalization is the broader concept of the socio-cultural condition of the individuals and the groups created by society. It is the position of the individuals or the groups in which multiple factors play a role in creating the marginalized situation of individuals. Jenson (2000) has defined the concept of marginalization as to be away from economic resources, knowledge, political rights, identity, and power as the major factors. It means marginalization has been created via diverse social factors and it is often known as the product of society itself. In this respect, Dangschat (2009) has explained that marginalization is the product of its own society, creating inequality through power and place. It is through place and power that matters for the social exclusion process for the creation of marginalization. In other words, marginalization has been created through socio-political conditions. Marginalization is also formed through the educational system. Likewise, Sleeter (2012) has argued that marginalization takes place through pedagogical systems as well as multicultural issues. It means the dominant culture and the people of the majority culture marginalize others' cultures and the people of the minority. In the same way, Modood (2007) has stated that multicultural policy has created marginalization in many countries. Modood has argued it in the context of the multicultural pedagogical system.

The concept of marginalization is rooted in power dynamics, politics, economics, gender, and societal structures. Those in positions of power, such as caste, gender, and ethnicity, often marginalize others. The theory of patriarchy highlights the dominance of men over women, yet men themselves can also be marginalized within the patriarchal system. Factors such as race, gender, class, and caste all play a role in marginalization. McCready (2004) has specifically addressed the issue of gender-based marginalization, emphasizing the intersection of gender, class, and race. Although females are typically marginalized in patriarchal societies, even black men in America experience marginalization at the hands of white men. Bourdieu (1993) and Anderson (2015) have also highlighted the marginalization based not only on gender, but also on race, pointing out how black males are marginalized by white men. Furthermore, marginalization is not limited to social and cultural factors, but also extends to psychological and physical conditions, as emphasized by Trawalter et al. (2009). So, the concept of marginalization takes place in diverse ranges from economic level to political power exercise. The concept of marginalization has to be explored in historical social structure. In this context, the roots of marginalization can be traced back to ancient civilizations. Since we cannot physically visit these ancient structures, literature serves as a crucial tool for understanding the social conditions of that era. For example, the Mahabharata provides insights into ancient society and its complex social dynamics (Adhikari, Adhikari & Acharya, 2024). Many literary works portray males as powerful and authoritative figures in society. In this sense, Connell (2015) discusses the hegemony of masculinity in sports, yet the marginalized position of males in the Mahabharata has not been thoroughly explored. This research has aimed to shed light on how males have been marginalized in subtle ways within the Mahabharata. It underscores the importance of analyzing gender dynamics in line with evolving societal norms. Brodbeck & Black (2007), in describing Bhisma as a maker, argues for the need to transcend traditional male biases and adapt gender analysis to contemporary demands. This has aligned with the ideas presented in this research.

However, the interpretation and analysis of the Mahabharata has been carried out from various dimensions. In this respect, Minkowski (1989) has stated that the Mahabharata is a story within story in the epic form. Minkowski has excavated the narrative style and shown how the structure of the story has been reflected in the Mahabharata. Likewise, Custodi (2007) has displayed the transsexuality in the Mahabharata. However, he has not analyzed the gender role of male and female as this paper has focused. Moreover, Dhand (2007; 2009) has emphasized on the aspects of being moral and ethical perspective in the Mahabharata. But he has become

silent regarding the gender role of masculinity and femineity in the character analysis of the Mahabharata. Likewise, Simson (2007) has linked the similar idea as of Custodi and has claimed that the gender study must be done metaphorically in the Mahabharata. However, he has not traced out the male's and female's functional roles found in the multiple episodes and anecdotes of the Mahabharata. Moreover, Fitzgerald (2007) has revealed how Vishma has become able to remain alive as long as the end of the war of the Mahabharata. The gender role and the male's as well as female's characters of the Mahabharata has not been discussed yet as this study has focused.

Generally, this research has been concerned about the social structural condition and gender relationship of the period of the Mahabharata which has got various dimensions of men and women's' relationship in the Mahabharata period. Specifically, this paper has focused to analyze only the marginalized condition of the men in the Mahabharata.

Research Methodology

The assumption of this research has been taken that the Mahabharata period has been identified as a patriarchal socio-cultural structure. The Mahabharata reflects the roles and positions of men and women of the ancient period of socio-cultural structure as the ontology of the research. This ontology demands a qualitative research design to gain the objective of the research.

Method of Data Collection

The Mahabharata era represents an ancient social structure of the position of male being dominated, ignored, and offering a miserable glimpse into the historical period around 500 B.C. (Basham, 1991). However, in contemporary times, this research is grounded in the philosophical standpoint that every social structure has unique historical roots and foundations (Adhikari, 2020a, 2020b; Adhikari, Adhikari, Acharya, Dahal, Adhikari & Sharma, 2024). To achieve this objective, historical data has been gathered through historical content analysis, primarily utilizing secondary sources. The research has employed the library research method to collect historical data, a technique highlighted by Hamzah (2019) and Krippendorff (2004), for its qualitative research strength in uncovering theoretical origins. Kurniawan et al. (2023) and Denzin & Lincoln (1994) have also utilized the library research method for gathering historical data. This study has adopted the same approach to collect historical insights into the social structure of the real condition of male marginalization in the Mahabharata. The various thematic categories within the social structure of the condition of the male, including aspects such as inferior male characters, superior female characters, invisible and decisive female's role, female as the root cause of battle, male's marginalization, only male characters to be murdered in the war, and pseudo blindness of Gandhari and various dimensions have been classified.

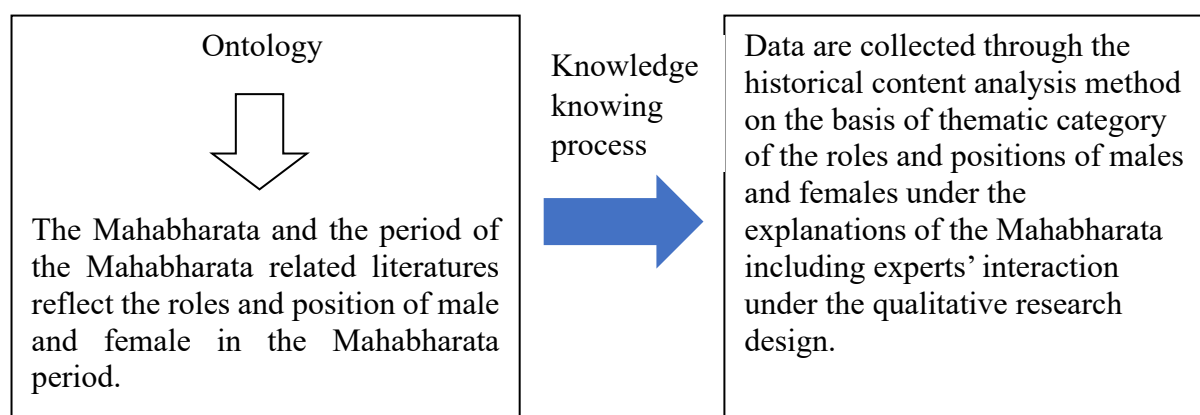### Methodological Framework

Figure 1 Methodological Framework

Subsequently, thematic passages from the Mahabharata that align with the research objectives are collected, utilizing literary sources as a source of qualitative data. Additionally, primary data have been acquired through interactions with experts, historians, literary figures, professors, and researchers purposively selected for their expertise in social history and the social structure of the male marginalization of the Mahabharata period. Abidin & Laskar (2020) have argued that the analysis of historical texts should not solely involve evaluating the text itself but also exploring the intended meaning of the text. Furthermore, verifying the alignment between textual and contextual analysis can be valuable in understanding the text's meaning. In this context, the Mahabharata has been used to elucidate various aspects of the socio-culture structural condition of the male-marginalization of the ancient period. Content analysis, encompassing both primary and secondary data, has been employed to analyze the gender related data of the Mahabharata.

Theoretical Underpinning

The theoretical underpinning has been applied to interpret and analyze the research through the lens of critical analysis. Theory of Patriarchy and the gender performative theory have been applied as the lens of exploring the facts regarding the concept of the male's marginalization in the Mahabharata.

Theory of Patriarchy

Gender role disparities are predominantly linked to the concept of patriarchy in which the system is characterized by hierarchical and unequal power dynamics. In this framework, men exert control over women's roles in production, reproduction, and sexuality, reinforcing societal stereotypes of masculinity and femininity that further perpetuate the unequal power dynamic between genders. Walby (1990) has described patriarchy as a male-dominated family structure, a social and ideological construct that positions men as superior to women. Patriarchal societies promote the idea of motherhood, constraining women's freedom and burdening them with the responsibilities of child-rearing and nurturing. The biological aspect of childbearing is closely tied to women's social role in motherhood, encompassing the nurturing, education, and upbringing of children within the family.

Theoretical and Conceptual Framework

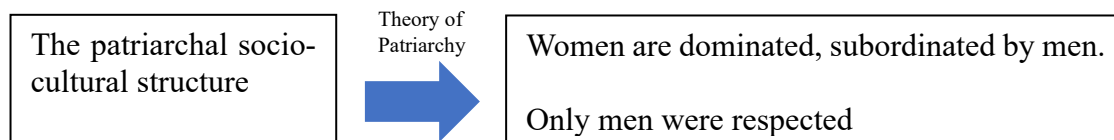| The patriarchal socio-cultural structure | Theory of Patriarchy → | Women are dominated, subordinated by men. Only men were respected |

Figure 2 Theoretical and Conceptual Framework

Top of form patriarchy persists as a dominant social system primarily because men initially have employed physical force to establish control. Once the system has been established, various other forms of power, including economic, ideological, legal, and emotional, are utilized to uphold it. Ritzer (2000), drawing on the ideas of Bem (1993), Friedan (1963), Lorber (1994) and Rhodes (2005), has introduced concepts from liberal feminism. This perspective contends that women can assert equality with men based on their inherent human capacity for reason and moral agency. Gender inequality, according to this view, stems from a patriarchal and sexist division of labor, requiring fundamental restructuring of key institutions such as law, work, family, education, and media to achieve gender equality. Similarly, Marxist, radical, and socialist feminist perspectives are explored conceptually. This research has aimed to analyze and substantiate socio-cultural and gender-related assertions through theoretical arguments.

Research Findings

Dominated Male in the Mahabharata's Period of Social Structure

Dominated men of the Mahabharata has not been in the visible position and it appears only through the analysis and interpretation from the roles that males have played in the Mahabharata. Male's marginalization is one of the unique social structures found in the Mahabharata. But it does reveal the marginalized condition of all the male characters in its critical and deeper analysis. This type of marginalization is mainly concerned and confined to the elite group of the authority. One of them is the position of Vyasa who is the son of Matsayagandha who is also called Satyawati who had begotten her son Vyasa, with the sexual relationship of sage, Parasara. She abandoned her son, Vyasa, on an island because she was blessed to be a virgin girl again by the sage, Parasara. So, Vyasa was forbidden to get motherly love and affection as his inborn fundamental rights of the child. Vyasa has been found marginalized both from economic and political power exercise of the state, Hastinapur.

When Kurubamsa, Kuru dynasty lacked the continuation of the lineage because of the absence of the birth of the sons in Aadhi Parba by Vichitravirya from Ambika and Ambalika, Vyasa had to donate his sperm to the widows, but such his great task has been marginalized from the significance of his role. In this context, Chalise & Paudyal (2017), has argued that the role of abandoned son Vyasa was realized by Satyawati and she invited him from his hermitage to perform his role of injecting the sperm to widows, Ambika and Ambalika who were the daughters-in-law of Satyawati herself. As a result, Vyasa obeyed his mother as goddess and played the significant role by donating his gene to give birth to Pandu and Dhritarastra to continue the Kuru dynasty (Subedi, 2018). Despite his significant contributions to the formation of the Mahabharata, he is often overlooked and not recognized as the central character in shaping the social structure. Instead, he is merely utilized as a tool for Niyoga, a practice aimed at the continuation of clan or lineage, as it is noted by Karve (1969) who has also narrated the role of Vyasa as significant one but he himself has been treated merely as the tool by Satyawati.

Vyasa's marginalization is the outcome of Satyawati's weakness because she did not put any condition to the king Santanu to make Vyasa as the king of Kurubamsa-Kuru dynasty. She should have put the condition with the king Santanu before she got married to him, but she did not do so. She longed to hide the truth from Santanu about Vyasa and how he was born. But she recalled him only when he needed to inject his sperm into Ambalika and Ambika. The social structure of the Mahabharata would have been diverted in another direction if Vyasa had taken the role of central position by being the king of the Kuru dynasty in the Mahabharata.

The second marginalized position of men in the Mahabharata is of Karna, the son of Kunti who was born before she got married with Pandu. Karve (1969) has argued that Karna has got neither his identity of his birth and nor his mother in the public though he was Kunti's first born son, born before she got married with Pandu and she had thrown him in the river in the box. Karna was kshatriya by birth, but he was identified as Sudra and he had to struggle throughout his life for his identity. The greater marginalized position of male member in the Mahabharata is not of anyone else except the great warrior, Karna. He got frustrated in life and he was taken as the best friend of Duryodhana and Karna fights from the side of Duryodhana in the war and he dies from the arrow of Arjuna. Karve (1969) has argued that Karna's position in the Mahabharata has been identified only as the best warrior in the marginalization but his real identity as the first-born son of Kunti is unidentified to anyone. In this respect, he is one of the marginalized male characters in the Mahabharata.

The description of Karna is found in Aadi Parba (67/141, 110/24, 110/31) in the Mahabharata. Kunti recalled the sun and she got conceived and begot a son who was recognized and became popular as Karna in his later days. Kunti longed to be an unmarried and virgin girl. So, she did not want to reveal her son in society. She had to hide him, and she had no any alternatives

except to put him in the river by keeping him in a box. She did it and the child was received by Adhirath and brought him up at his home. He reared him as his own son. He educated and trained him through Dornacharya. When Dornacharya asked his identity, Karna failed to provide his real identity to him. He had no knowledge about his parents except Adhirath who had found him in the river and brought him up as his own son. His real identity was always hidden by his own mother, Kunti. Karna would have become the king of Kurubamsa-Kuru dynasty if Kunti had put the condition with Pandu before getting married with him because Karna was first born son of Kunti. She should not have kept Karna in an invisible position from Pandu. If Kunti was scared with Pandu to introduce Karna as her first-born son, she could have introduced Karna with her sons Pandavas as their first-born brother after Pandu's death. Had she done so, Karna would not have sided with Duryodhana to battle against Pandavas, Karna's own brothers. As a result, the Pandavas would not have suffered so much and Kunti too did not have to suffer so much mentally to see her own sons battling one another as enemies. If Kunti had not kept Karna's identity as her first-born son, he would certainly have become the head of Kunti's sons- Pandavas family. His position was sure to be the position of the king, but he had to get assassinated in the war of the Mahabharata (S.D. Gautam Personal communication, July 11, 2022). His death in the battlefield was as insignificant as other soldiers of Duryodhana and Karna was identified not as Kshatriya but as Sudra and even his marriage was not allowed to do with the daughter of Kshatriya, and he got wedded with the daughter of Sudra. Karna was not only marginalized but also stigmatized in the eyes of the public in the Mahabharata. What it can be more unfair, unjust, unidentified, victimized and marginalized from all kinds of inborn rights of economic and political power exercise of the state of Hastinapur to the heroic figure of ideal character of Karna in the entire epic of the Mahabharata.

Through this evidence, it is concluded that both Vyasa and Karna have been marginalized in the position of the Mahabharata. Both have been excluded from all kinds of the inborn deserving rights of gaining position, power of the state Hastinapur and even from the utilization of the resources which legally and rightly belonged to them by birth. They have been ignored by their mothers and they are unseen in the central role of the social structure of the Mahabharata period.

Only Male Members are Allowed to be Murdered in the War

In the battlefield of the Mahabharata, the war rules were formed in which girls, children, pregnant women and general women were forbidden to be assassinated in the fury of the war. Women were protected by the law of war and merely male members were to be killed in the battlefield. Karve (1969) has stated the similar ideas of protecting the female members from the battlefield and they were to be safe in the war and only male members were to be murdered during the war times.

We can find various types of descriptions in different Parvas such as Shanti Parba, Vishma Parba, Udyog Parva and so on. These Parvas reflect the terms and code of conduct of the war in the Mahabharata. As described in Shanti Parba (Debroy, 201), the sterile/barren/childless people were forbidden to be assassinated during the war time of the Mahabharata (96/12). Likewise, women, children, and old people were beyond the assassination process during the warfare and such principle has been stated in Shanti Parba (99/47). The audiences and onlookers of the war were to be protected and given the sense of security by the war makers in the battlefield. These moral as well as ethical rules of war have been mentioned in Udyog Parba (196/8). With women and women like nature having persons too should not be clashed/fought/battled by the warriors in, the Mahabharata war. It has been explained in detail form in Vishma Parba (107/78). Because of these rules, ethics and code of conduct of wars, Vishma Pitamaha refused to battle with Shikhandi on the ground of these principles, and it can be argued that women were more secured, protected and they were in safe zone in the Mahabharata war. These principles have brought/formed the social structure of protecting,

avoiding and providing more security of the women, children, disabled, aging and helpless people during the warfare even today. Hence, men have been found marginalized in the socio-culture of the Mahabharata. The rules of the battlefield of the Mahabharata have been shown that men have been forced to go and sent in the battlefield to fight and to sacrifice their lives from both camps of Duryodhan and Pandavas.

Male Characters Acts Portrayed as Inferior

Those characters, who reveal the evil nature and conduct by preparing treachery, deception, cheating and disgracing as well as dishonoring others and being furious, are regarded as inferior characters in the social structure of the Mahabharata era.

Shakuni acts as an evil character to spoil the mind of Duryodhana. He manages everything to dismantle the good relationship of Kauravas with Pandavas. His evil intention plays a significant role indirectly and he succeeds in it. He is a gambler, and he asks Yudhisthira to gamble Draupadi. He has been characterized as the evil planner of Duryodhana. All the events of the Mahabharata take place from the secret evil designing process of Shakuni. So, "Shakuni" has been taken in negative association in the society even today. His role as conspirator has negative characterization in the social structure of the Mahabharata period. (J.M. Gurung, Personal communication, July 20, 2022). This personal communication proves that Shakuni is one of the inferior characters of the Mahabharata.

Duryodhana becomes the tool of Shakuni. His birth indicates the evil symbol as there were storms, animals' scream, ass weeping and many other noisy as well as shivering environment got witnessed during the time of his birth. So, Bidur had forecasted that Duryodhana would certainly ruin the Kurubamsa-Kuru dynasty and Bidur had advised Dhritarasta to end him in the time of his birth. Duryodhana's furious and quick-tempered nature created the gap in the relationship with Pandavas. His jealousy and sinful attitude were his inferior character. He never compromised and he was in the lead to command and ordered to all his brothers for evil deeds. (B. Pokhrel, Personal communication, July 24, 2022). This personal conversation displays that Duryodhana was one of the inferior characters next to Shakuni in the Mahabharata. Likewise, Karve (1969) has described inferior and evil acts of Duryodhana in his characterization in the Mahabharata and Duryodhana's characterization is identified as inferior one.

Dusasan acts as the obedient character of Duryodhana. He does not mind torturing Draupadi by dragging her down in the assembly of the palace. He even pulls her sari to disgrace and dishonor her. He is such a mean character who does not know how to respect and honor to his own sister-in-law Draupadi. His characterization is regarded as evil one in the social values in the Mahabharata. (L. P. Upreti, Personal communication, July 22, 2022). This personal communication has revealed the evil and inferior characteristics of Dusasan next to Shakuni and Duryodhana in the Mahabharata.

Hudson (2007) has presented the pathetic condition and scene of Dhritarastra by being disable. He possesses the ability to hear but not to witness the unfolding events. He confides in Sanjaya, expressing his foresight that his sons will meet their demise by the war's conclusion. He reflects on his own role in the events leading to the war, lamenting his decisions and blaming himself for orchestrating the game of dice between his brother Pandu's sons and his own, which ignited conflict among siblings. He ponders that his downfall is a result of time's passage and the deceit inherent in the game of dice. Though he has discussed about the marginalization of the male, it is because of Dhritarastra's fault and love of his son, Duryodhana to make him the prince for future king. He realizes his mistake of playing the proper role as the king and being impartial to both his sons and the sons of his brother, Pandu, who were no different from his own sons. Dhritarastha's marginalization is the outcome of his own physical condition, emerged by time and making wrong decision as the king that he has made. However, he has not been marginalized through the role of female. His marginalization is the cause of himself in the

Mahabharata. Matilal (1991) has characterized Dhritarasthra as the moral failure and having moral weakness as Dhritarashtra acknowledges his understanding of dharma but struggles to align his actions with it, finding himself unable to restrain his impulses and adhere to the principles of righteousness. Consequently, his own malevolent intentions and wrongful decisions lead him to a marginalized position within the Mahabharata's narrative. All the male characters have been portrayed as marginalized through their own acts, wrong decisions, evil natures and their behaviors which is the product of the patriarchal social structure and moreover, the men have been motivated to behave in that marginalized manner by the patriarchal social system. What it can be the power of the king to Dhritarasta since he has got no power of his own self-control physically and even mentally in making right decision for the protection of the state Hastinapur and the life of the public including his entire family members and relatives. His feeble condition has made him pathetic, helpless, melancholic as well as pitiable figure in the Mahabharata.

Males are Sexually Exploited

The era of the Mahabharata was of Patriarchal society. Females were used as objects of beauty, property, ornament and sexual commodities as whores and slaves. Although it was so, women's sexual exploitation to children is, too, found in the Mahabharata's society as reflected through the women characters to Krishna who was only ten years old while Radha was twenty-five years old as the experts have interpreted it. According to (I. Bhattarai, Personal communication, July 13, 2022), Krishna was a child of ten years and Radha was twenty-five years old. She was a matured woman whereas Krishna was immature without the feelings of sexual desires, needs, and emotions. In this respect, it can be questioned why the child Krishna of ten-year-old, or Radha twenty-five-year-old motivated for sexual affairs? It can be naturally and authentically concluded that it was Radha but not Krishna to be engaged and used Krishna in sexual activities. Similarly, (M.N. Prasrit, personal communication, July 14, 2022) has argued and provided a similar factual logic regarding the sexual relationship of Radha and Krishna. He has mentioned that women who are called Gopinies-nymphs were taking baths in the river. They were busy in the bath and did not care about their clothes. But Krishna captured their clothes and kept them in secret from the women (M.N. Prasrit, personal communication, July 14, 2022). As they knew their entire garments had been lost from the place where they had put them, they began seeking but found nowhere. At last, they came to know that their clothes were with Krishna. So, they implored Krishna to return their clothes back, but Krishna refused. They told him that they did not have any shame with Krishna to be seen sans clothes, but they had the shame with his brothers and sisters to be naked. On the face of it, Krishna was a junior to Gopini's, nymphs. In this context, Krishna was sexually used by these senior women, and it is considered sexual misuse by the women to the child, Krishna. (I. Bhattarai, Personal communication, July 13, 2022). These personal conversations with the experts about the sexual relationship of Krishna and Gopinies-nymphs reflect that Krishna- the child of ten years -was sexually exploited by Radha who was a twenty-five-year-old girl. In this context, the child, Krishna was victimized by the female characters. In this context, men are often used, and victimized in tangible and intangible form time and again in the events of the Mahabharata.

Conclusion and Discussion

Patriarchal theory advocates that women characters have always been found to be dominated, maltreated, marginalized, and used as the sexual objects, regarded as commodities of the men and the women are submissive to male characters. On the contrary, even male characters have been found in miserable condition and they are found to be controlled and exploited by the female characters in the Mahabharata. In this context, the patriarchal theory has been found to be failed from the point of view of analysis of the marginalization of the males in the period of the Mahabharata. In this respect, the relationship of the male and female has not been found to

be observed from single dimension. Only women have not been found to be dominated, mistreated, misbehaved, and used as the commodities as well as sexual objects by men as the theory of patriarchy has advocated. Men have also been found to be marginalized, dominated, sexually exploited, compelled to be killed in the battlefield as the source of the army force whereas women have not been found to be compelled to participate in the war and the females have not been allowed to die in the war. The analytical data of Vyasa and Satyawati have identified that Satyawati has not exposed the fact that Vyasa was her own son, and she has not put any condition with the King Santanu to make her son Vyasa the future king of Hastinapur. Vyasa has been deprived from the opportunity of becoming the king of Hastinapur and later Vyasa himself has participated in Niyoga (donating sperm) system for the continuation of Kuru dynasty on the command of Satyawati and biologically it should have become Vyasa dynasty instead of Kuru dynasty. In this condition, Vyasa has been found to be marginalized within the patriarchal system of the Mahabharata. Likewise, Kunti too has not revealed the fact about her own son, Karna to her husband, the king Pandu and Karna has been found to be unidentified as well as marginalized from the position of becoming the king as the first-born brother of five Pandavas's brothers. Karna's bravery as the warrior of the time has been found to be depicted as the person having no opportunity of deserving access of power and comfort of the state. Similarly, the evil acts of Sakuni and Dhuryodhan have been reflected them as inferior characters as it is found to be portrayed in the Mahabharata and the wrong decision making of the king Dhritarastha and his own blindness as well as his weakness as the king of Hastinapur have been reflected him as in the marginalized condition within the patriarchal socio-cultural structure of the time. The work of literary art produced by the patriarchal system and the theoretical explanation of patriarchy hitherto have dealt that women have been always suppressed, oppressed, and maltreated by the patriarchal system. However, the male members have also been found to be depicted as miserable, dominated, and used as scapegoats to die in the battlefield mercilessly by the patriarchal system in the Mahabharata. The patriarchal theory interprets that woman are always submissive to male and no respectable position has been formed for women and it has been regarded that males are always powerful, strong, dominating and having better opportunity. However, the analysis of the data has displayed that patriarchal theory has failed in depicting the superior position of the male characters since they have been found to be marginalized and having no opportunity by the males themselves within the system of patriarchy in the Mahabharata. Hence, the patriarchal theory has not been found to be analogue in the data of this research of patriarchal socio-cultural structure of the Mahabharata era.

Suggestion

The patriarchal socio-cultural structure has not been always to be taken as the men dominated condition for the women. The coming future researchers must concentrate even from the perspectives of the men either they have been found to be dominated or not within the patriarchal socio-cultural structure in the literatures like the Mahabharata.

Implication

It has given the knowledge that even the men have been found to be excluded from the power exercise in politics and in resource holding within the patriarchal socio-cultural structure in which the researchers need to concentrate. It has become useful and helpful for policymakers in identifying gender roles.

Acknowledgements

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Data Availability Statement: The raw data supporting the conclusions of this article will be made available by the authors, without undue reservation.

Conflicts of Interest: The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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