



Racial and Gender Inequality: The Stagnant Economy of the Marginalized Synopsis

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ABSTRACT

The marginalized in society are mostly blacks and women. Although most developing countries received political independence after the colonial era, this was not accompanied by economic empowerment. Most of the marginalized are poor and unemployed while they lack access to financial institutions that could serve to empower them economically. They are mostly found in markets that are informal in central business districts trying to make a living. The paper comprises of two theoretical frameworks such as postcolonialism and feminism to describe the world as currently patriarchal, white, classist, male and racist. Qualitative research design has been chosen to undergo the study. Edward Said's work called the orient has been utilised to describe how the western missionaries took it upon themselves to 'modernize' the natives they found in developing countries using dichotomies that discriminated the natives as being uncivilized, barbaric and unmodern, which legitimised the West to arrogate to itself the right to colonize the inhabitants found in these said countries.

Keywords: Politics; Economic empowerment; Feminism; Colonialism

INTRODUCTION

In developing countries, only a countless few are rich while the majority (the marginalized) are poor, it is because of their unsavoury past of colonialism. Now that we are in the post-colonial era, the remnants of colonialism continue to perpetuate. Those who were at the darker side of modernism have only gained political power while they lack economic power. The marginalized in society have a stagnant economy; most of them are facing poverty and unemployment. They are found in the informal sector of business markets trying to make a living. Racial inequality consists of poor blacks and rich whites. This is because of unfair advantages in society because back in colonialism, the resources of the blacks in developing countries were stripped off from them by developed countries who visited these countries and subjugated, subordinated and suppressed these countries. According to the theory of postcolonialism, the reason for such was because, the whites who visited these countries used social Darwinism to describe the characters of those inhabitants they found in those countries, classifying the

inhabitants as uncivilised and barbaric, therefore they sought to modernise these people. Such seeking led to these countries being colonized by developed countries while precious resources were transferred from the inhabitants to the developed countries. This research endeavor aims to analyse why developing countries are still facing poor conditions post the colonial era. Wealth and riches are attributed to race and gender while those who are victims of colonialism still find themselves marginalized and still classified as poor, with limited opportunities in life to advance economically. It uses both post-colonialism and the theory of feminism as its theoretical and conceptual frameworks, to state that although colonialism has ended, its remnants and administration and social order continue existing, while in the eyes of a classical feminist, the world is still modelled as White/Modernist/Racist/Male and Classist. This is a qualitative study, focusing on human subjects and rich academic text. It is an extended literature review type of research, sourcing data from the library, internet searches, governmental archives, public records and academic texts. The research hopes to achieve the goals of the Sustainable

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Development Goals by the United Nations such as reaching equality globally.

Why has the economy of the marginalized remained stagnant in the contemporary modern world? Developing countries are plagued with transnational corporations from developed countries that plunder their labour (paying the natural inhabitants meagre salaries) and resources (taking profits to developed countries). If it isn't the transnational corporations we have the formal sector where companies owned by a rich few elite run things while the natural inhabitants are economically excluded from participation. These rich few elites are direct beneficiaries of colonialism while the majority which are poor fall on the category refers to as the darker side of modernity. The world was modelled into, white, classist, modern, racist and male when developed countries colonized the developing countries. The marginalized lack financial resources to better their lives and they are mostly found in the informal sector markets of central business districts. Their economy has remained stagnant with no improvement; of course the government steps in to help in terms of taxing the well-off in society so that they can help the marginalized with welfare of different sorts, for instance, in South Africa, the government steps in, in the form of social grants such as child grant, pension grants and employment grants. Ever since apartheid ended in the country, blacks find themselves underdeveloped, poor and unemployed. Only a minor few are in charge of the economy which include white people who are beneficiaries of apartheid. This paper aims to delve deeper into analysing why the marginalized are mostly black people; why they are lacking in terms of financial resources; why they are unemployed; and why they only have political power without economic power. It visits the theories of postcolonialism and feminism to describe the conditions that black people in developing countries face and also women in general. The feminist theory says the world is structured in a patriarchal manner, which is meant to advance males in the economy while women have no place in such an economy as they feel secluded. The Feminist theory advances for equal pay, for women to have access to financial institutions that seek to economically empower them, and more female representation in the economy and also in politics. The postcolonial theory seeks to make us realise that although colonialism ended, the remnants of colonialism still exist up to this day in terms of developing countries still being path-dependent and having colonial administrations still in existence in their countries. In fact, while these countries were seeking independence, they came together in the meeting, called the Bandung Conference in the year 1955 where 29 countries met together both African and Asian looking for a way forward beyond capitalism and communism; most of these countries gained their independence in the 1960s, and the organization of the African Union came about. But during the cold war, these countries either found themselves supporting countries who promoted capitalism or communism, showing major dependence on external funding. This led to developed countries becoming 'epistemic communities' to developing countries, having a say in developing countries' public policy, therefore showing signs of neocolonialism. Developing countries found themselves in intra and interstate conflict, which led

them to extreme underdevelopment and poverty; further leading them to ask for funds from multilateral institutions owned by developed countries; upon funding, such institutions, called the World Bank, World Trade Organization and the international Monetary Fund spoke for domestic policies of developing countries so they can have ways to pay back the money they owed to these institutions. There are many ways that the minor few elites still exploit developing countries' markets and further pushing blacks and females to the classification of the 'margins'. There are also many attempts by developing countries in getting themselves out of the dependence state they find themselves in, another includes the Lagos Plan of Action of 1980, while another includes IBSA (India, Brazil and South Africa), while another includes BRICS (Brazil, Russia, India, China and South Africa). The world is structured in terms of capitalism, which means economic competition (where the marginalized are barred from competing due to lack of financial resources), profit maximisation, discouraging government from regulating markets or the state from intervening (neoliberalism) (The government intervenes in terms of taxation and funding the poor to reach their own business goals however, this is discouraged), employment is attributed to demand and supply (with a proclaimed self-correcting order), promoting the ideology of individualism. Individualism states that we are all naturally born selfish and competitive, therefore we should be left to our own vices. But with a colonial history, some were left worse-off than others, and this requires social justice and a redistribution of resources in order for the remnants of colonialism to be corrected.

The paper first delves into the theoretical frameworks that guide the flow of it. Secondly, it delves into the research aims and objectives, with the research questions. Thirdly, it delves into the paper's research design. Fourthly, it delves on the paper's literature review. Fifthly, it delves into a discussion of the literature review. Sixthly, it goes through ethical considerations, with the last bit being about the research's delimitations.

MATERIALS AND METHODS

Theoretical frameworks

According to Vinz [1], a theoretical framework is a foundational review of theories that are in existence which serve as a roadmap for developing the arguments that one will use in their own work; such theories are developed by researchers to explain occurrences, make predictions, and draw connections; in a theoretical framework one explains the theories in existence that support their research.

Postcolonial theory

Postcolonialism has to do with an engagement that is studied, with the experience of colonialism, its past and its effects that continue to exist towards the present moment [2]. This includes both at the local level of ex-colonized countries or societies, and at a more general level which includes its global developments which are thought to be the 'after-effects' of 'empire' [2]. The discussions posed by postcolonialism include: Migration, slavery, resistance, suppression, race, gender, difference and place; as

well as the feedback to the teachings of Europe and its imperialism, such as philosophy, history, anthropology and linguistics. Perhaps the most important thing to note about how describes postcolonialism is when he mentions that: The term is as much about situations under imperialism and colonialism, as about conditions coming after its historical end. Postcolonialism when it comes to it being in literature is an academic discipline that examines the legacies that are cultural of imperialism and colonialism; Quoting Peter Barry's book called "Beginning theory-An introduction to literary and cultural theory" by Signell [3], states that a post-colonial critic "rejects the claims to universalism made on behalf of canonical Western literature and seeks to show its limitation of outlook, especially its general inability to emphathize across boundaries of cultural and ethnic differences". What is central to postcolonial studies involve the questions of diversity and cultural differences; the two most important and noted concepts are the hybridity of a mixture of group identities and the concept of "Otherness". Citing Ashcroft, Griffiths and Tiffin's book called "The Empire Writes Back", states that the term postcolonialism includes all cultures which are affected by imperialism and colonialism from the start of said happenings to the present moment; he states that the authors emphasize the continued process and effects of colonialism, not just its historical factor. In such a sense, what is still felt today are the effects of colonialism, they are an active and ongoing process which is referred to as neocolonialism [3]. What this means about postcolonialism is that we should take note that although colonialism has ended, its remnants continue to exacerbate in the form of neocolonialism. Referring to the texts of Johnston and Mangal's book called Reading Practices, Postcolonial literature, and Cultural Mediation in the classroom Signell states that they understand the texts to include a range of genres in literature that implicitly or overtly address the issues of race, ethnicity, gender, nationality, class, power, sexual orientation and marginalization.

Postcolonialism is a procedure that is theoretical used to critique, read and interpret the practices that are cultural of colonialism; as a theory it focuses on topics such as race within colonialism and it shows how the factor of race enables the colonial powers to refract, reflect, represent and make visible native cultures in inferior ways [4]. It starts with the assumption that colonial arts, legal system, science, writings and socio cultural practices are always unequal and racialised where the colonial performs the representation and the native is represented; Postcolonialism addresses itself to the political, cultural, historical and ramification of an encounter between the West and East (later the global North and the global South), from the sixteenth century onwards. Citing Ashcroft, Griffiths and Tiffin states that the postcolonial refers to the serfdom that is cultural which is necessitated by the process that is imperial from the moment of colonialism to the present day. Post-colonialism is thus a name for a theoretical critical approach in cultural and literary studies which places a politics of resistance that is transformational to unequal and unjust forms of colonial practices; the prefix "post" in "post-colonial" refers to the period after colonialism while it bears the burden of signification of its chronology, the term "postcolonial" designates oppositional and liberatory responses to colonialism more broadly than the

hyphenated term 'post-colonial', therefore the term postcolonial refers to the unrepresentable in the colonial, such as: legal inequality, subalternity, racial difference and all of the suppressed or submerged contradictions within the colonial social order itself, so the term postcolonial is more preferred to post-colonial. Postcolonial theory draws its concepts and key ideas which developed in the anti-colonial struggles in the colonies.

Through citing Ashcroft, Griffiths and Tiffin's 1995 Reader called the Post-Colonial Studies Reader those who believe in postcolonialism are divided in their definitions such as those who believe that it has to do with postcolonialism referring them to the period after the colonies became independent and those who argue that societies of the postcolonial world are still facing colonialism from their moment of colonisation to the present day, since colonialism does not cease with the mere fact of independence that is political and continues in a neo-colonial mode to remain active in many societies [5]. Edward Said states that the theory of postcolonialism is based on the premises of the false image of the "Orient" which was fabricated by Western thinkers as the primitive 'other' in contrast with the civilised west [6]. According to this view, when the Western world decided to expand its power to dominate the developing countries of the South, they categorised the natives as unmodern and uncivilised, which gave them the legitimacy of taking over these countries through colonialism. Edward Said believes that the consequences of colonialism are still perpetuating in the forms of corruption, civil wars, bloodshed, coups and chaos which permeates many ex-colonies. The powerful colonizer has imposed a culture and a language, whereas those of the Oriental population have been distorted or ignored; by referring to some works of post-colonial and colonial novelists, Hamadi's paper demonstrates how being free from the repression of the imperialism, the natives could progressively, produce their own culture of opposition, writing their own history, building their own image, outside the frame they have so long. Said's theory of post-colonialism is mostly based on what he considers as the image which is false of the Orient that has been fabricated by Western explorers, novelists, poets, political theorists, imperial administrators, economists and philosophers since the occupation of Egypt by Napoleon in the year 1798; according to Said these have always shown the Orient as the primitive, uncivilised "other", in an attempt to open a ground to create it as a contrast to the advanced and civilised West. This has shifted towards modern day, as those who have been categorised as the other have borne its consequences in the modern day as they are now considered the most marginalized in society. In Edward Said's highly influential book Orientalism, with a distinction between "the Orient" and "the Occident", he believes that such a discourse has been used in preparing military campaigns, and colonialism against the Orient, or as a means and justification for the occupation and horrors that accompany Hamadi [6]. He further notes that it would be misleading to consider that such fear ended with direct colonialism; and that coups, corruption, chaos, civil wars and bloodshed are the residues of colonialism. Said notes that a powerful colonizer, has imposed a culture and language whereas

values, histories, cultures, and languages of the Oriental peoples have been ignored or even distorted by the colonialists in their quest to dominate these groups and exploit their wealth in the name of civilising, enlightening and humanizing those [6].

Post-colonial literature comes from Britain's former colonies in Africa, India and the Caribbean, many postcolonial writers focus on common themes, such as the struggle for independence, national identity, allegiance, emigration and childhood [7]. Postcolonial theory is a critical approach or literary theory that has to do with literature produced in countries that were once or are now colonies of other countries; it may also be about literature written by citizens of or in colonizing countries and it takes colonies or their people as its subject matter, the theory is based around concepts of resistance and otherness. Post-colonial theory became part of the toolbox of critical studies in the 1970s, and many of its proponents credit Edward Said's book *Orientalism* as being the founding work; its proponents examine the manner in which writers from colonized countries attempt to celebrate and to even articulate their cultural identities and reclaim them from their colonizers. They also examine the manner in which the literature of the colonial powers utilised to justify colonialism through the exacerbation of images of the colonized as inferior; Post-colonial theory has to do with the writing and reading of literature written in previously colonized countries or written in colonizing countries, which deals with colonization or colonized peoples. It particularly focuses on the manner in which the literature by the colonizing culture avoids the realities and experience while inscribing the inferiority of the colonized people on literature by colonized people which attempts to emphasize their identity and revive their past in the face of that past's inevitable otherness. It can also have to do with the way in which literature in countries that are colonizing appropriates the scenes, languages, traditions, images and so forth of the colonized countries. According to Amez [7], during the first half of the 20th century, what was broken was the white monopoly and its imperial writing, as colonized elites began to come together for cultural revivals or began to raise their voices in protest at imperial power; such movements sought an inversion of values that were imperial, the idea was that the people's identity, though having been long suppressed, lay embedded in the origins of such cultures, and was recoverable "unadulterated by the deprivations of colonialism, literary discourses and conventions which were inherited from the coloniser where appropriated, decentred, hybridized and translated in a manner which we now term as postcolonial but were at the time anti-colonial, disillusion and retreat on the side of the empire were accompanied by reconstruction and resistance on the part of those who spoke for the colonised. However, in settler-contact areas (where European colonists came into direct contact with indigenous populations); the cultural and material position of the settlers that were white, or their descendants was clearly demarcated from that of the native population; in Australia and South Africa for instance there was an internalisation system of colonisation which rigidly separated the society of settlers from the population of the natives, yet the colonial white society found itself also marginalized, as it remained subordinated to London [7].

From a positive point of view; postcolonial theory is a 'means of defiance' by which any discriminative and exploitative practices, regardless of time and space, can be challenged; and in contrast, a pessimistic view exists which regards postcolonialism as ironic, ambiguous and superstitious [8,9]. They describe colonialism as it being analysed practically as which a colonial rule binding her colonies to herself, with the primary objective of promoting her economic advantages [9]. It is characterised by mechanisms that involve power through conquest that is direct or through economic and political influence that create effectively a form of domination by one nation over another. This research endeavor focuses on how developed countries took over developing countries at their early stages and underdeveloped those to further enrich those developing countries who dominated them. What is evident is that despite the past of colonialism in the exchange for 'flag independence', which brought to independence economically, nor reparations from past imbalances, colonialism and imperialism as a practice are still active in their new forms; this new form is neo-colonialism [9]. Neo-colonialism is another form of imperialism where industrialised countries and powers interfere economically and politically in the affairs of post-independent nations; they cite Cabral from McCulloch stating that neo-colonialism is an outgrowth of colonialism that is classical; to refer to neo-colonialism as the last stage of imperialism in which a postcolonial country is not able to handle the economic domination that proceeds after the country gained independence; who regards neocolonialism as "partly planned policy" and a "continuation of the old practices". The challenge that postcolonialism faces is that the definition of postcolonial theory is its contextual framework, as it is linked to gender, culture and race, native and settler; questions that are pertinent that are needed to be asked by theorists include: When does a settler become what we consider as a coloniser. Postcolonial or colonised? When a race does give up on being an oppressive agent and become a wealth of cultural diversities of a postcolonial nature? Or in the human history of migrations when does the settler become indigenous, a primary citizen and native? And lastly, when does the native become truly colonial? They claim that the answers to these questions make postcolonial theory problematic [9]. Based on these questions the road to postcolonial from colonial never ends with a "post" in the concept of postcolonialism; instead it becomes a form of influence through local agents and that this vicious circle does not allow the world to be postcolonial, to be entirely free from colonialism.

Feminism

According to Tanwar [10], the theory of feminism attempts to develop a comprehensive account of the subordination of women; including its supposed origin and essence, it is considered as a prerequisite for developing strategies that are effective for women's liberation and also finding out the underlying causes of women's subordination. Feminism is about describing women's oppression and to explain its consequences, causes and ways to find or prescribe strategies to women's liberation; citing Jane Flax's "Women do theory" Tanwar states that theory is an analytic and systematic approach to everyday

experience. The term feminist and feminism entered the English language in the 1890s at the time of women's movement of emancipation; feminism is an ideology or a commitment of a theoretical nature to the movements of women's liberation; feminist theory is noted by internal debates that are intense and that the accurate manner to refer to them are feminisms (Plural) rather than one single feminism. According to Raina [11], Feminism is a wide range of social movements, ideologies, and political movements that share a common goal of establishing, defining and achieving economic, political, social and personal equality of sexes. The premise of feminism is to seek women's justice and equality in every sphere of life while creating opportunities for women to have similar resources that are considered otherwise generally free and available to men; feminism covers diverse areas such as: dealing with the past of women's oppression; the term derives from the latin word "femina" which means "woman", and was firstly used with regard to the issues of women's rights movement and equality [11]. He refers to the Webster's dictionary having stated that feminism is a principle that women should have political rights equal to those of men; referring to Toril Moi, the words "feminists" or "feminism" are political labels that indicate the support aimed at the new Woman's movement which appeared in the late 1960s. Citing Chaman Nahal's article, "Feminism in English Fiction" defines feminism as "a mode of existence in which a woman is free from the dependence syndrome. There is a dependence syndrome: whether it is the husband or the father or community or whether it is a religious group, ethnic group. When women free themselves from the dependence syndrome and lead a normal life, my idea of feminism materialises". The belief that is fundamental behind feminist theory is that since civilization's beginning, women have been given a status that is secondary by societies that are masculine dominated with their social discourses and philosophical traditions that are Western; the history of every civilization demonstrate that women have always been subordinated to a position where they have no means to reclaim their identities that are unique until or unless they re-visit the history, explore it, and re-establish it through their own experiences and insights.

Feminism is considered as a concept that is noble and against ignoble thought of discrimination on the grounds of gender; at the outset women's gender roles were based on their capacities in bearing and nourishing babies; the division had no arguments for many years but was later on challenged sometimes intensely and sometimes lightly [12]. This may be due to men taking their roles more seriously and undermining female roles or negating them completely in the whole of existence's progression; men's physical strength, their hunting abilities (in modern times their skills in money making) and freedom from child rearing liabilities made them hard headed and arrogant towards females. Under such a backdrop we can notice the creation of patriarchal society in which all norms that are social were controlled and created by men, making women partners that are passive during the whole course [12,13]. Who defines feminism as "a movement to end sexism, sexist exploitation, and oppression", he further states that the feminist movement has been categorized into three waves, the first wave spanned from the early 20th and late 19th centuries which contextually

developed in industrial society and politics that is liberal which was concerned with access and equal opportunities for women. The second wave began in the 1960s and 1970s, and it developed during a time when feminists across ethnicity, gender, race, religion, class and other backgrounds that are cultural were collectively uniting their voices in an attempt to challenge and end gender-based oppression; the third wave is said to have begun in the 1990s and has challenged the notion of a single definition of feminism and instead accepts the diversifying of ambiguity, theories, personal experiences and politics that shape feminism. According to Valcarcel [14], feminism is not a discourse based on the excellence of women but it is rather based on the notion of equality that informs the discussions which surrounds this school of political thought, he states that the founding work of feminism is 'A Vindication of the rights of woman' by Mary Wollstonecraft which is a detailed bill of particulars that contest the exclusion of women from the regime of rights and property outlined in the political theory of Jean-Jacques Rousseau. According to Haradhan [15], feminism is a mass movement started by women of all groups to end all forms of feminist oppressions by men that are prevailing in patriarchal society; It always fights against all kinds of oppressions on women. It is a procedure that takes efforts to understand and conceptualise gender roles and motion for the annexation of women's interests in social organisation; it tries to explain the phenomenon of gender inequality; it is considered as a politics to achieve gender equality in all spheres of the society, feminists support ensuring equal individual rights and liberties for women and men [15]. According to Cova [16], feminism became a global movement in the 20th century although the end of the 19th century is noted as the beginning of the spreading of feminism as a movement globally; the first international congress to use the word feminist in its title took place in Paris in 1892; from its outset feminism was more of a Western event, and the links between feminists in North America and Europe were essential for its diffusion; feminism is defined as a doctrine that is focused on improving the position of women. If equality is central to the achievement of this objective, efforts of categorising feminism must take into consideration the idea that it accepts both difference and equality. According to Pasque [17], Feminism is a complex term which consists of vast differences in connotation and meaning for people, spanning generations, sexual orientations, nationalities, social classes, ethnic identities and myriad identities Pasque mention that feminist theory is founded on main principles that amount to three such as: women have something important to contribute to every aspect of the world; as an oppressed group, women have not been able to achieve their potential, receive rewards, or gain full participation in society; feminist research should do more than critique, but should work toward social transformation. They make a difference between biological sex *vs.* gender by stating: biological sex refers to the physiological and anatomical characteristics of maleness and/or femaleness with which a person is born; gender identity refers to one's psychological sense of oneself as a male, female, gender transgressive and etc; Gender role refers to the socially constructed and culturally specific behavior and expectations for women (i.e femininity) or men (Masculinity) and are based on heteronormativity; Gender

expression refers to the behavior and/or physical appearance that a person utilises in order to express their own gender, this may or may not be consistent with socially constructed gender roles.

Research design

According to Emeritus [18], a research design is a blueprint of a study that is scientific; it includes techniques, tools and research methodologies to conduct the research; it helps to address and identify the problem that may rise during the process of analysis and research.

This research endeavor aims to utilise the Qualitative method. According to Pathak, et al. [19], Qualitative research is aimed at understanding a research query as an idealistic or humanistic approach; although a quantitative method is a more reliable way of doing research due to it being based upon numeric and ways that can be made objectively and repeated by other researchers. A qualitative method is used to understand people's attitudes, beliefs, experiences, interactions and behavior; it generates non-numeric data, its integration into intervention studies is a research strategy that is gaining increased attention across disciplines. Qualitative research has to do with analyzing and collecting non-numerical data, for example, videos, audio and texts, to understand opinions, concepts and experiences [20]. The study is normative in its approach; meaning it focuses on "what should be" instead of "what is". Data collection methods include "document analysis" which is a qualitative research technique that involves evaluating physical and electronic documents to interpret them, gaining an understanding of their meaning and developing upon the information provided by them Indeed Editorial Team [21]. Analysing documents assists researchers understand and categories original accounts or primary sources from people who had personal experience with the topic; when developing their studies, researchers utilise established sources to gather evidence and ideas to support their claims [21]. The paper uses an interpretivist approach; meaning that it encompasses social theories and perspectives that embrace the idea that reality is socially constructed or made meaningful through actors' understanding of an event or a phenomenon; in organisational communication, scholars focus on the complexities of meaning as enacted in symbol, language, and social interactions [22].

Research problem

According to Sacred heart [23], a research problem is a statement about an area of interest, a situation to be improved, a difficulty to be eliminated or a troubling question that is in existence in literature that is scholarly, in practice or in theory which points to the need for deliberate investigation and understanding.

In developing countries, blacks and females are still facing economic stagnation, which includes poverty, unemployment and underdevelopment. Although these countries gained independence in the 1960s from the strongholds of colonialism, the structures and practices of colonialism still continue in the form of neocolonialism and neoimperialism. Most blacks and females are found in the informal sector markets selling food,

appliances and clothes while they lack economic empowerment, advancement and even access to capital in financial markets such as loans from banks. This research paper aims to tackle the goal towards achieving global equality which is also a goal stated in the Sustainable Development Goals. Most of the blacks and females find themselves excluded from economic access of their countries, this is due to the fact that developing countries only gained political power post their colonial period without economic freedom and power. Is redistributive justice still possible?

Research aim

A research aim is a broad statement which indicates the general purpose of one's research project; it should appear in one's introduction at the end of one's problem statement, before one's research objectives [24].

To find out why the marginalized in developing countries are facing stagnant economies and why racial and gender inequality continue exacerbating.

Research objectives

Research objectives describe what one's research is trying to achieve and explains why they are pursuing it; they summarize the purpose and approach of one's project and assist to focus one's research [24].

- To explore why the remnants of colonialism continue perpetuating in postcolonial societies.
- To find out why the marginalized in society haven't gained economic power post their countries gaining independence from colonialism.
- To seek ways that racial and gender inequality can be ended in the contemporary modern era.

Research questions

According to Bouchrika [25], a research question is a question that a research project or a study aims to answer; this question often addresses a problem or issue which through interpretation or analysis of data is answered in the study's conclusion.

- What can be done for the victims of colonialisms' darker side to gain financial freedom and economic empowerment from their previous colonizers?
- Why was the political independence of developing countries not accompanied by economic transformation and reparations of the colonial era?
- How can Blacks and Females in postcolonial society's level up to rich whites (males?) and get out of their marginalized status?

Literature

According to the Institute for Academic Development [26] a literature review is a piece of academic text that demonstrates knowledge and understanding of the academic literature on a topic that is specific placed in a context. A literature review also includes an evaluation that is critical of the material; this is why rather than it being called a literature report it is called a

literature review; it is a process of literature reviewing as well as a form of writing.

What is a stagnant economy?

According to Kelly [27], economic stagnation is a period that is prolonged of no or little growth in an economy which is mostly indicated by episodes of high unemployment; A rate of growth that is usually considered stagnation is less than 2%-3% yearly as measured by GDP (Gross Domestic Product); however, stagnation can be temporary such as when a country is facing growth recession. However, the type of economic stagnation I tend to refer to, is one faced by a particular segment or group in society, such as the ones referred to as the marginalized such as blacks and females. An economic stagnation occurs in an economy when its total output is either declining, flat or growing slowly; this is caused by no wage increases, persistent unemployment, flat job growth and an absence of stock market booms. Most of the marginalized find themselves in menial jobs in contractual construction sites, mining or farming and they get meagre salaries with no increases, while most of them find themselves highly dependent on government grants because of unemployment. According to Gordon [28], economic stagnation is a term mostly used for an economy that has no growth or has little growth; it is a situation in which an economy experiences little activities and its growth or development is thereby prevented; a stagnant economy is an economy that is not moving, and in such an economy the unemployment level is highly on the rise while industries record smaller sales. Stagnation does not only impact an economy but also individuals and industries can also face stagnation; stagnation in an economy affects a country in its totality. According to Wallstreetmojo Team [29], a stagnant economy either stops growing or grows very slowly for longer periods of time, therefore there are no changes that are significant besides people saving money out of fear for the future; there are many causes for a stagnant economy which include the aging population, economic shocks, rising unemployment, lack of productive growth, increased interest rates and etc. This research operationalises the cause of a stagnant economy as being poverty and unemployment, and it narrows down to those affected by a stagnant economy and those likely to face a stagnant economy such as blacks and females in society.

What it means to be marginalized?

According to Democracy and Justice [30], marginalization appears when a group or a person are not able to do things or access opportunities or basic services; however, the website does state that we as a people have the power to create a just and freer society; marginalization also sometimes refers to social exclusion. According to the Cambridge Dictionary [31], marginalization includes treating someone as if they are not important. This definition counts the most for the paper as blacks and females are treated as if they do not matter in societies that are post-colonial. According to Mowat [32], marginalization is a global issue that affects negatively upon societies across the world; marginalization can take many forms and not all of them are apparent to an observer or even the individual that is concerned, it also occurs on different levels; marginalization is

experienced by the individual as they are construed by others as belonging to a population that is marginalized. marginalization is often considered at a broader, societal level when looking at public policy; such as in terms of marginalized groups or populations but we can only decipher the term by looking at the experiences of individuals; when marginalization is discussed it usually focuses on the concepts of social exclusion and inclusion; by citing Mowat [32], states that marginalization is not an entity that is unitary but has numerous conceptualizations; he claims that what is distinctive about Messio's work is the fact that it is a distinction made between the experience of marginalization (as construed by others or the individual), and the recognition of it (By others or the individual), noticing the subjective nature of the construct. marginalization can refer to a social exclusion which arises from a lack of equal opportunities and barriers to learning and participation; in this case equity and social justice are seen through the lens of cultural and social capital, there's a quest for inclusion for all; and there are specific groups which are perceived, to be specially vulnerable to stigmatization and exclusion, social and relational aspects of poverty, and the need to consider giving marginalized people a voice. Social exclusion is defined by Razer, et al. as a condition in which groups or individuals lack participation that is effective in key benefits or activities of a society in which they live. Therefore, to be socially excluded is to be considered as marginalized from that society, it is important to recognised that marginalized is more than a condition, it also encompasses feelings about that condition; to be marginalized is to have a sense that one does not belong and in so doing to feel that one is neither a member that is not valued in the community and is unable to make a valuable contribution within that community, nor able to access the range of services and opportunities open to others. As I have stated about blacks and females, they are considered to be marginalized because they are facing poverty and unemployment with a lack of institutional access to financial services that could serve to economically empower them, they are considered to be marginalized and construed this way by whites as they fall under black and female populations that are considered to be poor and outside of the formal sectors of the markets, this also entails social exclusion as they are located in rural areas and townships, apart from cities and suburbs. Marginalization describes the position of populations, groups individuals outside of what we refer to as "Mainstream society", living at the margins of cultural dominance, of those at the centre of power, and social and economic welfare; it is defined as a mission by which an individual or group are denied access to important symbols and positions of religious, economic or political power within any society and a marginal group could refer to the majority of society, and should properly be distinguished from a minority group which may be small in numbers but has access to economic and political power [33]. To be marginalized is to be distanced from resources and power that enables self-determination in social, political and economic settings, it is an inherent factor of 'those in the margins' that they have weak access to resources such as education, social services and those resources that are economical. According to Daniels [34], marginalization describes both a condition and a process that prevents groups or individuals from full

participation in political, economic and social life and as a condition it can prevent individuals from actively participating; people can be marginalized for certain aspects such as: Gender, geography, religion, displacement, sexual orientation, ethnicity, disability or conflict. Policy makers do not believe that all forms of marginalization or poorest populations have equal weighting, they believe that there are different levels of marginalization and poverty within each context, there are core aspects that determine who or what group are marginalized and what are the type of barriers that prevent them from having something being reached; political discrimination may marginalize some migrants, ethnic groups, or particular regions of a country; social marginalization and discrimination can impact on a wide range of individuals on the basis of disability, language, sexuality, gender and age; while economic marginalization can prevent equal access to income opportunities, basic services and access to jobs. Marginality is a condition that is affecting millions of people throughout the world, it includes being poor, being disabled, being discriminated against by a society, they all bring with them the risk of exclusion, being excluded from political, economic and social means or promoting someone's self-determination which has adverse effects for communities and individuals alike [35]. Social marginalization is faced by people who are in the positions of vulnerability, exclusion, oppression or discrimination; Individuals, families and ethnic groups can be marginalized within societies and the term is a shifting phenomenon linked to social status. According to Mcgabe [36], the marginalization of linguistic, religious and ethnic minorities has a significant and detrimental impact on democratic governance, poverty reduction, conflict prevention and environmental sustainability and overcoming marginalization has direct benefits for the achievement of inclusive growth and national development processes; Discrimination against minorities is a major aspect in inequality and poverty, and addressing this discrimination can make poverty reduction strategies become more effective.

Racial equality

According to the European Union Agency for Fundamental Rights [37], the problem of discrimination in regards to ethnic or racial means brought attention from the Community institutions in the 1990s which resulted in numerous measures to prevent and combat xenophobia and racism. The Racial Equality Directive works alongside Employment Equality Directive which prohibits discrimination in regards to belief or religion, age, disability or sexual orientation, together these two directives work towards the aim of realizing the combating of discrimination on the grounds of ethnic or racial origin as they are prohibited in the contexts of employment, access to services and goods, and in accessing social and welfare security system ('social advantages' and 'social protection'). According to Achiume [38], the spread and rise of right-wing nationalist populism around the world has unleashed unashamed public practices and discourses of misogyny, xenophobia and racism and other forms of intolerance; Human Rights and other organizations continue to note increases in crime and other incidents motivated by ethnic, racial and religious means. In light of this noticing renewed attention to explicit xenophobia

and racism, what exactly could it mean to say that racial equality is marginal to the global agendas of human rights or within the global human rights system? Although influential actors within the global human rights systems have raised concern against visceral acts or expressions of xenophobia and racism such actors fail seriously to engage with those entrenched historically to the structures of racial exploitation, exclusion and oppression that violate the human rights of many but are largely invisible even in the global human rights discourse. According to Fiske, et al., [39], blacks were given poor education so as to prevent them from the modern sector of the economy and to ensure a steady supply of cheap labour particularly for the supply of agricultural, domestic service and mining sectors. An Inclusive British Council [40], cites to state that a real great challenge and barriers to racial equality is the fact that racism and race remain underestimated and great taboos, the fact is that the dominant race in a community barely admits to its own racism with this denying being universal; reasons are many and include the race having a huge vested interest in its own privilege and will be oblivious to its own prejudices and this is fundamental to coming to understand the manner in which racism is downcast as a global and national issue. Without an episode of racism except as perpetrators-racism is most of the time downcast by western institutions, the media, corporations, and governments who have an interest in denying the baneful and extent of effects of racism. In a world that is increasingly complex, efforts to cope with tensions that are ethnic and overcome race-related inequalities (where race is clarified as broadly including national origins, ethnic, racial, caste, tribe and nationality) worldwide, states are increasingly noticing and implementing anti-discrimination attempts in response to this and in an effort to benefit from including their diverse population. According to Pillay [41], "Despite our best efforts in the name and for the sake of human rights, despite guarantees in international and national law, discrimination and inequality continue to affect countless human beings in all regions of the world. In too many countries a failure to understand or accommodate diversity and change often leads to ostracism and violence against groups and individuals deemed to be outsiders or socially and even biologically inferior". According to Pillay [41], equality and non-discrimination of the law and before the law constitute fundamental principles or international human rights law; the prohibition of racial discrimination is enshrined in all core international human rights elements, and according to the international court of justice constitutes erga omnes obligation. Racial justice is the systematic fair treatment of individuals of all races, which results in equitable opportunities and outcomes for all; racial justice goes beyond "anti-racism" it is not just the absence of discrimination and inequities but also the availability of deliberate, systems and supports to sustain and achieve racial equity through preventative and proactive measures. According to South African Human Rights Commission Equality can be thought of in a 'substantive' and 'formal' sense, formal equality refers to policies and laws that appear neutral by treating everyone the same; such policies and laws may in fact solidify existing racial-based inequalities since they do not search to change an unequal status quo; structural and systemic inequalities in other words, unequal hierarchies, structures and power relationships that underlie our economy and society and

that prejudice people based on race are therefore left unaddressed.

Gender equality

According to OECD [42], There is no way of turning poverty into history without rapid and significant improvements to the lives of girls and women in each and every country; In fact the millennium development goal number 3 which entails "to promote women empowerment and gender equality" sent a signal globally for recognition that it is a crucial development goal in itself, and a key for other goals to succeed. The post-2015 scenery presents a different opportunity to build upon the achievements of the Millennium Development Goals, while also addressing the positions that lag behind; it is time for action now, to increase both the resources and the political will to achieve lasting and full gender equality, women's rights and women's empowerment. Gender equality and the rights of women are key to addressing the unfinished fulfillment of the Millennium Development Goals, and accelerating beyond 2015 global development; gender equality in its own right matters, and also as a prerequisite for the development and health of societies and families and a driver of economic growth. A strong post-2015 takes a holistic view of gender inequalities, such as addressing women's economic empowerment, girls' completion of a quality education, universal access to reproductive and sexual health and rights, ending violence against girls and women, women's influence, leadership and voice; women's participation in security and peace and women's contribution to environmental sustainability. According to Heller [43], inequalities based on gender exist in all aspects of life and in every country, they are echoed in the divides between women and men in their ability to access, manage, and benefit from sanitation, water, and hygiene; his approach he claims requires challenging stereotypes, social norms, and intra household patterns while also promoting interventions that are gender-responsive that prioritize the implementation of women's specific needs. Tackling the structural and material determinants of gender inequalities to sanitation, water and hygiene could serve as an entry point to address gender inequality more broadly; discrimination occurs throughout the lifecycle of a woman. In infancy, they are exposed to toxins through contaminated water, in puberty, they face stigmatized menstruation with pressure to drop out of school after menstruation; in adulthood they face economic discrimination, psychosocial stress, and are at risk of gender based violence, in parenthood, they are responsible for water provision in household, vulnerable to poor water quality; In illness, women face difficulty in accessing healthcare and public water and sanitation infrastructure, lastly in their old age, they are not included in decision making processes. According to Sustainable Development Goals [44], girls and women represent half of the world's population and therefore, half of its potential, but today gender inequality continues to worsen everywhere and causes social progress to stagnate; inequalities faced by girls can begin straight from birth and follow them all their lives; girls are deprived of access to proper nutrition and health care which leads to a higher mortality rate. According to Global Deal [45], it is essential to reach gender parity at work and in the family,

these include equal access for women and men to skills and jobs; parental and maternity leave, beyond the duration established by law, the promotion of equal pay for work of equal value and protection against and prevention of sexual harassment and violence.

RESULTS AND DISCUSSION

This paper seeks to find out the progress in the goals of racial and gender equality; it claims that the economy has remained stagnant for the marginalized who include blacks and females. The marginalized in society face poverty, underdevelopment and unemployment. The paper also states that the marginalized lack access to basic services and economic resources that could serve to empower them. They are discriminated against and they are construed by the rich as the "other" belonging to a certain population that is marginal. The marginalized are barely included in their country's economic activities. They are mostly found in the informal sector markets where they are overcrowded. The government steps in to help the marginalized through taxation so they can be taken care of through different forms of grants. Other authors go so far as to suggest that the marginalized even lack access to social security and welfare. Why are blacks and females marginalized? The paper argues that it is due to their history, in what Edward Said terms as Orientalism whereas the natives of countries that got colonised were labelled as unmodern, and uncivilized which gave the colonizer the legitimacy and the right to invade these countries while economically dominating them, exploiting their resources (and sending them to their mother country) while giving the colonized menial jobs. Although colonialism has ended its structures, culture and practices are still alive in the form of neocolonialism; while feminism fights for woman's access to economic and basic services that are readily available to men, it is a movement that fights for women's rights and liberation in otherwise patriarchal societies where men take lightly the rights of women and are not treating women as equal to them. The topic of the research emphasizes racial inequality, where blacks are discriminated against in terms of their tribes, origins, race and ethnicity, which causes them to remain powerless and in stagnant economies, same goes for women in terms of gender inequality. The marginalized face dire economic conditions because although the end of colonialism brought about independence for the marginalized they still lack economic power. The paper sought to make the reader aware of inequalities and how they affect the marginalized in the political, economic, and social spheres of life. The marginalized in society are those who face social exclusion and they are the victims of colonialism's darker side, therefore it involves the natural inhabitants that were found in colonial sites and were therefore dominated by the colonizing countries, they were branded as barbaric, uncivilized and unmodern, they were further taken over and their resources were exploited by the colonizing countries while they left these countries dependent on them for hard and menial jobs. The marginalized are a low class when it comes to social classes, they earn lesser than their previous colonial masters and they lack wealth. They face economic stagnation as there is a rise in unemployment, and they get paid low wages while the colonizers still run huge

companies in their vicinities, not only that but the colonizing countries have expanded their operations in these countries post the colonial era in what is today called the Transnational Corporations. Although they do not have political power they still have political influence as they pay for political campaigns and when the political party that they were funding wins, they wield their levers of powers in the political sphere by influencing and having a say in public policy. Women are not judged according to their work in relation to men, in fact there is a division of labour where they find themselves in lower positions; their bosses ask for sexual favors in order for them to climb the corporate ladder, there is no measurement by merit. There is a need for redistribution of wealth so we may all face the economy on an equal footing because we begin on an unequal footing that is no fault of the previously colonized, the colonizing countries and race has inherited ill-gotten wealth due to colonialism and imperialism.

CONCLUSION

This paper has sought to analyse why the marginalized in society still find themselves in poor and unfavourable conditions, it emphasized that racial and gender inequality still exist and those who are victims of the colonial past are categorised today as the marginalized such as blacks and females. The paper then delved on defining racial and gender inequality to elicit meaning and justify why the author classifies the marginalized into the category of race and gender. Reaching equality is a global goal stated in the Sustainable and Development Goals of the United Nations. The marginalized in society are discriminated against and lack access to essential basic services, they don't have economic empowerment, and their labour and hard work is exploited and they get paid low wages that is if they are not completely unemployed. The marginalized in society can be helped by concepts such as racial justice and more importantly social justice, which requires the government to step in and decrease the wealth gap between the well-off and the worse-off and this includes redistributive justice to better correct inequalities that are a direct result of colonialism. Why has the marginalized remained in that position even after their countries gained independence? It could be because these previously colonized countries only gained political power without economic power; therefore they remain to be in poverty, facing underdevelopment in terms of poor infrastructure, and unemployment. The previous colonizing countries still have power and dominance over the previously colonized countries, they speak for their public policy in what Peter Hall refers to as policy learning, and that developed countries consider themselves as "epistemic communities" for developing countries, considering themselves as teachers while they refer to developing countries as learners. There are also punishments to those previously colonized countries who resist this Western influence through sanctions and the withholding of donor funds. Therefore, this shows how in the modern era colonialism still exists in many forms that are advanced which is why it is referred to as neocolonialism. Most developing countries are path-dependent, meaning that they follow the administrations and bureaucracy of the West in the modern in fear or inability of creating their own path. This goes so far as how democracy has

been adopted world-wide, how capitalism is the ruling economic system, and also how public-choice theory continues to dominate developing countries. If any country rebels this can be faced with military action such as in Libya's military invasion in the year 2011, or Iraq in the year 2003. Sometimes it is not military action but rather sanctions of different sorts such as what plunged Zimbabwe (earlier the country was named Rhodesia) into extreme poverty. Whenever developing countries try to free themselves from their colonial past, the remnants (what remains of colonialism) of colonialism further worsen and perpetuate, either through rewards or punishments, for instance countries who comply get donor funds while those who do not face punishment either through military interventions or through donor sanctions.

ETHICAL CONSIDERATIONS

No human participants were consulted upon the writing of this work. This work is an extended literature review therefore no humans' consent were required in the conducting of this work.

RESEARCH DELIMITATIONS

This research is a desk-top study and requires a compilation of different kinds of texts. The only delimitations found in this research is a lack of time to add more in its argument and also the lack of funding to make it even richer.

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