

Class, Gender and Race Intersections in Indian Society in a Fine Balance by Rohinton Mistry

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ABSTRACT

Intersectionality is a feminist theory --- a major paradigm of research in women's studies; a method of textual analysis as to how the intersection of different multiple identities combine together to enhance the process of exclusion, oppression and marginalization. It has its origins in class struggle movements and works like Marxist-feminist theory also to dig the root-causes of woman discrimination on the bases of class, caste, race and gender and investigates the reasons which are pushing them even farther away in their effort to access to basic necessities for survival. This article advocates a multilevel analysis which takes into account the reciprocal effects between various social practices which contribute together to speed-up the oppression of woman belonging to minority class with multiple identities in multicultural society of India with affected colonial past and dominant patriarchal and cultural ideologies, institutional arrangements, and ultimately the outcome of all these interactions in terms of power. This article also unmasks the age old held beliefs of equality, fair play and justice to expose all other forms of othering and exclusion of woman from social spheres regarding their age, marital status and nationality as well. This paper argues Intersectionality specifically in Rohinton Mistry's novel *A Fine Balance* to encapsulate the interconnectedness of gender, race, class and caste in Indian context involving the issues of age and nationality as well and will focus the character of protagonist, Mrs. Dina highlighting her struggle for survival in a world of ruthless competition and segregation as a result of converging identities and forces of power working against her jointly.

Key words: Intersectionality, class, caste, Marxist-Feminist, exclusion, Multiple-identities.

1. Introduction

Intersectionality a feminist-theory, is used as an analytic tool to understand that the convergence of multiple identities tend to push the minority woman to the fringes of marginality and thus makes her more vulnerable to discrimination in terms to access to basic human rights, opportunities, resources etc. Intersectionality refers to the interaction between gender, race, and other categories of difference in individual lives, social practices, institutional arrangements, and cultural ideologies and the outcome of all these interactions in terms of power (Crenshaw, 1989). The theory is based on the premise that individual belongs to multiple identities which are the consequence of artificial constructed stratification in class society. Wendy Brown writes : " We are not only oppressed but produced through these discourses, a production that is historically complex, contingent, and occurs through formation that do not honor analytically distinct identity categories" (1997.p.87). These hegemonically constructed discourses about race, gender, and ethnicity and other dimensions of difference shape the representation and constructions of behavior consequently forming different subject positions in social practices.

The basic purpose of this theoretical framework is to advocate a more humanistic pleading for the rights of minorities like woman, disabled, colored and indigenous individuals (Symington,2004).

Intersectionality is offered as a theoretical and political remedy to what is perhaps 'the most pressing problem facing contemporary feminism—the long and the painful legacy of exclusion (Davis, Nair Yuval, 1983 p.74-75). The fundamental and primary concerns of this theory deal with the question of the acknowledgment of difference among woman. This very fact of difference among woman has become a touching issue in feminine scholarship along with the legacy of exclusion through unmasking the multiple positioning that constitute the everyday life and the power relations(Zack,2007,p.197).

In sociology and political philosophy, and economics the most basic class distinction is between the powerful and the powerless. In Marxist theory and historical materialism, social class is caused by the fundamental economic structure of work and property. Various social and political theories propose that social classes with greater power attempt to cement their own ranking above the lower social classes in the social hierarchy to the detriment of the society overall.

In the hierarchy of power and privilege oppression is not a singular process or a binary political relation rather it is constituted by multiple converging or interwoven systems; woman oppression is not just a gender based phenomena only." *Yearnings*" by Bell Hooks (1990), also explores the intersections of race, class and gender in the inequitable social relations of power. For hooks the notion of "yearnings" provides a foundation for a counter-hegemonic political standpoint that incorporates "race" gender and class as dimensions of social power; "Yearnings is a common psychological state of mind shared by many of us in this world of segregation and compartmentalization.(p.149).

Contemporary India is a land of hierarchically structured society based on class, caste, race and gender inequalities based on economic disparities. The reality of India is multilayered and multidimensional; it is not unilateral and monolithic. People belonging to different caste, class and creed live here since centuries. The purpose of this paper is to detach the power of truth from the constructed myth of equality, justice, fair play and upward mobility in secular India. The condition is equally worse both in cities and village alike. Rohinton Mistry's *A Fine Balance* exposes the constructed myth of Indian progress and equality which it always tries to show-off to The World Bank and International Monetary Fund to gain maximum financial add. India has mastered the art of bogus statistics to show World Bank about its economic policies and politically balanced attitude toward ethnic minorities and different groups of society. *A Fine Balance* by Rohinton Mistry following the realistic tradition of storytelling portrays the actual lived experience of four characters who become the microcosm of Indian society. Indian society is purely a divided society; different groups are formed on the bases of class, caste and creed and mostly we find that economic determinism is there behind this sectionalism and class division. "All struggles within the state, the struggle between democracies, aristocracy, the monarchy, the struggle for franchise, etc., etc., are merely the illusory forms..... in which the real struggles of the different classes are fought out among one another (Marx, 1846,p.46-47).

These differences are kept at all cost alive. People are mostly known and respected according to the profession they are engaged in and the position and status they hold in society economically. All the four characters in *A Fine Balance* belong to the lower strata of society; engaged in humble professions they are accordingly treated by the upper class or the elite groups of society. The more we read the dilemma of these four characters the more we believe in Marxist ideas of economic determinism and the myth of haves and have not, powerful and powerless. The question as to how the class economically less resourceful and less skilled, accepts the unequal relations of power and relations of production in society, is solved. "Whole of hitherto existing history is the story of class war (Marx, 1948, p.34); that one class is always trying to get the control of the other class. Marxism clearly presents "two class" model of society; this is especially true under capitalism where one group owns and controls the means of production in society; these means includes production of food, shelter, clothing and so on.

Gender, class and race may be seen as ideologies or discursive practices resulted in the wake of the imposition of relations of power production; these can be regarded as systems of subordination and intersectionality refers to as to how these systems intersect. (Weber,2001).

One of the major significant contribution of the transnational feminist is to investigate the role of state and its policies in circumscribing the daily lives and survival struggles of woman by exposing its complicated institution in a complex nexus of power and domination that is gendered, patriarchal, radicalized and sexualized(Mohanty,1997).

2. Conceptual Frame Work: Intersectionality and Marxism

This paper aims to follow a conceptual frame work of intersectionality with specifically encapsulating the interconnectedness of class, gender and race, age nationality as multiple identities grounded in Marxists feminist roots thus emerges a more reductionist model where gender and race are determined by class. The paper seeks "the relationship among multiple dimensions and modalities of social relationships and subject formation" (McCall, 2005). The paper following the paradigm of intersectionality will argue that the classical conceptualization of oppression within society, such as racism, sexism, homophobia, religion based bigotry, do not act independently of one another rather all these forms of oppression interact to work together r to evolve a systematic mechanics of oppression. The interconnectedness of class with other discriminatory factors makes the exploitation of the marginalized woman, facing maximum oppression clearer. The paper will mainly focus on gender discrimination in minority communities in Indian context, who are further discriminated again due to their class, caste, race, thus revealing and exposing the multiple discriminatory experience of woman. The research will be limited to the character of Dina Dalal the protagonist and the main knitting force of the novel and will bring out all the complexities of intersectionality regarding her being woman, uneducated, unskilled, widow, and age old and belonging to the lower strata of society. This unexplored dimension of the novel *A Fine Balance* will definitely fill the gap in the existing body of knowledge. Discrimination based on the intersectionality of gender and literacy, gender and class (social and economic etc) is also unmasked and debated. An effort has been made to show the effects of illiteracy, marriage, career, financial background to understand the interrelations in a better perspective. This framework would help develop rich analysis regarding the various factor involved in creating the oppressed position and subjectivity of the protagonist challenging the dominant beliefs of the society in terms of hierarchy, patriarchy, power politics etc.

Class

The concept of class as is presented by Marxists purely defines class as a material based phenomena; Marx divides society into two classes haves and have not, powerful and powerless. These are the practical and material facets of life that determine human consciousness. Consciousness is regarded as from the beginning a

social product and remains so as long a man exists at all” (Marx, 1846,p.44).

These two main classes share common economic interests—one who owns the means of production and the other has to sell its labor to the former (the capitalist). Max Weber (1964) too defined class as purely economically determined, group of people sharing same economic concerns and possession of goods. Pierre Bourdieu’s contribution to the class concept are based on the arguments that classes are constituted through people’s location in a social space and resultantly their relations to various forms of capital—cultural, symbolic and economic capital; Bourdieu combines culture along with economic determinism to constitute relations of power in society.

“ Any attempt to create a classless society free of poverty, exploitation, and violence is bound to run up against the fact that human beings are naturally selfish, greedy and aggressive”(Callinicos,1995,p.115).

Gender Relations

Gender relationship refer all types of relationship that are present in all institutions and in turn give rise to gender based regimes of control, power and resistance which operate at multiple levels of existence in society. Patriarchal relation follow the same pattern of power relations in society where men are privileged and so they dominate woman (Beechey, 1979).

These can also be defined as gender oppression when economic and political control is exercised over virtually less powerful and resource less member of society (Hartmann, 1976). This gender based inequality stems from their powerlessness in decision making within family structure and social spheres which in turn is the result of their economic marginalization in society. So we see like less powerful groups in society they can’t manage to get themselves educated or to gain economic independence and this vicious circle goes on. Patriarchal relations of power and the resultant inequality affects the decision –making power of the woman in family setting which again enhances their economic marginalization (Barrett,1980). This fundamental principal lies under all societal behavior and affects all the major areas of life, work, family, sexuality, and plays a vital role in the formation of all types of subjectivity in society.

Race:

Race too is a major factor in multiplying the subject position of a woman in a capitalistic society following patriarchal, political and gender biased ideologies; here we see that Marxist economic determinism gives way to a more complex web producing and ensuring subjectivity. Ideological discourses are included in those tools of oppression to make sure that certain races should be kept at bay from mainstream culture and must be merged in the dominant culture. Theorists of ‘Race’ bring racial net-works of power and discrimination into limelight.

“Looking at the immediacies of the colonial context, it is clear that what divides this world is first and foremost what species, what race one belongs to. In the colonies the economic infrastructure is also a superstructure. The cause is effect: You are rich because you are white, you are white because you are rich”(Fanon,F.2004,p.5). Applying Marxist theoretical schemes to class politics Fanon observes In this compartmentalized world the indigenous colonized are also the subject to a cultural, psychological, and economic hegemony.

Unmasking class stratification and their intersection:

A: social stratification

B: gender stratification

C: ethnic stratification

Each of these grouping can be discussed separately regarding their theoretically perspectives but in our day today interactions in society these coexist rather are interdependent.

Multiple intersecting systems of oppression at work:

The question of intersection between class and gender were first raised by Marxists- feminist to analyze the subordination of woman and class exploitation. Early Marxists critics emphasized that capitalism reinforces the oppression of woman later on Marxists Feminists argued that patriarchy and capitalism are intertwined systems that operate simultaneously to oppress and subordinate woman. We see in A Fine Balance the institution of family, state, capitalism, patriarchal ideologies and above all money as the root cause of all these evils are at work; all these forces work together to destroy the fine balance not from the life of a single weak woman rather makes her struggle for survival almost impossible.

“She absorbs everything like a spacious sponge” (Mistry, 1996, p.574).

Dina Dalal is struggling to survive at various levels of existence, being woman, widow, member of minority community, illiterate and technically unskilled in a society where to be weak is a crime and a logical justification for all types of victimization. It’s the world of endless segregation, ruthless competition with money its God and power its sole aim. The interplay of material cultural ideologies and patriarchal hegemonic stance makes it difficult for her to maintain her independence and individuality with her approaching age and failing eyesight. She is fighting incessantly for a place to stand and to secure her identity in a hegemonically imbalanced society. She is the victim of power-gender at the hands of her brother at home and from the materialistic capitalistic forces of gender discrimination on the other hand which were defining and designing India in 1975.

Exploitation at the hands of family institution:

Intersectionality involves Marxist principals of work/ family nexus, describing the woman experience in gender hierarchies and her disadvantages in labor market. Investigating property laws, inheritance laws, and the conditions in labor market all combine together to guarantee the marginality of weak woman. The family is one of the most important institution of society providing growth, continuity to mankind and civilization. Family parallels to love, care, protection, support and loyalty creating human bounds on selfless love it knits blood relations together. Male enjoys all ultimate authority and decision-making in turn his financial contribution in the family. The entire family especially women are supposed to be submissive to their husbands, brothers and father for they carry the purse of the family. Woman's economic independence has resulted in some drastic changes in traditional societies and resultantly the transformation in social relation is to be seen. Education is considered to be a key for progress and independence for woman. Marxist feminist thinkers demand an equal right in all opportunities and ultimately in distribution of wealth and the power decision making. Here in *A Fine Balance* we see the same battle for domination and rule is going on in family and public sphere.

After the death of her father, Nuswan the elder brother takes the charge of the family and soon after becoming the head he takes hold of family finance and his first decision was to cut back on hired help. The cook was allowed to continue but the cleaning servant was asked to leave. Mrs Dalal tried to interfere pleading as to who would do the cleaning and dusting his answer was "Dina is a young girl, full of energy. It will be good for her, teach her how to look after a home" (Mistry,1996,p.18). She was only thirteen and this was her school age, instead of encouraging and motivating her to get education and help get her more skilled for the tough life ahead he forced her into the domestic course just to make her obey him. But Dina knew this was not the whole story behind firing Lily the maid, "The weak before, while passing the kitchen on her way to WC well past midnight, she had noticed her brother with ayah" (Mistry, 1996,p.18) and thus Lily departed (with a modest bonus unbeknownst to Mrs. Sharoff).

He puts the responsibility of the whole of the house on Dina who is too young for the tasks assigned as she still needs attention, care love from the family. Family becomes the first institution to destroy her; she is not allowed to continue her education. Nuswan is the typical example of rigid, male stubborn mentality who wants to rule by fear rather by love. As the head of the family he committed all atrocities he can to suppress her voice and to crush her individuality. He plays the central role in the destruction of her future prospects by not allowing her to continue her education just to save money on the one hand and secondly just to save money of a servant. After the maid is fired he makes her wash his cups and plates, polish his shoes, and press all the shirts. She can't argue as he stares her harshly, "They were helpless with laughter when he entered the room. He fixed each one with a black stare before turning away with a menacing slowness, leaving behind silence and misery". (Mistry, 1996, p.21). Not only this he started beating her with a ruler whenever he wished to hush her in the name of discipline, "The ruler became Nuswan's instrument of choice in his quest for discipline. His clothes were the frequent cause of Diana's punishment..despite the beating she never tired of provoking him" (Mistry, 1996, p.23). He does not allow her to wear short hair like her friends and forces her to obey in dress and manner; he snatches her little happiness of a small age girls. When one day Zanobia her best friend who wants to be a hair stylist forcefully cuts her hair short and back home she is treated severely by Nuswan, "Her insolence and her defiance, could not go unpunished; or how would he look himself in the mirror?" (Mistry, 1996, p.23).He suppresses and mutes her voice; he takes every right of question from her, he becomes the sole authority, the owner of her life as he possesses this commodity. When asked about her disobedience she replies she committed no disobedience, he becomes enraged and slaps her saying, "Don't question me when I ask you anything" (Mistry,1996,p.23), "No back talk I am warning you" (Mistry,1996,p.23). Feminist theorist while analyzing the causes of suppression of woman in domestic sphere questions the age old beliefs of patriarchal domination on the bases of woman as biologically sex oriented phenomena and demands equal rights for woman in social status. Here we can also observe that home becomes the battle ground where types of basic gender discrimination, sexist determination, exploitation and suppression takes place in the name of the discipline. Same drama of deceit, betrayal and fraud is being played at the top level in political sphere; political atmosphere is also intersecting and helping emphasizing the patriarchal ideologies. There are no laws by the state which can question the orthodox age old beliefs of domination, injustice and exploitation, where man takes the hold of all family assets and financial resources and snatches the right of education even from the younger weak sister rather makes her more vulnerable for all types of atrocities.

Dina short hair –cut according to Nuswan was the sign of her defiant attitude. He dragged her to the bathroom and started tearing –off her clothes, shivering in cold she was standing naked in front of him, "Shivering she stared defiantly at him, her nipple stiffing. He pinched one, hard, and flinched.' Look at your little breasts starting to grow. You think you are a woman already. I shall cut them right off, along with your wicked tongue" (Mistry.1996, p.24).

" He was eyeing her strangely.that it was vaguely linked to the new fledged bloom of hair where her legs met. It would be safer to seem submissive to douse his anger" (Mistry, 1996, p.24).

Nuswan like an autocratic brother is snatching the last hope of getting skilled and ultimately fight her second-class citizenship in capitalistic competitive society; he does not allow her to continue her education on the pretext of her poor performance in exams.

“Nuswan decides there was no point in Dina matriculating”. (Mistry, 1996,p.26). The fact is that she is all the time busy in dusting, cleaning and washing that she is unable to find enough spare time for preparing exams. “You make me clean and scrub all the time, I cannot study for even one hour a day! What do you expect?”(Mistry, 1996, p.26). Thus he closes all doors of better living on her sister just to prove his authority and manhood. When she argues he just make her shut-up with the authoritative voice, “Don’t make excuses... Do you know how fortunate you are? There are thousands of poor children in the city, doing boot-polishing. What’s lacking in you is the desire for education” (Mistry, 1996,p.27).

Capitalism and Patriarchy:

Grappling between unrealistic expectations of society and her own individual truth and interests the minority woman in India is still being treated as the second class citizen by the power structure operating in public sphere. Following the desire of her own heart she marries Rustam, the man of her dreams, humble, noble, committed and loving. He couldn’t give her anything except few good memories and dies. Nuswan the brother was not happy with her decision of getting marry with a man of lower status who have only a rented flat to comfort her. He wanted her to get marry with one of his friends some businessman with money and a comfortable life style. He continued inviting his friends for full four months to introduce Dina to his friends resulted in nothing fruitful.

He bursts in to anger “I have been tactful, I have been kind, I have been reasonable. But which Raja son are you waiting for?”(Mistry,1996,51). When she argues that she can’t re-marry so soon he enrages again, “You call this soon? You are twenty-six already, what are you hoping for? Not only age has he also reminded her position of being a widow as these are the positions which are defining her status as human being? She is being reminded about her status as a widow to make her realize the horror of her position in that society which is shaped and designed by Euro-centric relics and cultural conflicts, “ Do you know how fortunate are you in our community, widows are thrown away like garbage. If you were a Hindu, in the old days you would have had to be a good little sati and leap into your husband funeral pyre, be roasted with him”.(Mistry,1996,p.52).

She thinks she has no dignity, no worth except to be used and be the cog in the capitalistic system as a cog. He keeps reminding her that she is living on his charity and thus she learns sewing from Rustum’s auntie Shirin and becomes a tailor and prefers to live that rented flat which Rustum had left him. Here one more battle starts, the battle of the custody of the flat and her failing eye-sight. With the help of her friend Zanobia she takes tailoring contract from Mrs. Gupta and fights the rapacious profit based forces of capitalism. She worked day and night to support her meager self to pay the rent, electricity bills and kitchen that at mere 42 she started feeling strain on her eyes, “ Stop the eye-strain or accept blindness,’ said the doctor.” (Mistry, 1996,p.64). With the help of Zanobia she got tailoring contract from Mrs. Gupta and it was decided that she should hire some tailors and supervise them. Her incomplete education was a great hurdle in her getting and finding some good job even here in tailoring she is not fully skilled and feels frightened to handle the deal, this is the only profession she is a little comfortable with. Mrs. Gupta consoles saying, “All you have to do is follow is the paper patterns”. (Mistry, 1996, p.65).She doesn’t want to go to Nuswan anymore for help and tailoring is the only option.

Mrs. Gupta the true capitalistic voice who holds the string of the purse and consequently can decide the terms and conditions of work and wages gives Dina sewing contract at very low wages. She is running a big boutique with American companies and likes to deal with private contractors only to avoid the troubles of the union workers, “I will keep giving you orders. Much bigger orders, she promised. ; As I told you earlier, I prefer to deal with private contractors. Union loafers want to work less and get more money” (Mistry,1997,p.73).

The Role of the State in Circumscribing the daily lives and struggle for survival of marginalized woman:

One of the major contributions by the transnational feminist is to include the role of the state in the oppression and multiple subjectivities of the woman of marginalized class which exposes this important institution in this complex nexus of power and domination: the nexus of power includes gender, patriarchy, racial and sexualized sphere, (Mohanty, 2003). The Novel *A Fine Balance* by Rohinton Mistry is a fine example of state introducing such policies and ideas which are only in the direct interest of the hegemonic block and are crushing the spirit of the struggle and survival of all the marginalized groups of secular India. This struggle for survival is especially difficult for the oppressed, silenced voices of woman who are further divided into the category of working class with age and unskilled capabilities as additional handicaps. State imposes a state of “Emergency” on the Nation with the pretext of discipline and regularization of the nation just to hide the fraud, betrayal, deceit in the nexus of power and domination.

She arranges for the tailors and gets busy with the work given by Mrs. Gupta and feels relaxed about rent and ration of the house. The poor tailors working diligently with one meal per day formula and happy for the moment for the work they got. But Emergency disrupts the temporary balance of their lives, “ Dinabai what is

this Emergency we hear about?, ‘Government Tamasha—games played by the people in power. It doesn’t affect ordinary people like us’. (Mistry,1997,p.75) But she was wrong about this havoc of emergency because this was these very ordinary people who were going to be affected by this Emergency the most. This emergency introduced city beautification plans and population planning schemes just to destroy the momentary balance and happiness of these poor, marginalized groups who were just interested in earning their daily bread. City beautification plans takes away their shelters and the family planning policies make them de-gendered thus destroying the least hope for bare survival. Family planning programming takes away their manhood and renders them beggars who are later on sold on labor camps for free labor.

Exploitation and oppression at public sphere:

Dina emerges out to be a new woman, a modern woman, with all demands of independence and individuality and sovereignty. She resists oppression and keeps holding her head high in the face of all forces, social, familial and political. Collins points out that “Domination always involves the objectification of the dominated; all forms of oppression imply the devaluation of the subjectivity of the oppressed” (Collins, 1986,p.18). She becomes other in the eyes of her brother as she rejects to follow the mythical norms of society; she tries to carve her own niche in life.

She fights for her right, she asserts her will by remaining unmarried, and she chooses her independence and refuses to live with the autocratic brother who cares more for public opinion than family care with his pragmatic scientific solution for the alleviation of poverty from the city. She couldn’t get agree with his views ever and decides to live alone in her rented flat. But the power structure of society doesn’t allow her all this; rent collector comes to know the tailors residing with her and starts black-mailing her for the increase in the rent and the eviction of the flat. Ibrahim the rent collector one more agent of power politics working against her independence and will to survive in this world of ruthless competition and segregation, “His job now included the uncovering the hidden dirt in the sis building, secret like extra marital affairs, and he was taught how convert adultery into rent increase--- the guilty parties would never protest or dare to mention the rent –act” (Mistry1996, p.86). So Ibrahim the rent collector becomes the agent of destruction and starts harassing her, “She couldn’t risk losing the tailors again. But how firm to stand, how much to bend? Where was the line between compassion and foolishness, kindness and weakness and that was from her position????????????? From their it might be a line between mercy and cruelty, consideration and callousness. She could draw it on the other side, but they might see it on the other side” (Mistry, 1996.p.382). She is not ready to succumb to the unfavorable circumstances and quite adamantly refuses to be black- mailed by Ibrahim. She introduces the tailors and Maneck the student as her family and informs Ibrahim that, “This man, she said, pointing to I shvar, ‘he is my husband. These two boys are our son” (Mistry, 1996,p.414).

She emerges out to be a heroic soul fighting back to preserve her independence and individuality at every cost. But her temporary triumph dashes to ground when state policies render the tailors as beggars in the name of civic beauty and family planning schemes. Not only this land lord sends goondas to get the flat evicted instantly, “we are acting in the place of courts and lawyers. They are a waste of time and money. These days we can produce faster results”.(Mistry, 1996,p.429) they introduced themselves as landlords agent and not only they broke the whole of the household but also they destroyed all the dresses in the house leaving her nothing to survive, “ Finishing with the ripping of the dresses he started on the bolts of the cloth”. (Mistry,1996,p.431). When she argues that what is the problem with the landlord if she and her tailors sew there in that flat Ibrahim replies that rent-act does not allow him to charge much and this property is worth the fortune and so he wants those flats to be evicted from all the tenants. He informs her that “Its not you alone, he is doing the same with other tenants, the ones who are weak and without influence”(Mistry,1996,p.433) These are the weak, poor people victims of multiple subject ivies who are the target of all rapacious profit seeker.

The crushing net-works of power squeeze the will to live from these peripheral, marginalized souls whole only crime is their simplicity, honesty, and weak position in money oriented society. “Her hopes of rescue faded with the twilight. As the night deepened, the four sat in silence, attempting to discern face of tomorrow” (Mistry,1996,p.439).

Dina Dalal resists at all levels, she raises her voice like a modern woman for her right; she goes to court to register a complaint again landlord but what she finds her same exploitation and that too because of her multiple subjectivity, “Then, a hand squeezed her bottom, while another passed neatly over her breast” (Mistry,1996,p.650), This is the place of justice where judiciary sits to provide justice to the people. Not only her multiple subjectivity causes hurdles at home rather in court too she is regarded “Other “who can’t speak, who can,t raise a voice. “Her hands were shaking and her, and she had to concentrate hard to place one foot in front of the other without losing her steps. She retreated to a less crowded part of the compound, at the side of the building” (Mistry,1996,p.560), she has to retreat, this is what the opposite forces do to crush your spirit to resist.”After all this is the goonda-raj . So who can blame you for taking that route? Who would want to enter the solid temple of justice, wherein lies the corpus of justice, slain by her very guardians? And now her killers make mock of the sacred process, selling replicas of her blind virtues to the highest bidder” (Mistry,1996,p.563).

She faces sexual harassment not only from her brother, from the religious priest but also at the temple of justice where the dead corpus of justice was lying inside with blind eyes providing justice and facilitating only to the people in power, “

What can be expected when judgment has fled to brutish beasts, and the country's leader has exchanged wisdom and good governance for cowardice and self-aggrandizement? Our society is decaying from top downwards”. (Mistry, 1996,p.561).

3. Conclusion:

How do we recognize the shackles that tradition has placed upon for? For if we recognize them we are also able to break them” (Boas, 1991, p.218).

Mistry writes with Marxist consciousness with the realization of exploitation of the poor, weak at the hands of power politics and suggests amelioration in the conditions of down trodden with the amendment in existing laws and in the domain of justice. Mistry's is a humanistic stance and he pleads for the revision of all political and cultural ideologies. A multi-layered oppression of the marginalized woman exposes all the reciprocal effects of all multilayered injustice which instead of taking into account the marginalization a crime politicizes it and justifies it in all forms. This new paradigm in gender studies gives us a true and complete picture of the interconnection of class, race, ethnic and other factors which make the position and status of the weak woman more vulnerable and exposes her to oppression.

The general revision of political and patriarchal ideologies

2: The changing world order: accepting change the only alternate

3: postmodernity and 'post-ism'

4: Globalization:

World is becoming a global village, people belonging to different races and identities are coming closer. Their compartmentalization and exclusion with the concept of high and low and with the set beliefs and ideas about race and ethnicity are no more effective. People are becoming more consciousness of their rights and suppression etc. We will have to give them their due space and freedom. The imposition of totalitarian ideologies is becoming a thing of past. Every day there are new identities emerging and contesting all essentialism and asserting themselves with their truth and complete individuality rejecting all stereotypical representation and given definition of identity. To say that reality and consequently all essentialism is fixed is to deny the very notion of change and flux itself.

Marx's ideas that all that is solid will melt, made in 1848 are unmistakably becoming relevant; he believes in social change and the general re-construction of society where justices and order prevails and people are respected on behalf of their services and their being human. The purpose of this paper is to highlight the extreme violence which is the part of all societies which are being run by power hungry sycophants and where crime is politicized only an extreme belief in the importance of an individual can work. “What is the most precious thing in the world? I see that it's the knowledge that you are not the part of injustice. Injustice is stronger than you; it always was and always will be, but let it not be done through you” (Solzhenitsyn,1968).The art of balance demands to stop classifying people on the bases of group, race, caste and class and let the difference rule supreme; lets respect diversity, live and let live. What makes Mistry's work a superb piece of art is the will of the fighting heroic spirit of the protagonist who refuses to yields and accept her suppression by the hands of the powerful. Its only when the state intervenes and joins hands with the rest of the forces of opposition that Dian loses her individuality, her independence and her integrity.

Thus we see that very “Process of subjectivation of becoming subject has an irremediably ambivalent political violence, it makes both possible agency and resistance to power as surely as it enfolds the individual into power's embrace (Alcoff,2000,p.27). It is only possible for breaking all idols of essentiality and identity formation. Only by accepting diversity and difference can we respect human in the best suitable way.

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