

REPRESENTATION OF MARGINALIZATION AND SURVEILLANCE MAJUMDAR'S *A BURNING*: A POST-COLONIAL ANALYSIS

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Abstract

*The purpose of this research is to analyze Majumdar's novel *A Burning* (2020). This research examines Megha Majumdar's novel *A Burning* through Intersectional perspective to investigate how ambition and struggle are shaped by gender, social class, religion and other socio-political factors. Using the Kimberle Crenshaw's unequally theory of intersectionality, this study analyzes the character's experience to see how because of their gender, social class and religion, they face obstacles in fulfilling their desire in modern Indian society. This study shows the reality of Indian Society, where marginalized communities face struggle to fulfill their dreams and treated. It demonstrates how systemic inequality influences human desire and behavior, and explain the complex interplay between individual ambition and social constraints. This research is descriptive and qualitative in nature. Through close textual analysis of text, it tells how systemic inequalities and prejudice affects characters life and opportunities. Marginalized people need a lot of strength to fight against unfair system to fulfill their dreams. But people who have privilege can move a head easily. This study presents a clear picture of contemporary Indian Society, where ambition is not only a personal drive but also deeply connected to the social a political environment. This study highlights how fiction reflects the realities of power, privilege and marginalized communities in Indian society and how these forces interact in shaping human ambition.*

Key Words: Social Class, Gender, Social Issues, Marginalization, Surveillance

1. Introduction

A Burning (2020) is a novel written by Indian American author Megha Majumdar. *A Burning* explores various themes like, theme of politics, identity and social issues with the story of young Muslim girl in Kolkata, India. *A Burning* (2020), investigates the themes of struggle and ambition through the lens of gender, class, political and social issues, these themes and messages are not only for the Indian society, but also connect with the current political situation in United State of America.

A Burning (2020) set in Kolkata, India, this is the tale of Jivan, 22 years old Muslim girl from Kolkata, who witnesses a terrorist attack on the train, when it stopped on the station. After that attack on train, she comes to her home while lying on her bed she reads comments on Facebook where people were talking about this terrorist attack. Jivan also posts a comment on Facebook which captures the attention of police, in result she falsely accused of terrorist attack, her fate becomes completely changed and she puts into jail. In the novel second character is Lovely, a transgender woman (Hijra), who aspires to become an actress and a physical education teacher, (PT Sir), Jivan's fate depends upon them.

The purpose of this study is to analyze the novel *A Burning* through the framework of intersectionality and to explore how different human identities interact to create unique experiences of inequality. The purpose of this study to analyze the social problems and injustices that Majumdar portrays in the novel. It also examines how Majumdar depictions of these problems can lead discussion about these realities faced by the marginalized by contemporary Indian society.

1.1 Statement of the Problem

Megha Majumdar's "*A Burning*" is analyzed from Kimberle Crenshaw (1989), point of view in intersectionality. *A Burning* (2020), the powerful narrative that examine ambition and struggle filled by deep rooted inequalities. This study presents three characters Jivan, Lovely and PT Sir want to rise from poverty but their dreams and ambition are shaped by various intersecting factor such as gender, class, race and political power. This study examines the issue of ambition and struggles are experienced by individual due to their social status. This research deals with the unequal distribution of opportunity and justice based on social issue. Intersectionality is useful perspective to understand how different form of discrimination overlap and intensify each other. However, despite the emerging interest in intersectionality in literary studies, there is a gap in consideration of how these intersecting identities effects the goals of characters and the structural barriers and inequalities they face. This research deals with the problem that how ambition is affected by the overlapping structures of gender and social class and how character's struggles to achieve their goal in the Indian society.

1.2 Objectives of the research

1. To explore struggles related to social class and gender affect the characters' lives.
2. To reveal social issues and social class differences in modern Indian society in Megha Majumdar "*A Burning*"

1.3 Significance of the study

This research is significant because it focuses that how people face inequality and discrimination not for one reason, but due to many reasons at the same time. Many scholars have talked about issues like gender, religion and poverty separately. But this study focuses that how all identities work together. This research will shed the light on the important issues related to ambition, struggles, gender and social class in modern Indian society. It also shows how these all factors interact and impact the lives and dreams of individuals, and also examines that how difficult it is for marginalized community, to achieve their dreams in Indian unfair society. This research shows that intersectionality is important framework to study the real word literature problems. This research is relevant today as the novel addresses current ongoing real problems like religious violence, social division and poverty issues through intersectional perspective of "*A Burning*", this study asks important question about representation, justice, the nature of ambition and struggle in unequal societies. This research is also helpful because it highlights how narratives from marginalized people can challenge unfair systems in the society and help us look the word from more empathetic perspectives.

2. Literature Review

Crenshaw's (1989), thoughts related to power are connected with the ability to control the way of behaving of others or the heading of occasions. For example, power can be used to combine individual's activities or redirect events. It can also be employed to control one's own life. Power is a basic to the chance of association something that will overall release while thinking about the presence of people for example women, the defenseless. We have considered Kabeer's (1999), discuss of power and association to be both exact and supportive in forested system: "in the good sensation of 'ability to', office explores investigates people's ability to explain their own important choice to seek after their own life goals, in any event, despite barrier from others. Connection can be like manner be polished in a more tragic sensation of command over, by the day's end the restriction of a performer or class of performers to replace the workplace of others, for example, employing ruthlessness, inspiration and risk. Anyway, power can moreover work without a hint of clear connection. The guidelines and rules controlling social approach to acting will for the most part ensure that particular consequences are reproduced with essentially no clear movement of association" (Kabeer 1999). Researcher try to make sure everyone understands intersectionality by discussing it in detail, looking at various ways it can be observed, and providing tips on how to examine intersections. Further,

we have cases with examples of how intersectionality works in various circumstances. We use a few components to support clear acknowledgement of diversity: a survey of key Intersectionality writing; the ID of five reciprocal and interconnected focal points through which intersectionality can be seen; and ideas for important moves toward leading and connected investigation (perceiving that a normalized, disconnection approach is not material). We improve this system with ethnographic cases, which give reasons of the working of diversity in various settings: from small towns to a worldwide examination community. Because it is the most common of the various social discriminating factors, gender has been determined to be a helpful place to start by researchers. In a manner that none of the other identities can, a gender focus provides access to all other marginalizing and empowering categories of social identity (youth, old age, disability, non- hetero-normative sexuality, despised ethnicity, inferior caste, poverty, and more). Basically, we are looking for an absolute framework in intersectional analysis that will allow us to understand social dynamics of winning and losing in forest environments. Further to the various ways that women might be disadvantaged, intersectionality allows us to discuss the topic of multiple gender struggle and societal disadvantages related to self-identification outside of the binary (man/woman). In significant study has done on intersectional analysis identity cluster or the existence of extra ordinary sexualities in woods.

Intersectionality theory is way of thinking about social categorization that considers how they interconnect and affect each other. It is essential to understand how these interactions work in order to understand how different social groups are positioned in different ways (Hankivsky 2014).

Crenshaw's ideas about power are related to the capacity to control the behavior of others or the direction of incidents. For instance, power can be used to direct people's actions or change the course of incidents. It can also be used to control one's own life (as do e.g. Hanmer & Klugman 2016; Kabeer, 2016). Power is essential to the possibility of organization something that will in general be neglected while considering the existence of individual for instance ladies, the powerless. Foucault's (1991) realization of power, it is not forever moved by the advantaged but at the same time is spread and typified in dominant talks and designs. Power makes situations and supports social classes, such as the social issue of 'race', the course of racialization of gathering and people, and approved and experienced prejudice.

Lykke (2010), and Hankivsky (2014), both have given significant investigation all the lately. Lykke's book, women's activist investigation: a manual for complex hypothesis, technique and composing, provides a diligent investigation of how diversity relates with the selection of women's activist hypothesis and epistemologies. Hankivsky connection is a short and open manual that summarize the important ideas and employments, with an accentuation on the Canadian settings.

Khaki, A. Q (2022) examines the gender performativity and identity issues in the Megha Majumdar's "*A Burning*" by using the perspective of Queer Theory. Butler (1990) in gender trouble gave the concept that gender should be categorized based on their performativity. They are not biologically fixed. Through the deep textual analysis of Megha Majumdar's novel *A Burning* reveals how people from different gender face challenges their biological sex by the performative acts and make their identity. However, people face many issues in due to identity in the society. Using Qualitative method and close reading of the novel, this study explores the Butler, conception of gender identity and performativity based on Queer Theory. This study examines the Butlerian concept that gender identity is based on performativity. Lovely is transsexual, however, she does not set her belief in biological sex. She demonstrates herself fit to be called a true woman. Her performative acts allow her to be classed as a woman. She joins acting classes and becomes a successful actress. She successfully performs the roll of mother

in the film. Butler's explanation of fluid gender demonstrates completely right here. However, all the characters in the novel struggle in various ways due to their social identities.

Wanjari, P.D study explore the transgender community living in Indian society as explored in the two fiction novelists, Megha Majumdar's "*A Burning*" and Jeet Thayil's "*Narcopolis*". In both novels, transgender set up as one of the main characters of the novel to voice their problems and reveals unjustified societal cruelties. Their feelings as one of reject society and their acts to get approved by others are demonstrated in a refined manner. The purpose is to focus the transgender characters hidden hope to discuss marginalization. The novelist examined that transgender (Hijras) is also human being, and they have rights to live with dignity in the society. However, emotions, cravings and sufferings are same for all the genders in this world. So, demonstrates and voicing out becomes important when any of the genders are ignored. This research explores the problem faced by the transgender in the community. It explores that lack of appropriate skills motivating the transgender to prostitutions and beggary.

3. Research Methodology

The research methodology for this study is qualitative in nature. It aims to describe and understand the subjective experiences of the characters as depicted in *A Burning*. Qualitative research method is more suitable for exploring social issues, personal emotions and emotional struggles. Qualitative research method includes textual analysis, thematic analysis and intersectional analysis of the novel. These methods provide help in identifying how different themes such as gender inequality, religion inequality and political injustice intersect and impact the people's ambitions and struggles.

3.1 Critical Theory/ Framework

This research is qualitative in nature. The sample of the study is the text of the novel, "*A Burning*". Kimberle Crenshaw is an American civil rights advocate and legal scholar to give the concept of intersectionality theory in 1989. In her paper "De-marginalizing of intersection of race and sex". She states that "System of oppression and discrimination such as racism, classism and homo-phobia do not act independently of each other but combine to create unique experiences of discrimination and inequality". Through the intersectional framework, we can understand how various social identities like gender, race, class and religion overlap to create complex layer of discrimination and privilege. By using intersectional framework, this research examines how ambition becomes a struggle when identities intersect in complicated ways, and how society's structure affects each character's fate differently. This study explores the social inequality and deep-rooted injustice that were present in modern Indian society

4. Textual Analysis

"This hijra couldn't find a different compartment to hassle?" the peanut seller is hissing, as if I am not having ears." (*A Burning*, 2020, p.11)

This passage reflects the struggle of Lovely. When she travels by the train to go to her acting class there is a lot of rush in that train. When an aunty gets pushed by someone, she gets angry and says who is pushing. Right there, a peanut seller, after seeing Lovely, says that didn't this 'hijra' find any other compartment to disturb? Lovely says that peanut seller is speaking in such way as if I don't have ears, as if I am not hearing anything. Lovely is a transgender and society does not like transgender people. Lovely is travelling in the train and people even do not like to travel in the same compartment with her. People don't like Lovely because of her gender she belongs to a marginalized community, so the society does not accept her. She struggles a lot to make her place in the society, but because of her identity, things become very difficult for her.

From intersectional perspectives, we see how people face discrimination because of her identity. In Indian society, marginalized people have to struggle a lot to survive. Lovely does not face discrimination because of her gender, but also because she is a lower-class transgender.

That is why society does not accept her due to her identity. She struggles a lot to make her place in society.

“After a long time Brijesh is finally saying, Uff! Don’t make me say it Lovely. I can’t do this marriage scene with a half man.” (A Burning, 2020, p.13)

These lines reflect Lovely’s struggle and humiliation, when she is performing a marriage scene with Brijesh in Mr. Debnath’s acting class. Lovely is performing very well but Brijesh who is performing the role of a suspicious husband with her, is not giving a strong feeling in the scene. He is not feeling the scene himself, and it looks like he is being to do the scene. So, when Lovely tells him to bring feelings and emotions into it, the finally Brijesh says that “don’t make me do this scene because I cannot do this marriage seen with a transgender.” This moment is very difficult for Lovely she faces humiliation, because Brijesh refuses to do the scene with her just because she is a hijra. Lovely is treated like this everywhere due to her gender, as if she is not a part of society or as if she is not a human being. Because of her incomplete identity, Lovely faces the same discrimination everywhere. She struggles a lot to make her own identity. Society always treats her badly, as if she has come from another world.

According to intersectional perspective, People like lovely, though they have talent, face a lot of discrimination due to their gender because society always sees them as incomplete. Lovely has talent and she has a dream to make her dream to make her identity in the society, for which she struggles a lot so that her gender can be recognized. Because of her gender, Lovely faces a lot of rejection everywhere. Society does not accept her because she is a transgender woman. *My cheeks are getting hot.... Oh I am used to this, on the road, on the train, at the shops. But in my acting class? With Brijesh..?” (A Burning, 2020, p.13)*

These lines shows that moment when Brijesh disrespects Lovely because of her gender, the whole scene suddenly changes. Silence spreads throughout the room, the only sound of clock ticking can be heard, which shows it is 11 o’clock. Lovely says she was used to hearing such things. She was accustomed to them, because this had always happened to her. And she was always disrespected. Due to her gender, Lovely always heard such things about herself from everywhere. She says, “I was used to it because I had heard the same things about myself from people on the road, on the train, in shops everywhere. I was always disrespected like this.” But now, having to hear the same from Brijesh in the acting class was very painful for her. She never thought that in the acting class, where everyone lived like a family, she would be treated like this.

From an intersectional perspective, we can see how marginalized people are treated in society. Lovely was a transgender and because of her gender identity, she was discriminated against everywhere. Lovely’s experience was not shaped by just one identity, along with gender, because of class and social status too. She was disrespected everywhere. Theory of intersectionality tells us how the lives of marginalized people are filled with difficulties. In society, they have to struggle a lot to maintain their existence.

“Leave our house alone,” she screamed. “Where will we live?” Until then I had naively believed.....I saw the truth: We had nowhere to go.” (A Burning, 2020, p.77)

These lines reflect the struggle of marginalized group. When Jivan’s family and other people like them were thrown out of their homes and all the houses were destroyed. Jivan used to live with her family in Kurla Mines. The company wanted to mine that land because it was rich with coal. All the poor and marginalized people used to live there, and to remove them the police were sent. The people living there could not fight against the police, they had no weapons, they only had their bodies and voices. They had only this place to live, from where they were being thrown out. They had no other place to live. The police destroyed their homes, these were people from marginalized community, so no one was there to listen to them. The

police had received orders from above, so they had to follow them. All these people kept screaming and crying, but still they were removed from their homes.

From an intersectional perspective, we see that the lives of poor people are full of challenges. They don't have the right to live on their own terms. Society treats them badly. The same thing happened with Jivan and her people, because they belonged to the marginalized community. They had no sources through which they could reach the government. No one was there to hear them and they had no other place to live.

'The fourth time my uncles were persuading my father to kick me out of the house. "What dignity will we have with this unnatural boy..... "Our children are normal, think about them!" (A Burning, 2020, p.121)

These lines reflect Lovely's painful past and show how extremely difficult her life was. Lovely was not accepted by her own relatives because of her gender identity. They used to say that Lovely is unnatural, so keeping her in the house was a matter of shame for them in society. Lovely lived in a joint family system where her uncles also lived with them, so they considered Lovely an unnatural boy. Lovely's life was full of struggles. Because of her identity, her relative did not accept her, and for this reason, she was thrown out of her house. She was rejected by her own family because her uncle said that Lovely's identity would negatively affect their children because their children were normal. Lovely's life was full of difficulties, because she was rejected not only in society but also in her own family, which led to her being deprived of her parents love.

From intersectional perspectives, we see how the lives of marginalized people are filled with difficulties. They face many difficulties because of intersection of various identities. We see how, Lovely's life was full of hardships and obstruction. Along with her gender identity, her socio-economics status was also very low, which made her struggle double. She faced gender discrimination everywhere and also financial issues just like other members of the marginalized community.

"It is true that he also belongs to the wrong religion, the minority religion, that encourages the eating of beef..... The main issue is robbery has to be stopped. What decent man would object to participating in the execution of justice?" (A Burning, 2020, p.116)

This passage clearly shows social and religious discrimination in Indian society. Bimala Pal asks PT Sir to testify against a man. PT Sir has never met this man nor does he know him, but still, he agrees to testify. According to Bimala Pal's assistant, this man is a thief who always manages to escape after stealing, and no one has ever been able to gather evidence against him. Bimala Pal's assistant also mentions that the man belongs to the wrong religion, mean a minority religion whose followers eat beef, but this is a "peripheral matter". However, in reality that man belongs to minorities, so he is being blamed because of his religious identity and social status. There is no proof against him, but because he is a beef eater they want to get him punished by the court without any evidence, simply because he is a Muslim. This shows how minorities are unfairly treated in Indian society.

According to intersectionality, this shows how marginalized people are targeted in society due to their class and religious identity. We can see that how individuals face multiple layers of discrimination because of their overlapping identities such as class, gender, religion and social background. The man, Bimala Pal wants to get punished in court has no evidence against him, but he is still being targeted because of his social and religious identity

"Not one of them has ever said: "This man is really something! Everywhere there is a robbery..... this man happens to be walking by! Is he Batman or what?" (A Burning, 2020, p.118)

These lines clearly show the inequality and injustice of Indian legal system in *A Burning*. When Bimala Pal once again asks PT Sir to testify against a man, someone PT Sir does not even

know. According to Bimala Pal, that man was teasing a lady. PT Sir appears in the court to give false testimony for the fourth time on Bimala Pal's request. In the court room, PT Sir wonders if the guards, clerks, judges and lawyers are all paid by Bimala Pal's party, because no one ever questions him about how he always happens to be present at the scene of every crime. Wherever, there is a problem, PT Sir is somehow always there, why is no one else ever there. Is he a bats man or what, who can appear anywhere at any time? These lines highlight how flawed the Indian legal system is. Lawyers and judges blindly believe PT Sir's false testimony without any proof. This shows how corrupt the system is, people can be punished just on the orders of powerful individuals without any evidence. The legal system fully cooperates with the political parties and blames the innocent simply because the powerful say so. It becomes clear how unfairly marginalized people are treated.

From an intersectional perspective, we can see how marginalized people are treated unfairly in every space. The legal system which is supposed to deliver justice to all, refuse justice to the poor even when they are innocent. Instead of protecting them, it punishes them on the order of those in power. This reveals how broken and biased the Indian legal system truly is.

“Then the judge pauses, and turns the page. The sound, in the silent room, is like the crack of a whip. Then the judge sentences the accused to death.” (A Burning, 2020, p.195)

These lines clearly show legal injustice and class differences in Indian modern society. When Jivan stands in the courtroom before the judge, some people are giving testimony against her, even though they know she is not a terrorist but a good girl. Still, they do not speak in her favor or stand by her because Jivan belongs to a marginalized community and is a Muslim girl. PT Sir is also asked to testify, and he gives false testimony against Jivan, which breaks her hope. This shows class difference, because even though Jivan is innocent and people know it, no one supports her because she belongs to a minority religion. And due to this identity, she is declared a terrorist without any solid evidence. PT Sir also gives testimony against Jivan just to please the right-wing party. Lovely, who is a transgender, gives testimony in favor of Jivan and tells the court that Jivan was not a terrorist but an English teacher. But since “Lovely” is a transgender and belongs to a marginalized group, her testimony is not given any value. In the end, judge announces the death sentence to Jivan. This situation shows the injustice of the Indian legal system, where the voices of the poor and marginalized people are not given any value. Even though they are innocent, they are not given justice, because they are poor, powerless, and have no sources to prove their innocence or to fight for themselves.

According to intersectionality, people from lower classes and minority religions face discrimination because of their identity and social background. In the same way, we see that Jivan, who belongs to a lower class and a minority religion, does not get justice from the Indian legal system. Instead, she is declared a terrorist and sentenced to death just because of her identity. So, this is how the author portrays class difference and legal injustice in Indian modern society.

“Society is telling me that I cannot be dreaming this dream.....Society is having no room for people like me”. (A Burning, 2020, p.216)

These lines reveal class differences and social issues in Indian modern society. Lovely, who is a transgender person, faces rejection everywhere because of this very identity. Lovely expresses her disappointment, saying that society tells her she has no right to dream. She feels that she is not worthy enough to dream about her future like others. This is because, in Indian society, people look down upon transgender individuals. To them, Hijras are merely unnatural beings who beg on the streets and have no right to live in this society. They have no identity, and they are excluded from society. These lines clearly show that Hijras are treated as untouchables, and that's why people behave so cruelly with them. This shows that people like Lovely are neither respected in society nor accepted. Instead, they are pushed out of it.

According to intersectionality, people like Lovely don't face rejection only because of their poverty, but also because their gender identity makes it even harder for them to live in society. People do not accept Lovely due to her identity. This shows that her intersecting identities make it even more difficult for her to exist within society.

When Jivan was hanged, her neck snapped. The hair which had grown unruly during her time in prison fell over her face and dropped to her belly." (A Burning, 2020, p.267)

These lines show legal injustice in Indian society that how the poor do not get justice. Jivan, a Muslim girl who belongs to a marginalized community, becomes a victim of the unfair Indian legal system. Jivan is completely innocent, but because she belongs to a minority, the media and authorities declare her a terrorist without any proof. This shows how easily minorities are targeted in Indian society. Jivan is innocent, but she doesn't get justice from the Indian legal system because she is a powerless Muslim girl from a poor community who cannot fight for herself, as she has no resources. That's why she doesn't get justice and is sentenced to death. This reveals how unfair the Indian legal system is towards minorities and reflects the corrupt legal system.

Through intersectionality, we see that marginalized people face intense discrimination because of their identity. They suffer a lot due to their intersecting identities. Jivan didn't get justice because of her overlapping identity, and despite being innocent, she was given the death penalty.

5. Findings and Conclusion

In the novel *A Burning*, the characters face intense struggles due to their social class and gender. Jivan, who is falsely accused of terrorism without any evidence, has not committed any such crime. She is not a terrorist, but because she belongs to the Muslim community, the government and media target her. Even her own friends testify against her no one supports her. Jivan comes from a poor Muslim family, which is why she is made a scapegoat. She is not allowed to raise her voice for her rights. Due to her gender identity and social class, no one helps her. She also lacks the resources needed to fight for her rights. Lovely's life is also full of hardships because of her gender and social class. She faces extreme oppression and rejection in society due to being a transgender woman. People dislike her, and trans-genders are not given any value in society. Lovely struggles hard to fulfill her dream of becoming a movie star because she wants to be recognized beyond her transgender identity. She wants people to respect her and accept her in society. Wherever she goes, people look at her with contempt as if she doesn't belong in this society. Lovely faces a lot of discrimination because of her identity. Even her own family throws her out of the house because, in their eyes, she is a source of shame. Keeping her at home is embarrassing for them as they worry about what society will say. Megha Majumdar clearly portrays the difficulties faced by transgender people in the novel. PT Sir gains privilege because of his identity and does not have to face any societal struggles. That's why he does not face any difficulty entering politics. However, he does experience an internal moral struggle where he has to choose between right and wrong. Initially, he wants to help Jivan because she was his student. But later, on Bimala Pal's suggestion, he testifies against Jivan in order to gain political benefits. At first, he feels guilty for supporting a corrupt party and betraying Jivan, even though he knows she is innocent. But once he gains power, he compromises his morals and becomes a part of the same political party. Through these characters, the novel shows how individuals face struggles in modern Indian society due to their gender and social class.

In *A Burning*, Majumdar clearly shows the cruelty and injustices happening in Indian society. In Indian society, minorities are treated very badly. Majumdar clearly explains the injustices faced by minorities. In Indian society, the Muslim community is not given freedom to practice their religion. They cannot fully follow their religion, and restrictions are imposed on them. As it is shown in *A Burning*, when a Muslim family slaughters a cow, people from the Hindu

community go to that Muslim family's house and brutally kill them. Majumdar, in this novel, reveals issues like class difference, where the poor are not given justice or opportunities, whereas rich people are given all kinds of privileges and can do whatever they want. As shown in *A Burning*, Lovely and Jivan have to struggle a lot because of their social class and gender, while people like PT Sir easily achieve everything.

A Burning clearly shows gender discrimination in Indian society. Lovely's character clearly shows gender discrimination in Indian society. For a transgender person, living in society is very difficult no one accepts them. As in the novel, Lovely's character is looked down upon by people with contempt. These Findings shows that *A Burning* novel is not just a fictional novel, but it also covers the real issues in the Indian Society such as Religious, Gender and Class, Discrimination and inequality. *A Burning* explicitly describes the Indian Society and the Bad Indian Legal System.

This novel shows the struggles of the marginalized community and the injustice done to them. This novel shows how people are treated differently in society on the basis of identity and how marginalized people have to struggle to survive in society. Minorities are not allowed to raise their voice for their rights; their voices are suppressed.

In this novel, the injustice of the Indian legal system is shown, where minorities are treated unfairly. In the novel, we see that Jivan, who is completely innocent, does not get justice because she belongs to a marginalized community. Despite being innocent, Jivan is given the death penalty. This story shows the theme of discrimination, inequality, and hopelessness. This research reveals that *A Burning* is not just a political novel but the story of marginalized people. It shows how people suffer in society because of their identity. Marginalized people have to struggle a lot to survive. Despite being innocent, they do not get justice from the Indian legal system. This novel tells how the identity of marginalized people becomes a punishment for them and how badly they are treated in society. This novel emphasizes awareness about equality, justice, and freedom in society.

5.1 Recommendations

- New researchers can study *A Burning* from a feminist perspective to explore how women like Jivan and Lovely face injustice due to their gender, and how they are consistently treated unfairly in society.
- Future researchers can study the novel from a Marxist perspective to see how poverty, economic inequality, and social class affect the character's life.
- Future researchers can also study other Asian novels from the Marxist perspective where class-based differences are shown.
- Future researchers can also study *A Burning* from a postcolonial perspective to see how state violence, nationalism, and religious division reflect post colonialism in Indian society.
- Future researchers can study other Asian narratives through this approach where unfair treatment and inequality towards minorities is shown due to their identity.
- Future scholars can do a comparative study of *A Burning* with other novels from Pakistan, Sri Lanka, and Bangladesh. This will help in better understanding religious issues, inequality with minorities, the role of media, and the flawed legal system.
- Future researchers can analyze *A Burning* from a psychological perspective to see how false accusations, social negligence, and systematic bias leave an impact on marginalized communities.

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