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Distributive Justice as a Vehicle for Emancipation in Steinbeck's *Of Mice and Men*

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By

Saraswati Rai

Symbol No.: 00006164

T.U. Regd. No.: 6-2-0889-0114-2012

Central Department of English

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Central Department of English

Letter of Approval

This thesis entitled “Distributive Justice as a Vehicle for Emancipation in Steinbeck’s *Of Mice and Men*” submitted to the Central Department of English, Tribhuvan University, by Saraswati Rai has been approved by the undersigned member of the research committee.

Research Committee Member:

Internal Examiner

External Examiner

Head

Central Department of English, T.U

Date: _____

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SaraswatiRai

Abstract

This research work attempts to explore distributive justice as a vehicle for emancipation in Steinbeck's Of Mice and Men by applying justice theory. This work analyzes the representation of the life of non-white people and women in Of Mice and Men as instrument or commodity having no identity, dignity and sense of individuality. These people suffer from racial and gendered injustice in American society in the mid-1930s. Steinbeck bases his characters on real people; it is easier to sympathize with the domain or suffered characters in the novella Of Mice and Men. To examine distributive justice in the novella I have used theory of justice developed by John Rawl's A Theory of Justice, Iris Young's Justice and The Politics of Difference, Nancy Fraser and Axel Honneth's Redistribution and Recognition? A Political – Philosophical Exchange and Amartya Sen's Inequality Re-examined. The different insights developed by these scholars are used as theoretical parameters to analyze the text. In doing so, I have employed major two characters: black stable buck Crooks and the woman referred to as Curley's wife; who were the victim of the white characters in the novella as well as American mid-1930s society. And also shows, how the so called elite class dominate, unmodified these privilege two characters. Subsequently, the thesis examines the impacts of the fall of the moral issues in the 1930 and racial and gendered injustice on the black people and women. The researcher claims that unfair distribution, disrespect and mal-recognition, lack of participatory parity and opportunities for functioning the capabilities make the non-white characters and women are entrapped in racial and gendered injustice.

Keywords: Racial injustice, gendered injustice, distributive justice, recognition, participation, functioning.

Distributive Justice as a Vehicle for Emancipation in Steinbeck's *Of Mice and Men*

This research attempts to analyze distributive justice as a vehicle for emancipation in Steinbeck's *Of Mice and Men* specially focusing on the two major characters, Crooks and Curley's wife. This research employs the different insights of justice developed by John Rawls, Iris Young, Nancy Fraser, Amartya Sen, as theoretical parameters to explore social backdrop of realistic historical discourse of racism and gendered injustice of mid-1930s America. John Steinbeck's *Of Mice and Men* represents the great depression of America as well as the mid-1930s racist society of America. This study also searches contextual history of mid-1930s of representation of racial and gendered injustice towards the marginalized people of American society. Steinbeck depicts the American history as a history of injustice, discrimination, domination, inequality, migration for people in minority such as blacks, women, poor workers, etc. The blacks and women characters in the novella are the victims of injustice by the white citizen and patriarchy of the society.

John Steinbeck's *Of Mice and Men* is a touching tale for the quest of identity subject is mainly concerned to draw a true picture of American society of racism and gendered injustice. *Of Mice and Men* was published early in 1937 as a novella which represents the realistic as well as naturalistic racism and gendered injustice history of mid-1930s of American society. There are obvious elements of racial and gendered injustice, such as unfair distribution, mis-recognition, lack of participatory parity and functioning of capabilities in the novella. Steinbeck sets *Of Mice and Men* against the backdrop of depression- era of America which is marked on highly racial and gendered injustice and discrimination in the society. Continuously, the years around 1930 were both historic and difficult years for the United States of America since two major crises struck the nation in those years. First, it was economic depression,

generally referred to as The Great Depression, which struck in the fall of 1929. Two years later, in 1931, the intense sandstorms of the southern plains, usually called the Dust Bowl started blowing. The next few years were to be difficult for many Americans since a large percentage of people became unemployed and millions of people had to leave their homes for good and better life. And, the novella also reveals the desperate social situation of black people, women, working class and migrant farm workers in particular in 1930s. *Of Mice and Men* is regarded by some as his greatest achievement. Many critics argue that it suffers from one-dimensional characters and an excessively deterministic plot, which renders the lesson of the novella more important than the people in it. Racial injustice and discrimination revealed in the abuse and ostracizing of Crooks, the black stableman, by the other ranch hands; the insensitive treatment of old Candy and the social prejudice and gendered injustice towards women, exposed through Curley's wife unhappy married life. Durga Prasad Chapai claims in his thesis *Animalistic Harshness in John Steinbeck's Of Mice and Men*:

In the novel of social awareness or manner we find inequality, conflict, exploitation and Steinbeck thought that these conditions should be changed. He saw the root of these conditions of inequality and exploitation in social structure that had been and would continue to be, subject to change. The society is being threatened by selfish individual or group interests which Steinbeck does not like in that he is in favor of lower class people. (3)

John Steinbeck's stories capture the culture of those ranch workers realistically and provides for his thoughts about the common man. Steinbeck tries to convey a familiar world by depicting the facts to construct the world. Steinbeck's novella *Of Mice and Men* has been received differently by the different critics. It has been discussed the

realistic history of mid-1930s of America in the novella. Steinbeck's novella has depicted the consumer culture of the time very well; as well as racial injustice and discrimination to people in minority such as blacks, women, poor workers, etc. Another critic Helena Carolina has interpreted the text *Of Mice and Men* from somewhat unique perspective. Regarding to this work she has offered the following remarks:

Of Mice and Men is a tale of friendship that triumphs over the odds. But the novel is also extremely telling about the society in which it is set. Without becoming dogmatic or formulaic, the novel examines many of the prejudices at the time: racism, sexism and prejudices towards those with disabilities. The power of John Steinbeck's writing is that he treats these issues in purely human terms. He sees society's prejudices in terms of individual tragedies and his characters attempts to escapes from that prejudices. (qtd in Adhikari14)

The 1930s was an era of great prejudice, particularly towards black people and women, and those considered mentally disabled. It is set in mid-1930s America which provides an insight into the Great Depression, encompassing theme of racism, loneliness, prejudice against the mentally ill, people who used struggle for personal independence.

This research explore and analyze the behavior of racist people how and why they ignored, discriminated, injustice, inequality, unfair distribution, misrecognition, lack of participatory to the non-white people in American society during mid-1930s. John Steinbeck has a positive attitude towards non- whites and poor class people. We can find social realities of images in his works. He maintains equilibrium while representing them in his creation. He does not over sympathize like Harriet Beecher Stowe or Richard Hoggart, nor he over valorize. Unlike, other writer he does not

show supremacy. He presents things as it is. Barbara Heavilin's in his short essay, "Emotion Recollected in Tranquility," explores:

Heavilin explores Steinbeck's strains of romanticism, naturalism, and realism. Heavilin taking up one of the central questions not only about this work in particular but about many of Steinbeck's writing- argues that the backdrop of human suffering, indifference, and denial in 1930s America is critical for understanding how sympathy operates in *Of Mice and Men*. There is for too much idealization in the book for Steinbeck to be a realist, too much choice for him to be naturalistic, and "what ought to be" is often more important than what is making Steinbeck much more romantic than many critics would have him be. (qtd in Andrews 134)

He represents the destructive imbalance of social power structures in American society and also how the corrupting power of female sexuality, strength and weakness, loneliness and companionship in it, in the sense of racial injustice on American mid-1930s society. Such focus in the novel on especially two major characters Crooks, a stable black American and Curley's wife having no name in a society. As the focus of research is to explore as racial injustice which exposes the discrimination and exploitation of Crooks and Curley's wife.

Furthermore, Steinbeck fascinating realistic cast of character tell intriguing stories of the lives of real people. The story is told mainly about men on a ranch and highly impact of racial society. As we see in the novella a black stable hand Crooks was compelled to live alone in whole ranch. Racial difference could equally be applied in many instances to other dimensions of difference, such as gender, sexuality, class and disability.

Racism refers to the inequality of people based on color. The white people naturally have the tendency to dominate the black people showing their superiority. The identity of blacks is injured by calling them 'nigger,' 'black ass,' and 'negroes' by whites. Many black people are destroyed by the white men and their culture. Education and employment facilities are prevented from the Blacks by the White society. They were doubly marginalized in every means. The solution of all these racial injustice must be essential and important. With the achievement of Civil Rights Act has advocated erasing the ill-effects of racism. Thus, different critics have interpreted the novel from different perspective as mentioned above but the issues of racial and gendered injustice have not been explored in the text.

Similarly, African American and women are deprived of their basic rights. They are not equally treated. But throughout the years major steps towards equality have been made and as a whole the United States is close to reaching this goal. The African American Civil Rights Movement aimed to eliminate all racial discrimination and segregation in America. In the United States, racism has created profound racial tension and conflict in virtually all aspects of American society. The African Americans and other people of color continue to experience racial injustice and discrimination in more subtle and indirect ways. Until the breakthroughs achieved by the 1950s and 1960s, white domination over blacks was institutionalized and supported in all branches and levels of government, by denying their civil rights and opportunities to participate in political, economic and social communities.

Martin Luther King has led the Civil Rights Movement during the decade 1954-1964 on the growing conviction that 'non-violence' is the way whereby freedoms become possible. On July 2, 1964, Lyndon B. Johnson has signed the Civil Rights Act of 1964, which has banned discrimination based on race, color, religion,

gender or national origin in employment practices and public accommodations. It is understood that America is devoid of freedom to blacks and the struggles and sufferings of people of color in 1964, even after the Civil Rights Act was passed. Black people's problems did not end in 1964. On the contrary, after the Civil Rights Act, racist whites in many parts of the United States regarded it as their duty to continue harassing and excluding black people. They are judged by their color. They are backward in all political participation due to their skin pigment.

Throughout history various theories of Justices have been established. Early theories of justice were set out by the Ancient Greek philosophers like Plato in his work *The Republic*, and Aristotle in his *Nicomachean Ethics*. Advocates of divine command theory argue that justice issues from God. In the 1600s, theorists like John Locke argued for the theory of natural law. Thinkers in the social contract tradition argued that justice is derived from the mutual agreement of everyone concerned. In the 1800s, utilitarian thinkers including John Stuart Mill argued that 'justice is what has the best consequences' (qtd in Kaufman 2). Theories of distributive justice concern what is distributed, between whom they are to be distributed, and what is the proper distribution. John Rawl's used a social contract argument to show that justice, and especially distributive justice, is a form of fairness.

As a philosopher, Rawls was dissatisfied with the traditional philosophical arguments about what makes a social institution just and about what justifies political or social actions and policies. His theory brings social justice to a broader range of people than utilitarian theory does. In utilitarian theory, people should be concerned with creating the greatest total happiness for the members of a society. But this does not address issues of equality. It is possible for an action to be just for utilitarian even if it helps only the elites and hurts everyone else. For Rawls, this would not be true.

Rawls argues that all actions taken by a society must at least help and give justice to the lowest members of the society. He says in his classic *A Theory of Justice* "justice is the first virtue of social institutions, as truth is of systems of thought" (3), unjust institutions and laws must be reformed. Justice means each individual has equal rights and liberties, which cannot be diminished or denied for the benefit of any other person or even for society as a whole. He calls this "inviolability founded on justice" (3). For Rawls, in order to develop a right theory of justice, we are to step into an imaginary 'original position', behind what he calls 'a veil of ignorance' (9), to a place where we would not know our own strengths and weaknesses or our own place in the grand social scheme of things. This veil of ignorance creates a condition of equality that ensures personal bias will not influence their choices. Without knowing one's position in life, or where one would wind up after developing principles of justice from an impartial position, Rawls argues that we could develop particularly a fair notion of justice that everyone could agree with (12). Emancipation has gone through many struggles in order to have rights to vote and right to free men and women.

Consequently, with the publication of Iris Young's *Justice and the Politics of Difference*, and the work of Nancy Fraser challenged the distributional approach of John Rawls which out-casted the underlying causes of mal-distribution. They focus on recognition approach. They are influenced by the real world of political injustice, rather than the imagined realm of an original position. With the examination of real injustices as the focus, these critics argue that there is much more to injustice than mal-distribution, especially when one begins to look at exactly who is left out of actual distributions. Young argues that while theories of distributive justice offer models and procedures by which distribution may be improved, none of them thoroughly examines the social, cultural, symbolic, and institutional conditions

underlying poor distributions in the first place (14). One of the key problems of the theory of distributive justice argues Young is that “it does not recognize the limits to the application of logic of distribution” (24). For Young, distribution is not the only problem; a concept of justice needs to focus more on the elimination of institutionalized domination and oppression, particularly of those who represent difference and remain un-, mis-, or mal-recognized.

Likewise, Nancy Fraser calls justice is, at least, ‘bivalent’ in this sense in her work that justice requires attention to both distribution and recognition (15). In Fraser and Axel Honneth’s volume *Redistribution or Recognition*, she says about recognition that it is a matter of justice because certain forms of misrecognition deny persons “the status of full partners in social interaction simply as a consequence of institutionalized patterns of cultural value in whose construction they have not equally participated” (29). Treating recognition as a matter of justice means treating it as an issue of social status: actors can either be by social peers with reciprocal relations of equality, or suffer from status subordination *via* misrecognition. Similarly, in the political realm, Fraser calls for ‘participatory parity’ of all affected parties in the polity as the necessary procedure to alleviate both distributional and recognition-based forms of injustice (16). As Fraser argues, such a need for participation illustrates not just the need for a bivalent understanding of justice, but a ‘trivalent’ distribution, recognition and participatory parity. The point shows as both injustices and their remedies are integrally linked.

Further, Fraser develops the notion of parity of participation. According to this norm, justice requires social arrangements that permit all (adult) members of society to interact with one another as peers. Justice needs to focus more generally on the elimination of institutionalized domination and oppression. In order to accomplish

this, justice must focus on the political process as a way to address a variety of injustices, including both the inequitable distribution of social goods and the conditions undermining social recognition. This leads directly to Fraser's insistence on participatory democratic structures to address existing injustices based in both distribution and recognition. Similarly, the central focus for Young, in addressing justice both as distribution and the recognition of difference, is on decision-making structures, and she argues for "democratic decision-making procedures as an element and condition of social justice" (23). Recognition, then, along with inclusion in the political process, become the key to relieving both social oppression and distributional inequity.

For Honneth, one form of disrespect or misrecognition—the lack of rights—is directly linked to democratic participation. There is a direct link, for Honneth, between a lack of respect and recognition and a decline in a person's membership and participation in the greater community, including their right to participate in the institutional order (26). He points out participation as:

Citizens are subject to a form of personal disrespect when they are 'structurally excluded from the possession of certain rights within a given society. . . [T]he experience of being denied rights is typically coupled with a loss of self-respect, of the ability to relate to oneself as a partner to interaction in possession of equal rights on a par with all other individuals'. (190)

Honneth tries to give focus on equal dignity or respect as central dimension of recognition. Lack of respect and recognition create injustice in the society. The people of different race, color, class and gender lose their self-respect due to their exclusion from the possession of certain rights within a given society. Only equal positive rights

institutionalize recognition in a publicly manifest way and thus make it easier for the individual to develop self-respect.

In the same manner, the economist Amartya Sen has raised concerns over Rawls' emphasis on primary social goods, arguing in *Inequality Reexamined* (1992) that we should attend not only to the distribution of primary goods, but also how effectively people are able to use those goods to pursue their ends (30). His conception of justice includes participation as both a freedom and function in itself and as something that supports a range of other functions.

Theorists have defined justice in numerous ways. Inequitable distribution, a lack of recognition, limited participation, and a critical lack of capabilities, at both the individual and group level, all work to produce injustice. Therefore, claims for justice must be integrated into a thorough, comprehensive, and pluralist political understanding of the term. So, the main aim of this research paper is to explore distributive justice as a vehicle for emancipation in *Of Mice and Men* through the aforementioned insight of justice by Rawls, Fraser, Young, Honneth and Amartya Sen.

However, for most of United States history, segregation maintained the separation of African-Americans from whites. The segregation of racial groups from one another, especially the segregation of people of color from whites. The black characters of the novella have been the victims of racial injustice. *Of Mice and Men* portrays the real domain life of blacks and women of mid-1930s of America and faces the racial and gendered injustice. Steinbeck presents in his novella black character named Crooks. Crooks is a Negro stable worker, finds him ostracized from the social circle of the other ranch workers who are white. He is forced to remain in the barn and not live in the bunkhouse apart from the other men in the harness room with a bed. Crooks is the African American stable hand, who takes care of the horses and

lives by himself in a small room attached to the barn. Being that Crooks is the only black employee on the ranch; he is discriminated against and marginalized throughout the novella. Unlike the other white workers, Crooks is forced to live by himself and not allowed to go to others room with the other men in the bunkhouse.

Instantly, the woman character of the novella is Curley's wife have been the victim of gendered injustice. Steinbeck presents in his novella woman character having no name. A young, and pretty, who is mistrust by her husband. The other characters refer to her only as 'Curley's wife.' She is helpless victim of injustice herself, becomes victimized in a second ways. She is not given a proper name. These deliberate that she is not just an individual, but represent all women during that period. She ignored by all men in the ranch. No one wants to talk with her. They believe she is trouble maker for them and their job. As Hadella writes, "Both Curley's wife and Crooks are obviously starved for companionship and acceptance as both are systematically ostracized from the ranch community- Crooks because of race and Curley's wife because of gender" (qtd in Hart). Overall, Crooks and Curley's wife lives an isolated, lonely life, where they are excluded from certain activities and privileges. The white established a system of privilege in terms of oppression and exploitation. Harris and Ordonna point out in their text *The American Dream*:

This social division along the color line crossed class nationality, language, and religious barriers. The simple fact of "whiteness" meant the overall life, fortune destinies of white people. White people were exempt from slavery land grab, and genocide- the first form of white privilege. Whites enjoyed wide latitude of opportunities, personal freedom, and democratic rights protected by the state. Even though poor American-born and immigrant whites

were viciously exploited by rich white people, they were not on the bottom.

The bottom was reserved for Indians blacks, and other people of color. (27-28)

Supporting the argument, Charles Van Doren asserts, “Racism is one of the most serious diseases of the human species. It is a curious fact that no other species of animals appears to suffer from anything like it” (317-318). It depicts that the racism is not only the diseases of whites and blacks but the whole human race. It concerns the whole human phenomena thus the new concept of racism i.e., new racism has been developed with the development of the whole human world. All the traditional values and notions have been overcome. Another theorist George W. Ellis reveals the problem of racism as:

In the US race prejudice is predicated upon the belief that the colored race is naturally inferior to the white race physically, religiously, socially and morally. As a matter ultimate fact it is actually based upon the advantages temporary and imaginary which the white groups economically, politically and socially. (11)

Racism, in America, mostly plagued the relationship between blacks and whites. Historically their relationship took the shape on the basis of slavery, where segregation and oppression of black people was prevalent. The African in America are considered as suppressed and oppressed by the Whites. Their subjugated life and reflected in Afro-American writings. Steinbeck’s use of the word ‘nigger’ shows how other characters within the novella used language to alienate Crooks. Crooks is marginalized not only within society, but also within the ranch. Using the word ‘nigger’ allows the reader to see an accurate representation of discrimination during the time period-the Great Depression. African American’s suffered a lot after their arrival in America. White masters placed those poor and uneducated blacks in the

rural plantations of the south where cotton, sugar, tobacco, and rice were produced. They could not get any chances to participate, recognized and function in the society. Blacks and women could not get any chance to function and recognized in the society. Slaves were valued primarily for their labor. Similarly, Faulkner's offers in *Go Down, Moses* were a necessary first step towards changing the unfair legal, social, and cultural status of black Americans:

The great task in the 1920s and 1930s was not encouraging southern blacks to rise up against their oppressors, which would have been suicidal, but rather rendering black life visible to whites for the first time and combating the noxious yet pervasive belief that people of African ancestry were somehow subhuman. (qtd in Russell 264)

Moreover, neither white nor black women, all are suffered from distribution and not found any space to participate, recognized and function themselves in the society. Especially, women are more suffered from gendered injustice in the society due to concept of stereotyped. They treat as an object or subhuman by whites. And also, Steinbeck idealized that, blacks and women are not get any chances or freedom to construct, function and recognized themselves in the society due to social constructed of stereotyped. There is the powerful opposition between 'civilization' (white) and 'savagery' (black). There is the opposition between the biological or bodily characteristics of the 'blacks,' 'whites,' 'race,' and 'gender.' If the differences between black and whites people are 'cultural', then they are open to modification and change. But if they are 'natural' – as the slave-holders believed- then they are beyond history, permanent and fixed. "Black people were reduced to the signifiers of their physical difference- thick lips, fuzzy hair, broad face and nose, and so on" (249). Stereotype a marker of negativity that we tend to associate with person or things.

Thus, American history is a history of domination and migration of racist people. American geographical and cultural space has provided limitless potential to the whites since its settlement, but the blacks have been denied such spaces. Over the different historical events slavery, emancipation, migration, integration, tried to negotiate their relationships with their cultural traditions.

Additionally, focusing on the patriarchy and the suffering of the women, Steinbeck analyses the patriarchal elitism and the domination of women in the novel. All workers do not behave well with her in ranch. Women have their own needs but their husbands fail to understand their needs rather they exploit them for advantages. Moral ethos in the United States in the 1930s when *Of Mice and Men* was first published, racism and sexism were generally accepted in society. Racial and gendered injustice has been highly seen in the society. Both issues play an immense role in the novella since two characters are treated badly by the other people in the ranch, Crooks due to his color and Curley's wife due to her gender. Gendered and racism are problems that have been ongoing for centuries and despite the fact that there are only around ninety years since the Great Depression struck America, both issues were prominent at that time. The word sexism means discrimination based on a person's gender or biological sex. Men and women are therefore not considered equals; instead one sex is believed to be of more value than the other. In most cases, females are considered the less valuable sex. At least women were certainly believed to be less value than men in the 1930s when discrimination against women was still very noticeable. It therefore Masequesmay says in her article "Sexism" that, "the concept of sexism was created a few decades later to draw attention to the unjust treatment that women had experienced and were still facing in many ways" (333). The traditional idea was that each sex had a certain role, where the lines were clear about

what men in the hand and women on the other hand, could and should do. Women were believed to be the weaker, less intelligent, sex and their main role in life was the traditional role of the housewife. Women should first and foremost take care of home and their children and they were expected to be completely submissive to men. Society was supposed to be dominated by men because they were considered stronger both physically and emotionally. So, women are not getting chance to function and equality in the society. Men were believed to be more intelligent than women and therefore better at learning and managing things outside the home. Men were also considered much more credible than women and if a woman was abused in some way by a man it was very hard for her to seek her address. Often the responsibility was transferred back to the victim and women were led to believe that they had brought this on themselves with either inappropriate behavior or clothing. Again Masequesmay claim that, "It is virtually certain that the centuries-long discrimination against women created social barriers that prevented them from succeeding and flourishing outside the walls of their home" (556). Therefore, I come as no surprise that it was hard for Curley's wife to find her way as the only woman in the ranch. Where she is ignored by all men in the range, no one wants to talk with her. All men believed she is trouble maker for them.

Similarly, racism is no less prominent in the novel than sexism. Steinbeck draws attention to the extreme racism that prevailed in American around 1930 by creating the character of the black stable buck, Crooks. The late 1920s and the 1930s were difficult times for many Americans because of the economic depression and there was a lot of unemployment and poverty. It is however, safe to say that minorities such as black Americans suffered even more than the rest. This discrimination occurred widely but most obviously in unemployment, education,

housing and health. When the economic crisis hit America in 1929, the situation was to deteriorate significantly. Since black Americans were considered of less value and generally looked down on by whites who ruled society, it was almost invariably the black Americans who were the first to lose their jobs. In Encyclopedia education magazines *Black Americans: Historic Events for Student* declared that:

Unemployment among black Americans increased greatly and in 1930 three years collapse 50 percent of the black population was unemployed. During these years, black people had to face extreme discrimination in terms of employment as they were not only the first to be fired but also the last to be hired. All of a sudden, jobs like street cleaners, garbage collectors, and elevator operator operators that had been regarded as “negro jobs” were good enough for white people in need of employment. Subsequently the unemployment rate among whites was 25 percent or half of the unemployment rate among black people.(222)

The whites established a system of privileged for them and ruthless oppression and exploitation to black communities. Nonwhites got low level of jobs, employment and rate then twenty-five percent half to the white. Consequently, African-American have become the victims of an endless series of injustice in work place or everywhere in the society.

Steinbeck took a job at Spreckel’s Sugar Company, a ranch close to Santa Clara. At the ranch he got to know the life of real bunkhouse ‘bindle stiffs’ like the main characters *Of Mice and Men*, George and Lennie, Crooks and Curley’s wife, etc. While Steinbeck stayed at the Sugar Company ranch he associated a lot with it inerrant and migrants and sensed their racial segregation and difficult conditions. Furthermore, he explains:

Unfortunately, injustice of this kind was not uncommon and hostility between white people and black increased as competition for employment became greater. Furthermore, it was not only the employers who discriminated against their staff depending on the color of their skin, but the labor unions were also fully involved in the corruption. The labor unions would part in the racial discrimination through measures such as denying black people access to the unions or striking against commercial businesses that hired black people for occupations wanted by whites. Since colored people had lower wages as well as having virtually no rights, they were poorer than other Americans and their living conditions were much worse. (224-225)

This whole description clarifies how bad the conditions of black people actually were, are consistent with Crook's conditions on the farm. Neither is he allowed to do the same job as the other workers nor is he allowed living in the same house. He is completely separated from the white people. Accordingly, it is quite understandable that Crooks chooses to withdraw almost completely. He knows that the battle is already lost.

Crooks is crippled and black and therefore he faces a lot of injustice. The other workers do not consider him as one of them because of the color of his skin. Even though his job as a stable buck is very important and he serves it well, the other ones, except for Slim, consider him of less value because he is a nigger. Crooks is not allowed to enter the bunkhouse, where the other workers live. Along with Curley's wife, Crooks is probably the most isolated and discriminated person on the ranch. According to Frantz Fanon in his text *The Fact of Blackness* argues:

In America, Negroes are segregated. In South America, Negroes are whipped in the streets, and Negro strikers are cut down by machine-guns. In West

Africa, the Negro is an animal. And there beside me, my neighbor in the university, who was born in Algeria, told me. "As long as the Arab is treated like a man, no solution is possible."

"Understand, my dear boy, color prejudice is something I find utterly foreign... but of course, come in, sir, there is no color prejudice among us... Quite, the Negro is a man like ourselves... It is not because he is black that he is less intelligent than we are... (403)

Similarly, the systematic practice of racial discrimination can occur only when racism has become stereotypes and the social construction of race, which is socially rather than biologically produced. He is not as prejudiced against him as the other workers and instead treats him like other people despite the color of his skin.

Likewise, racism and gendered injustice seem to have been among Steinbeck's greatest concerns at the time, as in some respects one might feel that the novella is a critique of the racial injustice and discrimination that both women and colored people, had to face. In *Of Mice and Men* this is mainly applies to Curley's wife, the only woman in the novella and stable buck Crooks, the only black person in the novella. Even though Crooks and Curley's wife have few things in common, they are both set apart from the white males on the ranch, Crooks due to his race and Curley's wife due to her gender. As Curley's wife is the only woman on the ranch, she does not have anyone of the same gender to turn to, no girlfriend, mother or sister. As she is desperate for company, she turns to the men on the ranch. They, on the other hand, do not want anything to do with her because they are convinced that if her extremely jealous husband, Curley, were to catch them talking to her, he would fire on them. Crooks, a black man has experienced the racial attitudes of the whites towards blacks. Crooks is not allowed to live in the Bunkhouse with the other workers because of his

skin color. Crooks is not a seasonal worker like the other ones and he ranch is his home. As he is not allowed to socialize with the other workers he has his own tiny room in shed next to the barn and sleeps in a long box filled with straw and a manure pile under the window. The fact that he sleeps in some kind of box says a lot about his poor status on the ranch.

Politics and attitudes of whites allow injustice and discriminate the blacks and exclude them from full participation in the life of the community. There is a distinction of race, gender, caste and color in the public. Steinbeck's bring out appalling situations of blacks and women through Crooks and Curley's wife in his novel. In return, he became familiar with the air of racial and gendered injustice and prejudice.

From different perspectives, the concept of justice is different based on numerous fields. It is regarded as the concepts of moral correctness base on ethics, rationality, law, religion, equity, and fairness. The exact meaning of the term in current philosophical and critical usage is not debated. Some thinkers use to refer to justice is about distribution, but it is also about individual and community recognition, participation and functioning. Others, such as John Rawls use it in a more specific sense. John Rawls's classic *A Theory of Justice* defines justice as 'a standard whereby the distributive aspects of the basic structure of society are to be assessed'. Rawls's notion of 'justice as fairness' is justice as just distribution or, more properly, the rules that govern a just distribution of social, political, and economic goods and beds behind a veil of ignorance. The central conceptual framework of a theory of justice is focused on how and what gets distributed in the construction of a just society. Sharad Kumar Jha states in his thesis *Critique of Consumer and American Dream in Of Mice and Men*:

Each of the characters represents a kind of person in American society and often one that is a victim of injustice. For example: Crooks represents a segment of American society that is discriminated against because of race, Curley's wife because of gender, Candy because of old age and physical handicap. (19-20)

Jha has interpreted *Of Mice and Men* character Curley's wife has no name indicating her powerlessness position on the ranch. She is married to a man who is more interested in controlling her and proving himself that having a caring. She does not have a name. She is only one female character seems in the whole novel, were fully suppressed by males. She has been generalized with no name. It suggests her displacement from the society of America. Women are doubly oppressed by patriarchy and colonialism. So, she has become the victim of the selfish patriarchal behavior of her husband and is left alone in the unfamiliar place.

In the novella, Steinbeck described Crooks room "Crooks had his apple box over his bunk and in it a range of medicine bottles, both for himself and for the horses" (75). Crooks has no value. Not treat like human being because medicine bottle is not only for him, but the same bottle is for horses too. It's clearly shows how they treat him as an animal in the whole range. All things being equal, rich and poor, colored and white, educated and uneducated, are to be treated equally in the distributions of societies. The racists consider the white race to be superior and black to be inferior.

Steinbeck talks about the white people domination towards black and women. In the South America, the white people pour out streams of hatred and distrust towards those who differ from them in belief or national origin or color. In the novel, "Stable Buck- ooh, sta-able Buck!" And then "Where the hell is that God damn

nigger?" (32). Curley calling Crooks very aggressively and harshly. There is no any respect for him. The lives of blacks have been shown as pathetic and miserable that they still have fear and their basic rights have been dismantled by the white people. When Lennie tries to come in Crooks room, Crook said him sharply "You get no right to come in my room. This here's my room. Nobody got any right in here but me" (77). Here, Steinbeck represents the distribution between white and black. And women character Curley's wife is bound to face gender distribution from the men on the ranch throughout the story and the workers do not hesitate to decide what a rotten character she is without knowing her at all. She said to Lennie, "You can talk to people, but I can't talk to nobody but Curley" (98). Hart claim that, "By creating such a prominent female character, who is also the only female character in the novel, Steinbeck demonstrates how male-dominated the culture and attitudes towards women were at the time it was written" (35). An example of the negative images of women of that time is obvious early on in the novel when Candy is describing Curley's wife to George and Lennie and states that Curley has "married... a tart" (31). This is clearly shows the massive prejudices that were against women.

Moreover, Steinbeck presents in his novella black character named Crooks. Crooks is a Negro stable worker, finds him ostracized from the social circle of the other ranch workers who are white. He is forced to remain in the barn and not live in the bunkhouse apart from the other men in the harness room with a bed like that of an animal-- "a long box filled with straw" (79). The other men do not enter this room, whose window is above a manure pile. Curley always looks over to his wife. She cannot go anywhere. She cannot talk to anyone in the ranch. Otherwise, Curley makes trouble to them who talk with her. He always goes for search her in a ranch. It seem highly and patriarchy domain to women in mid-1930s America.

Therefore, it is not just the individual experience of inequity that comes to the surface with a case of injustice, discrimination and prejudice; it has become part of the African American experiences. In this, the traditional center of attention on distributive justice or equity becomes obviously limited to the whites but the African Americans were deprived of it. By creating the characters of Crooks and Curley's wife, Steinbeck manages to draw a very clear picture of the racial and gendered injustice, inequality, and distribution thriving in the American society at that time. At the same time, he shows the ignorance among other people regarding these moral issues. It is obvious that, these two characters discussed above, Crooks and Curley's wife are dealing with great racial and gender inequality and distribution as they are set aside due to their race and gender.

Furthermore, Curley's wife is bound to face gendered injustice, inequality and unfair distribution from the men on the ranch throughout the story and the workers do not hesitate to decide what a rotten character she is without knowing her at all. A clear example of this is when Lennie is admiring her after the first time he and George meet her and George warns him about her by saying, "Don't you even take a look at that bitch. I don't care what she says and what she does. I seen 'en poison before, but I never seen no piece of jail bait worse than her. You leave her be" (36). This is the first time George meets her, but still he is quick to judge her by her behavior and decides she is nothing but trouble maker. Furthermore, it seems like he is trying to put the blame on her, that if a man would do something bad to her, it would be her fault because of her behavior. George seems to have that view on many women because he immediately answers that Curley "ain't the first" (31). Even though neither Candy nor George knows the woman at all, they are willing to decide that she is a tart. Even though the workers see Curley's wife every day and she is married to their boss, it

seems like none of them knows anything about her. Richard E. Hart states that, “She is so insignificant in the eyes of the workers that do not even know her real name but instead always refer to her as her husband’s property by always calling her Curley’s wife” (35). Furthermore, the workers view her as an object rather than a person, an object that they like to look at and dream about touching but they have no interest in talking to her and getting to know her.

Consequently, in Harts article about moral experience in the novel, Hart wonders whether “the social attitudes towards women in the 1930s, pushed her to put herself out there in a sexual way in order to get some attention and company” (36). By creating the character of Curley’s wife, Steinbeck obviously wanted to draw attention to attitudes towards women during mid-1930s of America. When describing her character to an actress that was supposed to play the role of Curley’s wife on Broadway, Steinbeck claims that, “she is accustomed to male –dominated society, pretending to be something she is not, alone and unloved” (36). Furthermore, when describing the character, Steinbeck states: “No man has ever considered her as anything except a girl to try to make” (154). This demonstrates how hopeless Curley’s wife conditions were, no matter how much she tried to reach out to the other people on the ranch, everybody excluded her. Just like Curley’s wife is the only woman on the ranch, Crooks is only black person on the ranch and therefore has no one to turn to. Because of the color of his skin, Crooks is considered less of human being than the white workers and is therefore both mentally and physically discriminated in a society. By demons treating how the white people treat Crooks.

Whereas, Young and Fraser, in addition of fair distribution focus on the issue of recognition for equality. Young opines, “If distributional differences are constituted, in part, by social, cultural, economic, and political processes, any

examination of justice needs to include discussions of the structures, practices, rules, norms, language, and symbols that mediate social relations (22). They try to explore that a lack of recognition in the social and political realms leads to various forms of insults, degradation, and devaluation at the individual and cultural level, oppressed individuals and communities in the political and cultural realms. This is an injustice not only because it constrains people and does them harm, but also because it is the foundation for distributive injustice. Young begins with the argument that ‘where social group differences exist and some groups are privileged while others are oppressed, social justice requires explicitly acknowledging and attending to those group differences in order to undermine oppression’ (3). The white established a system of privilege in terms of oppression and exploitation.

Indeed, Steinbeck’s racist character Crooks is one of the most influential characters regarding the themes of distribution, non-recognition, participatory parity and functioning as his original home is in Africa, from which his ancestors were brought unwilling as slaves to America. J. Michael Meyer says that “Crooks bears witness to being originated in Africa because of the color of his skin and is therefore considered of lower class than the white people” (224). Despite the fact that his ancestors were from Africa, Crooks himself was born and raised in America on his father’s chicken ranch and should therefore be considered American. Again, because of his skin color, he is isolated and is never treated like an American, except few times when he was a young boy and played with white kids who lived nearby, “The white kids come to play at our place, an’ sometimes I went to play with them, and some of them was pretty nice” (79). But since he is the only black person living on the ranch, he is completely on his own and has no real friend to turn to. The only people who are allowed to enter Crooks room are Slim and the boss. Those two are probably

also the only people interested in entering Crooks room because the other workers do not want to have anything to do with a 'nigger'.

When Lennie asks Crooks why he is not wanted in the bunkhouse, Crooks replies, "cause I'm black. They play cards in there, but I can't play because I'm black. They say I stink. Well, I tell you, you all of you stink to me" (77). There was the discrimination between whites and blacks were Blacks are not recognized by whites or in the society. But, when both start talking to each other, Crooks share his desire to Lennie. He says him, "If I say something, why it's just nigger sayin it," and he express what others say "This is just nigger talking,' an' a busted-back nigger. So, it don't mean nothing" (80). This is the situation of every blacks in america.

Consequently, the second character in Steinbeck's novel that suffers from lack of recognition in society is Curley's wife. She is very lonely and non-recognized by her husband and other males on the ranch because she is the only female on the ranch and is not allowed to talk to any of the men due to her husband's extreme jealousy. She has not her own identity in the society. Like Crooks, she reveals her isolation to Lennie because she knows he will not judge her, "Why can't I talk to you? I never get to talk to nobody. I get awful lonely... You can talk to people, but I can't talk to nobody but Curley. Else he gets mad. How'd you like not to talk to anybody?" (98). Instead of withdrawing, like Crooks does, she seeks the men's attention and shows a forceful and confident personality to show her identity in the society.

In addition, Curley's wife expresses her feeling to Crooks, Candy and Lennie when they are in Crooks room. She said that, "Well, I ain't giving you no trouble. Think I don't like to talk to somebody ever' once in a white? Think I Like to stick in that house alla time?" (88). She is not recognized by her husband. She lives all the time inside the house. No one talk to her accepts her husband Curley. She wants her

own identity. She tries to hide her insecurity by talking down to Crooks, Lennie and Candy when she tells them that she could have been famous, but instead, she spends a Saturday night, when “Ever’body out doin’ som’pin. Ever’ body! ...talkin’ to a bunch of bindle stiffs- a nigger an’ a dum dum and a lausyol’ sheep- an’ likin’ it because they ain’t nobody else” (89). In reality though, this behavior is just her way to show her identity and wants recognized and get justice in a society. She wants equality, freedom to talk with everyone in a ranch as well as in society. She tries to show her desires of own identity and freedom in racial injustice and discriminative society, as, like Crooks, she desires nothing more than another person’s companionship. Therefore, in the novel both character is suffered from loneliness and there is no unity between black and white and men and women. No one wants to make any connection with them, which makes them in trouble. Through Curley’s wife; Steinbeck explores the feelings of women about lack of recognition in the society.

Lack of recognition and inadequate distribution of various goods is an injustice. African Americans and women are facing cultural domination, disrespect, non-recognition and excluded from social and political representation. Without recognition, such an ideal distribution will never occur. The white remains always superior in their positions and gets goods more than they deserve. On the other hand, black community remains inferior and do not have access on political and social structure due to their misrecognition. As in the novel black characters are banned to utilize their rights.

Fraser insists that ‘justice today requires both redistribution and recognition’ (12). She calls it ‘bivalent’ for justice that gives attention to both distribution and recognition. Fraser asserts that we have to examine the ‘why’ of inequity, and how the social context of unjust distributions is a unique and necessary subject of justice

theory; this is the key to both understand and remedy existing injustices. The identities of African American and women are misrecognized, mal-recognized, devalued and ignored. Civil Right Movement becomes a way to demands for recognition as a key component of justice for blacks. The practice of misrecognition and disrespect on the individual level is an everyday experience of black community. Crooks has his own bunk house, where he lives alone, no one can enter in his room. Whites are not allowed to enter in his room and to him also not allowed to enter in their room. Similarly, Curley's wife only a women in a ranch, where no one wants to talk with her. Men thought she is trouble maker for them. Both characters are distributed and not recognized by the society.

Apparently, Steinbeck portraits White citizen attitudes toward African American and women during mid-1930s. They hold the opinion that African Americans are not nice. They are trying to deny African Americans of their rights as U.S. citizens by enforcing standards that a white person would not have to meet behave, interact with blacks and women. There is a distinction of race, gender and color in the public.

Steinbeck demonstrated the realistic history of 1930s America. Whereas, lots of blacks and women lost their life's due to distribution, inequality and non-recognition. The whites consider themselves to be superior and other to be inferior to them. African Americans and women are facing lack of respect, equality, and recognition and decline in a person's membership and participation in the greater community including the political and institutional order that leads them to face injustice.

Justice is about distribution and also about individual and community recognition, participation and functioning. Crooks room was swept and fairly neat, for

him it was a proud, aloof man. “He kept his distance and demanded that other people keep theirs” (76). This demands the absence participatory parity in society between blacks and white. When Lennie enters Crooks's room uninvited, Crooks said him sharply, “You got no right to come in my room. This here’s my room. Nobody got any right in here but me” (77). Justice needs to focus more on the elimination of institutionalized domination and oppression. Hence, procedural justice is another Young’s concept of justice additional to distribution and recognition. Procedural justice is defined as fair and equitable institutional processes of state (25). Justice must locus on the political process as a way to address both the inequitable distribution of social goods and the conditions undermining social recognition. If African American as well as women is not recognized, they do not participate, if they do not participate, they are not recognized.

Young, again, makes connection clear through *Justice and the Politics of Difference*, which emphasizes on institutions and the political process.

The idea of justice here shifts...to procedural issues of participation in deliberation and decision making. For a norm to be just, everyone who follows it must in principle have an effective voice in its consideration and be able to agree to it without coercion. For a social condition to be just it must enable all to meet their needs and exercise their freedom; thus justice requires that all be able to express their needs. (34)

She focuses on the issue of justice both as distribution and the recognition and argues for ‘democratic decision-making procedures as an element and condition of social justice’ (23). Recognition along with inclusion in the political process, become the keys to relieving both social oppression and distributional inequity. When Candy entered Crooks room, Candy said, “I been here a long time,” “An’ Crooks been here a

long time. This's the first time I ever been in his room" (85). They live in same ranch but do not recognize each other. And Crooks said darkly, "Guys don't come into a colored man's room very much. Nobody been here but slim. Slim an' the boss" (85). Justice is considered as a trivalent package. She further explores that her concept is not only understanding of unjust distribution and a lack of recognition, but, importantly, the way the two are tied together in political and social processes.

African Americans as well as women are excluded in policy making decision-making processes .As a result they are not getting their proper rights. They were compelled to suffer from injustice imposed upon them by patriarchal White community. Justice may require the right to participate in a decision making process, the right to have one's interest included in the analysis, or the right to be represented by others. One must have recognition in order to have real participation; one must have participation in order to get equity; further equity would make more participation possible, which would strengthen community functioning, and so on.

Meanwhile, Steinbeck explores his different attitudes towards Crooks and Curley's wife certain racial and gendered injustice issues in mid-1930s of American society. He represents the condition of blacks and women as sympathetic and poor because the never have a bright future because of their skin color and gender. The blacks and women lived at the margin of American life the reality was they had to get beyond racism and justice. Women also lived their life in minority; there is not any value in their life. In reality, the involvement of African American and effective participation in all levels of institution and discussion, decision making, and implementation uplifts the condition of blacks and women. They get rid from ongoing racial and gendered injustice.

Above all, justice is not simply about distribution, but also about all that it takes—recognition, participation, and more—to be able to fully live the lives we design. Amartya Sen centers on ‘capability’ approach. Capability approach signifies to the just arrangements not only in simple distributive terms, but also more particularly in how those distributions affect our well-being and how they ‘function.’ It indicates the set of valuable functioning that a person has effective access to. Thus, a person’s capability represents the effective freedom of an individual to let his/ her skills, talents get full functioning. Amartya Sen argues in *Development as Freedom* ‘The central feature of well-being is the ability to achieve valuable functioning. The need for identification and valuation of the important functioning cannot be avoided by looking at something else, such as happiness, desire fulfillment, opulence, or command over primary good (200). Functioning refer to various doings and beings: these could be activities (like eating or reading or seeing), or states of existence or being (being well nourished, being free from disease) (197). So, this capability approach looks forward towards the opportunity to be able to have combination and the person is free to make use of this opportunity or not.

Though, black and women have capability to perform, they do not have ground to flourish well. They are overthrown from the white society. The American citizen’s rights to life, liberty and the pursuit of happiness are an acknowledgement of the fact that persons and groups differ. This difference results with the fear on future and barrier in the functioning of individual and community. There is lack of freedom and opportunity for the blacks to acquire a wonderful future. Injustice and discrimination is threat to the functioning of both individual and great community.

The White people always think that they are superior in every way to Black ones. They dominate black people and women and treat them as an illiterate, savage,

barbaric and uncivilized. The focus of the justice either enables or interrupts a living system in its ability to transform primary goods into functioning. African Americans and women are not able to function properly. They are compelled to face prejudices and became victims that give birth to the obstacles for their well-being. Steinbeck depicts in his novella women character that she is “not a person, she’s a symbol; she has no function, expect to be a foil and a danger to Lennie” (qtd in Parini⁶). Here, Steinbeck portrays negativity of women thought by the society. It gives the meaning of no value and space to women during that time. Curley represents evils in both oppresses and abuses to his wife, Crooks and other workers in different ways. It means Curley seems as white’s colonizer for his wife as well as for other workers too in the novel.

Steinbeck has profound knowledge of the history of human truth in mid-1930s. He derived character like Curley, seems very aggressive nature and superior position in an attempt to take control of his father’s farm, like on white colonizers men. When Candy said Curley’s wife accusingly, “You gottahusban’. You got no call foolin’ aroun’ with other guys, causn trouble” (88). The girl flared up. “Sure I gottahusban’. You all seen him. Swell guy, ain’t he? Spends all his time sayin’ what he’s gonna do to guys he don’t like, and he don’t like nobody. Think I’m gonna stay in that two-by-four house and listen how Curley’s gonna lead with his left twice and then bring in the ol’ right cross?” (88). Women have their own needs but their husbands fail to understand their needs rather they exploit them. She is married to a man who is more interested in controlling her and proving himself that having a caring woman. She does not have a name. And also he abuses and oppresses her and other ranch workers or migrants in different ways in the novel. In this way, women get injustice and did not function in every field, everywhere because of patriarchy and

white colonizers. It suggests her displacement from society and not getting opportunities to participate and fully functioning of her capabilities.

Consequently, Steinbeck's Black characters are compelled to bear injustice, unfair treatment and non-functioning in the society because of his color. Crook said Lennie, "You got to read books. Books ain't no good. A guy needs somebody-to be near him." He whined, 'A guy goes nuts if he ain't got nobody. Don't make no difference who the guy is, long's he's with you. I tell ya,' he cried, 'I tell ta a guy gets too lonely an' he gets sick'" (82). Here Crooks share his feeling to Lennie. There is not any recognition to him by other on the ranch. He cannot function himself because there no one listensto him. He could not go into buck house where white's men live. Further, Crooks said,

I was talkin' about myself. A guy sets alone out here at night, maybe readin' books or thinkin,' an' he got nothing to tell him what's so an' what ain't so. Maybe he sees something,' he don't know whether it's right or not. He can't turn to some other guy and ast him if he sees it too. He can't tell. He got nothing to measure by. I seen things out here. I wasn't drunk. I don't know if I was asleep., an' then it would be all right. But I jus' don't know. (82-83)

Constantly, Steinbeck demonstrates the misery of injustice by portraying black character Crook with his everyday feeling of being minority. The racial injustice does not allow blacks to stay with whites suggests almost 'untouchable' status of blacks. There is lack of freedom and opportunity for blacks to acquire a wonderful future. Blacks and women could be as smart, sensitive and creative if they got justice, fair distribution, fair participatory parity and fully functioning of their capabilities in the society.

Decent paying and safe jobs, quality education, housing and health care, decision making and personal empowerment are all in addition to distributive justice. While equality is discussed recognition is demanded and participation is sought out. The justice for African American is not focus on the distribution of goods to flourish but the process they depend on for that flourishing to occur. Injustice comes not a particular goods denied but with the capability that was restricted to be flourished. Hence, capabilities are linked with distribution, recognition and participation patterns. So, besides distribution, recognition and participatory parity as the three different conceptions of justice, Crooks and Curley's wife understand all of these as necessary components of a more broad set of factors necessary for their lives to function. Whether we can function fully is the key test of justice. Justice then is not simply about distribution, but also about all that it takes—recognition, participation, and fully functioning of the capabilities of every citizen regardless of their color, caste, race, class and gender. Every independent citizen has equal right to live and blossom and to work in neat and clean environment.

The thorough analysis of Steinbeck's novel *Of Mice and Men* justifies the fact that the injustice upon the black and women characters as the legacy of the white supremacy which in turn is used to dismantle the same white ideology. The black and women characters in the novel whose right and freedom has been manipulated by the whites and men in mid-1930s American society. There was injustice in terms of distribution, recognition, participation and functioning of their capabilities in the society.

The research exposes distributive justice towards African Americans and women through Crooks a black stableman and Curley's wife having no name. The black and women characters are restricted to enjoy their rights to life, liberty and

pursuit of happiness and freedom. These inalienable rights to every black American and women regardless of their race, color, class and gender were mentioned in the historic documents like 'Declaration of Independence' of July 4th, 1776, American Constitution of 1789, "Emancipation Proclamation of Freeing the Slaves" of Aug.28th, 1863, "Civil Right Act" of 1964 but in practice there is injustice in terms of race, gender and color.

Finally, this research work has examined, analyzed and interpreted the pathetic condition of black people and women and their effort to overcome the obstacles. The narration explores the sufferings of the African Americans and women to overcome of their appalling plight. They are physically, mentally and socially challenged and confined within the boundary of white ideology. In the novel, Crooks and Curley's wife have their own desire and wants of freedom. Therefore, distributive justice as an vehicle for emancipation. Whereas, Blacks and women could be as smart, sensitive and creative as of whites and men. This proves that if blacks and women are recognized, included into mainstream, given distributive justice, and given equal participation in the greater community including the political, educational, legal and social institution and their functioning are fairly managed and implemented into practice will lead them towards their prosperity and actualizing of their inalienable right. They want to participate in every activities and recognition in the society. If they get equity, equality and justice through fair distribution, recognition, participatory parity and fully functioning of their capabilities they could be equal as that of whites and males. In absence of these factors, the people in minority and the people who do not have access to authority like the African Americans and women who are presented in *Of Mice and Men* are compelled to bear racial and gendered injustice.

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