

Tribhuvan University

Gendered Violence and Women's Trauma: A Reading of Traumatic Experiences in Sidhwa's

*Cracking India* and Malgonkar's *A Bend in the Ganges*

A Thesis Submitted to the Faculty of Humanities and Social Sciences

Through the Central Department of English in Partial Fulfillment of the Requirements for the

Degree of Master of Philosophy (M.Phil) in English

By

Madhav Gajurel

Roll No: 13

Academic Year: 2019/20

T.U Registration No: 9-2-29-1160-2005.

January 2023.

TRIBHUVAN UNIVERSITY

Faculty of Humanities and Social Science

Letter of Recommendation

This research entitled “Gendered Violence and Women’s Trauma: A Reading of Traumatic Experiences in Sidhwa’s *Cracking India* and Malgonkar’s *A Bend in the Ganges*” has been successfully completed under my supervision in partial fulfillment of the requirement for the Degree of Master of Philosophy (M. Phil) in English. I hereby recommend his dissertation be submitted for the pre/final viva voce.

---

Assoc. Prof. Dr. Anju Gupta

Supervisor



**TRIBHUVAN UNIVERSITY**  
**CENTRAL DEPARTMENT OF ENGLISH**

Office of the Head of the Department  
Kirtipur, Kathmandu, Nepal

Ref. No.

Date: .....

Letter of Approval

This Dissertation entitled “Gendered Violence and Women’s Trauma: A Reading of Traumatic Experiences in Sidhwa’s *Cracking India* and Malgonkar’s *A Bend in the Ganges*” submitted to the Central Department of English, Tribhuvan University, by Mr. Madhav Gajurel, has been approved by the undersigned members of the research committee.

**Members of the Research Committee**

\_\_\_\_\_  
Assoc. Prof. Dr. Anju Gupta  
Supervisor

\_\_\_\_\_  
Prof. Dr. Anirudra Thapa  
External Supervisor

\_\_\_\_\_  
Prof. Dr. Jib Lal Sapkota  
Head  
Central Department of English  
Date: \_\_\_\_\_

### Acknowledgements

This research work owes much to the scholarly guidance and encouragements from my respected supervisor Assoc. Prof. Dr. Anju Gupta, under whose precious supervision I became able to make this research a success. I am grateful for her incessant sustenance and guidance.

I would like to express my gratitude to Prof. Dr. Jib Lal Sapkota, Head, Central Department of English, Tribhuvan University, for his encouragement concerning this research work. Likewise, I express my gratitude to Prof. Dr. Abhi Narayan Subedi, Prof. Dr. Amma Raj Joshi, Prof. Dr. Beerendra Pandey, Prof. Dr. Anirudra Thapa, Prof. Dr. Dhruba Karki, Prof. Dr. Aananda Sharma, Dr. Shiva Ram Rijal, Dr. Komal Phuyal and Dr. Taralal Shrestha for their cooperation in theoretical discussion while writing this dissertation.

I would like to dedicate this dissertation to my late parents; Mr. Khomnath Gajurel and Mrs. Bishnu Kumari (Narvada) Gajurel for their ceaseless blessing. I would like to thanks to my brothers Mr. Shree Ram, Radha Krishna and Keshav for their boundless supervision to my study. Finally I would like to offer my cordial thanks to my spouse Mrs. Suvadra Bidari and my kids Ms. Myuna and Mr. Mridul for providing their best time and support to complete this research work.

January 2023

Madhav Gajurel

Kathmandu.

## Abstract

The study of Indo-Pakistan partition violence has undergone a dramatic transformation since the mid-1980s. A profusion of scholarly activity in this area has led to two new interpretations and revisiting of the traumatic moments during Indo-Pakistan partition period made essential. The escalation of communal violence and the subsequent migration that overtook the two new nations created a tumultuous start for the embryonic nation-states. This research examines the experiences of partition violence in Bapsi Sidhwa's *Cracking India* and Manohar Malgonkar's *A Bend in the Ganges*. Written and published at different post partition historical moments, these texts examine the gendered violence upon women. The objectives of this dissertation are to highlight some compelling questions relating to rape, abduction and silence of women during partition. Could there be an alternative optimistic way of such colonization without communal violence? Was cross migration necessary? Why were women killed by their own men? Was the motive of partition achieved? Who took the responsibility of women victims who were raped by men of other community? Gendered violence and ensuing trauma focused on the people's revolution for the liberation of their civilizations. Poor became the tools of success for elites and ignited to fight against themselves. Sentiments of poor have been used and thrown like garbage. Gendered violence have created people's habitat, a deserted land without a hope of life as seen in the novel. This dissertation carries out an investigation of the fictional representation of the anatomy of communal violence during partition.

Keywords: Gender, Trauma, Violence, Partition, Rape, Abduction, Religion, Women victim, Silence.

<b>Contents</b>	<b>Pg.</b>
• Letter of Recommendation	I
• Letter of Approval	II
• Acknowledgements	III
• Abstract	IV
• Content	V
Chapter I:	1
• An Interpretation of Trauma: A Division of two Nations	1
• Gendered violence and the Traumatic Experiences of Partition Victims	3
• Methodology of the Study	22
• Departure	24
• Organization of the Chapter	24
Chapter II:	
Gendered Violence and Women's Trauma: A Structural Review of the Partition Novels	27
Chapter III:	48
• Representation of Partition Violence in its Immediate Aftermath: Reading <i>A Bend in the Ganges</i> and <i>Cracking India</i>	48
• Conclusion	69
• Work Cited	73

## Chapter I: An Interpretation of Trauma: A Division of two Nations

Bapsi Sidhwa belonged to a Gujrati Parsee community, Zoroastrian. The groups of followers of Iranian prophet Zoroaster in India. Her novel *Cracking India* (2006) portrays the theme of secularism among the inhabitants of India and Pakistan. Due to communal disobedience movement with the particular religion, secular approach among even close friends prove wrong. It was a huge loss of Indian Territory, pushing the modern great land into traditional religious mindset. As a result, this Indo-Pakistan partition became an unaccomplished traumatic partition with adverse social change, identity and secularism.

*Cracking India* presents the idea of Indian nationalism vs. British colonialism leading to the direct religious conflict as Hindu, Muslim and Sikh that devastate not only the territory but also caste, culture, tradition, religion and even the people's identity changed. Barbarous treatment meted out to men and women. According to novels, three million people died, millions of women were raped, abducted, mutilated and several millions of people were rendered helpless refugees, struggling to escape the devastation. Women like God mother, Lenny, Mrs. Seth have vital roles to protect inhuman conflict. Lenny an eight years old narrator who is against religious conflict. The protagonist 'Shanta Ayah' seems to be loved by all Sikh, Muslim and Hindu men. Mrs. Seth stand against the protest of Muslim, searching the Sikh and Hindu in society. The female characters of Bapsi seem optimistic to all humanity in novel, but optimistic male characters towards 'Shanta' become pessimistic due to communal religious practices. People are not seen happy and safe in Pakistan during and after the partition. Useless struggle of people did not realize their future prospective and desire to be killed for their religion and God. Humanistic approach hasn't been realized by those religious leaders as Dil Nawaz a central character given by Bapsi. He seems to be humanistic and secular in the beginning but later he became inhuman religious minded and

deceive Lenny to kidnap Shanta and sell her in brothel but later God mother rescued her. Female character seems optimistic in the novel for humanity.

Manohar Malgonkar's novels have the theme of history, romance and military life. His novel *A Bend in the Ganges* (1964) is an epic, pens the gory picture of partition that deals an ordeal of partition with civil disobedience movement as the socio political realities of Pakistan as well as India. It's an unaccomplished traumatic partition with social change, identity, and secularism narrated by Devi Dayal, Mamta, Sundari, Gian Talwar, Safi Usman, Bashu etc. *A Bend in the Ganges*, conveys the theme of trauma of partition to the Indian subcontinents with inhuman practice that killed millions of innocent people. Millions were raped and mutilated, several thousand migrated to the unknown land seeking for their unknown future. Sundari and Mamta became the centers of attraction to all religious person. people seem to be secular but ultimately changed their religious attitudes and behaved as enemies. During the protest some sacrificed their life but some became opportunists and plunged into communal violence that didn't get on the right way. Gian Talwar and Shafi Usman as some central characters seem to be humanistic and secular initially but later they became inhuman, religious minded and played antagonistic role.

Both novels present that religious elites search ways to be empowered with religion. People are sentimental towards religious activities that establish domination of their religion and God. Neither their neighbor stand with them nor the State cooperate for their miseries. Due to such upsetting experience people become in a painful state and their emotional shock supports the communal trauma. Gender violence occurs during the religious conflict among neighbors and people become traumatic. Women are victimized by their neighbors as well as by their own folks. As a result, women are doubly marginalized. Gender violence has established a culture of

domination of the weaker sex. Males are beaten to death by males and females are made to suffer by men of other community as well as their own. In such a condition, one must search answers to, why family persons kill their own women? People thought to colonize the nation by their barbarous treatment but why couldn't they think the optimistic ways of colonization? Both novels have the theme of religious colonization, people were slaughtered indiscriminately and compelled them abandon their place of origin so the question raised, was the motive of partition achieved? People were forced to migrate to unknown land and become refugees there and the significance of forming two separate nations has not been fruitful in the eyes of common people. So, was cross migration necessary? And could this violence be avoided? People were traumatized due to losing their territory, culture, property, family, relatives and become in a painful state. It's a forceful condition for the abandonment of people's health, wealth and religion. People's trauma during partition talks about the struggling phase between people's life and their future career. People fought for humanity. Humanity among human became scarce. Religious groups and their unidentified life security made people's life traumatic. Trauma causes emotional and psychological disabilities among people. So a question raised, who took the responsibilities of women victims who were raped by men of other communities? Indian government have managed some refugees to settle their living in three distinct category. Old age centre in Haridwar has some evidences of refugee management but it had to be done tremendously.

### **Gendered violence and Traumatic experiences of partition victims**

Partition novels have focused on the issues of the partition of people's territory, culture, property, religions and their families. Females are traumatised with inhuman treatment by all religious group of people. Religions among people compelled the societal trauma. People fought for

religion and become exiled scarifying their family members and other best persons in life, People realized such traumatic events in their life as they did during their exile. After being in the black shadow of traumatic religious fight, people began to question, was religion greater than humanity and vice versa were brain stormed during such communal riots. South Asian people protested against gendered violence and other different familial matters. For the liberation of religious autocracy, women tried to commit suicide by jumping into well and jumping off from three storied building or killed themselves stabbing, were some of the ways women have shown their protest against the male autocracy. Women and children suffered more because of the specific role and gendered biasness with distinct responsibility. Sidhwa, in her novel, writes:

My place in the world, there are certain images from my past which have always haunted me, partition was a very violent experience for everybody in Punjab. Although I was very young then, I saw chance killings, fires, dead bodies. There are images which have stayed with me. These were also the stories I grew up with. (290)

Sidhwa had experienced a traumatic childhood. The past scene of killing, fires, dead bodies, has always hunted her. she faced various kinds of murders that had given sorrows in the lives of people and became the events of her whole life. No religious tolerances were seen in the society. The novel *Cracking India* is a feminist allegory besides being a political one through Lenny's character, Sidhwa explores the female universe by delving deep down into the restrictions and seductive forces of anti-religious male. The very novel begins on a note of restrictions and seduction, when Lenny in *Cracking India*, says, "My world is compressed... my child's mind is blocked by the gloom emanating from the wire mesh screening the oblong ventilation slits. I feel such sadness for the dumb because I have listened to its silence" (11). It

portrays the theme of female's world trodden with societal restrictions and seductive forces that compelled them to be silence and dumb. Because of distraction of neighborhood and secularism among inhabitants, the communal disobedience movement following particular religion made people traumatic. Partition made a huge loss of Indian Territory, pushing the modern great land into traditional religious mindset. Initially Shanta Ayah seems to be loved by all Sikh, Muslim and Hindu. Mrs. Seth as well as Mamta protest against the gendered violence with men's hegemony of own family as well as outsiders. People are not seen happy and safe after partition. These changes made people realize the null significance of forming separate religious state but still People fight and desire to be killed not for their land but for their religion and god. Humanistic approach hasn't been realized by the religious leader as, Dil Nawaz a central character given by Sidhwa. Protagonist in *Cracking India* has some duties regarding his norms of religion as, "Dil Nawaz resorts to his change in occupation only two or three times a year, so his ingenuity works. He usually clears a packet and if the sale has been quick and lucrative, he drapes his lank and flexible length on another bench. His toes are invisibly busy" (36). He seems to be humanistic and secular initially; his busy schedule represents his usual activities that ties with in the duty. Whenever a person becomes redundant, psychologically the behavior trip over and becomes inhuman, traditional minded. Reputation in the society becomes tough when we follow anarchy and disorder. Being frustrated with Hindu and Sikh, Muslim union made the society more traumatic. Dil Nawaz even inspired people for the revolution with raising voice and flaring into an insolent display of wrath, he speaks;

If you must knew I was! I tell you to your face, I lose my sense when I think of the mutilated bodies on that train from Gurdaspur. That night I went mad. I tell you! I lobbed grenades through the windows of Hindus and Sikhs. I'd known all my life! I

hated their guts. I want to kill someone for each of the breasts they cut off the Muslim women.....the penises! (166)

Partition violence united and separated people only for their religion. Some painful events of their familial mutilation forced people to go against the cruelty. However the unnatural birth of Pakistan made novelist disapprove of blood – thirsty partition where very existence is based on religion, when Lenny says, “One man’s religion is another man’s poison” (125). Societal norms have been distracted people’s religion. Neighbors are treating as their enemies. Communal violence collapses themselves. Feeling of humanity inside our soul can liberate one’s reputation and perform unsolicited behavior. So he deceives Lenny to kidnap Shanta for her religion and sell her in brothel in Hiramondi;

Muslim drag Ayah out. They drag her by her arms stretched taut and her bare feet-that want to move backwards- are forced forward instead. Her lips are drawn away from her teeth, and resisting curve of her throat opens her mouth like the dead child’s scream less mouth. Her violet sari slips of her shoulder and her breasts strain at her sari blouse stretching the cloth so that the white stitching of the seams shows. A sleeve tears under her arms. (194-195)

Dil Nawaz, a representative figure ignites the mob to enhance atheism of known neighbors. A aground rescuing voice is forbidden, pathetic society couldn’t protest the anarchy and compelled to be raided, even if people become abducted and mutilated, society is forced to be hushed. A central protagonist played antagonistic role that cannot support to eliminate anarchy and disorder in society. He seems secular in initial of novel, but plays antagonistic role at the end.Partition with social change, identity and secularism makes people sinful in a sense of murder, abduction, rape to own folks. The protagonist Debi is known as a hedonist that he used the secret affair with

his sister Sundari, so she is known as a sinful and cruel person because of her illicit relation with her brother Debi but he prefers truth and nonviolence known as the nonviolence theme of Mahatma Gandhi's 'Swadeshi' movement where people produce their necessities themselves. Nothing is imported and the trading system of British government in India became totally denied by the people so this Swadeshi movement also represents the Charkha revolution, people produce clothes themselves. People's activities of involving in their own duty made them love their profession and enhances dignity of labor.

People with religion lead the society and become trusted among public, so politics of religion do not belong humanity but the number of its followers. Revenge for the past had brought an unimaginable incident that neighbors became the greatest enemy in community. Powerful seized everything of powerless, so they escaped to safer zone but no place is safer zone to them. Diseases, malnutrition, famine, and insecurity among themselves inside refugee camp made them traumatized. The property, family, relatives and the successful life activities of their past made them unbearable. Marginal were insecure among margins. Poor were targeted by poor. Most of the people in refugee camps were unknown. Their languages, casts, ethnicity, even their religion, races, colors were different. Poor among the poor were snatching money and ornaments inside the camp. Women couldn't feel secure then they realized the false promises of partition violence. Novelists have presented their devoted characters and their fighting for nation but many became cynics, ill minded and destructive in nature. Debi Dayal in *A Bend in the Ganges* fought for brotherhood, sustainable peace and the prosperity of nation but it became failure. Some deceived the poor marginal and support anarchy, hegemony and slavery. Anarchy had defeated the rule, regulations, communal peace and prosperity. Anarchy made females doubly marginal and physically abused with the men of other community as well

as their own kinsmen only in the name of family honor. The pattern of communal amity came to the front when Debi accepted Mamta as his wife. He did not hate the Muslim community as a whole and secular in his outlook but he was buried deep in the ground with Mamta's second abduction by the Muslim ravishers. The pattern of communal violence did not end with Debi's death and like a nuclear fission it continues unabated. Shafi wanted to snatch away Debi's sister Sundari. He, therefore, attacked the house of Debi's father Kerward bungalow with his group. Debi's mother was killed in the brawl. Gian and Sundari killed Shafi with the statue of Shiva. The statue of Shiva has the narrative with unity of symbol as power that destroy. Once stood in the prayer room of Gian's family, Gian sold the statue to Kerwad who stopped worshipping Vishnu. Accordingly Shiva's statue was employed as a weapon by Gian and Sundari against Shafi. People's usual activities seem to relate with religion and god concerning the motto with civil disobedience movement for people's independence and the role of Gandhi that compelled British empire faded in Asia. People's abandonment of services provided by the British and recreation of several goods of people made Indian subcontinent awaken. Janet M. Powers has reviewed the works of Malgonkar as "Three by Manohar Malgonkar" mentions:

In *A Bend in the Ganges*, where retribution alone determines the plot. While coincidence operates continuously without being blatantly obvious. *A Bend in the Ganges*, recounts the events leading up to Partition and places special emphasis on Gandhi's influence. Among the revolutionary political notions of the twentieth century must be counted Satyagraha, or the truth- freedom method of civil disobedience conceived by Gandhi, through the teaching of dharma, moral pressure applied to the offending party through physical austerities deliberately endured by oneself, Gandhi

sought to appeal to the higher nature of the Indian people. Coupled with economic measures, such as the spinning of cotton to offset dependence on British textiles and the refusal to use products. (82)

Above lines talk about the revenging theme used in *A Bend in the Ganges*. Civil disobedience movement for the people's independence and the role of Gandhi compelled British empire to be faded. People's abandonment of services provided by British and recreation of several goods of people made Indian subcontinent awaken with the feelings to revolt. Partition with social change, identity, and secularism made people sinful, in a sense of murder, abduction, rape to own folks. The protagonist Debi is known as a hedonist because he used the secret affair with his sister Sundari, so she is also known as a sinful and cruel because of her illicit relation with her brother Debi. In *A Bend in the Ganges*, "Sometimes at night Debi slipped out by dropping from the window down of Sundari's room on the badminton court, it was extra ordinary that no one had found out about this and Sundari that woman knew only because Debi himself had told her" (92). The event that people suspect them for their hedonistic act is denied in Indian social norms. In the novel, Debi prefers truth and nonviolence, known as the nonviolence theme of Mahatma Gandhi's 'Swadeshi' movement, where people produce their necessities themselves. Nothing is imported and the trading system of British government in India became totally denied by the people so this Swadeshi movement also represents the Charkha revolution, people produce clothes themselves. People's activities of involving in their own duty made them love their profession and enhances dignity of labor. Greatest number of migrants had to be compelled to migrate into the alien lands. Senanayak Darini Rajasingham, in his "Between Tamil and Muslim: Women Mediating Multiple Identities in a New War" writes, "Targeting and forced migration of civilian men and women who fought

for the ethno religious liberation. Woman activists have mobilized in their struggle for the ascent to political power" (176–180). Senanayak talks about the situation of Tamil and Muslim woman that they have created multiple identities during partition war. Women protested against the domination and other different familial matters. For the liberation of religious autocracy, women tried to commit suicide by jumping into well or killed themselves by stabbing, are some of the ways women have shown their protest against the religious autocracy. Millions of Hindu and Sikh were heading towards the opposite direction of Muslim as they were heading to East and West Pakistan. Ananya Jahanara Kabir in her 'Gender, Memory Trauma: Women's Novel on the Partition of India' writes:

Narrating partition through Lenny in *Cracking India*, allows Sidhwa to negotiate the delicate issue of sensitivity representing violence. It also enables the dissociation of the remembering of self from the remembered self, but in a manner that both evades and acknowledges complicity. (24)

Kabir talked about the emotions of participants only to remember the past and becomes in the violence. It talks about the separation of past communal legacy and the present alienation. Females are representing the most deprived human condition that compels them to be marginalised. Furrukh Khan, in his 'Speaking Violence: Pakistani Women's Narratives of Partition' remarks, "The ancient power of trauma is not just that the experience is repeated after its inherent forgetting that is first experienced at all. Past trauma means that is referential precisely to the extent that is not fully perceived as it occur" (26). Furrukh Khan favours the painful experience of past simply means trauma. The painful experiences of past, suggests to improve the bad deeds of past. Overcome from the past trauma, Male seems to be the care giver in one side and their deeds to care the female made the society traumatic.

People create the images of the post modernity where everyone performs their humanity. The choices of life for better living make us postmodern, but due to the lack of awareness, we ourselves are omitting our present only to forget the past. People have forgotten that the present and the past feed the future. Rita Manchanda in her 'Contesting Infantilisation of Forced Migrant Women' notes:

The women refugee groups represent the epitome of marginalization and disenfranchisement of the dislocated. Many refugee girls and women in the name of caste, and other issues are being trafficked. Traffickers eagerly seek vulnerable adolescent girl and young widows. Traffickers gang raped them and ranges in the refugee camp then again raped by the Indian and Pakistani border police. (13)

Women refugees were more shattered when they knew that no one would speak for them. All would hover them only for their bodies. Some girls and widowed women in rural were targeted for such trafficking. They were raped and marginalized and sent to refugee and rescue camps where they would again be raped by rescuer police or refugee themselves, and refused by their families. Mitra Rituparna in her 'States of Affect: Trauma in Partition /Post Partition, South Asia' claims, "The political and creative aspects of life generally studies the trauma. Mourning and memory of melancholia have been influenced by the affective turn in humanities and social science" (12). She talks about the political instabilities in the country that lead communal conflict. People become traumatised due to the ill vision political governance. Societal imbalance among the casts and the customs of living was not tolerable to the anti-religious and other cultural groups. The same feeling has given in the lines of Virde Pippa, in 'Remembering Partition: Women, Oral Histories and the Partition of 1947' writes:

Women's oral history and the partition of 1947 as one of the most traumatic history of India and Pakistan. It has given a radical and empowering tool in understanding women's history in Pakistan as well as India. Religion and the religious warfare had given the shocking history to the females. (49)

The oral history of women during partition was unbearable. The theme of religious warfare made a state traumatic and the trauma became trauma for two nations and it became the shocking past of trauma to the females. Because of the shocking trauma people compelled to be migrated to the safer places towards Punjab and Bengal. The same feeling of A Humaira Saeed, in her, 'Persisting Partition: Gender, Memory and Trauma in Women's Narratives in Pakistan' writes:

Million crossed the borders in Punjab and Bengal. After the independence, the Indian and Pakistani states agreed to complete transfer of population in Punjab and millions crossed the borders. Debate around national responses to traumatic histories and memories have centred on the ideas of commemoration and remembrance. (30-31)

Saeed talked about border issue of refugee women's trafficking in Punjab and Bengal. The government's actions also traumatised people and compelled to leave their territory behind including their identity. Kabir Anaya Jahanara in her 'Gender, Memory, Trauma: Women's Novel on Partition of India' claims: "Images of feminine fecundity combine with images to recall the ethnographic analysis of women's resource to domestic imagery, such as fleeing the chulha (stove) without even covering the head, in recounting how they had left their homes during partition" (180). The feminine fecundity is combined with the images of flight to recall the images of women's history of household and other responsibilities. Instead of fulfilling all the duties and responsibilities as to flee the chulha (Stove) without covering their head, they were forced to leave their homes during partition. Coombs Catherine, in her 'Partition Narratives' claims:

Displaced Trauma and Culpability among British Civil servants during the last few months in Punjab, assesses the reflections that suggests about the mentality of the departing ruling elite. The common wealth couldn't supply with the ruling elite and a different among the ruler and people have created the narration of the transition from total power to total loss. (20)

She observes that the departing of the ruling elite as British, was seen when they couldn't supply basic needs to the people. It became unjustified because of the ruler. British had abandoned commonwealth for the religious war that destroyed the people's fight to freedom so they have created the narration of the transition from total power to total loss. Daiya Kavita in her 'Post-Colonial Masculinity: 1947 Partition Violence and Nationalism in the Indian Public Sphere' remarks:

On 21<sup>st</sup> March 2000, in the war torn state of Kashmir Islamic militants massacred, thirty five Sikh men from the village of Chitti Singhpora. It was Holi, the festivals of colours. Militants with bright Holi colours on their faces, wore Indian military uniforms and dragged the Sikh men out of their houses on the pretext of an identification parade. (35)

All the Sikh men, young and old from the village of Chitti Singhpora were lined up against two walls in the village during Holi, the festival of colours and then shot to death. People were threatened to their life due to religious identity. Some weaker religion in the society had challenges for living. Some Sikh men were massacred because of their minority. Women and girls were raped, abducted and killed. Men were beaten to death. The society became traumatised because of such terroristactivities. Leonard Debali Mookerjea, in her 'Literature Gender and Trauma of Partition: The Paradox of Independence' Claims:

Partition occurring simultaneously with British decolonization of the Indian subcontinent led to the formation of Independent India and Pakistan. It explores the trauma of national regional, and cultural imaginations in India, Pakistan and Bangladesh. The bitter reality of violence, migration and displacement shaped post-colonial societies and subjectivities in south Asia. (210)

Debali talked about the British colonization to the Indian subcontinent that led to the formation of Independent India, Pakistan and Bangladesh. The Power was centred to the state with the power of religion. Forgetting the miseries of public, the religious states were formed. The great Indian territory was broken into several territories because of religious self. Hurley Lambert ST. in his 'Narrating Trauma, Constructing Binaries: Partition in Muslim Women's Autobiographical Writing' notes:

To evoke a past peace before inter communal violence engulfed Bengali society thus offers a moment for nostalgia in the text but not one that is readily sustained. Indeed in narrating partition, the author moves immediately back to a position of creating strict binaries between self and other, with self as Muslim and other as Hindu. (13)

Lambert talks about the binaries of society and constructed with the vision of religion. In the autobiographical form of his writing, society is divided into powerful and powerless, it depends up on the numbers of people. The past peace became nostalgia in present in Bengal, due to their fight among self and other. The revenge motif targeted toward girls and women of other community. Wives were raped in front of their husbands. Such raped wives weren't accepted back by those husbands. This resulted in another trauma and feelings of rejection and

alienation among such rejected women. Debnath Pronoma, in his 'Science and Memory: Violence against Women during Partition of 1947' writes:

The partition occurred when British had colonized parts of India since 18<sup>th</sup> century, were finally forced to leave India after the Second World War. Religious divisions in south Asia were flexible and fluid prior to colonization. Boundaries between communities existed but they were not clearly defined or delineated. (7)

Pronoma claims that during 18<sup>th</sup> century British had colonized the Indian Territory and performed their hegemony to city dwellers. Instead of the drastic change in the nation's geographical as well as cultural enhancement, people were not treating equal behaviour to each other and destruction among the groups were seen and it lasted till British left India after the second world war. Rogobete Daniel and Elisa betta Marino, in their 'Partition of India: Beyond Improbable lives' argues, "The Hindi word for refugee is 'Sharnarathi', indeed the term gained currency at the time of partition but Mahatma Gandhi took exception to it and proclaimed that these people were not 'Sharnarathi' but 'Purusharathi', those living by the sweat of their brow" (16). People who used to fight for change during partition became refugees and were compelled to live in the refugee camps, to that word Mahatma Gandhi had described that they had fought for the nation so they are not refugee/ 'Sharanarathi', but they are brave/ 'Purusharathi' who had struggled for their independence. One who struggled for better living may not have become refugee but the braver one when he always searched for changes in people's lives. Traboulay M. David in 'Mahatma Gandhi's Satyagraha and Nonviolent Resistance' claims:

Gandhi found the principal source of his ideas of nonviolence in Hindu, Buddhists and Jain teachings of Ahimsa and also in Christianity, especially in

Jesus sermon on the mount. His nonviolence signified not harming others physically but also not violating their essence and respecting the truth in them. It also embraced the larger notion of love and compassion. Satyagraha means the readiness to suffer injury but not to inflict injury. (8)

Gandhi was the inspiration for peace keeping in India. People struggled for their right with peaceful and creative movement and not with destruction. He prayed to all for nonviolence and that signified not harming others physically as well as culturally. We should respect people's norms, caste, culture and the tradition. The feeling of own and other is harmful to create a peaceful society. For change everyone should follow a peaceful struggle, means we should be ready to suffer injury but not to inflict injury. Rituparna Roy, in 'South Asian Partition Fiction in English: from Khushwant Sing to Amitabh Gosh' remarks:

The freedom they longed for was only a day away. A freedom that would bring only misery to millions of them. The entire land was being spattered by the blood of its citizens, blistered and disfigured by the fires of religious hatred. Its roads were glutted with enough dead bodies to satisfy the ghouls of a major war. (61)

People fought for freedom. Without the difficult day we won't have days to celebrate. During the freedom fight, millions became helpless refugees. The entire land was stained by the people's blood. People started revenge activities. Uncountable people were murdered, many were forced to leave their home lands and became refugees. The revenge motif had played a significant role for the slaughtering of people. Udaya Raj Paudel, in 'Communication of Violence, Religious Culture and Nationalism in *A Bend in the Ganges*' notes:

In the struggle between different civilizations, like in any other kind of struggle, violence has been one of the central and salient features. The degrees of acceptability of violence, its usefulness and the religious or political sanctions of violence have been a subject of intense dispute. (2)

Different groups of people had different aims and objectives regarding their religion and culture. In the pretext of religion and culture people used to slaughter people from other community. Religious matter became a matter of politics and the political war became unpredictable in the society. People must feel their right. They can follow the religion and culture whatever they have. None will compel other to change their religion and culture. Human lack humanity and the desires to be well responsible human become inevitable. Gyanesh Kudaisya, in his 'Partition and Post-Colonial South Asia' remarks:

During partition in 1947, it was a turning point for the area irrevocably altering the fortunes of the people of South Asia. The effect of that momentous division includes borders and boundaries, refugee hood and displacement, majorities and minorities, citizenship, diaspora and the construction of post-colonial national identities. (7)

During the period of partition, the borders were filled with refugee and their uncertain future lead towards uncertain destiny. Leaving all the property, home family and many more they become null. Their revolutionary activities made themselves exiled in the unknown land where they lacked proper medicine, food, decent blankets and many more. People's freedom fighting had given them chances for refugee, diaspora, minorities, identity crisis etc. were done in compulsion so they were forced to be exiled. Ted Suvensson, in his 'Production of post-colonial India and Pakistan' observes:

The inauguration of India and Pakistan as post-colonial state in August 1947, constituted and effectuated. They tried to seek the concept of independence through partition and decolonization in terms of novelty. The date was the same but everything differs to them. (15)

After the partition of a great Indian territory the inauguration of India and Pakistan as two post-colonial states were done in August 1947. People implemented the constitution and effectuated them. The theme of their independence and decolonization became tough to the subaltern. The achievement of independent state made the subaltern loss their identity and compelled to abandon their personal heritage. Radha kumar in his 'The Partition Debate: Colonialism Revisited or New Politics' remarks:

The debate has received a new fillip with the ongoing partition conflict. Most advocates of partition advanced for basic arguments. The first on the theory of lesser evil, the second partition might be the chosen route to self-determination, the third partition might not fully addresses the roots of the conflict, the fourth partition provides an exit for great powers. (3-11)

According to the author, partition is one and only the reason for mass murder, rape and a forms of inhuman activities. All the power stake needs the supremacy and that supremacy gained with separate religious state. For the personal self, nation is being broken. The casts, culture, languages and everything of minorities are to be trodden. The voice of voiceless aren't been flourished instead it is abandoned. It is the state of solution where the minorities are given priority. The humanistic task should lead the society but the religious elite couldn't bear the bad negative sides of conflict. Veena Das. In her 'Life and Words: Violence and the Descent into the Ordinary' notes:

The violations inscribed on the female body and the discursive formations around these violations, as we saw, made visible for the imagination of the nation as the masculine nation. We need to ask not only how ethnic and communal violence was enacted through specific gendered acts of violation as a rape. (59)

The life of the ordinary people remain between the violence and ancestral works. The violations against female and female's body is still there in the society. The activities of male harassed the entire female in society. The nation seemed masculine nation as if men were only there in the country. In the name of gender, ethnic and communal violence, females were victimised and traumatised. Their body become the sole cause of their problems that the men used to talk. Anup Beniwal, in his 'Representing Partition: History, Violence, and Narration' notes:

The bloodshed that followed partition is attributed to the hastiness of the British in pushing on with partition. The political miscalculations of the congress and the religious politics of Jinnah. The people were thus betrayed not by their religion of their cultural differences but by the power politics of those whom they trusted. (50)

The history of partition has represented the violence, and the narration of bloodshed, rape, and everything that was measured with political miscalculations. The society had to be run in the name of Jinnah and Gandhi. No religious tolerances could be seen in the society. Religion in the society played a vital role for enhancing the norms of religion. Females were addressed with tender adverbials that made the presence of women in society traumatic. Women's identity were seen depending on the eyes of societal norms. Rahul K Gairola. In his 'Homes: Marriage, Culture in Contemporary Novels of Pakistani Diaspora' argues:

The diasporic subjects attempts to translate the culture of the home country into a new demographic space often end in conflict, which they find difficult to resolve. Because of their resolve, inability to accommodate or cope with changing subjectivities of morality, paradigmatic shifts in thinking and the volatility of situations traumatise those who largely stay cocooned in ethno religious shells, avoid moving beyond their stereotypical identities, and follow the trajectory delineated by their religion, society and culture. (243)

Gairola talked about the diaspora, in Pakistan. Because of the changing identities of the diaspora, people lack their proper identity. Identities includes people's races, cultures, religions occupations and as a whole people's living style changed and that traumatised to habituate the people's new life in the alien. Attia Hosain, in her, 'Writers of the Indian Diaspora: The Text in its Multiplicity' claims:

The presence of the house works through spatial images. There are two wings, the outer wing where the men live and the zenana, the protected part of the house with the drawing room forming both a dividing line and a space that united the two wings. The house is inhabited by the past, as Laila passes through this room, she can sense the presence of all those who live in this hall. (136)

Attia Hosain has written on the images of life style of people divided into two wings, the outer wings for men and the Zenana for women. Men worked in the outer wings where as women remained inside the Zenana covering the face with burquas (veil). The remaining inside of the protected part of house meant that females were to be protected. Female's narrow world was a symbol of male superiority. Navnita Chadha Behera, in her 'Gender, Conflict and Migration' remarks:

Sealdah station in Calcutta was flooded with women who had been forcibly sent away by their men from East Pakistan where they had their ancestral homes, men felt the East Pakistan was no longer secure. In Punjab, on the other hand, many Sikhs and Muslims proudly recounted stories of having killed their wives and daughters in order to protect their honour and save them from Kafirs. In both situation, the choice of whether to move or to stay or indeed to sacrifice their own lives were constantly choices that were being made for women. (32)

Navnita has written the condition of women in Sealdah station in Calcutta that the train and the roads were filled with women heading towards East Pakistan where they had their ancestral homes. During the partition that further divided Pakistan into East Pakistan and West Pakistan. At that moment many Sikh and Muslims had killed their daughters and wives only to protect their honour and save them from kafirs. People were compelled to escape or kill their females because of the probable rape, abduction and dishonour. This cross flow and exchange of local communities exacerbated the situation of women. Nayanika Mukherjees, in her 'Muktir Gaan, the Raped Women and Migrants Identities' notes:

The horrors of rape and raped women as the refugee symbolising the ravaging of a nation also became a predominant issue for documentary and commercial films aimed at raising international awareness. This was legitimised by the post war government declaration that all raped women of 1971 were war heroines (birangonas). This was an attempt to reduce social ostracism toward such women and enable their smooth social re-absorption. (80)

In 'The Raped Women and Their Identities' Nayanika has elaborated the issues of raped women during partition. The trauma of being raped is unbearable to hear. The treatment of raped

women in refugee camps symbolised the illiteracy among the people and an urgent need for awareness program so they need to . She claimed that the women who were raped in 1971 were heroines of that time and they were excluded from the society so in present they should be engaged in the societal activities. Simon De Beauvoir's *The Second Sex*, she extrapolates, "Man is defined as a human being and a woman as a female, whenever she behaves as a human being, she is said to imitate man" (226). Women are not treated equal as of men. Human being and a female represents the distinct categories of human and the better task of female represents the replica of male. She defines man a human being and women as a female. She can give birth to the man but she cannot be man, simply touches the emotion of us. Females are suppressed only because they cannot be man. Females who had faced those challenges in their lives and still searching for a better future have become today's heroines that they have challenged the past. The present society should bring the awareness programmes to all the male and females for the better life with in their own territory sharing their norms, values, culture, religion as a whole humanity among the people must be flourished.

### **Methodology of the Study**

Bapsi Sidhwa's *Cracking India* and Manohar Malgonkar's *A Bend in the Ganges* talk about the gendered violence and women's trauma due to partition violence. It was a great loss of territory, culture, human civilization, art, religion as well as the human feeling and as a whole the partition of people's hearts. Gender violence have created the worse situation of conflict as Indian nationalism and British colonialism. People used to organize various freedom fighting clubs with non-violence agenda. Some of them denied the non-violence as the sheep creed of cowards and some other joined with the motto of secularism. Conflict between the secular and the religions had tumultuous consequences where all the people get traumatized. Male are beaten to death whereas

female's body parts are played by the male of other community. So Indian Muslims prepared the journey to Pakistan and dismantled their habitat in India. Many became homeless refugees during partition in their own country. Gendered violence couldn't salvage the right to human and People were not addressed after being independent so this research has used the notion of Urvashi Butalia's 'Community State and Gender' which focuses on the miseries of people during partition. Gendered violence had given unpredictable imageries that couldn't be counted for people's career. The notion of 'Women's trauma with people's violence' of Mukherjee Nayanika's 'Muktir Gaan' has also been applied for the study. Inhabitants were unsecured from the security authorities as well. Some religious agendas like, separate secular state traumatize people. Post independent India gave chance to all its previous Muslim citizens to return back and stay in camps so India has the secular approach at present

This research has used the theme of gendered violence and women's trauma concerning the post-colonial traumatic partition as the methodology of study relating the gendered violence and the silence of women, using thematic approach of Gynanendra Pandey, Urvashi Butalia, Veena Das, Ritu Menon, Simon De Beauvoir. They express eloquently how the womenfolk is actually on the margin in the society. Women are not seen equal as of men. The discrimination among male and female could not supply the well theme of harmonized society. This study focuses on the quest of dignity and honor in the life of marginalized people during the partition period of India.

The study tries to explore the feelings of humanity as well as secular approach to all the human kind. Most people seem kind and helpful. Religion among people became the antagonistic force that devastate human feeling. It has provided a new insight of people's identity and attempts to examine how partition literature has played the vital role to mark the manipulation of religious elites to common gender. Being violated, women's miseries generate

the gendered violence in community. In the name of religion and god, religious elite's unlawful, irresponsible and inhuman activities ignited people's violence that enforces me for the combined study of gendered violence and women's trauma during the post-colonial traumatic partition in both novels.

### **Departure**

The thirst of power and supremacy compels human to cynical deeds and ignore other's miseries. In order to establish one's superiority, one is liable to go to extreme ends which may lead to violence and harm done to others. This study focuses on the gendered violence and women's trauma during the holocaustic Indo Pakistan partition. A vision of living in harmony turned into a nightmare overnight, their shattered emotions left them destitute and with no other option but to abandon their homeland and even their household behind. The artistic and imaginative aspect of people's lives have been critiqued by several critics like Anup Beniwal, Urvashi Butalia, and Veena Das. However, it once again needs a revised study as some critics like Ritu Menon, Gyanendra Pandey and Anita Desai claim the historiography to be biased. So, another survey must be done to excavate hidden facts. Gendered violence and trauma played upon women's body and soul compelled women to protest against the demonic and barbarous acts of men by the other community. This study focuses on such gendered violence and women's trauma.

### **Organizations of the Chapters**

Chapter I focuses on about the introduction of both Sidhwa's *Cracking India* and Malgonkar's *A Bend in the Ganges* as the partition novels. It talks about people's miseries during the partition violence. People used their barbarous way of treating anti-religions and people's respond as revenge motif for their religion made the contemporary Indian societies traumatic. It focused on the gender violence that people fought riotously only for their religion. Indian

nationalism became the pretext of fighting only because people were dividing on to the sides of their religion but not for their nation so people became traumatized themselves. This includes methodology of the study and departure section using the thematic views of different critics. It focused on gendered violence and the traumatic experiences of partition victims. Gendered violence has established the culture of domination to the inferior. Inferiority among people themselves becomes the utmost motive for their trauma. Males are beaten to death by males and females are being suffered with the males. In such a condition peaceful living of people became distracted and the harmonious relation among the people was seen diverted.

Chapter second seeks to examine the ideas of the contemporary partition novels of Sidhwa's *Cracking India* and Malgonkar's *A Bend in the Ganges*. It includes the introduction section of the authors and their novels. This section presents with the theme of representation of partition violence in its immediate aftermath. Ailment of aftermath delayed to Medicare the wounds of the victims. Both their novels presents the idea of Indian nationalism vs. British colonialism leading to the direct religious conflict as Hindu, Muslim and Sikh that devastate not only the territory but also caste, culture, tradition, religion, even the personal identity changed. It focused on the issues of gender violence and women's trauma during the Indian partition period. It also suggests us that gender violence has created the religious nations and people became successful to regain their religion and emancipation of their human rights. It represents the sceneries of gendered violence and the trauma of people.

The last chapter concludes the close relationship among the people of same religion after the partition. Within the heading 'Gendered Violence and Women's Trauma: A Structural Review of the Partition Novels' both novels convey the theme of trauma of partition of the Indian subcontinents. Inhuman practice killed millions of innocent people. Millions were raped

and mutilated, several thousand migrated to the unknown land seeking for the unknown future. It concludes the restoration of people's emancipation after the devastating partition deeds but most of the people migrated towards the alien have erased their identity of their territory and grossed with various diseases and malnutrition inside the refugee camps. Applying those images the third chapter has proved the people's trauma. Comparing the thematic aspect of trauma with various critics' views, structural review of the partition novels, third section has talked about the issues on gendered violence and women's trauma. Applying all the thematic aspect mentioned, I have prepared conclusion section focusing on gendered violence and women's trauma highlighting the exception of rescuing imageries of victimized people, till to today's date governments aren't seen applying any best policy for rescuing them.

## **Chapter II. Gendered violence and Women's Trauma: A Structural Review of the Partition Novels**

People's trauma remains for their life/ death activities. Humanity seems disappeared in the movement for humanity. Poor became suppressed, their voice became marginalized. The text presents a great castle of brutality, injustice and division of the people's heart that arose the revenge motif among religions. So the diverse group couldn't share their diverse culture, religion, language to each other. Ninety women in the village of Thoa Khalsa in Rawalpindi district had drowned themselves by jumping into the well. They were compelled to self- emulate their life. They became doubly marginalized in the society. In the name of self- immolation, people were compelled to kill their own family members only in the pretext of protecting them from anarchy, mass rape and family dishonor. In the name of religion and God, people were struggling for their lives in their own land. Their life became traumatic inside their own community. People's trauma could not be measured. In Rajendra Prasad's *India Divided*, argues, "Since the demand for the establishment of the separate and independent Muslim states in the North-West and East of India is based on the theory that Muslim constitute a separate nation, separate from the Hindus, and all other who inhabit the geographical entity" (2). Separate state in the name of religion or devastation of humanity in the pretext of God or religion has broken the heart of people. Showing various opportunities, women were raped, abducted, or migrated to newer lands only in the name of independent states. Poor have no options for their livelihood and surrender themselves in front of elites. The discrimination among male and female could not supply the well theme of harmonized society. Salman Rushdie's Sinai has symbolized the diversity and plurality of shattering society. His birth, parents and the territory where he grown up

symbolizes the partition of a great land. Such devastating activities made them to regret that they axed on their own knees. Salman Rushdie in *Mid Night Children* claims:

The Monalisa of imagery that reveals the memory of the Independence Day of India; on that very day Sinai was born as the gift of independence as the power to connect with all the other children of mid night of the same Independence Day. His birth is compared with the past present and the future of his birth. His birth symbolizes the birth of the separate nation as India and Pakistan. He prevails the principal symbols of India's diversity and plurality as he born with the British father and Hindu mother, later grown up in the Muslim family. The innocent child has the various identity after his birth. Parvati's pregnancy with Shiva become separated but Saleem agrees to be the father of that child, such event have portrayed the children's misery in the name of guardianship, religion, and many more. So unhealthy relationship and their siblings are to be thrown in the careless way compared the nations and the people of the nation that compelled them to have the traumatic partition. (150)

The child with various identities signifies the birth of new nation as religious state that cannot address the diversity and plurality of the nation. The inferior Saleem in *Mid Night Children* has to be compelled to accept as the father of a child. People have faced the traumatic event due to their own involvement ignited by the religious elites. The uncertain future of newly born babies signifies the uncertainties of the newly formed nation. Traumatic event for women have given the panic of partition. Traumatic event for women have given the panic of partition, women were targeted to accomplish their mission as mentioned in Urvashi Butalia's lines in "Community, State and Gender" states:

I am a woman, I want to raise my voice because communalism affects me, In every communal riots, My sisters are raped, My children are killed, My men are targeted, My world is destroyed. And then, I am left to pick up the pieces to make a new life, It matters little if I'm a Muslim, Hindu, Sikh and, Yet I cannot help my sisters, for fear that I may be killed or that they may be harmed. (5)

Butalia has exposed great traumatic experience of women. The center of attraction in society was women. Their misery became a great way to achieve communal victory and was practiced. The above line suggested that Ninety women in the village of Thoa Khalsa in Rawalpindi district had drowned themselves by jumping into the well. They were compelled to self- emulate their life. They became doubly marginalized in the society. In the name of self-immolation, people were compelled to kill their own family members only in the pretext of protecting them from anarchy, mass rape and family dishonor. In the pretext of the religious salutation and their rallying during the partition rioting has been given in the conversation. People have to present their proper religious evidences to enter their own territory. Manto in his *Black Borders* writes:

A: who goes there? Who are you?

B: Har Har Mahadev, Har Har Mahadev, Har Har Mahadev,

A: what proof do you have?

B: proof! My name is Dharam Chand.

A: that is no proof.

B: ask me anything about four Vedas.

A: we don't know the Vedas. Give us some real proof.

B: what!

A: loosen your Pajamas.

B: loosen the pajamas, then a clamor arose.

A: kill him kill him

B: wait, wait. I am your brother. I swear to God, I am one of you

A: so what about this?

B: I am coming from the territory of our enemies. I had no choice, it only saved my life. This is the only thing wrong with me. The rest of me is alright.

A: shoot it off'. (13)

Women and men both were seen to be doubly marginalized. They couldn't escape from their own religious group because of their religious issues. They were punished to death only due to their religion. Their rights had been seized. People seized other people's right so they could fight for the right of oviparous, mammals, aquatic/ Pisces and all. Their trauma became their ultimate source of their life/ death activities, so humanity had disappeared in the movement for humanity. Poor became suppressed, their voice became marginalized.

Traumatic experiences of victimized women have traumatic past and still the painful present.

Men of one religion took revenge by playing violence upon women of another religion as seen in the plot above. Shanta Ayah belongs to Hindu community where as Dil Nawaz is a Muslim. The central characters have modified their personal view only to take revenge against anti-religion.

Most wanted beloved Shanta Ayah has to be abandoned only to respect the norms of religion.

Being Parsee Mrs. Seth becomes incapable to protect Shanta from the Mob. God Mother

attempts for secular approach and presents her humanity. Secular thought among people become rare and people's interest for religion compels them to revenge. Easiest way to revenge is to attack women of anti-religion so males of present family are securing females and kill in the name of their family honor forgetting their rights to live. In this way families are seen to be cracking and it symbolizes the cracking of the entire nation. The diverse group couldn't share their diverse culture, religion, language to each other. People became barbarous and cruel as carnivorous of the stony age human. Gynendra Pandey, in his *Remembering Partition*, mentions:

The partition of India which is how the division of the subcontinent in 1947, is universally referred to Indian historiography, is also the independence of Pakistan. The Sikh problem arose in 1947 and remained the major factor in Indian politics. Their home land Punjab split down the middle, the large part of their property and pilgrims sites left in West Pakistan. The Sikh were not allowed to forget what they suffered at partition. This is assumed up that when Hindus got their Hindustan, Muslim got their Pakistan then the Sikh were like an orphan left with nothing. (13-17)

The great land was devastated into pieces only in the name of religion. Not only the land but people's property, their feelings, emotions, culture, language and everything dispersed. Powerful versus powerless was the cause for the division. Powerful were handed with the separate nation but powerless were compelled to leave their home land Punjab and disperse to the new places. The people were thrown into the wasteland and forced to become a part of traumatic partition. The hegemonic power bloc didn't prefer to listen to the voice of people and such activities made the society corrupt. Jennifer Yusin, in her "The Silence of Partition: Borders, Trauma and Partition History" remarks:

The partition became synonymous with an unprecedented explosion of communal violence and migration among communities of Hindus, Muslims and Sikhs. If the celebrated date of independence –celebrated on 14<sup>th</sup> August by Pakistan and on 15<sup>th</sup> August by India, signifies anything beyond nationalism. The border structure neither ‘boundary’ nor ‘divide’, work as viable synonyms for my use of the word border. Throughout this study, it has two terms. First divide, means creating the two new independence nations and second the temporality impact within the word divide is that of a completed past and more specifically, of the linear temporality in which a divide exists as either an intended or a completed. (8-9)

The communal violence done in the pretext of their own separate communal nation, two new nations tried to celebrate their day of independence separately as 14<sup>th</sup> August by Pakistan and 15<sup>th</sup> August by India. Mainly three religions Hindu, Muslim, and Sikh had fought for their own separate nation. Sikh celebrates Independence Day as followed by their nations in India and Pakistan. People were traumatized only in the name of people’s independence. Poor are ruled by the hegemonies and power bloc. Pallavi Chakravarty, in her “The Story of Partition from the Official and the Alternate Archive” argues:

Examining partition through alternate source alone; three perspectives emerge. One communal violence, was the result of the outsiders. Second, partition of the subcontinent and the resulting large scale displacement of the people, was enforced from above and not desired by the people themselves and finally for the victim of this displacement, the memory of the partition which holds greater importance than independence itself. (9)

Communal violence was the result of illiteracy, lack of awareness, so it became the result of outsiders that was not desired by them. They fought not for themselves but for so called independence. When their nation partitioned, they were still not dependent. They were not happy in their independent land. August 14 /15 was the so called independent day for them. The partition event took place because of the departure of some elites from any territory, as British ignited some religious elites and they didn't care about the humanity among poor people; the people had to depart to the alien land as refugees. Cathy Caruth, in her "Unclaimed Experience: Trauma and the Possibility of the History" writes:

The trauma of the accident, it's very unconscious, is born by an act of departure. Its departure which in the full force of its historicity, remains as the same time in some sense absolutely opaque, both to the one who leaves and also to the theoretician. This very opacity generates the surprising force of knowledge. (10)

Past becomes painful. The traumatic events of the past have been covered or hidden and the present achievement of August 14 and 15 traumatized people a lot. The traumatic past has given the traumatic present and the traumatic endeavor. Past activities changed the present but the changes didn't favor to people. The partition event took place because of the departure of some elites from any territory, as British ignited some religious elites and they didn't care about the humanity among poor people; the people had to depart to the alien land as refugees. The traumatic past has given the traumatic present and the traumatic endeavor. Past activities changed the present but the changes didn't favor the people. The trauma of being male or female hasn't been documented clearly but the life earning activities have gained such behavioral experiences.

Sarfraz Manzoor, in his article, 'Manto: Uncovering Pakistan' added:

Bu (smell), a story about the sexual encounter between a prostitute and a rich young man who is intoxicated by the smell of her armpit and the partition stories of Manto was charged with obscenity but not convicted. The radical images are to be felt that talked about female. (9)

Prostitution is one of the great themes of the partition novel. Females are unsafe inside the home and outside. Their feelings and emotions are not to be listened. For people's independence, people were slaughtering, they were thrown as the refugee, and grossed with malnutrition and diseases, even raped by the refugee themselves and demand for new independent nation made people divided into different territories. Siobhan Lambert- Hurley, in his 'Narrating Trauma, Constructing Binaries, Affirming Agency: Partition in Muslim Women's Autobiographical Writing' claims:

The independence of the Indian subcontinent in 1947 looks very different than it did before. The statistics inevitably used to open these accounts have changed little; around twelve million refugees, one million dead from slaughter, malnutrition and disease. Seventy five thousands women were abducted and raped. Thousands of families divided by new borders drawn on a map to represent a newly independent nations of India and Pakistan. (13)

The political activities primarily seemed that the religion was superior to humanity. No human was separated from the religious tags. In the name of culture, religion, customs people were treated barbarously and people were compelled to self – emulate their life by drowning in the well or setting themselves ablaze or killing by the guardians. People had very miserable life both in India and Pakistan. The relation between the past and present suppression towards female

exacerbated the worse condition of traumatic events. Beerendra Pandey in his 'Pedagogy of Indian Partition Literature in the Light of Trauma Theory' argues:

Trauma as it first occurs is uncertain but their survivors isn't a simple amnesia and that questions the crisis of truth. Domesticating the unspeakable codifies the trauma. The familial violence perpetrated upon the Sikh women of a Thoa Khalsa in March 1947. The chasm between the unspeakable past and the favorable present makes traumatic memory as the cultural-political force. (125-130)

Trauma itself is a painful word that occurs first unknowingly or the traumatic loss won't be certain and the survivors who face trauma, won't react as a simple human. The pain in the voice and painful shaking in the body ignited people for revenge. Revenge motif in mind lead people towards anarchy so poor Sikh women in Rawalpindi were compelled to suicide by drowning into the well. Females were domesticated and their life becomes unsafe but to be safe from abduction, rape and mutilation, they killed themselves. Anne Castaing, in her 'Poetics of Pain: Writing the Memory of Partition' claims, "Both the memory of partition and its aporia which are more significant today than ever as we are about to celebrate the seventieth anniversary of Pakistan and India's independence, are the pre occupation of most recent historical writing on partition" (156). The condition of people during partition period was beyond comprehension. We only share that pain in the form of poetics. The mutilated, raped, abducted condition was very unpredictable trauma in the past that the cruel demon hadn't been punished yet. To the evil spirit in the myth that made people frightened towards the mythic past. Kamala Bhasin and Ritu Menon, in their 'Borders and Boundaries: Women in India's Partition' argues: "Thousands of women, both Hindu and Muslims were abducted by men of other communities. The state of India and Pakistan intervened to recover a total of over thirty thousand abducted women from each other's territories

until 1957, despite the inter dominion agreement of 1947” (8). The ruler’s laws and norms were thrown to the poor people. Anarchy, hegemony, rape, abduction etc. was lavishly practiced. Rehabilitation centers were formed. Instead of protecting the peoples right for living, property, territory as a whole humanity had been seized and compelled them to migrate to newer land leaving their families, properties, relatives back. In such a traumatic condition, people were rendered helpless, no government support were given to their best. Same event flourished among people in present in the form of partition museum. Churnjeet Mahn and Anne Murphy, in their ‘Introduction: Partition and the Practice of Memory’ argues:

The partition museum opened in Amritsar, Punjab in October 2016, with the aim of delivering a world class physical museum dedicated to the memory of the partitioned of the sub-continent in 1947. The museum contains the representation of the subaltern’s trauma, with the symbol to the ordinary refugees, colors, exhibition space and several maps illustrates the borders and boundaries of the emergent nation. (10- 15)

Above lines focuses on the post-colonial notion of partition. During partition of 1947, people suffered a lot, they had the trauma of their living. Several inhuman activities were done in compulsion, so to make aware the people of present, a partition museum in Amritsar has been set to focus the trauma of their forefathers. The trauma of past might regenerate the trauma in present. Various symbols of the refugees with different colors as red and white, and various exhibition spaces with several maps have illustrated the trauma of partition. Amrita Pritam’s ‘*Pinjar: The Skeleton and Other Stories*’ argues; “Many women, girls, sisters, mothers, wives were forcibly held by strangers under the roof of brothel as Hamida sent nights staring at the beam of her roof and thought the plight of being held by strangers” (31). During partition, many women were raped, killed, abducted and mutilated their body parts. In the name of religion subalterns were

kidnapped, raped and punished deadly. Such inhuman activities were faced by poor people.

Muhammad Umar Memon in his 'The greatest Urdu Stories Ever Told' writes:

People are traumatic within the same family member that one couldn't study another's emotions upon something. A brawl broke out between the two bases on the verandah. Ratti Bai plucked out Ganga Bai's topknot. In return, Ganga Bai' broke Ratti Bai's mangalsutra. Her marriage necklace of black glass beads, an assurance that her husband was still alive, and then the poor woman started sobbing in consolably as if she'd been widowed. (4)

Inside the house the feelings and emotions wouldn't match with each other. Due to such unmatched emotions the dispute begins and their emotions started to separate their feelings, kitchens and everything. So the story has the great theme that the trauma of partition began from the family to society and country. Partition literature gives us evidences of women's oppression and the post colonialism interlinked with male domination. Families in colonies were suppressed with religious autocracy that caused gender oppression. Sameer Bokhari in his 'Gender Presentation in Post-Colonial Literature: By Diasporic Writer' argues:

The feminist criticism scrutinizes the women representation, and even move forward, to prove all the assumptions about these women wrong of the society and literature. Evidently post colonialism is interlinked with male domination. Historically if the empire winds up its business in the colonies does not mean the gender oppression also ends. Almost all the postcolonial literature pin points specifically how the women of colonies were oppressed, suppressed, type casted and downgraded. These post-colonial feminist writers slothfully upbraid the culture of oppression. (378)

Sameer Bokhari talks about the representation of women in society. Even after the postcolonial era of partition, supremacy among male hadn't been omitted. He opens that the culture of women's oppression must be minimized with mere egalitarians and their literary works. The dispute among religions made the people separate, their feelings, and emotions shattered with the devastation of territory. The desire of having independent religious state compelled them to leave their place. People fought for their independence, right, and democracy but their emancipation still in vain. Today, People have great regret to lose their home land, their citizenship, family relatives and the mission of people's fight has not been accomplished. Poor marginalized people like Sikh and Hindu are still treated in the shameful and disgraceful way. After the post-colonial era of traumatic partition, many Muslims are seen to be back to India as their mother land. They are happy in India because they have seen true practice of democracy and human rights that they need. The known neighbor, people were compelled to stay inside home talking in whisper. Sorrowful days and nights in the hidden place aroused their interests to kill the anti-religion sentiments. Khushwant Singh in his *Train to Pakistan*, mentions:

In Mano Majra, a heavy brooding silence descended on the village when it was discovered that the train had brought the full load of death bodies. People barricaded their door and many stayed up all nights talking in whispers. Everyone felt their neighbors are against them and thought of finding friends and allies. They didn't notice the clouds blot out in the stars nor smell the cool damp breeze. (75)

The neighbors and relatives were waiting for their families and relatives at the train station at Mano Majra. They became in the heavy brooding silence and their silence made their village traumatic, closing the doors, many families stayed inside for many days talking in whisper. The neighbors, known, colleagues, etc. became enemies overnight because of their religion. The

relation of neighbor, friend, and colleague, known was lesser than the relation of religion. The known with anti-religion were targeted first to kill. People were very much frightened with neighbors in the society that made them to hide inside for weeks. Many fought against their anti-religious force and died. No one knew the norms of conflict, male were forced to death and female were traumatized with compelling anarchy, prostitution, self-emulation and disharmony among people in society. Intisar Hussain in his *An Epic Unwritten* claims:

When the roaring sound of the battle heard, then the people put their hands over their ear. Human life was in trauma everywhere. They didn't know what happened in the life living process. One was killed taking two steps back and another taking four steps forwarding in the battle. One was hit in the back and another in the chest but Pichwa's presence also couldn't support the people initially but suggests other to follow the norms. Hamida become traumatized. The central characters are compelled not to serve for the betterment of the people and society. Instead of serving they might be forced to tolerate the anarchy, prostitution, and the disharmony in the community. (6–13)

The trauma that people could not predict, have been raised here. Female and male's various relationships are determined within their familial ties. The violence have seized people's rights and freedom into bloodshed. People's religious activities ignited them towards their brutal fight. Women became the central part of conflict, revenge and trauma. Family honor were to be protected by women but they were maligned to diminish the society. During the communal violence, the central trap in the society is female. Fathers killed their daughters to save the family's honor. Females were compelled to end their lives by either jumping into the well or self-igniting or self-poisoning or jumping from a tall building and committing suicide. Jinnah and other religious leader weren't aware of such upheavals of religious war. People became

traumatized with the illegal migration to the other side of border. Many died due to hunger, malnutrition and other communicable diseases. Many were raped inside refugee camp by refugees themselves. Women suffered not only with outsider but with insiders too. James Y. Dayananda in his, 'The Image of Women in Manohar Malgonkar's Novels' remarks:

Sex object is defined as an object because she is reduced to a thing. A man cares about her only in so far as she serves him. She is regarded as 100 percent body; there isn't any suggestion that she is a person. She is presented simply as a pleasure-giving commodity. She sells sex, not love. Sometimes she herself is bought and sold. For example Mamta in *A Bend in the Ganges*, says that her uncle sold her when she was eleven years old. Azurie, another mistress in the same novel, was sold for eight thousand rupees even though she had already had two babies. Malgonkar's discussion of the mistresses in these novels is virtually limited to physical aspects of their relationships with men, as if they were the only relationships that these women have; thus their relationships with other women, with children and with society in general are significantly diminish.(113)

Dayananda talks about female conditions in the novels of Malgonkar. Many women victimized were hoaxed and sold in brothels. Money and supremacy became the central way to lead an innocent people that made them forget humanity. The numerous stories of refugee expose political power that people used in order to discriminate others and rule them. If the women serve their family they need to stay inside the house for their safety. Outer means the unsafe place for women. The same theme of Khattak, Saba Gul, in his 'Violence and Home: Afghan Women's Experience of Displacement' writes:

Homes are associated with woman and the family but war associated with wide open sphere. Home and war seems oppositional terms but feminist theories addressed

the issues of violence in the home effectively. The home not only represents how one perceives one self, but also stands for how others may perceive one. When they are forced to leave home, the space they took made them to feel bereft of their identity. (117-124)

Home signifies the safer place where no evils can attack the female. Males go to war outside the ground but females are enclosed inside home. The ruthlessness of power, brutality of the nation states and the avarice and prejudice of people had given the sorrowful meaning of life of people inside refugee camps. The intentions and desires of those refugees were ignored. They no longer had any future in their mind. Insecure life compelled them to search for their living. Inside the home female became traumatized because drought and famine inside the family, may hit the female first. Children and the senior citizens were to be tendered by women. Due to the lack of proper nutrition and clothing people suffered by different communicable as well as non-communicable diseases in the camps. Many NGO's and INGO's were working for the welfare of the victims, but instead of the welfare of poor, things became anarchic and disorganized. The facility and the services of its officials were increasing. People in settlement camps had also increased the numerous diseases, hunger, and many more. The government as well as other humanitarian institutions delayed to apply the systematic ways of solutions. People always thought to regain their lost territory, culture, language and relatives but the elite had not given attention towards the poor. Religious elites compelled poor to sacrifice their life for drastic changes in the life of elites. Nature was not favorable to them. Due to the political and economic reasons people migrated to the others territories and ended being victimized as refugees. Women and children affected a lot. The signature of the partition in both the literary and popular imagination has been the

violation of women, mass rape and mass abduction and expulsion from their homes. Male bodies too were victimized. They were beaten severely, they were made to stand passively during abduction and rape of their women. Among females too, the matter of beauty and other work sharing's are to be counted more or less valuable. People realize as they fought for their prosperity but their activities reveal as they axed on their own knees. Instead of people's prosperity, they got separation by their own people, land, property and everything. Yasmin Khan, in her 'Great partition' writes:

Bitterly disappointed group who found themselves on the wrong side of the boundary would now fight to purify and cleanse their home areas, to revenge the line or to rob it of meaning. The unforgiving calculus of partition, which depended on head counts and the percentage of people living in districts. (109)

These lines also reveal the regretting of past painful partition that distressed people's heart, feelings, emotions as well as their humanity. People have taught the anarchy that forced them to kill, abduct and mutilate. Human become the central enemies to the people of anti-religious communities. Some of them have various identities of their birth, familial legacy and their settlement because of the instability of governments. It was an evident that people had gone against anarchy in the form of partition violence and asked people to join non -violence to protest against British as inspired by Gandhi. In this regard, Rao Das in 'Manohar Malgonkar: A Centennial Tribute' writes:

It is such meticulous artistry that makes his writing rich with layers of meaning, occasionally raising it to epiphanic levels. For instance, in *A Bend in the Ganges*, Debi Dayal's hatred of the British has its origins in his urge for personal revenge. As a boy of thirteen, Debi has had a traumatic experience. He has gone to see a movie, when he is

supposed to be playing hockey. Therefore he plans to get into the house by the backdoor. (103–112)

Rao talks about the life history and Malgonkar's writing career. His writings are mainly based on the theme of Gandhi. The optimistic attitude toward people resulted in happiness but the narrow concept of religious state had destroyed nation as well as nationalities. Devi got traumatic experience of British Soldier with his mother then he started to protest against the British. People are not seen happy and safe in the partition land means it has no significance of forming the separate religious state without addressing all. People did not realize their future prospective and desire to be killed for their religion and God became useless. Humanistic approach hasn't been realized by those religious leaders as Dil Nawaz a central character given by Bapsi. He seems to be humanistic and secular in the beginning but later, he became inhuman religious minded so he deceived Lenny and kidnap Shanta for her religion and sold her in brothel in Hiramondi but later God mother rescued her. Female character seems optimistic in the novel for humanity. Tariq Khan in his 'A feminist Analysis of Bapsi Sidhwa's *Ice Candy Man* : An Unbound Practice of Linguistic Deposition of Feminine Frame' claims:

A scene from the brothel streets of Hiramandi where a woman covered by men is mocked at by the spectators serves as an ample evidence of this sadomasochistic attitude of men: Now and again, a man standing with her in the enclosure shouted, Nach, Pagli Dance, mad-woman and jabbed her with a cane. (8)

The writer has captured a scene of brothel where women were covered by the men as their sadomasochistic attitude for women's dance. People are not seen happy and safe in Pakistan during and after the partition. People are still there in refugee camps after the partition, means it has no significance of forming the separate religious state without addressing all. Kane Mary O,

in her 'Gender, Borders, and Transversality: The Emerging Women's Movement in Burma–Thailand Borderlands' claims:

Women's movement in Asian continent begins with the motto of women's freedom. Some qualitative interviews with politically active women, provoked that the borderland women are victimized by the traffickers as well as the security givers. The authorities of government were abandoned them from their survival and most of those authorities thought to the migrants as the refugee and done anarchy upon them. (227–238)

In the specific objectives of women's freedom, various activities are one in the world. Women started migrating from borderlines of India and Pakistan. Women in borderlines are victimized mostly by traffickers and care giver. The nation's rally and poster for women's right aren't seen to be acted. Those who are sent to act the rules strictly become the sole cause of women's issue in present. The religious sentiment of people was ignited for robbery, and disorder in the society. Cooperative neighbors protested and fought themselves in the name of Muhammad and God. The partition of 1947 was simply a reaction against communal differences. Because of the unequal religious treatment among community, the flame of partition in provinces and princely states were lit with the placards as united Bengal in divided India / divided Bengal in united India/ divided Bengal in divided India / united Bengal in united India. They demanded for a separate religious state as Muslim state. As a result people's peregrination of Sindh's march towards Pakistan and Bengal took place.. Poor have no options for their livelihood and surrender themselves in front of elites religious leader and their commanding voice become the igniting force to fight against other religion. Anita Desai, in her *Clear light of the Day*, argues:

Partition took place in the various form as migration, migration in the form of married, when people are forced to transfer their livelihood from native to the alien, not only their physical body migrated, their physical presence there including nationality, customs, culture, religion, skill food and many more. They always have the past memories of their place and forced to search the insecure and uncertain future in the alien so they must start their career from zero. (41)

People are suppressed, their feelings, emotions, desires abandoned and used their physical as well as mental capabilities, and utilized for the enhancement of elite. The past memory including their secular as well as religious activities in their native land become devastated and remains regretting their past, remembering past property, relatives, prestige, and comparing with present life, people become traumatized and wishes for the past life with their own family and land. The same feelings of Oishik Sircar, in his 'Can the Women Flee? – Gender Based Persecution, Forced Migration and Asylum law in South Asia' argues:

The definition of persecution in refugee law contains two elements: first, persecutions not only requires that a claimant be at risk of sustaining serious harm, and second, that the claimer cannot expect meaningful protection from that harm in her home country. Thus recognizing that gender-related harm which threatens basic human rights of women constitute serious harm alone is not sufficient to warrant the label of persecution. (258)

Oishik has written about the refugee law containing two elements. In the first law the persecutions not only requires a claimant risk at serious harm and next the claimant may not receive the meaningful protection from harm inside its own country. Refugee may suffer with themselves and traumatised doubly inside and outside the country. The gendered

related harm which threatens basic rights for women. Rights for safety and healthy environment inside the refugee camps are being needed to those victimised women. Women become forced to marry and have babies for the familial legacy, is a theme written by Hasant Ahmd in his 'Feminism and Gender Discrimination in *Ice Candy Man*' argues:

She's doing fine without school, isn't she? Says the doctor, 'Don't pressure her, her nerves could be affected. She doesn't need to become a professor.' He turns to me. 'Do you want to become a professor?' I shake my head in a firm negative. She'll marry—have children—lead a carefree, happy life. No need to strain her with studies and exams, he advises: thereby sealing my fate. (15)

Lenny says that her doctor confines her fate to the four walls of the house. He has marginalized her fate and life in the society of male domination. In other words, her educational development is easily dismissed by her biological duties. Showkat Hussain Dar writes the conversation between Lenny and God mother in his 'Bapsi Sidhwa's *Ice-Candy-Man*: A Feminist Perspective' shows:

What a fallen woman? I ask godmother...Hamida (the second Ayah) was kidnapped by the Sikhs, Says godmother seriously... When that happens sometimes, the husband – or his family won't take her back. Why? It isn't her fault she was kidnapped. Some folk, feel that way—they can't stand their woman, being touched by other men. (215)

The conversation between two, reflects the biasedness of unwritten laws of societal constitution. Women themselves are not internalizing these laws into their perception of self- identity. The conversation between Shanta and God mother was belonging to the fallen woman that the societal norms had not given the proper value in community. Those women wouldn't be accepted by their family after rape. Their men abandoned them altogether leaving these women victims

nowhere and lost. Showkat Hussain Dar writes the conversation between Lenny and God mother in his 'Bapsi Sidhwa's *Ice-Candy-Man: A Feminist Perspective*' shows:

What a fallen woman? I ask godmother...Hamida (the second Ayah) was kidnapped by the Sikhs, Says godmother seriously... When that happens sometimes, the husband – or his family won't take her back. Why? It isn't her fault she was kidnapped. Some folk feel that way—they can't stand their woman, being touched by other men. (215)

This conversation reveals the characteristics of women. Women themselves are not internalize these laws into their perception of self- identity. It was belonging to the fallen woman. Fallen in a sense misused by other men. Rejected women by her kens men and the rapists so the society hadn't given proper value in community. Not to be accepted by their family after rape instead they become abandoned. Ultimately leaving families these women victims become trafficked. The socio political realities of India and Pakistan made the plot of novel rather revolutionary. People's revolution support women and their emancipation in society with the theme of neighborhood and secularism among the inhabitants but due to communal disobedience movement following particular religion, the secular approach among close friends become distracted. It was a huge loss of Indian territory, pushing a modern great land into the traditional religious mindset. The trauma of the past regenerates the trauma in the present. Various exhibition spaces and several maps has illustrated trauma of the partition. Partition became one and only the solution for mass murder, rape and all forms of inhuman activities. All power stake needs supremacy and that supremacy gained with separate religious state. The nation was broken for personal self. Cast, culture, languages and everything of minorities were trodden. The voice of voiceless weren't been flourished instead it was abandoned. It was the state of solution where majorities given priority.

### **Chapter III. Representation of Partition violence in its Immediate Aftermath: Reading *A Bend in the Ganges* and *Cracking India***

Partition novels have focused on the issues of gendered violence and women's trauma. People suffered a lot due to the holocaust done by the people of other communities. Previous neighbors become the antagonist force and attack immediately without any seen causes. Some represented in the secular way and creates various platforms for the nonviolence like 'Hanuman club' but some other thinks that nonviolence is the theme of coward and could not protest anarchy. Partition violence has represented the theme of denying other communities. Secular approach in the society was in danger because of religious agendas of the Protestants. Males and Females in both novels are seen traumatic. Males are beaten to death and their women become exploited. Sundari in *A Bend in the Ganges* emerges as powerful female characters, not only asserts herself over her husband and walks out of her abusive marriage but also asserts her fearlessness in the wake of pre independence violence. Partition novels depict life and aspirations of youth during the freedom struggle and ends with independence. Both these novels have the images of slow breakdown of trust and age old relations between the two communities masterfully and unforgettably portrayed. People prefers truth and nonviolence, known as the nonviolence theme of Gandhi's Swadeshi' movement, where people produces their necessities themselves. Nothing is imported and the trading system of British government in India was totally denied with Swadeshi movement. It represents the Charkha revolution. People produce clothes themselves that enhances dignity of labor and presents the idea of Indian nationalism vs. British colonialism leading to the direct religious conflict among communities that devastate not only the territory but also caste, culture, tradition, religion and even their personal identity changed. Barbarous treatment matted out to men and women. Uncountable were abducted, mutilated and several

millions of people were rendered helpless refugees and still struggling to escape the devastation. Women played vital roles to protect inhuman religious conflict. The protagonist seems to be dualistic. Dil Nawaz and Debi Dayal couldn't perform well. Debi was a hedonist that he had an illicit relation with his sister Sundari where as Dil Nawaz sold his beloved Shanta in the brothel. Opportunist protagonist always seeks the chances of benefit as male, a savior for female in the novel seems to be an opportunists. Women as Mrs. Seth always seem standing against the protest of men of other communities. Women seem optimistic to all humanity in the novel, but optimistic male characters towards women become pessimistic due to communal religious practices. People weren't achieving the motives of partition that no one is to take responsibilities of women victims who were raped by men of other community. After the partition events the government doesn't seem optimistic towards those people who were abandoned and left as the garbage outside of other's territories. So, many people who had migrated to aliens are still there after the partition, means it has no significance of forming the separate religious state without addressing all its followers. Useless struggle of people failed to address their future prospective. People desire to be killed for their religion and God instead of formulating future. Humanistic approach hasn't been realized by the protagonists as Dil Nawaz and Debi Dayal, central character given in the novels. Women like Mrs. Seth, Lenny, God mother, Shanta /Ayah, Sundari, Mamta, seem to prefer democracy and humanity in country but people with religious mind set are the sole cause of partition of great land that made women traumatized doubly. Women became the center of attraction in society because they were easy targets of revenge. They are abducted, raped and killed that made families and societies partitioned. Religious territory is a theme of partition but the same religion made peoples life sorrowful. Partition with social change, identity, and secularism, people behaves in a sinful way of murder, abduction, rape to own folks. The protagonist Debi is known as

a hedonist, but he prefers truth and nonviolence, known as the nonviolence theme of Mahatma Gandhi's 'Swadeshi' movement, where people produce their necessities themselves. People's activities of involving in their own duty made them love their profession and enhance the dignity of labor. Gendered violence deals with the theme of partition as a pretext of ruling the same, forcing people with anarchy, hegemony and autocratic religious mind set. In the name of God and religion, people's humanity has been seized. Among such the brutality and injustice, people's heart are seen to be divided. Humanity, Secularism and freedom remain vacant in the communities. Some noble characters with humanistic secular view present with the people's feelings of humanism, secularism and freedom to all inhabitants in the country among injustice, brutality, mass murder, rape, abduction and mutilation. Those noble characters like Lenny, God mother, Shanta, Mrs. Seth, etc. played their role to protect humanity, sustainable peace and the societal progress.

Malgonkar presents the holocaustic events, freedom struggle and the accompanying trauma very bitterly and truthfully. It was indeed the bloodiest and most ruthless upheavals of the history of Indian sub-continent that claimed innumerable loss of lives and property. The civil war that accompanied partition eventually took shape of a violent religious war between Hindus and Muslims which led two nation-states into an unparalleled mass destruction. This novel is a tale of struggle, revolution change and a fight for survival. Through the lives of Devi Dayal and Gian, Malgonkar examines different dimensions of the freedom movement. As the novel develops, we see how religious communalism overpowers one's belief, emotions and disturbs one's ability to differentiate between right and wrong.

In *A Bend in the Ganges*, Sundari emerges as a powerful female character who not only asserts herself over her husband and walks out of her abusive marriage but also asserts her

fearlessness in the wake of pre independence violence. *A Bend in the Ganges* depicts life and aspirations of youth during the freedom struggle and ends with the independence. The protagonist is imprisoned in jail in Andamans for his roles in a terrorist act against the British government. However he escapes and returns to his native place Punjab only to witness the horror of partition. The slow breakdown of trust and age old relations between the two communities masterfully and unforgettably portrayed.

Partition with social change, identity with religion made people sinful, in a sense of murder, abduction, rape to own folks. Protagonist Debi is known as a hedonist that he used the secret affair with his sister Sundari, so she is known as a sinful and cruel person because of her illicit relation with her brother Debi. *In A Bend in the Ganges*; “Sometimes at night Debi slipped out by dropping from the window down of Sundari’s room on the badminton court, it was extra ordinary that no one had found out about this and Sundari herself knew only because Debi himself had told her” (92). The event that people suspect them for their hedonistic act is denied in Indian social norms.

Debi prefers truth and nonviolence, known as the nonviolence theme of Mahatma Gandhi’s ‘Swadeshi’ movement, where people produces their necessities themselves. Nothing is imported and the trading system of British government in India became totally denied by the people so this Swadeshi movement also represents the Charkha revolution, people produce clothes themselves. People's activities of involving in their own duty made them love their profession and enhances dignity of labor. *In A Bend in the Ganges*:

In the context of the sharp differences that had now arisen between the Hindu and Muslims heading the nationalists struggle against British rule. The terrorist’s movement was the last gasp of those who wanted to carry on the struggle united. They

were all willing, almost eager to die for their motherland and it needed a leader of Shafis caliber to keep them from making thoughtless sacrifices. (66)

Gandhi preferred peace and prosperity termed with Gandhian philosophy, also known as Civil Disobedience movement and Swadeshi movement. People follow Civil disobedience movement and anti-civil disobedience led by some religious leader. White Colour symbols the colour of peace and red as blood, war and destruction. Freedom fighting was done with war and destructions. War, destruction and anarchy become the element of freedom fighting movement, led with Indian nationalism vs. British colonialism so some characters involve in new religion club as Hanuman club. Shafi Usman, a character prevails, 'nonviolence means the philosophy of sheep creed for coward' so people promote a 'new religion' lead by Debi. Debi symbolizes a high principal and ideas of radical groups who trust in leadership by sacrifice and commitment in *A Bend in the Ganges*:

Debi Dayal, a strong man; not muscle bound or broad chested but quick and wiry and able to hit hard. He was determined to be the equal of any men, however tall or muscular. Debi hated the British; that was what brought them together Hindus, Muslims, and Sikhs. Men of differing religions united in the case of freedom and blood brothers: the freedom fighter. (62)

Devi Dayal, a physically and mentally strong man that he inspires people for nonviolence movement only to chase British from India. He believes all Indians are equivalent in India either they are Hindu nor Muslim or Sikh. He focuses on secularism in the country rather the traditional religious societies. Gian, a hypo critic and gruesome, unprincipled or parasitic in nature but believes in Gandhi for freedom in India with neighborhood and secularism but communal disobedience movement with particular religion distracted the secular approach. Modern great

land of Indian territory became traditional religious mindset. The motto of Indian nationalism vs. British colonialism led to religious conflict as Hindu, Muslim and Sikh that destroy their territory, caste, culture, tradition, religion, even their personal identity changed. In *A Bend in the Ganges*:

Gian Talwar found himself repeating the slogan ‘Mahatma Gandhi – ki jay!’ Victory to non-violence! He took of his dark blue and yellow football blazer and began to push his way through the crowd towards the fire. The blazer made of imported English materials, was his most elegant garments. Mahatma Gandhi ki jay! Gian found himself muttering Bharat mata ki jay! The path of Ahimsa is not for cowards. The words were almost like a private prayer. (3-4)

Gian Talwar believes in non-violence initially and plays a vital role for the secular view. He became one of the great followers of Gandhi with the slogan ‘Mahatma Gandhi – ki jay! Victory to non-violence!’ and states that the path of Ahimsa is not for cowards, but later changing the secular view, believes in violence thinking that non -violence is for cowards so Gian Talwar presents his dualistic attitude in the novel, “Devi was suspicious of Gian. He had heard him spouting truth and non- violence to Shafi but he was so clearly not a type; a man without principles, his non- violence cover for cowardice, for a total absence of patriotic fervor” (162). The barbarous treatment matted out to men and women. Three million people died, millions of women raped, abducted and mutilated. Numerous people were rendered helpless refugees. Women were seen to have their vital role to protect inhuman conflict. The optimistic male characters towards women seem pessimistic. Society became fearful due to rape, abduction and murder. People’s right to their humanity has been seized. Gian Talwar and Shafi Usman

seems humanistic and secular initially but finally they are inhuman religious minded and deceive Sundari and Mamta for their Hinduism. In *A Bend in the Ganges*:

Was Gian the man, Debi wondered, the non-violent disciple of Gandhi, who had been convicted for murder? He cursed and shook his head in disgust. Gian was certainly not the man. He was typically of the youth of India. Vacillating, always seeking new anchors, new directions, devoid of any basic convictions, he had been dedicated, so he had told them to truth and non- violence. He had already jettisoned non- violence, how far would he go with truth? (149)

Debi, a revolutionary, has scarified his life for the betterment of nation but the hegemonic elites have shown scars on him. His revolutionary motifs provoked some youths of all religious groups for anti-British movement. He inspires Gian for non-violence movement but because of family feud, leads the murder of Hari by Vishnu Dutt. Gian becomes intoxicated with beer, exposing the demonic attitude, kills Vishnu Dutt and is thus eventually sent to life imprisonment, as in *A Bend in the Ganges*:

Vishnu Dutt standing on the Bunyan tree platform, twirling his moustache and shouting at me so that everyone could hear: Go and tell your brother that your bones will be coals but we will not let Piploda go out of our hands. Gian remembered how he had slunk past with his head lowered gulping down the taste of defeat, conscious that the whole village was witnessing his humiliation. (22)

A member of non-violence movement has involved in the family feud and kills Vishnu Dutt. He believes in violence and murdering; he troubles Debi demanding the photos of Sundari, money and photos of her husband Gopal. He tears the photo of Gopal and collects gold

coins from Ghasita. He lies about the relation with Debi and wins an emotional proximity of Sundari. These activities prove Gian as a deceitful person.

After the khilaphat or non-cooperation movement, in Moophla, Hindu girls and women were raped and mutilated. Bashu is a part of Hindu Mahashava so Debi asks questions about the Khilaphat movement. Then Jinnah Muslim captures Mamta and sells her in brothel so Debi, Safi and Bashu go there. Debi brings back Mamta from brothel, after rescuing her Safi throws acids on her face and escapes to Pakistan. While Debi travels to Duriyabad with Mamta, Muslims capture their train and kill all people including Debi. Muslims rape Mamta and kill her, in *A Bend in the Ganges*, “Eyes of Debi were blinded by a great flash of pain, a bomb had exploded between his loins, and the last thing he ever heard was his name being shouted by his wife, Debi! Debi! My darling! I shall never live without you! I am coming with you too..... I am coming” (363). It was an event during a Muslim attack on the train to Duriyabad and killed all the people including Debi. Debi symbolizes a committed leader with sacrifice for his nation. He prefers democracy and humanity in country. Gian Talwar and Shafi Usman, have opposed the theme of nonviolence. Noble characters like Debi Dayal, Bashu Usman, Sundari etc. demand the right to all habitants in country against brutality, mass murder, rape, abduction and mutilation. Numerous lose their permanent habitation. Uncountable became refugee in home land. Robbery, anarchy, mass murder flourished, then communal violence established. People fought in the name of religion. Their power for religion seems to destroy the societal norms as seen in *A Bend in the Ganges*:

They always expect on attack at night. Someone said, they attack any trains, they are looters, and they don't worry about whether their victims are Hindus or Muslims.

Allah be praised! The day is coming, yes they dare not attack us during the day, and

not when our soldiers can see to shoot. Long live our soldiers! Shabash (well done) to our Jawans! (Soldiers), long live Pakistan! Pakistan Zindabad! Zindabad! Zindabad! Zindabad! Khamos! Silence! Silence! Listen someone is trying to say somethings! I think it is the captain. Silence! Silence! Khamoshi! What are they saying? Suddenly, a silence. Sounds in background. (358)

Life career and experiences of people during partition became worse. In the name of independent state with religious beliefs, people are seen fighting and killing themselves. Some people seem to fight for their nation but many are seen to be cynics, ill minded and destructive in nature. Debi Dayal fights for brotherhood, sustainable peace and the prosperity of nation but fails to do so, “The grabbing coarse, knotted hands were already upon them, tearing them apart, Devi Dayal found himself dragged away, felled down, felt the horny fingers, tearing at his clothes, like a beaks of birds, the claws of animal” (362). Civil disobedience movement for people’s independence and the role of Gandhi compelled British empire faded in history. People's abandonment of services provided by British and recreation of several goods of people made Indian subcontinent awaken for their rights and freedom. Women’s rights to live had been seized. Various evidences seemed to have ignited mass for revolution, not only for their prosperity but after the decades of partition poor and middle class people were still insecure in their own land. Gian, Sundari and her father Tekchand Kerwad are forced to leave Duriabad and cross the border to India. Communal violence was planned when Debi and Gian find themselves back in India. During the conflict people took revenge against their neighbors, killing them by mutilating and burning alive. In *A Bend in the Ganges*:

A colonel warned Sundari to rush past to the pave yard. It felt hot under her feet and she realized she had lost her chaplis in the scramble. Now there were more bodies, some grotesquely mutilated, they were all completely hairless and all were white. Only a few of them have seemed to have any clothes on. Then she realized that they were not the bodies of Europeans, they were Indians burned white by fire. (267)

The conflict harm people themselves. Neighbors and relatives are seen killing by mutilating and burning alive. Poignant partition activities made the societies a grave with demons. Brutal fight finished themselves and people's mournful state brought another capricious events in society; "Religious differences among the races of India were the root cause of country's slavery and the British had learnt the fullest advantage of these differences playing the Hindu against Muslim and Sikhs against both" (67). Debi Dayal and Mamta, escape to Duriabad in a refugee train but a mob of angry Muslims kill Debi, carry away Mamta, then rape and kill her. Gian became successful taking out Sundari and joins the refugee procession to India. Gandhi has the optimistic attitude towards people. Gian Talwar an anti hero, joined Hanuman Club with Debi Dayal as a member of Hindu Mahasava. Dissatisfied with Gandhi's nonviolence, they involve in the theme of new religion with brotherhood. Later Gian tries to deceive Sundari. Gian Talwar, and Shafi Usman, are the central protagonists but played the antagonistic role that supports anarchy and disorder in society, and ignited civil disobedience movement for gang rape with Sundari and Mamta due to their religion. Manohar Malgonkar, in his novel *A Bend in the Ganges*, mentions:

The roads leading to the ducks were jammed with cars, people migrating to another land were in panic at the corner of the Crawford market, they found it impossible to

turn left, were the traffic had come to a standstill. A helmeted British soldier stopped the way to the desired destination. (266)

Inhabitants are compelled to migrate to the unknown land, while migrating they have to face the challenges. They are forced to follow the hegemony of not only the religious leader but also the government officials. They haven't been presented there to rescue the lives of the people,

The Indians are left to fend for themselves. As it happened, they were too outsiders, just as much as the British were having gonna to Burma in the shadow of flag following their British masters. The Burmese hated them, if anything worse than the British were gone, once the British had gone, the Indians and every thing they possessed were at the mercy of Burmese hooligans. (260)

Gian Talwar a protagonist seems secular in the initial of novel, but played antagonistic role at the end. Sundari, a sister of Debi Dayal is deceived by Gian Talwar. Debi Dayal and Imam Din, seem optimistic in the entire of novel. Gian Talwar, Shafi Usman, Massure, Hari, Sharbat Khan seems pessimistic and leading through their religious mind set. Debi Dayal, Bashu, Sundari etc. Played their role to protect humanity. People fought only to abolish British Raj in India initially but their conflict had a great anarchy among their religions. People fought themselves and finished their history. Genocide was seen in every society, only for religion. People started searching anti-religions in the societies instead it was better if they searched poor, marginal for their rescue. In the pretext of abolishing British from India, people abolished themselves. An inferior shouldn't dream for a sovereign. The sorrows of past mutilation had given way to the sorrows in present so government implemented people's laws relating their easier life earning activities.

*Cracking India* symbolizes the cracking of societies or the feelings of people as a whole. British empowerment not only broke the people's life but broken itself. Parsee being an ethnic minority in both India and Pakistan, their presence seems decreasing now. Being emphasis on the charity, Parsee had to be broken from their ancestral legacy. *Cracking India* deals with an ordeal of partition with civil disobedience movement with the socio political realities of Pakistan as well as India. It's an unaccomplished traumatic partition with social change, identity, and secularism narrated by an eight years old, child narrator Lenny. This novel portrays the theme of neighborhood and secularism among the inhabitants but due to the communal disobedience movement following the particular religion, secular approach among close friends become distracted. It was a huge loss of Indian Territory, pushing the modern great land into traditional religious mindset. Shanta Ayah seems to be loved by all Sikh, Muslim and Hindu. Mrs. Seth as well as Mamta protest against the hegemony of own family as well as outsiders. People are not seen happy and safe after partition. These changes made people realize no significance of forming separate religious state. People fought and desire to be killed not for their land but for their religion and god. Whenever a person becomes redundant, psychologically the behavior trip over and becomes inhuman, traditional minded. Reputation in the society becomes tough when we follow anarchy and disorder. The development of Ayah and Dil Nawaz's relationship gets attracted when travelling on the way near Queen Victoria Statue Park, Lenny and Shanta sat nearer where, "Dil Nawaz is selling his Popsicles to the other groups, my mouth waters, I have confidence in Ayah's chocolate chemistry lank and loping Dil Nawaz cometh" (28). Dil Nawaz changes his profession in terms of season. In winter he sells birds and Ice candy/ Popsicles in summer. Keeping his eyes on Ayah, he invites her to watch the performance with bird, so Lenny, Adi, and Ayah participated to watch the performance of Dil Nawaz as "Cut their throat! Cut their

throat! We cheer and clap from the sidelines when birds are released” (36). After the performance, they talked about the program. Dil Nawaz requested them to have lunch with themselves and during the lunch, Lenny speaks:

We are directed to sit on a narrow backless bench. Opposite us Dil Nawaz drapes lank and flexible length on another bench and leaning across the tables ogles Ayah. Ayah’s chocolate finger molded the fragrant and steaming rice into small golf balls and pops into her mouth with her right hand while her left hand repose in her lap, seeing Dil Nawaz. (36)

Dil Nawaz prefers to see her eating habit instead clearing his lunch. He is loving Shanta secretly so Shanta’s every deeds adores him. After the meal Ayah request Dil Nawaz, as she has chores and wanted to go. Dil Nawaz reveals his helpfulness to her but Ayah speaks; “A ton of washing... and I haven’t even dusted Baijee’s room! And if you are there, mother’d throw a fit, as he is not the kind of fellow who is permitted inside” (37). Dil Nawaz request to help her become vain because of Baijee. She won’t allow unknown to enter into her home. Ultimately Dil Nawaz wants her to return only if she will come to movie later. Ayah responds that her Baijee wouldn’t allow her for evening so talk to me for a little while. He pleads her so piteously to talk “only ten minutes” (37). Ayah agrees to talk on a bald patch of grass at the back near the servant’s quarter. He tells about various news and gossips, reads Urdu newspaper as well as civil and military gazette adding with the incidents of world war second. He added, “Subas Chandra Bose requested Japanese to liberate India from Angrez, if we want India back, we must take pride in our customs, our clothes, our languages and no go mouthing the got pit sot pit of English” (38). Dil Nawaz tells Shanta many stories including world war and to liberate India from British Raj. He says, Indian must liberate India from English rule, to that he

prefers union of Indian. Being secular in India is great theme so he asks Shanta; “Aren’t you Punjabi? Why don’t you wear Punjabi dress? I’m so accustomed to Ayah only in Sari” (38). Dil Nawaz asked her about the dress of Punjabi as well as Sari of Indian community prevails his secular view. When Shanta tries to move forward, Dil Nawaz blackmail Ayah initially because of her rejection to meet in evening movie, he warned her to drop down Adi from a rock, says now I’m going to drop him Ayah speaks, “Ayah’s round mouth opens in an ‘O’, her eyes stare, seeing her expression, Lenny look in horror upon the distance separating Adi. Adi kicks, crawls, and squirms in the air and yells save me! Save me! Ayah shouts, put him down at once oye badmas! I will go to the cinema” (39). Dil Nawaz made Shanta to be back for evening movie. He loves her so wanted to stay long with her. Ayah seems secular and kind hearted girl. She prefers good relation with all people in society. Sharbat Khan and Imam Din becomes closer to her that Nil Nawaz couldn’t bear; “Sharbat Khan Loan’s money as a side business like most Pathons. He cares out transactions on Ayah’s behalf and gives her profit” (85). Sharbat Khan plays a vital role to motivate Shanta towards him by providing his share of profit from his business that made Dil Nawaz traumatic. It portrays the theme of secular way living of the characters given in the novel.

Indian nationalism was in struggling phase that secular approach of people became religious one. It is sudden endeavor of people. If some poor are benefitted then their religion become different, the same feeling in *Cracking India* is; “Religious differences is sudden, one day everybody is themselves and the next day they are Hindus, Muslims, Sikhs, and Christians. People shrink dwindling into symbols” (101). Protesting against neighbors supporting particular religion devastate the entire societal norms and values. Rape, abduction, mutilation become common. Male mutilates women’s body part for their bravery among neighbors, as in *Cracking*

*India*; “A train from Gurdaspur has just come in. everyone in it is dead. Butchered. They are all Muslim. There are no young women among all dead! Only two gunny bags full of women’s breasts” (159). Some heart rending scene of women’s body mutilation gave trauma. Trauma couldn’t bear within a person easily. People’s activities made other traumatic. This event constrains Dil Nawaz to support the religion only to revenge for the past mutilation. Supporting Allah, he speaks; “Wah! Allah! There is no limit to your munificence! The ocean of your generosity! Ah! The miracles of your Cosmos! Our soul is in communion with God” (107). Being frustrated with Hindu and Sikh, Muslim union made the society more traumatize. However the unnatural birth of Pakistan makes the novelist disapprove of blood – thirsty partition where very existence is based on religion, when Lenny says; “One man’s religion is another man’s poison” (125). Societal norms have been distracted people’s religion. Neighbors are treating as their enemies. Communal violence collapses them. He kills Sharbat Khan and ignites mob. To pull out Shanta. A stranded rescuing voice is forbidden, pathetic society couldn’t protest the anarchy and compelled to be raided, even if people become abducted and mutilated, society is forced to be hushed. A central protagonist played antagonistic role that cannot support to eliminate anarchy and disorder in society. He seems secular in initial of novel, but plays antagonistic role at the end. Dil Nawaz, a role model for Lenny, have targeted females. Supporting anarchy, he compels female to be traumatized only in the name of their religion. Protagonist needs to support the secular way of people. Humanity must be seen with in their activities. A role model should accomplish a better way in society. The great soul could not play to revenge. Deceiving other is thought to be sin but the protagonist has taken revenge to Shanta. Dil Nawaz swindled Lenny and sent her to brothel in Hiramondi. After some rescuing task, God mother rescued her and put her in the center for rescued women. God mother says, “I wish I

would tell you ... We were only smuggling the rationed petrol to help our Hindu and Sikh friends to run away... And also for their families across the border” (254). Some feminist are optimistic to rescue female from their transportation. God mother admits her and prepares for her travel to her family in Amritsar. After Shanta’s rescuing, Dil Nawaz starts visiting the place regularly reciting the poems for Ayah as; “You never came .... The waitful nights never passed, though many dawns have passed in the waiting” (257). Dil Nawaz regretted for his past activities and writes various lines dedicating Shanta. In the lines he has apologized for his misdeeds and waiting the time for union. He seems traumatized a lot in his lines, “She lives to dance! And I to toast her dancer’s grace! Princes pledge their lives to celebrate her celebrated face” (259). His lines of regretting his past conveys the theme of regretting to the partition history. After the decolonization movement, people have understood the idea of partition. It was not for minor people so Dil Nawaz forgets his humanity. Dil Nawaz appears to have sensed the content of the exchange between God mother and his bride, maintaining a nervous stream of chatter, quoting snatches of poetry as; “Tis... nothing to roll up one’s eyes and die, I endure my lover’s tyranny wide-eyed” (274). Being regretful, Dil Nawaz became mad and apologizing with Shanta Ayah in the form of his recitation as songs and poems, he murmurs; “Don’t berate me, beloved. I’m God intoxicated! I’ll wrap myself about you; I’m mystically mad” (288). Trauma of partition violence have distracted humanity. After the brutal fight, people have realized their blunders. Due to people’s ill vision partition, Indian Territory is being suffered with holocaust and refugee. When country become Independent and celebrate its independence day, people were abandoned to celebrate the occasion because of their abandoned territory. Such events tosses people reckless in alien. Women like Mrs. Seth, Lenny, God mother and Shanta /Ayah seem to prefer democracy and humanity in country but people with religious mind set are the sole cause of partition of

great land that made women traumatized doubly. Women were the center of attraction in society, not only they are beautiful but they were easy targets of revenge. They are abducted, raped and killed that made families and societies partitioned. Religious territory is a theme of partition but the religion made people life sorrowful. The partition of great land had a great impact with social change, women's identity and secularism. People's patriotic feeling regarding their religion, is a significant theme of novel given in *Cracking India*, as:

The Sikhs have attacked at least five villages around Dehra Misri to their east. Sikhs numbers have swollen enormously. They are like swarms of locusts moving in marauding bands of thirty and forty thousands. They are killing all Muslim. Setting fires, looting, parading Muslim women naked through the streets, raping and mutilating them in the center of villages and in mosques. The Bias, flooded by melting snow and the monsoon is carrying hundreds of corpses. There is an intolerable stench where bodies caught in the bends have piled up. (209)

Traumatic events were prevalent in the society by targeting women. Religions with their theme of male superiority have enforced women to suffer. People's sacred places of worship become the center for easy revenge. Forms of anarchies were forced on women body. "Ayah is Hindu, she must hide" (Sidhwa 190). The ruthless living made the people monstrous. Inferiors are seen suppressed by superiors. It seems to be a moment of testing power. The powers that can demolish society are seen victorious. Women are hegemonies and behave as if they are not worry about their career. Societies have forced them to marry and have babies for the familial legacy but not for their rights. Colonel Barucha places his arm around his mother to talk to Lenny, her school and study as in *Cracking India*:

She is doing fine without school, is not she? Says the doctor, don't pressure her. Her nerves could be affected. She doesn't need to become a professor. He turns to her, do you want to become a professor? I shake my head in a firm negative. She will marry, have children, and lead a carefree, happy life. No need to strain her with studies and exams. (25)

Female were treated as the dependent beings that their career needed to be supported by their male counterparts. Brutal social norms have injustices among people that devastate people's heart for humanity and enforces them to revenge about their past, "we have to celebrate the new arrival. Somebody has a baby for her family, ask God mother suspiciously, then slave sister says with reproof, we have all produced a baby, we have given birth to a new nation Pakistan" (151). New baby needs to be welcomed with proper care and love. The arrival of new means to celebrate happily. Pakistan as a new baby, celebrate its arrival.

The revenge motif among people surge the greatest anarchy among themselves and their mission become unaccomplished. People protest to overcome the problem but are compelled to be unwanted refugee in alien land. Women were targeted by the refugee and government officials as well as the anti- religious barbarous carnivores. Women protested against the brutal hegemony of insiders and outsiders by jumping into the well and it becomes a very much heart rending story in the history of Asian human civilization as in *Cracking India*: "The mystery of the women in the courtyard deepens. At night we hear them wailing, their cries verging on the inhuman. Sometimes can't tell where the cries are coming from. The women inside or from the house next door infiltrated by our invisible neighbors" (224). Partition activities have given trauma targeting women in societies. Religious elites forced people with anarchy, hegemony and traditional mind set. In the name of God and religion, people's humanity has been seized. Humanity, Secularism

and equity based equality' remains vacant in the communities and it is the pretext of ruling the same. Sidhwa has presented the noble characters with humanistic secular view, demanding the equity based equality right to all habitants in the country among injustice, brutality, mass murder, rape, abduction and mutilation. The sharing of power for the partition is:

Colonel Bharucha raises a restraining hand; no doubt them in jail are acquiring political glory. But this shorter to fame and fortune is not for us. It's no longer, just a struggle for home rule. It's a struggle for power. Who is going to rule once we get Swaraj? Not you says the Colonel pointing to the villagers. Hindus Muslims and even the Sikhs are going to jockey for power, and if you jokers jump into the middle, you will be mangled into the chutney. (45)

The painful partition, including humanity, human civilization, culture, art, religion as well as human feeling with partition of their heart. Feelings of humanity as well as secular approach to all human kind made people's eyes fill with fear and anger because of unlawful, irresponsible, inhuman activities of their known neighbors. Women were not treated equal to man. She can give birth to a man but she couldn't be a man. The discrimination among male and female have distracted the feelings of harmonized society. After the partition people are given freedom as if the elites have emancipated people from their fists:

Jinnah voice inaugurating the constituent assembly session on August 11 says, you are free, you are free to go to your Temples, you are free to go to your Mosques, or any other places of worship on the state of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of the state. (154)

Elites try to colonize human and rule, imprison, exile and kill them. People are compelled to migrate to another place leaving their home, land, animals, and their other properties. Females were rejected by their family after their rape and abduction. Their eyes filled with tears. Those females were waiting for their family's acceptance. Sidhwa portrays her women characters in *Cracking India* as victims and as empowered too. God mother is one instance of female empowerment; Lenny's mother is yet another example. Her power surfaces when she banishes her weak and old husband from coming to the fore. She emerges as a true savior and the moral conscience of the novel, when she tries out all her attempts to rescue Ayah from the clutches of the Popsicles seller. Lenny does not identify her with any of the male characters. Rather she has some strong female models with whom she has a woman bonding; she identifies herself with her Godmother. As she learns over a period of time that is her Grandmother who "battles wrongs, solaces grief and prevents mistakes" (223). She describes her bond with her God mother as; "stronger than the bonds of motherhood. More satisfying than the lies between men and women" (13). Ayah becomes a victim as the politics of rape and is violated and humiliated like countless other women who are caught up between the norms of religion and callous colonialism. Lenny's relationship with both her Grandmother and her Ayah, is a subversive triumph over the gendered violence. Ayah's rape and the rape of other women have stripped them from freedom, power and safety, But Lenny's mother gains control in trying to restore these women victims for their safety by helping and bringing them to the settlement camps. Being traumatize women searched unknown future in the camps. They couldn't escape from there and appeals somebody for rescue.

Ayah grasps Godmother's leg and appeals for her rescue. Please I fall at your feet,  
 Bajee, please get me away from him. Are you sure that's what you want? Says God

mother, bending to look into her face, you might regret your decision, you should think it over. I have thought it over. I want to go to my folk. (275)

Ayah appeals to Godmother for her rescue. Being rescued is still to be traumatized. It means the social order have given injustice and become subdued and traumatized. Women seem weaker and compelled women to be panic. The so called religious elites become barbarous and cruel as carnivorous human of stony age. To remember the past land became a matter of regretting because of past mutilation. In the lines of *Cracking India*:

Mohammad says, they talk of a plan to drive Muslim out of East Punjab, to divide the Punjab, they saw they won't live with the Mussulman if there is to be a Pakistan. Owlsh talked like that! You know city talk, it's madness. It can't amount to anything. But they have always been like that. Trouble makers. You'll have to look out till this evil blows over. (116)

People are planning to protest and protect their familial legacy. Their plan for protecting and protesting made them traumatic. Their religion and religious elites have forced them to sop their owlsh talk and suggested to know one's own madness. Women became easy victims in the society.

## Conclusion

Both Manohar Malgonkar's *A Bend in the Ganges* and Bapsi Sidhwa's *Cracking India*, deal with an ordeal of partition relating civil disobedience movement with the socio political realities of India and Pakistan. Elites had ignited poor people with the motto of religion and religious state with gendered violence and ensuing trauma as represented in the novels. Females had been victims of rape, abduction, mutilation and exile. In such religious conflict more than three million people died, millions of women raped, numerous were abducted and mutilated. Many thousands of people were rendered helpless refugees struggling to escape devastation.

People had lost their identity. They were deceived in the name of religion and independence. Their slogan as one religion for one nation had erased their identity and nationality. Promises made during partition, were still not fulfilled so people's accomplishments were still incomplete. The poor people were forced to protest and support the anarchy or were punished automatically. Gandhi's Nonviolence movement helped people to have secular views initially but people's involvement in a new religion gave way to violence. People struggled for emancipation from their misery of partition. Men were beaten to death and Women were objects to exploitation by the people of other community. Secular approach among the people were demolished only for elite's religious interests. People became emotional for their lost territory. Revenge motif against the people of the other community had been aroused in the mind in refugees. Some women in exile were searching for new skills, capabilities, and confidence for their familial future. People's customs, rituals and language represented the wide varieties of secular society and needed to prefer humanity. Being involved in new religion with nonviolence, some disobeyed the movement and followed violence with the slogan 'Quit India' Movement. People rallied with placards and religious banners to protest against British. As a result, People in

the community became traumatized from their neighbors and kinsmen who find best exposition in the two novels. Females were targeted to fulfill religious interests. Women were used as major instrument for war, destruction and cross-migration or even for rehabilitation. Women's body became a source of war, conflict as well satisfaction of masculine ego. Women were subject to trauma a lot both by men their own community as well as men from the other community. Elites had forgotten that women were made main object of revenge by the men of the other community.

Gendered violence had changed people's attitudes regarding their religion but that changed people's horrific life style while in exile. Neighbor's unexpected overnight transformation towards their religion compelled men to kill their own women. Many refugees after the war refused to return back to that monstrous land which had mutilated their women and family ruthlessly. This violence could be avoided if British hadn't fueled them with a dream of a New State. It would be an optimistic way of colonization that may halt people cross migration activities. Gendered violence during partition traumatize people and their family's legacy was disturbed. Due to uncertain family security, women faced abduction, rape, mutilation and killing in front of their men. Confusion between life and religion made the community devastated. The politics of religion forced people to fight against their own friends. In the quest to justice people became traumatized following injustice,

The rich culture carried on through generations had been erased and/ or replaced with imported culture and civilization. British forced people to surrender their hegemony and practiced them with their goods from Britain. It happened only because of people's apathy and adept for violence. Elites inspired people for their independent religious state, so people protested against the people of other communities. Protest for one's rights became obvious if it was done against power bloc however it was done against themselves. Neighbors in the same society fought for

their independent state and their monstrous deeds targeted women. Abduction, rape, mutilation etc. became revenging tools among people in the society. So men in the family were forced to safeguard women by males of the other community. They forced them kill themselves by poisoning themselves or plunging into wells or even jumping off from three- storied terraces made women traumatize doubly. People's trauma during partition talked about the struggling phase between people's life and their future career. They fought for humanity but humanity among human became scarce. Religious groups and their unidentified life security made people's lives a living hell. Sensitive and emotional infirmities among people made the societies traumatic. Women's trauma became the trauma for the cultivation of societal justice. Females were treated as commodities: objects to be used and discarded. People's personal identities and their economic as well as social realities made them traumatic. The partition of Indian sub-continent was also the partition of people's identities in India.

Finally, gendered violence during the partition of 1947 had created opportunities and challenges for the ruling elites and establish two separate nations: India and Pakistan but people were in living hell. It was a change only for elites and leaders but it also became the chain that tied all people and threw them in the garbage, so the motive of partition violence hadn't been achieved yet. Traumatized people hadn't been treated well even after the aftermath. Trauma of being raped, mutilation, abduction, and exile became irreparable pain for descendants. This research exposes the nexus of state and elite interests in the perpetration of gendered violence and women's trauma during partition and the silencing of their voice. The Indian government took the responsibility to rehabilitate such diseased women. The government pleaded Hindu families to take back their women. The rapists of such women also encouraged to marry and settle with them. Even those women who had become mothers from their rapists were motivated to settle down

with their rapists. While others were provided with several work opportunities like sewing, painting, handicraft, and the like. Elderly women were placed in old age homes. In spite of all such attempts of the Indian side of the government the real motive of partition had not been achieved as it also gave way to violence, trauma and a never to be bridged gap between the hearts of the people belonging to the two nation-states. Gendered violence had created long term trauma. It was an event that caused emotional and psychological disabilities among people. Such trauma reflects even in the present human civilization. People are traumatised even in the present because of heinous barbarous treatment of their forefather in the past and this has probably created hierarchy among people with their castes, races, territory, culture, religion, ethnicity, languages, and the economic as well as social realities.

## Works Cited.

- Ahmad, Hasant. "Feminism and Gender Discrimination in *Ice Candy Man*." National University of Computer and Emerging Science. January 2021, P. 2.
- Beauvoir, Simon De. *The Second Sex*. Vintage Books, 1949, P. 206.
- Behera, Navnita Chadha. *Gender Conflict and Migration*. SAGE Publication, 2006, P. 32.
- Beniwal, Anup. "Representing Partition: History, Violence, and Narration." Shakti Book House, 2005, P. 50.
- Bokhari, Samer. "Gender Presentation in Post-Colonial Literature: By Diasporic Writer." University of Wah Wah Cantl, 2018, P.378.
- Butalia, Urvashi. "Community State and Gender: Some Reflections on the Partition of India." Edinburgh University press, 1994, P.5.
- Caruth, Cathy. "Unclaimed Experience: Trauma and the Possibility of History." Yale University press, 2009.
- Castaing, Anne. "Poetics of Pain: Writing the Memory of Partition." Centre for South Asian Studies, 2018.
- Chakravarty, Pallavi. "The Story of Partition from the official and the alternate archives." Ambedkar University, 2018, P. 9.
- Churnjeet, Mahn and Anne Murphy. "Introduction: Partition and the Practice of Memory." University of British Columbia, 2018.

Coombs, Catherine. "Partition Narratives: Displaced Trauma and Culpability among British Civil Servants in 1940's Punjab." Cambridge University Press, 2010, P. 20.

Daniel, Rogobete and Elizabethan Marino. "The Partition of India: Beyond Improbable Lines." Cambridge Scholars Publishing, 2018, P. 16.

Dar Showkat Hussain. "Bapsi Sidhwa's *Ice Candy Man*: A Feminist Perspective." *Galaxy: IMRJ*, Vol. ii, Issue iii, 2013, P.4.

Das, Veena. "Life and Words: Violence and the Descent into the ordinary." Oxford University Press, 2007, P. 59.

Dayananda, James Y. "The Image of Women in Manohar Malgonkar's Novels." *Asian Studies Centre*, 1977, P. 109.

Desai, Anita. *Clear Light of the Day*. Penguin books, 1980, P. 109.

Gairola, Rahulk. "Conjugal Homes: Marriage Culture in Contemporary Novels of the Pakistani Diaspora." *Routledge*, 2019, P. 243.

Good Anthony, "Gender Based Persecution: The Case of South Asia Asylum Applicants in the UK." *Sage Publication*, 2006, P. 274.

Hosain, Attia. "Writers of the Indian Diaspora: The Text in its Multiplicity." *Rawat publication*, 2001, P. 136.

\_\_\_\_\_. "The Treatment of Patriarchy in *Sunlight on a Broken Column*." *Rawat Publication*, 2001, P. 35.

Hurley, Lambert Siobhan. "Narrating Trauma, constructing Binaries: Partition in Muslim women's Autobiographical Writing." *Palgrave Macmillan*, 2017, P.13.

\_\_\_ . "Narrating Trauma, Constructing Binaries, Affirming Agencies: Partition in Muslim Women's Autobiographical Writing." University of Sheffield, 2018.

Husain, Intisar. *An Epic Unwritten*. Michigan State University, 1983.

Kabir, Ananya Jahanara. "Gender, Memory, Trauma: Women's Novel on the Partition of India." Duke University, 1952, P. 180.

Kane, Mary O. "Gender, Border, and Transversality: The Emerging Women's Movement in Burma- Thailand Borderlands." Sage Publications, 2006, Pp. 227-235.

Khan Furrukh A. "Speaking Violence: Pakistani Women's Narratives of Partition." Sage Publication, 2006, P. 26.

Khan, Tariq. "A Feminists Analysis of Bapsi Sidhwa's *Ice Candy Man*: An Unbound Practice of Linguistic Deposition of feminine Frame." University of Malakand, 2019, P.8.

Khan, Yasmin. *The Great Partition*. Yale University Press, 2007, P.49.

Khattak, Saba Gul. "Violence and Home: Afghan Women's Experience of Displacement." Sage Publication, 2006, P. 17.

Kudaisya, Gianesh, "Partition and Post-Colonial South Asia." Rutledge, 2007, P. 7.

Kumar, Radha. "The Partition Debate: Colonialism Revisited or New politics." Brown Journal of World Affairs, Vol. 17. No. 1.2000.

Malgongkar, Manohar. *A Bend in the Ganges*. Hamis Hamilton, 1964, P. 266.

- Manchanda, Rita. "Contesting Infantilisation of Forced Migrant Women." Sage Publication, 2006, P. 45.
- Manto, Saadat, Hasan. *Black Borders*. Asian Studies Centre, 1985, P. 13.
- Manzoor, Sarfraz. "Manto: *Uncovering Pakistan*." The Guardian.com, Sat. 11. June, 2016.
- Memon, Muhammad Umar. *The Greatest Urdu Stories Ever Told*. ALEPH Book Company, 2017, Pp. 6–13.
- Menon, Ritu and Kamala Bhasin. "Borders and Boundaries: Woman in India's Partition." Sage Publication, 1999, P. 8.
- Mitra, Rituparna. "States of Affect: Trauma in Partition / Post Partition South Asia." Michigan State University, 2015, P. 12.
- Mookerjea, Debali Leonard. "Literature, Gender and the Trauma of Partition: The Paradox of Independence." James Madison University, 2017, P. 210.
- Mookerjee, Nayanika, "Muktir Gaan, the Raped Women and Migrant Identities of Bangladesh War." Sage Publication, 2000, P. 80.
- Nahal, Chaman. *Azadi*. Penguin Books, 2001, P. 6.
- Pandey, Beerendra. "Pedagogy of Indian Partition literature in the light of Trauma Theory." Rutledge, 2009, Pp. 125–130.
- "Nailing Gandhi for Cracking India in *A Bend in the Ganges* and Raj Gill's *The Rape*." Journal of Comparative Literature and Aesthetic / Vishvanatha Kaviraja Institute, Vol. 44, 2021, Pp. 7- 20.

- Pandey, Gyanendra. *Remembering Partition: Violence, Nationalism and History in India.* Cambridge University Press, 2004, Pp. 13-17.
- Paudel, Uday Raj. "Communication of Violence, Religious culture and nationalism in A *Bend in Ganges.*" *American Research Journal*, September 01, 2018, P.10.
- Prasad, Rajendra. *India Divided.* Hind Kitabs Ltd, 1947, P. 2.
- Powers, Janet M. "Three by Manohar Malgonkar: *Combat of Shadows / The Princess / A Bend in the Ganges.*" Michigan State University, 1966, P. 79.
- Pritam, Amrita. *Pinjar: The Skeleton and Other Stories.* Tara Press, 1987, P. 31.
- Pronoma, Debnath. "Science and Memory: Violence against Women during the Partition of 1947." Texas University Press, 2016, P. 7.
- Rao, Das. "Manohar Malgonkar: A Centennial Tribute." Sahitya Akademi, 2014, Pp.103-112.
- Roy, Rituparna. "South Asian Partition Fiction in English From Khushwant Sing to Amitav Gosh." Amsterdam University, 2010, P. 61.
- Rushdie, Salman. *Midnight Children.* Jonathan cape, 1981, P. 150.
- Saeed, Humaira A. "Persisting Partition: Gender, Memory and Trauma in Women's Narratives of Partition." University of Manchester, 2012, Pp. 30-31.
- Senanayake, Darini Rajasingham. "Between Tamil and Muslim: Woman Mediating Multiple Identities in a New War." Sage Publication, 2006, Pp.176–180.
- Sidhwa, Bapsi. *Cracking India.* Milkweed editions, 2006.
- Sing, Khushwant. *Train to Pakistan.* Penguin Books, 1956, P. 75.

Sircar, Oishik. "Can the Women Flee? Gender *Based* persecution, Forced Migration and Asylum law in South Asia." Sage Publication, 2006, P. 55.

Svensson, Ted. "Production of Post-Colonial India and Pakistan." Rutledge, 2007, P. 7.

Traboulay, David M. "Mahatma Gandhi's Satyagraha and Non-violent Resistance." CUNY, 1997, P.7.

Yusin, Jennifer. "The Silence of Partition: borders, Trauma and Partition History." Rutledge, Vol. 19, 2009, Pp. 8-9.