

Disparity of Humanity in Amrita Pritam's Novel

“Pinjar”

Saradhadevi.C

M.phil,

Dept of English literature,

V.O.C College of arts and science, Tuticorin.

Prabhucharu143@gmail.com

Abstract:

This paper concentrates the political illustration the society it has divided into different basis like gender, religious, community. Though the main principle of every religion is to treat everyone as equal, human has distinguished themselves each other as a social representative; writers are trying to make our knowledge about the past and the hard situation. Amrita Pritam's *pinjar*, written in Punjabi and its translated into English by Khushwant Singh in 2009, *pinjar* is one of the best novels of Pritam. This story is about full of humans pain experienced during pre-partition and Partition period. The story explores the partition between India and Pakistan in 1947. The split of British India has followed by communal violence from both sides of the Indo-Pakistan border. Pritam had observed the violent strictly during the period of partition. She also shows human psychology of the religious fantasy people through her series of literature. The Novel *Pinjar* means a Skelton in Punjabi which describes here about the violence, murders, rapes, class discrimination, religious and community. This division of India and Pakistan

has remarked as a dark period for peoples over there. This Novel also speaks about discusses the loss of people at both sides Hindu and Muslim. Even women and children even murder. This Novel is about the loss of humanity about the people. This Novel had taken as a movie in the Hindi language. The filmmaker Chandra Prakash Dwivedi has successfully adapted a novel into a big screen in Bollywood. The film highlights the historical movement in the right perspective and the sensitive issue like partition and communal hatred between Muslims and Hindus. He handled this sensitive story very carefully with precious lyrical value.

Keywords: discrimination, gender, murder, partition.

Amrita Pritam was the first prominent female poet, novelist, essayist. Her best poem “Ajjaakhanwaris shah nu” about the partition of India. She recognised the most critical person in Punjabi literature in 1956. She also won Sahitya academy fellowship, lifetime achievement. Amrita Pritam brings out autobiographies such as ‘Kala Gulab’ in 1968, ‘Raseedi Tikkat’ in 1976 and ‘Aksharonka Saaya’ in 2004. ‘Sunday’ 1955, can be considered her magnum opus. She is the first Indian woman who received the Sahitya Akademi Award in 1956 for her work *Sunehray*. Her ‘Kagazte Canvas’ 1981 received the Bhartiya Jnanapith Award in 1982.

The Novel was related to during the bloodiest time in recent Indian history that of partition and the period just preceding and following it. The Novel describes the male dominating nature of society during that period. The Novel uses historical elements to set demonstrates a victim's reality, which draws its meaning from the description of

experienced reality. The story revolves around a Hindu girl who belongs to a family of money lenders. The Novel successfully implanting the grief and terror of the partition of India in the minds of the readers. The Novel is fascinating and creates a picture of India society. In post-Partition the violence damage caused by the erection of geographical and emotional barriers between the two communities, the Hindus and the Muslim.

Pinjar is a novel which shows an excellent picture of the 40s and 50s era of Punjabi culture. The character Pooro is one of the best examples that appeared in this story. The book shows that history or religion was playing around people's existence. *Pinjar* is a fantastic chronicle of women's life and times during the India-Pakistan partition. The story of the Novel shows that partition is a crucial moment. As a witness of partition, she shows that the politics of hate badly hurt society. She also points out that political hate has turned into a graveyard and houses swept in flames during that time. *Pinjar* reflects on Punjab's cultural history and regional Identity. The Novel shows that newly drawn boundaries have destroyed the rhythm and dreams of life.

The Novel shows that religious Identity became a brutal blueprint of nationalism. The Novel shows the element of abduction, forceful marriage, rape and murder, thousands of Sikh, Muslim and Hindu women has refused from many families to take back. The dark side of society during separation, the massacre and ensuing mass flight of Hindu and Sikhs. The Novel explored the theme of the partition of Punjab. The novel story brings light upon the problem of the idea of cultural community and identity and partition victims. *Pinjar* novel symbolizes how the nation's status was brutally hurt

humanity during partition. The story also represents the canvas of manipulating partition and consolidate political power.

“The police have been searching for you but have reported that they could not find any clue. How could they? They have taken ..., they had better stay quiet.” (23) In this conversation, Pooro gets an idea that she had become a victim of the corrupt system of Indian politics. Author Amrita Pritam shows the real picture of corrupted Indian politics. The author directly slaps male-dominated politics and the Indian system. The author also shows that the period of Indian partition has horrifying side. Many cases like killing, rape, loot happened during partition but not anyone case recorded in the history of the Indian subcontinent.

Pooro planned her escaped from rashida's prison After she reached in the village and fined the courtyard of her parent house. Pooro found her parents standing above. No one helped her. In this scene, Amrita Pritam showed that women were faced many incidences of the terror in the partition time. The neighbour came out and saw Pooro. The neighbour warned her father should not her help or accept her then all Sikh community throw into ostracise.

Now She has lost her religion and her birth right. The scene symbolically highlights the gender issue. In this scene, the author shows, woman second place in society. She also shows that a woman has a limited authority to plan. Here the author shows another evil aspect of a woman with a woman. The author shows that whenever a woman crosses his boundaries, she becomes a black sheep. Her community, as well as

her family, never accepts her again. She has no place in her family and society. In Hindu society, we see the instance of this situation.

One day Rashida brought a stranger with him and made a tattoo on her arm. This tattoo was showing her new name, “Hamida”, after her marriage with Rashida. Here the author shows that the Muslim community used green colour to indicate their separate Identity in the society. This green colour represents it in another world religion. The green colour is a holy colour for the Muslim community. Rashida makes a tattoo on Pooro’s hand because everyone began to call her by the name “Hamida”. Here author depicts the scene of Pooro’s conversion of religion. The scene shows the conflict between Hindu and Muslim religion. Kammo was another character in this story. Kammo was lost own mind. A savage had impregnated this madwoman. It is a victim of a heartless monster of a man. Whenever the Muslim woman Hamida, bright up a Hindu child of Kammo, she has faced the hate from Hindu. Here narrator draws the picture of communal hate between Hindu and Muslims again. The author shows the narrow mindedness of Indian society. The society has not interested in that child.. The novelist presents realistic images of the violence which causes an effect on the individual and the society. Society crosses the all civilized culture principle. Such episode boldly highlights the devil’s nature of the human.

Rashida also loves that new baby. Hamida also treats the baby as her child. But gossip about mad woman spread slowly around the village, which increases the tension and hates about Muslim. “The madwoman was a Hindu. The Muslims have grabbed a

Hindu child. Under the very noses of the Hindus, they have converted a Hindu child into a Muslim....” (67) Through this statement, Amrita Pritam shows a dark religionism of that time. Author symbolically shows that religious fanatic thoughts increase the tension between communities. Such attitude badly heats a human being. The author tries to show that a new-born baby who lost her mother can't far away from such holocaust. The new baby is a subject of partition also. Such inhuman behaviour breaks the lines of madness. In this account, Pritam draws a picture of molestation. This partition also forgets the principle of Hindu civilization that is 'Kindness', 'Forgiveness' and 'Peacefulness'. This is also indicates into the division as India and Pakistan.

The typical religious tendency of Indian freak person. In that period, a group of religious fanatic people put pressure on other religious person and bother them in the name of religion. The author shows a naked dark truth of human. The statement explores the real picture of realism of society during partition time the villages below the pressure on Rashida to hand over the child. In the name of Hinduism. Villagers think that the baby molested by the Muslim family. The baby becomes polluted. That's why Hindu villagers want to purify and re-convert the baby into the Hindu religion. But Rashida again begs and pray for a child. The memories of a madwoman and her child raise the question in Hamida's mind.

That mother and children can't live without each other. The statement symbolically shows that there was no future of the newly created state of Pakistan and India. That's why the narrator tries to show us the mirror of violence and its adverse

effect on society. The story continues with the villagers comment about child fate and his illness. “If the child dies, our village surely fall under a curse.” (96) Here novelist shows that the future of a child is in danger. The process of the panel causes a terrible effect on society. Author indirectly shows that the village surrounds with the issues of partition. The atmosphere of the village has polluted with the child conversion issue. The process of conversion badly hurt the child, and the baby becomes ill. To show the situation, “The child was in a state of coma.” (97) Here the author shows that the government lost consciousness. They became senseless. In such condition, the baby becomes dead, and partition took place at that time also. The conditions of the whole subcontinent become polluted. The hate rises on the top of the religious fanatic person, and issues like kidnapping, loots, rapes, conversion happen in large number. The villagers become migrants and stay in the refugee camp.

The author accurately describes the villager’s joy of independence. The village people celebrate a separate nation of Muslim. The Muslim people were fluttering the national flag on the street. Muslim people pray the prayer in the mosque for a bright future. The Muslim community became happy because they have become a part of the newly born nation, Pakistan. Hindu people lost their wealth. Hindu people faces become colourless. They were filling homeless and victimized. The Muslim people destroyed their crops. In the same way, Muslim people title the Hindus properties. The Muslims forcefully drive away Hindu people from their ownership. The author tries to show the sad incident of partition.

Pinjar is a voice of polluted issues which shows a different form of many women as contemporaries. It is not a creative imagination but an accurate historical record of events as they took place during those days. It was a portrait of the aspects of violent boundaries and the creation of two new nations. It also tells of the feelings, reconciliation, recovery and reaccepting of women abducted in different circumstances during Pre-partition and Partition periods.