

RESEARCH ARTICLE

GENDER VIOLATION IN AMRITA PRITAM'S "PINJAR "

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**Abstract**

Amrita Pritam's novel Pinjar tries to delineate the wounded soul of female at some stage during the partition of India and Pakistan. It portrays how conflicts between household, communities and nations are so brutally and mindlessly played out on the bodies and identities of women. The protagonist Pooro in the story embarks the vulgar face of society and suffered in the hands of a Muslim person. This paper studies the alteration in the disposition of Pooro and her whole route of transformation. The paper examines and traces down the hitch in the life of the protagonist Pooro at some stage in the time of the partition.

**Keywords:** Violence, Gendered Mutilation, Communalism, Woman ,right's, Partition.

**Introduction**

Amrita Pritam was the first woman writer in Punjabi literature. She was once born in Punjab and grew up in Lahore. She was the first Woman Punjabi writer, novelist and poet of the Twentieth century. Pinjar, Ajj Aakhaan waris shah, Suneray are some of the well known novels written by Amrita pritam. "Pinjar" is a historical novel which narrates the gendered journey of the trauma and sufferings of partition. It is a true graphic of the violence in the opposition to women. It is the story of abduction of a young woman Pooro with the aid of a man Rashida of rival religion in order to avenge the family enmity. The novel critically discovers the ways in which the destiny of its protagonist Pooro eventually becomes the destiny of heaps of woman at the time of partition. The mighty imagery of the skeleton is the central of the novel. It is the women's bodies which are decreased to "Skeletons without any feelings, emotions, devoid of any choices and thus stripped off their beauty".

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**Gender Violation**

Partition of the subcontinent used to be carried out on the bosom of the feminine gender. Pooro, a protagonist in the novel who belonged to a hindu shahukaar family of the village named chattoani in Punjab. Her marriage has been fixed to with a young and handsome youth named Ramchand. The clouds of misfortune came upon her when a muslim adolescence Rashida of the same village abducts her and maintains her in his house. His movements have been guided primarily by the old family feud between the sheikhs and shahukars. Pooro's uncle once kept the sister of Rashida's house and reaches her home but she is instructed by means of her father that there is no place for her in the family.

The women have to leave their family and go modify in another house. They were not given the proper voice in their paternal property. Pooro tries to commit suicide after her mother and father refuses to accept her. Rashida saves her and marries her by giving a muslim identity by the name Hamida. "In her dreams she met her old buddies and played in her father and mother home, anybody nevertheless referred to as her Pooro. At other times she used to be as hamida. It was a double life. Hamida by using day, Pooro by night. Pooro is not a sufferer of communal violence but a more deeply mentioned gender violence which branches out of the distribution of cultural role that has been assigned to the woman in

a society. It indicates us how the individual bodies of female are stripped off their subjectivity, uniqueness and are assigned strictly gender roles. Pooro calls a women like her no heart, no soul and no feelings.

Hamida gave beginning to an infant and thought him as an emblem of the wrongful deeds of Rashida the forceful sexual violence being inflicted upon her. She is disgusted with the concept of carrying a portion of a person who has spoiled her life. She feels defiled for having an unwanted child, " A Slimming white caterpillar inner... If only she could take the worn out of her womb and fling it away! Pick it out with her nails as if it were a thorn prick it off as if it were a moghet or a leech". The toddler symbolizes the male dominated patriarchal society that treats women as baits and exploits them according to their interest.

Hamida notion that it was a sin to be alive in this world full of evil, and used to be a crime to born as a woman when she met the different three female who used to be as soon as moreover victims of gender violence. Kammo, an orphan woman who is ill – dealt by her aunt. She takes pooro as her mother but is banned by means of her aunt to meet the latter. Kammo's lifestyle tells us about the future of orphan girls in our society in the path of a married girl through the personality of taro. Taro lives subsequent door with her parents. Taro is

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struggling with some unknown ailment and is disowned through her husband. Her husband takes other women as his wife however she cannot leave him as her parents and society do not assist her. Her sickness and her husband's attitude towards her are unbreakable she wants demise to free her from the cage of life.

The story of the mad female presents some other paradigm to the abuse of women in a feudo patriarchal society. She comes to the village sakkar half – fed and half – naked. She grew to be impregnated through somebody. Pooro wonders what type of man could have done this to her and feels disgusted at the mere ideas of such a man who raped a mad women, in flip she feels agitated against the total social order the place identification of a women has been confined to an organ. “She is neither young nor attractive, she is just a lump of flesh without a thought to go with it, a dwelling skeleton, a lunatic skeleton, a skeleton, a skeleton picked to its bones by way of kites and vultures”. The mad women provides delivery to a little one and dies in a pitiable condition. The boy has been taken by means of capacity of Pooro and Rashida as their own.

The another person in the novel is Lajjo, Pooro's sister in law is abducted by muslim and saved in seize in her own private house. When an old women from a neighboring house asks her accompany the

former to rattoval, a sturdy want to see ramchand compels Pooro to accompany the old lady. All via she recalled her past and breaks into tears. She meets Ramchand in a rattoval and then once more she can't alternate a single word. During the partition she meets ramchand in a refugee kafila and Ramchand comes to pooro looking out for to assist to relieve Lajo. Hamida arms him over that the camp female for her blanketed return back to her home. Rashida and Hamida observes her in the house now occupied via means of way of a muslim goondas. Pooro depicts immense strength in the era of disaster to assist Lajo, get away from the clutches of her abductors.

**Conclusion**

This novel Pinjar as historical in nature notably focuses on the lives of the innocent and their ride closer to experience. Amrita pritam through her violated characters in the novel brings forth the truth that woman have been the high victims in each and every communal strife, riots and wars. It was Pooro or Hamida, Lajo, Taro, Kammo or the mad woman or the naked woman, woman becomes the “other” now not only during the partition even today. Pooro's overall action proves a sturdy reply to the query of religion and to the gender.

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