

Civil Disobedience Movement and Swadeshi Movement in Manohar Malgonkar's *A Bend in the Ganges*

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ABSTRACT

A Bend in the Ganges (1964), is one of the well-known works of Manohar Malgonkar is also marked as one of the three best novels of 1964 by E.M. Foster, the eminent English novelist. Malgonkar presents here a dominant story against the backdrop of the wearisome times of India. Rituparna Roy tells, "This novel is not just one of the most popular novels written on the Partition, but it is also one of the best known texts in the whole canon of Indian English Fiction". (Roy, 47) The novel begins with Civil Disobedience Movement of the mid 1930s furthermore, closes with the Partition revolts in Punjab. It additionally includes Swadeshi Movement, the exercises of the opportunity contenders, the flare-up of the Second World War; the British withdraw from Rangoon, the Bombay dock blast and the division of India. The sheer massing of occasions may have been planned to give the novel epic measurements.

Key words: Partition, Disobedience movement, Terrorism, Ahimsa, and Non-violence.

INTRODUCTION

A Bend in the Ganges (1964) is a novel by Indian novelist Manohar Malgonkar. The novel opens with the civil disobedience movement of the early 1930s and ends with the partition riots in Punjab. It incorporates the Swadeshi movement, the exercises of the flexibility contenders, the flare-up of the Second World War; the British withdraw from Rangoon, the Bombay dock blast, and the division of India in 1947. This prompts Mukherjee to comment that *A Bend in the Ganges* is a political novel "...panoramic in scope and epic in aspiration". (Mukherjee, 59) Khushwant Singh thinks about Manohar Malgonkar's *A Bend in the Ganges*, a fruitful novel due to the number of incredible national occasions portrayed by the creator and applauds it as one of only a handful couple of books that are "...samples of good writing by Indian English writers of today". (Singh, 284)

The vein of the novel is presented with an epigraph – a line from Gandhiji, in which he has stated his fears around his experiment with non-violence:

This non-violence, there seems to be due mainly to our helplessness. It almost appears as if we are nursing in our bosoms the desire to take revenge the first time we get the opportunity. Can true, voluntary non-violence come out of

this seeming forced non-violence of the weak. It is not a futile experiment I am conducting. What if, when the fury bursts, not a man, woman, or child is safe and every man's hand is raised against his neighbor? (*A Bend in the Ganges*, Author's note)

The incidents itself proves that the Mahatma's fears were true and that he himself recognized the vainness of non-violence. In the wake of freedom, the sub-continent viewed acts of violence and inhumaneness that loosened the hold of civilization on men and declared the reality of violence. *A Bend in the Ganges*, a like Khushwant Singh's *Train to Pakistan*, takes up the theme of Partition and reveals conflicting loyalties and various forces at work. The novel "...delineates with insight, penetration and utter analytical precision the uneasy transformation of colonized country into sovereign state, the difficult passage from the familiar shackles of bondage to the disturbing challenges of freedom". (Roy, 62)

The novel appreciates the communal revolt that shook the very foundations of the nation on the eve of freedom and focuses on its contact on the thought and performance of people. It also presents the philosophical struggle between violence and non-violence, which is a distinctive feature of the social and political life of the 1930s and the 1940s in India. The action of the

novel starts with 1930s and extends up to the dawn of Independence in August 1947, thus covers the past of a saga depicting the movement for Independence, the World War and the Partition of India.

The novel mainly concern with the transformation of the three young men call as Gian Talwar, Debi Dayal and Shafi Usman because of their as an end of their involvement in the events of the years preceding and following the Partition of India. Gian, a college undergraduate, believes in non-violence whereas Debi and Shafi, members of a terrorist outfit called the 'Freedom Fighters', trust in violence. These freedom fighters shape the Hanuman Club, apparently for physical culture however, it is truly expected for terroristic exercises. Dissatisfaction of Gandhian violence, they advocate another religion of fellowship, as they solidly trust that religious contrasts among the Indians contribute to their slavery.

A group of young men from different communities and provinces joined in the sacred cause opposed the British rule is active in Duriabad called as the terrorist movement. The members of the club are nationalists and fellow-terrorists, their leader is Shafi Usman, and his associate is Debi Dayal. Their secrete method of greeting is 'Jai-ram'! and 'Jai-rahim'!, a sign that they regard both Hinduism and Islam similarly. They are delegates of the individuals who advocate radical answers for the suffering from which India endures. "They were all fervent patriots, dedicated to the overthrow of British rule in India. Anyone who represented that rule, British or Indian, was their enemy; anything that represented that rule was their legitimate target" (76-77). The progressives have nothing be that as it may, hatred for Gandhi. They even presume that Gandhiji's development is bolstered by the British to reinforce their base as the Indian National Congress is begun by an Englishman.

Shafi Usman, a young Muslim, is devoted to the oust of the British control in India. He is propelled to fear based oppressor exercises against the English since his father was the casualty of the JallianwalaBagh Massacre of 1919. He is an observer to the most barbaric abominations of the British around then. He is of the supposition that "non-violence is anaked insult to the land of Shivaji and Akbar and Ranjeet." (80) The individuals from this gathering are engaged with expelling fishplates from the railroad tracks, cut phone wires and

explode Air Force planes with explosives. Shafi is the most 'wanted' man in the state and the British police have reported a reward of a thousand rupees to anybody giving data prompting his catch 'dead or alive'. That is the reason why he masks himself as a Sikh.

Shafi, as the pioneer of the gathering, keeps the fear based oppressors from making neglectful penances. The terrorist 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 Shafi's calibre to keep them from making thoughtless sacrifices". (77) The progressives realize that the religious contrasts among the races of India are the main driver of the nation's subjugation and the British have learnt to take the fullest favourable position of these distinctions, playing the Hindus against the Muslims and the Sikhs against the both.

The novel opens with the trademark of 'Boycott British goods', all over the nation on the call of Mahatma Gandhi, the messenger of truth and peacefulness. Another intense motto, "Bharat Mata Ki Jai", gives articulation to the fire of opportunity that was consuming in the core of the Indian masses. The formal fire that seethed in the market square was "...just one of hundreds of thousands of similar fires all over thecountry". (Malgonkar, 11) Gandhiji and Nehru have come and Gandhiji himself showed up on the dais, turning cotton-fleece on a metal spinning wheel. It is a Monday, Gandhiji's day of quiet. Nehru addresses the gathered crowd to blacklist British products and embrace the Swadeshi. There is a fire before him into which a gathering of individuals standing around is tossing British pieces of clothing. Gian Talwar, overpowered at the sight of Gandhiji, tosses his foreign made overcoat, his generally prized ownership, into the fire and winds up rehashing the mottos, "Mahatma Gandhi -ki-jai"! and "Victory to non-violence"! What's more, "Triumph to peacefulness". (13) And, along these lines he demonstrates the enthusiasm of a patriot. He is influenced away by the conviction that non-violence is n't for the powerless and that "...the path of ahimsa is not for cowards". (14)

Gian, from a poor labourer Brahmin family, comes to Duriabad in the West Punjab to seek after his school considers. He makes companions with Debi Dayal, the main child of Dewan-bahadur Tekchand Kerwad, owner of Kerwad Construction Company in Duriabad.

Debi Dayal has a place with a terrorist group lead by Shafi Usman. Gian gets a welcome for an excursion at Birchi-bagh from Debi and other progressive companions. There he meets Sundari, the sister of Debi, Shafi Usman, the pioneer of the terrorist group disguised as a Sikh, and Basu, additionally an individual from the psychological oppressor gathering. In spite of the fact that every one of them originate from various family foundations, the shared factor among them is their adoration for their nation.

The outdoors gives a conflict of philosophies between Gian and Shafi on non-violence and violence. To Gian, Gandhiji is idol and so he proudly announces that he is an admirer of Gandhiji. He professes non-violence and affirms that, Gandhiji alone could lead India to conquest. Shafi Usman ridicules Gandhiji's doctrine of non-violence and declares that Gandhiji is the rival of India's national aspirations. He wishes to know from Gian if he could present a single instance of a country, which has won freedom from British rule through non-violence. His passion is that,

...Freedom has to be won; it has to be won by sacrifice; by giving blood, not by giving up the good things of life and wearing white caps and going to jail. Look at America—the United States! They went to war. Turkey! Even our own Shivaji. Non-violence is the philosophy of sheep, a creed for cowards. It is the greatest danger to this country. (23)

Shafi Usman, the political activist leader, criticizes Gandhiji and says that Gandhiji has undermined the strength of the people and made them all into sheep and cattle and this would only direct to the sacrifice of million. Gian declares that Ahimsa is the noblest of spirits and nothing is more sacred than it. He promote adds that "...No man has the right to raise his head against another, whatever the provocation, I shall never do it. It takes greater courage; non-violence is not for the weak". (24) Gian discards the suggest of Debi to combine their group.

Later on Gian gets himself associated with a family fight with his tricky cousin, Vishnudutt, over his own particular land at Piploda, in his local town, Konshet. At the point when his own sibling, Hari, is being murdered by Vishnudutt, Gian couldn't assemble enough fearlessness to meddle and stop the battle. Later he agonizes, wiped out with blame. "Coward ...coward! He kept accusing himself, fanning the flame. "Was that why he had embraced the philosophy of non-violence without question—from physical

cowardice, not from courage? Was his non-violence merely that of the rabbit refusing to confront the hound?" (54) This occurrence demonstrates that Gian pays just lip-administration to the standard of peacefulness. Whenever confronted with reality his whole optimism vanishes and demonstrates that peacefulness is an unrealistic rationality and it can't be followed, in actuality. This is more likely than not provoked S.C.Sood to remark that "What Malgonkar condemns is not ideals and idealism but people's superficial adherence to them". (Sood, 199) Later he understands that he could have turned away the wicked occurrence had he carried on, as a sibling should.

This leads Gian to abuse the rule of peacefulness maintained by Gandhiji and he forfeits peacefulness for caring affection furthermore, obligation, family esteem and feeling of equity and retribution. He is given life-sentence as a discipline and is sentenced to the Andaman. The family quarrel in the town, as Iyengar comments, is: "Like a prologue to the main act, this story of family feud suspicion, rivalry, hatred, vindictiveness, murder is to be viewed as the advance micro-tragedy foreshadowing of the macro-tragedy on a national scale in the year of the Partition". (Iyengar, 433)

Debi Dayal speaks to another aspect of flexibility conflict the way of psychological terrorism and violence. Persuaded of his beliefs and activities, Debi effectively includes himself in psychological oppressor exercises and alongside the individuals from the Hanuman Club explodes railroad tracks and scaffolds. The thought process of Debi's scorn for the British lies completely outside the domain of legislative issues and is simply inadvertent. At thirteen years old, Debi sees his mother being attacked by a plastered British fighter. The enraged Debi seizes the British fighter and kicks him like a young doggie and spares his mother from disfavour. At that point Debi, a pledge to deliver retribution upon the British what's more, even realizes judo to prepare him physically well. He turns into a psychological militant and is completely dedicated to the reason for flexibility. He despises the British, "...they all hated the British; that was what brought them together, Hindus and Muslims and Sikhs, men of differing religions united in the cause of freedom as blood-brothers: the Freedom Fighters". (73)

Debi additionally could have effortlessly gotten away as the British betrayed the island. Nevertheless, he looks to the Japanese with trust and to achieve flexibility for India, he is ready to co-work with them. Soon he discovers that the Japanese are no superior to the British and is baffled. Whenever the Japanese approach him to set up the route for their walk into India, Debi could anticipate the devastation they will cause to numerous poor Bengali villagers. However, he acknowledges the undertaking just to return to India to precede his battle for the opportunity of India. Gian hides his character and changes his name as Maruti Rao in Madras to get an inn room and Gian Joshi in Bombay to land a position. He wins his vocation in Bombay through Debi's dad and sister as a shipment chief for their Kerwad Construction Company. Tekch and furthermore, Sundari come to realize that he had been with Debi in the Andamans correctional facility.

Debi Dayal is a terrorist since he is a fervent lover of Mother India and he puts stock in the utilization of arms and ammunition against the powerful British Empire. He is by all accounts the devotee of Bhagat Singh, Azad and different saints in the reason for the nation, who take after the way of savagery in the flexibility battle. He is suspicious of Gian and is certain that Gian is a man without standards and his peacefulness is only a cover for weakness. Later on, when Gian approaches Debi Dayal he declines to make a bargain with conditions that his soul does not permit. He is devoted and firm in his ideological conviction does not digress from his motivation. He ruins himself in the jail while Gian, by snare or criminal succeeds.

CONCLUSION

The novel depicts clearly the public toxic substance that systematically changes over Shafi into a fan.

The Congress and the Muslim Group have gone to a last separating of routes with Hindus and Muslims isolated into inverse camps, figuring out how to loathe each other with the severity of ages. Indeed, even their own pioneers have started to favour one side. Hafiz composes an objection to Shafi about the insensitivity of the Hindus towards the Muslims, proposing that they should re-orientate their exercises. "... How long would it be before the flames of communal hatred caught up with them?" (86) He is prevailed upon by total and enthusiast Muslim contemplations. Hafiz requests that Shafi focus his exercises not against the British but rather against the Hindus since they are their real enemies.

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