

## Gender Binary: The Line Drawn By The ‘Scandalous’ Women Of Manto

**Pragya Jha**  
MA English  
Amity University, Noida  
Ranchi  
Jharkhand

### Abstract

The gender binary is a division of people based on certain rules in either the male or the female subgroups. It is a scientifically sub divided medium which helps us to separate the people according to their biological structure. This division is recognized as the universal division has always been the root cause of the discrimination and denial of the rights of those people who neither belongs to the male subgroup nor is the part of the female subgroup. Binaries are also the tool created to identify the dominant living beings and the one who should follow the dominant ones. Gender binaries created in this society is responsible for denying the voices of the groups and some are unable to express their own self. The binaries should not be a way of categorizing people based on their masculinity and feminity traits. The gender-based identity should be abandoned and the freedom of expression and freedom of speech is the right way of sustaining in society. Manto advocated the idea of not judging the person according to the genders, neither form an identity based on it nor providing the specific roles to a person because of the gender binary classification. Manto free-spirited wrote the stories without the gender binary classification. He denied the right for his audience putting a specific character in one of the corners according to his or her gender and already specifying a particular rule for that character. He portrayed his characters with the evils, happiness, flaws, talent etc. a normal human being will have. He wrote without any set rules of the society and was always against the rules already created by society. The ‘scandalous’ women created by Manto was able to erase of many such evils which were done with the help of this binary. They were strong and changing the thoughts of the society of those times and being limitless. They behaved like a normal human being that was a irony after all.

**Key Words:** Gender binary, gender discrimination, Feminism, prejudice, gender sensitization, oppression, Violence, Saadat Hassan Manto, Marginalization, voiceless, psychoanalysis.

### Gender Binary and Manto

The times since the humans were made there is always two sides of every ideas, thought and the questions, whether it is an onside or an offside, whether it is true or false, whether it is a yes or a no. Whether you follow your religion or you do not. Even in the scientific world there is a binary that is the 1 or the 0. If following the Catholic religion it was Adam and Eve and the Hindu religion has Ardhnreshwar which was comprised of the Hindu God Shiva and Parvati and that gave the starting of the gender binary. Aristotle once said that a female is female by the virtue of a certain lack of qualities. These discourses kept forward by the knowledgeable people started

seeing the importance of bifurcating the roles of the male and the female in the society. Gender binary is division of the gender and sex into two different kinds of the trait that is the masculine and the feminine. When a girl is born she is from that very moment is assumed to have the feminine traits and people start dressing her like that and even she is identified only with her gender behavior and the traits and her identity is shaped by the anatomical part of the body and the society prepares like that. Gender binary comes as a barrier to people's life experiences and there somewhere is also responsible to put a constraint in the life. Different institution of the society is responsible for putting such gender roles which bifurcate a girl from the boy. It is hard to accept an individual the way it is if we apply the law of gender binary. Some people have contested this idea of and rejected the further use of such idea. Some people see it as a limitation to the humanity and the individualism inside a person and for the same reason it needs to be further discussed that what is the use of the gender binary and do we need it further in our society as there are people who are categories other than the male or female. There are transgenders who suppose to have both the behavioral traits and that limits then in both the constraint and making their life difficult for living. Miss Lakshmi Sawant who is fighting for the transgenders in the Mumbai while giving one of the interviews says that whatever we do people are there to say that you do not suite for this. With these limitations it is obviously visible that the society needs to broaden the thinking rather than putting the barriers for the role of the female of a male or a transgender. The people getting significance because of such gender binary should be abolished and left.

Many of the writers tried to get away with this gender binary since time immemorial as on the other hand there were writers advocating this division of the society. Indian writers like Sashi Deshpande, Kamala Das, Manjula Padmanabham, Ismat Chughtai were the known faces in abolishing such divide of the society. It was not at all strange that the women of the society started to alienate these ideas. The English female writers also were responsible for trying to alienate this thinking form the society which still exists in the minds of the people. Jane Austen in her book *Pride and Prejudice* painted a character like Elizabeth who was an independent, intellectual and strong lady and gave the tough fight for different gentleman callers and finally she is shown at par with male protagonist of the Austen's society, Mr. Darcy. Virginia Woolf too many in her essay pointed the feminist views in abolishing the gender distinction in the society. Saadat Hasan Manto was one of such writer. Being a male, he was quite free and bold to portray the realities of such gender binary and giving the heads up to such nonsensical division of the society.

Saadat Hassan Manto was born on 11th May 1912 in Paproudi village of Samrala in the Ludhiana district of Punjab. He was born in the Kashmiri Muslim family of barristers. By nationality he was a Pakistani writer and was one of the most influential person and a greatest writer in South Asian history. He was most read writer and the most criticized person. His pen produced twenty-one short stories, one novel, and five series of radio plays, three collections of essay and two collections of personal sketches. Manto was always said that he never used to write about the things which he has not experienced of lived and so somewhere his characters were real life characters rather than fictional characters. He used to write about the topics on sexual desires, prostitution, rape etc. but somewhere the stories he wrote about the partition gets reader attracted and pulled towards him. He was mostly criticized for the obscenity in his stories but every time he had this thing to say his critics that if you cannot bear stories than the society is

unbearable for you. He used to talk about the truth of the society which was always to be kept behind the curtains and he just used to get the curtains out so that people can see the reality. His characters were from ordinary and low life setting but this is the beauty of Manto that he portrayed these characters strong enough. The historian Ayesha Jalal, (who is Manto's grand-niece) wrote in her book about him, *The Pity of Partition*: "Whether he was writing about prostitutes, pimps or criminals, Manto wanted to impress upon his readers that these disreputable people were also human, much more than those who cloaked their failings in a thick veil of hypocrisy." But for this writer the partition appeared to be the maddeningly senseless. He was not ready to accept the reality and somewhere this decision forced him to take up alcohol.

Manto was said to be ahead of his times as the things he discussed in his writings still holds a strong position in the contemporary society. He was strongly writing the hypocrisy of the society and the two-faced behavior of the society. He never did see the women as a sexless object or the one who dig her sexualities in the grave. Rather his women were portrayed similar to men without judging them or differencing them on their morality assuming the different roles they took in his stories. Many of his writings were at the time of partition and he said that many of the misogynistic deeds by the people under the name of the communal harmony and 'nationalism' were done in the society and his themes were based on these things. Manto's attempted to bring picture in the female characters which already existed but the central people always overlooked the periphery. He presented them in the different roles as independent and empathetic person in his writings. He presented women with power and agency and did portray the reality on the tabooed topics of that time. These reasons confess why he is regarded as the feminist writer by some critics and his literature left a huge influence on the literature of India and Pakistan.

### **Scandalous Women of Manto**

As discussed early in this paper Manto in his genius portrayal of characters in his novel took some characters from the periphery and wanted to them to occupy the center of the society. he rather was interested in portraying the marginalized characters and tried to give it a different angle which was different from the bourgeoisie class of those times. He was criticized, sometimes insulted and sometimes he was forcefully asked to stop writing, but his pen find it difficult to stop. He was writing about the 'dirt' of the society or in other words he was painting the reality of the 'dirt existing in the society. He was even said that if it is difficult to digest the truth of my writing then it is difficult for you to digest this society. He wanted to bring the weakness of the society forward and in that process; he was also able to bring the weakness which was inside him. He while talking about the female problem took the characters who were prostitute or was raped to make people visible that there is no difference between the conditions of such women or the household women. He presented them so that people could see that the periphery is pushing them to be supporting the center of the society economically, physically and sometimes mentally. The women characters in his story as talked early were mostly the prostitutes or the low-class women and it was easy for him to make people understand how there is an immense dirt in the society which needs to be tackled by the society. Through the scandalous women of Manto he wanted to awake some people to the punitive reality of the society. He even portrayed the mental conflict of these characters and he was portraying them as it they were in front of Manto and he was painting the picture of them without giving any kind of fake detailing to the picture and every picture he was able to paint was beautiful in its own sense.

Talking about the scandalous women the first women we see is Mozelle which is a character in the eponymous story of Manto *Mozelle*. Mozelle was an Jewish girl and according to the male protagonist of the story was a girl with a difference. She was a girl who wanted to be free from the bandages of the relation and the different responsibilities which comes after the relation. She was free soul and can be said practicing the bohemian idea at that point. She did not believe in associating her identity with anything like religion, caste, class or gender for that sake. She was a woman of her own identity and does not wanted that to be changed ever in her life which was not accepted by Trilochan the male character in the story. She was not the follower of the gender binary and she does not limit herself physically and mentally to such thoughts of the society. She was considered as one of the scandalous women of Manto. In the end we see her dying and Trilochan looking at her helplessly and she being naked. The nakedness of her made the picture of the riots naked. The people got naked after reading them. The religion which was the point of the riot between two groups of people was not able to cover the nakedness of Mozelle. She somewhere made people understand that the religious differences are just the constructed way to demean the morality of the society and that should be negated as much as possible rather than accepting it. Manto through his portrayal of these scandalous women made a clear enough point that the only thing a person can hold is the humanity. He cannot hold on the differences based on religion, class, caste, creed or gender rather these are the waste elements of the society. Brotherhood, humanity, kindness are the elements of society which would lead the society towards the growth rather than the downfall. Mozelle being one the scandalous women of Manto shows the courage, strength which was absent in those who were surrounding her after her death. There are many such scandalous women as portrayed by Manto but there were different importance leading to the portrayal of such women. They were the figment of the imagination and the picture of the reality of Manto and these were considered as the waste of the society but presenting them in his stories he made the best out of them.

### Gender binary Being Negated by Manto

The stories of Manto portrayed different perceptions of the author, society and the different critics. The negation of the gender binary led to the different feminist theories which can be applied on the stories of Manto. Starting from the stories chosen for this paper, the stories clearly represent the scandalous women as three of the stories being quoted here would be about the prostitutes and one being the innocence being killed of a girl which make her the prostitute at the end of the story.

*Khol Do*, the heart wrenching journey of a father whose daughter is missing and he is searching her to every possible place and still have hope to find her after several days of her going missing. He is tormented with the sudden absence of her daughter and wanted her to meet her as soon as possible. He contacted some of the social worker and provides them with the physical details of his daughter and hopes that they will find her soon. She is back but in such a state which is worse than a dying human being.

“लेकिन सोचते सोचते इसका दिमाग सकीना की माँ की लाश पर जम जाता। जिसकी सारी अंतड़ियां बाहर निकली हुई थीं। इससे आगे वो और कुछ न सोच सकता।”<sup>1</sup>

<sup>1</sup> Manto 17

(But while thinking about his daughter, the mind of this would accumulate on the body of Sakina's mother, who was so brutally killed that all her inside organs were out now. After picturing this he cannot think of anything further than this.)

Simone De Beauvoir in her essay *The Second Sex* pointed out that “Humanity is male”<sup>2</sup> as considered by the males. So, the question is according to the gender binary thought process where the males of the society were when such a grim situation arrived. Behind such butchering too there were two males who in seek of the power destroyed the peace of the whole nation. So how come they devoid of themselves with such a responsibility of being a male and having the masculine characteristics. Manto was brave enough to come forward and underline that the women are the massive sufferer of this decline of responsibility of the male part of the society. The male instead of acting were wither fearing or were acting in a rage which led to the corrosion of the situation of that time. It was the wrong decision of the wise male in the power which resulted in the kind of holocaust in the society and it was dark and dirty.

“आठ रज़ाकार नौ जवानों ने हर तरह सकीना की दिलजोई की। उसे खाना खिलाया। दूध पिलाया और लारी में बिठा दिया। एकने अपना कोट उतारकर उसे दे दिया। क्योंकि दुपट्टा न होने के बाइसवो बहुत उलझन महसूस कर रही थी। और बार बार बाँहों से अपने सीने को ढाँकने की नाकाम कोशिश में मसरूफ़ थी।”<sup>3</sup>

(Eight Razzakar youths took the initiative of Sakina in every way possible. They fed her food and gave her milk to drink and put her back into the carriage. One took off his coat and gave it to him as she was feeling very awkward that she does not have her dupatta. She repeatedly tried to cover her chest with arms which was difficult for her and she was in problem because of that.)

After this incident in the story the Sakina is still missing for her father and they found he is seen waiting for her. If they found her why is she not returned till now and why a hint of the grim situation is there again in the story. Soon after we see,

“एक रोज़ सिराजुद्दीन ने कैंप में उन नौजवान रज़ाकारों को देखा। लारी में बैठे थे। सिराजुद्दीन भागा भागा उनके पास गया। लारी चलने ही वाली थी कि उसने पूछा। “बेटा, मेरी सकीना का पता चला?” सबने यकज़बान होकर कहा। “चल जाएगा, चल जाएगा। और लारी चला दी।”

सिराजुद्दीन ने एक बार फिर उन नौजवानों की कामयाबी के लिए दुआ मांगी और उसका जी किसी क्रूर हल्का हो गया।”<sup>4</sup>

(One day Sirajuddin saw those young men in the camp. They were sitting in the truck and Sirajuddin ran towards them to inquire about her daughter. The truck was about to leave and he reached there on time and asked. "Son, did you know anything about my Sakina yet?"

Everyone said together "Will get her, will get her". And the truck moved.

Sirajuddin once again prayed for the success of those youths and his heart felt a little light as those people gave a hope to him and he was happy because of that little hope he received from them.)

<sup>2</sup> Beauvoir 3

<sup>3</sup> Manto 18

<sup>4</sup> Manto 18

The sudden turned of events in the beautifully woven style of Manto make us quite clear that these men who projected themselves as the messiah or is seen as the messianic figure in the eyes of the father is the real devils. They were not even bothered about the feelings of the father and had turned themselves into the beast. Beauvoir said “being a man is not a particularity; a man is in his right by virtue of being man; it is the woman who is in the wrong”.<sup>5</sup> If this is the real case then why are they doing erroneous deeds instead of walking on the right path? According to Saint Thomas woman was a “incomplete man”, an “incidental” being. If the position of the occident is in such a condition than the orient are the worse. Sakina’s father and even Sakina trusted them with her life and this shameless act of the young people makes us think about the swapping the gender roles for a change as it might help the growth of humanity in the society. A woman who according to the thought process of the gender binary is devoid of many such right and these rights if provided might make a positive change in the society. Also, these acts make the whole society shameless and which results in the devastation of the humanity. Through this incident of the society there is a reason of detest of such gender binary shaped by the society.

“सकीना के मुर्दा जिस्म में जुंबिश पैदा हुई। बेजान हाथों से उसने इज़ार बंद खोला और शलवार नीचे सरका दी। बूढ़ा सिराजुद्दीन खुशी से चिल्लाया। “ज़िंदा है..... मेरी बेटी ज़िंदा है..... ” डाक्टर सर से पैर तक पसीने में ग़र्क हो गया।”<sup>6</sup>

(There was a sudden movement in Sakina's dead body. With lifeless hands, she opened the door and slid down the salwar she was wearing. Old Sirajuddin shouted cheerfully. "Alive.... my daughter is alive ....." The doctor is somuch ashamed that he is sweating from head to toe.)

Violence according to Hannah Arendt refers “to unquestioning recognition tied to power which needs no justification”<sup>7</sup> Violence against women is an age-old practice which now has become a major issue. Writers like Manto have tried to bring transformation through their writings by portraying the roles which are assigned to women from time to time. The plight of omen, their struggle and suffering during to perpetrator of violence in the name of the culture, religion or societal norms have been portrayed by him. The purpose of the women is to oppose the gender biasness and become the voiced one. Man thinks that it is his right to oppress the, subjugate and ‘violate’ – a woman therefore becomes the victim of the violence. They think of them as the vulnerable one and try to abuse them. Here Sakina was the victim of the violence done against her and the reason behind was the power these men felt inside themselves and thought that they can even make her as their slave.

*Thanda Gosht*, a story with a biting story line which makes us think whether the female protagonist was right to take such a massive step or the decision she took was the result of the rage she was facing because Ishwarsingh failed her in some context. The story is about Kulwant Kaur and Ishwarsingh. Ishwarsingh is a thief and he returned from the town after a long period of time but there is some hesitation between them. Kulwant Kaur wanted to know why a blankness of the void between them is there. Ishwarsingh seemed to be a little transformed man in the eyes of Kulwant Kaur. She is repeatedly asking her what really went wrong. Ishwarsingh after denying it for a number of times finally tells her the real reason behind this which results in the

<sup>5</sup> Beauvoir 3

<sup>6</sup> Manto 19

<sup>7</sup> Arendt 21

sudden rage of Kulwant Kaur and she kills him. Kulwant Kaur is not portrayed as the brave women. The anger and the sudden rage shows her in the power and she is the one challenging the position of her husband in the relationship. Instead of being the one who forgets and forgives she used the power to punish her husband for the act of infidelity. As for the other side of the story the women are objectified. Rape was seen as the act to get rid of the rival community of their respective integrity.

“आनकी आन में लहूके फव्वारे छूट पड़े। कुलवंत कौर की इससे भी तसल्ली न हुई तो उसने वहशी बिल्लियों की तरह ईशर सिंह के केस नोचने शुरू कर दिए। साथ ही साथ वो अपनी नामा लूमस्वत को मोटी मोटी गालियां देती रहीं। ईशर सिंह ने थोड़ी देर के बाद नकाहत भरी इलजाकी। “जाने दे अब कुलवंत! जाने दे।” आवाज़ में बलाका दर्द था, कुलवंत कौर पीछे हट गई।”<sup>8</sup>

(The fountain of blood started flowing from Ishwarsingh. Kulwant Kaur was not satisfied with this, she started snapping the hair of Ishwar Singh like the gothic cats. At the same time, she kept giving fat thick abuses to him for his act. After some time, Ishwar Singh requested her to leave him. "Let go now Kulwant! Let it go. "But he had immense pain in his voice, Kulwant Kaur retreated hearing the plea)

Radhika Coomar Swamy says in her book, *Violence Against Women*, “The refusal to recognize the women’s economic independence and empowerment is one of the main reason for violence against women”. But in this case the scenario was different. The tremendous rage and the sudden reaction is seen as the transfer of the power from the hands of the man to the woman in a relationship which is seen as the changing of the gender roles and the concept of gender binary through this scandalous woman is again being put forward. This violent reaction can be the result of the suppressed love which when cheated by the husband makes her do such thing.

“उसकी आवाज़ डूब गई।

कुलवंत कौर ने उसे झंझोड़ा। “फिर क्या हुआ?”

ईशर सिंह ने अपनी बंद होती हुई आँखें खोलीं और कुलवंत कौर के जिस्म यकतरफ़ देखा, जिसकी बोटी बोटी थिरक रही थी। वो..... वो मरी हुई थी..... लाश थी..... बिलकुल ठंडा गोश्त.....”<sup>9</sup>

(His voice drowned.

Kulwant Kaur shook him "what happened then?"

Ishwarsingh opened his closed eyes and saw Kulwant Kaur's body, who’s each part of body was throbbing and shaking with anger. She ... she was dead ..... There was a dead body ..... Her body was transformed into the cold meat...)

Ishwarsingh was so drowned in the lust to have her body that he did not even checked that was she alive or dead. He killed the whole family and did not spared any member of the family and then there was a dead body he took just because of his infidel thinking as he wanted someone different then his wife Kulwant Kaur and that resulted in the downfall or rather he dying for the sins. Male has always identified themselves and the positive and the neutral, they are the self or the obsolete and women are the negative part of the society according to them and they are

<sup>8</sup>Manto 53

<sup>9</sup> Manto 55

considered to be the other. Augustine affirming said “the wife is an animal neither reliable nor stable”<sup>10</sup> But here the unstable turns out to be the husband and he turns out to be unreliable. John Stuart Mill in her essay *Subjection of Women* states that at his time women were subjected to the whims of her father or her husband as the society believed that women were not capable of taking care of their own self as they were less intellectual and physically was the weak one in the society and they needs to be taken care of. But this incident in this story clearly undermines and the women are emerged as the strong and the courageous one. She does not need the help to punish someone but rather can punish anyone if done wrong to her and that stands true till the horizons meet.

The other story discussed in this paper is *Hatak* or the insult. This is the story about the prostitute who earn her living and even provide an economic help to one of her lover who every time visits asks her to leave her job as well as promises to send the money order which never comes. One night she had a visitor and she gets ready and goes to meet this visitor of her on the starting of the road with her agent Ramlal. The visitor opens the window of his car and just uttering a sigh leaves and this makes Sugandhi thinking that why she did not like her. Why he did not even want to talk to her and why he did not speak the full word but just a sound “huh”. She was feeling insulted and wanted to burst like anything but was not possible as the car is not there now. She then returns back and she finds her lover Madhav again asking for money and she strongly denies the money and ask him to get out rather than staying. The girl Sugandhi who is soft hearted and jolly person and the innocent one was suddenly transformed into someone who gave the insult on the face rather that not speaking about it and this changed happen after she realized that she did not get to choose but the people coming for her gets to choose. She was being insulted badly and she in the story is seen tackling this.

“दिन भर की थकी माँदी वो अभी अभी अपने बिस्तर पर लेटी थी और लेटते ही सो गई । म्युनिसिपल कमेटी का दारोगा सफ़ाई, जिसे वो सेठजी के नाम से पुकारा करती थी।अभी अभी उसकी हड्डियां पसलियां झिंझोड़कर शराब के नशे में चूर, घर वापस गया था.... वो रात को यहीं पर ठहर जाता मगर उसे अपनी धर्म पत्नी का बहुत खयाल था।जो उस से बेहद प्रेम करती थी”<sup>11</sup>

(Tired of the day she was lying on her bed and slept as she lied down without wasting a second. The sweeper of the municipal committee, which he used to call Seth Ji went just now after rubbing her bones with his own self and making her drunk and she was intoxicated by it. But he returned home .... He would stay here at night, but he had a lot of sense of responsibility for his wife who loved him very much and would be waiting for him.)

“Biological need-sexual desire and desire for posterity-which makes the male dependent on the female, has not liberated women socially”<sup>12</sup> says Beauvoir. The sweeper of the municipal committee is commits infidelity and he does not have a sense of shamelessness which he ought to have because he was cheating his own wife. The masculine factor in the male have made them hollow and is able to detoriate them morally. There is no growth but there is obviously the downfall which makes it difficult or the humanity to hold on for. When it comes to sudden rights according to the male lawmakers there is no right given to the male to secretly have any kind of

<sup>10</sup> Beauvoir 9

<sup>11</sup> Manto 56

<sup>12</sup> Beauvoir 7



relationship which morally is wrong. Neither does it give them right to enjoy the power of the freedom and do anything he wants but the laws are for the women to abide by. All the laws are generally made for the women to be followed. She should be ashamed of every wrong or immoral step she takes and she should also be aware about the consequences of it so that she thinks again and again before committing the sin. A woman has always been the slave to man as she is asked to blindly follow him. Her identity is shaped according the identity of the male counterpart she belongs too. This turns out the biggest loss in the working of the cycle of the relationship a man and woman have. Also, the ideal parts which are taken by the male in the gender binary is somewhere lost and neither it is given to women as there are very less voices of women that immerge.

“सने जब ये सुना कि माधव पूने से आकर सौगंधी पर धावे बोलता है तो कहा था.... “इस साले को तूने कब से यार बनाया है ? ..... ये बड़ी अनोखी आशिकी माशूकी है।”

“एक पैसा अपनी जेबसे निकालता नहीं और तेरे साथ मज़े उड़ाता रहता है, मज़े अलग रहे, तुझसे कुछ ले भी मरता है.... सौगंधी! मुझे कुछ दाल में काला नज़र आता है। इस साले में कुछ बात ज़रूर है। जो तुझे भागया है.... सात साल.... से ये धंदा कर रहा हूँ। तुम छोकरीयों की सारी कमज़ोरियां जानता हूँ”<sup>13</sup>

(When Ram Lal heard that Madhav had come often from Poona used to threaten Sugandhi, then he said, "How long have you made this lover of yours?" ..... This is a great anticipation. "

"He does not take a penny out of his pocket and keep on having fun with you, have fun, stay away from you even .... I smell something wrong in here. There is something in the man that attracted you. I am in this business from the past seven years and I know the weakness of the girls like you.”)

Madhav was incapable of fulfilling the needs of Sugandhi and whenever he visits her she has to pay for his every visit because of the feeling of love she has for him. Since the birth the male child is seen as the one who will be supporting the family and is seen as the asset while on the other hand the female is only seen as a responsibility in many of the Hindu family. The male is always grateful enough to get the easy entry into the high positions in the institution and the wages are higher too and they were much better chances that they will be seeing the success much easily than their female competitors which are wrong on the part of any economic institution. Madhav is supported by Sugandhi by her hard-earned money which she earns after selling her body or pleasing someone and the responsibility of earning is often taken by her. She tends to help him every now a day. She often sustains the life of him rather he sustaining her life which makes her different and the masculine role in the relationship. As Elaine Showalter in her essay *Towards a Feminist Poetics* point out “Gynocritics begins at the point when we free ourselves from the linear absolutes of male literary history, stop trying to fit women between the lines of the male tradition, and focus instead on the newly visible world of female culture.”<sup>14</sup> This type of female culture would only be possible if the rights or the power of the women should not be confiscated by the others neither one own self.

<sup>13</sup> Manto 58

<sup>14</sup> Showalter 4

“वो आखिर गाली किसे देती, मोटर तो जा चुकी थी।उसकी दुमकी सुर्ख बत्तीइस के सामने बाज़ारके अंधियारे में डूब रही थी।और सौगंधी को ऐसा महसूस हो रहा था कि ये लाल लाल अंगारा ऊंह है जो उसके सीने में बर्मे की तरह उतरा चला जा रहा है।उसके जी में आया के ज़ोर से पुकारे। “ओ सेठ। ज़रा मोटर रोकना अपनी.... बस एक मिनट के लिए।”<sup>15</sup>

(Who was there to listen to her abuse as the motor car consisting of the person who insulted Sugandhi was gone. The rug of his caudal was sunk in the market in front of her. And Sugandhi felt that this red light is a bomb which is going down like a tremendous pain and burn in her chest. She wanted to call the person back who just now have insulted her as loud as she can and say "O Seth. Just stop your motor ... just for a minute.")

Germaine Greer argues in one of her essays that men hate women though she rather not sees it and indirectly start hating her own self. Women as created by God can be both fragile and tough. She can be both sober and naughty but the main problem is we have been so dependent on the male part of the society since a very long time that we have forgot that we ourselves can do anything or can deny the things said by the male and turn it in our own way. As Beauvoir too says “Women who assert they are men still claims masculine consideration and respect”<sup>16</sup>. The fact that to better ourselves we think that it is important to be a male itself shows that we are going back from the eternal idea of being feminine and we are adopting the idea of masculinity by us. Sugandhi’s inner consciousness is shook and she wants to tell the person sitting in the car that she is a pretty person. She is good with people around. She was unable to process the idea that she had a visitor who when after insulting me and how could he insult her just based on the physical appearance of Sugandhi and not getting bothered to understand her much better n real life. The sound of ‘unh’ which was enough to reject her was haunting in her way back home. She was trying to escape the reality which was difficult for her but she has to do it. She was getting bothered by the insult she right now had and this incident presents what influence we have of the masculine part of the environment. Sugandhi is seemed vulnerable in this and helpless unlike Kulwant Kaur. She might have take out her rage in some other way if that person sitting in the motor would still be standing then she might have pounced on him but right now her energy cannot be put used to such acts which can calm her down. She wanted to insult him back and wanted to hurt his physical self but he is gone and cannot. She knew well that she is not bad, she is a good soul and pretty enough that anybody can pay for her but she wanted a person to tell her this. She wanted someone to speak about her positive point as her confidence in her own self is getting shaken.

“सौगंधी के बच्चे तू आया किसलिए है यहां?..... तेरी माँ रहती है इस जगह जो तुझे पच्चास रुपय देगी? या तू कोई ऐसा बड़ा गबरू जवान है जो मैं तुझ पर आशिक हो गई हूँ..... कुत्ते, कमीने, मुझ पर रोब गांठता है? मैं तेरी दबैल हूँ क्या?..... भिक मंगे तू अपने आपको समझ क्या बैठा है?.....

<sup>15</sup> Manto 65

<sup>16</sup> Beauvoir 2

में कहती हूँ तू है कौन?..... चौर या गठकतरा?.... इस वक़्त तू मेरे मकान में करने क्या आया है? बुलाऊं पुलिस को..... पूने में तुझपर केस हो न हो।यहां तो तुझ पर एक केस खड़ाकर दूँ..... ””<sup>17</sup>

("Son of Sugandhi, why have you come here? ..... Your mother lives in this place, who will give you fifty rupees?" Or are you such a great young man who I have fallen in love with you..... Dogs, bastards, how can you force me to do anything for you? What am I supposed to do? ..... What do you think of yourself and what do you understand yourself?..... I ask you, who are you? ..... Thief or the pick pocket person? .... At this time of night why have you entered inside by house? I will call the police and... .. if you do not have any case in Poona let me throw some cases on you....)

As the Jews, the black people or the proletariats voices are put to silent same is the case with women raising her voice. She is asked to keep her voice down or her voice is always the silent one or we can say that she is the voiceless person. On the basis of the gender binary people the voice of the female is asked to be mute and silent. This treatment of the society was not accepted by Manto and he gave the voice to these women through the scandalous women discussed in his stories. Here only we see that now Sugandhi is speaking against the greediness of Madhav and she was well aware that Madhav is only there to get his sexual desires completed and also get some money as always, he visits her. He was not in love with Sugandhi and Sugandhi wanted in her life to be. She was always looking love in her life and even if somebody say the lovely words while his sexual desires are being completed by Sugandhi she tends to fall for this. She even saw that Madhav is the person who will be able to make her dream come true and that it is why she lets him do whatever he wants to do. She knows that many a times he is lying from Sugandhi but she accepts him as he tends to love her or even he is not in love will fall for her. The moment the patience she has is lost her voice is being heard and that too clearly by Madhav who represent the male society.

With every character he portrays he makes the women strong and talking about the welfare of her own-self. She is seen as the courageous and the person who is responsible to bring the change in the society and that will happen when the individuals are not limited by the ideas of gender binary.

### Conclusion

The problem of women is not just male dominance or she being repeatedly asked to follow the males and the males tend to be the reader but the problem of the women is that if she perceives herself to be the inessential she seldom tries to turn it around and be the essential one in the world of patriarchy. As Greer says “Women should get to know and come to accept their own bodies”<sup>18</sup> and they should be aware where to put limitations according to their own self not according to the person around. She should work solely for her own self and deny the responsibilities which come as the bondage and which results in the failure of a women.

Gender binary which stops the growth of both men and women or limits a person should be changed and changed for the better future. When we talk anatomically or biologically those are the permanent things but if a male is born or the female is born she or he should never be

<sup>17</sup> Manto 75

<sup>18</sup> Greer 18

associated only with a male or the female trait respectively. The male child can be a graceful dancer and the female can be a strong wrestler. We are asked to broaden our thinking then why to limit our thinking for such a concept that does not holds any kind of goodness in the environment. The binaries are always to be considered but the only binary should be tried to be practiced in a restricted way is the gender binary.

One of the major problems of this gender binary is that it is male oriented and so it gets submissive in the case of the female. She gets weak while the male gets the power. Power is the only reason why there is a need of such binaries. Power changes the position and people more than looking as a responsibility perceive it as authority to do anything and the freedom and the independence. This independence is seen to be enjoyed by everyone. Foucault was right about his idea of the docile bodies. According to him there is a political order of the state which is maintained through the docile bodies, passive subjugated and productive individuals. Through institutions like schools, prisons, hospitals, families – the state brings all aspects of life under its controlling gaze. The state disciplines the body, optimizes its capabilities, extort its forces, increase its usefulness and docility, integrate it into systems of efficient and economic control; and thus, produce the types of the bodies that the society requires. An individual in this process uses his or her own biology or biopower in the form of daily practices through which the individual engages in self surveillance, self-discipline and there by subjugating others. Gender binary tends to work on somewhat same principles and in the end the male are the ones who end up subjugating the females but there is also the rare chance of the turn of the table and the female being the in charge of the male counterpart.

Manto through his scandalous women gave the examples of both kinds of subjugation and he also provide as certain kind of relief from such system. He gave the voice to the marginalized being of the society. Not only his writings empowered the women but his writings uncovered every reality of the society which was till now was considered as taboo and so was ignored in the society. He even became the voice of the people who detested the partition of India and Pakistan. That is the reason why his writings are still remembered by the people and is considered a sudden escape to the world which is similar to utopia where the marginalized people are also given the voice.

## Bibliography

### Primary Sources

- Manto, Saadat Hasan. *Khol Do*. Delhi: Rajpal and Sons, 2014. Print.
- Manto, Saadat Hasan. *Hatak*. Delhi: Rajpal and Sons, 2014. Print.
- Manto, Saadat Hasan. *Thanda Gosht*. Delhi; Rajpal and Sons, 2014. Print.

### Secondary Sources

- Beauvoir, Simone De. *The Second Sex*. Cambridge: Sparknotes. 2014. Print.
- Greer, Germaine. *The Female Eunuch*. Australia: Harper Perennial, 2006. Print.
- Mill, John Stuart. *The Subjection of Women*. London: Jonathan Benett Publishers. 2009. Print.