

# A New Historicist Reading of John Masters's Novel "Bhowani Junction"

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**Abstract - The research paper focuses "A New Historicist Reading of John Masters's Novel "Bhowani Junction". It attempts to study the socio-cultural perspectives of the past. It also analysis the culturally, psychologically oppressed and the marginalized people in the society.**

**Keywords - Historicism, Power and knowledge, New Historicism and Cultural Materialism**

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The term New Historicism was coined by Stephen greenblatt who was literary critic, theorist and scholar. According to American critic Louis Montrose 'New Historicism is a combined interest in the textuality of history and the historicity of texts. In New Historicism, literary history is the record of a cultural product. New historicist eagerly analyzed these questions. How has the event happened? and what do these events tell them now? New Historicism gives equal importance literary and non-literary material. According to British critic Alan Sinfield New Historicism is not a single approach but bundle of pre-occupation with numeric theoretical and political affiliations.

No one creates the work entirely from his own Imagination .But his ideas, vocabularies beliefs and culture are producing to understand particular culture and history. It reconstructs the past from present perspective. In simple words New historicism concerned with "The historicity of texts and textually of history" (Historicism, 20).Therefore historical text entrenched with the social and cultural context. The literary text is situated within the frame of non-literary text. New historicism invites the oppressed and marginalized voices in the text. New historicism analyzed the influence of the author and the critic's influence of environment, belief and prejudices.

New Historicism borrowed the concept of power and knowledge and Michel Foucault. All people are caught in the dominant power structure. Mostly the suppressive and marginalized people are caught into dominant power structure. But the historical text or the literary text does not display the dominant history.

Colebrook explains that:

- Geertz employs this term in the new historicist way of analyzing a particular social event which a meaning for people involved and discovering the patterns of convention codes and modes of thinking and attribute those meaning to cultural event (Approaching New historicism, 36)
- Readers considered the text and context of author and the text and context of the critics.
- Althusser's ideology or Foucault's concept of power works in exactly the same way, they are systems that function invisibly .you don't realize that, that you are caught up in them. They are assumptions that appear to be common sense. (Shakespeare and contemporary theory, 3)

History determines one's identity, tradition, nation, racial, graphical and community. History is lived with memories, experiences and scars and remained with present and future events. John Masters has also given his past memories. Experiences and scars to his novels.

Lieutenant colonel John Masters was born on 26 October 1914 in India. He was a birth officer of the Indian army. He was the fifth generation of his family, worked in India. He became a novelist wrote his novels during the 1950's and 1960's. He is known for his historical novels. He wrote his own experiences in his novels. He reconstructed British history in India. He wrote *Bhowani Junction* with deep emotion and intellectual feeling. He wrote this novel together with English point of view and Indian point of view. John masters describe the history during the Indian partitions. John master's description makes the readers to feel this past with reality senses. John masters brought out the past into real life with realistically descriptions.

The research paper focuses "A New Historicist Reading of John Masters's Novel " *Bhowani Junction*". It attempts to study the socio-cultural perspectives of the past. It also analysis the culturally, psychologically oppressed and the marginalized people in the society.

In the novel *Bhowani Junction* Masters traces on the identity crisis and racial discrimination faced by the Anglo-Indian community during the freedom struggle. Many Anglo-Indian left India in 1947 in order to make a new life in elsewhere. In this novel John Masters offered through historical sense with conflicting pressures upon the mixed race Anglo-Indian community. Victoria Jones was an Anglo-Indian girl, daughter of Thomas Jones who was the driver of Delhi Deccan Railway. Victoria Jones loved Patrick Taylor who was also an Anglo-Indian. Lieutenant Macaulay was a British officer who was trying to rape Victoria. But Victoria unintentionally killed him. Ranjit Singh was a Sikh, helped Victoria to avoid discovery of the murder. Ranjit loved her and wished to marry her. Victoria had decided to escape the domineering atmosphere of the Anglo-Indian community. She is confronted with the problems of her identify all over again.

Victoria needed to engage to Ranjit. But she realized that the marriage with Ranjit would comprise her to give up her identity. Then she loved lieutenant Colonel Savage who was the British officer and commander of a 1<sup>st</sup> battalion, 13<sup>th</sup> Gurkhas Rifles in Indian Army. Rodney Savage desired to marry Victoria but she recognized that she could not escape her heritages or origins. Hence she rejected both the Indian man, Ranjit and British man, Rodney Savage. She selected Patrick, an Anglo-Indian who belongs to her community. Rodney Savage identified that he was losing out of his social substandard, later he realized that he was powerless to stop it. Patrick understood at the end of this novel that his children might have a chance of becoming anyone they want to, not to stick to the Anglo-Indian traditional role of working on the railways.

This novel has the setting of the Indian racial society during British-India where many different parties fought for power. When the British withdraw from India, Communism was beginning to spread everywhere. It had reached too in India. But British were trying to have Indian National Congress or the Muslim League take over the country. But British don't like communist parties take over India. Masters represented this conflict in this novel through a character called K.P.Roy a 'terrorist' and communist, who doesn't present throughout the narrative except once or twice in disguise. Each character is different from each other. Their problems their identity crises all differ from each other, as well as their wishes, hopes, destine and dreams.

John Masters stretches his own emotional and autobiographical narratives in this novel. He deliberately shapes the factual and the fictional accounts of India. He loved Indian when he had been in the Indian Army.

In this novel *Bhowani junction* John Masters presented in the historical way to understand the historical events to the readers. A new historicist looks the text with historical senses, which means, new historicist look up the historical events by looking with non-literary text to recognize the historical events, culture, myth, language, religion, customs, influence, and moral values and the particular historical events are happened at the time.

A New historicist finds out how the novelist performed the historical events with his own imagination. John Masters presented this novel *Bhowani Junction* with an eye of racial discrimination through imaginary characters with some historical events which are occurred during British India, such historical event of portion of India, Indian Mutiny, Hindus Muslims conflicts, British and Indian racial discrimination. etc.

Indian people hated British as well as Anglo-Indians. Indian people were considered inferior to British and Anglo-Indians. St. Thomas was kind of symbol for troubles face by Anglo-Indians. Whites only consider themselves as superior to all. Even native people consider half-caste people or Anglo-Indians as superior to them. In India Anglo-Indian got more troubles comparing whites people from Indian people is given in this passage. John Masters presented even dress code to identify the race, Indian means for white dhotis, and saris, British means for cap and coat, people had tendency to show their identities through dress, appearance, and way of behaviors.

If we didn't wear topis people would think we were wogs- not me... (*Bhowani Junction*, 14) we didn't look like English people. We looked like what we were Anglo-Indians, Eurasians, Cheeches, half-castes, eight-annas, black- whites, I've heard all the names they call us (14)

No one escapes from the holy book and great epics all over the world. The holy Bible is the great literature of all. No one escapes from social, political, culture and customs even writers too. John Masters had the Biblical influences. So he had presented here in this passage. St. Thomas was a one of the disciple of Jesus Christ who came to India got lot of troubles because racial discrimination. St. Thomas didn't know the native Speaker's language, culture, custom etc. St. Thomas compared to Anglo-Indian people. Because Anglo-Indians faced lot of troubles which were face by St. Thomas.

St Thomas's was in the same kind of trouble as the rest of us- the trouble being that we Anglo-Indians didn't want to sink to the level of the Indians, and the Indians hated us for being superior to them, and St Thomas's was kind of symbols of the whole thing because it was only for Anglo-Indians and domiciled Europeans (12)

During the revolution time British people suppressed native people of India. Native people rose against British, Both people are killed. This passage is given to Patric, says native will kill British people, later native killed themselves each other's. this kind of incidents are going on, Indian wants to rule India, so British left India, but Indian killed by Indians for getting powers. It happens every day in everywhere.

I didn't believe a word of this, it was all just making excuses, the truth is that the wogs wanted to kill us first, and then they'd kill all the other Wogs who didn't think the same way they did... (34) "He was acting superior because I'm an Anglo - Indian (40)

The word 'Wog' is aggressive slang and its meaning is dark skinned or olive skinned person. Westerners called themselves as civilization people or oriental gentleman. Westerners' primary duty is to civilize the barbarous people. They gave some implication to barbarous people and called as wogs. This passage is given here very clear by John Masters.

And if you've Spent much time in the mother country or around expatriate Brits, you've probably heard the story that wog is an acronym for wily oriental gentleman; or worthy oriental gentleman or we oriental gentlemen," I see a blip on the reader screen! No, "wog" isn't an acronym, but it's sometimes called a backronym, a false acronym created after the fact from an existing words. (*Origin of Species*, 152)

India is the land for permanent settlement for white men and their famines. Their purposes were to modernize and civilize the backward and degenerate society. The white followed racial supremacy ideology in India. Poor whites (mixed) are called domiciled community. British wanted to modernize and civilize the back word and degenerate society their colonized periods. But they actually decayed their society and other society with their cunningness. Their main aim is to rule all over the world. They thought that they would modernize and civilize the other society. But actually they did nothings. British were influenced their ideas, and culture were imposed on the other society such as White racial supremacy, racial discrimination, colonial crisis and so on... this passages is given to the reader to go back the facts which were happened in the past time.

By the late nineteen century, the British Empire had become increasingly pessimistic about the possibilities of colonial India as a land for permanent settlement by Whiteman and their families... Their proclaimed purpose for being there was to modernize and civilize what they believed to be a "backward" and degenerate society...

The social Darwinist notion of white racial supremacy served as crucial ideology to legitimate and police the boundary between the colonizer and the colonized, particularly after the great Revolt of 1857 (*The Meaning of the Whites*, 1)

British never mixed with others, even they never admits other into their own identity. They were considering themselves as supreme beings. They never bother about other culture, customs and ideology. British never variegated with non-western ideology. John Masters presented this passage.

I didn't answer, I could have sworn at her in Hindustani, which I speak very well. But that would have justified her calling me 'brother' besides although the certainly meant to insult anyone by calling him your brother? I feel you can't and yet I don't want people to think I'm an Indian (*Bhowani Junction*, 17)

India is dominated by the British people. But British people are a few comparing with native people. British ruled India that historical ideas is given. "Because India was conceived of as a land to be dominated without being populated by the whites". (*The Meaning of the Whites*, 1) Europeans means British People who came to India for trade purpose. Later they survived in India, settled in Indian and become the ruler of the county. It is the terrible incidents to all the native people of India. British imposed their culture is more terrible upon the native people

The 'poor whites' was the domiciled community, which made up of mixed – descent 'Eurasians' and racially unmixed domiciled Europeans; both of whom lived in India on a permanent basic. (*The Meaning of the Whites*, 2)

The white people are only reason for the changes of social orders and modifications of India. White only created upper class, middle class and lower class. This passage is given for the eyes for the reader to realize the political changes during colonial ruling in India. "The whites of lower social order emerged as a political challenges to the 'colonial ruling classes because of their non-bourgeois behavior.'" (*The Meaning of the Whites*, 7) British never consider the native people with humanist ways. This is the one example for that. "I pushed into my office, the coolie- Messenger was squatting in the doorway, and I kicked him on to his feet as I went by". (*Bhowani Junction*, 18)

This passage shows that how the westerners transformed native people according to their addicts, British only introduced opium's, tea, copy etc. But British never like native people are using those things which concept is presented here. "The air was thick as soap and all the punch did was fern over the dust and the filthy bitter bidi smoke and the smell of too many wogs... (18) We are only poor natives, good sir forgive us for it." (19)

Jinnah wanted isolated land for Muslims, at the same time Hindu sought to get power not separate land for Muslims. Mohammedans and Hindus wanted power to be seated on the thrones of India. How could it be possible? for both parties? Why Jinnah wanted separate nation for rule the country. In India Jinnah could not be a ruler of the India and other reason was Hindu and Muslims were fighting for the throne, religion and rights. There Jinnah's inner motivation was presented in this passage.

Jinnah declared, "If the British Government are really earnest and since to secure peace and happiness of the people of the sub-continent, the only course open to us all is to allow the major nations separates homelands by the dividing Indian into autonomous national states. (90 *Years of India's Struggle for Independence*, 85)

John Masters speaks about one of the historical events that is Indian Mutiny. In this novel Masters showed how the mutiny was in the passage. Reader could see here with historical reference how the Indian mutiny was. Reader may say that in this novel John Masters presented Indian mutiny through his experience to express to the readers.

Some of them have characterized it as merely a military revolt, while others have styled it as a War of Indian Independence... It was a war between the "Black" and the "White" while still there are others who say that it was a war between civilization and barbarism (90 *Years of India's Struggle for Independence*, 1).

In this novel Masters showed how the Mutiny was in the passage.

The collector said, our main problem here is going to the reaction of the civil population and of the Indian army, you realize that there are people about who want this to develop into a blood bath, another great mutiny? Another eighteen fifty seven? (*Bhowani Junction*, 102)

The historical reference about Indian mutiny is to Readers .

The revolt of 1857 was in fact the Hindu-Muslim conspiracy to replace the British Government by national one. This view is supported by General Outram who says, "The great rebellion was the outcome of Mohammedan conspiracy making out capital of the Hindu grievances (90 *Years of India's Struggle for Independence*, 2-3) One of the causes of the revolt was certainly religious (93)

John Masters brings out real fact of Indian Mutiny in the novel *Bhowani Junction*

Black year is meaning year of horrible Indian Mutiny, Miss Jones. That was incident when all people behaved most jolly indecently, one thousand, eight hundred and fifty-seven, Anno Domini. (*Bhowani Junction* 370)

Anglo-Indian people felt India is a home land or mother land, but it is cage, John Masters give the readers the same feeling reflect as one of the Anglo-Indian and their sufferings. "The men against the walls started at the car and at us cooped inside it like monkeys in a cage... (108) the strikers throw stones at us – from hiding of course, now we all are being shot at, you must do something? (109)

Gandhi organized the people for non-violence for against British people. It was happened in the year 1942. John Masters presented this events to the readers.

The collector said, 'yes, they've got banners, "Long live the mutineers!" "A blow for freedom! And of course" Quit India!" they're quite calm except that they showing slogans and won't disperse (110)

These historical events happened in the year 1942

At all the Indians congress committee meeting in Bombay on August 8, 1942, Gandhiji gave forth the slogan 'Quit India. It was planned to have civil Disobedience movement to force the British to leave India.' Gandhiji gave the slogan of 'Do or die'. (90 *Years of India's Struggle for Independence*, 156)

The collector said, 'Non-violence. He and a lot of his volunteers will lie down on the line. It's been done before, and it's very difficult to deal with (*Bhowani Junction*, 111) In India "The yard was full of people, all very quiet. The banner swayed as the people moved about and shuffled their feet- 'quiet India! A Blow for freedom!" (113) In India British feared about native people. "No' let them go in, there is no law against it. Besides, there are about a dozen lying on the line ready" (113) Native people supported of and his policy and showed their support symbolically wear the Gandhi's cap. "They were well dressed on the whole, a few in European trousers and shirts, the majority in white hot is practically everyone wore a Gandhi cap. There were several woman among them" (114) Non-violence volunteers control the British economical system, that's way they want to stop the railway transport, this is one of the example presented here.

"A few of them stood about on the plat form but the plat form but the majority well lying down comfortably across the tracks, their heads, pillowed on the rail and their hands folded on their stomachs." They shouted slogans as they lay.... British forced native Indians and said, "get up, you bloody fools! You will set hurt. But native people said, 'never'! And closed his eyes (115)

Native people responded to British that "Go to hell, that's our answer. We're not going to work for you or the Railway Board or the British or anyone. We know our rights and we won't be bullied out of them". (123)

John Masters presented same historical events as it happened to present time to the readers. The reader also gets according to their nationality. If Indian reader he may feel as one of the volunteer. If the British will read he may feel sorry for that, and have sympathy on it. John Masters presented historical events with living sense to the readers.

The men in the crowd said many things, some loudly, some doubtfully. They said, 'why should we go back? And, 'I don't mind, and, Let our grievances be put right. Then we will go back. There was one persistent loud voice somewhere back in the crowd, which shouted, 'Don't go back to work, brother, whatever Kartar Sigh says, he is a lackey of the railway board and the British. Don't go. Fight for your rights! (123)

John Masters presented the non-literary text the great incidents in directed way to understand to the readers

Mr. Jinnah called upon the Muslims throughout India to observe 16 August 1946, as Direct Action day... Mr. Jinnah also declared, "This day we said goodbye to constitutional methods... today we have also forged a pistol and are in a position to use it. (*90 years of India' Struggle for Independence*, 245 246)

John Masters presented the great loss of the country in this novel

Houses burnt on mass scale hundreds burnt to death hundreds killed otherwise large number Hindu girls forcibly married to Moslems and abducted all Hindu temples and images desecrated helpless refugees coming... (*The Great Partition* 68)

Communist people had some bad estimation mahatma Gandhi which is focused in this line by John Masters.

The Mahatma! He's a tool of the mill-owners, a cunning, ambitious little lawyer. He's going to sell the country the millionaires when the British go-If they go-and then you had better look out for real trouble. The people must rise then and blood must flow in rivers ((*Bhowani Junction*, 221)

John Masters views the capitalists in a context to the readers clearly to understand capitalism.

It is wrong to put money into the pockets of the capitalists. They use it to make guns and hire mercenaries like Govindaswami and your Colonel Savage and his Gurkhas to suppress freedom everywhere (221)

Communalism had views about freedom is presented by John Masters.

Freedom can be secured only in the field of battle, the Khakser leader commanded, ' therefore for the field of battle prepare only military strength ... Against one who uses violence, non- violence, civil disobedience, imprisonment, ahimsa, humbleness and the philosophy of getting freedom by begging is obsolete wrong. (*The Great Partition*, 52)

There is the one if the best example given for communism "One said insolently, who are you to order me about? This is public taxpayers' property, we paid for it." (*Bhowani Junction*235).Communism is the first patriot water of all country to get independence and equal rights. Political, economic, social is presented."Mr.K.P.Roy (communism) is nothing but a patriot of the first water" (243)

John Masters presented other historical incidents

The Jallianwale Bagh is the name of place in Amritsar where there was a terrible massacre in 1919. Some people said General Dyer's soldiers had meant to kill all the Civilians; others said the massacre happened because there was panic(243)I don't understand English(243).

Why it happened then later

The national congress also opined its own investigating committee which held General Dyer responsible for a 'cold blooded, calculated massacre of innocent, unoffending unarmed men and children unparalleled for its heartlessness and cowardly brutality in modern times (*90 Years of India's Struggle for Independence*, 146)

General Dyer responsible for bloodshed

We feel that Dyer by adopting an inhuman and un-British method of dealing with the subjects of his Majesty the king Emperor, has done great disservice to the interests of British rule in India (90)

The culture, custom and traditional ideas are not affecting any of them. The culture and traditional ideas totally could not call barbaric ideology. "But there was nothing strange or barbaric about this"(*Bhowani Junction*, 257)But John Masters views on that is "No one had the power to abolish a custom"(309).British people followed Christianity, Mohammedans followed Muslims religion, in India many people followed various religions according to their likeness here john masters present about Sikhism?

People who identify themselves as Sikhs answer the question 'who is a sikh? In different ways, one authoritative definition is; any human being who faithfully believes in: one immortal being Ten Gurus, from Guru Nanak to Guru Gobind Singh, The Guru Granth Sahib. The utterances and teachings of the ten Gurus

and the baptism bequeathed by the tenth Guru and who does not owe allegiance to any other religion. (Sikhism: A Very Short Introduction, 2)

In the novel stretches same religious ideology to the readers

Hear me, This is the faith of the Guru Panth, There is one God, In the love of God is the only hope of salvation. We believe in Guru Govind Singh and we say every day five prayers, as he taught us. We believe in the five Ks. The kes –the unshorn hair, which is a sign of devotion. Thekachh...(Bhowani Junction, 259).

Sikim is founded by Guru Nanak , The Scripture of Sikhism called The Guru Granth Sahib, and worship places known as guruwaras. Sikh means a learner or disciple, Sikhs are the disciples of the Guru. The sick is the learner, the Guru is the teacher, and Sikhs explain ‘Guru’ as remover of darkness;

This is the water of immortality in God, ‘murmured one, and poured water into the pot ‘ this is the sweetness of God’s love; murmured another and shook a handful of sugar candies called patashas into the pot (259).The one, Aum the true word the creative spirit free of fear and hake. Timeless birthless, self-existent...The one Aum by the Grace of the Guru -thon the formless, colorless, makes, Thou the casteless, power beyond measure, Thon the light that knows no wavering...Thon beyond all action, thon beyond all desire thon beyond all enjoyment. Thou beyond all protection obeisance to thee! (260)

Anglo- Indian community wanted clubs, school for their future generation. Which country is their mother home is not known to them. Anglo-Indians always longs for mother home. “Oh, Yes, Miss Jones, But you see, this club was supposed to be a place where we could get together and never see an Indian face-except the servant, Of course and remember our homes so far away.” (315)

Anglo Indians feel, “That room was as lonely as an asylum, in spite of the congress of dead animals peering glassily at us.”(341) because of the racial discrimination. Anglo-Indian always depended on others for their own identities.

No, it was the fact that Anglo-Indians weren’t brave, or even despicable. They were never in situations where they could be either. They were only comical They tried to marry British soldiers. They spoke like Welshmen, and they wore topis at midnight (384)

Anglo-Indian

“(Patrick) was a part of that life, He had become petty, helpless, and hopeless, she’d tried becoming an Indian – but she wasn’t an Indian. She’d tried becoming English – but she wasn’t English, An idea of the future of herself as a dweller in India. (389)

White people talked about departure from the India, when they spoke that Indian can’t rule Indian very efficiently. This passage shows the readers about that.

We talked about the future of her people. When we English left India they could look beyond the telegraph lines and the railway lines. There would be nothing they could not achieve then, depend only upon themselves. (389)

Anglo-Indian views during immigration time “ I wanted the Colonel to kill me then, because I deserved it and there was nothing I was good for, and the Indians were going to be the bosses in India, and I was sacked.” (393)Anglo-Indian have always been against selling the school once the Anglo-Indian community made it plain that they wanted to keep it. (395)

John Masters presented the biblical concepts about Absalom for comparing British racial are so worst is given to the readers.

Now Absalom happened to meet the servant of David, for Absalom was riding on his mule, and the mule went under the thick branches of a great oak. And his head caught fast in this oak, so he was left hanging between have and earth, while the mule that was under him kept going (2Samuel 18: 9 Holy Bible)

It was the custom for Jews Christians and Muslims to throw stone at the (Absalom) tombstones Residents of Jerusalem would fetch their disobedient children to the site to teach them what became of a disobedient son.

Absalom was a fellow in the Bible who caught his hair in a tree. My hair in quite short, and it couldn’t possibly get caught in a tree. Anyway, the branches were twelve or fifteen feet above our heads, so Colonel Savage had no need to warn me about that (Bhowani Junction, 403).

Absalom is the symbolic representation for British Supremacy, racial discrimination and marginalized other culture. Here Indians don’t like British and Anglo-Indian caught up with these prejudices is presented.

The British officers living in India were considering themselves as next to God and as such, had developed a sort of hatred for the Indians. (90 Years of India’s Struggle for Independence 22)

Divide and rule the theory of using native against native or the policy of divide and rule was first used in India in the year 1861. (Bhowani Junction, 66)India “Became a fertile ground for breeding separatism” (75)

Anglo-Indian term was used to describe all British people living in India. People of mixed British and Indian descent were referred as “Eurasians”. During the British East Indian Company’s rule in India British officers and soldiers are to take local Indian women and have Eurasian children. Many European women were taken by many Indian sepoy, Interracial marriages between European men and Indian women were common during early colonial times.

During Indian Rebellion Inter marriage was considered undesirable by both cultures. Eurasians became more marginal to both British and Indian populations in Indian. Each country had its own culture according to their community. Similarly Anglo- Indians intermarried with other Anglo-Indians and developed a culture of its own. The British colonial government recruited Anglo-Indian into the customs and ease, post and telegraphs the Railways and teaching profession etc.

How women are suffered is presented during partition time. Because of the British’s double dealing, doubtful eyes, racial discrimination, religion conflict and supremacy lead the people into bloodshed. Muslims were against Hindus. Hindu never gives up their conflicts

The East India company magnates favored the thinks in every matter and looked upon the Muslims with a suspicious eye. It was quit natural because the British had good reasons to believe that the Muslims were not friendly to them. (90 years of India's struggle for Independence 60)

Women are suppressed during fights between Muslims and Hindus is presented in the novel as historical senses by John Masters. Women's bodies were marked and branded with the slogans of freedom 'Pakistan Zindabad' and 'Jai Hind' inscribed on their faces and breasts (*The Great Partition*134). Nehru was shocked to see that the slogans Hindus beware of Muslims (*The Great Partition*, 71)

How Women are grieved is presented during partition time exactly by John Masters in this novel.

The Moslems had risen and raped and murdered a little Hinds girl who had innocently thrown a cowpat at the mullah ...And then the Gurkhas came and killed twenty of them in revenge, because the Gurkhas are Hindus.(*Bhowani Junction*, 228)

John Masters focused the capitalism in this passage. Even government, court, law, judgment and anything and everything lies on the hand of capitalists is presented here. "Congress has been very good in many ways, but it is too much controlled by the Bombay capitalists and the steel millionaires" (187). The power and hierarchy is kept by men. Women are mere tool to carry the ideology and willingly submit themselves to be dominated. Form this passage British created native people as a cage bird their soul and mind became in prisons. The beautiful thoughts expressed by Masters to reader to go into the psychological analysis of the historical events.

The railway is merely a mechanical thing it takes our bodies from one place to another that is all. It is material. But the mind, the soul, is what is important to India. There are so many bars here that it is like a prison for many people. India is like a giant chained, and not all the chains are ones that the British have tied on (187)

John Masters' views is that, they're just trying to drive a wedge between us the Muslims and the Hindus, between different wings of the freedom movement. Tell them nothing!(218).John Masters' views on politicians In India is "Politics that's the trouble with the Nehru's and Gandhi's you admire so much, if they had one ounce of real fire in their livers, this street would be running in blood."(220). whatever happen to anyone or anything, only women are affected not men .why the reason is that the women structure are built by men on women. So John markers presented that how women power are marginalized in the India society is presented.

John Masters presented the historical event through racial people characters to the readers to understand the historical events which all the time perspective of real faults in the fictionalizing history in the novel.

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