

## Exploring the Agony of the 1947 Partition and its Socio-Political Impacts Through Poetry

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### **Abstract**

*The partition of the Indian subcontinent stands as a profound and tragic historical episode, characterized by an unparalleled and chilling human tragedy and this pivotal moment heralded a significant transformation era for British India, as people were forcibly separated along religious and cultural lines, resulting in mass violence and forced migrations, ultimately causing deep fractures and divisions. Nevertheless, the promotion of interfaith harmony remained a core value embraced by all societies. The enduring wounds of the partition, including communal violence and mass displacement, continue to shape the collective memory of India and Pakistan, constituting an irreversible historical catastrophe. This research will form a thematic examination, coupled with an assessment of the literary techniques employed by the poets of that era. The objective of this research is to scrutinize a collection of poems through a systematic and thematic lens, encompassing the poetic creations of the chosen poets. The devastating consequences of the partition cannot be erased, and their impact remains palpable to this day. The present study concentrates on the factors that contributed to the destruction during and after the partition, with culture, religion, caste, social status, and other elements emerging as the primary driving forces.*

**Keywords:** Poetry, Violence, Religion, Migration, Partition

### **INTRODUCTION**

During the partition of India in 1947, individuals were compelled to abandon their ancestral homes, facing the formidable task of seeking new places to reside and communities to aid in rebuilding their lives. They were forcefully uprooted from their native lands, and the circumstances of their relocation were fraught with heightened tension and uncertainty, often leaving them with scant or no plans for their new destinations. The eruption of violence during the partition, which bathed both India and Pakistan in communal riots, has been vividly chronicled in the works of numerous Indian poets. This partition represents one of the most harrowing events in India's history and is frequently regarded as the closing chapter of British imperialism. The events surrounding the partition, both during and after, necessitate a reevaluation of the nation's history and identity. Neighbors who had previously lived in harmony were torn apart by acts of brutality. Women, in particular, endured unspeakable suffering, with reports of sexual violence, mutilation, and public humiliation. Many poets have eloquently conveyed the horrific conditions prevailing in the subcontinent during this period. The division of British India into Pakistan and India in 1947 left an indelible mark on the subcontinent's populace, particularly its women. It resulted in immense suffering, loss of life, and heightened communal tensions. The repercussions of this violence continue to exert a lasting influence on the affected communities and shape the historical memory of the partition. The violence that unfolded during the 1947 partition of India remains a tragic and profoundly significant episode in history, wherein Hindus, Muslims, and Sikhs found themselves ensnared in a whirlwind of hatred, fear, and vengeance. This study will delve into the social and political dimensions of the 1947 Partition through the prism of poetry. However, the unintended consequences of this endeavor soon became apparent, as many of these women may have already entered into marriages and started families, forcing them to unwittingly relive the traumatic events of the partition and introducing a fresh set of challenges. The enduring and profound emotional anguish stemming from Partition remains a central theme in Indian literature during the post-independence era.

The Indian subcontinent had long been subject to British colonial rule. However, sustained and relentless waves of indigenous freedom movements, led by enlightened individuals, eventually compelled the British

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Government to depart from this subcontinent, transferring administrative authority to the Indian populace. Yet, preceding their departure, the British erected an invisible barrier between the two major religious communities of Hindus and Muslims. The palpable consequence of this division was the partition itself. It is an unequivocal duty of historians to meticulously document these undeniable truths. By doing so, they ensure that future generations can glean the authentic history of oppression and genocide, thereby imbibing the lessons and endeavouring to forge a future nation characterized by justice and devoid of all forms of oppression and discrimination. The partition represents an unparalleled demographic upheaval in the annals of human history, marked by immeasurable human suffering. Its intricacies pose a formidable challenge to historians striving to comprehensively grasp its multifaceted dimensions. The literature born out of the partition eloquently portrays the anguish resulting from the division and the excruciating ordeals endured by the people of the Indian subcontinent. This body of work was meticulously crafted by a diverse cadre of poets hailing from both India and Pakistan, composing in a multitude of languages that mirror the rich diversity of the region. Through their literary creations, these poets captured the profound human suffering, agony, and trauma that defined this tumultuous chapter in history. Eminent poets such as Amrita Pritam, Ali Sardar Jafri, Shiv Kumar Batalvi, Faiz Ahmed Faiz, and many others played pivotal roles in shaping this profound body of work. The human suffering during the partition was immense and harrowing. Families were torn apart as people were forced to choose between staying in their ancestral homes or migrating to a new country based on their religious identity. The violence that erupted during this period was brutal and unforgiving, with countless instances of rape, murder, and mass displacement. Women, in particular, bore the brunt of this violence, with reports of sexual assault and mutilation haunting the memory of that time. This paper aims to analyze the social and political issues related to the partition of 1947 through the poetry of the above poets. This paper will also interpret the saga of pain as represented in the poetry.

The literature stemming from the partition era, particularly the poetry that blossomed during this tumultuous period, stands as a profound conduit for conveying the profound emotions and trauma experienced by those who endured its upheaval. Poets across various linguistic spectra, including Urdu, Punjabi, Bengali, and Hindi, emerged as witnesses to the horrors of partition, employing their craft to articulate the pain and suffering endured by the populace. Among these luminaries, Amrita Pritam, renowned for her poignant verses, captured the essence of anguish and longing felt by those separated by newly drawn borders in her evocative poem "Ajj Aakhaan Waris Shah Nu." Similarly, Faiz Ahmed Faiz, with his unparalleled prowess in poetry, echoed the disillusionment and despair prevalent during those turbulent times through his verses. Ali Sardar Jafri, another notable poet of the era, utilized his literary prowess to shed light on the plight of refugees, forced to abandon their homes and possessions. His works, exemplified by "Dastan-e-Laila Majnu," vividly depict the anguish and tribulations faced by those who found themselves at the mercy of partition's ruthless divisions. Shiv Kumar Batalvi, a luminary in Punjabi literature, etched poignant verses that resonate with the profound emotional scars left by the partition of Punjab. His poetry serves as a mirror reflecting the cultural and social upheavals accompanying the partition, as the land of Punjab, famed for its five rivers, was torn asunder between India and Pakistan. These poets didn't merely chronicle the horrors of the era but also lent voice to the yearning for a brighter tomorrow, underscoring the imperative for reconciliation and healing in a region marred by communal strife. The partition of India wasn't merely a historical occurrence; it constituted a deeply personal and emotionally charged experience for those who lived through its tumult. In the decades since that fateful event, both India and Pakistan have made considerable strides, yet the scars of partition persist. Its legacy continues to reverberate through the politics, culture, and identity of the subcontinent. In conclusion, the partition of India in 1947 stands as a watershed moment that irrevocably altered the lives of millions. The literary corpus that emerged from this epoch, particularly poetry, serves as a poignant and potent testament to the human suffering, anguish, and resilience exhibited by those who bore witness to its upheaval. Poets like Amrita Pritam, Faiz Ahmed Faiz, Ali Sardar Jafri, and Shiv Kumar Batalvi harnessed the power of words to articulate the pain and hope of a generation scarred by partition, ensuring that their voices endure as a beacon amidst the shadows cast by history's darkest chapters.

This paper will explore six poets along with their poetry starting with Faiz's poetic prowess, characterized by his adept use of metaphor and simile, and introduces a layer of aesthetic beauty to his verses that resonates with

profound emotional depth. His linguistic finesse serves as a conduit, transporting readers to the very essence of the landscapes he portrays, immersing them in the sights, sounds, and scents of the country he portrays. Through his masterful imagery, Faiz not only describes but also evokes a visceral response, enabling readers to vicariously experience the cultural milieu and the struggles of the people he depicts. His metaphors and similes act as portals, ushering readers into a sensory realm where life's complexities – its joys, sorrows, and enduring human spirit – are palpably felt. Furthermore, Faiz's poetry emerges as a bastion of truth and democratic values. Woven into the fabric of his verses are threads of justice, equality, and liberty, illuminating a path towards societal enlightenment. In a world rife with social inequities and oppression, Faiz's words serve as beacons of hope, resonating with the aspirations of the marginalized while exposing the systemic injustices they endure. His poetry transcends the confines of mere artistic expression, assuming the mantle of a moral compass, guiding individuals towards a collective pursuit of a fair and equitable society. Faiz's poetic oeuvre embodies a steadfast commitment to democracy, not merely as a political construct but as a fundamental ethos underpinning human existence. His verses serve as a clarion call, rallying individuals to uphold the principles of equality and the right to self-expression. Amidst societal discord and attempts to stifle dissenting voices, Faiz's poetry emerges as a rallying cry for social change, amplifying the voices of the disenfranchised and underscoring the importance of individual agency in shaping the collective destiny of nations. Expounding upon Faiz's poetic brilliance, it becomes evident that his utilization of metaphor and simile transcends mere literary devices; they serve as conduits for a deeper exploration of human emotions and societal complexities. By weaving together disparate elements of nature and human experience, Faiz crafts a tapestry of imagery that speaks to the universal truths of existence. Whether describing the verdant landscapes of his homeland or delving into the depths of human suffering, his metaphors and similes imbue his poetry with a timeless resonance, inviting readers to contemplate the interconnectedness of all life. Moreover, Faiz's poetic ethos is deeply rooted in a quest for social justice and equitable governance. His verses serve as a testament to the enduring struggle for human dignity, challenging the status quo and advocating for the rights of the oppressed. Through his lyrical compositions, Faiz confronts the prevailing injustices of his time, offering solace to the downtrodden and galvanizing them to action in pursuit of a more just and egalitarian society. In the panorama of Faiz's poetry, one discerns a profound reverence for the principles of democracy and individual freedom. His verses serve as a bulwark against tyranny and authoritarianism, celebrating the inherent worth and dignity of every human being. At a time when democratic institutions are under siege and the voices of dissent are muffled, Faiz's poetry serves as a poignant reminder of the enduring power of words to inspire collective action and effect positive change. To fully appreciate the depth and breadth of Faiz's poetic legacy, one must delve into the socio-political milieu that shaped his worldview. Born in colonial India and later witnessing the tumultuous partition that led to the creation of Pakistan, Faiz was acutely attuned to the injustices perpetuated by imperial powers and the fissures that divided communities along religious and ethnic lines. It is within this crucible of historical upheaval that Faiz's poetry finds its resonance, echoing the cries of the oppressed and articulating a vision of a more inclusive and egalitarian society. Faiz's commitment to democratic principles is manifest not only in his poetic compositions but also in his active engagement with socio-political movements aimed at fostering social change. As a staunch advocate for human rights and civil liberties, Faiz used his platform as a poet to champion the cause of the marginalized and disenfranchised. Through his association with progressive political movements and his editorship of influential literary journals, Faiz sought to galvanize public opinion against oppression and exploitation, inspiring a generation of activists to join the struggle for justice and equality. In the realm of Faiz's poetry, the personal and the political converge in a seamless tapestry of human experience. His verses are imbued with a profound sense of empathy and compassion, offering a glimpse into the lives of those whose voices are often silenced by the cacophony of power and privilege. Through his evocative imagery and poignant metaphors, Faiz invites readers to bear witness to the struggles of the marginalized and to recognize their shared humanity in the face of adversity.

Ali Sardar Jafri, distinguished as both a poet and a fervent advocate for social change, emerges as an unwavering voice against oppression through the intricate tapestry of his poetry. In his exploration of the theme of resistance to oppression, Jafri's verses serve as poignant expressions of defiance, resonating as rallying cries against the myriad forms of tyranny that plagued society during his era. This comprehensive examination entails a multifaceted analysis, delving into the strategies Jafri employed in confronting oppression, the focal points of

his dissent, and the enduring impact of his poetic rebellion. Central to Jafri's opposition to oppression is a nuanced understanding of its multifaceted nature. Through his poetic lens, he dismantles oppression not merely as an isolated force but as a complex network of interconnected injustices – whether they be social, economic, or political in nature. Jafri's verses serve as a canvas upon which he intricately depicts the layers of oppression, capturing its essence and the profound toll it exacts on human dignity. His poetic dissection of oppression transcends superficial observations, delving into its root causes and the systemic structures that perpetuate inequality and subjugation. Whether through vivid imagery or stark metaphors, Jafri's words breathe life into the experiences of the oppressed, compelling readers to confront the harsh realities obscured by the veneer of societal norms. Moreover, Jafri's poetic rebellion extends beyond mere critique, encompassing a call to action and a vision for societal transformation. His verses serve as catalysts for collective introspection and mobilization, inspiring individuals to challenge entrenched power structures and advocate for a more just and equitable society. Through his artistry, Jafri not only exposes the injustices inherent in oppression but also instills a sense of empowerment and agency in those who bear its brunt. The targets of Jafri's dissent are manifold, ranging from the oppressive forces of colonialism and imperialism to the entrenched hierarchies of caste and class within society. His poetry serves as a trenchant critique of power dynamics and hegemonic structures that marginalize and oppress certain groups while privileging others. Whether condemning the exploitation of marginalized communities or denouncing the erosion of civil liberties, Jafri's verses serve as a potent indictment of injustice in all its forms. Furthermore, Jafri's poetic rebellion is characterized by its enduring impact on both the literary landscape and the broader socio-political discourse. His verses continue to resonate with readers across generations, serving as touchstones for resistance and resilience in the face of oppression. Through his commitment to truth-telling and social justice, Jafri leaves an indelible mark on the collective consciousness, inspiring future generations to continue the struggle for a more inclusive and egalitarian world. At the heart of Jafri's poetic anatomy of oppression lies a profound empathy for the marginalized and disenfranchised. Through his art, Jafri seeks to amplify the voices of the oppressed, rendering visible the invisible and challenging society to reckon with its complicity in perpetuating injustice.

Amrita Pritam, a trailblazing figure in Indian literature, serves as a prism through which we can examine the evolving self-perception of Indian women. This study critically scrutinizes Pritam's body of work to discern how it reflects and contributes to a transformative shift in the societal perception of women in India. It endeavors to dissect the changing portrayal of women as influenced by dynamic socio-religious norms, shifting political landscapes, and evolving cultural beliefs throughout the annals of history. The exploration of Amrita Pritam's literary corpus reveals a palpable evolution in the self-concept of Indian women. This inquiry seeks to peel back the layers of this metamorphosis, highlighting how the depiction of women in Pritam's narratives serves as a barometer for the shifting dynamics within Indian society. The evolving self-perception of Indian women, as articulated by Pritam, is characterized by a newfound sense of self-assertion, nurtured by modern education, exposure to development initiatives, cross-cultural encounters, and the harnessing of one's innate abilities and intellectual faculties. In addition to analyzing Amrita Pritam's literary oeuvre, this study endeavors to broaden its scope by engaging in broader discussions surrounding the socio-cultural milieu of women in India. It delves into the historical forces that have shaped the self-perception of Indian women, examining the societal transformations that have facilitated the empowerment of women over time. Furthermore, this study meticulously examines the impact of modern education and cultural exposure on the shifting roles of women in Indian society. It scrutinizes how educational opportunities have served as a catalyst for women's empowerment, enabling them to assert their identity and talents across various domains. The exploration of cross-cultural exchanges and their influence on the evolving self-perception of Indian women adds a nuanced dimension to the analysis, underscoring the transformative power of cultural exchange in reshaping societal norms and attitudes towards gender roles. Moreover, this inquiry delves into the role of literature as a medium for both reflecting and shaping societal perceptions of women. Through a close examination of Amrita Pritam's narratives, it elucidates how her portrayal of female protagonists transcends mere fictional constructs, offering profound insights into the lived experiences and inner struggles of Indian women. In conclusion, Amrita Pritam's contributions to Indian literature offer invaluable insights into the evolving self-perception of Indian women. Through her nuanced portrayal of female characters and exploration of gender dynamics, Pritam's works serve as a mirror reflecting the complex interplay of societal forces shaping women's identities. By

engaging in a comprehensive analysis of Pritam's literary legacy and its socio-cultural context, this study illuminates the transformative journey of Indian women towards self-empowerment and liberation.

Sahir Ludhianvi, a towering figure in the domains of Hindi poetry and cinema, solidified his legacy by passionately engaging with the theme of social transformation in his literary works. Through the eloquence and depth of his verses, Ludhianvi shed light on the prevailing injustices and economic disparities inherent in society, offering a poignant portrayal of the trials endured by the marginalized. His poetry emerged as a potent call to dismantle oppressive systems and rectify the glaring imbalances between the privileged and the underprivileged. Ludhianvi, a fervent advocate for education, perceived it as the cornerstone of emancipation, a potent force capable of dispelling ignorance and fostering enlightenment among individuals and communities alike. Furthermore, his progressive stance extended to matters of gender equality, as he fearlessly challenged societal norms and championed the rights and dignity of women. Ludhianvi's poetic canvases also bore the indelible marks of nationalism, unity, and an innate humanism that transcended societal divides. His verses, serving as both a mirror reflecting societal realities and a catalyst for change, underscored the imperative of activism and social responsibility. Beyond their lyrical beauty, Sahir Ludhianvi's poems endure as a timeless testament to his unwavering dedication to leveraging his art as a conduit for social introspection, awareness, and the unyielding pursuit of a fairer and more compassionate world. To fully appreciate Sahir Ludhianvi's contribution to the theme of social transformation, it is imperative to delve into the intricacies of his poetic craftsmanship. Ludhianvi's verses transcended mere critique of societal ills; they constituted a fervent call to introspection, a plea for collective enlightenment. His mastery of language, employment of metaphors, and utilization of symbolism wove a rich tapestry of the human experience, urging individuals to reflect on their roles within the broader social tapestry. Ludhianvi's exploration of injustice and economic disparities, for instance, went beyond superficial depiction; his words carried a weighty resonance, conveying the urgent imperative of addressing these systemic issues. Through the vehicle of metaphorical imagery, he crafted narratives that illuminated the human toll exacted by societal inequities, fostering a sense of empathy and instilling a shared responsibility for driving meaningful social change. Moreover, Ludhianvi's poetry navigated the intricate nuances of societal dynamics with a keen eye for detail and a profound understanding of human nature. His verses served as incisive commentaries on the complexities of power, privilege, and oppression, unraveling the myriad layers of injustice that permeated the social fabric. Ludhianvi's keen observation of the human condition enabled him to capture the essence of societal struggles with remarkable poignancy and depth, resonating with audiences across generations. His portrayal of the downtrodden and disenfranchised was characterized by a rare blend of compassion and righteous indignation, compelling readers to confront uncomfortable truths and confront the status quo. Furthermore, Ludhianvi's advocacy for education as a catalyst for social change underscored his unwavering belief in the transformative power of knowledge. He viewed education not merely as a means of acquiring skills or credentials but as a potent tool for liberation and empowerment. Ludhianvi recognized that access to quality education was essential for breaking the cycle of poverty and inequality, enabling individuals to realize their full potential and contribute meaningfully to society. Through his poetry, he exhorted his audience to prioritize education as a fundamental right and a pathway to social progress, inspiring a generation of activists and reformers to champion educational reform and universal access to learning. In addition, Ludhianvi's progressive stance on gender equality marked him as a visionary ahead of his time. At a juncture when patriarchal norms were deeply entrenched in Indian society, he boldly challenged prevailing attitudes towards women and advocated for their rights and autonomy. Ludhianvi's poems resonated with a spirit of feminist rebellion, celebrating the strength and resilience of women while condemning the injustices they faced. His portrayal of female characters was characterized by a rare depth of empathy and understanding, portraying them as complex and multifaceted individuals with agency and autonomy. Ludhianvi's advocacy for gender equality served as a rallying cry for social reform, inspiring women to assert their rights and challenge the entrenched patriarchy that stifled their potential. Furthermore, Ludhianvi's poetry exuded a profound sense of nationalism and humanism, rooted in a deep-seated love for his country and its people. His verses celebrated the diversity and unity of India, transcending religious, linguistic, and cultural divides to embrace a shared sense of identity and belonging. Ludhianvi's nationalism was inclusive and egalitarian, rejecting narrow sectarianism in favor of a broader vision of unity and solidarity. His poems

evoked a sense of pride and patriotism, inspiring readers to work towards building a more just, harmonious, and inclusive society.

## **DISCUSSION**

The intersection of History and Literature becomes evident in their representation of individuality, identity, location, era, society, culture, and religion. While History relies on contentious facts and requires creativity in its presentation, Literature serves as an expression of life, interweaving emotional aspects with its factual basis. Literature possesses the ability to infuse vitality into events, making them more captivating and enriching compared to their historical counterparts. In the realm of autobiographical narratives, History and Literature find common ground, with fictionalized autobiographies drawing nearer to the historical realm. The convergence of historicism in literature and literary elements in history plays a crucial role in this synergy. Regarding events like the Partition, both History and Literature have delved into various dimensions, including violence, memory, language, silence, Partition politics, identity crises, nationhood, as well as the trauma of displacement and multi-level loss. Violence is an undeniable aspect that demands the attention of both historians and writers when they delve into stories related to the Partition. The accounts of violence during that period are vivid and gruesome, painted with a blood-soaked brush. Many writers frame their creative works within the historical context, as they believe that British authorities played a significant role in sowing discord among people of different religions. History offers a comprehensive record of harmonious communal relations in pre-partitioned India, serving as a backdrop to tumultuous events. A chain of inexorable events unfolds, marked by abductions, betrayal, slaughter, looting, the burning of homes and shops, trains laden with lifeless bodies, and numerous other heart-wrenching occurrences. Some writers provide detailed accounts, while others offer mere outlines, prompting readers to contemplate and feel the gravity of these incidents. The politics of the Partition, as depicted in historical texts, explores the reasons behind its occurrence and assigns responsibility. In contrast, fiction provides a different perspective, delving into the impact of contemporary politics on class, caste, society, religion, culture, and, most importantly, on ordinary individuals. The question of identity and nationhood in historical accounts involves official processes like identification, passports, migration, and other bureaucratic matters. Fiction, on the other hand, reveals the plight of refugees, the anguish stemming from the loss of everything, and the shock of displacement. History provides a comprehensive account of geographical borders and official decisions, while literature portrays the process of how it was an incredibly challenging task for citizens to come to terms with the fact that one country had been divided into two. The Partition of India happened in 1947, after the Second World War, the British, who had colonized parts of India since the 18th century, was finally compelled to withdraw. Though the process of winning independence was not without violence, no one could have imagined how violent the conflict would be. The term "partition" refers to the borders drawn by the British to separate India into two nations, India and Pakistan. Partition seldom culminates in peace; instead, a wide assortment of violence is perpetrated on the ethnicities. Rape is one of the most prevalent types of sexual violence during times of conflict, and Partition was no exception. Tattoos were imprinted on the bodies of women in addition to rape. The impolite practices represented the patriarchal community's worldview, in which women were seen as objects of honor. Partition violence positioned opposite cultures as objects of ownership and vectors of retaliatory communication between opposing groups of males. While communities were pillaged and burned, women were maimed and sexually tormented, and trains of migrants traveling in different directions were discovered full of dismembered remains. Large-scale migrations, particularly those that are not voluntary, can have a significant influence on the demography of both sending and receiving communities. As a result, women suffered the most during the division, abducted signoras were subjected to mass rape and even displayed naked, and the so-called refugee camps were similarly unsafe for them. Amrita Pritam is the voice of the trauma of partition victims irrespective of their culture, religion, nation, gender, etc. Skeleton is a good accomplishment that tackles authors' opportunity to speak a lot of things with very limited / fewer words. There was no remorse left in the hearts or eyes of the people during this period; they were simply behind the blood of other ethnicities, and each culture had crossed the civilisation during this split. Partition devastated not only the soil but also the citizens' hearts. Wrath, hatred, rage, and terror were all over the populace, and the author's tenderness was shown throughout this work which reflects the environment of that odious event. The tragedy of India's partition and sectarian

rioting has given rise to the creative talent of authors all over the world. The tragedy and horror of the historical period had a profound influence on the works of Indian artists.

## CONCLUSION

The border between India and Pakistan was established in 1947, and this moment is poignantly captured in the emotional portrayal of people's attachment to their homeland and the sorrow associated with departing from it. Despite being historical in origin, the story places a strong emphasis on the lives of the helpless and their path to experience. The investigation looks at a number of factors that contribute to violence against mankind done on various factors, such as religious, social, and most significantly, physical and emotional abuse. Innocent people have always been the primary victims of racial unrest, riots, and wars. This study investigates how violence is committed, regardless of gender, and how it affects both men and women. This article only addressed violence committed against women, neglecting violence committed against men. They all went unnoticed, including those trains oozing with blood, trauma, revenge, and who leaned on the man. This study is dedicated to contemporary Indian and Pakistani writers who have crafted narratives within the context of the India-Pakistan Partition. It aims to underscore the wide array of perspectives these authors bring to their exploration of the Partition and their reactions to the human anguish it caused. The primary goal is to scrutinize the distinct approaches and viewpoints of writers hailing from various nations as they delve into this pivotal historical episode. They represent the other half of society; their lives are meaningless; their voices are silenced; their identities are suppressed; and they continue to be marginalized and pushed to the outside of power conflicts and power dynamics.

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