CHAPTER ONE

INTRODUCTION
The Partition has been the biggest blunder in the history of mankind.’

- Altaf Hussein.

The Indian freedom struggle resulted in the creation of two new nations with the departure of the British in August 1947. The Muslim majority provinces of Punjab and Bengal were divided, with West Punjab along with the Sindh, North West Frontier Province (NWFP) and Baluchistan, and East Bengal forming West and East Pakistan respectively, and India in the middle and in the North East. This partition of 1947 resulted in a massive and violent transfer of population as Sikhs and Hindus moved into India and Muslims fled to Pakistan. As a result, a million people were left dead, at least seventy five thousand women were raped, mutilated and abandoned, about twelve million people were displaced and rendered homeless, countless homes, properties, families were devastated as new national borders were drawn, ruthlessly wiping away the old existing cultural, ethnic and geographical entities. This issue of the Indian Partition of 1947 has been selected for this study. Hence forth it will be addressed simply as the partition. The present study focuses only on this partition of the Western frontier and not on the partition of Pakistan and Bengal.

The issue of the Partition of the Indian subcontinent which is selected for study was, is and will always be an issue of national importance. The Indian Partition is not to be seen only as an important and crucial moment in history. It is coupled with the birth of two nations and is also a permanent marker of ‘self’ and ‘other’ on a gigantic material and national scale The Indian Partition has raised many issues and questions about citizenship, national identity and the making of national and sub national mentalities. So even though it is studied often, it still demands from us a continuing search for many vital answers. This search leads us to a study of its attendant narratives in history.

A plethora of literature in the form of novels, short stories, plays, memoirs, essays, and biographies and in numerous other forms was created during and after the partition; and the process still continues.¹ This research has attempted to study this and set it in the larger picture of the two disciplines – history and literature. A need for this kind of study is urgently required because a study of partition literature within the framework of literature or history exclusively is not complete as it presents the view
from only one perspective. I have identified the genre of fiction for this purpose. More specifically, novels and collections of short stories have been undertaken for study from the area of literature. They have been juxtaposed with the histories written on the partition. The fiction in form of the novels and short stories was chosen with a specific purpose. It was observed that the subaltern histories have been adopting the structure of narratives by including memoirs, interviews and diary entries. Alok Bhalla also points out, “Most of the available histories of the partition, written either as accounts of victory or as nightmares, are constructed in the form of ‘compelling narratives’ concerned with the metaphysical identities of different communities and their collective fate, rather than with the everyday selves of people and their acts in profane time.”

Novels on the partition try to depict the socio-cultural ethos of a community in detail within a historically specific temporal framework. It is then logical that the form of novel and short story, which is also narrative, be studied to make the juxtaposition and comparison more relevant and plausible. This was the chief rationale behind choosing novels and short stories over poetry, drama and other fiction and non-fiction forms of literature.

The various narratives of partition in history reveal shifting ambiguous position of women. Women, along with other margins of the society (children, old, insane, and religious minorities) were the worst affected victims. The women’s bodies were used as spaces for contestation and the war for power. Kidnappings, rapes, mutilation, forcible conversions and marriages, deciding the religious identity of the offsprings-all these made women into pawns or objects.

The resistance of women was more or less on individual level and many a time shadowed and silenced by the patriarchal units. There was, obviously, no representation as a group, no collective mobilization. As a result of all this, the voice of women is dispersed, not coherently inserted into the official discourse of history. Their only collectivity lay in the silenced, marginal voices. A similar scenario is reflected in literature. In proportion to the partition literature produced, women authored narratives and women focused narratives are few.

Such women focused narratives have been examined, this study has included chiefly fiction but it has also considered some ‘lived experiences’- standing on the threshold of fiction and non-fiction, reality and imagination. It is here that it has been verified if
feminist interventions in terms of narratives have revealed a more powerful, ‘real’ and urgent image of partition.

This research has been initiated with the following aims:

i) to examine the Indian partition as reflected through selected works of fiction and history and study the resulting patterns.

ii) To try to trace the voice of the marginal in the partition narratives, with special focus on women.

iii) to confirm that history and literature are complementary to each other on certain issues and to try to develop an interdisciplinary model of study of the partition within the disciplines of history and literature.

iv) To examine the Indian Partition through literature and history from different temporal positions.

I would like to defend my choice of topic with the following arguments-

- The partition theme is worked on, but most often it is glossed over as part of the regrettable history of the anti-colonial movement. It is not dealt with the intensity and magnitude that its scale and historical importance might warrant.

- Most often accounts of partition are one-sided, based on chauvinist and nationalist historiography. Many of these accounts portray ‘no-fault’ nationalism, resulting in uncritical and hollow partition. Thus a more structured, interdisciplinary critique of partition is required.

- The partition functions as a touchstone of our culture and polity. Thus every study and reading of the partition is learning about our changing social and political values. Only a few attempts have been made to incorporate the well-known poems, novels, fiction of partition into official school and college syllabi. Hence this study focuses how partition literature could be more relevant to contemporary needs.

- Partition and its legacies lead us to emphasize questions of sexuality and gender relations. Thus it is relevant that feminist interventions be studied in the context of the partition.

- ‘In exploration of past, the aspects we choose to illuminate are determined by not only the present we live in, but the future we wish to work towards.’ Hence looking at the partition from every temporal point is crucial. The interpretation of
the past should direct us to contemporary relevant issues and thus provide important markers for the future. Most importantly, it is not a moment on the linear temporal scale. It is a major marker in the nation’s psyche. Every study and reading of the partition is learning about our changing social and political values. In other words, a periodic study of partition literature in the contemporary framework is required. This study has attempted to mirror the trajectory of socio-political conditions in the context of the partition. Partition remains a major point of reference in the national history even today. Thus this study need not be repetitive or redundant. When the Indian partition is looked at from various vantage points temporally, it forms a critique of the changing socio-political conditions.

**This could be all the more true in the case of fiction based on the partition.** A study of past-partition fiction created at various points in time could reveal the trajectories of inclusion and exclusion, foregrounding and back grounding or focusing and diffusing. This could be a marker of the polity of changing times. To bring this point in sharper picture in relevance to today’s socio-political conditions, this body of literature parallels the fiction related to terrorism, communal strife and riots which are very much a part of the reality today.

**In the present study the partition of 1947 has been considered.** The fiction and history texts of Bangladesh have not been taken. This is not to ‘trivialize’ or ‘other’ the partition of Pakistan and Bangladesh. On the contrary, one should acknowledge and accept it as a major historical event linked to the Indian partition. It is not taken for study for chiefly three reasons- one, the extent and scope of the study would be ungainly and it would be very difficult to give it the proper magnitude of detailing as it demands. Secondly, it is felt that the parameters taken for the present study are broadly reflected, with some differences, in the other partition too. So one could leave it and not suffer greatly in terms of analysis.

**Literature has often been a blend of reality, imaginary, fantasy on one level and abstract and concrete, ideal and material, metaphysical and physical, transcendental and imminent, rational and irrational, conscious and unconscious on the other level.** It is as much a political and empowering act as it is an aesthetic and philosophical one. This obviously leads to the conjecture that the
socio-political material realities of particular times are knowingly/unknowingly reflected in the contemporary literature on conscious/unconscious level in an overt/subtle manner. This study focuses on the historical, social and political aspect of literature. It chooses this perspective as it agrees that writing is as much a political act as it is an aesthetic one. This fact is all the more prominent and foregrounded in the literature produced during the period of strife or that which is set in those times.

The primary aim of this research is:

I. To ask if History and Literature share any common places and if yes, what are the commonalities of these discourses?

II. To examine and study the Indian partition on the western frontier from the domain of History and that of Literature respectively.

III. To view the partition from different temporal positions.

IV. To juxtapose traditional histories, new/subaltern histories (including feminist narratives) and fiction on the Indian partition and see the different patterns emerging.

V. To examine the texts in the frame of text-context and the location of the author and the historian respectively.

VI. To scrutinize the Indian partition through the axes of Discourse, Gender, Spatial and Temporal Locations.

The significance of the study lies in the following factors:

1. It tries to look at, and study the issue of partition from a fresh perspective enriched by views from history and literature. This is done by locating and mapping the partition in the intersecting and overlapping spaces of history and literature.
2. It explores the feminist perspective to confirm the fact that such a perspective tries to trace the text of the marginal, silenced by the more powerful voices.
HYPOTHESIS: The hypothesis of this study is that narratives, in the form of history and fiction, give a lived reality based on experiential level that does not find a space in mainstream or traditional histories. The objectivity of historical truth is covered in the subjectivity of narratives. It becomes a part of ‘lived reality’.

Survey of work done

Alok Bhalla has done path breaking work in this direction. His work includes *Stories about the Partition of India* in three volumes (1994), editing a book of critical essays on Sadaat Hasan Manto (1997) and *Partition Dialogues: Memories of a Lost Home* (2006). In *Partition Dialogues*, he has explored the concept of boundaries and homes through his interviews, with six well known novelists from India and Pakistan: Intizar Husain, Krishna Sobti, Bhisham Sahni, Krishna Baldev Vaid, Kamleshwar and Bapsi Sidhwa. In the preface Bhalla opines, “My analysis of Partition fiction assumes that fictional narratives should be read, not as raw materials for the writing of history, but should be placed beside historical accounts, political documents, police reports, religious pamphlets or personal memoirs. It became apparent to me that novels offer a testimony that is different from the politically and socially inflected archives which the historians primarily use.”

Nadia Ahmad has carried out a study of cultural and religious representations in Indo-Anglian literature. She has identified four novels- Bapsi Sidhwa’s *Cracking India* (1991), Khushwant Singh’s *Train to Pakistan* (1956), Attia Hosain’s *Sunlight on a Broken Column* (1961) and Manju Kapur’s *Difficult Daughters* (1998) for her study. She has analyzed the four concepts of modernity, tradition, religion and culture on the backdrop of the partition and examined how these four concepts are manipulated in the politics of identity not only on an individual level but in the context of the identity politics of the South Asian Diaspora. But her study does not focus on the Indian partition or on the historical documentation of partition. This is due to the fact that the concerns of this study are different. It engages in an examination of politics of identity in relation to modernity, tradition, religion and culture.
Numerous other scholars like Mushirul Hasan, Ritu Menon, Ramesh Mathur, Zaman Niaz, Gomathi Narayan, Anita Inder Singh, K.K Sharma, B.K. Johri, and Anjali Bhardwaj have worked extensively in relation to partition. But each of these studies has posited itself quite categorically in history, politics, women studies or literary studies, exclusively.

Thus nowhere is an attempt made to juxtapose fiction with history. Actually Bhalla advises us to do so. On this background, one can infer that this research is urgently required. Furthermore, it paves the future course of action in this area. This study is located in literary studies and would attempt to look at history from this position. Thus it combines the historical and literary perspective in the context of the Indian partition. A comparison of multiple approaches has differentiated this study from the above mentioned ones.

**The Interdisciplinary Nature of Present Study:**

“Interdisciplinary Studies ..... do not merely confront already constituted disciplines…. it is not enough to take a ‘subject’ (a theme) and to arrange two or three sciences around it. Interdisciplinary study consists in creating a new object, which belongs to no one. The text is, I believe, one such object.”

- Roland Barthes.

“The Rustle of Language.”

Interdisciplinary approach provides an enriched perspective to certain areas of study. Interdisciplinary studies are an engagement with the existing disciplines. This approach can be loosely defined as any form of dialogue or interaction between two or more disciplines.

History of disciplines:

Aristotle accepted the hierarchy of subjects and gave the three tiers as Theoretical, Practical and Productive.
The Theoretical, comprising of Theology, Mathematics and Physics, is the highest level. The next is the practical in the form of Ethics and Politics, and finally the Productive tier in the form of Fine Arts, Poetics and Engineering. Aristotle accepted the inevitability of separate disciplines but did not endorse it. Hence he positioned Philosophy as the Universal area of knowledge. Later on, the Italian thinker Giambattista Vico from the mid eighteenth century also advocated interdisciplinary study.

Immanuel Kant maintained that disciplines should be treated as discrete and self-contained. Kant recognized three higher faculties- theology, law and medicine. Significantly, he considered philosophy as the lower faculty, arguing that it had no specific contents, did not depend for its existence on any higher authority and the teachings were not standardized but left to a scholar’s reason. Philosophers like Karl Popper and Stephen Toulmin proposed a distinction between ‘hard disciplines’ (sciences) and ‘soft disciplines’ (humanities and social sciences).

When each discipline establishes itself, it tries to mark its territory by exclusivity of its discourse, and an interdisciplinary approach tries interrogating this very exclusivity in the interest of a more all-inclusive approach.

The prefix ‘inter’ has also come under scrutiny. Geoffrey Bennington finds ‘inter’ an ambiguous prefix. It can mean—forming a communication between and joining together (as in interventional) but it can also mean separating or keeping apart (as in interval). Some critics have come up with other terms like post-disciplinary, anti-disciplinary or trans-disciplinary. Thus right from the name, everything in interdisciplinary approach thrives on multiplicity.

An interdisciplinary approach is not only about joining two disciplines. It is also about forming connections across different disciplines. It attempts to create pure spaces, between disciplines, that are unrestricted by disciplinary boundaries. The ultimate goal of these unrestricted spaces is to transcend disciplinary boundaries altogether.

By its very location, the terrain of interdisciplinary studies is not secure, established or fixed. It thrives on the breaking of old disciplines. It shares the uneasy stage of transition—’When the old order dies and the new is yet to be born.’ Secondly, this
unease also comes from the fact that interdisciplinary studies interrogate the ‘politics of disciplines.’ They confront the existence and relative resilience of individual disciplines as political strategies of existence in the mainstream academic discourse.

The contemporary body of knowledge thrives more and more on interdisciplinary approaches. Clifford Geertz puts it down in exact terms. “We are living in an age of ‘blurred genres’, a jumbling of varieties of discourse; within which disciplinary distinctions are increasingly hard to call.”

Literary studies have close links with interdisciplinary approaches. Literary study or more specifically criticism is of transcendental nature, transcending boundaries. The interdisciplinary nature of English Studies is bought forth by Leslie Fiedler, “Literary Criticism is always becoming ‘something else’, for the simple reason is that literature is always ‘something else.’

One of the virtues of literary studies is that they lead constantly outside themselves; literature necessarily contains a contextual element. I.A. Richards support the interdisciplinary nature of English Studies. F.R. Leavis draws on rich rein of cultural criticism in context to interdisciplinary nature, although with some conditions and qualifications. Later on, many other critics linked literary studies to Cultural Studies.

Richard Hoggart divides contemporary critical studies into three parts Historical-philosophical, Sociological and Literary-critical. Thus he uses disciplines as a tool to compartmentalize the critical studies. It is significant to note that he has fused history with philosophy in this distinction of disciplines.

It was Raymond Williams who established the deep connection between literary studies and cultural studies. Williams states that the original meaning of literature was interdisciplinary till the 18th century. Its notion of a specialized, highly imaginative, creative writing was the notion of the post romantic period.

Williams has formed a distinction between different forms of culture that co-exist in a society at any given time. These forms are- the ‘residual’, ‘dominant’ and ‘emergent’. The dominant form is heterogeneous, dynamic, always having to contend with new,
oppositional, ‘emergent’ cultures and historical survivals- the ‘residual’ forms from previous eras.

Williams identifies three ways of defining culture:

i) The ‘ideal’ which represents the Arnoldian notion of a selective tradition of high arts and literature.

ii) The documentary- the different ways in which human experience and intellectual life are recorded through various media

iii) The social- refers to a particular way of life expressed through institutions and everyday practices. Williams’ Interdisciplinarity is based on the idea of a ‘common culture’, a social totality which can be discovered and analyzed by criticism. Williams envisages the ultimate aim of cultural analysis as to reveal unexpected identities in hitherto separately considered activities.

Louis Althusser’s study provides a strong link for the purpose of the present study. Althusser’s Historical Materialism attempts to purge history of anthropocentric and teleological notions. For Althusser, History is a process without a subject, in the same way that scientific knowledge is ‘the historical result of a process which has no real subject or goal(s)’

More importantly, cultural texts are not merely reflective of historical processes, but interact with and help to produce them so that history and text both become a part of interconnected discursive practices. Althusser maintains that discourse is all pervasive, all forms of knowledge are produced within ‘problematic’: a discursive framework that, rather like a discipline, foregrounds certain modes of thought and excludes other.

Cultural Materialism is an amalgamation of historical context, theoretical method, political commitment and textual analysis. Each of these performs a distinct function. The historical context undermines the transcendental stature accorded traditionally to the literary text. The theoretical method separates the text from criticism. The political commitment (Socialist and Feminist) intercepts and interrogates the
conservative spaces of traditional criticism and the textual analysis locates the critique of traditional approaches. The sum total of these four approaches is what forms ‘cultural materialism’.

One extremely significant approach in the context of the present research is that it establishes ‘the present’ as the point of the greatest enlightenment and the ultimate arbiter of values. This is relevant as the present research also argues that the past ought to be examined from different vantage points of ‘the present’ as the location in the present also determines and informs the past differently from different points.

**Methodology**

New Historicism and Cultural Materialism approaches are useful for the present research. Both these discourses have some overlapping spaces. Both share a concern with the complex negotiations between texts and histories, also the connections between formation of knowledge bodies and, the social hierarchies and issues.

The Partition narratives are ‘fault-line stories’. According to Alan Sinfield, a Cultural Materialist, ‘fault-line stories’ cluster around the problematic, unsettling issues in society, since the stories that require most attention- are the awkward, unresolved ones.⁸

Although Cultural Materialism and New Historicism share overlapping spaces, they also differ from each other. Cultural Materialism is more politically engaged than New Historicism. Secondly, Cultural Materialism has challenged disciplinary categories in the context of literature with an investigation of other forms of culture – the residual and the emergent. By acknowledging the presence and importance of residual and emergent cultures, it has questioned the hegemony of the established culture in the canonical structure of discipline in the context of the literature. It has undertaken the arduous task of subverting the discipline, by critically assessing the most respected canonical forms from an interdisciplinary location.

There is no political neutrality in Cultural Materialism. In fact it acknowledges the presence of a social order which exploits people on the grounds of race, gender and
class and is committed to transform it. In this sense Cultural Materialism is equipped with a set of moral and political values. The discourse of History is looked as a Master Signifier by Cultural Materialism as it fills out the lack of timeless, aesthetic value for literary and cultural criticism.

Various thinkers and historians have different perspectives on history and time, in context of the past, present and future. Jean Baudrillard transcends the historical sense by postulating a ‘postmodern’ sense of the ‘vanishing of history’ due to a world driven by instantaneity. He terms it as ‘escape velocity’, the acceleration of modernity, technology and all social exchanges have propelled us to fly free of the referential sphere of the real and of history. Thus he visualizes history not as ending but as turning back on itself. “Once the apogee of time, the summit of the curve of evolution, the solistice of history had been passed, the downward slope of events began and things began to run in reverse. It seems that like cosmic space, historical space time is also curved.”

Frederic Jameson looks at the requirement to always historicise as having timeless value. It is the one absolute and ‘trans historical’ imperative. Similarly, for Terry Eagleton, History takes the place of God, the source and referent of all signifying practices, the ‘ultimate signified’. It cannot be ignored that Cultural Materialism has challenged history’s status as an objective knowledge. History is perceived as the site of academic-political struggle, that is, the struggle over the meaning and significance of the correlation between history and politics. History is rewritten and reinterpreted on the basis of power ideologies.

The methodology of research involves an in depth study of disciplines of history and literature. At this juncture the philosophy of these two disciplines is studied at the epistemic level. This is followed by a comparison of the picture of the Indian partition on the Western border emerging through history and fiction. A multiplicity of critical approaches is appropriate for an interdisciplinary topic like this. These approaches include New Historicism, Cultural Materialism, Feminism and Post colonialism within the context of socio-political discourse. The main methodological framework is provided by New Historicism. New Historicism works on a method based on a parallel reading of literary and non-literary texts (usually of the same historical period). It engages in a mode of enquiry in which literary and non-literary texts are
placed on equal grounding and they constantly inform or interrogate each other. Here ‘historical context’ would be replaced by ‘history co texts’ with respect to the Indian partition. In keeping with the framework of new historicism, this approach would be posited within deconstructionist and discursive practices.

Apart from this primary approach the method of Cultural Materialism is significant, especially, with reference to feminist interventions and more contemporary texts and issues.

Although there is a considerable overlap between new historicism and cultural materialism, the method of cultural materialism facilitates one to have a freer hand with contemporary texts. Again this approach is in keeping with the existing influences of Marxism, Feminism and technique of close textual analysis. The post-colonial approach is useful in focusing on the study of marginality, plurality, politics of difference and ‘Otherness’ in the partition narratives.

The feminist approach is a very useful tool because it effortlessly crosses the boundaries of history and literature, social sciences and humanities. It is ‘at home’ in both the disciplines. The most noteworthy feature of feminist perspective is that it tries to trace the text of the marginal, silenced by the more powerful voices. The tools used to retrieve history include oral narratives, stories, songs, folk literature, memoirs, travelogues, personal accounts, diaries etc. This recording is more ‘humane’. It is richer in the sphere of lived reality on experiential level. Thus here the figures, statistics, data do not remain as significant as the experiences, accounts, actions and reactions of the people involved. This approach is also a critique of the gendered spaces of power relations in private and public spheres. It is to capture this thread and to strengthen it as a valid tool of enquiry that feminist historiography methods have been used.

The other significant reason for adopting a feminist perspective is the nature of study involved. There is a close connection between women and history, as in Joan Kelly’s formulation of a dual goal: to restore women to history and to restore our history to women. This is all the more pertinent in partition studies as women have been made a focus of enquiry, a subject of the story and an agent of the narrative; there has been a tendency to construct women as a historical subject. The Indian partition saw large
scale violence on women—both physical and psychological. The ethnic nature of violence, the political strife and the large scale massacres affected women, and this discourse is largely absent in main course histories of partition and independence. It would not be erroneous to state that most of these histories are histories of Independence and not of the partition. It is conjectured that the study of subaltern feminist histories along with the feminist studies of violence, trauma and gender in South Asia would throw significant light on the issues involved. Thus the feminist perspective becomes a central, core discourse in which this study is set.

The comparative nature of the present study brings some parameters which are helpful in forming a model of a study of the partition. The technique of comparative critique is based on intervening spaces of history and literature on issue of partition. Such spaces are identified and then studied in the framework of history and literature.

**Texts chosen for study:**

Works of history as well as literature have been identified for the present study. Some of the works are translated from Urdu or Hindi. As far as literature is concerned, the study is confined to the genre of fiction (narratives). These literary works of fiction are grouped into novels and collections of short stories. The novels chosen for this study are:

Short Stories: This section contains a critique of the following collections of short stories.


The history texts chosen for the study are:


As stated earlier, there is a no dearth of Partition literature in the genres of historical and literary narratives. In choosing the fiction, greater priority has been given to novels than short stories. The major reason for this is the genre of novel, being more expansive than short story provides the broader canvas for contemplation and also for presenting a particular ideology. So, while studying the Partition, that required a great deal of thinking on the aftermath apart from the experience itself, novel was a preferential choice over the short story. This was the main criteria for choosing six novels as against three collections of short stories.

The above argument did not refute the fact that the genre of short story cannot be ignored in the context of Partition studies. For instance, if one removes Manto’s works from Partition studies, a lot of significant material is lost. As a novel provides a broader expanse for contemplation, a short story’s shorter span is appropriate for
relating, presenting and translating the acuteness and immediacy of experience into language. Hence short stories were also taken along with the novels.

Some novels with a female persona have been chosen for a feminist perspective. It is conjectured that the woman’s voice as narrator would reveal the marginal voices that were not inclusive in the institutionalized mainstream rendering of partition. Thus the works- *Ice-Candy Man* and *Sunlight on a Broken Column* have been chosen.

*Azadi, Tamas* and *Train to Pakistan* have been selected for their iconic status, but more importantly for individually specific parameters. *Azadi* written by Chaman Nahal has been acknowledged as a significant literary landmark as it received the Sahitya Akademi Award in 1977. It also received the Federation of Indian Publishers Award for Creative Writing the same year. The novel has been translated from English into Hindi, Urdu, Punjabi, Tamil, Malayalam, Kashmiri, Hungarian and Russian. Since this work has received state recognition in the form of awards and wide readership as it was translated into six Indian and two foreign languages, it is pertinent to examine this book in the context of the present study. *Azadi* is considered significant as it traces the trauma of migration and the actual journey on a larger scale. It also brings out the futility in the conclusion. *Tamas* was considered to be significant as it traces the genealogy of violence in a small town during the partition. It is also important for the study considering the strong reactions it had evoked when the serial made on it was telecast on *doordarshan*. *Train to Pakistan* has evoked and revoked a popular response. Furthermore, it too traces the journey from peace to violence.

Spatial and temporal location of the texts is also an important parameter for selecting the novels since they form a part of the main argument of this study. Thus *Partitions* has been selected as it was published in 2011, separated by more than 60 years from the Partition. The location of the writer is on that of an outsider, but also bordering on that of an insider. Amit Majmudar is a diagnostic radiologist and award-winning poet. He lives with his wife and twin sons in Columbus, Ohio. His poems have been published in International Journals. *Partition*, his first novel, has been published quite recently, in 2011 Thus the temporal and spatial location is far removed from the Partition as compared to the other partition novels. Even *Tamas* is significant as it is far from the partition temporally as compared to the other three novels.
The selection of the texts of short stories has followed a parallel logic. *Bitter Fruit* by Saadat Hasan Manto is the most comprehensive collection of his works as it contains his major short stories, articles, sketches, drama, letters and memoirs written by his close ones on him. As far as choosing Manto ‘per se’ is concerned as stated earlier, if one excludes Manto from Partition literature, something invaluable is lost. *Unbordered Memories: Sindhi Stories of Partition* edited and translated by Rita Kothari primarily concerns itself with the migration from the Sindh which was thought to have different concerns than the migration from Punjab. The study of this text has definitely provided different dimensions. *Translating Partition* edited by Ravikant and Tarun.K. Saint has a rich sampling of stories in the context of themes and issues that are to be studied.

The four history texts out of five taken up for study are authored by women with a consciousness of the ‘othered’. Apart from it, they have also concentrated upon the voice of the marginal which did not find a place in the mainstream, institutionalized narrative. Furthermore, Ravinder Kaur’s work is also significant as it has studied the resettlement issue in the context of Punjabi migrants. Vazira Fazila- Yacoobali Zamindar’s study is useful in throwing light on the economies of displacement and other significant issues namely the ‘official’ formation of new citizenship and the forming of national boundaries in terms of mobility. Gyanendra Pandey’s study is the only one authored by a male. It is chiefly considered as it analyses the entire issue of partition within the framework of violence and it also examines some vital issues.

**Chapter Division:**

The division of chapters is done on the following lines:

I. Introduction
II. Historical perspectives on Partition
III. Literary perspectives on Partition
IV. Conclusion.

Chapter II Historical Perspectives on Partition:
The second chapter deals with the historical perspectives on partition. The texts studied are chiefly the mainstream history texts and the subaltern critiques. This chapter contains the following sub sections:

II. i Introduction: It briefly outlines the plan of the chapter. It also lists out the various issues of partition that are studied in the historical perspective.

II .ii Epistemological Study of History: This study considers various approaches to history. This is followed by a brief review of the purpose of history and the historian. It was also considered necessary to view the discipline of history vis-à-vis the Art and Philosophy of History. This forms the third part of the epistemological study. The fourth part deals with the concepts of Truth, Validity and Accuracy within the framework of historical discipline.

II. iii Traditional Histories: The following traditional histories on Partition are discussed.


The texts are chosen keeping in mind the issues to be studied. Furthermore, this scrutiny is not detailed as the purpose is to provide a background to the study of the subaltern histories. The focus is more on providing a bird’s eye view of the traditional way of looking at the Indian partition reflected in the mainstream histories.
II. iv. Subaltern Histories: Five subaltern histories are studied and the findings are discussed. The texts as listed earlier are:


II. v. Analysis: For analysis of the emerging issues, they are grouped and studied in the following manner:

1. Pre-Partition: The Making of the Breaking

2. Partition:

   i) The migration and the journey
   ii) Arrival and settlement of refugees
   iii) Recovery of abducted people
   iv) Migration and counter migration

3. Aftermath and Continuum

II.vi Conclusion
Chapter III Literary Perspective on the Partition:

This chapter has examined the literary perspective on the partition by taking six novels and three collections of short stories.

III i Introduction: The contextual element of literary work is emphasized. The impact of the Partition on literature is also studied.

III.ii Novels: This section contains a critique of the novels.

III.iii Short Stories: This section has a critique of the collections of short stories.

III.iv Conclusion: The critique of novels and short stories is synthesized using the following parameters-
1. The location of the text.
2. Violence.
3. Loss.
4. Memory.
5. The location of the author, the persona of the author and the location of the narrator.
7. The Politics of Partition
8. Shifting identities
9. Change
10. Gender critique
11. Betrayal of faith and ethical dilemma

This chapter also examines the short stories in juxtaposition to the novels.
Chapter IV. Conclusion:

This concluding chapter attempts to consolidate the findings in two modes- the interdisciplinary relevance and the feminist interventions. It examines the emerging image of partition critically. It draws heavily on the synthesis of the findings of the previous two chapters. This stage engages itself with the enquiry of certain issues which emerge during the study. It tries to chart out the contemporary trends and the future directions. This forms the final part of the study.

IV.i History and Literature- Concluding arguments: The interdisciplinary relevance of History and Literature is reaffirmed.

IV.ii Issues emerging from the study are synthesized. The following issues have been identified-
1. Violence 
2. Memory 
3. Feminist Critique. 
4. Language and Silence 
5. Politics of Partition 
6. Issues of identity and Nationhood 
7. Trauma of dislocation and loss at multiple levels. 

IV.iii Concluding Remarks and Scope for further research.
Notes

1. Some scholars have refuted this fact. For instance Arjun Mahey in *Translating Partition*, “Relative to the wealth of Urdu, Punjabi and Hindi writings which existed before, and since the partition, the Partition itself is little represented: at best only a handful of stories, novels and poems.”


5 Ibid.20.

6 Ibid.56.

7 Ibid.58.


11 For this illumination, I am indebted to an informal talk that I was fortunate to have with Uma Chakravorty during lunch on the 1st March, 2011 at a National Seminar on “Addressing Gender in Research: Debates and Challenges” organized by the Krantijyoti Savitribai Phule Women Studies Centre, University of Pune.