Chapter - IV
Partition and post independence politics
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‘Azadi’—purely a political novel—realistic portrait—of the climax—corrupt and selfish political leaders—Nehru, Patel Jinnah—political power—communal hatred—political violence.

CHAPTER IV

Partition and Post-Independence Politics

The attainment of Indian freedom was followed by the tragic drama of partition. It was the darkest event in the history of India, which shook whole nation into disgust and hatred. The Indian unity, brotherhood and political ideology, through which India achieved freedom, remain failure and the new opposite chapter of Indian politics started from the very time of partition.

The partition was not just a historical event but one which changed the lives of Indians throughout the country. It is the partition, which showed the different direction to the nation for future path rather than following the ideology of Indian tradition. The sudden outburst of the hatred between the communities, which had co-existed for centuries, disturbed the basic fabric of the nation, destroying the much-vaulted ideal of religious tolerance. The tragic effect of partition manifested on two fronts-the thoughtless and bloody violence, which set country ablaze at the time of mass migration and the geographical
dislocation, which created disintegration in the lives of the millions of people.

Partition left a permanent wound on the psyche of the nation, leading to a significantly different social and political ethos. The freedom struggle had united the politicians and the common man. The negative forces, which had always been present, were submerged in the fervour of nationalism. These negative forces having reared their heads during the partition now attempted to establish themselves in the ethos of the nation. The post-independence manipulative, power hungry politicians have changed the very face of politics. Nationalist visions of pre-independence seem no more than a lost ideal after the independence. Politics is no longer a passionate and selfless commitment but a game of intrigue and underhand surreptitious maneuverings.

Chaman Nahal has portrayed the realistic picture of the partition. While delineating the partition, he raised the cause, the process of the partition and the butchery of political leaders with its effect on the both newly created
countries. He too attempted to show remarkably how the partition changed the political ideology of both nations.

The post-independence Indian political scene always seem in the shadow of depressing failures and growing dangers to the very existence of India as a stable and united country. The question of the integration of the other small foreign possessions in India was also solved by negotiations in the case of the French settlement and by direct action in that of Portuguese in Goa. There were many political events like abolition of 565 princely states. The political map of the country was further redrawn with the creation of linguistic states in 1956. Then followed the three brief but eventful wars with China in 1962 and with Pakistan in 1965 and 1971, which resulted into creation of Bangladesh. With this fearful condition India remained always successful in the implementation of five year plans, the impressive industrial and technological progress. It is the sign of firm roots of democratic values in the country. Later on Jawaharlal Nehru's death, which disturbed the Indian progress somewhat. More important events in the political history of the nation are election of Indira Gandhi
as a prime Minister, bifurcation of the congress in 1969, imposition of emergency in 1975; defeat of the congress in 1977 etc. took place in the political ground.

In the post-independence political picture, we find almost total erosion of moral values, the spreading of terrorist and separatist movements, the exploration of religious sentiments for selfish political power. We too find post-independence political structure sought to bring out transformation in society and economy through polity. Indian politics has been revolving around the mass problems like poverty, employment, education, Health and minority problems etc. Nowadays, we can find how political parties have been using religion for their corrupt politics. Nearly all-political parties have been pretending as the followers of great personalities like Gandhi, Dr. Ambedkar; but without their ideology. The khaddar has been wearing as a safe mark to deceive the peoples and the nation. The secular state has become insecure today, due to baseless and selfish politics. Though we find materialistic and technological progress, but there is degradation of
humanistic and democratic values. The politics has become the game of intrigues of today’s political leaders.

In Chaman Nahal’s ‘Azadi’ we find the theme of the partition and Bhabani Bhattacharya’s ‘Shadow From Ladakh’ the post-independence political events like China War. Bhabani Bhattacharya has not depicted the partition in his novels. He himself expressed that at the time of partition period, he was living at Nagpur, the safest place. While Chaman Nahal had suffered in the partition. He had to migrate from Sialkot to Delhi.

In ‘Azadi’ Chaman Nahal delineated the theme of partition. The novelist portrayed the realistic graphic picture of the partition giving details of political background and the effect of the partition on both newly born countries.

The partition of the Union India in 1947 is one of the greatest tragedies in Indian political history. The roots of Pakistan can be traced in the pre-British period, but its full germination took place on the eve of the British departure from India. ‘Azadi’ presents the account of pre-independence politics to the Mahatma Gandhi’s assassination.
The novel gives the psychological consequences of the partition. It makes an attempt to diagnose the malady, leading to the inhuman catastrophe. Nahal criticizes the Hindu and the Muslim leaders, who were responsible for the partition and the bloodshed. The English too fully exposed for their wild and unholy game in creation of the partition. Nahal too hold the people of both communities equally responsible for the tragic events.

Chaman Nahal was driven away to India after the partition from his birthplace, Sialkot. ‘Azadi’ is the result of his own traumatic experience at the time of historic partition. ‘Azadi’ gives the picture of hopeful dawn of Indian independence and the tragedy of partition- the massacre and the vast influx of refugees. The both communities are shown the mere puppets in the hands of clever, selfish and power-hungry politicians. Political leader cunningly influenced the people for the deeds and thought. The novel gives how the common people made to engage in the ghastly acts of violence. Millions of people were misled by the crafty politicians, who were hungry to grab political power.
The novel is divided into three parts—'The Lull', 'The Storm' and 'The Aftermath', delineating the vivid political picture from the announcement of the Cabinet Mission Plan on June 3, 1947 to murder of Gandhi. The novel is built around the family of Lala Kanshi Ram.

The novel opens on the third of June 1947 when the Viceroy was awaited to make an important announcement in the evening. Lala Kanshi Ram, the major character in the novel, was not literate enough person but an experienced intelligent. He and his wife, Prabha Rani with a son, Arun live a quite life. This quietness seem appropriate to the title 'The Lull' of the first part.

The procession of the Muslims take out within hours of the announcement. In communal frenzy, the Muslims started to humiliate Hindu minorities. They take out the procession to warn the Hindu and Sikh population that they had no land of their that they should quit. Lala Kanshi Ram at first was not ready to leave Sialkot but later on accepted the reality. Lala Kanshi Ram evaluated the situation and convinced that the British already were not interested in
preserving the unity of India. In the beginning of the novel, Chaman Nahal has shown how communal leaders used different frame of references to incite community against the other. The Hindu leaders made people to think that the ancient cultural tradition is decaying because of Muslim rule. The Hindu leaders aroused hatred in the mind of the Hindu community. Arya Samaj too was playing a crucial role to make Hindu community passionate and harsh. Arya Samaj Consciously promoted religiosity and orthodoxy as part of revival in Hinduism. It expressed in several different ways though its main core and contours were defined by “cow protection agitation, the crusade for Hindi, and the sangathan of a caste ridden society.”¹ Lala Kanshi Ram was influenced by Arya Samaj. In the meetings of Arya Samaj, Lala Kanshi Ram realised that the true language of an Indian was Sanskrit, the language of the Vedas. Arya Samaj’s crusade for Hindi drew the lines of cleavage between the Hindus and the Muslims in Punjab. The Muslims suspected some foul play because the Hindus under the banner of the Samaj clamored that Urdu should be replaced by Hindi. Urdu was conceived to be the
language of the Muslims. Paradoxically Lala Kansi Ram knows only Urdu for writing and reading. He uses Urdu language for his daily business, which he learnt from his father and from a primary teacher in his village and “neither of the two was a Muslim.” In the beginning of the novel, it has shown that Urdu was very much language of the Hindus and Sikhs and thus the Hindus and the Muslims were one. Lala Kansi Ram speak Hindi, but can not read and write it. Arya Samjist too wrote in Urdu though it was supposed that Sanskrit was their language. Thus there was complete harmony and not prejudice in the communities before the partition.

Muslim communalists ensnared common people to go suspicious and nurture fear from and about Hindu community through their communal propaganda. Muslim communalist leaders control over the muslim masses were unquestionable. It is depicted by Nahal in the case of Abdul Ghani. Muslim Leaguers successfully made him aware of the threat in a free India, in which minority will be slave to the majority. Abdul Ghani, the representative of uneducated and common Muslims easily persuaded by the leaguers to
follow the message of Muslim communalist. Nahal brightly sketched the political character of Jinnah and his politics about the partition. Abdul Ghani himself discloses his impression of Jinnah:

"It is not a question of his personal view; the league or Jinnah knew better. They said, view your Hindu neighbour with suspicion and he did that. They said there should be a Pakistan, and he shouted for it."³

Abdul Ghani became so impudent because of leaguers that he thought about Lala Kanshi Ram as a Hindu bania, who was his fast friend earlier.

Chaman Nahal also attempted to describe how communalism spread in education too. Though children were little affected in the school, but the intension of starting schools was to spread communal hatred among each other. There were schools like, government school, Arya Samaj School, Islamia school and Khalso school in the Sialkot. Being the schools of different communities, automatically intended for communalists propaganda. And
it was clear that schools in Sialkot were signs of different communities going their separate ways. When one school outstripped another in academic distinctions in sports or debates the boys worked themselves into furies in the streets. "Heads were broken and later communal shape was given to these fights." Thus the very philosophy behind these schools would not serve in anyway to the well-being of the undivided nation. The minority communities, perhaps, owing to the fear complex instituted schools competing keenly with the majority community. Dr. Ambedkar notably remarked in one of the articles about the hatred and tricks between different communities. He said 'if Hindus start the 'Shudhi movement', the Muslims must launch their 'Tabliq' movement. If the Hindus start 'Sangathan', the Muslims must have the 'Tanjim'.

Nahal painstakingly tried to show the slowly growth of communal politics during the independence time. During the independence period, the spread of disharmony, discord and distrust, due to the communalist leaders, common people smelt the future calamity of the partition. The announcement of the partition by Mountbatten and the
speeches of national leaders shook them with a feeling of fear. Therefore "each family instinctively drew its members together, as a gesture of protection against the danger." The pensive reflections of the minorities against partition find an expression in the point of view of Lala Kanshi Ram and of Arun. There observations on the historical necessity of partition, on the idiocy and incompetence of all the national leaders, and on their failure to conceive the consequences of partition are revealing.

From the very beginning of the novel, Lala Kanshi Ram was very suspicious of the moves and motives of the British. Lala Kanshi Ram informed his wife that morning, that the Viceroy was to make an important announcement that evening from the All India Radio. He felt the dangers that were to follow the announcement. He looked worried and feared the horrible consequences, "if the English agree to give Pakistan to Jinnah." Prabha Rani consoled him to rely on faith that "Gandhi would never agree to a division of the country."
Lala Kanshi Ram had fear of the division of the country. He scented British policy of encouraging the partition. His faith in Gandhi's determination of not accepting partition looked shaken. He told his wife that, "British would rather divide than leave behind a united India." British Empire declared that if the Indian political leaders failed to arrive some solution they would hand power over to any constituted authority or authorities of the moment. The 'authorities' that disturbed common people like Kanshi Ram. Kanshi Ram realised the evil tricks of the British and he used to say British should encourage disunity among Hindus and Muslims. Further he thought that British remained successful because they made one community to fight against the other. His observation is that "the British had played the different religious groups against each other to their advantage." Nahal has noted that in Sialkot too, the British set the scene for division by encouraging different denominational schools established purely on religious basis. The novelist clearly shows the situation on the eve of the partition was turning worse. While blaming the British, Nahal too realistically criticized
the political and their disguise views about the partition. Jinnah threw light on the internecine disputes among the parties, which pushed the country to the precipice of partition. Davidson, the British official also view that the Indian leaders threw many proposals away intended to keep India united. Kanshi Ram lambasted the leaders who had rejected every proposal, which would make a united India possible.

Lala Kanshi Ram was critical of Gandhi - Rajaji offer to Jinnah in 1944. It encouraged Jinnah to see the dream of 'homeland' and to work for the creation of Pakistan vigorously. The congress was responsible for bringing about the partition. The offer was a tragic one of the united nation. The talk of giving a section in the East or West of India to the Muslims made Jinnah aware of realizing his dream. Lala Kanshi Ram believed that the offer crowned Jinnah with much glory and popularity and imparted strength to the Muslim League. He thought:

"Who took Jinnah seriously before Sept. 1944?" and further lambasted "if the congress would give this much
why not go for complete separation." Nahal criticizes Gandhi-Rajaji offer to Jinnah and its results. The offer, which accepted Pakistan in principle turned out to be detrimental for united India. Kanshi Ram reflected:

"Didn’t Gandhiji and Rajaji themselves as much as offer Pakistan to Jinnah in 1944. They were the ones who put the idea in his head. Take a section in the East of India and a section in the West, they said."

Kanshi Ram noticed the future calamity of the partition. Rajaji was the first congress leader to have seen the inevitability of Pakistan. In his eagerness to offer some solution to the communal question he made the Madras Legislature accept a resolution accepting Pakistan in principle. When it was submitted to the All India Congress Committee, it was rejected. But Rajgopalchari did not give up his efforts. He brought Gandhi and Jinnah to the negotiating table. The talks failed but they improved Jinnah’s bargaining position considerably. Kanshi Ram found fault with Gandhi who “by going to him (Jinnah) not only gave Pakistan a name, he gave Jinnah a name too.”
Chaman Nahal seems to believe that the Rajaji offer put Jinnah on the pedestal in the Muslim provinces.

Lala Kanshi Ram was greatly disturbed to think of the horrible consequences of the proposed partition. He was primarily concerned with the fate of the four hundred million people, if the partition took place. He had fear to leave his property and birthplace, if the new nation came into existence. He said to Prabha Rani: "if Pakistan is created, we'll have to leave. That is, if the Muslims spare our lives." Chaman Nahal has shown the political leaders made ready to scent the coming division of the country. Before the announcement everyone was in disguise about the partition and the boundary line. "In each home, on each street corner, this was the only subject discussed that day." Arun realistically viewed the impending announcement and informed that Pakistan was certainly to be created. He thought that the congress had betrayed people by conceding Pakistan. Gandhi and Congress had earlier said, "India was a single nation, not two." remained failure.
Lala Kanshi Ram could not understand how Gandhi permitted to the partition. He was of the view that other leaders might evade the onus of keeping the country united, but Gandhi has a moral responsibility, an inner voice to justify his actions. Moreover Gandhi asserted repeatedly that he would "never accept that."\textsuperscript{17} All the minorities were enraged when they had been informed about the partition. Bibi Amavari, the landlady of Kanshi Ram was so bitter and when she came to know about the assassination of Gandhi, she expresses without sympathy "It’s good he is. He ruined us."\textsuperscript{18}

Chaman Nahal attempted to show the cunning tricks of the political leaders for the partition. Mountbatten had worked out the scheme of the partition for them with his persuasive power. Gandhi withdrew from the negotiations on partition for he felt "defeated and forsaken."\textsuperscript{19} And unfortunately Patel and Nehru came front to take the decision of the partition. Kanshi Ram could not understand how Gandhi with secular credentials conducted himself in the manner when communal fascism on his own admission, was staring in the face. All the important leaders and people
began to ask for partition and this rendered Gandhi helpless. In fact his teaching of non-violence and religious
tolerance which had long been upheld, by and large, were
on the wane in the climate reeking with communalism.
Chaman Nahal has portrayed the realistic condition of
helpless Gandhi and selfish congress leaders at the time of
partition. In communal agitation all congress leaders were
trying to achieve political power; and at the same time
Gandhi had marching the states to keep peace and
harmony among the communities.

Nahal criticizes Nehru and his speech on the partition
over radio, which created a fear and confusion in the hearts
of the minorities. Lala Kanshi Ram highly ridiculed Nehru’s
message of sacrifice to the leaders after the partition. His
speech was very far from reality because of his promise of
peace and protection to the minorities. The minorities
became doubtful about their future well being. After the
declaration of the partition, their chances of survival in
newly created Pakistan were beyond hope. Kanshi Ram
lambasted on Nehru for his meaningless statements. The
announcement of the partition on All India Radio by Nehru
shook the Hindus. Lala Kanshi Ram with his family members looked gloomy and embraced. People heard Nehru with utter disbelief. They questioned his senses when he talked of peace and non-violence. Nehru’s ignorance about the Muslims was lamented. Nehru’s thought of peace and peaceful transaction looked a complete nonsense. Nahal depicted the anger of people against Nehru: “What stupid thing was he talking about? Was he really Nehru? ------ What had happened to his akkal, his mind? Have partition if there is no other way, Have it that way ------ Had he gone mad? Didn’t he know his people? ---- What of your promises to us, you Pandit Nehru?”

By the repeated interrogation, the author emphatically holds Nehru and other leaders responsible for the partition. The Hindus looked with dismay and disbelief at their leaders’ policy. Their hope that Gandhi and his associates would never give in to the demand of Pakistan was completely dashed. The Hindu community feared and came together to protest themselves. Arun realistically informs that the Muslims “can have our money without having to keep us.”
Chaman Nahal emphatically, holds that Nehru failed to evaluate the predicament of the minorities in the newly formed countries. He made it clear that the minorities were very reluctant to the idea of partition. Nahal exposes the gross stupidity of the national leaders who failed miserably to understand the communal dynamics. Kriplani, the congress leader is the worst, who asked the minorities to stay where they were. Kanshi Ram felt that the national leaders should have scented mass migration before the partition.

Chaman Nahal focused on 'two nation theory' meant to create two nations out of one and hence it was tragic indeed. This theory created barrier between man and man, between brother and brother. There was a change in the Muslim and Hindu attitude. Abdul Ghani, the faithful friend of Lala Kanshi Ram in the past “was no longer friendly with the Hindu businessmen of the bazaar.”\textsuperscript{22} Abdul Ghani had lived in peace and harmony with his neighbours, who treated him as an equal before the partition. But under the sway of Jinnah he changed and became a Leaguer. The League made community hatred. Ghani also started hating
the Hindus. The Muslim League "had slowly made him aware of the threat to him in a free Hindu India. It was not a question of his personal views; the League or Jinnah Sahib knew better". The Muslim community became a puppet in the hands of his leaders, and followed them faithfully. The atmosphere was surcharged with horror, tension, worry, hatred run for new haven and happiness as well. The Hindus in Sialkot feared, while the Muslims were cheerful and were eager to harm Hindus and grab their property. Jinnah had become the ideal of the Muslims. He was followed blindly by the Muslims. Nahal realistically views that the political leaders are guilty for the partition and it's horrid consequences.

While criticizing the two-nation theory, Nahal attempted to suggest that the Muslims did not constitute a separate race. The leaguers intentionally used all their charm to believe Muslims that Hindus were different an alien race. Common people of both communities little know about their past conversion. Nahal states the character of Abdul Ghani, who was blind to the historical truth that he was the product of Hindu woman and Moghal foot soldier.
But he himself became the staunt communalist. Nahal unhesitatingly shows that the two-nation theory is wrong, and proved that it did not solve the problem of minorities of the Union India. Kanshi Ram, the mouthpiece of the novelist remarked:

"One would have to go around with tweezers through all the villages to separate the Muslims from the Hindus."\textsuperscript{24}

The basis on which partition took place is futile because there was total mingling of both communities in each and every corner of the country. And according to rationale of the partition, there could be no place for the minorities. Lala Kanshi Ram belonged to the majority, but partition led him minority, and to his dismay in the free India, he became new minority refugee. The partition created new minorities with permanent political upheavals.

The partition affected immediately first of all on the minorities. Minorities of both newly born countries were uprooted from home and field, and driven by the fear of death to seek safety across the border. Partition uprooted
the minorities of Sialkot from their homes and hearths, and left utterly helpless as the Muslims were monstrous enough to make trouble as much as they could. Nahal describes the communal fire that engulfed the country: "many cities of the Punjab had been aflame for months; there were large scale killing and lootings in Lahore, Gujrat, Gujranwala, Amirtasar, Ambala etc." Killings of Hindus was the daily ritual of the Muslims. These brutal acts were followed by frightening and demoralizing fires. Violence followed violence. Minority community stood very defenseless. Both communities were killing each other mercilessly. There were communal riots everywhere. The English could put down the earlier riots with firmness. But now the government looked unwilling to control the rising storm. The political leaders also remained cool. The Hindus felt unprotected and forlorn in the declared land for the Muslims. The leaders were hollow and uncertain and the government remained to be against the people. Lala Kanshi Ram felt grieved at the strange role of the government. He said to Arun in disgrace: "If unwilling the government is a party to murder. If incapable, we Indian had no right to ask for freedom."
The novelist highlights the fact that the Muslim government officials were helping the rioters and were partial enough. He shows two government officials wholeheartedly helping the rioters: one is Inayat - Ullah Khan and the other is Rahmat - Ullah Khan. Inayat - Ullah Khan supported Muslim rioters to open the gate of Hindu Mohalla, so that they may be humiliated. He orders his subordinate, "Break open the gate"\textsuperscript{27} though he knew the municipal law. And the other, Rahmat - Ullah Khan is a worse officer as he goes to the extent of kidnapping and dishonoring the Hindu lady, Sunanda.

Chaman Nahal realistically portrayed the critical situation of minorities of both countries after the partition. The Hindu places were burnt. The Punjab and the Bengal were filled with incidents of murder, arson and rape. There was complete fear and disturbance among the Hindus of Sialkot. Even military and police also rejected help and security. Congress Muslims intentionally neglected the situation and indirectly supported Muslim communalists for their worse deeds. In India minority Muslims suffered and looted, and hence the tales of woes from India fanned
communal frenzy in Pakistan. Violence was widespread on both the sides of the border. This fact was made clear by Chaudhari Barkat Ali:

"... That everyday hundreds of refugees from India continues to arrive with tales of terror and disgust. Whatever is happening here in Sialkot, things very much like that are happening on the other side too... It is the collapse of Congress Muslims in Pakistan, apparently it is the collapse of Congress Hindus in India also."\(^{28}\)

Political leaders made use of these tragic situations to spread hatred against the opposite community. As a result, there was complete chaos. The government totally neglected their rights and responsibilities of bringing refugees safe to the homeland. The local authorities too instead of helping, offered all kinds of impediments to prevent the other government.

Chaman Nahal too lambasted on both communities for their butchery. He describes in detail the shameful acts done by the people out of communal frenzy. The parade of the naked Hindu women at Narowal was a brutal tragedy.
The Muslims completely demoralized and humiliated the Hindus. Many Hindu and Sikh women were in their custody. Many of them raped and killed. While humiliating women, rioters had become insane and wild brutes.

In Amritsar too, Nahal presented a fearful picture, in which the Muslims were driven out of the city. Their houses are destroyed. There was also a procession of the Muslim women paraded through the Bazar. Many Muslims were killed. The Indian soldiers like their counterpart in the Pakistan army failed to protect the victims. Both minority communities of each country suffered and victimized. Both, the Hindus and the Muslims were guilty. Nahal states that these communities behaved much cruelly because of the political leaders and communalists.

In the last part of the novel, i.e. ‘The Aftermath’, Chaman Nahal attempted to give the problem of refugees with the government’s policy. The Indian government was handling the situation carelessly. Lala Kanshi Ram though started to live in free India; but actually had no freedom, no identity in his own homeland. This freedom remained to him
meaningless and futile. His condition became more critical, when officers demanded him bribe for the house.

Thus, Chaman Nahal attempted to highlight the partition condition with the political matters. He has shown how different political leaders viewed the partition and led to divide the country. Bhabani Bhattacharya had no any first hand experience of the partition, like Chaman Nahal. But he attempted to sketch the political picture at the time of Chiana War in the post-independence period. Being an ‘Ambassador’ he had much knowledge of political policies. In his ‘Shadow From Ladakh’ and ‘Music For Mohini’, Bhabani Bhattacharya has delineated political ideology to maintain the attained freedom of the country.

Bhabani Bhattacharya’s ‘Shadow From Ladakh’ concentrates upon the Indian life of the sixties. The Chinese invasion of India is the starting point for the conflict between the two political policies – Gandhism and modernism in sense of Mechanization. The title itself suggests the critical condition of the country – that the military situation casts its shadow almost everywhere in the
country. The Chinese invasion in India had shattered and overhauled the Indian political life. The novelist has sketched vividly the geographical picture of political condition of the post-independence India during the 1962. K.R.S. Iyengar confirmed that the novel has the theme of "India at the time of Chinese invasion of 1962."\(^{29}\)

It is because of patriotic ardour, that the novel won Sahitya Akademi Award. The novel deals with the question of the country's defense policy after independence and its dilemma in choosing a national industrial policy as between the cottage, small-scale industries and the large-scale industries. The Chinese invasion remained the cause to change the policy of politics. The novelist portrayed the attack of China as:

"In slow stages they (the Chinese) had surreptitiously annexed sixteen thousand square miles of territory that had been an integral part of India, their claims were mounting still."\(^{30}\)
There are many references of the Indian political condition of the post-independence period, through the symbolic speeches and utterances of Gandhiji and Nehru. The main characters, Satyajit and Bhaskar stand for political ideology of Gandhi and Nehru respectively. The whole action of the novel is enveloped by the shadow of the Chinese invasion. Satyajit is Gandhi’s shadow, and Bhaskar; the Chief Engineer of Steeltown is Nehru’s. Gandhigram is Sevagram and Steel town is like wise one of the dream-edifices of Nehru. The choice is difficult between Gandhian political ideology of non-violence and self-reliant and Nehru’s Material progress for defence. In the wake of the Chinese invasion in 1962 what was imperceptible and ignorable had suddenly became significant. The Chinese forces started moving first to invade the Indian territories and then whole India. Gandhigram was an experiment with simple community living with economic independence on the basis of Gandhian ideology. India had to face the critical choice in political policy in the wake of Chinese attack. That whether India should meet force with physical force or with the soul force in the footsteps of tradition of Gandhian
ideology. The choice is between Satyajit’s spinning wheel and Bhaskar’s steel.

Bhattacharya’s earlier novels concentrates upon India’s hunger for political freedom, while ‘Shadow From Ladakh’, deals with people’s concern to preserve the country’s political independence at all costs. Indians are determined to protect their long awaited hard-won freedom. And this freedom is threatened by the forces is the main subject of this novel. When in 1962 the Chinese troops began to march on Indian Territory, Indians and political leaders, like Nehru were shocked. Nehru was well aware about the critical condition of Aksai-Chin. But he friendly believed that everything would be settled in a friendly way. All efforts of India about the settlement of border remained failure. The Chinese had made fantastic claims, and were not ready to give up the grabbed land of India. Then the Chinese troops entered the unguarded parts of Indian boarders and they set up check post. They were marching to invade further. In the novel, Bhabani Bhattacharya has depicted the picture, “each mountain pass changing hands could be a pistol pointed at the heart of India. It was not the
pistol alone. Behind them were the troops—the reports said that their number exceeded a hundred thousand.”31 There was no way rather than doing sacrifice to defend the acquired land of the country lately freed.

Indians fought heroically against the massive attack of China. The monstrous attack of Chinese created horror and grief in the Indian’s mind. Jawaharlal Nehru declared it a threat to the country’s freedom and exhorted his countrymen to fight courageously against this cruel and crude invasion. “History has taken a new turn in Asia and perhaps in the world, and India has to bear the burnt of it and fight this menace to its freedom.”32 The whole country took effort to preserve their freedom, thousands sacrificed their lives, millions donated their wealth, goods and gold too. Whole nation came together to save the country’s freedom. All the elites, political persons expressed like Nehru:

“And now we have this shameful attack on our freedom, our democratic values, our philosophy of international peace and progress—and, above all else, our

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fight against poverty, our hard struggle to build up the county's economy. A supreme effort alone can meet the challenge. That effort is going to be made. The soul of the people has been stirred to a new awakening."

In the novel, we too find the freedom struggle of Tibet with the preservation of India's independence. China had attacked several times on Tibet, but Tibet always fought courageously and had driven back Chinese each time. The freedom loving people of Tibet had done sacrifice for their motherland. The novelist too delineated the urge of Dalai Lama for the freedom of Tibet. He made an appeal to the United Nations against the Chinese aggression. But United Nations did nothing to support Tibet. Only Tibetans by themselves fought bravely to defend their country's freedom against the massive and powerful Chinese.

"But the spirit of freedom was not dead in Tibet. As the iron first struck harder, the people rose in hopeless, suicidal battles... sticks and knives hurling challenge to machine guns and cannons!"
With this Bhabani Bhattacharya repeatedly emphasized that the Chinese who had suffered a lot and struggled very hard to achieve their liberty, now rejected their values and ideals by invading other independent countries. The novelist may want to suggest the change of political ideas according to the circumstances is necessary. And for securing the sovereignty of a state, India too need to change somewhat according to the novelist by accepting Nehru’s thoughts.

Like Nehru, Bhaskar, Chief engineer of steel town is well aware of the modern Western World. He knows that the country’s freedom can be preserved mainly with the help of steel. He assures that steel is absolutely essential to fight against poverty and hunger, as well as to defend the country’s freedom. He says, “It stands for our country’s freedom.”

Further Bhaskar says that steel is the honour of the people.

The novel is chiefly concerned with a clash between the two ways to life and policies – the modern and the traditional, the urban and the rural. But the aim of both
policies to defend the freedom against the evil forces. Bhaskar is a scientist trained in the West. He is very sincere and works hard for the improvement of country's capability and economy to save the independence and to run smoothly. He represents Western values of industrial development of the country. He has lived and educated in America and also wants that the country should accept the way in which America did progress and has become a powerful country. Like Nehru, he thinks that the production of steel on a large scale will promote industries in the country and enable India to encounter the Chinese invasion. Industrialization to him means not only the use of machinery and the establishment of factories for large-scale production but also, more importantly a reorientation of values and revision of our way of life. At the material level he thinks that the problem of India's rapidly growing population can be solved by adequate production of the necessaries of civilized life.

"Each tick of the clock meant an opportunity used or lost. Each five ticks...signaled the birth of an Indian child. A child to be fed, clothed, reared,
educated, given cultural fare, given employment... Had production risen over that period to meet the newborn demand."³⁶

While Satyajit on the other hand, stands for Gandhian ideals and traditional culture. Under the impact of Gandhi, he undertakes the work of rural construction. He becomes 'Yogi' by abandoning his surname, which is the hint of caste and root. He stands in opposition to Bhaskar's view. Satyajit practices nearly all ideals of Gandhi in his Gandhigram. He thinks to defend Chinese invaders by following Gandhian ideals like peace march, but remain failure. Satyajit applies the principles of Gandhian economics and ethics in the regulation of the life of Gandhigram. At the critical time of Chinese aggression, when Indian Government thinks to face Chinese with strength, Satyajit stands against this view. As he is a firm believer in non-violence he plans for a peace-march to Ladakh in the hope that he could touch the heart of the Chinese and make them give up their aggressive intention. He believes in the idea of facing hatred with love. He puts a proposal to the Government for a peace mission
to Ladakh. But the Government knowing the Chinese unreasonable intention rejects the proposal of Satyajit.

In the novel, we find the Gandhian ideology, on which India was enjoying freedom, but the outward forces led to change the policy to defend. Nehru, who was Gandhian follower, changed the policy and accepted materialism, industrialization and mechanization to secure the long-awaited acquired freedom. That Nehruian ideal became the dominant ideology in the post-independence period. The novelist attempted to suggest the synthesis of both Gandhism and Nehruism, which was the need of the country. These two policies represented by Gandhigram and Steeltown. Gandhigram is modeled upon Sevagram. It follows the Gandhian pattern of life with stress on non-violence, self-reliant, independent village with full freedom. And Steeltown is modeled after the Western style of living with emphasis on the importance of steel and materialism. Satyajit and Bhaskar, the two central figures in the two different ideology fears each other, for each one feels that it may lose its freedom because of the other. They both follow their different ways. Each think that his only one way is the
surest of attaining freedom to reach a higher and better place of life. Neither of them is ready to give up his ideal, but later on, the novelist made union of both without harming their ideology. This synthesis stands for Nehru’s stress on industrialization. Though he was truly follower of Gandhi, but he changed his view and accepted the materialism and mechanization to give the India the supreme state of freedom.

The novel presents India’s internal and foreign policies and affairs, East-West encounter and international policies. The novelist briefly states the Chinese struggle for freedom and their friendly relationship with India in past. Gandhi’s South-African campaign has also mentioned. In the novel we too find the burning national problem, like unemployment, poverty, untouchability, education and population growth etc. There are also the description of Development schemes such as river vally projects, electrification programmes, industrialization, cottage industries. Steel has been approved as an essential for the country’s progress,
“Steel means economic progress. Machine tools, tractors, big industrial plants, locomotives. Steel to fight poverty and hunger. But steel has gained a second meaning. It stands for our country’s freedom.”

In the novel we find the characters are patterned on three major political figures of contemporary period: Gandhi, Tagore and Nehru.

In ‘Music For Mohini’, Bhabani Bhattacharya delineated the social freedom of all types. Though the country has been enjoying the freedom, but it is only outwardly. Common man was in subjugation under the evils of poverty, education, and superstition. Though we have accepted democratic values, but it remains only for speech and not for action or implementation. Common man still unable to enjoy freely. Only cruel rulers are replaced by our own selfish rulers. There is still the continuation of suffering of the society.
Jaydev, the main character in the novel is visionary philosopher. He thinks that social freedom is all important for the real progress of the people because without it even political freedom is ineffective and of little value. National freedom has roots in all types of freedom of the common man.
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