Chapter 6

Conclusion
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The Partition of British India during 1947 reminds of the cruelest, bloodiest migrations and ethnic cleansings in the history of the Indian sub-continent. Trauma in the process, added more consequences and worse effects of it are still felt in the greater parts of India and Pakistan even today. Partition studies elaborate the violent conflicts, bringing both the evolved sates of conflict almost on the verge of a Nuclear holocaust. The two states have been on the verge of a Nuclear War since May 1998, when both the nations demonstrated their ability to explode their Nuclear devices. The ethnic differences between the evolved states of India and Pakistan invoke the boundaries of ‘hate’ and ‘religious isolation,’ appearing to the general imagination that a clear-cut solution to the problem of Partition is just another mirage.

The thesis elaborates the process of remembering the uniqueness of Partition, which describes large-scale political manipulations, not only of individuals entrapped in the historical reality, but a ‘rapture in the consciousness of the people’ of both sides of the continent; blotting the peaceful diversity of South Asian region. Cultural stock of the region has been affected with overlappings from religion, language and nationality reconfiguring the public spaces of both the nationalities.
Very often, the reactionary Politics worsens the situation describing the validity of the Partition of India. The merit of the thesis lies in its entanglement of the minorities’ question, contesting the issue of Partition of India; religious isolation along with the sectarian or the linguistic differences operating in the minds of the individuals resisting the idea of a common nationality.

The thesis also reminds that the widespread Islamophobia in India as one of the consequent results of the Partition of India. Diasporic imaginations related to both the nations have become increasing objects of study and critical attention in the recent years. They have interrogated the literary and public categories of violence, women exploitation, forced migration, nationality and identity connecting more than the refugee or the diasporic experiences. Some of the distinctions that class, gender, ethnicity, and religion play in constructing the narratives, experiences, and imagination have been interrogated in the experiences of the traumatic underpinnings of the Partition of India. The episodic narration of Partition shows the easily ‘fragmented’ symbol of shared ideals held by people who believed in a shared nationality. ‘Divide’ and ‘Quit’ politics did bear consequences on the destiny of both the nations who virtually compromised with the united ideal and agreed for a division of India. The subaltern scholars like Gyanendra Pandey locate the crisis of the national leadership as the key problem for the Indian nationalism.

The Politics of Partition involved a historiographical evidence of the manipulative politics and communitarian gains that even the great nationalist
leaders of India and Pakistan could not escape. Partition is more than the historical events, and the consequences of the Partition of India continue to exist in the minds with carrying often-traumatic images and violent religious metaphors remembered and shared with the victims and non-victims who have heard and remembered the most eventful episodes of Indian history. Pandey’s assertion stands correct for understanding the Politics of Partition through the non-historical approaches that point out the ghastly images of the terror-stricken violent agency experiencing and resisting the unfortunate hour.

Thus, Partition of India has re-called the identities or the uncertainties created and reinforced for narrating the problem of the nation under evolution. Hence, the inadequacy of the ‘history’ of both the nations continues to challenge the position of Politics and Culture affecting the plurality of the Indian subcontinent. Partition of India held a tremendous cultural resonance in the parts of Northern and Western India. It describes those where memories of trainloads of dead arriving across the borders of both Pakistan and India after Partition resurfaced, presenting the horrific images of the Partition trauma faced and experienced; narrated by various Partition writers. The Hindu right in India, as a part of its program of revising its own history and recasting its own collaborationist past, has increasingly shifted responsibility for the Partition away from Hindus, Sikhs, and even the British which explicitly and vocally blamed the ‘Muslims’ for the separation that has altered the communal relations in India.
Partition of India can be understood as the cultural logic of separation, reinventing the communal differences as the core ideal demanding for the creation of a separate nationality. Nationalist and anti-colonial resistances recollect the personal and cultural loss, often, making it an insignia of subtle fissures in Hindu-Muslim synthesis. The thesis incorporates the differences in the perspectives of the Hindu, Muslim and the British on India and its consequences.

Peaceful Partition is ruled out as a reliable hypothesis; as the documents and the research materials gathered for the research indicate the large bulk of resources and differing view-points, leading to the breakage of the Communal harmony causing an inevitable scar of human Trauma and Personal loss. Additionally, various Partition refugees had difficulty in even being recognized as such, a problem to be repeated in the coming decades. Those who got classified as refugees, were given identity cards and placed in one of two types of housing, refugee colonies or refugee camps. Those in the former received some level of resettlement and rehabilitation assistance, while those in the latter, were granted less. As, Partition was proving less and less a resolvable thing for the Hindus and the Muslim identities across the sub-continent; becoming the site of conflict for the identities involved with the issue of Partition; even for those who had nothing to do with it in reality, makes the event an unforgettable reminder to the problem of the region.

Such monolithic narratives of the Partition, obscures diverse, complex, multi-faceted and gradual processes reshaping the identities of nationalities which
emerged in conflict and transformed the effectiveness of the Partition of India. Partition discourses inform the tragedies, its effects and the outcomes of the inevitable event that led to the tragic destinies of both the nationalities. It focuses the experiences of the various diasporas produced by events such as the Partition where the importance of the category of "refugee diasporas" itself is understood in terms of forced migration and identity in an age of globalization.

Politicization of the religious element prevented differing religious communities seeking a homogenous nationalism. Partition novels are those creative pieces that necessarily are preoccupied with the strains of the past, and yet, the literature of the past appears more relevant to the present. Related to the problems of the present, the undertone of the novels and texts selected for the study conveys a central message to interventions of all kinds against the divisionary Politics and the message conveyed. It exposes the limitations of the Communal hatred and religious antagonism that bred and fulfilled the dream of the division of India and the creation of Pakistan. The doctoral research offers insights into the true nature of the fragmented polity and cultural differences responsible for the creation of the two states that continued to stay united for generations. Hindu and the Muslim categories remained more or less powerful factors influencing the divided polity dominating the last days of the British Raj.

Partition of India can be argued that the creation of ‘Pakistan’ is a central crisis in Indian history. The thesis reveals that history and religious identity remain
interrelated, maintaining the seriousness of the post-1947 self-image. This has compelled the Indian curriculum for schools/colleges/universities that concentrated nation-building process and secularism in India (Setter and Gupta Vol. I, 27). The thesis traces the influences on ordinary men and women who tried to recollect collective memory of their generations. Secular battle has not been won, as the thesis declares the importance of the ethical and intellectual appropriateness in judging the historical, political, social and cultural claims. Contemporary reality that prevails in both the countries reminds of two nationalities contesting for national identities in the global scenario. Partition like other migrations was not a peaceful one, it reflected the life, literature, politics and culture of the two countries and one feels that neither India nor Pakistan emerged safe from the ‘conflicts’ or the unforgettable ‘memories’ of the Partition of India.

Communalism has not died out in both the countries, it has revisited in different forms, various guises, increasing the tapestry of human suffering and dignity. The word ‘Partition’ does not explain everything; it is a reminder to the systematic development of the ideology of hatred that increased individual boundaries and religious discrimination. Both the Governments of India and Pakistan have controlled the collective mass-psyche to banish the Partition phobia from various narrative strategies and from different narrative points-of-view.

Narratives of Partition are filled with the details about different communities like Hindus, Sikhs, Muslims and others, which deliver curious
insights into the development of Indian nationalism. Partition of India can be seen as a ‘national trauma’ that simply cannot be forgotten despite of rectifications and Communal reprisals. Partition scholars deal with difficult contexts of violence and loss of human lives where the silence remains broken at rare places. Experiences of human sufferings and the Partition of India is reproduced in a variety of ways, some through diaries and memoirs, and others through historical and officially pertinent documents. There are key literary tropes for understanding, forgetting the exclusion and silence of the marginalized identities affected by the narrative sensitivity of Partition. These narratives or fictional worlds are selected for the study.

The selected, narrative, fictional texts offer insights into the new sense of subjectivity, the profound sense of rupture and the deep personal meanings emerging from the grotesque human massacre and the mass-exodus of panic-stricken people from one side of the country to the other to be chosen by their own religious group. Long awaited “freedom brought to a whole people not merely the exhilaration of political freedom but also a tragic snapping of their roots grown over centuries within specific geographical, cultural and social boundaries” (Setter and Gupta Vol. II, 227). This shows the defeat of the anti-colonial forces that had gathered strength in fighting colonialism in the end failed naturally.

Collective horrors of barbarism, as reflected by the event of the Partition, proclaims testimonies and counter-claims, even narrating the differing
perspectives. The novels taken for the study interrogate the mutation of the narrative form, as a novella and a fictional recollection making the forms of writing a splendid phenomenon during/bygone events of Indian partition. The narratives of the novels taken for the study invoke a responsive, intellectual and experiential focus on the events created and enforced through the Partition reality. The legacy of Partition and its after-life shows the gradual mode of evolution of the fictive memoirs, thus, reinventing texts and counter-arguments that respond to the contemporary awareness warning of the bleakness of the future to come.

The historical trauma and varied perspectives given by the novelists have taken into account the differentiated impact of the Partition as a historical trauma when analyzed in the context of changing counters of individuals and collective reminiscences. Self-mocking irony and deep consciousness can be traced in the writings of Partition indicating the fragility of the historical form. Witnessing all is the ‘lack’ that writing on Partition tries to interrogate and recover. The extremes of suffering and failure to witness the all-embracing events of Partition relate to the readers, the difficulty of looking at the historical frame in differing perspectives. These fictive testimonies in the form of novels have continued to provide reliable models for describing the later reflection on Partition violence. The thesis provides a glimpse of the socio-cultural, political scenario altering the basic fabric of the nations in conflict. The scenario of Partition becomes extremely vital for relating the consequences of another Partition that happened with the creation of Bangladesh in 1971. Thus, Partition is undoubtedly a never-ending phobia
reenacting into the lives of the citizenries facing historical trauma and political enforcements. Novels and narratives about the Partition of India are reminiscent of the public responses and the political engagement to society and culture of the sub-continent. The thesis traces the relevance of the past into the immediate present seeking legitimacy for the strategic event of Partition, addressing the phenomenon of culture that reshaped the destinies of both the countries entwined.

Literary meanings are always significant in tracing the pan-Indian sensibility and the divisionary forces of society in the name of religion and Communalism altering the core-values of the culture of the sub-continent. Novels selected for the study reveals the probable effects of emotional frenzy, national identity and religious expectations that could overtake the harmonious equation; working as a homogenous bonding between religious communities and value systems. Partition of India does not resolve the religious dichotomies but rather ‘silences’ the human agency, in admitting defeats under Communalization; reviving in the name of religion and loyalty based on it. Partition is the bitterness, an inevitable alternative for a separate nationalism, segregating and dividing the commonality of homogenous nationality split across religious and communal lines of separation.

Partition reminiscences revisits the harsh reality of the historical denial and literary accuracy in representing the ordeal of living midst the forced realities operating and reviving in the name of Communalism and the Partition of India.