Chapter - 1

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The Partition of India demonstrates the ‘challenging side of freedom’ becoming into an apocalyptic, unforgettable event within the South Asian popular imagination, reinforced by family and personal memoirs of violence, exile, migration, rehabilitation and resettlement. Within the location of such memories, the Partition of India remains a mysterious, perplexing event whose heteromorphic Communal violence engendered the agonized transition from the old to the new, and the search for security within one’s own country that had also become an alien country. Similarly, the so-called National histories of India and Pakistan have repeatedly confined the central narrative of the Partition as a hypertext to the grand narrative of anti-colonial struggle along with the mythical creation of nation-state. That has rehearsed periodically as an explanation of the decolonization of political accommodation and the achievement of the most important political prize of all, nationhood.

The Partition of 1947 resulted in a truncated subcontinent, segregating the provinces of Punjab in the West and Bengal in the East along communal religious lines marking the birth of the nation states of India and the spatially fragmented East and West Pakistan. Partition as a historical event engendered the largest recorded population transfer in the human history amidst horrific mass-violence.
Between 1946 and 1965, approximately nine million Hindus and Sikhs moved into India and approximately five million Muslims moved to both parts of Pakistan (Hasan and Roy 222-249).

The historical event also proved detrimental with the growing influx of refugees, agonies of separation, pessimism, collective trauma, unprecedented violence and human sufferings finally reaching the climax.

"All kinds of footloose people emerge at the end of the tunnel-refugees, migrants, immigrants, vagabond widows, exiles, and aliens who will live in these imaginary homelands. Never happy to transact their identity of escapees of violence with a certification of citizenship, they impart a continuous instability on the state born out of Partition, and to the state system engendered by such de-colonized, re-colonized states. In this 'Pessoptimism', to use Edward Said's well-known neologism, there is all pervasive excess. In grief and hope, remembrance and amnesia, quarrelling and the gesticulations of making up, this excess is to be seen. Repetition and excess become way of spiritual life for the nation and all the other political communities aspiring for nationhood. Partitions create not only imaginary homelands; they create ethnic decrees to pursue those homelands; they unleash memories that become the sites of fascist politics" (Deschaumes and Rada 24).
Ethnic space plays, therefore, a crucial role in the emergence of majoritarian states. Yet we need to bear in mind while discussing this emergence of Ethnic space the extreme significance to the sense of the irreversibility of time. Because Partition appears as the final verdict, perhaps undesirable but unavoidable, perhaps bloody but necessary to prevent more bloodshed, perhaps an unhappy separation but a separation to avoid genocide, the irreversibility of Partition overwhelms the nation, its leaders and the public. In this situation, the public consciousness transforms itself into an ethnic mind, for the nationalist collective discourses itself the comic form of identity, which can only assume an ethnic form. To that extent democracy is targeted of the violent nationalist strategy to deploy ‘Partition’ to achieve statehood, ethnicity winning out in the end. ‘Partition’ probes the relationship between ‘nationalism’ and ‘ethnicity’ on the one hand and Participatory democracy on the other. It is the irreversibility of the national act that makes this inversion possible.

After sacrificing democracy and interrogating Partition, what form can the nation take other than the ethnic? When democracy proves insufficient for providing a collectivized determiner, when anti-colonialism and anti-imperialism prove similarly inadequate, and a democratic resolution of the ‘question of the nation within the nation’ proves impossible, it is time for the irreversible final step towards statehood. Yet, this is the stranger part, no one takes this step, it just presents itself, and everyone bows to the inevitable. Thus, many assertions run into our mind: the British did not divide the country; they had no alternative but to
bow to the wishes of the subjects. The Muslim League did not cause it; it was forced to seek a homeland due to the Hindu dominated Congress obduracy in sharing power with the Muslims. The Congress did not want it; but to avoid large-scale genocide, it was forced to accept a divided India. Partition appears as the revenge of divinity, and the nation must go forward to attain statehood.

Time becomes, therefore, an important cultural space in giving birth to the Post-colonial politics of state and nation. Since Partition until now a handful of historians, social scientists, political thinkers, researchers, novelists, dramatists, short story writers, poets, essayists, filmmakers and journalists have experimented using various forms of performance; indicating noteworthy attempts to unravel the reality of Indian Partition and its causes. Many documentaries, TV-serials and docudramas narrate the apparent fact of pre and post-Partition trauma faced by both sides of the sub-continent. Partition has stirred the roots of the Northern part of India; providing a poignant rupture, predicament and agony to the refugees of truncated India. Partition is/was the most provocative, prominent, cardinal and epoch-making event for all writers. Writers of all Indian languages, especially, Hindi, Urdu, Punjabi, Bengali and Sindhi were directly affected by the Partition. Most of the writers of various regions with different linguistic mediums represented themselves as victims of the Partition. Mainstream novelists like Khushwant Singh, Chaman Nahal, Bhisham Sahni, Intizar Husain and Bapsi Sidhwa reflect their vital concerns as victims of Partition. They have vividly depicted their experiences in their novels.
Many novelists interrogated the hard-core realities of Indian politics, Communal violence, refugee’s plight along with human anguish and sufferings. Novelists like Krishan Chander, Rajender Singh Bedi, Qurratulain Hyder, Yesh Pal, Rahi Masoom Reza, Kamaleshwar, Amrita Preetam, Badi-uz-Zaman, Bapsi Sidhwa, Nasim Hijazi, Krishna Baldev Vaid, Abdulla Hussein, Balachandra Rajan, Manohar Malgonkar, Attia Hosain, Vikram Chandra, Salman Rushdie, Rohinton Mistry and many others, have profoundly rendered an illuminating vision of the complexities of Indian Partition. They created a variety of characters and by those characters, the writers revealed the core actualities of Partition.

Popular novelists, short story writers, dramatists, historians and researchers have paid attention on the relevant historical events, social and cultural relationship of Hindus and Muslims; the role of religion, the role of British rulers, the role of Hindu-Muslim leaders, the role of common people, exploitation, rape, murder and abduction of women; the utter social instability, fanaticism, refugee rehabilitation, recovery and resettlement, communal violence and barbaric activity of the involved religious groups. All vital spheres of writers faced various unsolvable problems of Indian Partition but they have also tried to search the root cause of Partition providing their own set of alternative solutions. The Partition of India does not mean just the plain vivisection of the vast subcontinent but also human catastrophe for millions of people ; the effects of which have not died out yet, as is realized by recent events. Massive involuntary and unprecedented migration resulted in Communal disturbances, massacres and atrocities of all
kinds. Both the sides of the boundaries were filled with innumerable refugees, who were rendered orphans by the unprecedented epoch of Partition. In fact, this event resulted in the barbarity of the most heinous kind plus the massacre of not fewer than two million people, was terribly tragic and heart-rending because it was deliberate, and not a natural disaster like an earthquake or a flood.

Bhabani Bhattacharya observes similarly in line with the contemporary novelists describing that a fairly good number of novelists have not felt a strong creative urge to re-create the historical event that bears immense historic value and is exceedingly rich in human passion. In this regard, the Western writers present a parallel to the Indian case which seems to have been too dazed to treat history, in detail, in their works. To add, Bhattacharya’s observation: “The tragedies of Partition have been beyond anything that a writer could “invent”. But where is the creative expression of all these happenings? It would be somewhat odd to say that the writers have been too dazed by recent history to make it their material. In contrast, the two World Wars are adequately reflected in the best literature of the West; the writers have lived through history undazed” (Sharma and Joshi i).

Such interesting critical evaluation would naturally inspire serious research to explore Indian English literature dealing with the thematic concerns of Partition. Further, in the preface to the same book, K.K. Sharma and B.K. Joshi, do contradict Bhattacharya’s reflection as: “However, the observations, made above, do not imply that the theme of Partition has not been explored in Indian-English fiction, for we have some brilliant novels written about it. It has been a compelling experience, resulting in irresistible creative urge, for several Indian-English fictionists, who have dealt with the theme of partition as competently as their counterparts in Hindi and Urdu, and are in no way inferior to Yashpal, the writer of Jhutha Such, Bhishma Sahni of Tamas and Rahi Masum Reza, the author of
Aadha Gaon, Novelists like Khushwant Singh, Manohar Malgonkar and Chaman Nahal stand out prominently among those who have treated the theme of Partition, in detail, while R.K. Narayan, Balchandra Rajan and Attia Hosain deal with it cursorily in their novels” (ii-iii).

Indian and Pakistani novelists provide exhaustive accounts about the Partition. They did not take stand either with Indian or Pakistani side; they take one side giving more valuable reflection to both the countries entangled in conflict narrating their inner passions, emotions and feelings showing their best side of existences. They almost predict that Partition enchants like a ghost if it is considered consciously or unconsciously by everyone. Truly, the horrors of Partition survivors is clearly worth examining, they did not even think about Partition in their dreams, their one and the only prayer involves that an event like Partition of India should not happen again in future.

Partition related short stories magnify the riots, arson, killing, looting abduction and rape during the Partition. These stories reflect comprehensively in all its totality, reality, and variety of human suffering. As Alok Bhalla mentions about the writers of Partition stories: “They (the partition stories) are rather, witnesses to a period in which we fell out of a human world of languages, customs, rituals and prayers into a bestial world of hatred, rage, self-interest and frenzy. The writers of these stories frame the events in a variety of ways and read them according to their own sense of the multireligious and multicultural past of
the Indian subcontinent. How we, in turn, read these stories, based upon our own presuppositions, will determine the kind of politics we choose to practice in the future” (Bhalla, Stories xlix-l).

Partition stories have turned more prominent in the genre of the Partition Literature than the novels and the plays. The stories have been written in Urdu, Hindi, Punjabi, Bengali, Dogri, Marathi, Malayalam, Gujarati, Assamese, Kannada and in English translations. Partition narratives invoke the actualities as what writers provide emphasis to how did the Hindu, Sikh and Muslim political leaders manipulate the common people? How were the common people mesmerized by the words of their political leaders? How did communal hatred begin and end? How was the social, religious, cultural atmosphere polluted by extremists and political goondas? And how did the women, children and the old (men and women) face the bloody consequences of pre and post Partition? Many prominent writers of Hindu, Sikh, Muslim and Parsee community resisted the Partition holocaust, and focused their writing on trauma, vengeance, horror, riot, violence and refugee related problems.

Sadat Hasan Manto’s many Partition stories are translated in English by Alok Bhalla, Vishwamitter Adil and Tahira Naqui. Manto was a citizen of Pakistan, but prior to that he was a citizen of India. Manto’s Partition stories are: *Thanda Ghost (Cold Meat). Khol do (Open it), Toba Tak Singh, Mozel, The Dog of Tithwal, Xuda Ki Qasam (I Swear on God), Black Margins (Siyah Hashye),*
“Kali Salwar, Bu, Dhuan, Oopar, Neeche aur Darmian, Babu Gopinath, Hatak, Naya Qanoon, Dekh Kabira Roya” and other stories. Manto rebelled against social and political injustices forcefully instigated by the political leaders. Shashi Joshi remarks that Alok Bhalla’s comments on Manto remains the most perceptive. Manto’s world-view, as it emerges from his reading, is the unrelieved, relentless journey of the damned. The stories, to quote Bhalla, “are written by a man who knows that after such ruination there can neither be any forgiveness nor any forgetting. Those who have seen the carnage can only stand and wait for death… the inhumanity of the Partition has so obliterated the moral realm that there is nothing left to retrieve and nothing to hope for… language betrays, and ordinary people…become ruthless killers…horror is unflinchingly observed and recorded … to make us understand that we are all accomplices in the making of a barbarous world and that how nothing can serve us” (Bhalla, Life 156). Manto’s Partition short stories describe an intense awareness of human dilemma, a rather grim reminder or reflection of the tragedy that engulfed the sub-continent dramatizing the crude absurdity of the Partition of India. Most of the short story writers have vividly traced dehumanization, hatred, violence, cruelty, vengeance, barbarism, death and devastation, which resulted exclusively due to Partition.

Syed Mohamad Ashraf’s Separated from the Flock, Salil Chaudhary’s The Dressing Table, Jamila Hasmi’s Exile, Rajender Singh Bedi’s Lajwanti, Intizar Husain’s A Letter from India, Bhisham Sahni’s The Train has Reached Amritsar,

Sixty-three years anon and the anniversary of Independence, registers a template shift in mood, presenting a major revival of focus on its marginalized twin, Partition, the underside of freedom. The Indian Council of Historical Research (ICHR) sponsored two volumes *Pangs of Partition: The Parting of Ways and Pangs of Partition: The Human Dimension*, encapsulates the contemporary trend in Partition studies, juxtaposing the historian’s history in volume I and people’s history in volume II. The intension of the editors S. Setter and Indira, B. Gupta in the multidisciplinary collection of essays was to review the
established theories concerning Partition, focus attention on a wide array of individual and collective experiences of migration, trauma and the intense nostalgia of displaced for the undivided past.

Past and recent historiography and politically concerned researches have been undertaken by many researchers. Mushirul Hasan’s *Legacy of a Divided Nation*, India’s Muslims since Independence, *Inventing Boundaries*, India’s Partition: Process, Strategy and Mobilization, India Partitioned: The Other Face of Freedom, K.K. Aziz’s *History of Partition of India, Origin and Development of the Idea of Pakistan*, Amrik Singh (ed.) *The Partition in Retrospect*, Sajal Nag’s Nationalism, Separatism and Secessionism, *Coming Out of Partition Refugee Women of Bengal* by Gargi Chakravartty, Mushtaq Naqvi’s *Partition The Real Story*, Rammanohar Lohia’s *Guiltymen of India’s Partition*, Balaraj Puri’s Muslims of India since Partition, B.R. Nanda’s *Witness to Partition: A Memoir*, Patrick French’s *Liberty or Death: India’s Journey to Independence and Division*, Amrik Singh’s *The Hindu Muslim Divide a Fresh Look*, Dominique Lapierre and Larri Collins’s *Freedom at Midnight* and Yasmin Khan’s *The Great Partition: The Making of India and Pakistan* and others. These authors focused their writing on India-Pakistan divide and its consequences on political, historical, social and economical scenario of the Partition of India. They depicted the actual history of Hindu and Muslim divide. The interpretative strategies employed by the writers have narrated the intensity of the Partition in their ordinary lives and its traumatic side-effects reflecting the violent structure involved in the independence of both the nations.
Partition scholars and writers like: Ayesha Jalal, Ram Puniyani, Ramachandra Guha, Shivam Vij, Ranjita Biswas, Anasua Basu Raychandhury, Mattie Katherine Pennebaker, Nadia Ahmad, Ishtiaq Ahmed, Paul R. Brass, Jill Didur, Karan Mahajan, Satish Saberwal, Ley Chester, Sharif al Mujahid, Ashish Nandy, Ragini Sen, R. Upadhyay, Saumya Gupta K. Jaishankar, V. Sundaram, Sam Ashman, Shabder Mane, Gargi Chakravarthy, Karun Kanya, Karuna Chanana, Madhabi Mukhopadhyay, Nandalal Pal, Narayan Sanyal, Narendranath Mitra, Nivedita Devi, Prafulla Roy, Rachel Weber, Ramapada Chowdhury, Ramesh Chandra Dutta, Sabitri Chattopadhyay, Salil Sen, Samaresh Basu, Santhosh Kumar Ghosh, Saraswatibala Pal, Subharanjan Dasgupta, Amita Indir Singh and other sensitive writers have interpreted and provided relevant discourses regarding the unfolding of the human tragedy of Indian Partition. They have researched and rendered innovative modes of interpretation regarding the Indian Partition. They have produced different opinion and they have also tried to trace out the actual causes behind the Partition of India. The above writers saw Partition in different angle but their final viewpoint of the Partition of India is, it must not have happened, but it was forced to happen and after the great divide revenge and enmity lingered the destinies of both the nations.

The discourses of nationality and the voices of the Partition that revived the communal lines of separation gave the opportunity for the Congress leaders to lure the British in getting the maximum share of regions due to the boundary
differentiating both the countries. From 1947-till now the antagonism has not diminished in dealing with the common decolonizing mechanism of both the nations involved in the conflict of the Partition of India.


The importance of feature-films, documentary films, and film criticism around the thematics of Partition is increasingly being recognized as an important and under-researched area of Partition Studies as evidenced in the number of sessions devoted to Cinema and Cinema Criticism at the recent Conference in
Southampton University (held at Bath on June, 2007). Popularity of film titles, professionally, indicate the diversity of the Partition discourses in film-
Suvarnarekha and Megha Dhaka Tara directed by Ritwik Ghatak, Garam Hawa directed by M.S. Sathyu, Tamas (T.V. Serial and Film) directed by Govind Nihalani, Earth directed by Deepa Mehta, Komal Gandhar directed by Ritwik Ghatak, Hey Ram, directed by Kamal Hasan, Gadar : Ek Prem Katha directed by Anil Sharma, Khamosh Paani directed by Sabiha Sumar, Pinjar directed by Chandra Prakash Dwivedi, Partition directed by Vic Sarin, Gandhi directed by Richard Attenborough, Karvaan directed by Pankaj Butalia, Train to Pakistan directed by Pamda Rooks, 1971 and The Promised Hand directed by Tanvir Mokkamel etc.

It was the Bhiwandi riots that prompted Bhisham Sahni to write the Partition novel Tamas. For Urvashi Butalia, it was the experience of the 1984 anti-Sikh riots, for Gyanendra Pande it was witnessing the surge in anti-communal violence since the 1980s, that drove many to look back and forward at Partition’s long shadow. Feminist social scientist, Nighat Said Khan on the ‘ethnic’ conflict which engulfed urban Sind in the 80-90s, drawing attention to the way Sindh-Muhajir identities articulated through violence (in Karachi) reminded the migrants in Sind of the violence of Partition. Navita Mahajan of SAFHR’s Research team, in her pursuit of how Partition is remembered or evoked by the post-partition generation of a family of survivors of the violence and dislocation, show that the
narratives reflect that the Partition has not stopped for the Punjabis who resettled in 1947 and then relocated in the Hindu heartland only to move back to Punjab after the 1984 anti-Sikh riots. She quotes Jasbir whose parents were killed in 1984-riot violence in Faridabad, saying, “when did the partition end for us? The enemy there was also a neighbour and the enemy here too was a neighbour ... and we keep moving we keep shifting”. Partition still lives on in so many Punjabi, Bengali, Bihari, Sindhi lives (The Two Phase 6).

The 1990s witnessed a methodological shift in knowing how Pakistan was studied both in content and actual practice. Nighta Said Khan and Rubina Saigol (1994), Ritu Menon and Kamala Bhasin, Urvashi Butalia (1994 and 1988), Veena Das (1995), Suvir Kaul (2001), Jesodhara Bhagachi and Vazira Fazila-Yacoobali Zamindar (2007) in a bold demarche at writing a history from below, sought to recover women’s gender differentiated experiences of Partition and explored the methodology of oral narratives, combining memory with record. Khan confers voice to women, in seeking to understand the construction of ‘identity’ and ‘nation’ with women as signifiers of these constructions and the targets of mass violence. Menon and Bhasin’s Borders and Boundaries: Women in India’s Partition and Butalia’s The Other Side of Silence: Voices from the Partition of India both research works recover the narratives of abducted women and explore the elements of sexual violence against women in the drawing of community and state boundaries in conflicts revolving around identities.
Narratives of the mass violence against women of own community in the name of honour, further, underscored the materiality of women’s bodies as a signifier of community and a site of violence.

Zamindar’s *The Long Partition and the Making of Modern South Asia Refugees, Boundaries, Histories* is a research work which defines political and conceptual boundaries bringing together oral histories of North Indian Muslim families divided between the two cities of Delhi and Karachi with extensive archival evidence in previously unexamined Urdu newspapers and government records of India and Pakistan. Veena Das’s *National Honour and Practical Kinship: Of Unwanted Women and Children*, Veena Das and Ashis Nandy’s *Violence, Victimhood and the Language of Silence*, Virinder Kalra. S. and Navtej Purewal’s *The Strut of the Peacocks: Partition, Travel and the Indo-Pak Border* discloses how women were harassed by men during the time of Partition and how the children and refugees confronted unpredictable problems.

Since then, there has been a growing interest in Gender and Partition as reflected in a many memoirs, collection of oral narratives and scholarly analysis. There is Ritu Menon’s edited volume on *No Women’s Hand : Women from Pakistan, India and Bangladesh Write on the Partition of India* (2004) ; Kamala Patel’s *Torn from the Roots : A Partition Memoir* (2006) ; Anjali Bharadwaj Datta’s *Gendering Oral Narratives* (EPW, 2006) ; Jasodhara Bhagchea and Subhoranjan Das’ *Trauma and the Triumph : Gender and
Partition in Eastern India (2004); and Gargi Chakravarthy’s Coming out of Partition: Refugee Women of Bengal (2005). More recently, Sarmila Bose has stirred a hornet’s nest with a study of the ‘Liberation War’ that questions as grossly ‘exaggerated’ the number of Bengali Women raped in the ‘civil war’ by the Pakistani army (Artistic 20).

Partition studies and the Contemporary discourses on conflict and peace-making in the region, have largely steered away from any systematic exploration of the Partition motif in community, sub-national, national struggles -both in terms of the legacy of the Partition of 1947, and its corollary, competing ‘national’ and territorially focused contemporary assertions of self rule, and national self-determination demands. The post-colonial state praxis of peace making-via-a kind of Partition based peace accords has rarely been located within the genre of Partition Studies. Within the emerging field of the cross-section of Partition Studies and Conflict Resolution, the political scientists developing a quantitative analysis have included conflicts in the region but the categorization has been so blunt so as to erode its explanatory value. More promising is the work of Radha Kumar, Ranabir Samaddar, Tapan Bose, Smita Jassal, Gurharpal Singh, Jayadev Uyangoda, Sumanasiri Liyanage and others. They have made important interventions in this area, raising theoretical issues of import beyond the confines of South Asia.
New scholarship, however, is attempting to bridge the spatial divide by exploring the subversion and transgressing of borders in the experiential reality of borderlands and labour migration. International seminars are increasingly bringing together enormous diasporic scholars, to experiment regarding the redefining of Partition discourses by focusing, for example, on the ‘Region’ as a category for analysis; fanning out into the by-lanes of micro-histories, and tracking of refugees and divided communities and family histories, in the process of developing new understanding and meanings that overturn the certainties of meta-national discourses. Such discourses, largely, have made on the partitioned lands, especially Punjab and Bengal.

Research has largely focused on years preceding ‘Partition’ with comparatively little attention paid by historians to the years following. Development experts, economists and political scientists focused on the post-Partition period rarely making the connection. The literature of Partition studies focused broadly and deeply on the core of Partition of India. New writings in the field of Partition Studies demonstrate how much work has to be done on the subject in the under researched areas.

This thesis attempts to examine how the political system systematically curbed the common people’s liberty, and how political leaders cracked the unique and independent India. The thesis provides an insight into the complicated British decision over the Indian politics and cultures—their recklessness in handling the
difficulties of religious identities. Religion becomes the worst weapon injecting poison into the Hindus, the Sikhs and the Muslims in a wider perspective. The commoners, women and children and the age old people were the victims of the Partition. Social and cultural impact made these two communities (Hindu and Muslim two major communities), insane, in fact these communities have not yet been healed till now. The refugees exploited in the refugee camps, their homelessness made them alien and they lost their hope on both the governments. In fact, both governments remain unprepared without a plan; Pakistan separated from India, the frontline leaders enjoyed power, property and position but the Partition victims became victims permanently.

The New Perspectives of Partition: Khushwant Singh and Chaman Nahal was an M.Phil dissertation earlier completed that dealt with the complexities governing the religious sides during the Partition of India. The dissertation offered fresh perspectives on the various themes of Partition. Khushwant Sing’s Train to Pakistan focused on how Hindus, Sikhs and Muslims went crazy during the time of pre and post-Partition. The ordeal of Partition gets a migratory impetus from the collective imagination that horrified the common masses affected by the Partition event as seen in Chaman Nahal’s Azadi.

The present doctoral research interrogates the reliable claims & counterclaims of Partition represented characters; taking the assistances from various libraries and scholars who have been involved in their work of analyzing
the magnitude of Partition in the destinies of the people involved on both the sides of the sub-continent. The literary examination of the research also includes a very important assessment of the area of Partition Studies making it sound relevant to a scholar and to the reader in general. The research carries relevant and varied perspectives on Partition of India, detailing the consequences in the making of the nationalities of both the nations struggling to come to terms in reality from the yoke of imperial dominated colonization. Readings of Indian Partition results through extensive access of many interesting articles, essays, novels, poems that profoundly influenced the Partition perspectives. This doctoral thesis attempts to reconfigure the existing thought-frames with rather innovative fresh insights about the Indian Partition and making those stimulating new discourses assisting the research design.

The thesis consists of six chapters. The introduction considers the survey of Partition of India providing pertinent information about historical, social and political belongings of the Partition era and its consequences in the future.

The second chapter The Politics of Partition analyzes the unity of Hindus and Muslims before India’s Independence. The centrality of the British perspectives, the Indian perspectives and the Pakistani perspectives regarding the conflicts between the Hindu and the Muslim discourses, effecting the site of struggle between the Hindu, the Muslim and other communities in India have been undertaken in this Chapter. It also describes major Political debates and the problem of rehabilitation aftermath directly pointing to the problem of Partition.
The British perspectives give a very good example of the “Politics of Partition” affecting the politics of Hindu and Muslims and almost all religious communities linked with Indian nationalism. The Indian perspective provides a view of maintaining communal balance altering the scope of growing Indian nationalism. The Pakistani perspectives commemorate loss, remembrance and difficulties of the Indian Partition: Jinnah becomes a savior, safeguarding the interest of the Muslims and upholding the Muslims and their communal identity in the region. This chapter also deals with communities, their differences and transformations in socio-cultural life due to the “The Politics of Partition”.

The third chapter interrogates the enormity of Partition from social and cultural points of view forming a significant chapter on understanding the communal interpretation of the “nation” and “nationalities” reflecting the conflicting religions and its influence on mass culture. Historical truth and contemporary reality retains focus determining each community with different religious background as a homogeneous culture. The terms like ‘native’ and ‘alien’ signify the religious – cultural quality of colonized social stratification and social mobility in India. Often, the focus is on different cultural traditions, namely; Hinduism and Islam. Colonial historiography superimposes from above, altering the socio-cultural definitions of communal harmony. The Partition of India altered the socio-cultural terrain. It created a sort of communal re-awakening of religious consciousness between Hindus and Muslims. There is a focus on the communal
ideology; that continues to operate, rather, influence the notion of cultural superiority among the Hindus and the Muslims.

Communalism isolates national homogeneity invoking social heterogeneity between various religious communities. It catalyses a variety of cultural processes -synthesis, assimilation, acculturation and eclecticism and, more importantly, the way people live and share the harmonious communitarian ideal. The cultural logic of Indian communalism shares its vital connections with strong historical experiences of the Indian society.

The fourth chapter traces the textual interactions of Partition-related issues in the novels of Bhisham Sahni and Intizar Husain. Sahni depicts the bitterness, the dark, violent and communal hysteria that prevailed during the time of Partition. Partition in the guise of religious differences and fanaticism of the worst kind altered the secular framework of different religions like Hinduism, Islam and other religious communities besides the conflicting ones.

Nathu in Tamas is entrapped in the communal violence. Through Nathu, the effective realization of different religious communities, their objectives and socialization is meaningfully constructed for the readers. The Sikh factor further complicates the communal crisis between various religious communities.

Similarly, Basti by Intizar Husain traces the past idyllic childhood of Zakir a professor of History and deals with the treatment of love during the time of
Partition. The novel explores only a few months of Zakir’s private life, his entire life, and, more clearly his clear cultural status moving back through a millennium and a half of Muslim history remembered through the excellent flashbacks, the beauty of this novel recalls the history of Muslims beyond the framework of the Islamic chronology in India. The stream of consciousness technique in Basti is more suitable for depicting the dramatic division of India.

The fifth chapter discusses a feminist reading of the unforgettable memory of Partition violence using a feminist reading of the Ice-Candy-Man; the narratives of historical texts by women and violent co-existence of religious differences within human agency involved with the event of the Partition of India. Women narratives and gendered roles contest national identities. Family and female consciousness is analyzed for understanding the role of the female Partition in promoting national literacy. The chapter also elaborates on the female identities reshuffled under the complex burden of the Partition of India.

Violent experiences felt by women sexual assault and exploitation are addressed for locating specific features of “communal” wrongs against women in particular with increasing brutality, extreme sexual violence and their collective resistances.

The Ice-candy-Man narrates powerful female voices on unforgettable scenario of India’s Partition, recovering “the loss” of “woman” during the time of
Indian Partition. Sidhwa’s *Ice-Candy-Man* describes constructing the episodes of the Indian Partition indicating the extremely talented rabble-rousers who specialized in turning a minority’s grievances real and imaginary into a monolithic, effective strategy for reflecting communalism. The novel presents the Parsee, Hindu, Sikh and Muslim perspectives on the gravity of the Partition of India.

*Ice-Candy-Man* addresses patriarchal norms engendering a discriminatory social climate, but also portrays the struggle against them, as well as the desire to manifest an assertive self-will on the part of its women characters. Lenny, the key witness of the novel internalizes the barbaric cruelties of the Partition days, including the “inhuman” commodification of women. Yet, what clearly emerges as the thematic motif in the novel is not the victimization of women, but their will and sustained effort to fight it and overcome it.

The **sixth chapter** analyses the legacy of the Partition elaborating the need for studying the relevance of the various claims of the historical, socio-political and socio-cultural realms for making an assessment of the events relating the seriousness of Partition. The thesis is summed up relating the reminiscences of Partition, textual rendering of the event of Partition and its consequences on the people placed on both sides of divide experiencing the difficulty of Indian Partition. There is need to elaborate the area of research on the treatment of Partition reconfiguring the claims of nationality and nation after colonization did
change the very basis of public rationalism with the onset of Indian independence. The discourses on Partition have rendered the logic of communities seeking to prevail and dominate with the question of transfer of power instigating the religious communities to offer their counter-claims of nationality. India and Pakistan underwent difficulties and it becomes almost difficult to point out as to who is precisely responsible for the Partition of India as no historian will ever agree.