ABSTRACT

Historically, communal riots in India and abroad have occurred due to poor working or living conditions of the people concerned. There are also conflicts between races or religions. Communal riots typically involve vandalism and the destruction of private and public property.

The specific property to be targeted varies depending on the cause of the riots and the inclinations of those involved. In the riots target can include shops, Government buses, and restaurants, state-owned institutions and religious buildings.

The reading and writing of literature provides an opportunity to look back in the past from the present context in order to avoid the path, which might be disastrous for the human civilization in general and for the concerned society in particular, an effort has been made to analyze the Indian Writing in English related to the communal riots in India. It is an effort to find out whether this literature covers all the aspects concerned with politics, society, religion and individuals of India.

The aim of the present thesis is to find out the reflections of communal riots in the selected novels of Balchandra Rajan, Attia Hosain, Bhisham Sahni, Bapsi Sidhwa, Rohinton Mistry and Manju Kapur. Reflections of communal riots are evaluated and explicated in the numerous novels of the early 20th century in the
Indian Writing in English. The novels discuss the communal riots, partition and its aftermath.

**Riots:-**

A riot is a form of civil disorder characterized by disorganized groups lashing out in a sudden and intense rash of violence, vandalism or other crime.

**Definition of Riot:**

‘A wild or violent protest by a crowd of people’.
‘To make a disturbance, wild or violent disorder, confusion’.
‘A public tumult, often in defiance of authority and the law and sometimes destructive of life or property’.

**Objectives:**

1) To study the communal riots
2) To examine the effects of communal riots.
3) To find the moral message of event communal riots.
4) To trace the impact of the event of communal riots on Indian writers.
5) To study communal riots in past and present context.
6) To study the communal riots in different perspective.
7) To study the communal riots in the selected novels.
8) To study the communal riots in ethnic view.
9) To perceive communal riots in races or religions.
10) To study the communal riots impact on the different groups in the society.

**Methodology:**

Textual analysis methodology was adopted for the research work. The novels have been analyzed on the basis of facts and information already available to make a critical evaluation and attempt was made to contribute significantly to the study of communal riots in the literature.

**Data, Scope and Limitations:**


Reflections of communal riots in literature have emerged as a significant area of research interest in the recent times and Indian writers are greatly influenced by the traumatic events of communal riots. Significance of reflections of Communal riots in the selected novels, *The Dark Dancer, Sunlight on a Broken Column, Tamas, Cracking India, A Fine Balance* and *Difficult Daughters* are explored in the thesis.
The scheme of chapterization of the thesis is as follows:

**Chapter I Introduction:**

The 1947, Indian partition lingers as a pivotal moment in the modern world reflections of communal riots significance in the emergence of the sovereignties of India and Pakistan, but for its lasting impression of monstrosity and horrific emotional duress. From the killings, rapes, kidnappings looting and bandits, the south Asia population continues to suffer from psychological wounds etched by communal riots.

Communal riots have become a distinct feature of communalism in India. Whenever conflicting groups from too different religions, which are self-conscious communities, clash, it results in communal riots. An event is identified as a communal riot. If there is violence, and two or more communally identified groups confront each other or members of the group at some point during the violence. There have been many incidents of riots recorded during the course of British rule and even before that. So, the history of India brings out more clearly the forces, trends and institutions that have shaped history at any given point of time. History has been divided into the Ancient, Medieval and Modern periods. The ancient period starts from the earliest time to mid-8th century A.D. The historical processes and institutions which went into the making of the ancient period of our history started changing from about 6th -7th century A.D. The Afghan forces of Sultan Ibrahim in the battle of Panipat and
established the Mughal empire. Throughout the Muslim rule from 1206 till the advent of the Mugal rule, 34 kings ruled at Delhi and fanatical zeal had been manifested by most of Muslim rulers. The two communities (Hindus and Muslims) can never forget or obliterate their past; because their past is embedded in their religion. Relations between Hindus and Muslims were not cordial during of Babar, Jahangir, San Jehan and Aurangzeb in particular. Hindus suffered most when Aurangzeb ruled India. Aurangzeb reversed the enlightened tolerant policy of Akabr, the Great, and created bitter communal disharmonies. He was determined to make India a strictly Muslim empire.

Chapter II

A Study of Balchandra Rajan’s The Dark Dancer, Attia Hosain’s Sunlight on a Broken Column

Balchandra Rajan’s The Dark Dancer (1959) narrates the tragic story of Krishnan, a protagonist with his love marriage separation, reunion and identity crisis. This story of an individual is erected against the backdrop of the Indian political turmoil. The communal riots affect also the lives of the major characters in the novel. The bloodshedding scene in which a Muslim is encountered by a Sikh during Krishnan’s journey, the communal riots in Shantipur and Kamla’s death at the hands of the Hindu hooligans. The novel repents the melodramatic technique in the presentation of the communal riots.
Attia Hosain is a writer, feminist and broadcaster. Attia Hosain’s *Sunlight on a Broken Column* (1961) is realistically the theme of decay as well as the fading away of a traditional family of Lucknow. Lalia is an eye witness. The disintegration of the family takes place due to various reasons. The novel depicts realistic picture of the family. In the novel, politics begins to affect the family affairs. The son and father hold two different ideologies. As a nationalist Muslim, Hamid calls the Muslim league communal while Saleem thinks that the Congress is an anti-Muslim organization. The novel provides remarkable insights into the socio-political attitudes of the Muslims during the partition with admirable objectivity.

**Chapter III**

**A Study of Bhisham Sahni’s *Tamas*, Bapsi Sidhwa’s *Cracking India***

Bhisham Sahni is distinguished Hindi writer a playwright, an actor translator and English professor. His works reflect his unflinching commitment to India’s pluralist ethos and secular foundation. *Tamas* is his master piece. It gained sensitive depiction of the communal riots and carnage the accompanied India’s partition. *Tamas* is considered one of the most powerful and passionate fictional accounts of human tragedy that marked the period.

Bhisham Sahni depicts British policy, divide and rule policy. *Tamas* is based on true accounts of the riots of 1947 that Sahni was a
witness to it in Rawalpindi. In his own sensitive translation, Sahni resurrects the chilling of the consequence of communal activities, which is of immense relevance even today.

Bapsi Sidhwa is an author of Pakistani origin who writes in English. The writer belongs to Parsee family in Lahore. She narrates the story of the Indian Partition, as she witnesses Hindus, Muslims, Christians, Parsees and Sikhs fighting for their land and their lives. The story is composed of different elements through the group of characters from various socio-economic, ethnic and religious base. The writer explores the consequences of communal riots at the Partition time. The character Lenny realizes many problems of the events when her young Nanny or Ayah is kidnapped.

Bapsi Sidhwa artfully portrays the effect and aftermath of Partition on the lives of ordinary citizens. She reveals the extent of human capacity for brutality compassion and resilience. *Cracking India* depicts existence in a truncated India and a newly emerged Pakistan.

**Chapter IV**

**A Study of Rohinotn Mistry’s *A Fine Balance* and Manju Kapur’s *Difficult Daughters***

Rohinton Mistry is considered to be one of the foremost authors of Indian heritage writing in English. In the novel, *A Fine Balance* by Rohinton Mistry, there are four characters, two are tailors who are
forcibly sterilized, one is a student who emigrates and the fourth is a widowed seamstress. The corrupt and brutal government has just declared a state of emergency and the country is on the edge of chaos.

The four characters form an unlikely alliance. Two tailors uncle and nephew have come to the city in flight from the cruel caste violence in their native village. A Middle-aged widow desperately tries to preserve her fragile independence and a young student from the northern mountains. Rohinton Mistry creates unforgettable characters and vast social panoramas. The novel gives us a vivid picture of life for the members of the untouchable caste in remote villages.

Manju Kapur is a professor of English at Delhi. Her first novel Difficult Daughters received Common Wealth Award for the Eurasian reign. The novel is set during India’s Independence struggle and is partially based on the life of Kapur’s own mother Virmati. The novel is, of course, of the partition time and written absorbing intelligence and sympathy. The story of a woman is torn between family duty, the desire for education and illicit love of Virmati a young woman born in Amritsar. She falls in love with neighbour professor and eventually marries. Viramti, who find the battle for her on independence, created irrevocable lines of partition and pain around her. The novel form offers a disguised critique of religious communalism.
Chapter V
Conclusion:

The fifth chapter is the findings of the thesis. It focuses on the communal riots in *The Dark Dancer, Sunlight on a Broken Column, Tamas, Cracking India, A Fine Balance* and *Difficult Daughters*. These six novels provide a different perspective of communal riots.

Communal riots have become a distinct feature of communalism in India. Whenever conflicting groups from too different religions, which are self-conscious communities, clash, it results in communal riots. An event is identified as communal riots. If there is violence, and two or more communally identified groups confront each other or members of the group at some point during the violence. There have been many incidents of riots recorded during the course of British rule and even before that. So, the history of India brings out more clearly the forces, trends and institutions that have shaped history at any given point of time. History has been divided into the Ancient, Medieval and Modern periods.

The 1947 Indian partition was significant moment in modern world its lasting impression of monstrously and horrific emotional duress. Such as killings, rapes, kidnapping, looting and banditry, the South Asian Populace continues to suffer from psychological wounds, etched communal riots. The term communal violence is commonly used in South Asia to describe those incidents where results in massacres conflict between ethnic communities results in massacres.
Communal violence, as seen in South Asia typically takes the form of mutual aggression, in which members of all involved ethnic groups both perpetuate violence and save as its victims. Genocide is sub-category of communal violence, in which the participating ethnic groups.

Balchandra Rajan’s *The Dark Dancer* represents the protagonist’s quest for identity. The novel treats the partition as a national trauma. The novel relates the communal war of the partition to the fratricidal war in the Mahabharata.

Attia Hosain’s *Sunlight on a Broken Column* gives the Muslim point of view of the trauma. It unfolds the impact of the partition on a Muslim family.

Bhisham Sahni is distinguished Hindi writer and translator. Bhisham Sahni’s *Tamas* set in a small town frontier province in 1947, just before partition *Tamas* tells the story of a sweeper named Nathu who is bribed and deceived by a local Muslim politician to kill a pig and the communal crisis starts. The event described in *Tamas* is based on true accounts of the riot of 1947 that Sahni was a witness to in Rawalpindi.

Bapsi Sidhwa’s *Cracking India*, Sidhwa represents the consequences of partition.

Rohinton Mistry’s *A Fine Balance* depicts that the Post-Independence India has seen much religious and ethnic violence.
Manju Kapur’s *Difficult Daughters*, is set around the time of the Partition and writer with absorbing intelligence and sympathy.

During the modern period, with the arrival of the Europeans, particularly the British, the Hindu-Muslim relationship represented a series of ups and downs, both communal harmony and disharmony. The power politics of India was gradually transferred from the Muslims into the hands of the British, whose stay in India has witnessed different roles at different stages from business to the 'white man's burden.' Right from the beginning there developed an antagonism between the British and the Muslims. As the Muslims believed the British had snatched away the throne from them, naturally the Muslims nursed feelings of grievance. At this stage the British favored the Hindus. The Hindus welcomed western education whereas the Muslims resisted it.

The politics of colonial power also played its role in creating separatism between the Hindus and Muslims with their strategy of 'divide and rule', the British changed their policy. After the '1857' Sepoy Mutiny', they realized that the Hindu-Muslim conflict would determine the chances of their survival in India. Then, the British began to favour the Muslim community. The division of Bengal, Separate electorates for Muslims were deliberate steps in pleasing the Muslim community.
Communal riots have been an on-going process in Indian history-right from the partition of Bengal 16th October 1905 by Lord Curzon till today's Kashmir issue.

Communal riots that took place from the 1960s to the 1980s follow a particular pattern. Riots have mostly occurred in urban towns which are either industrial belts or treading centers with the economy largely based on a particular occupation. Most of these places had considerable percentage of Muslim population whose political or economic interests clashed with those of the Hindus. Moreover, the major riots occurred when the congress was in power in these states.

It is all the time mentioned that India multi-religious, multi-cultural national, where while living together people different caste, creed, religion and sect maintain their own cultural and religious identity intact. But due to power politics and complex historical background these people are divided. Society becomes target of these politicians. Eventually, common member of society is looted, robbed, killed or becomes victim of the happenings.

The only solution is that there must great understanding among common people to keep their identity intact. They must one during these invasions. As we say Unity in Diversity should be maintained. After all we are all Indians and that we have to live like Indians.