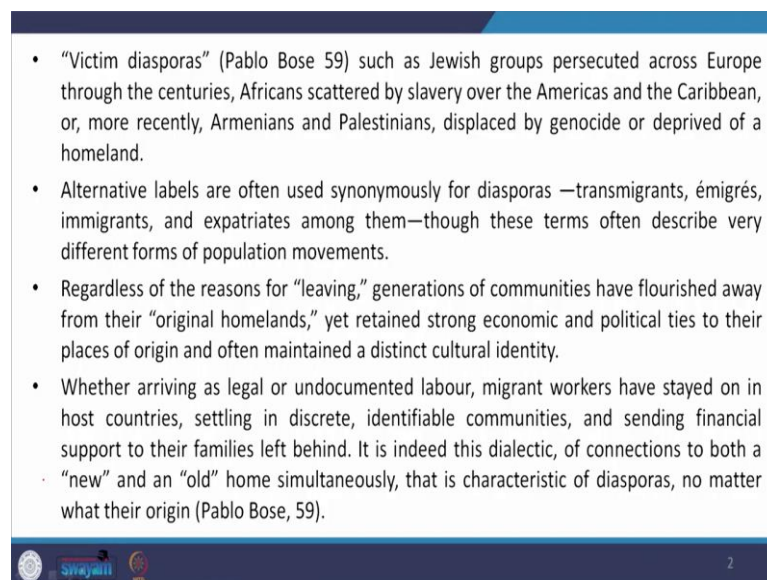


Partition of India in Print Media and Cinema
Prof. Sarbani Banerjee
Department of Humanities and Social Sciences
Indian Institute of Technology, Roorkee




Lecture - 61
Immigrant Populace in the Diaspora - II
Diaspora; Re-visiting Partition Through a Time - Space Gap

Good morning and welcome back to the lecture series on Partition of India in Print Media and Cinema. Today we are talking about the Diaspora's experience vis-a-vis the Partition of the Indian sub-continent; how the diaspora... how the immediate cosmos of the diaspora speaks to the Indian reality, and, how the socio-historical, socio-political changes, the new policies that shape, you know, Indian politics... how they transform the diaspora.

So, we see that the happenings in the subcontinent have an influence on the diaspora, and the diaspora and its immediate cosmos is influential, is important and play a significant role in shaping the aspirations and desires of the native Indians. So, although the diaspora is geographically away from India or South Asia, their experiences bear on the policies, on the lifestyle of the native Indians -- the Indian citizens. (Refer Slide Time: 01:54)



- “Victim diasporas” (Pablo Bose 59) such as Jewish groups persecuted across Europe through the centuries, Africans scattered by slavery over the Americas and the Caribbean, or, more recently, Armenians and Palestinians, displaced by genocide or deprived of a homeland.
- Alternative labels are often used synonymously for diasporas —transmigrants, émigrés, immigrants, and expatriates among them—though these terms often describe very different forms of population movements.
- Regardless of the reasons for “leaving,” generations of communities have flourished away from their “original homelands,” yet retained strong economic and political ties to their places of origin and often maintained a distinct cultural identity.
- Whether arriving as legal or undocumented labour, migrant workers have stayed on in host countries, settling in discrete, identifiable communities, and sending financial support to their families left behind. It is indeed this dialectic, of connections to both a “new” and an “old” home simultaneously, that is characteristic of diasporas, no matter what their origin (Pablo Bose, 59).

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So, when we talk of diaspora there is a kind of synonymity that is associated between diaspora and victimhood. When we talk of victim diasporas, we are automatically

reminded of the Jews.. Jews that have been persecuted across Europe through centuries. We are reminded of Africans that are scattered as a result of slavery all over Americas and the Caribbean. And then, we are in the recent past; we also see the Armenians and the Palestinians that are displaced because of genocide and deprived of their homelands.

So, diaspora is inevitably associated with a sense of, you know, being uprooted from one's homeland forcefully. So, there have been a number of alternative labels associated with the diasporas, such as transmigrants, emigres, immigrants, expatriates are a few of these terms that are synonymous. So, transmigrants, emigres, immigrants and expatriates are some of the terms, you know, that are seen as exchangeable with the term diaspora.

Although all these terms have their own baggage, have their own history, and they describe, in fact, very different forms of population movements, we see that different communities or different generations of communities and so, different social groups have flourished away from their original homelands and they have evolved in very different ways in the host land, in the land of the host country, and their reasons for leaving the home country have been varied... have been many.

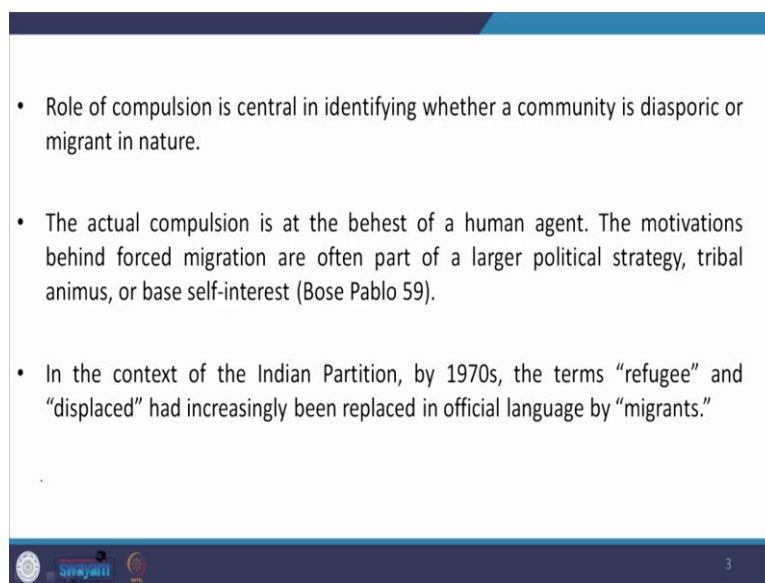
And so, despite this heterogeneity, despite this, you know, diverse picture that we get about the diaspora or the diasporian condition, we see that there are some commonality, some strong economic.. some strong economic and political ties actually connect the diaspora. Regardless of where they come from, some strong economic and political ties actually connect the diaspora with their origin, and there is this tendency to often maintain a cultural identity, a distinct cultural identity in the foreign land.

So, migrants always try to settle for discrete... settle as discrete identifiable communities, and they send some financial support back to their families, to the families that are left behind, families that are left behind in the homeland. So, we see that they might migrate as legal or undocumented labours, migrant workers or as skilled workers. But there is a tendency which is common among the diasporian communities, which is to send back some fiscal support to the family which is back at home.

And, it is indeed this dialectic connection of being, you know, associated both with the foreign or the host land and also keeping a foot back in the homeland... this kind of going back and forth between the new and the old homes simultaneously which characterizes the diasporas, no matter where they come from.

So, the role of compulsion, what made a person to move base to a foreign land is central in identifying whether a community is, in fact, a diasporic community or its nature is that of a migrant. So, the actual compulsion is at the behest of the human agent. There are two major factors; one is the push and the other is the pull factor. By push factor, we are referring to the negative political climate that determines a person's decision to move away from homeland.

So, if someone is uprooted as a result of the larger political strategy, the larger political situation back in one's homeland, and that renders an individual refugee's status, it is the push factor. (Refer Slide Time: 07:19)



- Role of compulsion is central in identifying whether a community is diasporic or migrant in nature.
- The actual compulsion is at the behest of a human agent. The motivations behind forced migration are often part of a larger political strategy, tribal animus, or base self-interest (Bose Pablo 59).
- In the context of the Indian Partition, by 1970s, the terms “refugee” and “displaced” had increasingly been replaced in official language by “migrants.”

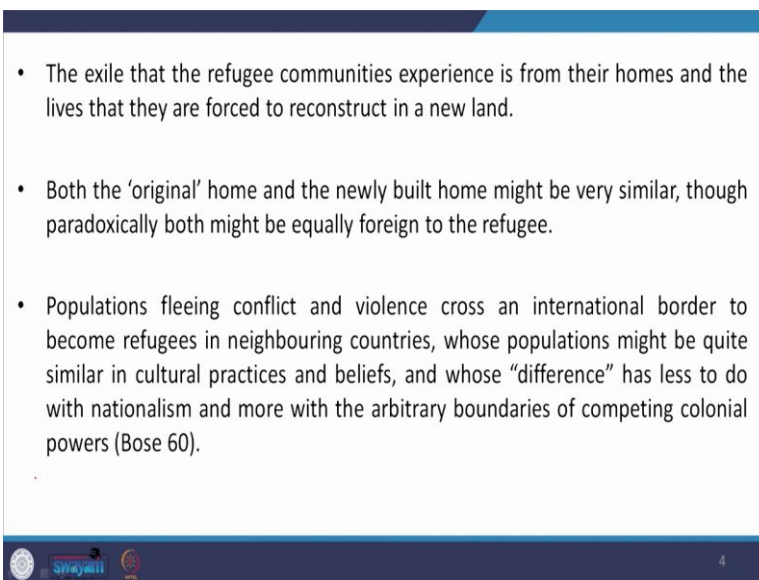
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On the other hand, one could leave homeland in seeking for greener pasture. Moving to a foreign land could be an economic incentive to find a better job, for a better placement, for a better lifestyle.

So, the economy-based you know migrations are actually categorized under pull factors. So, they are being actually pulled by the foreign land rather than being pushed away or pushed outside of the homeland.

Now, in the context of Indian partition, we see that we have to be very, in fact, careful with the terms -- refugee and migrant. We have already discussed in our previous lectures that the two terms are similar. Many a times when loosely spoken, loosely deployed, they are interchanged... they have, you know, interchangeable meanings, but not quite. A refugee is not necessarily a migrant. [I am sorry]

So, a migrant is not necessarily a refugee, but a refugee is commonly a migrant. So, there are some overlaps and yet some differences too. And so, by 1970s it had been the Indian policy to replace the terms refugee and displaced with the official word migrant. (Refer Slide Time: 09:00)



- The exile that the refugee communities experience is from their homes and the lives that they are forced to reconstruct in a new land.
- Both the 'original' home and the newly built home might be very similar, though paradoxically both might be equally foreign to the refugee.
- Populations fleeing conflict and violence cross an international border to become refugees in neighbouring countries, whose populations might be quite similar in cultural practices and beliefs, and whose "difference" has less to do with nationalism and more with the arbitrary boundaries of competing colonial powers (Bose 60).

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We see that the exile that the refugee communities experience is from their homes as well as, I mean, in terms of the lives that they are forced to reconstruct, the lives that they kind of set up in a new land.

So, the original home is kind of emulated in the concept of building the new home. The original home is kept in one's mind while building the new home and yet paradoxically, one also inhabits a nowhere position, a position in between, which is I mean, the home cannot be realized and you know, both the new home and the old home remain equally foreign to the refugee.

So, once a person becomes a refugee that is a kind of a baggage of experience. It is a baggage that one carries all along and although one is trying to carry a piece of that home and emulate the habits in the new land, in the foreign land, the distance or the fragmented identity is never quite reconciled. After coming back to one's home, one carries a piece of the foreign land in oneself/ within oneself.

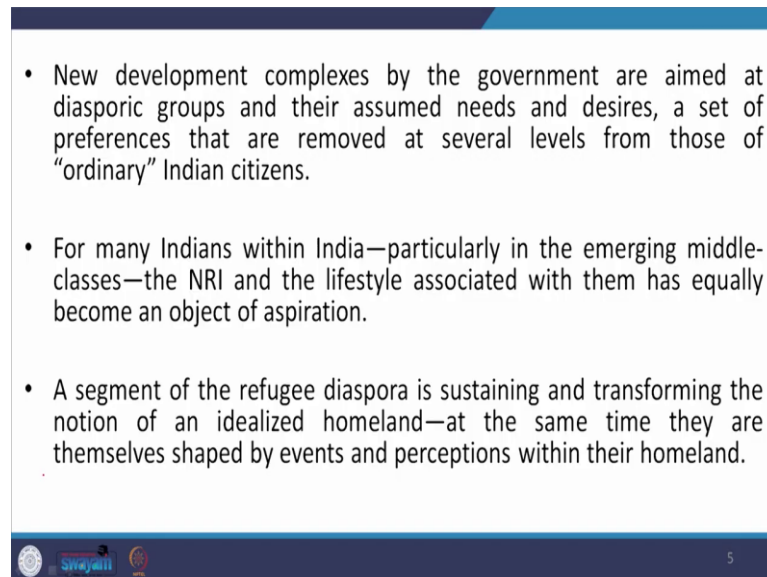
So, the identity becomes quite besides its original one. So, that is something very commonly you know discussed in the context of diasporian experience or diasporian sense of belonging. Populations that flee, you know, conflict and violence across an international border in order to become refugees in neighboring countries. They realize that the abutting population, the population living just across the border is you know starkly similar in terms of cultural practices, linguistic practices, even the culinary or gastronomic habits, the sartorial habits, the belief systems.

And, so, you know the difference has less to do with nationalism and more with the arbitrary boundaries, right. This is I mean we could think of the Punjabi culture on both sides of the border, the border abutting Pakistan today, or the Bengali culture on both sides of the border, the border that is abutting Bangladesh. Similarly, the Tamil and Ceylonese culture, the Sri Lankan people's culture and the Tamil people's culture - they are very similar.

And, that is essentially the reason why this similarity actually in a way engender some kind of competition, some desire to maintain uniqueness, and some kind of you know peculiar clash between the two populace; and this clash is being kind of spurred... it is being originated by the arbitrary borderline. The two people that are apparently very

similar, but that also have to maintain some kind of foreignness in order to assert their unique/ their separate existence.

So, that is where the competition is or the conflict is coming from; and the conflict needs to be kind of maintained as a way of maintaining one's identity. (Refer Slide Time: 13:11)



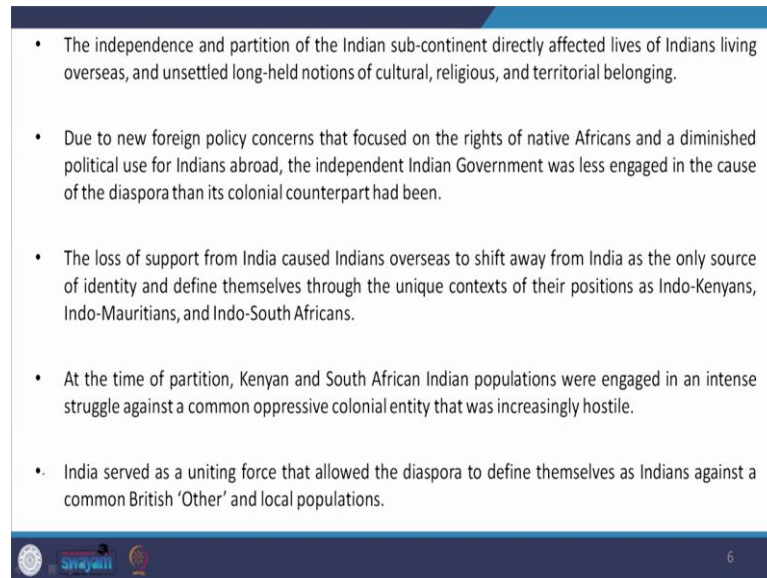
So, new development complexes by the government are aimed at the diasporic groups and their assumed needs and desires, which are a set of preferences very strangely removed at several levels from those of the ordinary Indian citizens in the case of India. For many Indians within India, the NRI lifestyle, the non-residential Indian lifestyle actually shapes their desire.

It generates desire... it is the curiosity about what is.. how the Indians live abroad, their experiences kind of shape the lifestyle back among the Indian denizens. It generates desire, it becomes an object of fetish and aspiration -- something that needs to be necessarily emulated.

So, it is also notable, it is also noteworthy that a section of the refugee diaspora plays an important role in sustaining and transforming the notion of the idealized homeland, and they themselves are also shaped by the events and perceptions that are taking place within their homeland.

So, they influence the homeland and they in turn... their own identities are also shaped by the happenings back in their homeland. For example, the foreign policies that their country of origin actually adopt, the new government that comes to rule.. everything play an important role in shaping a generation in the diaspora, right. Everything play you know roles in shaping generations in the diaspora.

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- The independence and partition of the Indian sub-continent directly affected lives of Indians living overseas, and unsettled long-held notions of cultural, religious, and territorial belonging.
- Due to new foreign policy concerns that focused on the rights of native Africans and a diminished political use for Indians abroad, the independent Indian Government was less engaged in the cause of the diaspora than its colonial counterpart had been.
- The loss of support from India caused Indians overseas to shift away from India as the only source of identity and define themselves through the unique contexts of their positions as Indo-Kenyans, Indo-Mauritians, and Indo-South Africans.
- At the time of partition, Kenyan and South African Indian populations were engaged in an intense struggle against a common oppressive colonial entity that was increasingly hostile.
- India served as a uniting force that allowed the diaspora to define themselves as Indians against a common British 'Other' and local populations.

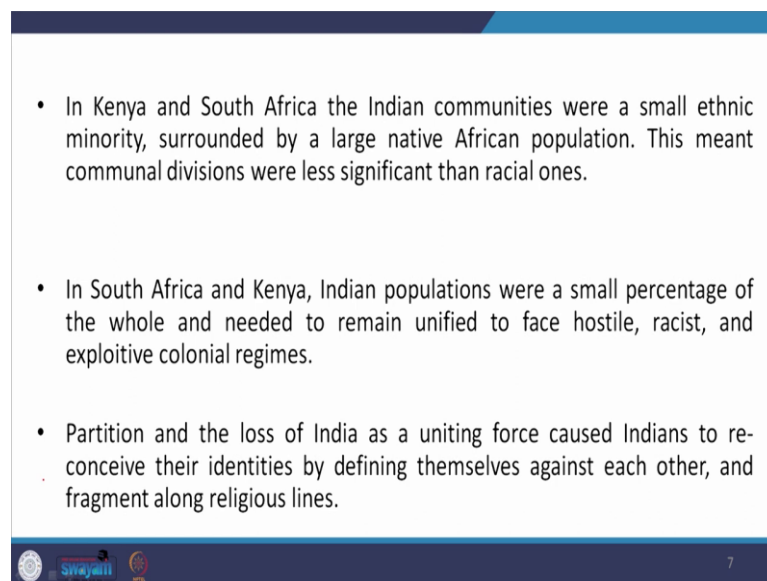
So, we see in the case of the independence of India and partition of the subcontinent, this cataclysm this cataclysmic event this watershed actually affected lives of Indians living overseas, and it unsettled long-held notions of what it means to belong to India. The cultural, religious and territorial ties were kind of being revised, were being revisited. We see a primary reason being that they do not quite leave, they do not quite go back to the same country that they had left behind.

Perhaps, what the diaspora, a section of diaspora had left behind was now a part of Pakistan, West Pakistan or East Pakistan; it was no longer a part of India. So, the meanings of home also get altered in this way. Due to new foreign policy concerns that focused on the rights of native Africans and also diminished political use for Indians abroad (this is in the context of Africa, the African... the diaspora in Africa), we see that the independent Indian government showed less engagement.. low/ less interest in the cause of the diaspora than its you know predecessor, the colonial counterpart. So, once the diaspora stops receiving much support from their homeland due to altered

government policies, the Indians overseas actually shift away from their Indianness, from their Indian identity and Indian belonging.

So, they shift away from their Indianness the Indian belonging as their only source of identity and try to redefine themselves in terms of the immediate context, the immediate cosmos that shape their existence, such as their positions as Indo-Kenyans, Indo-Mauritians and Indo-South Africans, and so forth.

So, at the time of partition, we see that in Kenya and South Africa, Indian population was engaged already... they were struggling against a common oppressive environment, a common oppressive colonial 'other', which was seen as the only hostile force. So, India actually served as a uniting force at that time - pre-independence and pre-partition - and it enabled the diaspora to define themselves primarily as Indians abroad, who were against a common British other as well as against the local populations. (Refer Slide Time: 18:46)



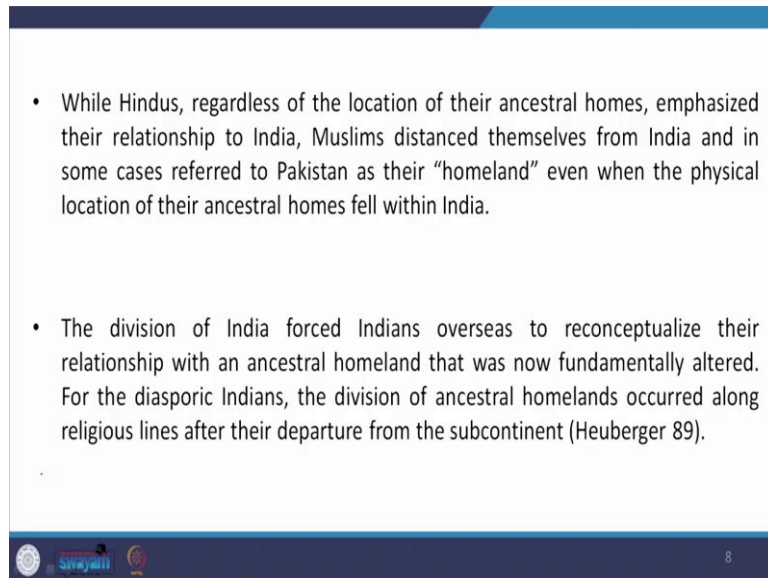
- In Kenya and South Africa the Indian communities were a small ethnic minority, surrounded by a large native African population. This meant communal divisions were less significant than racial ones.
- In South Africa and Kenya, Indian populations were a small percentage of the whole and needed to remain unified to face hostile, racist, and exploitive colonial regimes.
- Partition and the loss of India as a uniting force caused Indians to re-conceive their identities by defining themselves against each other, and fragment along religious lines.

So, we see that in Kenya, in South Africa, the Indian communities were a small ethnic group and they were surrounded by the large native African population.

So, the Indians in the diaspora hardly saw themselves as Hindus and Muslims. Communal divisions did not make any sense. They were less significant and the question of race was on the fore that was much more important. In South Africa as well as in Kenya, Indian populations were a small percentage of the whole. And, so, they needed to maintain some kind of united face against the hostile racist, exploitative colonial regimes

and other you know.. other antagonistic behavior in a foreign land, antagonistic you know attitudes in a foreign land.

So, partition in the laws of India as a united entity actually caused the Indians abroad to reconceive their identities actually, through redefining themselves against... through defining themselves against each other along religious lines. So, suddenly one started identifying with their Hindu and Muslimness. (Refer Slide Time: 20:23)



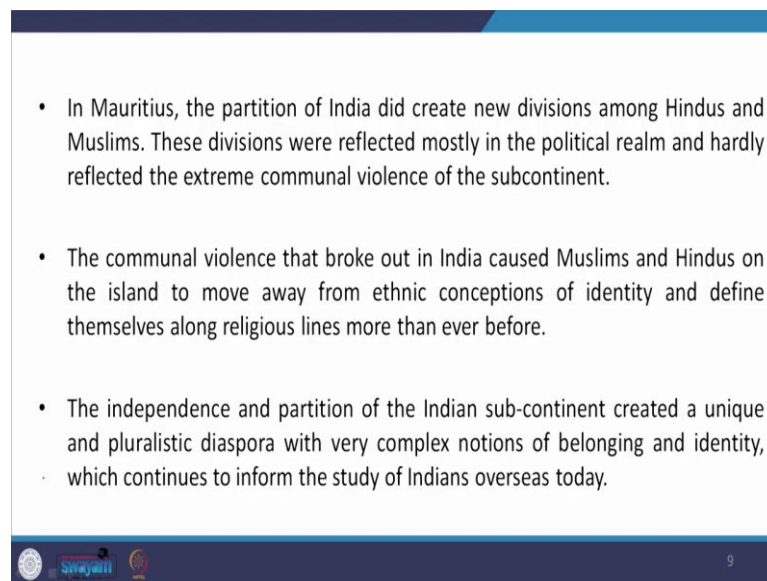
- While Hindus, regardless of the location of their ancestral homes, emphasized their relationship to India, Muslims distanced themselves from India and in some cases referred to Pakistan as their “homeland” even when the physical location of their ancestral homes fell within India.
- The division of India forced Indians overseas to reconceptualize their relationship with an ancestral homeland that was now fundamentally altered. For the diasporic Indians, the division of ancestral homelands occurred along religious lines after their departure from the subcontinent (Heuberger 89).

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For the Hindus, regardless of the location of their ancestral homes, they asserted a relationship with India, a connection with India; whereas for Muslims, there was a general tendency to distance themselves from India and refer to Pakistan as their homeland, even as their physical location of home or the physical location of the ancestral homes fell within the geopolitical space of independent Indian nation.

So, these were some of the tendencies observed during that time. The division of India forced Indians overseas to reconceptualize their relationship and you know, reshape the relationship with the ancestral homeland, ancestral homeland that was now changing, that had now already changed fundamentally, altered. The division of ancestral homelands occurred along religious lines.

And so, in Mauritius for example, the partition of India did create new divisions among Hindus and Muslims. (Refer Slide Time: 21:34)



- In Mauritius, the partition of India did create new divisions among Hindus and Muslims. These divisions were reflected mostly in the political realm and hardly reflected the extreme communal violence of the subcontinent.
- The communal violence that broke out in India caused Muslims and Hindus on the island to move away from ethnic conceptions of identity and define themselves along religious lines more than ever before.
- The independence and partition of the Indian sub-continent created a unique and pluralistic diaspora with very complex notions of belonging and identity, which continues to inform the study of Indians overseas today.

Although they were not violent communal repercussions, as we saw in the subcontinent itself; the divisions were reflected, communal or religious divisions were reflected in the political realm, right. So, it caused the Hindu and Muslim diaspora... Indian Hindu and Indian Muslim diaspora in Mauritius, to move away from their ethnic conceptions of identity and you know, espouse their new identity along religious lines.

They became more ardent, more staunch Hindus and Muslims than ever before. So, the independence and partition of the Indian subcontinent created a kind of pluralistic and

complex situation in the diaspora, with layered and multifaceted notions of belonging and identity, which actually still continues till date.

Now, we are [going to] you know quickly explore some of these works on partition; works that... some of the works that revisit partition through a time- space gap. We see that the orientalist lens has informed our returning, you know, our returning to the event, to the chapter of partition. (Refer Slide Time: 23:12)

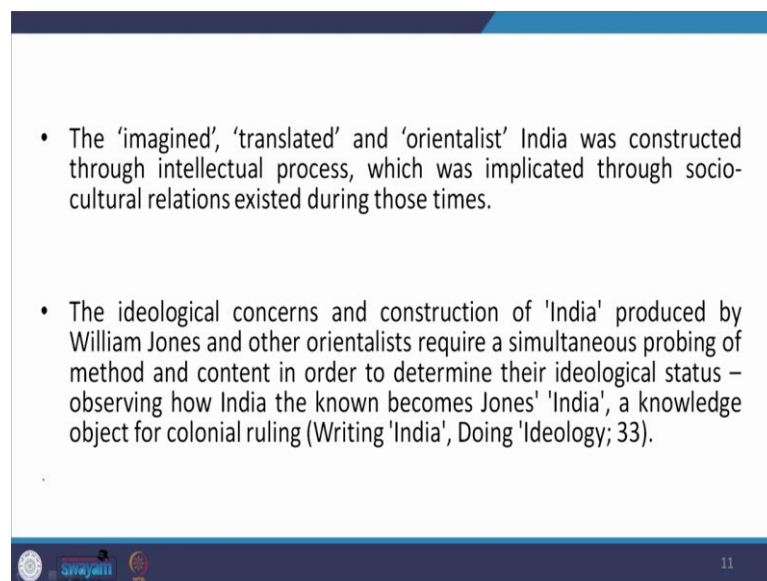
Re-visiting Partition Through a Time-Space Gap

- The orientalist legitimised colonialism as a means of returning India to its glorious past, and maintained an analogy with ancient European civilization, while the modernist legitimization of colonization consisted of introducing civilisational and social improvement through progress.
- Ronald Inden's *Imagining India* (1990) - a representational effort history becomes a cultural-political project through gathering a body of themes, images, icons and narrative forms such as travelogues, etc., acts as a discursive apparatus for constructing the other.

And also, it has played an important role in attempting to disinter India's glorious past and so, the orientalists maintained an analogy with ancient European civilization and Indian civilization.

On the other hand, we have the modernist tendency which legitimizes colonization, the colonial apparatus by arguing that it enabled, it helped to civilize and socially improve, socially enhance the Indian culture. It made the Indian culture overall more progressive. So, on the one hand, we have the orientalists celebrating the pre-British, in fact, the ancient Indian civilization and on the other, we have the modernist point of view that kind of corroborates colonization, the colonial apparatus.

Ronald Inden's *Imagining India* is a representational effort history, which becomes a cultural political project and it gathers a corpus of themes, images, icons and narrative forms, such as travelogues, and acts as a discursive apparatus for constructing the 'other'.
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- The 'imagined', 'translated' and 'orientalist' India was constructed through intellectual process, which was implicated through socio-cultural relations existed during those times.
- The ideological concerns and construction of 'India' produced by William Jones and other orientalists require a simultaneous probing of method and content in order to determine their ideological status – observing how India the known becomes Jones' 'India', a knowledge object for colonial ruling (*Writing 'India', Doing 'Ideology'*; 33).

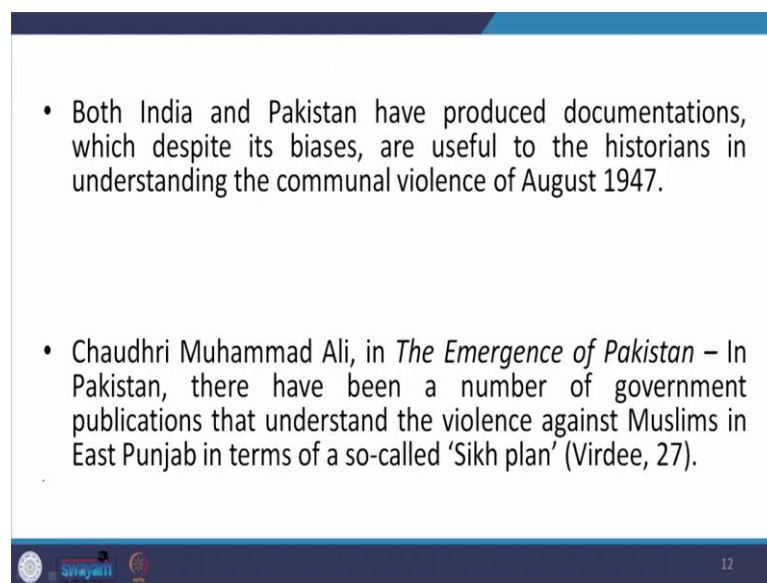
So, in this imagined orientalist and translated India, the Indian natives being you know, being kind of deciphered, being unpacked through the European eye, through the eye of the White man.

It implicated... such a narrative voice was constructed through an intellectual process and you know, it was implicated through socio-cultural relations that existed at the time of you know, producing such a work. So, the ideological concerns and construction of India, for example, produced by William Jones actually gives birth to or discovers Jones'

'India'. What we see in Jones' writing is Jones' 'India' - a knowledge object for colonial writing.

So, these kinds of works that have their orientalist tendency need to be, you know, examined in terms of their method as well as the content, in order to determine.. in order to basically understand the ideological status of the narrator or the writer. So, we see that after the partition, both India and Pakistan have produced an oeuvre of documents, which all have their own biases.

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- Both India and Pakistan have produced documentations, which despite its biases, are useful to the historians in understanding the communal violence of August 1947.
- Chaudhri Muhammad Ali, in *The Emergence of Pakistan* – In Pakistan, there have been a number of government publications that understand the violence against Muslims in East Punjab in terms of a so-called 'Sikh plan' (Virdee, 27).

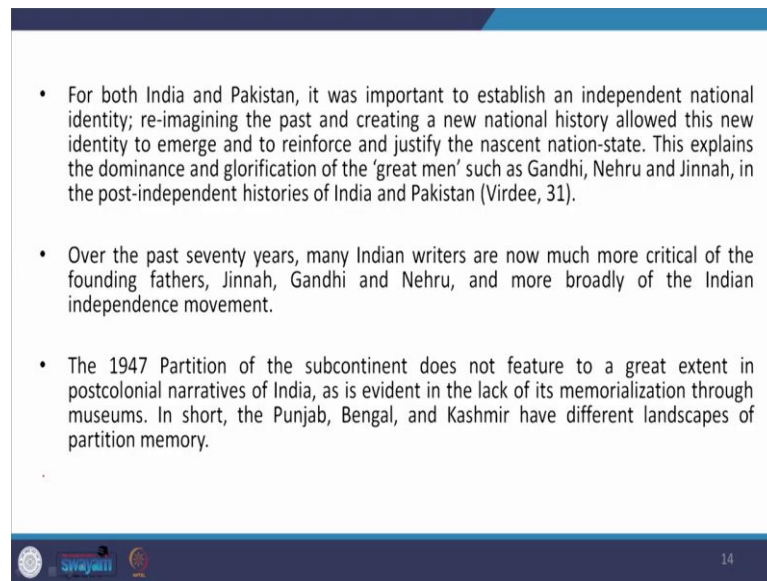
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And, yet they are all very useful in one way or the other to the historians that are trying to go back to the epicenter of the communal violence in August 1947.

So, for example, we have authors such as Muhammad Ali Chaudhri...we have authors such as Chaudhri Muhammad Ali writing [about] the emergence of Pakistan, something that he asserts as a Sikh Plan, the massacre of the Muslims in the Eastern Punjab is something that Ali understands as part of the Sikh.. so-called Sikh Plan. So, similarly Mohinder Singh Randhawa and Bhaskar Rao on the epic story of rehabilitation. They produce official documents, which portray the Indian government's stands and relay their agenda. (Refer Slide Time: 27:41)

- Mohinder Singh Randhawa and Bhaskar Rao focus on the epic story of rehabilitation; both were official documents, which portray the Indian government's stance and relay their agenda.
- Richard Symonds, who was engaged in relief work in Punjab during the 1947 disturbances, provides a personal account, which combines insights from 'high politics' with what would now be termed a 'history from beneath' approach (*The Making of Pakistan*).

Richard Symonds is actually doing a kind of important work through combining insights from high politics, as well as voices or perceptions from something that can be termed as history from below approach. So, he is engaging... Symonds had engaged in relief work in Punjab during the 1947 disturbances, and his work - *The making of Pakistan*- provides a lot of his own personal...it is shaped by his personal experience, his personal accounts. (Refer Slide Time: 28:22)



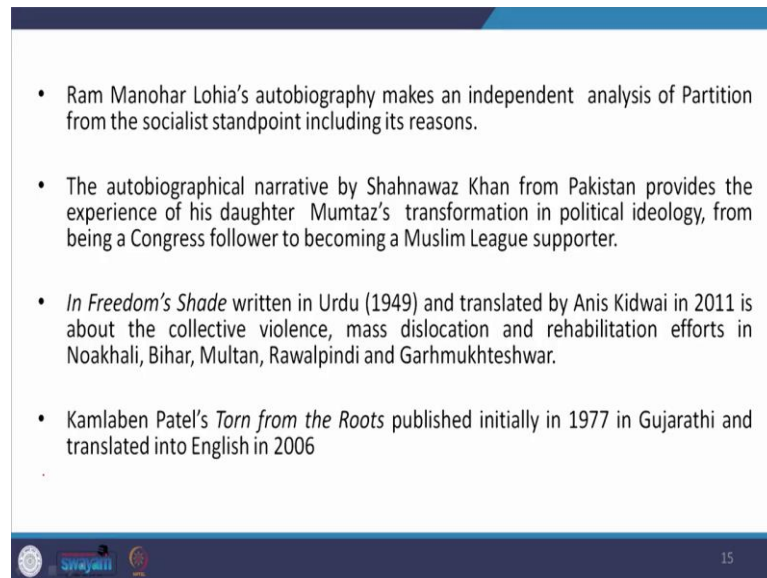
- For both India and Pakistan, it was important to establish an independent national identity; re-imagining the past and creating a new national history allowed this new identity to emerge and to reinforce and justify the nascent nation-state. This explains the dominance and glorification of the 'great men' such as Gandhi, Nehru and Jinnah, in the post-independent histories of India and Pakistan (Virdee, 31).
- Over the past seventy years, many Indian writers are now much more critical of the founding fathers, Jinnah, Gandhi and Nehru, and more broadly of the Indian independence movement.
- The 1947 Partition of the subcontinent does not feature to a great extent in postcolonial narratives of India, as is evident in the lack of its memorialization through museums. In short, the Punjab, Bengal, and Kashmir have different landscapes of partition memory.

For both India and Pakistan, it was important to establish an independent national identity. And so, they were creating their new national history and allowing... the new histories were actually justifying the formation of the nascent nation-state. So, we see in a lot of these mainstream historiographical works, the glorification and predominance of great men, such as M K Gandhi, Nehru and Jinnah.



And yet, over the years we also see how many Indian writers and some Pakistani writers have also been critical of these founding fathers. They have more broadly criticized the Indian independence movements and revisited its different aspects. So, the 1947 partition of the subcontinent does not feature to a great extent in the post-colonial narratives.

And so, we see that there is a lack of its memorialization through museums. It is remarkable that unlike Holocaust back in India, we do not have museums commemorating or in a way memorializing the 1947 partition. And, Punjab, Bengal and Kashmir - each chapter, each case has its own landscape of partition memory and they have been in a way locally discussed, but there have been no Pan-Indian or or

governmental intervention to create sites or recognize the violence on humanity through some permanent... so, there has been a lack of intervention by any government after independence to kind of realize the human massacre, the human violence, the damage and injury caused to humanity as a result of partition, through museum memorization of this historic event. (Refer Slide Time: 30:54)



- Ram Manohar Lohia's autobiography makes an independent analysis of Partition from the socialist standpoint including its reasons.
- The autobiographical narrative by Shahnawaz Khan from Pakistan provides the experience of his daughter Mumtaz's transformation in political ideology, from being a Congress follower to becoming a Muslim League supporter.
- *In Freedom's Shade* written in Urdu (1949) and translated by Anis Kidwai in 2011 is about the collective violence, mass dislocation and rehabilitation efforts in Noakhali, Bihar, Multan, Rawalpindi and Garhmukhteshwar.
- Kamlaben Patel's *Torn from the Roots* published initially in 1977 in Gujarathi and translated into English in 2006

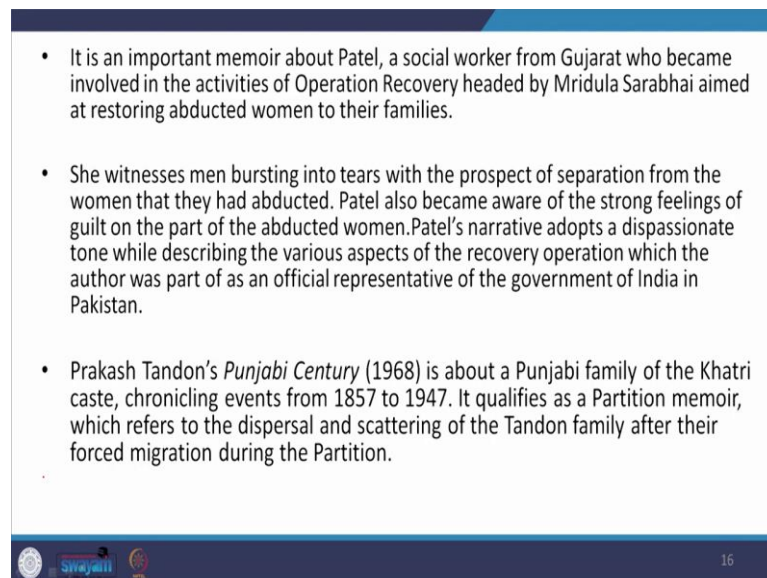
 

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We get a couple of autobiographies that are very important Ram Manohar Lohia's work/ autobiography makes an independent analysis of the watershed from socialist point of view. And then, we have ah works by, we have works such as Shahnawaz Khan's autobiographical narrative from Pakistan, which provides the experience of his daughter Mumtaz's very transformation in political ideology from being a Congress follower to becoming a Muslim League supporter.

And, then we have Anis Kidwai's 'In Freedom's Shade,' which recalls and recollects the mass violence, dislocation and rehabilitation efforts that took place in Noakhali, Bihar, Multan, Rawalpindi and Garhmukhteshwar.

Similarly, Kamlaben Patel's [work] 'Torn from the Roots' first in Gujarati and then translated in English, stands as a very important work. (Refer Slide Time: 31:53)



- It is an important memoir about Patel, a social worker from Gujarat who became involved in the activities of Operation Recovery headed by Mridula Sarabhai aimed at restoring abducted women to their families.
- She witnesses men bursting into tears with the prospect of separation from the women that they had abducted. Patel also became aware of the strong feelings of guilt on the part of the abducted women. Patel's narrative adopts a dispassionate tone while describing the various aspects of the recovery operation which the author was part of as an official representative of the government of India in Pakistan.
- Prakash Tandon's *Punjabi Century* (1968) is about a Punjabi family of the Khatri caste, chronicling events from 1857 to 1947. It qualifies as a Partition memoir, which refers to the dispersal and scattering of the Tandon family after their forced migration during the Partition.

Kamlaben Patel was a social worker from Gujarat, who was involved in the activities of operation, recovery headed by Mridula Sarabhai and they aimed at recovering and restoring abducted women to their families. So, Patel actually witnesses, she writes how the men would retort to the prospect of separation from the women that they had abducted. A lot of men would break down and burst into tears.

Women would be sorely guilty on the prospect of being returned to the natal family, and they would try to explain their position. So, Patel's narrative all in all adopts a dispassionate tone while describing the different aspects, the difficulties of the recovery

operation, which the author was part of, an official representative... in which the author was a part of an official representative.

She was representing the government of India, in Pakistan. Similarly, we have Prakash Tandon's in Punjabi century talking about a Punjabi family and how it qualifies as a memoir describing the dispersal and scattering of the Tandon family after they were forced to migrate during the partition. (Refer Slide Time: 33:23)

- Abdul Rahman Siddiqi's *Smoke without Fire: Portraits of Pre-Partition Delhi* (2011) seeks to recapture memories of the way of life of Muslim families in Old Delhi in the time leading up to the Partition.
- Siddiqi candidly acknowledges uncanny aspects of the Partition experience in August 1947—while the violence had begun to peak with shooting in the streets, the twenty-three-year-old journalist and his friends kept “romancing” (a euphemism for visits to the kothas where the courtesans plied their trade) (84).

From there on, we see in the recent times some interesting works on partition coming up, such as Abdul Rahman Siddiqi's 'Smoke without Fire' that seeks to recapture the memories of, you know, Muslim families in old Delhi during the time of partition.

And Siddiqi is very candid in his, you know, in his narration. He talks about the violence happening in the backdrop and against this, he talks about how as a 23 year old journalist, he and his friends were romancing with the courtesans against the backdrop of you know partition and the the turbulent times, the difficult times it entailed. The Sixth River is full of wry ironic humor of partition, you know, written by someone called Fikr Taunsvi. (Refer Slide Time: 34:45)

- “The Sixth River: A Journal from the Partition of India” (2019) is a wryly ironic memoir of Partition written in Urdu in 1948 by Fikr Taunsvi, the pen-name of Ramlal Bhatia, a Hindu columnist and satirist based in Lahore, who migrated to India in November 1947.
- In Taunsvi’s ironic view, given the absurdity of the Partition, art, literature, philosophy, and science all had become speechless.

And this is the penname of Ramlal Bhatia, who is a Hindu columnist and satirist based in Lahore. So, Taunsvi's ironic view shows how this absurdity, this absurd decision about partition actually renders a kind of speechlessness, a kind of you know deadlock and stophault from which art, literature, philosophy and science, any kind of knowledge and scholarship and other you know emancipatory human endeavors found very difficult to re-emerge.

So, Tandon and Siddiqi's narratives are nostalgic chronicles about personal and family history. (Refer Slide Time: 35:36)

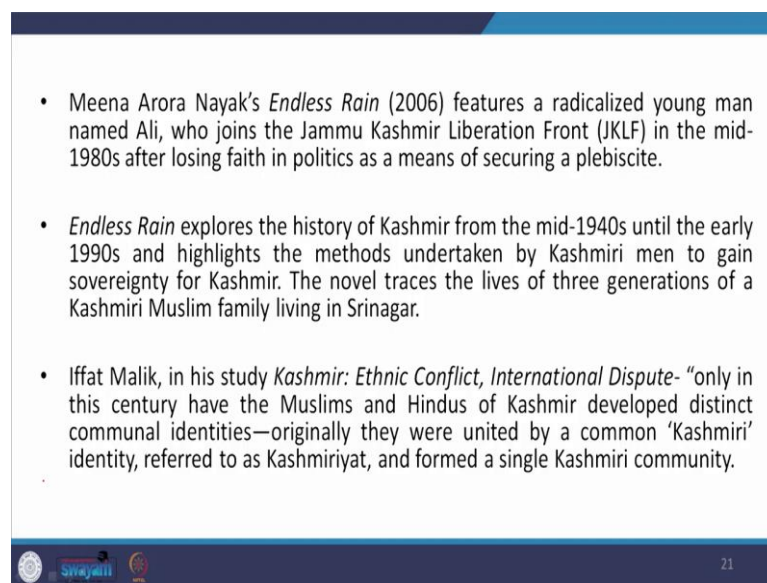
- Tandon's and Siddiqi's narratives are more conventional and nostalgic chronicles of personal and family history to which the Partition becomes a termination point leading to a new beginning.
- Taunsvi takes a skeptical stance with respect to nationalist illusions and alludes to the risks faced by writers. Without self-pity or nostalgia, he acknowledges the climate of intolerance and hostility against the moment of celebration and self-glorification.

And Taunsvi, in fact, takes a skeptical stance with respect to nationalist illusions and he refers to the risks that the writers faced at that time. He is probably talking about the question of censorship. So, without any self-pity or nostalgia, Taunsvi acknowledges the climate of intolerance, mutual intolerance and hostility that actually marred the moment of celebration and self-glorification harbingered by the.... moment harbingered by the independence.(Refer Slide Time: 36:18)



- Novels on Kashmir feature young Kashmiri men frustrated by personal and political oppressions, and underscore the damage wrought upon the youth whose lives have been consumed by violence and murder.
- The best-known of these novels are Salman Rushdie's *Shalimar the Clown* (2005) and Mirza Waheed's *The Collaborator* (2011)
- In Waheed's *The Collaborator*, women are minor characters who serve as occasional reminder of the lack of domestic space in the rural sites of a war-torn Kashmir.

So, novels on Kashmir actually feature young Kashmiri men that are frustrated by personal and political oppressions, and they focus on the damage wrought upon a generation or, in fact, generations of youth whose lives are consumed by violence and... violence, bloodshed and murder. So, some of the best novels, some of the notable works in this regard are Salman Rushdie's *Shalimar the Clown* and Mirza Waheed's *The Collaborator*.

So, in *Collaborator*, we see women are minor characters and they serve as occasional reminder of the lack of any domesticity/ any domestic life or domestic space in the rural sites of a war-torn Kashmir. (Refer Slide Time: 37:05)



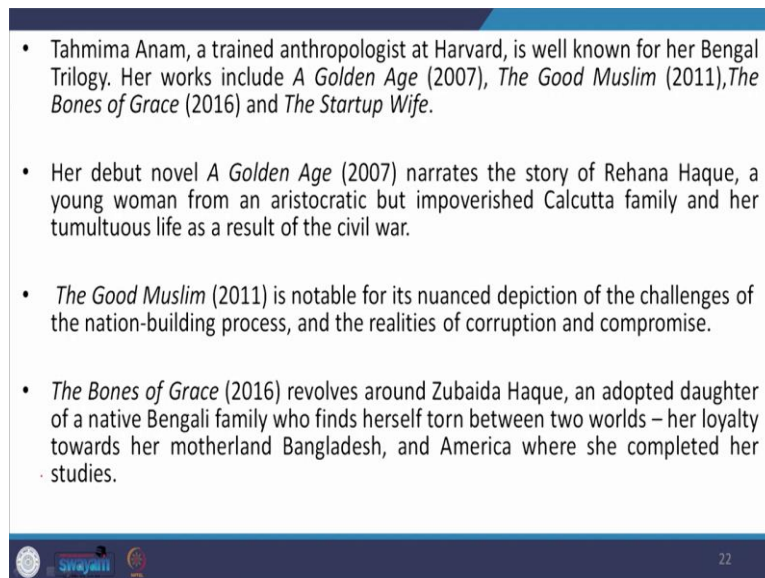
- Meena Arora Nayak's *Endless Rain* (2006) features a radicalized young man named Ali, who joins the Jammu Kashmir Liberation Front (JKLF) in the mid-1980s after losing faith in politics as a means of securing a plebiscite.
- *Endless Rain* explores the history of Kashmir from the mid-1940s until the early 1990s and highlights the methods undertaken by Kashmiri men to gain sovereignty for Kashmir. The novel traces the lives of three generations of a Kashmiri Muslim family living in Srinagar.
- Iffat Malik, in his study *Kashmir: Ethnic Conflict, International Dispute*- "only in this century have the Muslims and Hindus of Kashmir developed distinct communal identities—originally they were united by a common 'Kashmiri' identity, referred to as Kashmiriyat, and formed a single Kashmiri community.

 Swayam 

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In Meena Arora Nayak's *Endless Rain*, we see the story of a radicalized young man named Ali, who ultimately joins the Jammu Kashmir Liberation Front, after losing faith in politics, and he does it as a means of securing a plebiscite. *Endless Rain* explores the story of Kashmir from the mid-1940s until early-1990s, highlighting the methods undertaken by Kashmiri men to gain sovereignty for Kashmir. The novel is tracing the lives of three generations of Kashmiri Muslims, of a Kashmiri Muslim family living in Srinagar. And, so, we see in the study, you know, conducted by Iffat Malik, Malik states that only in this century have the Muslims and Hindus of Kashmir developed distinct communal identities.

Originally, they were united by a common Kashmiri identity, referred to as Kashmiriyat and formed a single Kashmiri community. (Refer Slide Time: 38:12)



- Tahmima Anam, a trained anthropologist at Harvard, is well known for her Bengal Trilogy. Her works include *A Golden Age* (2007), *The Good Muslim* (2011), *The Bones of Grace* (2016) and *The Startup Wife*.
- Her debut novel *A Golden Age* (2007) narrates the story of Rehana Haque, a young woman from an aristocratic but impoverished Calcutta family and her tumultuous life as a result of the civil war.
- *The Good Muslim* (2011) is notable for its nuanced depiction of the challenges of the nation-building process, and the realities of corruption and compromise.
- *The Bones of Grace* (2016) revolves around Zubaida Haque, an adopted daughter of a native Bengali family who finds herself torn between two worlds – her loyalty towards her motherland Bangladesh, and America where she completed her studies.

After this, I am just going to refer to Tahmima Anam's works, Tahmima Anam who is a trained anthropologist at Harvard, and she is originally from Bangladesh. She is writing her oeuvres on on settings on... So, her oeuvres are you know based on events happening in Bengal, in Calcutta, and mostly in Bangladesh.

So, there is a kind of curious temporal and spatial gap from the event of partition that she has to struggle with while you know penning her works on this topic. So, her major works.. Anam's major works include *Golden Age*, *The Good Muslim*, *The Bones of Grace*, and *The Startup Wife*.

A Golden Age narrates the story of a young woman from an aristocratic family in Calcutta and her tumultuous life because of the civil war, and she is married and you know, she is married and sent to Dhaka. So, her experience after marriage...so the story actually moves between the two... back and forth between the two Bengals... the eastern side and the western side.

The Good Muslim is important for its nuances or the challenges of the nation-building process, and the realities of corruption and compromises are discussed. The Bones of Grace talk about an adopted daughter of a native Bengali family that finds herself torn between two worlds.

Her loyalty, on the one hand, for the motherland, for her motherland Bangladesh and her American identity, her belonging in America where she is completing her studies; and how she is trying to discover her existence through walking on a tightrope between these two kinds of... two aspects of her being.

So, I am going to stop today's lecture here. And, let us meet again for another round of discussions.

Thank you.