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INDIA'S PARTITION AND WOMEN: A REVIEW OF LITERATURE

Prof. Ashok K. Sinha-1

Prof. Nisha Singh-2

ABSTRACT

The year 1947 marked the beginning of a period of dramatic change for India. In August of that year, India was granted independence from Britain after decades of formal colonial rule and over three centuries of British presence in the country. Just one day after independence, India underwent "Partition": it was carved into two, with the northwest border shifting to create the new nation of Pakistan. The population of India was divided along religious lines, with Muslims mandated to move to Pakistan and Sikhs and Hindus to newly-redefined India. Over the course of mere months, up to fifteen million people crossed this border. This period was marked by fear and uncertainty, and up to one million people were killed in rioting and sectarian violence. India's Partition is one of the largest and deadliest forced mass migrations in human history (Dalrymple, 2016). There is a vast body of Partition literature. However, this literature is often limited in two major ways. First, the literature tends to focus on the all the male political leaders that were intricate in Partition. These men include Louis Mountbatten, the last British viceroy to India, Muhammad Ali Jinnah of the Muslim League that later became the first leader of Pakistan, Jawaharlal Nehru of the Indian National Congress party, and Mohandas Gandhi. All political actions related to Partition were carried out by those in elected positions or those appointed by British political leaders. These narratives, with their narrow focus on male political leaders,

create a limited definition of the political world. They also neglect to address women's engagement in the political world. Because Partition narratives are often centered on male political leadership, the lived experiences of those who lived through Partition frequently become abstract and removed from reality. By looking at the lived experiences of women who experienced Partition firsthand, however, researchers are given a greater chance to empathize with women's narratives and an additional tool to better understand the depth of the trauma experienced by everyday people whose lives were forever changed by Partition. This more emotional side of Partition can also help researchers understand how Indian Hindu nationalism is rooted in Partition, which is central to my own thesis. Contemporary Indian nationalism has its roots in colonialism, when British political leaders would instigate tensions between different communities in order to benefit themselves (Metcalf & Metcalf, 2012, p. 106). Prior to Indian independence and Partition, Indian national identity was not based in being Hindu. However, in India today, there is a strong nationalist movement that suggests the only true Indians are those who are Hindu. The second major limitation of Partition literature is that it tends to focus on statistics and political institutions. As a consequence, the human cost of Partition is downplayed in traditional historical narratives. Statistics cannot represent emotional trauma or the feelings of loss experienced by families that were separated, sometimes forever. Statistics tell us the numbers of people who became refugees, but they cannot tell us about the deeply emotional effects Partition had on real people. Examining oral histories and lived experiences helps expand the otherwise limited scholarly view of Partition that has been created by relying primarily on institutional actors and statistics. Millions of Indians were displaced and affected by Partition, so it is critical to acknowledge these stories. There is even a limit to how much statistics can tell us about quantifiable Partition facts: due to the chaotic nature of Partition, scholars have been unable to produce a definitive account of how many people were displaced and killed. Within the oral histories of Partition that do exist, there is a tendency to look at the experiences of men as the default. Women's gendered experiences are rarely at the center of Partition narratives. When women are discussed at all, it is often in terms of gendered violence. It is true that many women were sexually assaulted, murdered, kidnapped, and raped during and after Partition. However, it is limiting to only discuss women as victims of sexual violence. This narrative deprives women of their personal autonomy and it was suggested that self-determination, political participation, and public life are exclusive to men. Women deserve to be discussed as more than

victims of gendered violence. During and after Partition, women in India have participated in politics, joined the workforce, taken care of their families and communities, and worked hard to resist oppressive structures of the colonially-imposed rules of the state. Examining women's experiences and contributions during Partition is critical to achieving a broader understanding of Partition.

KEY WORDS : PARTITION,WOMEN PLIGHTS,MALE DOMINANCE,VIOLENCE AND ASSAULT

1-University Advisor & former Director,2 Chairperson-Business,Livingstone College,NC,USA

REVIEW OF LITERATURE

BTruillot (1995) writes "Human beings participate in history both as actors and as narrators. The inherent ambivalence of the word *history* in many modern languages, including English, suggests this dual participation. In vernacular use, history means both the facts of the matter and a narrative of those facts, both '*what happened*' and '*that which is said to have happened.*' The first meaning places the emphasis on the sociopolitical process, the second on our knowledge of that process or on a story about that process (p. 2)." Oral histories fit into providing knowledge of the process of history. By analyzing only the '*what happened*' aspect of the story, we neglect the information that is accessible through oral histories. Partition is certainly a tragedy of the twentieth century, 9 but typical historical narratives of this time period place a bigger emphasis on World War II and the Holocaust. One of my interviewees, a longtime politician and diplomat, suggested that this might be because the western world sees Partition as a localized instance of violence and a restructuring of borders, rather than an international humanitarian crisis. As this project demonstrates, Partition and the mainstream narratives about it have restructured the ethnic and religious make up of India. In addition, Partition has altered Indian identity in the long-term, paving the way for the virulent nationalism of the twentieth and twenty-first century. Individuals and families who were displaced by Partition carry the memories of violence and an unjustly lost homeland with them to this day and oral histories of a life shared between groups are one of the few ways to preserve these memories, as well as challenge the dominant Hindu

nationalist rhetoric in Indian politics today. When women are discussed during Partition, most of the literature focuses on their mistreatment. Mookerjea-Leonard (2005) writes that rape was a method for dominance and humiliation during the Partition violence. During Partition, up to 75,000 women were kidnapped. In their own communities, Hindu women kidnapped by Muslim men were treated as “untouchable” because of the characterizations of Muslim men as violent and dirty. Nehru and Gandhi encouraged groups of Hindu women to travel to Pakistan, find women who had potentially been kidnapped by Muslim men, and bring these kidnapped women to their Hindu communities in India. The women who were involved in this cause were still framed as protecting the honor of community and of women (p. 149). Butalia (2000) expands on this cause and explains that it became known as the Central Recovery Operation. However, the women who were subsequently rescued 10 by the Indian government in this operation were not consulted as to whether they wanted to leave their communities or not. As a way to unify the search process, the government decided that any woman living with a man of another religious background after March 1947 would be presumed to have been kidnapped and the government would then take that woman and bring her to India. This date was chosen because it was when violence related to Partition began in Punjab. Although, it was a problematic decision due to the reason that it was easily decided that if a woman had truly been kidnapped or not and forced relocations became another way to strip women of their own agency. In these scenarios, women were often taken away from their families and children (Butalia, 2000, p. 114). India has a strong culture and tradition of using oral histories as a way to build a sense of belonging and community. Many people who lived through Partition are far more likely to verbally share their experiences with their family members, rather than to write them down. For many people, discussions of Partition still feel raw and painful. In 2013, Google India released a video advertisement called “Reunion,” which quickly went viral. The commercial showed two elderly men, one Hindu and one Muslim, who had been friends as boys but had not seen each other in the many decades after Partition had separated them. The granddaughter of the Hindu man pieces together his stories and memories to contact the grandson of his Muslim friend so they can work together to reunite their grandfathers in time to celebrate the Hindu man’s birthday. The 11 emotional advertisement touched a nerve among South Asians around the world, and it has since been viewed more than 14 million times on YouTube as of 2018. It is difficult to collect stories about Partition because of the strong emotions and deep sorrow many people have associated

with Partition memories. Chawla (2014) writes that when she originally asked Partition refugees how they understand Partition, many responded that they hate thinking about it because it is too sad (p. 206). Oral histories from those who survived Partition provide a complex and emotional narrative of Partition that is unavailable through more traditional historical narratives. Furthermore, mainstream narratives of Partition that are promoted today tend to naturalize the division between Hindus and Muslims. Nationalist and conservative political parties and groups in India promote an “us versus them” mentality in their political rhetoric. However, it was not natural to rip apart religious communities when Partition happened. Prior to Partition, people from different religious backgrounds belonged to the same communities and viewed one another as friends. Chawla (2014) wrote that she was surprised when her father and a fellow Partition refugee she interviewed both mentioned they would eat in the homes of Muslims before Partition. She had expected this would not be the case because Muslims ate beef in their homes. However, her father and her other interviewee said they did not see them [Muslims] as any different [from us] (p. 210). The oft-violent separations of diverse communities in India’s Partition often contributes to a narrative that different religious groups do not belong to the same communities, but ordinary people who lived through these experiences do not appear to necessarily feel the same way. Those who lived through Partition express the belief that the political circumstances were far outside of their control and they had little choice in leaving their homes behind and building a life elsewhere. Oral histories convey experiences and identities that can become lost in more traditional political narratives that focus on objective, highly generalizable data and institutional structures. Historically, women in India have not been treated as an authority of either topic. I do not want to present my work as granting women something they do not already have, as an outsider. Instead, create a space of mutual respect and the freedom to share their own objective truths, without any interruptions. Chawla (2014) acknowledges how her father’s presence helped her negotiate her outsider status with her Partition refugee interviewees (p. 209). She describes him as her interlocutor and acknowledges that especially her older interviewees felt much more at ease with her father’s presence and that her father knew how to help her phrase questions in a way that made her interviewees more comfortable addressing certain themes.

“When one of my interviewees broke down in tears remembering the violence she witnessed as a young woman during Partition, it was my mother’s openly emotional response of empathy that

helped her feel heard and understood. It was more appropriate for my mother to be there and to comfort my interviewee than it was for me to do the same. My interviewee turned to my mother and drew strength from her response of shared emotion. My mother's presence granted me more of an insider status and helped build trust between the interviewees and me. As a cultural interlocutor, my mother helped bring out stories and emotions that may have remained obscured without her presence”.

The experience of interviewing female Partition refugees sheds light on stories of women and their engagement with Indian politics. The women interviewed were all young girls, teenagers, and young women when Partition happened. They remembered feelings of fear, loss, and uncertainty. They shared that they lost everything when they left their homes and the vast majority of them carried a few clothes and little else with them. Their families suffered and they faced various economic hardships. Yet, their stories of loss and sacrifice have contributed significantly to their worldviews. They do not vilify “the other side.” They shared memories of the kindness of strangers and how people they did not even know gave those resources to help them survive. These stories are in contrast to the rhetoric of contemporary Hindu nationalists, who claim that Muslims should be vilified. My interviewees spoke about receiving support from people outside their immediate religious communities. The most striking theme I pulled from my interviews was resilience.

“The resilience of my interviewees allowed them to face adversity and navigate their struggles with determination. They expressed feelings of mutual solidarity and community with the people they had known prior to Partition and once they had resettled in India. This sense of community contributed both to resilience and future personal success. The women I interviewed went on to become doctors, politicians, mothers, and pillars of community leadership. “

To be clear, not all women in India had these opportunities to experience political, economic, and social success in the early postcolonial and post-Partition period. However, the women I chose to interview have lived lives of outward engagement with the political and social world of India. The stories of bravery and resilience surrounding Partition create something positive out of a tragic political event, but it is important to recognize that Partition was a colonial act of violence. Britain's years of economic exploitation and colonial rule continue to influence the politics of India into the twenty-first century. Uplifting the oral histories of those who survived

Partition will not rectify the tragedies of this time period, but it does offer a way to consider the human impact of Partition and to preserve the voices of those who lived through one of the most significant periods of change in Indian history. Through oral histories and personal stories, we are able to question contemporary mainstream political narratives about how we should look at the past and how we should consider identity. (BhatReiya2018)

Women and violence: from family to the state-It was shown by the Menon and Bhasin (1998), Butalia (1998) and Das (1995) work that the partition violence for females varies per the gender interactions within the family members to anyone with the state/nation. During the partition the women have been susceptible to various awful sexual violence that shows the women's precarious place in the society that is actually man-controlled. Furthermore, women have faced the various violence other than the women victimization of "other community". Nobody hesitated in convicting "the abduction and rape of women, the physical mutilation of their bodies, the tattooing of their sexual organs with symbols of the other religion" (Butalia 1998: 204). Although, most of the communities do not express the fact that the kinsmen have killed their own women to "save their honor"; and for the similar cause suicide was committed by many of them; also several children and women as well as some elderly males were "martyred" to "protect" these from the enforced adaptations. Also the women that have evaded the "martyrdom" as well as "honorable death" and has survived from the abduction and rape are rarely talked about by the people. Menon and Bhasin, consequently, expresses their views regarding the women violence by their kin as well as their own family members for saving the honor which was "permissible" (Bhasin and Menon 1998: 31-64). As "the lines between choice and coercion" cannot be easily drawn in such matter, it was prompted by the Butalia to question that why "nowhere in the discourses on partition, do such incidents [of honorable death and martyrdom] count as violent incidents" (1998: 212-214). Therefore, we are guided for examining the "honor" structure, contours and history, tied up as it's to patriarchal notions of female sexual chastity as well as purity.

As shown by the partition story, the state also repeats the violence in fixing the women's value in context to their sexuality as well as in an honor economy they can be treated as just as a currency. Bhasin and Menon, Butalia, and Das took our attention towards the Government of India's Recovery Operation, particularly "The Abducted Persons Act" that was issued in Indian Parliament in December 1949. It was mentioned by them that, to start with, the Act's meaning of

an abducted individualis applied to“female of *whatever age* or a male child of 16 years” (Bhasinand Menon1998: 71, emphasis added). Althoughimmense power was granted by the Act to the authorities to seizethe individual they regarded as abducted after March 31, 1947, a woman cannot be considered as a legal subjectwith their very own opinion. Regardless of that the “circumstances of the' abduction' varied widely”: “some were left behind as hostages for the safe passage of their families; others were separated from their group or family while escaping, or strayed and were picked up; still others were initially given protection and then incorporated into the host family” (Bhasinand Menon1998: 89–90). There was also a significant change in the circumstanceswhere the women were living: several“changed hands several times,” whereas some had turn out to be “second, or third wives,” even as “very many were converted and married and living with considerable dignity and respect” (ibid: 90).Return and recovery to their “own countries” as well as kinsmen didn't have exactly the same consequence and meaning for females of suchdiversesituations. There was a non-existent chance for several women that they would be accepted by their parentalor pre-partition marital families. Thus, most of them decided to stay due to above mentioned reasons and many other reasons.As an additional complication of an intricate transition, to the women that had expecting the child, the child separation is considered as the recovery for them; and abortion is suggested for pregnant women. Nevertheless, the desires of these adult females had no legitimate standing and lots of, once they have been found, were “recovered” forcefully through the authorities.

At any point it was not recommend by this particular scholarship that “recovery effort should not have been made” (Bhasin and Menon 1998: 91) or perhaps the women had been living the trauma free lives. Instead, it seeks to evaluate the execution, imperatives,nature, and rationale of recovery program. “The single most important point about the Abducted Persons Bill,” as written by the Bhasin and Menon, thus, “was that it was passed at all, since the maximum number of recoveries had been made in 1947–49, before the Bill was introduced in the parliament” (1998: 122). It was asked by them that, “why was the Indian government so anxious to reclaim women, sometimes several years after their abduction?” (ibid.). Therefore, the recovery operation was doubted by the result of their analysis, even when “humanitarian and welfarist in its objective” (ibid: 107),was pushed by the “the Indian nation” prerogative for reclaiming“its” females through an “enemy nation,” as a situation of “national honor.” This privilege was extremely

powerful that the operation design was unaware of the women interests wherein these interests weren't convergent with the paternalistic state's desires.⁸

As this particular work body sufficiently demonstrates that nation, community and family patriarchal passions lies in a spectrum, which are unique but usually overlapping. Therefore, I agreed with the Jasodhara Bagchi when she analyses the “tendency ... in current discussions on women's rights and citizenship ... to pit the community as a greater ally of women as against the nation-state posed as site of harsh surveillance ...” as well as when “the nation-community nexus” (2003: 20) was pointed out. Thus, this community understanding is so relatable to the Gyanendra Pandey that contends that community are “constructed ... through a language of violence” (2001: 204).⁹

Women and violence: the “everyday world” of women and history

Through the Dorothy Smith's “the everyday world” which is taken as an interceding idea not only between the larger political world and the domestic space in lives of women, but additionally in between “normal” as well as violence times, the objective of mine here's bringing the remarkable partition violence inside the historic realm. After that, we started to apprehend through which the violence related to partition is gendered, regardless of its extremeness which is not considered as a historical aberration. I exclusively claim that the informal connections among the partition and gendered imaginations which animated anti-colonial nationalisms from late 19th century, communalisms from early 20th century, required to be read as well as highlighted to be able to obtain an insight into the particular types of gender violence which marked partition.

Gyanendra Pandey debates while explaining the north India's partition experience “the misogynist north Indian proverb, ‘beerankikaijaat’ (‘what caste [or nationality] can a woman have?’) — for she ‘belongs’ to someone else, and therefore to his caste, nationality and religion” (2001: 165). Pandey then passes to lead people to the obvious paradox: “Yet, the evidence from 1947 seems at times to suggest almost the exact opposite: not that ‘women [had] no religion (or community or nation)’, but that they came for a moment to stand for nothing else” (ibid.). This particular paradox becomes the center of the problem that “I am trying to lay down here”. If the majority Indian anti-colonial nationalism from late 19th century are considered for the gendered texture, whether it is liberal reformist nationalism or maybe revivalist nationalism, such paradox would light up the women condition duality— which says that they are “empty” of national/caste

marks at once but, during the nation making times, they are available to stand for hardly anything else.

A legacy from mid-19th century imagines the Nation as a woman, whether it is to be a (mother) goddess, a mother, or a wife, and this legacy continued till the 20th century; undeniably which is still in the existence. ¹⁰Clearly, such imagination obverse which “woman” by its own turns into a national symbol, is created in to this particular national figuration. Absolutely no wonder then that in case the country has to be conferred through violence, as inside the gendered female bodies, communal partition as well as violence history really turn into the particular region for such violence. This particular symbolic to the material slippage has previously been scripted in cultural nationalism; the counterpart of material for such informal violence is noticeable in the communal partition as well as violence history and we start finding a solution on the “vexed question: Why are women’s bodies subjected to gendered forms of communal hostility?” (Mookerjea-Leonard 2003: 1).

Articles which are dealing with partition and its meaning, its effects on mode of thinking, poverty, society, health, and wealth etc. Brendan O’Leary’s article "Analysing Partition: Definition, Classification & Explanation" is relatable to the research theme. It is based on the partition definition, its classification, partition’s explanation in terms of religious, political language, cultural, geographical, historical manners. The partition theme is disclosed by the scholar in many manners in this particular article. Good references are provided for explaining the partition. The partition and its meaning is explained by using the proper and some particular words. The article is related to Manmohan Singh Gill and Sukhbir Singh’s article "Social and Psychological Trauma of the Displaced: A Study of Partition of India" that depends on the psychological and social condition information of partitioned people. In this article the scholar study the problems faced by the displaced Hindu and Muslim people at the time of partition. To show the real trauma, scholar used some keywords like problems, migration, religion, refugee, communal violence, displacement, partition, etc. which directed react on the way of thinking of reader. The both scholar get a successful to create a new boundaries of thinking and trauma of the displaced. Outline of Research Proposal for Ph.D. 2012 Faculty of Arts Department of English, JJTU, Jhunjhunu, (Raj) Shahzad Mahmood, M. Kamal Khan and Umar ud Din, research scholars wrote an article on "Reflections on Partition Literature - A Comparative Analysis of Ice Candy Man and Train to Pakistan." The article

provides a perfect partition tragedy picture. To show this picture, scholar examined two partition novelist. The scholars majorly studied the characters through sincere as well as humane manner. Due to the keywords used in this article, it becomes more powerful. The partition situation is analyzed by the scholar through some dramatic words. Also, partition poems and short stories were also provided the references. Mostly used words were bloodshed, abduction, communal violence, separation, etc. in artistic language. Further the article "Why did we have the Partition? The Making of Research Interest." Satish Saberwal has written this article which was a very useful for researcher's further study. In this article, writer used some keywords such as conflict, religious revival, Pakistan, India, partition, 1947, etc. with a multidimensional purpose. In this article writer mainly focus on social point of view. The writer discusses in brief, why the Asian people or writer interested in the partition literature. He gives the suitable example or reference for this. Throughout this research paper, writer shows social awareness regarding to partition literature. As per Dorothy McMenamin's article "Anglo-India Experiences during Partition and Its Impact upon Their Lives." This particular paper describes the partition's painful experiences and memories. The communal violence rise was investigated in this article. The historical background with painful situation in the time of partition was shown by the scholar. He also flashes on the political pill of Muslim community leader and Hindu community leader in that time of partition. Paul R. Brass's "The partition of India and Retributive Genocide in the Punjab (1946-47): Means, Methods and Purposes" which is based on this particular theme. Scholars described the religious madness, sexual harassment, women slaughter scenes, etc. in this paper in a great manner. Also the British raj, Hindu and Muslim political parties' leaders' role is also shown by them. Through the map, writer shows infected areas of partition's exact location. Therefore, this article is related to the research topic.

[6] In "The Essentials of Indianness: Tolerance and Sacrifice in India Partition fiction in English and in English Translation" written by Babudeb Chakraborty based on the Essentials of Indianness. The writer explores the Hindu culture and civilization in this article. The scholar also focused on the Hindu religion from time immemorial inspires men and women to follow the principle of tolerance and sacrifice. He also shows the richness of Hindu civilization with given example of Vedanta, Brahm societies. To explain his research, the writer provides the example of India's eminent personality. He also considers that sacrifice and tolerance were shown by each and every community in time of the partition.

The Subaltern Ethnographer: "Blurring The Boundaries Through Amitav Ghosh's Writings" by Maria Elena Martos Hueso is one of the article based on the partition of India. In this article the

writer studies the Amitav Ghosh's writing style on the theme of partition. To show the partition colour in Amitav Ghosh's, the scholar used master keywords in his article and become successful in the way of thinking of readers. He used most keywords like 'In an Antique Land', monopoly of multiculturalism, the rise of ethnography, thick description, etc. In this article, the writer shows that not only nation's boundaries are affected but also internal area of the country is affected. He clearly shows that whole nation is suffering through violence at that time of partition. The article "Literary Response to Partition in India" written by Raju Jaysing Patole, a research scholar, which deals with the partition fiction writers which define the partition concept in the literary manner using the Indian language. It implies that writers use their mother tongue for describing the partition concept. The scholar makes his article visible through the keywords such as mood of nationalism, battle, destruction, refugees, etc. Fiction characters/specimen of novel/ references were provided by the scholar to explain literary response. Dr. Prabha Parmar is a scholar who wrote an article "Historical Elements in Khushwant Singh's Train to Pakistan." As a title of the paper shows, this article is completely based on the historical elements of partition writings. She chooses to study Khushwant Singh's 'Train to Pakistan' fiction and become successful to depict the ghost hours of partition. She studied writer history of literary works. To explain the point, she uses important quotations from the book. She also shows horrors of crime at that time through this paper. The article "Amitav Ghosh's The Shadow Lines: Re-reading, Its Craft and Concerns" written by the scholar Murari Prasad that is based on the West Bengal partition in Indian subcontinent. The scholar explores Ghosh's organization of the novel's characters, events, situations and dialectic elements. The scholar studied Ghosh's fiction "The Shadow Lines" narratology, cross-border, communalism, nationalism, cartography, and partition. Also, the multi-cultural scenario and tolerance is evaluated by the scholar. The scholar examined and provided the good references for explaining his view. "Manju Kapoor's Difficult Daughters: A Saga of feminist Autonomy and Separate Identity" an article written by Dr. Mayur Chhikar that deals with the women's difficulties during partition era. The scholar largely presents conflict between the passions of flesh and a yearning "Conflicting Cultures reflected in Malgaonkar's Open Season" written by Dr. D. N. More is another article. The article title describes the theme of the research paper. Dr. More explained the Indian Culture and its way of conflict. The scholar exposes or reflects the many writers' themes of novels through this article. The scholar fully examines the ideas of thinking of writer in this paper. The scholar shows conflict between the idealism of the East and the materialism of the west using Malgaonkar's fiction. The scholar discusses the novel with problem of cultural clashing between generations. The scholar shows

clashes between typical orthodox Hindu youth and modern youth. The scholar gives fine example to explain his point. "India from 1900 to 1947" written by Markovits Claude. In this article, the scholar represents the history of India during 1900 to 1947. The paper analyzes or presents the chronicle sequence behind the partition. The scholar majorly presents the numerical explanation of that time. To show this, the scholar uses references from paper article, government's records, books, etc. The scholar also discusses political, historical, social issues during the period of partition of India. The scholar also indicates or gives the figure of people who suffered from this period. Through this article, the scholar presents the evil, dirty picture of partition and political parties' policy. This article is full of chronicle information of history of India during 1900 to 1947. "Portrayal of Middle Class Women in Bapsi Sidhwa's Ice-Candy Man during the Catatonic Times of Partition" written by N. Gunasekaran and V. Peruvalluthi. This article gives the new way of thinking because it is full of women's qualities during partition. This article presents the women's new face in the partition period. The article is full of women's strength, choice and cleverness qualities. The article shows female cleverness, sensitivity, understanding nature, boldness, fighting against violence, humanity in Bapsi The article "Women and Their Nationality in Salman Rushdie's Shame (1983)" was written by Ms. Ashwini Parude. The article shows the painful voice of women during partition. The article shows the problems and disasters faced by the women during the partition immigrants. In this article, scholar shows Muslim women's condition. The article shows the Muslim women's custody life. The article depicts the victim women's picture through gender issues. The paper shows aspects of Muslim women during partition period that were completely full of darkness. The paper represent life cycle of Muslim women that was filled with the spiritual, mental as well as physical rape during partition period. Several questions were raised by this article which was unanswered. The scholar depicts the Muslim women picture during the partition period in fine way.

Sumaiyya Naseem: In 1947 India achieved independence from a 200-year-old British rule and it was quite an ironic independence because it divided the nation into two countries, India and Pakistan. And this was on the basis of religion. On the basis of religion, people basically lost the freedom of calling a certain place their home. Overnight, people with a shared history became either Indian or Pakistani. And these identities were practically decided for them by political leaders. And that's why stories are so important because they position the reader in the context of characters who are going through an event rather than people who are deciding, who are making these political decisions.

So during the partition, there was so much destruction of life that occurred as a result, and many families were displeased and separated, all because political leaders decided there should be separate countries for Muslims and Hindus. What's interesting is that for centuries various religious communities were living together in peace. They were coexisting, but there was a growing animosity, especially between the Hindu and with some communities, and this was no doubt fueled because of political agendas. So towards the end of 1947, a border was hastily drawn by a British official who had never before lived in India. And it was suddenly decided that all the people who were Muslim would have to migrate to Pakistan, and Hindus from the areas now called Pakistan would have to journey south towards India. And most of them left behind everything they owned, including their ancestral homes, the land that they owned, and they could only take with them what they could carry. It's actually recorded that nearly 15 million people were displaced and forced to cross the new border. And in fact, it was around one million people who were killed as a result of the massacres.

The great thing about stories is that they do highlight the human side of things by creating characters who we follow as they experience the situation they're in. And in this context, it's the partition of India and Pakistan. It maximizes our humanity in a way. And fiction has the capacity to make us aware of pain and loss, especially in devastating contexts that can be so huge that it's difficult to imagine what it was like. So fiction gives us that picture. And it's not a pretty picture.

* *Ice Candy Man* by Bapsi Sidhwa. And this is actually considered to be the Pakistani perspective of the partition. Sidhwa is an internationally recognized author from Pakistan, and she lives in Texas now. *Ice Candy Man* is usually found on lists of must-read partition novels, and that's actually how it was found out about it. So *Ice Candy Man* is basically a female visualization of the partition. So it has a very feminine lens, and it portrays what women went through during the partition. It does this by presenting the story from the perspective of Lenny Sethi. So this book also has a child narrator, similar to *The Night Diary*. Lenny is a little girl when the novel begins, and she's eight years old. And this is just before the events of the partition, so I think it's set around 1946, that's when the story begins. Lenny lives a happy and privileged life in Lahore, though she suffers from polio. Lenny's perspective of the partition really intrigued me, especially because she does not actually belong to the Hindu or Muslim community. She is actually Parsi, so she is a Zoroastrian. Her narrative can be considered sort of objective in that sense.

But the book does have characters from other religions, and she is a child, so you also have the simpler worldview that children have that records everything that they see rather than being selective about how they tell a story. Here's a fun fact: I actually learned quite a bit about the Zoroastrian faith from this book. And I'm a bit ashamed to admit I had very little idea about their community in South Asia before reading this novel. So the way that the book basically precedes is because of polio, Lenny doesn't go to a regular school and she doesn't spend much time with kids her own age. So she's really a fixture in the lives of the people in her community. Like, she is more a part of the adult world, and as a result she's really conscious of what's happening. So that makes Lenny a great lens for viewing the tension that's slowly building in the country because she's a child and at the same time she has access to what the adults I'm talking about. And one important person in Lenny's life is Ayah, the Hindu nanny who takes care of her.

In their paper, *Unveiling the Layers: A Journey into the Covertures of Women Partition Survivors*, published in the *Delhi University Journal of Undergraduate Research and Innovation*, Neenu Kumar, Punita Gupta and Neena Pandey write, "Partition, as a whole, affected the social lives of everyone. However, it affected the women contrastively. Women were not the ones who were deciding their fate, their killing or living or migrating. Women faced violence at various levels; communal, at family level and at the macro level. They were being abducted, kidnapped, raped, killed. They were forced to commit suicide in order to protect the family honour. Furthermore, in the name of recovery, they were disowned by their families, their children were deprived of basic rights as they were considered illegal and wrong,"

The story of HamidaBano Begum (born in 1936) describes her vivid memories of crossing the newly made border, and what she witnessed there: "We heard stories of massacres along the way, but didn't witness any violence. The one incident I can never forget happened right after we crossed the Ravi River – while walking, we saw in front of us in the distance, a bare leafless tree from which hung the bodies of five dead men."

MamoonaMustansar's story on the wall begins with the killing of her maternal grandparents in a small village called Mukhtisar, during Partition riots. She says:

"My mother would often sit by the door in anticipation for her deceased parents and sometimes, she'd even send my uncle to search for them in the caravans of people who arrived safe and

sound. This longing eventually became a permanent feature in my mother's life, she never quite came to terms with it."

In UrvashiButalia's chapter "Gender and Nation: Some Reflections from India" which was part of the 2004 book *From Gender to Nation* (edited by RadaIveković, Julie Mostov), she explains: "When women narrate the nation, they do so rather differently than men. In men's narratives of the nation, women are often seen as symbols of national and family honour. In women's narratives, the concerns are often different: the need to keep the family together, to contain grief, to put closures on unexplained deaths, to try and somehow contain the violence that such a situation inevitably unleashes."

In most pictures, the words, "family", "parents" and "father" appear. For instance, the story of Gopi Bhatia (born in 1933) says: "My parents decided it was best if we leave, planning the move to be only temporary, as we were sure we'd return after the riots died down."

ALI Rabia Umar (2009), *Islamic Studies*, Vol. 48, No. 3 (Autumn 2009), pp. 425-436-Asignificant lacuna is underscored by this particular paper from the studies till nowcommencedon probably the most significantadvancement in the 20th century subcontinent history—Pakistan and India's states partition. Various scholars studied the partition whichconsidered the particular topic from various perspectives, examining it with the aid of distinctive analytical lenses and developing a conclusions assortment. The one dimension which has, nonetheless, thus far unsuccessful to produce adequate focus is the women's sufferings dimension which convoyed the particular event. This particular report emphasizes the gap within the partition scholarship as well as requeststo fill up these gaps.

Thus, for the literature review on partition and status of women there are various Partition novels as well as Partition books available. As per the creative writer's response, several event aspects are dealt in these books. According to the UrvashiButalia "silence over human dimension of partition" is enunciated as well as directed by many lyricists, painters, poets, writers: art genres thatdoesn't deal directly to the "history". After the independence in the Indian literature one of the main concern was the disturbances that is caused by the partition. Although many poets greeted the independence along with the congratulatory verses, there were some poets that considered it as the negative start: "either because they felt, like Nazrul Islam of Bengal, that the Swaraj did not bring anything for the hungry child or because it was a divided India." The similar feeling was expressed by the Gujarati, Kannada, and Telugu poets. People's still

remembers the communal holocausts memories. The partition directly affects the Bengal and Punjab poets and their anguish can be seen in their poetry. Moreover, Faiz Ahmed Faiz[10] wrote, from the new border's other side "this is not that longed for break of day, Not that clear down in quest of which our comrades set out." Also, the partition disturbances can also be seen as the main theme in fiction stories of Nanak Singh, K. S. Duggal, Saadat Hasan Manto, Amrita Pritam, Rajinder Singh Bedi, or Krishna Chander, or in novels such as Yashpal's "Jhoota Sach" and Bhisham Sahni's "Tamas" in Hindi, and K.A. Abbas's "Inquilab", Chaman Nahals "Azadi", Salman Rushdie's "Midnight's children" Amitav Ghosh's "Shadow Lines", and Khushwant Singh's "Train to Pakistan" in English. Among the most historic novels such as "Aagka Dariya" by Qurratulain Hyders written in Urdu uncovers the immense sweep and race intensity the partition experience that was "a murderous attack on the millennial continuum of Indian history and civilization".

As per the Meenakshi Mukherjee [11], even though the vital predicament of 19th century American novelist was that of isolation, the main problems dealing with the 20th century Indian novelists, until current years, were definitely concern as well as involvement: concern for the nation's future, and involvement with the modifying national scene. In the 1920's as well as 1930's every life aspect of Indians were affected by the independence movement in India that is not just only a political fight. None of the Indian author working with that particular period might stay away from exposing this particular facet of modern society either indirectly as substantial public history or directly as design to an individual narrative. National experience that is emotionally charged typically acts as a grand pool of literary information that can believe a meaning past mere historic reality. Really, the history specifics are being managed as well as considered over by historians and scholars, "but those in the thick of a maelstrom like the one of the Partition, cannot remain entirely passive, especially those gifted with such perceptual sensitivity as could capture the tragic event through an artistic media." [12] Therefore, the American Civil War as well as the consequent re-organization of the country, the French revolution and the Napoleonic aftermath have almost gives novelists with abundant fiction material. Also, a fictitious context is always provided by the history that that in case properly utilized, could offer a useful viewpoint. Nevertheless, over dependency on history is able to restrict the vision of novelist's and it is often an even greater danger in case that historic situation is a novelist's life part or event. But a good novelist uses historical material only to the extent it is

essential to his fiction. He takes from history broad ideas and patterns and blends them into his narrative in such a way that they become a part of his fictional world. To quote Anuradha Marwah Roy, Partition literature “can be roughly defined as the creative attempt to make sense of one of the worst pogroms in human memory. In trying to grapple with the enormity of misery, writers dealing with this period, obsessively deployed imageries of rape, violence and destruction.” [13] Hence, the circumstantiality is loosened by the history and thus provides an eternal existence in the fiction. A few popular examples of these writings are *A Farewell to Arms*, *All quiet on the Western Front*, *War and Peace*, and *A Tale of Two Cities*, and several other West war novels. For fictionalizing the history in the “*A Tale of Two Cities*”, French Revolution was employed by Dickens and this provides it an archetypal function, where narrative cannot be intruded as external agent. Some major events were selected by Salman Rushdie from the Indian history and he visualizes them in his novel “*Midnight’s Children*”. Govind Nihalani states in his novel’s introduction “*Tamas*” by Bhisham Sahni; “A traumatic historical event usually finds, the artistic literary response twice. *Tamas* is the reflective response to the Partition of India—one of the most tragic events in the recent history of the Indian sub-continent.” [14] In the latest years one of the major traumatic event that was experienced was the “Partition of the Indian sub-continent”. It results in the barbaric, unexpected, and unprecedented violence. A few hooligan actions provoked the people that results in the feeling of revenge among Sikhs, Muslims and Hindus which then deranged the understanding of ours of what’s intended by moral rightness, distorted the political judgments and coarsened our social sense. The actual sadness of the Partition was it caused to an abrupt destruction an extended history of communal co-existence. Undoubtedly the relationship between the Muslims and also the Hindus wasn't always free of angry rejection, distrust or maybe suspicion due to habits of one group and attempts of other. Sometimes, there were nastier conflicts as well as resulted in arson and murder, but these communal frenzy moments were short-lived as well as very uncommon. Individuals had recognized coexistence as a technique of living in spite of the unexpected outbursts or little fights of violence as well as anger that have been controlled instantly as well as normality was reestablished in a brief period. For covering any type of disruptions or tensions, if any, both the communities developed such mechanism. And in case there exists disruptions and conflicts, the life’s rich assortments of the 2 communities were never ever really threatened— the Muslims carried on to get involved in Hindu festivals, the Hindus don't cease from having to pay

homage at dargahs, and also the typical services and goods exchange was carried out by the both communities' traders. The social as well as cultural practices of these two communities had reflected the history of conflicting hatred among these two. The pain of living together as put by AlokBhalla would've been thoroughly captured in some famous songs or may be in Tamashas orkissas [15]. Although, it indicates that there exist communal bias organizations or even those that developed hatred for one another or even encouraged communal passions. Though the individuals that demanded respect were the people that emphasized the Hindus and Muslims dependence on one another as well as encouraged mutual support. In reality individuals as Gandhi, Nazrul Islam, Tagore, Raja Ram Mohan Roy along with several more substantiated the concept associated with a unified status using a multiplicity of moral, social or religious concepts. The people's daily life (both Muslims and Hindus) was so abundantly interconnected into the same cloth and thus there's a lot of resemblance in their practices and customs due to which the common people were shocked by the Partition, and left these people in absolute bafflement state. It's as in case Partition and the attendant carnage of it was so totally without any social or historical explanation that the majority writers might just observe, as the location they'd known as home was ruined, as well as their collective memories of names of trees & birds, songs and stories, traditions and rites had been completely mixed with the unpleasant scent of the blood, smoke, and ash. In Indian-English writing, the Partition's frightening tragedies are a significant subject for fiction authors. Although, there may exist some difference in the writer's subject treatment and in their gory incidents choice, each of them appear to claim that the Punjab division was executed arbitrarily as both the communities might have existed within a united India as they'd completed under British rule for a century as well as more than half. The partition blame was on the power-hungry politicians who aroused such hatred between the innocent peoples so as to fulfill their own selfish deeds. The Partition resulted in increased attacks & counter-attacks, religious enmity, distrust, hostility, rioting, orgy, arson, terror, rape, massacre, most of that will be subjected to the matter on the literature affecting the partition. Nevertheless, there's another dominating theme participating through this entire literature which is the propagation of communal harmony as well as restoration of humanism among the Hindus and Muslims. As it is usually expected, religious fanaticism and communal narrow mindedness are condemned by the majority of the authors who clearly depicts the bad effects of religious prejudice. They indicate that individuals preserved the human values among the Hindus and Muslims while they are in the "midst of utter chaos", which

is a ray of expectation for the people. To have put the faith in human rationality, most of the writers lack words for expressing their disappointment. While many writers are not able to elucidate the violence, so they focus on painting intricate violence scenes at the time of Partition within the desire of expressing the feel of horror, signifying that events can be recreated even if history might be inclined to deform. After independence the emerged literature is scattered as, “The stark images of abducted women being paraded through the streets, of mutilated bodies of men and women, of train loads of corpses, of lines of moving humanity trudging through roads strewn with bodies and baggage left behind, the religious cries now turned into battle cries or calls for vengeance..”[16]. Also, it was reminded by the Veena Das that due to use of brutalized language that produces a dumbness condition [17]. Until 1956, no Indian writer wrote about the Partition in any novel in English, when a novel initially titled *Mano Majra* or later called “*Train to Pakistan*” was published. After that various writers start writing about this particular event. Furthermore, the Subhorajan Dasgupta and Jasodhara Bagchi quoted, “From compensatory nostalgia to limitless despair, from growing distrust (women were singled out as victims) to resolute defiance, from diurnal trauma in railway platform to epic struggles in refugee colonies- all these motifs have been recreated in the poems, short-story, novels, play extract and screenplay,” 18 “Indeed, so far only some ‘fiction’ seems to have tried to assimilate the enormity of the experience.”[19] Mushirul Hasan preaches, “These creative writers reject, implicitly or explicitly, religion (communal in common parlance) as the prime explanatory category, invoke symbols of unity rather than disunity, and are wedded to composite and synergetic pan-Indian values.” [20] Though Raja Rao, R.K. Narayan and Mulk Raj Anand illustrated the freedom struggle and the impact of Gandhi’s ideas in their novels, they did not deal directly with the holocaust of the Partition in their writings as did Khushwant Singh or K.A. Abbas or Chaman Nahal. However, the trauma of Partition has also stirred the creative genius of such novelists as Attia Hosain, Manohar Malgonkar, Raj Gill, Kartar Singh Duggal, V.N. Arora, Gurcharan Das. Apart from novels, there are a large number of emotionally charged short stories on communal incidents revealing the anger and disgust of the innocent people. There are stories which are full of lamentation and consolation and bring out the pathos of the situation by writers like K.A. Abbas, Saadat Hasan Manto, Kartar Singh Duggal, Khushwant Singh, Amitav Ghosh, Salman Rushdie. All describe an unusually vicious time in which the sustaining norms of society as it had existed in the past are absent. It is as if the Partition had not only shattered the

continuity of the Partition of the nation in which the Hindus, the Sikhs and the Muslims had defined their individual and communal identities, but it had also ensured that it would never again be possible for anyone to recreate a community in which moral and political choices which are valid for all can be made. It is true, of course, that for many migrants, the question of choice did not arise during Partition [21]. Many short stories are concerned with the sorrows of migration, with uprooted people who find that they have nowhere to go. The Partition, they know has given them to leave behind a human world and has given them in return only a heartless substitute of a religious community. Manto's story 'Toba Tek Singh' shows the state of mind of the writers. Afraid of communal tensions existing in that moment, and also influenced by his family and wife, so Manto, in January 1948, left for Lahore from Bombay which he later regretted. Bishen Singh, a Sikh among the groups neither wants to be in Pakistan or India however in the village Toba Tek Singh to which he should be. Thus, the million people's grief and pain was spoken by Manto, who left their homes due to partition. Among other stories of Manto, "A Tale of 1947", Mumtaz, one of the character, expresses with a huge passion: "Don't tell me a hundred thousand Hindus and the same number of Muslims have been massacred. The great tragedy is not that two hundred thousand people have been killed, but that this enormous loss of life has been futile." [22] Mumtaz was going to a country about which she doesn't know anything, Pakistan. For him, he does not consider the religion as any type of infection through which almost 99% of people were hurt. A person is special because of his faith that differentiates them from others and finally substantiates the humanity. In most stories of Manto, he reflected his own disappointments. One of the most traumatic stories describing the rape by Manto is "Open It". This is the story of Sakina, a Muslim girl, which has been kidnapped and then raped repeatedly. After that when Sakina was hospitalized and her father was asked to open the window by the doctor, he reluctantly untied the strings of her trousers. Father shouted with the happiness "She's alive. My daughter is alive", [23] is very peculiar. There are many nauseating and painful stories which portray the physically mutilated and abused women. Furthermore, "Kulsum" by Kartar Singh Duggal gives a horror moment. In this story, a Muslim girl was raped by an old Sikh, who abducted her, because that girl has failed in sexually obliging the school master, his young guest. When the old man came out of the hut trying his "tehdad" we find ourselves as dumb-founded as the girl, Kulsum. The earlier plea to the school master, "Marry me, marry me First.... I beg of you. I shall repay you for your kindness." [24] To save their lives,

people have converted their faiths, in both the communities. In the story of “Pali” [25], by BhishamSahni, a Hindu child got lost and then a Muslim couple adopts him, which is then said to be Muslim. They converted his name to Altaf from the Pali. After few years, his real parents discovered the boy and took back him to India where a mundane ceremony is to rebaptise him to Hindu and called Pali again. The boy’s absolute bafflement is imagined because he undergoes the conversion ceremony from Muslim to Hindu and vice versa just to fulfill the two communities’ religious ego. Nobody cared about the boy’s feeling that were brutally injured in this whole process. It is hard to accept for him that to whom he should accept, his foster parents or his biological parents. Should he be inconsiderate for the succor that was provided by his Muslim parents? All the barriers were transcended by the language of love. But among this all the religions are forgetting to deliver the important message, which is one of the greatest irony. This story by BhishamSahani brought the ruthless irrationality and tragic irony of the religious prejudice and its horrific significances. Among the main practices at times of Partition to decide whether a person is Muslim or Hindu, a man is stripped naked. In Khushwant Singh’s “Train to Pakistan”, it was considered by one of the characters: “Where on earth except in India would a man’s life depend on whether or not his foreskin had been removed? I would be laughable if it were not tragic.” [26]The partition results in to several riots, and one of these riots was presented by the Khushwant Singh in the story called “The Riot”. Tension ran high in the both the communities, but the actual problem was caused by the bitch, Rani. A Muslim grocer, Ramzan catches the stone that was thrown by the Ram Jawaya, a Hindu shopkeeper at her. And shortly, “what had once been a busy town was a heap of charred masonry.” [27]The riots’ hideous face was exposed by the threadbare, matter- of- fact account of the happenings, without comment from the narrator. The various family situations causes the riots whereas they worsen in the environment of suspicion and fear. It is during the riots that man’s rationality takes complete holiday and his savagery comes out with full vigour and forced. Many writers were so disgusted with the harrow and violence of the Partition, that they blamed both the parties without taking any sides. The most striking example of a neutral account is KrishanChander’s “Peshawar Express”the place that the author has represented practically an optimistic statistics of the slaughtered children, women and men from Hindus and Muslims. Also, a non-biased perspective is shown by the women writers. AttiaHosan’s “After the Storm” has great feelings and reveals how females and kids struggle to stay living in the hell let free by the menfolk of theirs. A thin,

small child with serious anxious eyes, named Bibi, that has a smile on her face she spoke about her past [28]. It is not easy to describe that how many childhood years she has lost. The story of her is provided in snatches and along with numerous digressions, and it is a curious combination of fiction and fact. But it can collect from the story which Bibi is an orphan without having a soul. The brain of her refuses to fill up the gap in between the refugee camp as well as the adoption of her. Story of Krishna Sobti, 'Where Is My Mother?' [29] takes out the horrors imprinted within the small girl's brain. Her chronic plea as well as repeated requests to the Baluch Yunus Khan, "I want my mother, where is my mother? Bring out the agony, which no promises of any kind can diminish. Her inconsolable and anguished cry is as poignantly moving as the cry of the lost child in Mulk Raj Anand's story 'The Lost Child'. Some of the Pakistani writers have also written on the theme of the Partition and effectively brought out the sufferings of Muslim women". There are various writers that has used the stories to express their feelings, some of them are Intizar Husain, Ibne Insha, Aziz Ahmad, Ashfaq Ahmed, Quadrat Ullah Shahab, Bapsi Sidhwa, and Manto. Shahad's "Ya Khuda" [30] (o god), is one of the stories that express the traumatic distress through which the Muslim women has gone through at times of partition. The title "Ya Khuda" appeared and signifies the utmost vulnerability in response to such inhuman behavior by men towards the women regardless of the country and religion to which they belong. As per the Aijaz Ahmad quote, "In India as in Pakistan, the principal genre that served as a virtual chronicle of the Partition was the short story." [31] This theme is used repeatedly by the Punjabi writers in Urdu, Punjabi, Hindi, and English, may be due to the reason that partition has affected the Punjab at the most, therefore, various poems, short-stories, novels exist in Punjabi literature that deals with the disturbance created by the partition. Amrita Pritam's "Pinjar" which is later translated by the Khushwant Singh in English as well as the poem "Aj Aakhan Waris Shah Noo" "I invoke waris shah today" by her had a great impact on almost every people of both sides of border. On the present day also, when people read this poem they started crying and regretted their deeds, furthermore, the disgrace and shame is sensed by the Singh as, "we feel even now." There exist numerous stories that were written by the women and men that observed this massacred age, except these stories by Vishnu Prabhakar, Ismat Chughtai, Maheep Singh, Kulwant Singh Virk, Yashpal, Mohan Rakesh, Rajinder Singh Bedi, Kamleshwar and many others. Many stories are realistic in their depiction and ironic in their tone. They clearly highlighted the partition's inhuman aspect along with upholding the human goodness. K.A.

Abbas's "Inquilab" [32] (1955) is a comprehensive image of the Indian political arena with two decades until 1930s. The novels provide sights of Nehru, Gandhiji, the Ali brothers, Tilak, Bhagat Singh, etc. and of the political developments going on. But maybe due to its unbiased stance, the novel reads like a paper article as opposed to a fiction work. Attia Hosain may be the only female novelist that educates Partition in a nostalgic spirit in her novel "Sunlight on a Broken Column (1961)" [33]. Manohar Malgonkar's "A Bend in the Ganges" (1984), [34] is among the epic demonstration of India's battle for independence coming from the late 30's set up on the down of Independence found August 1947, therefore surrounding the story of any saga depicting the movement of Independence, the war as well as the Partition of India. The novel by the Raj Gill, "The Rape" (1974) [35] exaggerates the life's dehumanization and also the collapsing of the values. Dalipjit, one of novel's character, is bewildered to find; on the return home of his after Partition, that Leila, his Muslim girlfriend, who he'd saved and has been provided shelter, was raped by his father. Chaman Nahal's 'Azadi' (1975) [36] (freedom), composed on the epic scale provides a most thorough account of Partition. The particular event and the aftermath of it. The writer recreates in vivid information the effects of the partitioning for just a Hindu family and the close associates of it while they voyage from Sialkot to Delhi. This story represents the story of an entire nation, of millions that were forced to leave the homes and also to whom Azadi brings uncertain future along with untold misery. H.S. Gill's "Ashes and Petals" (1975) [37], documents another horrific Partition part, "the killing of one's own women folk", to be able to save the honor of theirs. The novel starts with along with a trainload of Sikhs as well as Hindus travelling to India. Risaldar Santa Singh shoot his 14-years granddaughter, Baljeeto, when Muslim hooligans attacked their train. The whole incident was silently witnessed by Ajit, 7-year old brother of Baljeeto. Furthermore, in the "Twice born Twice Dead" (1979) [38], by Kartar Singh Duggal, human sufferings are depicted panoramically. Also, in the "Clear Light of Day" (1980) [39], by Anita Desai portrays the independence struggle of India as well as the following Partition. Although, that shows up just as the record of the gatherings in the Das family life. Based on Alamgir Hashmi [40], the novel "Clear Light of Day" is additionally the story of colonial India's maturation as well as development into the individual statehoods of Pakistan and India. Bhasham Sahani's "Tamas" (1974) [41] (darkness), depicted the Partition's disastrous era in the country. He attempted to portray the communal anger which was seen during the pre-partition days in the west Punjab. Bapsi Sidhwa's "Ice-Candy-Man" (1988) [42] also presents the

partition's heartbreaking story. The novel is set in Lahore of 1940's in the time when Partition and Independence had been brewing which ends in the supreme horrors of the holocaust, noticed by the Lenny, a Parsi kid. Gurcharan Das's novel on Partition, "A Fine Family" (1990) [43], indicates the prosperity as well as the troubles faced by the family of the Lala Dewanchand till the post-independence from the year 1942, through until 1970's it offers a way of comprehending past to be able to realize the present. "Midnight's Children" (1982) [44] novel by Salman Rushdie covers the period of India's Independence towards the Emergency lifting. The novel starts with Saleem Sinai, the narrator-protagonist, which is the example of history's supreme movement. Yet Mian Abdullah is another related character of the novel. "The Hummingbird", an energetic Partition adversary whose pleased effort's ecstasy is represented by his frequent humming as well as that falls a target on the Muslim buffs' knives. The "Shadow Lines" concerns fundamental ethics as well as precepts that is inherited blindly by man. The importance of cultural independence and political zeal is not immutable, permanent and steady as Thamma and Ila had believed. The apparent stability which is offered by such idea is illusory. Concepts which have always appeared to be well-defined are seen as shallow, capable of vanishing at a closer look, leaving man alone and defenseless. Thamma is completely confused and horrified to see that bloodshed and violence does not ensue in a physical boundary among India and Pakistan. The partition holocaust has been a repeated theme in several authors' writing like Collins and Lapierre's [45] "Freedom at Midnight", B. Rajan's "The Dark Dancer", and the viewpoints of writers are emphasized by their own way. Also, it was apparent from the survey that various Indian novelists had portrayed the Partition's trauma and horror in English, several regional novelists also capture the partition's dramatic potential such as Qurratullain Haider in "Aag Ka Darya (Urdu)" or Yashpal in "Jhoota- Sacha (Hindi)". But the very first to wear Partition when the main design was Khushwant Singh in the first novel of his, "Train to Pakistan". This is undoubtedly the best known and probably the most effective novel on Partition. Symbolism, ruthless realism and also mordant satire would be the hallmarks of this particular novel that depicts the holocaust through a plot building approximately a spine-chilling climax. Till now, the most powerful and the best known novel that depicts the partition is the "Train to Pakistan" by Khushwant Singh, who uses this theme at the very first. This novel mainly focuses on the ruthless realism, mordant satire and symbolism that portrays the holocaust in a very straightforward plot along with a terrifying climax. Being the very first English novel on the

Partition, "Train to Pakistan" also is presented most realistically. Along with the horror presented by Khushwant Singh in the midst of story, he also perceives a ray of hope for mankind. According to the SuvirKaul "Partition issues" are required to be discovered due to the reason that along with defining our past they also defines the collective future, that too in crucial ways. Also, such "Partition issues" are not discovered in the archives only. Ayesha Jalals, V.P.Menons or perhaps in every other "historical" as well as "official" Partition documentation, but additionally within the Partition's literary corpus written by litterateurs or even literary figures.

UrvashiButalia (1993), *Economic and Political Weekly*, Vol. 28, No. 17 (Apr. 24, 1993), pp. WS12-WS21+WS24

"For feminists, retrieving women's agency-just as retrieving women from history-has meant recovering strong, outspoken, powerful women who can then form part of the struggle for liberation. However, as explorations on the experiences of women during Partition show, it is difficult to arrive at general conclusions about women, history and their agential capacity. Women have often played out multiple and overlapping identities. An understanding of agency also needs to take into account notions of the moral order which is sought to be preserved when women act, as well as the mediation of the family, community, class and religion." This paper focuses on the various relatable issues regarding the women's violence and agency. Firstly it gives a glance to specific events that were occurred in March 1947, in Rawalpindi, that too before Partition. Further, studies had performed to analyze after partition how the women issues were dealt by the newly formed nation state, also, personal accounts and memoirs were used to analyze the relation among state and the women that worked with the state or on behalf of the state.

Khushwant Singh wrote the famous novel "Train to Pakistan (1956)" and in 1998 **Pamela Rooks** produced the movie by the similar name. He focuses on the local events that happened in the Mano Majra, a fictional village, for illustrating that how this relatively secluded and peaceful village was scorched by the communal violence, where Muslims and Sikhs had lived as families, which was started in India at that times. He summarizes how an unprecedented event like partition, morally confused the peoples.

Furthermore, a novel “Tamas (Darkness, Ignorance 1974)” by the **Bhisham Sahni**, which is based on a North West frontier province’s (now in Pakistan) small village, where killing a cow is believed to be impure act by Hindus, whereas a pig, believed by Muslims, and it gave rises to several communal riots. In 1987, **Govind Nihalani**, produced a film based on “Tamas”, and explained it as a “grim reminder of the immense tragedy that results whenever the religious sentiments of communities are manipulated to achieve political objectives. It is a prophetic warning against the use of religion as a weapon to gain and perpetuate political power.”

“Midnight’s Children (1981)” by **Salman Rushdie** won the Booker of Booker as well as Booker Prize, describes the life of 30 years pre-independence and 31 years post-independence. It is dependent on the premise that children possesses some magical powers that were born on 14th August 1947 midnight. It was imagined that they can fly higher than a bird, eat metal, inflict wounds with words, transform gender, change their size, turn into werewolves, multiply fish, step through mirrors, and many more. The Indian national flag colors used to refract the Indian independence midnight as “saffron rockets” and “green sparkling rain” and bodies of women giving birth: “green skinned”, “whites of eyes ... shot with saffron”. This novel is titled as the “novel of India’s coming of age” as it describes various events before and after partition in India.

“Toba Tek Singh” is among most famous stories in the short stories. **Saadat Hasan Manto** wrote this story and in the year 1955, it got published and on the same year writer passed away. An uncomfortable satire as well as comedy is generated by the Manto, as by setting the story plot in Lahore’s mental asylum after few years later the independence. The Hindu, Sikh and Muslim lunatics were exchanged by the Indian and Pakistan government after the partition. One of the lunatic got baffled because of partition so he climbed up the tree and keep repeating “I don’t want to live in India and Pakistan. I’m going to make my home right here on this tree.” The insane mutterings of a Sikh inmate in a mix of Punjabi, Urdu and English, though nonsensical, clearly transmits disdain for the very idea of Pakistan and India, and the displacement it creates. At the end of the story that man died in between the two countries at no-man’s land.

As independence celebratory odes were written by few of the poets, whereas most of them believed that it is the false beginning. **Faiz Ahmad Faiz**, Pakistani poet, grieved in “Subh-e-Azadi (Freedom’s Dawn, 1947)” about the partition violence by explaining “this is not that longed for break of day, Not that clear dawn in quest of which our comrades set out.”

This Partition was more than a historical fact. It's a powerful fictional theme which will continue to encourage innovative expressions by authors. Maybe this's both an effort in order to process the remarkable trauma produced by partition, and also in order to allow witness to the patriarchy, class divide and communalism forces, following the brutal division, that continue playing out there throughout the Indian subcontinent now.

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