



National Movement and Partition of India

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Abstract

The partition of India is the great historical event which is the result of some moments.. For understanding the concepts and factors working behind the partition of India, this article helps a lot. The aim of this article is to show what are the factors involve behind the partition of India and what are the roles of the moments in it. This paper is not limited to the philosophical aspect but also discuss a present case.

The content provided in this article is written after analysing various other scholars writings, due to this it gets its authenticity. This paper provides the analysis of the factors behind the partition of India.

It is hoped that the analysis under this study will help the readers, researchers, and practitioners in understanding the concept of partition of India so that they can become more efficient in their work.

Keywords: Partition, India, States, moments, Cases.

Introduction

The nationalist history of India began as a response to imperialist historiography. Influenced with the Indian Nationalism, the nationalist school of historians emerged in 19th century. Due to the colonial censorship on expression of anti-colonial sentiments, the nationalist school made virtually little contribution to the study of the national struggle until 1947. However, even after 1947, the nationalist school could not significantly advanced analytical or historiographic knowledge. The writings of nationalist historians only provide a general overview of the national movement's history and the elite leadership that it received. Their research fell short of analysing Gandhi's populist tactic, which was crucial to his success. On the other hand despite emphasising the importance of the participation of the masses, Marxist historians focused most of their study on Gandhi's representation of the bourgeoisie.¹ A thorough examination of the Gandhian strategy based on mass mobilisation is also absent in their writings.

Pakistan and India were created as a result of the 1947 division of the Indian subcontinent based on the Two-Nation theory. Despite the celebrated freedom movement, the resultant creation of these two states at the end of colonial control was nevertheless accompanied by terrible, tragic events due to the way the colonial leaders

divided the nation. Every country in Indian subcontinent, since, has experienced contested borders. It also threw India into undeclared civil war.ⁱⁱ Many of the issues that currently plague the subcontinent, including ethnicity, communalism, the emergence of religious extremism, and cultural nationalism, can be traced to the episode of Indian partition based on religion. Partition asked the question of “belonging” based on religious identity in a direct and moving way that polarised choice and allegiance, escalating both old and new enmities.

The studies on Partition have not yet gotten the serious critical attention they need for an exhaustive and methodical analysis. In addition to conducting a systematic and in-depth analysis of significant novels against the background of the political history of Partition, this work proposes to update the survey by including new novels and previously ignored novels that handle the Partition either thoroughly or slightly. The goal of this analysis is to determine which aspect of Partition are these said books thematically concerning with and the extent to which they are successful in turning these features into works of art.ⁱⁱⁱ

Evolution of two nation theory

A political idea known as the “two-nation hypothesis” called for dividing British India into two distinct states, one for Muslims and one for Hindus. It originated as an intellectual foundation for Muslim secession from Hindu majority rule in the late 19th century. The British Raj, or the British government's control over its Indian colonies, came to an end in 1947, and two new sovereign nations—India and Pakistan—were established. It was the result of an agreement between leaders representing both Hindu and muslim communities to divide up the subcontinent along communal lines after decades of political tension between them. This partition was based on religious lines, with Muslims living primarily in what is now known as Pakistan and Hindus living primarily in present-day India.^{iv}

The development of the two-nation theory over the years is as follows:-

1887- Viceroy Dufferin and Lt. Governor of the United Provinces Colvin launched a frontal assault on Congress. The government supported Raja Shiv Prasad of Bhinga and Syed Ahmed Khan as an anti-Congress front. Although some Muslims did join the Congress, Syed Ahmed Khan urged educated Muslims to avoid doing so.

1906- In order to demand separate electorates for Muslims at all levels and that their representation be commensurate not only with their numerical strength but also with their “political importance and their contribution to the British Empire,” Agha Khan led a Muslim delegation (known as the Shimla delegation) to the viceroy, Lord Minto. In appreciation for their “exceptional contribution” to the empire, Minto promised them special communal representation that exceeded their number. The Agha Khan, Nawab Salimullah of Dacca, Nawab Mohsin-ul-Mulk, and Nawab Waqar-ul-Mulk created the All India Muslim League to promote allegiance to the British administration and to keep the Muslim intelligentsia away from the Congress.¹

1909-1915- The Morley-Minto Reforms granted separate electorates. Lal Chand and UN Mukherji created the Punjab Hindu Sabha. Under the patronage of the Maharaja of Kasim Bazar, the All India-Hindu Mahasabha conducted its inaugural session.

¹ D. Gilmartin, *Partition, Pakistan, and South Asian history: In search of a narrative*. The Journal of Asian Studies, 1998, p. 1068-1095.

1916- The Muslim League's proposal for separate electorates was agreed by the Congress, and Congress and League jointly presented their requests to the government. However, the Congress granted the Muslim League political legitimacy.

1920-22- Muslims took part in the Rowlatt and Khilafat Non-Cooperation agitations, although their political view had a communal component.

1920s- The Shuddhi (purification) and Sangathan (organisation) movements were founded by the Arya Samajists. The Shuddhi movement sought to convert persons who had converted to Islam back to Hinduism. In reply, the Muslims founded the Tabligh and Tanzeem groups.

The Swaraj party was established in 1923. After C.R. Das's passing, the organisation split into Responsivists and Non-responsivists based on ideology. In 1926, non-responsivists like Motilal Nehru withdrew from the assembly in favour of Lala Lajpat Rai, N. C. Kelkar, and Madan Mohan Maviya, who had the intention of cooperating with the government. The Responsivists within the Swarajists joined the Hindu Mahasabha after the Swarajists split along racial and religious lines. The Ali brothers who are Shaukat Ali (1873–1938) Mohammad Ali Jauhar (1878–1931) accused the Congress of defending just Hindu interests after putting up an impressive united front with the Congress. The Congress was unable to develop a viable plan to thwart the spread of communalism.

1928- Muslim hardliners and the Sikh League opposed the Nehru Report on constitutional reforms as recommended by Congress. Jinnah put out fourteen demands, including separate electorates and Muslim reservations in positions of authority. The Congress negotiated with the Muslim League and committed several errors, including:

1. It gave legitimacy to the politics of the League, thus giving recognition to the division of society into separate communities with separate interests.
2. It undermined the role of secular, nationalist Muslims.
3. Concessions to one community prompted other communities to demand similar concessions.
4. Launching an all-out attack on communalism became difficult.

1930-34- Some Muslim groups, such as the Jamaat-i-ulema-i-Hind, State of Kashmir and Khudai Khidmatgars participated in the Civil Disobedience Movement but overall the participation of Muslims was nowhere near the level of the Khilafat agitation. While the Congress stayed away from two of the three round table conferences held in London to discuss further constitutional reforms, the communalists attended all three of them.

1932- The Communal Award accepted all Muslim communal demands contained in the 14 points.

After 1937- The Muslim League decided to practise severe communalism as a result of its poor performance in the 1937 provincial elections. There arose a propensity to portray Muslims as a different nation rather than a minority (in the early 1930s this idea of a separate Muslim nation was proposed by a young Muslim intellectual Rahmat Ali and later developed by the poet Iqbal). From this point on, communalism was organised as a broad-based movement with the middle and upper classes as its foundation. The Congress was the target of vicious propaganda from Z.A. Suleri, F.M. Durrani, Fazl-ul-Haq, etc. Extreme communalism was founded on intimidation, hostility, and physical and verbal violence.

Liberal communalism, based on reservations and protections, had existed before 1937. It was communal while retaining certain liberal, democratic, humanistic, and nationalistic principles as well as the idea that these disparate groups could be united into one nation in the interest of one national goal.

Muslims' severe communalism found resonance in Hindus' militant communal nationalism, as exemplified by groups like the Hindu Mahasabha and RSS as well as in the ideas of figures like Golwalkar. The emergence of radical communalism was prompted by several factors.

1. With increasing radicalisation, the reactionary elements searched for a social base through channels of communalism.
2. The colonial administration had exhausted all other means to divide nationalists.
3. Earlier failures to challenge communal tendencies had emboldened the communal forces.

1937-39- By putting forward the absurd demand that Congress declare itself a Hindu organisation and recognise the Muslim League as the sole voice of Indian Muslims, Jinnah effectively closed all doors to reconciliation.

On March 24, 1940, the Muslim League's Lahore session adopted the "Pakistan Resolution," which called for the creation of independent states with autonomous, sovereign constituent units in all geographically contiguous Muslim majority areas (primarily in north-western and eastern India) as well as adequate protections for Muslims in other areas where they are a minority.

The British India Government effectively had a veto over the League's political settlement throughout the Second World War. Throughout the negotiations including the August Offer, Cripps' suggestions, the Shimla Conference, and the Cabinet Mission Plan, the League made full use of this prerogative and remained steadfast in its demand for a separate Pakistan. In 1947, it finally achieved its goal of having an independent Pakistan made up of the Muslim-majority regions of Punjab, Sindh, Baluchistan, the North-West Frontier Province, and Bengal.

Many were forced to consider accepting the previously inconceivable thought of division in the early part of 1947 as a result of the communal rioting and the Congress League coalition's incapability to function. The sectarian Hindu and Sikh communities in Bengal and Punjab made the most persistent demand at this point since they were concerned about the possibility of forced grouping that might land them in Pakistan. A separate Hindu province in West Bengal was being considered by the Hindu Mahasabha in Bengal. On March 10, 1947, Nehru claimed that, if implemented, the Cabinet Mission's recommendations would be the best course of action and that the partition of Bengal and Punjab was the only serious alternative.

Long before Mountbatten came to India, many people were beginning to embrace the freedom-with-partition formula.

The following were the plan's key components. Hindus and Muslims will gather in separate Punjab and Bengal Legislative Assemblies to cast their votes for separation. These provinces would be divided if either group received a simple majority of votes in favour of doing so. Two dominions and two constituent assemblies would be formed in the event of a partition. Sindh would decide for itself. The future of these regions would be decided by referendums in the NWFP (North West Frontier Province of Pakistan) and the Sylhet district of Bengal.

Since the Congress had agreed to a united India, all of their other demands, including

- (i) Independence for princely states was ruled out, they would have to join either India or Pakistan
- (ii) Bengal's independence was ruled out;
- (iii) Hyderabad's accession to Pakistan was ruled out (Mountbatten supported the Congress on this);
- (iv) Freedom was to be granted on August 15, 1947; and
- (v) A boundary commission was to be established if the division is to take place.

To make Pakistan as tiny as feasible, the Congress' position on unification was taken into consideration while the League's demand was partially met. To divide India while maintaining the most possible unity was Mountbatten's plan.^v

Art's contribution to India's Partition

As a means of expressing the feelings and experiences of those affected by this historic event, art played a significant role in India's Partition. Artists from both sides of the divide produced works that captured their feelings about what had occurred during this period. These artworks frequently featured themes such as displacement, loss, grief, and hope for a better future after independence.

Literature and art evolve along with society. The ancient and mediaeval periods were noted for their religious influence on Indian art and were the birthplace of important religions like Jainism and Buddhism. Similar to this, in modern times, the avant-garde movement, which was inspired by nationalist pride, changed Indian art by infusing it with “Swadeshi” ideas. Indian art and literature were influenced by nationalist fervour and expression during the liberation movement.

The Bengal School of Art, which had its roots in the former cities of Calcutta and Santiniketan, was founded as a result of the Swadeshi movement of 1905.

Abanindranath Tagore depicted the Banga Mata/Bharat Mata as a voice against western influence in 1906 to protest the partition of Bengal. Its four characteristics—food, clothing, education, and spiritual wisdom—were considered targets of nationalist objectives.

literature's role in India's partition

The use of literature to convey the feelings and experiences of individuals impacted by this momentous event was crucial in India's Partition. Both writers on opposing sides of the issue produced writings that expressed their emotions on the events that occurred during this time. These literary works frequently dealt with themes like uprooting, loss, sadness, and the prospect of a better future after independence.^{vi}

Numerous fictional literary works depict the event of India's division, but the most popular and widely read are Khushwant Singh's *Train to Pakistan* in 1956, Bhisham Sahani's *Tamas* in 1974, Bapsi Sidhwa's *Ice Candy Man* in 1988, Chaman Nahal's *Azadi* in 1975, Amitav Ghosh's *The Shadow Lines* in 1988, Salman Rushdie's *Midnight's Children* in 1980, and Sham The visual representation of Khushwant Singh's *Train to Pakistan* in 1956 and Bapsi Sidhwa's *Ice Candy Man* in 1988 may be found in Deepa Mehta's *Earth and Pamela Rooks' Train to Pakistan*, both of which were nominated for the Best Feature Film award at the 1999 Cinequest San Jose Film Festival.

The connection between the partition and literature can be grasped by studying history and literature. Literature examines the feelings and emotions of the people who witnessed and experienced the partition event, as demonstrated by historians' interpretation, whereas history gives us the facts. In a manner that history cannot, literature depicts the experience and violence caused by the act of partition. While literature describes the violation, bewilderment, humiliation, and exploitation caused by the Partition of India, history just serves as a chronicle of the division.

Audio and written works

Poems, slogans, folk songs, and music that had previously focused on religion, Sufism, and romantic love have now turned their attention to political awareness and social issues. Rabindranath Tagore, Muhammad Iqbal, and Bankim Chandra Chattopadhyaya, among others, used literature, poetry, and speech as a means to raise awareness of the horrors committed by the British against Indians and to evoke thoughts of liberation in order to motivate people to fight for their nation.

The development of novels was intimately correlated with 19th-century social reform initiatives. *Anandamath*, a Bengali novel by Bankim Chandra Chattopadhyaya, was published in 1882. It contains the famous slogan of Indian revolutionaries and nationalist leaders, *Vande Mataram*.

Media and national Movement

The media was crucial to India's Partition because it gave people a forum to voice their feelings and experiences during this turbulent time. Both sides of the divide employed newspapers, radio shows, and other media to disseminate information about what was happening at the time. These pieces frequently dealt with topics like uprooting, loss, mourning, and the prospect of a brighter life following independence.^{vii}

Since both countries shared a colonial past that impacted their interactions with one another, India and Pakistan continue to present a key conundrum for researchers of international relations. Ideas, beliefs, and traditions have long been established through the use of newspapers. Newspapers frequently featured cartoons and news clips during the partition era, especially in the years 1947 and 1948. Different media houses have covered a variety of topics, including the refugee crisis, women being abducted, refugee homes being put up for auction, and the partition of Bengal. This particular periodical has reprinted newspaper snippets and articles from the years 1947 and 1948. The Tribune, Hindustan Standard, and regional newspapers are just a few of the notable publications listed here.^{viii}

The history of the Bengali people's lands is both unusual and difficult. First, the British separated the regions in 1905 to undermine the national movement. Then, in 1947, it was partitioned into Pakistan's West Bengal and East Bengal regions. The last dust finally cleared following the 1971 war with the establishment of Bangladesh. A cartoon was published in the Hindustan Standard newspaper in May 1947, barely a few months before the proclamation of August 1947. H.S. Suhrawardy, Shyamaprasad Mookerjee, M.A. Jinnah, and M.K. Gandhi were the four leaders fighting for a different outcome for Bengal, respectively. Only three months before the Partition, each of them argued for a distinct outcome for the Indian subcontinent. Historian Haimanti Roy claims the cartoon did a good job of illuminating the serious discussions surrounding Bengal and India's political future. Picketing in front of an illusive higher power, the leaders' actions reflected certain helplessness. More

importantly, it offered its readers the sense that they could select which of these politicians had the interests of the Bengalis and India in mind. In reality, these decisions have to be decided in meetings conducted in locations other than Bengal. If the leaders and personalities of the independence movement were marred by such turmoil and confusion, we can only imagine the apprehensions and conversations that would take place among the common public.^{ix}

In the same vein, a brochure on the plight of refugees was released in the Shimla region's Tribune edition in October 1947. The refugees needed warm clothing to prepare for the upcoming winter's extreme weather. A Muslim immigrant from Delhi who is visibly moved recalls the Eid celebrations at the Jama Masjid in Old Delhi. The couplet above contains the line, "How can I enjoy the bliss of Eid because I am in grief." I cry in the fall when I think of the spring crop. In addition to this British India was divided in 1947, and Pakistan also became a separate country.

Role of linguistics in India's Partition

The use of language to convey the feelings and experiences of individuals impacted by this historic event was crucial in the partition of India. Writings regarding the events of this time period were produced by authors on both sides of the divide in a variety of languages, including Hindi, Urdu, and English. These literary works frequently dealt with themes like uprooting, loss, sadness, and optimism for a better future after independence.^x

Ngugi Wa Thiong'o talks about the function of language in creating a historical consciousness in *Writers in Politics*. He claims that the worth of language "is the same component that has driven nations and peoples take up armies to prevent a total annihilation or absorption of their languages because it is equal to annihilating that people's collective memory-bank of past accomplishments and failures that form the basis of their shared identity." If language erasure can eliminate communal memory, then an event's absence from acknowledged history must result from it never being expressed in language. Tragically, the pain of women during the Partition riots has been left out of the history of freedom. Giving voice to the specifics of violence committed in the name of national identity has the potential to transform the widespread suffering that was previously individualised and internalised through silence into the collective memory of the country that it significantly contributed to becoming independent. The language becomes the memory bank of their collective struggles over time, according to Ngugi, who claims that "a particular system of linguistic signposts evolves to reflect a certain people's historical consciousness."

It is crucial historically to transform the internalised burdens of individuals who experienced these events into discursively legitimated communal history given the severity and symbolic significance of the persecution of women during the Partition riots. The communal riots after Partition have been referred to as the "birthmark of the new nations of India and Pakistan," according to Veena Das in *Critical Events*. This stain on the establishment of Pakistan and India cannot be removed by including unpleasant experiences in the collective history of independence, but it is crucial to recognise those who endured suffering for their nations and to provide a complete account of the immediate post-colonial period.

India's partition and Indian Defence Forces

As they were in charge of preserving peace and order during this turbulent time, the Indian Defence Forces were crucial to India's Partition.^{xi} They further offered aid to individuals impacted by the division, such as food and shelter to refugees who had been displaced by the war. Additionally, they contributed to making sure that during this era of change from British rule to independence, all sides of the divide respected one another's freedoms and rights.

A complex plan, overseen by a British presence in the shape of a Supreme Headquarters, divided the Army's active strength as well as the nation's movable and immovable assets.

Mass killings and rioting between Hindus and Muslims grew worse in Bengal and Punjab instead of widespread celebrations. In addition to the enormous loss of irreplaceable human lives and the damage of property brought on by communal rioting and retaliation, it also caused severe agony and anguish for the displaced people. Rapid containment was required since the degree of violence had surpassed that of a civil war. It was a high price to pay for India's freedom, despite the valiant efforts of the armed forces of both India and Pakistan in averting more bloodshed and facilitating a peaceful exchange of service members who chose to serve in either India or Pakistan.^{xii}

For this unpleasant mission, the Punjab Boundary Force was established. It was difficult to contain the escalating bloodshed since the armies of the two nations were dispersed widely on the ground. This was to be the final unified deployment of the old Indian Army as a single unit. Six weeks of nonstop bloodshed were followed by a gradual return of tranquilly.

Initial challenges were faced when combining the loosely federated Princely States and Indian Provinces into a single, homogeneous entity. The majority of the 566 or so Princely States joined with India following the established guidelines, with the exception of three.

The three problematic states were Jammu and Kashmir, Hyderabad, which is now in Andhra Pradesh, and Junagadh, which is now in Gujarat. By agreeing to a "Standstill Agreement" that was in effect for a year, Hyderabad and Jammu and Kashmir acquired time to join India while Junagarh remained undecided. Armed Pakistani frontier tribesmen and Pakistan's regular troops invaded the State in October 1947 with the intention of annexing it before Jammu and Kashmir could exercise its option to use the Indian Army and police forces in Junagadh and later in Hyderabad to quell internal unrest and facilitate a smooth merger.

Soon after, Pakistani troops entered Kashmir, starting an unofficial war with India. Understanding the state's terrain may be crucial before discussing the war. Kashmir's provinces were divided based on geographic characteristics. The valley is separated from the Jammu region by the mountainous Pir Panjal range, which runs roughly east to west and has heights ranging from 2500 to 4500 metres. Ladakh is separated from the Valley and the Jammu region by the Great Himalayan Range, which extends further to the east and runs from north to south. Then, through a series of tactical encounters, the marauders were chased out of the Valley. By May 1948, the Indian Army had advanced near Muzaffarabad and was confronted by Pakistani regular forces that had been intermingled with Azad Kashmir battalions, particularly west of Uri and Tithwal. Up to that point, the Pakistanis had regulars in their tribal groups. The Poonch garrison in the Jammu Region is still being besieged. More than

80,000 troops were ultimately sent out for the operation, which took more than a year to completely remove Pakistani presence from the Valley and the province's major settlements. Throughout the Kashmir operations, tremendous bravery on both the part of the individual and the group was shown. Major Som Nath Sharma was the first recipient of the Param Vir Chakra (PVC), India's highest valour award and a replacement for the Victoria Cross.

As its troops began to leave Jammu and the Valley in February 1948, Pakistan launched a new onslaught into the Northern Territories. At Skardu, a feeble militia unit from Jammu and Kashmir made a valiant fight and temporarily blocked the enemy's progress.

Conclusion

The current study highlights the fact that Indian authors in English have been heavily influenced by the 1947 Partition of India, one of the topics that have been hotly disputed in South Asian history. A concise summary of the thesis has been attempted here in order to wrap up the study after an analysis of the Partition books against the backdrop of political history.

In the history of Indian literature in English, Partition appears to be the most sought-after issue, second only to the Freedom Movement and is one of the key themes in the Indian novel. However, a thorough study of the subject does not appear until Khushwant Singh's *Train to Pakistan*, over ten years later in the history of Indian literature in English. It is noteworthy that the theme appears in more than twenty-five novels, either extensively or sporadically and subtly. It is not surprising that the theme's future appeal draws in many more authors.^{xiii} The research examines various English-language Indian novels where the issue emerges in varying degrees of involvement and treatment.

Among others, Rabindranath Tagore, Muhammad Iqbal, and Bankim Chandra Chattopadhyaya used literature, poetry, and speech to inspire people to fight for their country by bringing attention to the atrocities carried out by the British on Indians.

The growth of novels and social reform movements in the 19th century were closely intertwined. In 1882, Bengali author Bankim Chandra Chattopadhyaya released his book *Anandamath*. It includes the well-known nationalist and revolutionary anthem of India, *Vande Mataram*.

Novels frequently rehash inhumane social customs and ill habits like untouchability, caste disparities, and the prohibition on widows remarrying. Newspapers were a popular medium among the general public both during the independence movement and the time of the partition. The disadvantage of using newspapers as the primary research pointer in this study is that only one aspect of it can be covered. Additionally, various types of art have also done a fantastic job of reflecting the days of partition. Major art disciplines like literature, film, and painting have taken inspiration from this and produced several works about 1947 and its effects. Geetanjali Shree received this year's Booker Prize in literature for her novel *Tomb of Sand*, which examines how memory reinforcement permeates Indian society. The idea that Pakistan is the “antithesis of India” was developed by millions of people watching movies for a long time. The utilisation of a Muslim group using violent measures to achieve the goals of the current system has been prevalent in recent films.

Endnote

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