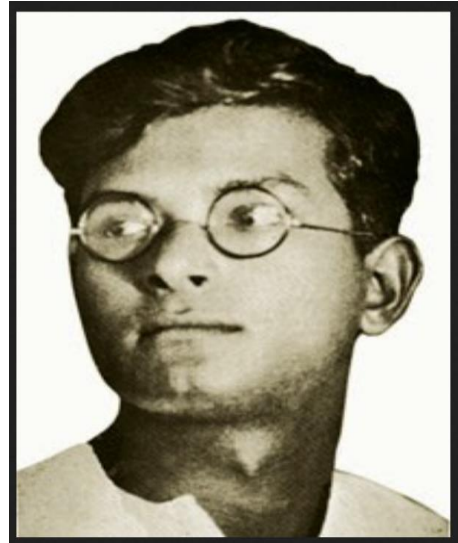


PARTITION LITERATURE

B A II Semester IV



Sadat Hasan Manto



Manik Bandopadhyay



Bapsi Sidhwa



Lalithahambika Antharajnam

Shivaji University, Kolhapur

Shivaji University, Kolhapur
B A II Semester IV

Partition Literature

STUDY MATERIAL

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Syllabus

B. A. Part II (Discipline Specific Core) (DSC-C30)

English (Paper VI) (Semester IV)

PARTITION LITERATURE

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Short Stories:

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Pattern of Question Paper

- Q.1 A) Multiple Choice Questions with four alternatives. (5)
B) Answer the following questions in one word/ phrase/sentence each. (5)
- Q.2 A) Answer the following question in about 250-300 words. (10)
OR
B) Answer the following question in about 250-300 words. (10)
(to be set on Module 1 & 2)
- Q.3 A) Answer the following question in about 250-300 words. (10)
OR
B) Answer the following question in about 250-300 words. (10)
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- Q.4 A) Write short notes in about 100-150 words each: (4 out of 6) (20)
(3 to be set on Module 1 & 2 and 3 to be set on Module 3 & 4)

Module I

Impact of Partition on Women

Partition is one of the darkest events in the history of India and Pakistan. The partition of India into two separate nations was an outcome of British Policy of 'Divide and Rule.' It took place in 1947. Beside British Government policy, Muslim League and Indian Congress were also responsible for the partition. This partition was mainly based on the religion. In August 1947 the British left India and the sub continent Hindustan was divided into two independent nations as Hindu majority India and Muslim majority Pakistan. This partition caused one of the greatest migrations in human history. Millions migrated to west and east Pakistan and millions of Hindu and Shikhs decided to leave Pakistan and arrived in India.

According to the agreement of the Partition, Pakistan was created for Muslim and India for Hindus. Hindus from Pakistan have to migrate India and Muslims from India have to migrate Pakistan. During this migration religious riots and violence spread everywhere. Hindu, Muslim and Shikh became enemy of each other. Hindu people killed Muslim people and burned their houses vice versa Muslim people killed Hindu and Shikh people. During this violence near about six million people lost their properties and became homeless. All communities had suffered during partition riots.

During the partition of India violence against women was one of the serious problems. It is said that during the partition near about 1 lakh women were kidnapped and raped. The rape on women by males was tragic and horrifying. Women were subjected to various kinds of violence by different agents. Many girls and women were abducted raped and some of the women were forced into marriage. Some were forced to convert religion and killed from both side. Women were also mutilated, their breast cut off, stripped naked and paraded down the street and their bodies carved with religious symbols of the other community. There was a Fact Finding Commission was appointed for the study of violence. The member of this committee G D Khasla narrates te instance of young girl whose relatives were made to stand in circle and asked them to watch while she was raped by several men.

Women are the most sufferers in the partition. Women are supposed the pride of home and when the women were violated people became angry. They took the revenge by violating women of another community and this continues. So women from all the communities were troubled during the partition. Women were treated like a commodity that could be bought and sold for handful of money.

Violence was also done on women by their own men in the form of suicide or killed in the name of honor. Systematic violence against women started in March 1947 in Rawalpind district where Shikh women were targeted by Muslim Mobs. Anti women violence occurred during the 1946 Massacre of Muslim in Bihar. Thousands were kidnapped just in Patana district. Muslim women in Bihar committed suicide by jumping into wells. Children were kidnapped and women were abducted and raped publicly. The official figure in Rawaalpind stood at 2263. Before further attack many Shikh women committed suicide by jumping in wells to save honor and avoid conversion.

According to the report more than one million women were kidnapped and raped during the partition. They were not only suffered during the partition but also it as long impact on their lives. Some women became pregnant out of rape, so their family was not

ready to accept them. Some of these girls and women were committed suicide or some were killed by their own family member. Some husbands were not ready to accept their wife as they were violated in partition riots. Many women lost their families and children. Some became insane because the strong shock of the incident. Thus this partition left horrible impact on the life of women.

Both Shikh and Muslim communities take revenge. The scholar Andrew Major notes that the large scale abduction and rape of girls seemed to have been a part of systematic 'ethnic Cleaning' in the Gurgaon region on the outskirts of Delhi. There was a nude procession of Muslim Women near the Golden Temple in Amritsar.

Many influential men such as Deputy Commissioners and police officials tried to prevent abductions or rescue the victims. Other men abused their position of authority such as the Maharaja of Pahlo who was holding a Muslim girl from a reputable family. The Pathan abducted a large number of Non Muslim women from Kashmir and sold them in West Punjab. These sold women often ended up as slave girls in factories. But early 1948, Pathans started abducting Muslim women.

According to Anis Kidwai the better stuff would be distributed among the police and army while the remaining was distributed among the attackers. In the village around Delhi police and army soldiers participated in the rape of Muslim women. The exact figures of abducted women are unknown and estimated vary. Leonard Mosley wrote that in total 10000 girls were abducted in all sides. Andrew Major estimates that 40 to 45 thousand women in total were abducted during the partition riots with approximately twice as many Muslim women as Hindu and Shikh women having been abducted.

Villages, trains and refugee camps were all targets of attacks. Trains were on especially common targets of violence. Trains would often reach their destination with hundreds of dead bodies on board. It causes strong feeling of anger and the desire for revenge and finally creating a cycle of violence. Many abducted women were sold into prostitution and some in very rare instances were married to their abductors. Stories abound of husband, brothers, nephews, and sons killing their female relatives to spare or save them of rape and conversion. Some women voluntarily killed themselves as well as their female children by throwing themselves into wells. Even some women who survived could not live with their dark realities and committed suicide.

The Indian government now estimated that 83000 women and girls were abducted and raped during partition. Once a girl was raped, she lost her value and place in society. She was even not accepted by her own family. In many cases rape victims married with their rapist and they converted their religion and never saw their natal families ever again. The trauma of partition has impacted at least three generations since 1947.

Women were the worst sufferer of partition. It is the community of women that was raped, widowed; their children and husband were brutally killed in the name of religion. Partition was more disastrous for women than men. Women were exposed just as bananas are peeled. They were paraded naked. Abducted women were forced to dance in holy places. This violated both the women and holy places. The women were raped as well as disfigured. Their wombs were viciously cut open. Their bodies especially private parts and hands were tattooed with the symbol of other religion. Women are considered as the honor in every

religion. Hindus and Shikh were orthodox in the concept of purity. Women were targeted to destroy this male honor.

Women were treated like commodity that could be bought and sold for a handful of money during the partition. Another type of persecution that the women underwent was they were exchanged by their own families. To get safe passage and save men of the family or village young girls were traded to the opposite camp to cross the border. Saga of partition violence on women has another dimension. It deals with problem of men who compelled the old women of the same village to adopt them as their sons to acquire their wealth and property. There is yet another kind of experience of partition that of a women's relationship with her pregnancy after a rape.

Many writers were impressed by the historical event of partition and wrote about the miseries of partition in their writing. While writing about partition, the writers also focus the impact of partition on the life of women. Khushwant Singh has depicted the miserable life of Noor and Begum Hasina during the partition in the novel *Train to Pakistan*. Bapsi Sidhwa also wrote novel *Ice Candy Man* in which she described Hindu Aya Shanta. She was abducted raped and later on sold. There were many such stories which focused the impact of partition on life of Women.

Manik Bandopadhyaya's story *The Final Solution* describes the life of women after the partition. Mallika was a young woman living with her family on a railway station of Punjab. They were looking for help and food for survival. Pramatha a man called social worker offers them help but he had different intention. He tries to rape Maillika and his intention was to sale Mallika as prostitute. Mallika learned his intention and killed Pramatha. She became the strong woman and decided to fight against such evils.

Another story *Defend Yourself Against Me* also discusses the effect of the partition on woman. The character named Ammaji is at the center of the story. She belongs to respected Muslim family from Pakistan. She was abducted and raped by Shikh mob. Her family members were killed and her only son Sikandar was saved. She lived in refugee camp for many years. Her son become businessmen in America and he find out her mother. Then she came to America. There was an informal get together of Hindu, Muslim, Shikh and Christan family. Khushwant and Pratap from Shikh family came there and asked for forgiveness to Ammaji for their forefather's misdeed during partition. She was angry in the beginning but later on she forgives them. This story focuses the life of Ammaji after partition.

The story *Leaf in the storm* is about a girl Jyoti who was young and unmarried. The story presents the fate of such an unfortunate victim of multiple rapes. She was brought in a refugee camp and finds that she is pregnant because of the rape during partition. The first instinct in her was to abort the child because she was thinking about the future of the child. Later on her mood and emotion changed because of the support of refugee camp and speech of the guest. She gave birth to child. Motherly feeling became powerful over the situation. Story focuses problems in the life of unmarried pregnant girl out of rape. She is representative example of such stories. There were many such girls and women suffered during and after the partition.

Thus the partition has great impact on the life of women. It destroyed the life of many women. It affected them emotionally, socially and economically. During the last four decades many novels stories and poems were written about partition. Partition brought multiple levels of suffering and traumatic experiences. It caused the identity crises on personal, social, religious and national level. These women were displaced or uprooted. At first due to abduction, they were uprooted from their family. Second, because of sexual abuse and physical violation they were displaced from their honor, shame crucial to live a respected life.

Module II

Home and Exile

The terms Home and Exile are contradictory terms. Home is a place where one has owns root. He or she has culturally and emotionally belongs to the place. On the other hand Exile is a state of getting rejected or being banished from owns home, people, land, culture and such roots. The exiled person or people lose their home but eventually find another one and settled there.

Home or domicile is a living space used as a permanent or semi permanent resident for an individuals or family. Home typically provides area and facilities for sleeping, preparing food and eating. Every person feels comfortable and safe in his home. So the person has emotionally attachment towards his home. When person go away from his home, he feels homesickness. The memories of his home and homeland trouble him. The term refugee and Diaspora describe group exile both voluntary and forced. To be in exile means away from owns home, village, town, city, state or even country. These people in exile are refused permission to return or being threatened with imprisonment or death upon return.

The term 'Diaspora' is used to describe such migration. 'Dia' means two and 'spora' means place of living. This migrated people have two places of living his homeland and migrated place. Sometimes other terms like expatriate, immigrants or refugee are used for exiled people. The Sindhi community is a large group of such refugee settling and prospering in India. The first generation of this refugee was naturally so nostalgic about their home place that many of them named their trades, shops after Karachi. Many such examples are available in the history of world. Memories of the past hunt the Diaspora.

Thus the term Home and Exile have a very strong emotional connotation. Literatures of the world are full of such stories of lost and displacement. Many writers from India and Pakistan have written about Home and Exile. Some other writers who has settled in European countries also have written about home and Exile.

Home and Exile in a normal course are surcharged with intense emotions. Exile is negative which suggest forced displacement which causes pains. Homecoming is a positive term with excitement and finding owns root gives stability and security. Exiled person or group does not have such a sense of stability and security. Fear and sorrow always

overcast the minds horizon. Homecoming gives a deep sense of comfort to those who longs for home and exile is always uneasy with anger, fear and deep sense of revenge. These ideas are very effectively reflected in the famous story **Homecoming** written by Ravindranath Tagore.

Partition literature in the regional language and in English has full of such stories and experiences. Literature interprets human experience and indirectly suggests what good life means. The four stories which we are studying are the product of time. Bapsi Sidhwa is the only Pakistani writer whose stories were originally written in English. Other stories **Toba Tek Singh** by Sadat Hasan Manto was written in Urdu. **A leaf in the storm** is written in Malayalam and **The Final Solution** is written in Bengali.

Sadat Hasan Manto's story Toba Tek Singh discusses the theme of Home and Exile. The protagonist Bhishan Singh is a Lunatic, living in a Asylum in Pakistan since fifteen years. He belongs to the village Toba Tek Singh in Punjab. When he came to know about the partition he always asks everyone where the Toba Tek Singh is. Though he is mad he has strong emotions for his homeland. He is not ready to cross the border. It was a kind of exile for him. He stands on the border of two nations and dies there.

Bapsi Sidhwa's story **Defend Yourself Against Me** also reflects the theme of home and Exile. The four families belong to four different religion meet on a foreign land. They were sufferers of partition and they have strong memories of partition. They remind their homeland in Pakistan before the partition and stories related to it. Ammaji the central character lived in refugee camp for several years and suffered a lot.

The story **The Final Solution** is about a young woman Mallika who is living with her family at railway station as refugee. She was in search of food and shelter for living. Here she feels insecure because she has no home. The troubles of exiled and homelessness is described in the story. **A Leaf In the Storm** is a story of Jyoti who is living in refugee camp. Once she was living very happy life in a rich family of Punjab. She had lot of freedom but the partition destroyed her life. She was raped and kept in the refugee camp. Here she has memories of her childhood and home.

1. Toba Tek Singh- Sadat Hasan Manto

Introduction of the writer

Sadat Hasan Manto is a Pakistani writer. He was born in Ludhiana in Punjab. After the partition of India and Pakistan he migrated to Pakistan in 1947. He writes in Urdu. He has written many short stories. The story *Toba Tek Singh* was originally written in Urdu then it was translated into different languages. He presented realism and humanism in his stories. The story *Toba Tek Singh* was written in 1953 but it was published in 1955. The story is based on the partition of India and Pakistan. The story is a powerful satire on the relationship between India and Pakistan. This short story was adapted into play in 2005. A short film named Toba Tek Singh was released in 2018. It was directed by Ketan Mehta.

Introduction of the story

Toba Tek Singh is a popular short story written by Sadat Hasan Manto. This story is set on two or three years after the partition in 1947. The government of India and Pakistan decided to exchange some Muslim, Shikh and Hindu Lunatics. The story revolves around Bhishan Singh. He is Shikh inmate of an Asylum in Lahore. He is from the place Toba Tek Singh in Punjab. During the exchange Bhishan Singh and other Lunatics were sent to the border in police protection. Police told him his home town Toba Tek Singh is in Pakistan after the partition. He refuses to go to India. The story ends with Bhishan Singh lie down on no man's land between the border of India and Pakistan.

Critical Summary of the story

After two or three years of partition, government of India and Pakistan decided to exchange civilian prisoners and lunatics from the mental hospital. There are Muslim lunatics in Indian asylum and Hindu and Shikh lunatics in Pakistan asylum. Several high levels meetings were organized on both sides and finally date was fixed for the exchange. All the Hindus and Shikh lunatics were sent to the border under police protection.

When the news of exchange of lunatics reached in Lahor, it created some interesting account. For example a Muslim lunatic who had been reading The Zamindar regularly for the last twelve years. When his friend asked him about what is this Pakistan? He answered him that it is place in Hindustan, where they make cut throat razors. Another Shikh lunatic says that these Hindustani's are devils. Another one Muslim lunatic raised the slogan 'Pakistan Zindabad' while taking bath. He slipped on the floor and died. Among these lunatics there were some lunatics who were not really mad. They were murderer and their relatives had given the bribe to the officer to save from the punishment of hanging. These people also do not have any idea about India and Pakistan. All they only knew that there was a man named Mohamad Ali Jinah, to whom people called Quide e Azam, the great leader. The whole atmosphere was a kind of confusion among the lunatics that whether they were in Hindustan or in Pakistan.

There was a Muslim lunatic engineer. He has M Sc degree. He always lives away from other lunatics. He wandered all day long in the garden path all day. One day he took off all his cloths and began to race stark naked. Another Muslim lunatic bathed some

fifteen or sixteen times a day. There was a young Hindu Lawyer from Lahor, he became mad after failed love affair. He was frustrated and heartbroken because his beloved in Amritsar. This city has gone to Hindustan after partition. He was rejected by his beloved but the lawyer could not forget her.

The main part of the story deals with Bishan Singh, an old Shikh living in asylum of Lahore for the last fifteen years. He had sent by his relatives and they visit him periodically. He belongs to a well to do family as he was landlord of the place called Toba Tek Singh. All the lunatics are finally exchanged to their countries. When it came to exchange of Bishan singh to the new land at the Wagha Border, He simply refused to move an inch from the spot on wic he stood like a solid rock. He was unwilling to go to India. He does not know about India and Pakistan partition. Toba tek Singh is the place where he was born and brought up and breathe only the air of this land. People have divided the land for political purpose. So he wanted to live only in Toba Tek Singh. At last he fell on his face exactly on the border of the no man's land dividing the two countries. That is where Toba Tek Singh is located.

Thus Toba Tek Singh has become a metaphor for the mindless exercise of partition. It seems that there is some method in madness of these lunatics. One of the lunatics climbed up tree in the asylum compound and he declared that "I want to live neither in Hindustan nor in Pakistan.... I would rather live on this tree." Bhishan Singh's insanity is the result of the trauma of having been uprooted from his prosperous village.

It is also the result of the fear of exile into an unknown land where perhaps enemies wait for blood. The fear of insecurity and conflict arising out of such cross cultural encounter are the theme of this story. It is human nature that he never wanted exile and migration because man is closely associated with his soil and culture. So Bhishan Singh also does not want to leave Toba Tek Singh and go to Hindustan. In his point of view partition is political problem and not a human problem. Man must have freedom to live where he likes. If we study carefully the story, it presents Writer's pain and agony for partition. He himself experiences the pains of migration, which was very sorrowful experience in his life. All the lunatic characters including Bishan Singh represent great shock of partition. But they display their sense of love for their soil. They represent humanistic approach through their behavior.

The title of the story is the name of Bhishan Singh's village. Though he is lunatic, he has not lost his sense of the place where he was born, brought up and breath. He was very honest to the soil on which he brought up. At the end of the story he becomes the place himself. For him exchange is exile. He is not a tree that could be transplanted other places. Even some times tress which has been transplanted never grows but they wither. He is human being with feeling, emotion and sense of belonging to the place, culture, religious and linguistic groups from where he is being uprooted.

The story ends with Bhishan Singh's falling dead on the patch of technically known as no man's land. The home and the exile become one for him. So the title of the story is appropriate. Manto's present story represents his pain for partition of Hindustan. He was born in Ludiana (Punjab) but because of partition it forced him to go to Pakistan. But due to this migration he was always restless.

Important Broad questions-

- 1) Write a note on the character of Bhishan Singh or Toba Tek Sing.
- 2) What are the themes in the story *Toba Tek Singh*?
- 3) What is the setting of the story?
- 4) Significance of the Title of the story.
- 5) Comment on the end of the story.

1) Write a note on the character of Bhishan Singh or Toba Tek Sing.

Sadat Hasan Manto is a Pakistani writer. He writes in Urdu. The story *Toba Tek Singh* was originally written in Urdu then it was translated into different languages. The story was published in 1955. The story is based on the partition of India and Pakistan. The story is a powerful satire on the relationship between India and Pakistan.

Bhishan Singh is the protagonist or hero of the story. The story is revolved around this character. The title of the story is also given from this character. He is Shikh inmate of an Asylum in Lahore in Pakistan after partition. He is from the place Toba Tek Singh in Punjab. He is living in Asylum of Lahore for the past Fifteen years. The incident of the story took place after two or three years after the partition.

He is physically strong man. His hair has become sparse and straggly. He seldom took bath. The hair on his head was entangled with his beard. He looks fearsome but he was harmless fellow. He had not slept since fifteen years. He only leans against the wall. His feet and ankle are swollen because of standing all the time.

He belongs to the village named Toba Tek Singh in Punjab. He was landlord and had good property. His relatives had admitted him in Asylum of Lahore fifteen years ago. His family members come to visit once in month. He had a daughter now she became grown up young woman. He could not recognize his daughter.

The government of India and Pakistan decided to exchange some Muslim, Shikh and Hindu Lunatics. When the lunatic come to know about this exchange they always talk with each other about exchange. They were not willing for that because they had affection for this place. Bhishan Singh asked everyone where is Toba Tek Singh. He always murmurs words in shikh which is not understood by anyone. One day his friend Fazal Din came to meet him and told him that his family members were sent to Amritsar including his daughter Roop Kaur.

The day of exchange of lunatic is fixed. The lunatics were brought to the border in police protection. The exchange was continued for late night. Majority of the lunatics were not willing to go other side. Bhishan Singh was also against this exchange. The police caught him and forcefully tried to send him other side. He stood in the middle of the border of two nations like a statue. He was not ready to move from that place. He collapsed and died just before the sunrise. He died on the no man's land between India and Pakistan.

The character of Bhishan Singh is touching and we feel sympathy for him. Through the character of Bhishan Singh writer has described the effect of partition on lunatics.

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2) What are the themes in the story *Toba Tek Singh*?

Toba Tek Singh is a popular short story written by Sadat Hasan Manto. This story is set on two or three years after the partition in 1947. The story is based on the partition of India and Pakistan. The story is a powerful satire on the relationship between India and Pakistan. Theme is the central idea which the writer wants to focus. The story is based on partition so the trauma of partition is one of the important themes in the story. Apart from partition exile, cultural encounter and political decision is minor themes in the story.

The story *Toba Tek Singh* is one of the classic stories on partition. It comments on the insanity of the partition. The writer himself was born in Ludhiyana near Delhi in India. After the partition he had migrated to Pakistan. It was very hard to him to live in new place. He has deep sympathy for the people who have migrated during partition. He is realist and his humanity always stood above religion and caste.

The story took place after two or three years after the partition. The majority of the action in the story took place in mental Asylum where Hindu, Muslim and Shikh lunatics are kept. The government of two newly formed nations decided to exchange the lunatics from India to Pakistan and from Pakistan to India. The lunatic are unable to understand where India and Pakistan located. They only know that the new place is unknown and dangerous.

The story focuses the character of Bishan Singh. He was Shikh lunatic in one of the asylum of Lahore. He belongs to the place Toba tek Singh in Pakistan. He always asks other people where is Toba Tek Singh which he belongs to. After partition the village Toba Tek Singh has gone in Pakistan. Toba Tek Singh's family has migrated to Amritsar in India. At the end Bhishan singh was not ready to go in another country during exchange of lunatics. He stands still on the border and died. His death is symbolic refusal to be divided into different religious groups and different countries.

The partition was a political decision. It was taken with selfish attitude by the respective political leaders of both countries. In the story one lunatic declares that he is Moamad Ali Jeena, other lunatic says that he is Tara Singh. So the political and religious divide is reflected in the story.

The story also described exile which is the result of fear for the other and the insecurity. The cultural encounter between different religions is one of the themes in the story. The lunatics from Hindu, Muslim and Shikh were living in asylum.

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3) Significance of the Title of the story *Toba Tek Singh*.

Sadat Hasan Manto is a Pakistani writer. He writes in Urdu and the story *Toba Tek Singh* was originally written in Urdu then it was translated into different languages. The story is based on the partition of India and Pakistan. The story is a powerful satire on the relationship between India and Pakistan. Title of the work of art is important to attract the attention of the reader. It should be short and suggest the theme or central action of the story

or work of art. Generally writer gives the title from the major character or major action or incident or theme of the story.

The title Toba Tek Singh is symbolic and reflective. Toba Tek Singh is not the name of character or important incident in the story. It is the name of village where the protagonist of the story Bhishan Singh belongs to. Once he was the landlord in the village. But fifteen year ago his family admitted him in Asylum of Lahor because of his insanity. After the partition the government of India and Pakistan decided to exchange the lunatics. When Bhishan Singh know about the partition he asks officer and other lunatics where is Toba Tek Singh. So he is known or famous among the lunatics and officers as Toba Tek Singh.

The title of the story suggests the character of Bhishan Singh and also his village. Another thing is that the village Toba Tek Singh is in Pakistan after the partition. In the village Toba Tek Singh majority of the people are Shikhs and they are migrated to India after partition. Bhishan Singh was a lunatic living in asylum of Lahor since fifteen years. Two newly formed nations decided to exchange the lunatics but majority of the lunatics were against it. When they forcefully brought near border in police protection, they are not ready to go. Bhishan Singh is also not ready to go India. The story ends with Bhishan Singh falling dead between the borders of two nations. This land is technically known as no man's land. The story reflects the act of partition as inhuman.

Thus the title of the story Toba Tek Singh is significant. It reflects the character as well as the place.

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Objective Questions

Q. Complete the following sentences by choosing the correct alternative from the given below.

- 1) Two or Three years after the Partition, the government of Hindustan and Pakistan decided that they should exchange-----
 - a) the captured soldiers at the time of Partition.
 - b) the lunatics confined in the asylums in respective nations.
 - c) the valuable documents possessed at the time of Partition.
 - d) the sailors captured at the time of the Partition.
- 2) The short story *Toba Tek Singh* is written by-----
 - a) Sadat Hasan Manto.
 - b) Chaman Nahal.
 - c) Bhisma Sahani.
 - d) Khushwant Singh. .
- 3) While taking his bath, a Muslim lunatic raised the slogan "Pakistan Zindabad" with such a gusto that-----
 - a) he has cardiac attack and he was admitted in the hospital.
 - b) he has lost his balance and fallen from the IInd floor and get injured.
 - c) he slipped on the floor and passed out.
 - d) he attacked a military officer with a sword.

- 4) The great Pakistani leader Mohammad Ali Jinnah, to whom people called-----
 a) Qued-e-a gulam. b) Qued-e-a'zam.
 c) the great dictator d) the great cheater
- 5) One lunatic climbed up a tree and delivered a two hour long speech on Hindustan- Pakistan issue; when guards threatened him, he said-----
 a) I want to live in neither Hindustan nor Pakistan...I would rather live on this tree.
 b) I want to live in Hindustan only.
 c) I don't want to live in Pakistan.
 d) I want to live in neither Hindustan nor in Pakistan. I would rather live in Nepal.
- 6) A sudden change occurred in a Muslim radio engineer that he took off his clothes, handed them over to guard and began-----
 a) to race around stark naked . b) to cry in a loud voice about Partition.
 c) to wear torn and ragged clothes. d) to wear new and stylish clothes.
- 7) A young Hindu lawyer from Lahore, who had turned insane after a failed love affair. He was heart- broken when he learnt that-----
 a) Amritsar had gone to Pakistan .
 b) Amritsar had gone to Nepal.
 c) Lahore had gone to Hindustan.
 d) Amritsar had gone to Hindustan.
- 8) A Sikh, Bishen Singh who had been in the asylum for the past -----years.
 a) ten b) nine c) fifteen d) fourteen
- 9) The older staff in the asylum knew that Bishen Singh, was a fairly well to do landlord from----- and he had considerable land property.
 a) Siyalkot b) Pathankot c) Toba Tek Singh d) Amritsar
- 10) His name was Bishen Singh but everyone called him-----
 a) Tobapal Singh. b) Lalapat Singh. c) Dalpat Singh. d) Toba Tek Singh.
- 11) is a Muslim friend of Toba Tek Singh.
 a) Samsu Deen b) Alam Deen c) Alla Deen d) Fazal Deen
- 12) is a daughter of Toba Tek Singh, to whom he has forgotten since a long time.
 a) Roop Kaur b) Roopmati c) Roopa Devi d) Roop Tara Mati
- 13) Bishen Singh's final posture of lying with his face to the ground is clearly an expression of-----
 a) his hatred for Pakistan. b) his hatred for both India and Pakistan.
 c) his love and reverence for the land. d) his hatred for the people in the World.
- 14) has translated the short story *Toba Tek Singh* from Urdu to English.
 a) M. Azhurddin b) M. Asaduddin c) M. Jallaluddin d) M. Jainuddin

Answer keys: 1) ☐ b 2) ☐ a 3) ☐ c 4) ☐ b 5) ☐ a 6) ☐ a 7) → d
 8) ☐ c 9) ☐ c 10) ☐ d 11) ☐ d 12) ☐ a 13) ☐ c 14) ☐ b

2. The Final Solution- Manik Bandopadhyay

Introduction of the writer-

Manik Bandopadhyay (1908 -1956) was an Indian Bengali writer and novelist. He was widely regarded as one of the major figures of 20th century Bengali literature. During his lifetime he has written 36 novels and nearly 250 short stories. He was profoundly impressed by the philosophy of Marx and Engels. His writing reflects the turmoil of his times. He tried to analyze the multi dimensional facts of social reality. He dealt with political events like the currents of Indian Nationalist movement.

Characters in the story-

- Mallika – Young woman of thirty , central character in the story
- Bhushan- sick husband of Mallika
- Koken- son of Mallika and Bhushan
- Sister-in-law – Bhushan's widow sister
- Pramatha- working as social worker, villain in the story
- Ramlochan- assistant of Pramatha

Important Questions-

- 1) Write a note on the character of Mallika.
- 2) Write a note on the character of Pramatha.
- 3) What are the themes in the story *The Final Solution*?
- 4) Comment on the title of the story *The Final Solution*.

1. Write a note on the character of Mallika

The story *The Final solution* is the popular story of Manik Bandopadhyaya. This story was originally written in Bengali and then translated into different languages including English. the story is based on the partition of India and Pakistan. During the partition women were worst sufferer. The present story is about how a young woman suffers after the partition.

Mallika is the central character and heroine of the story. All the action of the story revolves around Mallika. She is young women of thirty years. Her husband Bhushan is sick person suffering from Malaria flue. She has two and half year son Koken. Her sister in law Asha who is widow also living with them. Her family is living on the railway platform as a refugee after the partition. This family has not received place to live and enough food to eat. The government has not given any help and shelter to them.

The family of Mallika is very poor and living a miserable life. They have nothing to eat so family is suffering from starvation. Her husband is only earning member in the family but he is sick and unable to work. The small child has no milk to drink so he was

crying because of hunger. Government is also unable to help and support them or provide food and shelter to them. Many people from different association and welfare society came there to enquire about them. They feel concern and sympathy for the family. But they are not providing any kind of help to the family.

One boy and girl also enquire Mallika's family. They told Mallika about Pramatha and his business. Pramatha is not a social worker. Under the disguise of social work, he is cheating young girls and women and sent them for prostitution. He takes the advantage of weakness and poverty of girls and women.

Pramatha is known as social worker and belongs to Welfare Association. He has visited Mallika's family to enquire four times. But he has not given any kind of help. Mallika asked him about help. Pramatha promised her to find a job for Mallika and also will give home for living. Then he gave five rupees as advance. Then he sent a vehicle for them and gave a small home near the outside of the city. The family came and settled in that small room. Pramatha's assistant Ramlochan gave rice, vegetables, milk to the family. Now Mallika's family feels comfortable.

At the evening Pramatha sent a car for Mallika. Mallika sit in a car and went to Pramatha's home. He asked her to take bath and offered her tea and snacks. He also give new sari to her. He takes drink and has bad intention. He came close to Mallika and forcefully tried to rape her. Mallika was cautious took the bottle of drink and hit on his head. He became unconscious then Mallika killed him with new sari. She return home told her sister-in-law Asha about the incident. She strongly said that she has finds new way or solution for his life. She will kill the person who will trouble her and she will keep knife with her for that.

Thus Mallika is a strong woman who kills Pramatha to protect her honor. Her dignity is not weak. She is self respecting, confident and brave women. She is the symbol of new modern women who knows how to live in this selfish world.

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2) Write a note on the character of Pramatha.

Manik Bandopadhyay (1908 -1956) was an Indian Bengali writer and novelist. He was widely regarded as one of the major figures of 20th century Bengali literature. The story *The Final solution* is the popular story of Manik Bandopadhyay. This story was originally written in Bengali and then translated into different languages including English. The story is based on the partition of India and Pakistan.

Pramatha is the villain in the story. He is very rich person and also he has political influence and power. He was doing many businesses. He belongs to Help and Welfare society. He was not a good person by nature. Under the disguise of social work, he was doing some evil works. He visits refugee camps and railway stations to enquire about the migrants in partition. He only show sympathy and concern for sufferers but does not help them. He visits them and make enquiry to find out victim. He was assisted by Ramlochan.

One of the businesses of Pramatha is working as a agent of prostitute. He finds out the poor girls and women. He takes the disadvantage of their poverty and sends such

women in prostitution. Sometimes, he sells such girls and women. He pretends to be a good person but he was wicked person.

He visited Mallika's family four times and make enquiry about them. But he does not offer any kind of help to the family. When Mallika's family was in starvation she asked about the help from him. He said that only women have jobs in the city. He promised to give job to Mallika as well as her widowed sister in law Asha. He gave five rupees as advance to her and made arrangement of home for them. He also provided rice, milk and vegetables to the family.

At the evening Pramatha sent a car for Mallika. Mallika sit in a car and went to Pramatha's home. He asked her to take bath and offered her tea and snacks. He also give new sari to her. He takes drink and has bad intention. He came close to Mallika and forcefully tried to rape her. Mallika was cautious took the bottle of drink and hit on his head. He became unconscious then Mallika killed him by wringing his neck with new sari.

Thus the character of Pramatha is a villainous character. He is representative character of such evil minded person during the partition. He gets punishment for his bad deeds.

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Objective Questions

- 1) What is the name of Mallika's husband?
--- Bhushan
- 2) What is the name of Mallika's son?
--- Koken
- 3) What is the age of Mallika?
--- Thirty years
- 4) Who is the assistant of Pramatha?
--- Ramlochan
- 5) Who is Pramatha?
--- Social worker belongs to Help and Welfare Association
- 6) What is the name of sister in law of Mallika?
--- Asha
- 7) Who offered the job to Mallika?
--- Pramatha
- 8) Who kills Pramatha at the end of the story?
--- Mallika
- 9) How Mallika does kill Pramatha?
--- hit the bottle on his head and wring his neck by sari
- 10) Where Mallika and his family were living?
--- on the railway platform
- 11) Why Mallika's husband Bhushan was unable to work?
--- he is sick suffering from Malaria flue
- 12) Who gave information about Pramatha to Mallika?
--- young boy and girl

3. Defend Yourself against Me- Bapsi Sidhwa

Introduction of the writer-

Bapsi Sidhwa (1938--) is American Pakistani writer. She has written novels as well as short stories. She was born in Karachi and brought up in Lahore. She lived five years in Bombay after the marriage with a businessman from Bombay. She took divorce and went to Lahore. She remarried and settled there and has three children. She belongs to Parshi community. At present she is living in Texas in America. She wrote about partition, problems of women, multi-cultural issues etc. Her novel *Ice Candy Man* and *Water* is adapted into film. The present story *Defend yourself against Me* is based on partition. It extends the memory of the partition violence to remote future where the memories are kept in the backdrop of violence. The story records the survival process of the victims.

Characters in the story-

- Narrator – unnamed character, narrates the story
- Joy Jacobs – Pakistani Christen
- Kishen- Hindu Brahmin , lives in Houston Texas USA
- Suzan- Wife of Kishen, computer programmer
- Sikandar Khan- Muslim friend of Kishen, lives in USA
- Khushwant and Pratap Singh- Two Shikh friends of Kishen
- Ammaji- Mother of Sikandar Khan, important character

Critical Summary of the story-

The narrator of the story is Mrs. Jacobs whose childhood name was Jo Joshwa. She is English speaking woman of Anglican Protestant from Lahore. She is a writer and engaged in writing a novel about the partition. The background of the story is Houston in Texas. This place is far away from the usual locality of Lahore.

The story begins with an informal get together of Kishen's house in Houston, Texas, USA. Kishen is a Hindu Brahmin, has married Suzan an American girl holding a job as a computer programmer in an oil Corporation. Kishen and his wife Suzan arranged a party to their family friends in their house. Mrs Jacob was also invited to the party. At this time Kishen introduces her to Sikandar Khan who also comes from Pakistan. Sikandar Khan attends the party with his wife and her three sisters.

Mrs Jacobs observes very keenly the face of Sikandar Khan. She tries to remember that she has met him earlier in her life. When she enquires about Khan she comes to know that Khan moved to the USA eleven years ago. However Joy recognizes Sikandar Khan as the boy who lived in her neighborhood in Lahore. At that time she was a child but has some vague memories of the riots, the bloodshed and sense of fear. Mrs. Jacobs recall her house on Race Course road in Lahore and the wall of the refugee camp near her house.

Sikandar Khan also remembers his childhood friend Joy in Lahore. Mrs. Jacobs then looks at the injury mark on the back of Khan's head. Suddenly she realizes that it is the same Sikandar of her childhood days. He now wears a wig but Joy recognizes him from injury marks. During the conversation with him Mrs. Jacobs comes to know that Sikandar has plan to bring his mother to America. Then Mrs. Jacobs recalls the partition days of Lahore. It was the autumn of 1948, partition riots had somewhat come to an end. Joy at that time feels that somebody was watching her through the hole of neighboring wall. After sometimes, she found that it was a small boy with lot of wounds and a strong injury mark on the back of head. She came to know that he was a refugee that is a small boy Sikandar.

The major part of the story deals with Ammaji, sikandar's mother, who was helpless victims of partition. Mrs. Jacob is very much eager to know the details of violence caused to Sikandar's family. She learnt some details from Sikandar. Shikh mob killed first Sikandar's father and then they killed his uncle and also his brothers. Mrs. Khan, the wife of Sikandar narrates some of the incidents of partition violence. Even the women also planned to burn themselves, rather than fall into the hands of Shikhs. They had also stored Kerosen. There were thirty thousand Shikh attackers with swords in their hands and some of them waving stem guns. However, Mrs. Khan does not reveal the whole mysterious story of Ammaji. It seems that Khan does not like to talk about the humiliation of his mothers past life. When the Shikh people attacked, Ammaji thought to kill herself, but she did not do that because she wanted to live for her little son Sikandar.

Further, Mrs. Joy heard from Mrs. Khan that "God knows how many women died... even pregnant women were paraded naked and mercilessly their stomach slashed. The babies were swing by their head and dashed against wall. It was te untold inhuman cruelty on one another committed during the critical times of the partition by all communities. At the time of partition Sikandar Khan's family was the direct sufferer. Sikandar Khan's entire family was killed, only

Sikandar saved somehow by getting injury on his back head. His mother Ammaji was kidnapped and raped by Shikh people. And attempt was also made by Shikhs to sell her as like vegetables. Sikandar always reacted that "Hindu, Muslim, Shikh, we all was evil bastered." But Sikandar's acceptance of his mother is a generous and kind act. For him she is not tainted women. He stands against the social attitude of condemning women for the sins not committed by them. During the worst condition of partition thousands of women were rejected by their families because they were tainted defiled and impure.

In the last part of the story writer brings all the character together on the occasion of dinner party arranged by Sikandar Khan. The writer has arranged multi-cultural scenario. Here she has brought in all major communities of India in the story such as Hindu, Muslim, Shikh and christen (The narrator Joy Jacob herself) As the party is about to start , two huge and hairy Indians dressed as Fakir appear in door, start shouting "maaji ! Maaji ! Forgive us'. They fall on their knees and asking for forgiveness, for the wrong deed done by their fathers or forefather shiks. In te beginning Ammaji is to shout at them, I will never forgive your father or your grandfathers! Get Out, Shaitans. But later on her anger calm down and she places her shaking hand on the heads of the two men, who lie at her feet and she says " My sons' I forgive your fathers long ago... how else I could live?"

Thus the character of Ammaji is presented with great depth and maturity. She is women with vast sympathy, forgiveness and love for everyone. She has successfully forgotten her humiliating past. Forgiveness is the always best tan the bad past. The past is dead and useless and it is the present which is real and has to be lived confidently and peacefully. The story highlights tragic story of Ammaji and her family. But the focus of the story is only on Ammaji that is Sikandr Khan's mother.

Important Broad questions-

- 1) Write a note on the character of Ammaji or Sikander's mother.
- 2) What are the themes in the story *Defend yourself against me*?
- 3) Write a note on the character of Sikandar Khan?
- 4) Significance of the Title of the story.
- 5) Comment on the end of the story

1) Write a note on the character of Ammaji or Sikander's mother.

Bapsi Sidhwa (1936--) is American Pakistani writer. She has written novels as well as short stories. She was born in Karachi and brought up in Lahor. She wrote about partition, problems of women, multi-cultural issues etc. The present story *Defend yourself against Me* is based on partition.

Ammaji is the mother of Sikandar Khan who has lived many years in refugee camp in Pakistan. The character of Ammaji is the most important and touching character in the story. Though she appears very little in the action of the story, the center of attraction of the story is Ammaji. She appears for a short while at the end of the story but she occupies a large portion of te mental space of the people present.

The story is based on trauma of partition. Women were the worst sufferer during and after the partition. Many women suffered a lot in religious riots. Thousands of women and girls were abducted, raped, sold and killed. Ammaji is one of the victims of Partition. Before partition she was living happily with her family members. Her family was attacked by angry Shikh mob and killed her husband and other family members. Her son Sikandar Khan was miraculously escaped and she was abducted and gang raped. Then she was sent to the women refugee camp.

Ammaji has lived in refugee camp in Pakistan for many years. Her son Sikandar khan finds out her and brought her America. She came to live with her son Sikandar. Once she was a beautiful woman but with the time she has become plump. She is kind faced old women. She wears a simple salwar and shirt. Her dark hair streaked with gray and is covered by gray nylon chadar. No one can imagine her suffering looking towards her.

Sikandar Khan has organized informal party of all friends in his home. In the informal gathering Kishen, his wife suzan, Joy Jacobes, and sister in law of Kishen are present. Khushwant and Pratap singh also came there. They asked forgiveness to Ammaji because their fathers were responsible for the suffering of Aamaji. In the beginning Ammaji became

angry and not ready to forgive them. But later on she forgives them. She said, “my sons, I forgive your fathers long ago, how else I could live”

Thus this is touching story of Ammaji’s life. She is the representative character suffered during the partition.

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2. What are the themes in the story *Defend yourself against me*?

Bapsi Sidhwa is a Pakistani Novelist. She has witnessed the partition when she was a child. She wrote about partition, problems of women, multi-cultural issues etc. The present story *Defend yourself against Me* is also based on partition. Partition was one of the darkest events in the history. All communities including women and children were suffered during the partition. It has long lasting effect on society.

The trauma of partition is one of the major themes in the story. Sikandar Khan’s family was the direct sufferer of partition. All his family members were killed but Sikandar was miraculously saved from that incident. His mother ammaji was kidnapped and raped by angry Shikh mob. She was then sent to the women refugee in Pakistan. So the family is separated and suffered. She lived many years in refugee in Pakistan. Sikandar finds out her mother. At the end of the story Ammaji came to live with her son in America.

The writer has introduced multi-cultural scenario in the story. All the major communities of India such as hindu, Muslim, Shikh and Christan are introduced in the story. The narrator Joy Jacobs is Christan. The story begins in Hindu family Kishen’s home and ends in Sikandar Khan’s home. The writer has introduced Shikh characters Khushwant and Pratap Singh. Khushwant and Pratap Singh’s father were responsible for killing of Sikandar’s family members and rape of Ammaji. Khushwant and Pratap Singh asks Ammaji forgiveness for their father’s deed of killing and rape. She was kind hearted lady and forgives them.

Religious harmony is one of the themes in the story. Hindu, Shikh and Muslim became the enemy of each other during and after the partition. But in this story the writer has presented the close relations between these communities who were living in America. Sidhwa has used happy communal harmony in the story. Members of four communities are good friends and come together. The message in the story is the past is dead and buried. It should not be allow influencing upon the present and spoiling relationship.

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3) Write a note on the character of Sikandar Khan?

Sikandar Khan was a Pakistani from Lahore. His family lived on Race Course Road in Lahore. The narrator of the story Joy recognizes Sikandar Khan as the boy who lived for brief period in her neighborhood. At the time of India Pakistan partition his entire family was killed except sikandar himself, but he got injury on his back of his head. His mother Ammaji was kidnapped and raped by group of Shikh people. He moved to USA eleven years

ago. He owns a Pakistani and Indian spice shop in Houston (USA). He even covers his injury mark on his back head caused by the sword. He hides his injury mark by wearing a wig.

Sikandar is true son of his mother because he has shown the kindness and the rare courage to accept his mother as she is. He never thought her as a 'tainted' woman. She is only a mother to be treated respectfully and kindly. During the critical period of the partition thousand of women were rejected by their families and chief of the family because they were seen as tainted, impure and defiled. Though Sikandar's mother Ammaji was raped by group of Sikhs, yet very kind heartedly and with a generous view he accepted her in his family. He never treats her in a low respect. He tries to help her to forget her past. He also brings back his mother from Pakistan to USA. He wanted to restore her position in his family. He also applied for green card to USA government for his Ammaji. He breaks the rules of orthodox and tradition of the society. He stands against the social attitude of condemning women for the sins not committed by them. In this way he emerges as an ideal son.

While narrating the account of partition violence, Sikandar Khan tries to avoid the violence and humiliation caused to his mother. He is unwilling to talk about her humiliation and a rape event. Mr. Khan and his wife deliberately avoid talking about the sexual abuses in the presence of the male members. They think that the honor of Ammaji should be maintained.

Whenever Sikandar Khan speaks English, he speaks with broad Pakistani accent. He went to Dayal Singh College in Lahore. He proudly speaks that he learns from Lahore and it is beautiful historical old city.

There is one more quality we find in Sikandar is tolerance, humanity and forgiveness which he seems to have inherited from his mother. In his thinking Sikandar Khan appears a secular person, he always reacted, "we Muslim were no better.. We did the same...Hindu, Muslim, Sikh we were all evil bastards!" Apart from this he has also two friends who are Sikh by religion but his treatment to Khushwant and Pratap is always friendly and affectionate. Even he wanted to wait fifteen minutes, when his friends Khushwant and Pratap were late for dinner party organized by him.

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Objective Questions

Q.) Complete the following sentences by choosing the correct alternatives from given below

1) The narrator of the story Joy Jacobs in the short story *Defend Yourself Against Me* is a teacher of English at the University of-----

- a) California b) Michigan c) Houston d) San Francisco

2) Kishan, a Hindu Brahman in Houston, Texas, U.S.A. has got married with-----, an American girl.

- a) Suzanne b) Jase c) Natasha d) Anne

3) Suzanne, an American girl, holding a job of ----- in an oil Corporation.

- a) Computer Engineer b) Computer Programmer
- c) Computer Assistant d) Electrical Engineer

4) At the time of India- Pakistan partition Sikander Khan, in his childhood was living in -----

on Race Course Road.

- a) Karachi b) Lahore c) Rawalpindi d) Peshawar

5) Sikander Khan was moved from Pakistan ----- years ago.

- a) eleven b) twelve c) ten d) fifteen

6) Sikander Khan has a Pakistani and Indian spice shop on -----

- a) Richmond Uptown. b) Richmond Bridge side
- c) Richmond Upper Avenue d) Richmond Estate

7) While in Lahore, Sikander Khan went to -----college.

- a) Dayal Singh b) Din Dayal Singh c) Dalpat Singh d) Rev. Fernadis Martin

8) A young Christian couple,----- lived on one side of Sikander Khan's house on

- a) Mangat Rais b) David Fernando c) Julias Fernadis d) Jacob Rais

9) Sikander Khan's friends ----- never even said goodbye at the time of partition riots.

- a) Sheila and Sam b) Sheila and Sundar Das
- c) Prema and Sam d) Shailaja and Sam

10) The short story *Defend Yourself Against Me* is written by-----

- a) Bapsi Sidhwa b) Chaman Nahal c) Khushwant Singh d) Amrita Pritam

11) The title of the short story *Defend Yourself Against Me* is taken from a poem by the Bolivian poet----- .

- a) Pedro Roberts b) Pedro Shimose c) John Pedro d) Andrew Pedro

12) The main thrust of the story *Defend Yourself Against Me* is centered on----- , mother

of Sikander Khan.

- a) Fatimaji b) Wahidaji c) Ammiji d) Noorjahanji

13) Khushwant Singh and Pratab , these two young Sikhs begging pardon to Ammiji for ---

- a) the quarreling with her in market place
- b) attending the dinner party too late by them.
- c) unable to pay the loan taken by them.
- d) what the Sikhs did to her at the time of partition riots.

14) At the time of India- Pakistan partition riots Sikander Khan's mother Ammiji was kidnapped and raped by -- .

- a) Sikh hooligans b) Hindu hooligans c) British officers d) dacoits of Chambal

15) In the short story *Defend Yourself Against Me*, Sikander Khan emerged as true and ideal son of his mother because-----

- a) he has given her a share from his property.
b) he wanted to possess from her property, gold and money inherited by her.
c) he has shown the kindness and the rare courage to accept the mother as she is.
d) he has taken a revenge on the Sikh hooligans for her humiliation.

Answer Keys: 1) ☐ c 2) ☐ a 3) ☐ b 4) ☐ b 5) ☐ a 6) ☐ a 7) ☐ a 8) ☐ a
9) ☐ a 10) ☐ a 11) ☐ b 12) ☐ c 13) ☐ d 14) ☐ a 15) ☐ c

4. Leaf in the Storm- Lalithahambika Antharajnam

Introduction of the writer-

Lalithahambika Antharajnam was Malayalam writer from Kerala. She is popularly known as the first woman of Malayalam letters. She was born in an orthodox Namboodiri family. She received no formal education. She learned Malayalam and Sanskrit at home from her father. Her father Kottiyattom Damodaram Potti was a scholar and social reformer. She has written Novels and Short stories. Her short stories were translated into different Indian Languages including English. She has received prestigious Sahitya Akademi Award for her novel *Agnisakshi*. The present story *A Leaf in the Storm* is originally written in Malayalam then translated into English by Narayan Chandran. The story is based on historical event partition.

Introduction of the story-

Lalithahambika Antharajnam has written Novels and Short stories. Her short stories focus the different faces of women as mother, daughter, sister and wife. Her story *A Leaf in the storm* is originally written in Malayalam then translated into English by Narayan Chandran. The story is based on historical event partition. It is story of Jyoti Devpal an unmarried girl in the refugee camp after partition violence.

Critical Summary of the story

The short story deals with Jyotirmoyi Devpal as the central and pivotal character. She is young unmarried girl. She brought up in perfect happiness. No one had faulted her for anything. Though there was initial objection by her parents, she joined the college and won their favor. She shocked her people when she declared not to use purdha. She is young girl who loved her freedom. She also refused her marriage proposals. She wanted freedom not only for herself but also her community and for the whole human race. She also tried to give freedom to those who were enslaved by orthodoxy. She wanted to make such people happy and contented. She is always social minded and cooperative for common people. She is the new woman who has the seed of a revolutionary in her. She is a teenager who emerged as rebel against social orthodoxy and communalism.

The story begins in refugee camp. The writer gives detailed description about the refugee camp. The people rescued and reclaimed during the partition violence near the border are put in refugee camp. Jyoti is a young girl from western Punjab. In the refugee camp men, women, children and people of all ages, religions, of all positions now taken shelter as refugees. It was unfortunate fate of Jyoti that she also entered in that camp as a refugee. She is one of the fifteen women who were caught by the mad crowd. The master of the house Quasim was a good friend of her father. He was the father of Ayesha. Ayesha was Jyoti's bosom friend. Ayesha has given shelter to these women in her house. With a great care she hides these women in her house. Ayesha had taken care that even her brother did not suspect about it. Ayesha planned to send these women across the border. Her father's bullock

cart goes every day on its regular trip to the border for last fifty years. Ayesha and Jyoti planned to send these women by hiding them in Quasim's bullock cart usual trip. No one would suspect that Quasim's cart carrying women. Nobody will stop it on the way.

That night the miserable journey inside the iron cage in bullock cart started. The women thought for a while that they were out of danger. But somehow the cart stopped and someone pulled out the bundles of hay from the cart. Among the bundles of hay fifteen women were dragged out. Like the flowers they fell one by one. And they became the victims of their lust. Jyoti was one of the fifteen women. She was also raped by the group of hooligans. And Jyoti was finally brought to the refugee camp. She was of her tender age, unmarried and from a well to do family. This was a stigma on the character of a young girl as it will stick for her life. It was a great mental shock to Jyoti. The society looks upon such woman as tainted or fallen woman.

When she on her back on the lawn, she looks like a triumphant soldier fallen in utterly tired state on the battlefield. Her condition was like one whom she has lost everything in the life. She suffers a heart rending mental conflict. She had suffered from police brutality. It was true to Jyoti that, dreams and wishes seldom come true. They are rarely fulfilled. The Jyoti's dream to give freedom to those women across the borders but the dream was unfulfilled. However, she is betrayed and caught in the storm of partition. Her tragedy does not stop here only because she discovers that she is pregnant from the rape. This is another calamity and big boulder in her life journey. The trauma destroys her mind set for a while. She is in a mood to abort the child that night in the refugee camp appears to her that the stars deemed in the sky. Her condition is like that of young one of bird cried kee kee fluttered in its wings on the tree. Only few people knew her secret that she is pregnant and unmarried.

In the refugee camp when the lady volunteer approached some food she expresses her angry reaction. She said dam yours of bread; I want a gun or a dagger. These words of Jyoti in her anger against communalism, orthodox and inhuman nature of the people. In the refugee camp first time she saw different women who become victims of partition violence. On the other side of the hall she saw a Sikh girl consoling a Hindu child. Another child has now died off. Thus the scene was really heart rending. There are some people who ran for life for several miles. Many of them arrived with swelled feet, somebody limbs are broken and some of withered bodies. Now Jyoti after watching all this, she doesn't cry now. But her eyes are dim with pity and despair. At that time her eyes express hate and anger to those who are responsible for this human loss. Jyoti observes everything, but despises her body as well as the whole world. Like other women she has not yet compromised with her fate.

Like other sufferer she overcomes the challenge of adapting herself to atmosphere of the camp. The realization of her condition fills her with terror and shame. The trauma of rape has overshadowed her existence. She is not mentally well prepared to face this greater challenge. The doctor in the refugee camp extends parental care to Jyoti. This gives her the courage to live and to be strong. The doctor insisted her to drink milk. Further he also request, "won't you drink this milk for me, sister?" why don't you realize that this life is also valuable for our beloved country." Thus the doctor in the refugee camp gave her mental support and creates new hope to live in the life courageously. The crowd in the refugee camp grew day by day. Different customs and people of different language, men, women, children

the young as well as old people joined the camp. In the ocean of people in the camp she was a but a wave. In the camp she is witnessed many births and even more deaths than births. In the refugee camp one could see all the sins of human, when Jyoti was thinking about the illegitimate child as a stigma. One day she witnessed an unusual scene that there lay in the toilet the lifeless body of a newly born child. On its neck there was bluish mark. The scavenger dragged its still warm body away and put it into the garbage bin. Jyoti watches it and wonders how courageous and decisive these people are that they sweep their past so easily and go on away.

There is an emotional storm raging in her mind, whether she should accept or reject the new born baby lying in the grass. She has plan to leave it to die in the grass but again the newly awakened motherly love and compassion win over her and she lifts the new born baby to her breast and this acceptance of baby by Jyoti. The guilty memory of the baby will haunt her forever in life. So she finally decided to accept it. The forces of air so strong that even tender leaf can withstand storm. This is suggested in the title of the story. Finally she emerges as the new woman of the modern age. She is mature and bold enough to take great decision. The young teenager revolutionary has now grown into a fully courageous one to take necessary decision in the face of a hostile world.

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1) Write a note on the character of Jyotirmoyi Devpal.

Lalithahambika Antharajnam was Malayalam writer from Kerala. She has written Novels and Short stories. Her short stories were translated into different Indian Languages including English. She has received prestigious Sahitya Akademi Award for her novel *Agnisakshi*. The present story *A Leaf in the Storm* is originally written in Malayalam then translated into English by Narayan Chandran. The story is based on historical event partition.

Jyotirmoyi Devpal is the central character in the story *A Leaf in the Storm*. All the action of the story revolves around the character of Jyoti. The writer has used mixed narrative technique in the story. The writer provides a lot of information about her character.

Jyoti was a girl from wealthy family living in a prosperous village in Punjab. She was the loving daughter not only in the family but also around neighbors. Her thoughts were modern and nature was somewhat revolutionary. She had attended college though her parents were not ready to send her college. She refused to wear purdha, which was an established way of dressing in village and cities. She also protested for early marriage which was shocking by the established social and family conventions. Thus she has lot of freedom. She feels that other girls and women in her community should get such freedom. She wanted to make them happy and contended. So she was kind of social reformer and leader for girls and women. She had dedicated herself to the uplift of women.

The tragic incident happened in her life during the partition. She had faith in communal co operation and harmony in her village. Her father's friend Kasim gave shelter to her and another fifteen women during the partition riots. He hides these fifteen women in his home. He had a plan to send these fifteen women across the border at night. But unfortunately his son betrayed and informed Muslim people. Muslim gang attacked the cart

of Kasim and they abducted these fifteen women. They were humiliated, raped and then they were sent to refugee camp. Jyoti was one of the victims of that incident.

Jyoti's tragedy also continued in refugee camp. She finds that she is pregnant from the rape in violence. She gave up eating in the refugee camp but the doctor convinced her to drink milk and eat food. She wants to abort the child in her womb. The guest's speech in refugee camp changed her attitude. She decided to give birth and raise the child. Humanity, motherly love and compassion prevail in her mind. At the end of the story she gave birth to a child.

Jyoti is the important character in the story. She is new woman of the modern era. She is courageous and revolutionary character. She is a representative girl who became victim of the partition.

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2) **Discuss the themes of the story *A Leaf in the Storm*.**

The story *A Leaf in the Storm* is famous story of Lalithahambika Antharajnam. Lalithahambika Antharajnam was Malayalam writer from Kerla. Her short stories were translated into different Indian Languages including English. She has received prestigious Sahitya Akademi Award for her novel *Agnisakshi*. The present story is originally written in Malayalam then translated into English by Narayan Chandran. The story is based on historical event partition.

The story *A Leaf in the Storm* is based on partition. Partition was the darkest event in the history of human beings. Millions of people were killed and burned during the partition. Women were the worst sufferer in partition. The impact of partition on the life of women is one of the major and important themes of the story. The writer has introduced limited characters. Jyoti is the central character and the entire story revolves around her. The story begins in refugee camp immediately after the partition.

Jyoti was unmarried girl who has become pregnant due to the rape in partition riots. Women were suffered a lot during the violence. The family members or society were not ready to accept them many women were killed on the name of honor. Some were committed suicide. Jyoti wanted to abort the child in her womb but she was confused. She suffers heart rending mental conflict. Finally she decided to save the child and even accept it and help the child to live. One thing that clearly reveals in the story is the victory of the life over death. Both the forces are very strong in human life. There is an unending struggle between the two.

Apart from the partition the writer also focuses the infinite and fearless love of mother for her child. A mother gave life to child not to destroy it. Jyoti embraces the child as a mother out of pure love and compassion. Motherly love is reflected in her action. One moment she wants to abort the child but at the end she gave birth to child.

She becomes a strong woman who has no fear of society. Women are not weak as the word thinks. She protects and gives life at any cost. Her courage and love in doing so is matchless. It proves her to be a strong woman.

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Objective Questions

Q.) Complete the following sentences by choosing the correct alternatives from given below.

- 1) In the short story *A Leaf in the Storm* the protagonist Jyoti's full name is-----
 - a) Jyotirmoyi Lalwani.
 - b) Jyotirmoyi Ranawat.
 - c) Jyotirmoyi Devyani.
 - d) Jyotirmoyi Devpal.
- 2) Jyoti shocked her people when she decided to give up-----
 - a) her bad habits.
 - b) her education.
 - c) her purdah.
 - d) her village.
- 3) ----- was a good friend of Jyoti's father who takes his bullock cart everyday across the border.
 - a) Kadar
 - b) Quasim
 - c) Haidar
 - d) Karim
- 4)----- was a bosom friend of Jyoti.
 - a) Afsana
 - b) Shaheen
 - c) Ayesha
 - d) Asma
- 5) The short story *A Leaf in the Storm*, is originally written-----in language.
 - a) Urdu
 - b) Hindi
 - c) Malayalam
 - d) Telgu
- 6) The short story *A Leaf in the Storm*, is translated into English by -----
 - a) K.Narayan.
 - b) K.Narayana Chandran.
 - c) Jaydev Chandran.
 - d) Anantdev Chandran
- 7) One day Jyoti seen very unusual incident in the refugee camp that -----

 - a) there lay in the toilet the lifeless body of child ,which was new born and deserted.
 - b) there lay in the toilet the lifeless body of young woman.
 - c) there lay in the toilet the lifeless body of an old woman.
 - d) there lay in the toilet the lifeless body of a Sikh woman.
- 8) Jyoti is a lover of freedom who refused to settle in -----
 - a) social activities.
 - b) domestic activities
 - c) marriage institution.
 - d) political activities
- 9) Jyoti is in a mood to abort the newly born child however, finally her humanity, motherly love and compassion prevail and she decides-----
 - a) to accept it.
 - b) to kill it.
 - c) to handover it to poor woman.
 - d) to throw it in a river.

Answer Keys: 1) ☐ d 2) ☐ c 3) ☐ b 4) ☐ c 5) ☐ c 6) ☐ b 7) ☐ a 8) ☐ c 9) ☐ a
