

Tribhuvan University

Racializing Muslims : Saxena's *Partitions*

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Abstract

This paper explores the relationship between Hindus and Muslims in Saxena's novel *Partitions*. The novel has presented tragedy of Hindus and Muslims people who were facing unnatural division of their family and land along lines of religion. With India's partition in 1947 as its reference point the novel has presented disastrous turmoil of the world in the different periods of time. It uses racism as a methodology to represent Muslims racialization and Hindu-Muslim relation. It is an interdisciplinary study of racism and literary criticism which is a belief system or a set of beliefs about the superiority of one's own race or ethnic group other than that of one's own.

Racism is not only takes note of racial difference but evaluates that differences ranking it into superior, higher or lower types. By analogy racism is concerned with the relationship between the literature and religion, skin, color and physical appearance are reflected in literature. This research reaches to the conclusion that there is unequal and unfair treatment to the Muslims in the different periods of the history as well as power of politics even before the partition of India in 1947 with Pakistan.

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DECLARATION

I hereby declare that this thesis paper entitled,

“Racializing Muslims: Saxena’s *Partitions*”

is my own original work carried out as a Master’s student at the Department of English at Ratna

Rajyalaxmi Campus excepted to the extent that assistance from others in the thesis papers

design and conception or in presentation style and linguistic expression are

duly acknowledged.

All sources used for the thesis paper have been fully and properly cited. It contains no material

which to a substantial extent has been accepted for the award of any other degree at

Tribhuvan University or any other educational institution except where due

acknowledgement is made in the thesis paper.

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May 2017

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Letter of Approval

This thesis entitled “Racializing Muslims: Saxena’s *Partitions*” by Keshab Bhujel has been submitted to the Department of English Ratna Rajyalaxmi Campus. It has been approved by the undersigned members of the research committee.

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Racializing Muslims: Saxena's *Partitions*

Kamleshwar and His Literary Features

Kamleshwar (1932- 2007) was born in Mainpuri, Uttar Pradesh. He was a scriptwriter, stories writer, novelist and journalist. He was the recipient of various awards including the Sahitya Akademi Award in 2003. Kamleshwar had done various things like writing columns, stories, novels and making TV films on terrorism in Kashmir and on the Barbri Masjid in Ayodhya. For decades he had been doing that work in his career. When he involved to do that work its helped him to broaden his mind in different areas like history, mythology socio-economic and political scenario of the time.

Working as a journalist he has got golden opportunity to meet political leaders. After their meeting and conversation he knew the view on about partition of India as well as Hindu Muslim relation very beginning in India by the major political leaders during the time of partition. As a journalist he has met Hindu Muslim political leaders of India. Moreover, as a journalist he has visited different places of India. In the course of the time what he found, gained, knew, saw and experienced he has included in this *Partitions* novel.

All these incidents provided him a new perception on tribal people, Hindu Muslim relation, world civilization and invasion of the world in different times in history. These are the perspectives based on this experience. Later on, this experience inspired him when he writes about the Maya civilization in the *Partitions* novel. In this novel Kamleshwar has introduced Adeb as a writer who has lived through India's partition, experiencing the trauma of hearts and minds being divided as the contours of Pakistan are drawn up by British. Through this work Kamleshwar has expressed the real suffering, trauma and tragedy of the people who were lived in the critical condition of the time. *Partitions* is the novel but it is the real story of the people who were facing unnatural division of the people and a land along lines of religion. In this novel Kamleshwar has presented the fact that, in 1947, the people

who mattered allowed the fragmentation of land, society and psyche, all of which resulted in one of the most horrible massacre in human history.

Kitne Pakistan is the original version of English *Partitions*. It was intermittently written in the midst of all the stories, articles, fictionalized histories and other hindrance by Kamleshwar. From the variety of composition, he was able to enhance his creative skills and learn the art of controlled expression. He has written *Kitne Pakistan* in Hindi language and after it is translated by Aneena Kazi Ansari in English *Partitions*. Actually *Kitne Pakistan* is about people of all over the globe who have suffered, injustice, oppression and dislocation of various kinds. It is the voice of a man who has lived through a crucial epoch of the world's history and seen both the best and the worst of time. In *Kitne Pakistan* Kamleshwar has presented the real social and political contemporary scenario of India. Kamleshwar has special place in the history of Hindi fiction. He has pushed back the boundaries of Hindi novel through his work *Kitne Pakistan*.

His novel *Partitions* presents a limitless canvas against which the most extraordinary trial in the history of mankind runs its course. This novel looks like book of history because in this novel Kamleshwar has presented history of partition and invasions of the world throughout the novel. Presenting different historical and political characters like Mughal Emperors Barber and Aurangzeb, Spanish adventurer Hernando Cortez, Lord Mountbatten, Adolf Hittler and Saddam Hussien to keep different views on partition and invasion of the world. These personalities present the different versions of story about the invasion and partition of the world in Adeb's fictional court.

In the course of glorious career as a writer, he wrote ten collections of short stories, ten novels and over thirty book genres as diverse as literary Criticism, travelogue and memoir. As a journalist he was associated with the *Dainik Jagaran* and the *Dainik Bhaskar* among other important assignments. He served as the additional director general of

Doordarsan and wrote script for TV serials like *Darpan*, *EK Kahani*, *Chandrakanta* and *Yug*, a part from producing and directing various TV programmes and documentaries. A prolific scriptwriter, he had such acclaimed and popular films as *Sara Aakash*, *Aandhi*, *Mausam*, *Rajanigandha*, *Choti Si Baat* and *Mr Natwarlal* to his credit. He has made TV films on terrorism in Kashmir and on the Barbri Masjid dispute in Ayodhya. He has caught the social scenario in his work which traumatised him. So he got caught up in producing programmes like *The Burning Question* on the Shalini burning case, and closed file on suicide of three Sisters in Kanpur. During this period he also wrote a couple of films scripts besides writing the screen play for protracted serials like *Chandrakanta*, *Yug*, *Beetal* and *Viraat*.

Kamleshwar is renown as the partition writer in India. Especially his work *Kitne Pakistan* which deals with the partition of India. When India parted in 1947 and Pakistan existed as separate nation after partition of India. Taking the event of that time on his mind he has created splendid novel, a must read for anyone interested about partition. He has contributed significant work historically and literary those who interest about partition history of India.

Critics on *Partitions*

Partitions is the novel which revolves around the partition of India in 1947. At that time India has divided into two parts; one is Pakistan and another is India. Kamleshwar Saxena has written this novel drawing contemporary scenario of partition of India 1947. In this novel Kamleshwar fictionalizes methodologies and histories. In Aadeb fictional court he has presented different fictional characters to deliver their own view on partition. In this regard translator of *Partitions* Ameena Kazi Ansari opinies:

Partitions is a novel that fictionalizes mythologies and histories. All along, it underscores the unnatural division of a people and a land along lines of religions. It subtly bemoans the fact that, in 1947, the people It who mattered

allowed the fragmentation of land, society and psyche, all of which resulted in one of the horrific bloodshed in human history. This event forms the backdrop of the novel and informs the consciousness of protagonist a nameless Aadeeb or literateur. (vii)

In fact this novel is the resulted of partition of India 1947. Those event has happened at the time of partition like bloodshed, fragmentation of land and society and psyche of human that is lively presented in the novel. Through this novel Kamleshwar has successfully presented traumatic experiences of the people of the Invasion and partition of the country. They have compeled to face that unnatural and inhuman division and fragmentation of their country, society and family infront of their eye. Through this novel writer has outleted the bitter reality of contemporary people of India.

Partitions novel is about the partition of India in 1947. At the time of partition of India people sacrificed their lives and they letf their own belonging behind. They fought for their own existance, land, identity, religion and properties. Partitions novel is written about those people who lived through its day of terror and fear. For this notion Alok Ballav suggests:

Novelist who have written about the partitions, especially those who lived through its day of terror, take their stand beside those who suffered in order either to bear witness or to offer solace to call down domination in those who were responsible for it or lay a wanger or a life of good sense in the future, to remorialise nostalgically communities in the past or speak with bitter irony about the possibilities of life in post colonial days. (3120)

This novel is born out of the India's partition in 1947. It is the work of bitter experience, sorrow, suffered, fragmentation and nostalgic representation of people who lived during the time of invasion of land, bloodshed and partition of their country, family and

relatives in the same earth. Moreover, Ballav claims that “Partitions novels are, no doubt, deeply scarred with the rage of these who had suffered, and they present with great sympathy characters who can neither be consoled nor be urged to forgive” (3123) .

Partitions novels are the medium of solace and sympathy upon the people who lived, suffered during the time of partition of land and nation. It is the tool of expressing sympathy and feeling of comfort and solace of the people in a time of grief and disappointment. Furthermore, Ameena Kazi Ansari opines:

For me, as for many others like me *partitions* has special relevance. Born as I was a dozen years after India’s independence, I grew up hearing my Nani talk of how complete her family’s partition had been three children in India and three others in Pakistan . We all live through war and peace always hoping for the best.

Translating *Kitne Pakistan* has been an experience of a very different kind. To me, the novel reads as a work encompassing many text co-text and sub text that represent a multiplicity of perspective. (x)

Partitions novel is born out of war and conflict between Muslims and Hindus and causes partition of India in 1947. Partition has been the source of novel. In the novel Kamleshwar had presented multiplicity texts, co-texts and sub-text like *Mahabharat*, *Demolition of Barbi Masjid in Ayodhya*, etc that present multiplicity of perspectives. In this novel novelist has included and presented History, mythology, invasion and partition of the different countries in the world. It is the single work through which future generations get opportunity to know about the different areas and they feel proud and shame same time.

Race, Racism, Racialization

Race refers to one of the groups of populations constituting humanity. It is a socially constructed concept that generalizes humankind in major divisions in terms of distinctive characteristics such as skin color or hair type. In this respect Carolyn Fluehr

Lobban explains the term as: “ a unique concept belonging in the history of ideas, the world of biology and the realm of social science” (5) . In fact “ race” is a social concept which originates mainly from identifications determined by the outcome of recorded history and it has no establishing in biological reality; Race has been understood as a biological, genetically defined concept.

The concept of race developed long back when conquests, invasions, migrations gave birth to a heterogeneous world population. But the term “race” became much more relevant during the colonial period when the people of different places came into contact with each other. For this regard Martin Blumer and John Soloms opines:

Lots of attempts have been made by the scholars in order to categorize humans since the 17th century. J. F. Blumenbach was the first anthropologist to divide mankind into five human races on the basis of skin colour: caucasian or white, Mongolian or yellow, Ethiopian or black, American or red, and Malayan or brown. Later on during the 19th and early 20th century other writers like J.A Gobineau and H.S Chamberlian gave cultural and psychological values to race by stressing or attributing the so called superiority of their own kind of culture or nationality. (108)

This approach to race is known as racism which reached high into the vicious racial doctrines of Nazi Germany known as Anti Semitism. At the same time this approach to racism complicated the intergration movement in the United States of America and the segregation policies in the Republic of South Africa.

Race is conceived a biological genetically determined concept. But the meaning of the race has redefined, reanalyzed in different geographical and cultural situations. Bruce Drains explains:

Long before the eighteenth century, the western tradition had seen the existence of differentiated human groups marked by physical attributes. These attributes were sometimes understood as innate but more often as a function of climate. The Old Testament refers to the hot sun as related to African blackness. But black only became a “race” in the fifteenth or sixteenth centuries...“New breeds of men had been discovered by European explorers and conquerors circumnavigating the globe, setting up colonies in strange and distant places. Hence “race” connoted roughly geographical groups of people marked by supposedly common physical characteristics. The word “race” was also used to characterize all human beings as distant from animals.” (6-7)

After discovered America it became the center point of attraction to the people of the world. Therefore people started to migrate there from throughout the world. This migration process gave birth the new concept of the race because there were different kinds characteristics people gathered together. They had different types of bodily structures like big nose, big lips, black colour, etc. They were from different geographical regions and they had their own different religion, culture, language and identities. Mainly in the time of colonization there were vast different between colonizer and colonized people. Colonizer ruled over colonized. In fact colonizer became masters on the otherhand colonized became the slaves.

With the changing time, this notion of race underwent changes as well. The traditional notion of race failed to prove its claim on behalf of blood theory when modern genetics came with the idea that heredity is transmitted through discrete genes instead of the blood. Thus, the sets of genes given by the same parents to different children are different. T.H. Dobzhansky states “pure races do not exist and can not exist in man or in any other sexually reproducing species” (109) . When Christopher Columbus discovered America that;

new world became the centre of attraction globally. Thus, people began migrate there from various parts of the world and its brought significant change towards the concept about race. For this C. Loring Brace states, “the discovery of new world i.e. America by Christopher Columbus brought lots of changes in the perception of the people of the new land. This accident of the history of the perception of human differences produced the concept of race as it now generally held” (116) .

During the victorian era many racialists were of the opinion that human beings can be divided into several “races” on the basis of biological, moral and intellectual characteristics. Anthony Appiah opines, “We could divide human beings into smaller number of groups, called “races”, in such a way that all the member of these races shared certain fundamental, biologically heritable, moral and intellectual characteristics with each other that they did not share with members of any other race” (276) .

According to the socio-historical condition and during the course of time meaning of the race is not remained same. With the changing of the time and situation its meaning also shifted and referred differently. For this respect Olson Keith, highlights its origin and states, “In its original use, race itself is refered to origin in common stock. This could be family, religion or nation, but it is applied equally to plant and animal life.” (125) The meaning of race has shifted according to socio historical condition. In the course of time race is referred to “the noble race, the Jewish race, French race.” (125) In the period of colonization, the new practice came about the race which enforced black to struggle for their right.

Racism, on the otherhand is a belief system or a set of belief about the superiority of one’s own race or ethnic group other than that of one’s own. It is about ranking the differences in humans into inferior and superior types. In this respect, Lobban argues, “ Racism not only takes note of racial differences but evaluates that difference, ranking it into superior or inferior, higher or lower types” (4) .

Racism is a broader term which encompasses the elements of history, culture and ethnicity. It involves the superiority of one groups, ethnicity or its cultural practices over the other because the entitled inferior group takes the set of criteria as prescribed by the privileged group. In course of social dealings, racism exists both in conscious and unconscious level. But the core its effects are very much disastrous or damaging both to the victims and the perpetrators if it is practiced in an unhealthy manner.

In fact it is a false notion associate to the genetic traits to social characteristics. Therefore, Gerzina has rightly said, “racism at individual level involves a misguided personal belief that an entire racial group is deficient or superior because a set of moral, intellectual, or a cultural traits that are thought to be indicated by the group’s biological origin” (126) . Race is the unfair treatment in the form of moral, intellectual and cultural traits. It is the misguided personal belief and thinking one’s own race superior than other race. Racism is basically used to describe negative feelings of one group towards the other. Racism both takes note of race and makes judgement about good and bad behavior, better or worse attitude. Racism is based on false belief of the society and it is legalized by politics. In this context, Lobban says, “ As an ideology racism belongs to the realm of cultural construction and the power of politics, even as it is rooted in an erroneous biological foundation and a false belief that the determination of behaviour can be reduced to physical, genetic attributes of race” (4) . Racism is the belief system and discrimination its practices. It is flourished by the power of politics and culture. Power of politics, culture and social belief are the rooted cause of racism.

Racism takes new shape due to interference of different social, political and cultural institution in course of time and instead of following a notion of singularity, it encompasses diverse scholarly ideas which has been shaped and determined by several power politics. In this respect Paul Gilroy states, “Racist ideologies and practice have distinct meanings bounded by historical circumstances and determined in struggle” (248) .

Race and Racism are interrelated subjects. Actually racism is about race but there is great difference between these two terms. Race is one of the groups of populations constituting humanity and it is a socially constructed concept that generalizes humankind in major division in terms of distinctive characteristics. Race is basically about physical description of human variation and racism is about ranking these differences in humans into inferior and superior types.

From the above definitions, it is clear that race is about the difference and racism is about ranking the difference into inferior and superior. For example “black” is a race and discrimination white against black is racism. Similarly, “Muslim” is a race and discrimination of Hindu against Muslim is racism. Carolyn Fluehr Lobban differentiates race and racism in this way in terms of:

Racism is about race. Race is about outward physical appearance, or phenotype, and racism is about ranking these differences in humans into inferior and superior types. Thus, racist ideas can claim that white skin is superior and black skin is inferior. Racist “science” can use physical measurement of the skull to show high or low intelligence, it can rank people by racial type. In popular culture, hair type, nose shape, or skin color can be valued as “good” or “bad” depending on its approximation of a white ideal.

(20)

Similarly, Racialization is the process or practice of treating people in terms of race. It is a process of treating oneself as self, superior and dominant in terms of cultural, religious and many other respects. In this regard Nadin Naber states about racialization, “ It is a process of othering that constructs perceived cultural, religious, or civilizational differences as natural and immutable” (479) .

From the above notion, it is clear that racialization is the process of treating people as other in terms of culture, religion and civilization. It is a concept thinking one's own culture, religion and civilization as dominant, primary and superior than others. It is a domination upon inferior groups of people and their culture, race and religion by the so-called superior groups of the people. It is the continued domination upon inferior race and their identity by so-called superior race. In this respect Michael Omi and Howard Winant opines, "Racialization is often born out of the interaction of group with a group that it dominates and ascribes identity for the purpose of continued domination. While it is often born out of domination the racialized and ethnicized group often gradually identifies with and even embraces the ascribed identity and thus becomes a self-ascribed race." (51)

Third World Racism

The term 'Third world' emerged during the time of Cold War. This terminology provided a way of dividing the countries of the world into three groups on the basis of social, cultural and economic division. United States, Western European countries and their allies represented the first world. Similarly, Soviet Union, China, Cuba and their allies defined the second world and rest of the countries like Asian countries, Latin America and Oceania defined as the third world.

India is a South Asian nation categorized as third world where British ruled long time. It was colonized by the British 347 years. During this time they divided Muslims and Hindus to expand their rule in India long years. They had planned to divide and rule. During that time racism emerged in India. For this regard T. S. Sharma explains:

Every tide in their fortune was a matter of concern for the Muslim aristocracy and so where the affairs of Turkey accepted as the natural leader of Muslims in India by the British, they tried to win the support of the Indian Muslims too for

their cause. Their efforts had the effect weaning the Indian Muslims away from their Hindu neighbor with whom they shared everything except religion. (40)

In the third world country Racism is found in different forms and nature either that is on the basis of skin color or religion. South Africa is such a country where found institutionalized racism on the basis of skin colour; white and black. African citizen were black race therefore white man used to take them as uncivilized, barbaric, savage and slave. Just opposite that the white thought themselves as master, civilized, aware than the black. In this regard A. S Narang claims that:

In one form or another racism is to be found in every society on earth. It is associated with certain forms of entrenched poverty and certain kinds of extreme violence. There always had been protests and movements against this inhuman practice. The modern movement against racism came in to being to oppose white against black. Its historical roots are to be found in campaigns against the slave trade and colonialism. In more recent times, it was inspired by civil rights movement in the US and by resistance to apartheid in South Africa, where racism took a particularly explicit and institutionalised form. (2495)

Islamic Racism

Religion is the most influential factor that determines the relationship between Islam and the west. Western feeling of superiority is the prime sources of domination over Islam and middle east or Islamic racism. The West is secular whereas Islam is suffered from religious hysteria. Islam is more spiritual whereas the West is material. Everything in the west even religion is measured in terms of material. Islam is the fastest growing young religion in the world. Lothrop Stoddard states, "The rise of Islam is perhaps the most amazing event in history. Sprinting from a land a people alike previously negligible, Islam

spread within a century over half the earth, shattering great empires, overthrowing long established religions, remoulding the souls of races, and building up a whole new world- the world of Islam.” (76)

During the period of the middle age and the early Renaissance in Europe, Islam was believed to be a demonic religion of convert, curse and obscurity. In fact it was a problem for Christian thinkers. For Edward Said, “Muslims considered Mohammad a prophet and not a God whereas Christians considered that Mohammad was a false prophet, a shower discord, a sensualist, a hypocrite, an agent of the devil.” (84)

Western culture benefited from the Islamic enlightenment in all fields; science, culture, and religion. Islam was the premier world civilization during the middle age. In the context of political and military confrontations religion served as an ideological tool. To defend the interest of Western rulers christianity was misused. Similarly, Islam was used as a religious tool to fight against the west.

During the middle age, Western Christian viewed Islam as a demonic religion of religion. The purpose of western representation of Islam is to show Islamic religion lower than christianity. In this context, Said argues, “current representations of Islam is designed to show the religion’s inferiority with reference to the West” (xxiv) .

Islam is totalistic religion. There is no separation between church and state or religion and everyday life. It is a total system not only a belief but of action. Islam is simple, monolithic, totalitarian. The west as a whole plays a significant role but not Europe verses Islam, America verses Islam. The West assumed that Islam lacks modernization and it is culturally backward. For that Lewis states, “Islam is not only a matter of faith and practice; it is also an identity and a loyalty. For many, an identity and a loyalty that transcend all others” (17) .

The West has identified the Muslims and Islam as the new and potential enemy since September 11 attack. The systematic pattern of profit oriented US foreign policy which routinely utilizes terror in the pursuit of strategic and economic interests. The US has been launching so called 'war on terror' according to its own geopolitical interests. It has already made the bitter relationship of Islam to the west. Mujibur Rehan in *Hindu* reviewed *Covering Islam*. In fact, was Edward Said's *Covering Islam* that persuasively argued how media, particularly the western media, presents a skewed interpretation of Muslims as terrorist, as early as 1981." (17 July, 2007) The west has depicted Islam as equivalent to terror. Racial groups themselves are defined by other groups as different from other groups by virtue of innate and immutable physical characteristics.

Hindu Muslim Racism

India was ruled by the British for 347 years. It got its independence on 15, August 1947. British rulers were the major cause to create cold relationship between Hindus and Muslims communities. They had the special policy 'Divide and Rule' to make their rule long in India. According to their policy they used to divide two different religious communities people. For this regard T. S Sharma clear that:

Hindus- Muslim relations have always been an issue of debate in the history of India. Even as long ago as the era of Moghuls, there were dissensions between the two religious groups. When British came to India, they took advantages of the situation and according to their policy of 'Divide and Rule' tried to create differences between the Hindus and the Muslims with the help of Muslim aristocracy which belonged, by large to foreign stock. (33)

Hindu- Muslim relation always used to debate in the history of India. It was the major debate in the era of Mughuls and British rule. British used to take the support of these two different communities people to extend their rule in India.

Similarly, cow slaughter in Muslims ritual became one reason of enmity relation between Muslims and Hindus. Since the very beginning relationship between these two community was not good. Hindus religious people have great faith upon the God. They were extremely follower of the Goddess Laxmi, Ganesh, Sarswoti, etc. According to their religious belief they used to worship animals, trees and rocks. They take trees and animals in the forms of the God's incarnation. On the otherhand Muslims used to do Cow slaughter for their rituals. In Hindus religion killing and sacrificing Cow is a great sin and crime. In Hindus religious book Cow is describe as 'Gaumata'. In this respect T. S Sharma further states, "At the 12th session of all India Muslim league, held at Amristar on December 29-31, 1919 Hakim Ajmal Khan exhorted the Muslims, in his presidential address, to refrain from injuring the religious feeling of the Hindus, and not to indulge in Cow slaughter. He explained to them that the cow sacrifice was not religiously essential and could easily be avoided." (67)

Hindus people used to raise their voice against the cow slaughter ritual of Muslim in India. According the Hindus religion cow is taken as the goddess Laxmi and they worship cow in their festival and different ceremonies. Just opposite to the Hindus Muslims used to kill the cow in their rituals. So, against this ritual Hindus political leaders raised voice and announced the importance of the cow in Hindu religion and they request them not follow this bad practice. Not only that they made a political agenda all over the country fight against that worst rituals of Muslims.

Hindus Muslims relation is not good after being independence and partition of India. But continue violent and misunderstanding between these two religions created great problem time to time there. They have not good relation yet. Demolition of Babri Masjid causes created great violence in Gujarat. In this regard Rahel and Michael state:

The Gujarat violence of 2002 is significant for recording the highest annual death toll in any event of Hindu Muslim violence in a single state in the

history of independent India. Seven hundred ninety Muslims and Two hundred fifty four Hindus were killed following murder of 59 innocent Hindus passengers mostly women and children allegedly by Muslims youths on train near Godhar on 27 february. (483)

Even after the partition of India in 1947 there is conflict enmity and cold relation between two communities people. Yet they are showing their dissatisfaction with each other. Gujarat violence of 2002 is one of the fine example where number of Muslims and Hindus people killed in the name of religion.

The incident that spurred the violence was when the train was attacked at Godhara allegedly by Muslim mob and the coach carrying Hindu pilgrims was locked from outside and set on fire as per a preplanned conspiracy. Fifty eight Hindus pilgrims, including twenty five women and fifteen children returning from Ayodhya, were killed in attack. This incident in the Gujarat state, in other states in India, especially in rural area violence between Muslims and Hindus is a common occurrences, can result in fatalities.

Racial injustice and inequality in Saxena's *Partitions*

Racism is a belief system or set of implicit assumption about the superiority of one's own race. Treating other ethnic group as inferior than that of one's own. Racism can be defined as discrimination, injustice and inequality made by a group of people on the base of race, complexion and religion where inequality and injustice is the product of prejudice and stereotypical mode of thoughts based on complexion and race. It includes genetically transmitted traits with connection to social characteristics. It includes the belief, attitude, behavior and practices that define people on racial divisions. It assumes the fact that racism is the belief system where injustice, inequality and discrimination are its practices and the differences are the product of biological traits.

Racism is a broad term which encompasses the elements of history, culture and ethnicity. It involves the superiority of a group and its cultural practices over the other because the entitled inferior group lacks the set of criteria as prescribed by the privileged group. In course of social dealings racism exists both in conscious and unconscious level. But to the core its effects are very much disastrous and damaging both to the victims and the perpetrators if it is practiced in an unhealthy manner. Therefore Gerzina has rightly said, “racism at individual level involves a misguided personal belief that an entire racial group is deficient or superior because of set of moral intellectual or cultural traits that are thought to be indicated by the group’s biological origin.” (126) A form of misguided personal beliefs and practices. It takes one’s own culture, religion and race superior and perfect than others. So called superior group of people take other culture inferior and people as uncivilized.

Racism takes new shape due to interference of different social and cultural institution in course of time and instead of following a notion of singularity it includes diverse scholarly ideas which has been shaped and determined by several power politics. For this notion Paul Gilroy opines, “Racist ideologies and practice have distinct meanings bounded by historical circumstances and determined in struggle” (248) . With the change of historical circumstances and power politics ideas and opinion of racism keep on changing. The words slavery, discrimination, dominance, inequality, injustice, etc come along with the word race.

Unnatural division of land and people has been lively presented in the novel by Kamleswar. More than that after the partition of the land people are in trouble and they have faced different kinds of difficulties in their lives. These all difficulties, pain and loneliness of the people tramatised in the novel. *Partitions* is a novel written by Kamleshwar Saxena *Kitne Pakistan* is its original version of the Partitions translated by Aneena Kazi Ansari. This novel revolves around the partition of India in 1947. When the Hindu and

Muslim leaders agreed to separate Pakistan from India in 1947 its caused violence and thousand of Hindus and Muslims were force to flee leaving their property and other belonging behind. In this period different religious people like Hindus, Muslims, Sikhs were compeled to migrate one place to another. All Hindus, Islam and other religious people were suffer during the time of partition. But in this novel mainly Muslims are dominated, blamed as immoral and terrorist due to their Islamic identity and piteous plight has been presented and focused. Hindus characters like Buta Singh and Adeeb have given dominant space than the Muslims characters like Zainab and Saalma. Hindu religion is taken as superior and Muslim religion is taken as inferior and people also taken as same way. For that notion below quote clear that:

Where has Pakistan been created?

Beyond the fringes of the third village from this spot, the man replied. After Pakistan's borders were established, this Mussalman girl became a part of my spoils. I wrenched her away from a caravan that was heading there. Hand over to me.

No, retorted Buta, protectivel stepping in front of the half clad girl. So what if the borders of Hindustan and Pakistan have been demarcated? The honour of women cannot be apportioned to any side because of the Hindu Mussalman divide!

The young man's cruel gaze appraised Buta before he offered, you can buy her honour if you wish.

Buy he! exclaimed Buta. You are willing to sell her?

Yes, Iam.

For how much?Fifteen hundred in cash, the man replied after closely assessing Buta's worth.

All right. You will get your money, but you will have to come to my house to fetch it. (29- 30)

Being a mussalman girl Zainab was sold by the Young man to the Buta in Fifteen hundred in cash. Buta also agrees to buy Zainab with a Young man. Islamic identity has been presented as goods which they can buy and sell easily as their wish. In fact buying and selling a human being is taken as a crime, injustice, inequality and inhuman activities and practice though they have been taken as a simple act because of their Hindus identity.

Muslim girls and their position are subordinated in the novel. Buta Singh represents Hindu religious people and he has been presented as noble and superior in the novel:

He turned in its direction. He saw a young girl no more than eighteen years old running towards him. Her clothes were threadbare, her hair a tangled mess. She was gasping for breath. A savage looking young man persued her. The scantily clad girl fell at Buta Singh's feet and beseeched him save me! save me from this brute. He is trying to molest me. Having uttered these words, She haulted herself up and clung to Buta. (29)

It is clear that being a Muslim Zainab and her Musaalmaan identity has become burden and she has clunched by a young man. Muslims character has been estigmatised in all the level whoever they are intellectual, rich, poor, moral, etc. Hindu character is presented as strong and bold. On the other hand Muslim character is presented as weak and surrender. Being a Mussalman she has attracted by the Hindus people. To save her life she asked help to another Hindu bowing down her head on his feet. Muslims people are taken as terrorist and criminal. They have blamed as a divider of the country by the Hindus. They have been tortured and marginalized religiously, culturally and politically.

Similarly in the novel Saalma and Adeb's story goes on parallely. When Adeb meets Saalam a student of science and they fall in love. But they have great confusion about

their marriage because they follow different religion. Adeb is the follower of Hindu and Saalma is follower of an Islam. Muslim religion and Islam community people has presented as inferior on the otherhand Hindu people has presented as superior in the novel. For this notion following quote clear that:

Saalma, I cannot decide whether you are women or an angel! Adeb I agonize over the possibility of men like Naim who share my religion never ever allowing me to live with you. Why do not we do something about it? What could we do?

Why don't I become a Hindu and you a Muslim just so that we may live in peace? The Muslim mindset is quite willing to accept to a Muslim man marrying a Hindu women but it will never allow a Hindu man to share a Muslim women's bed. So why don't we interchange our religious identities just to appease people like Naim so they'll leave us alone? Otherwise such people will never let us be. (118)

Muslims have hated by Hindus in their ritual and ceremony. Muslim mindset is quite willing to accept a Muslim man marrying a Hindu women but it will never allow a Hindu man marriage with Muslim girls. It is more cleared that Hindus think their own religion is good and pious than Islam. Hindus have taken Muslim religion as immoral, sin, bad and uncivilized and people are treated as barbaric, lack of capacity, etc. Muslims are categorized as mannerless, inferior and irresponsible. In this point of view Muslims have shown as weak faith upon their own culture and religion because they do not follow their religious bond and they are not responsible for about their own religion. On the otherhand Hindus have shown as having strong faith upon their own religion and religious bond. Hindus have great value upon their religion. Hindus don't allow any non-Hindus to be a family member.

The nature and form of the domination is many fold. Character with Islamic identity is marginalized, dominated and tortured. At the time of partition of land and partition of the family they have been tortured politically and religiously. In different forms Muslims had been tortured by the Hindus. They have been tortured mentally, legally and religiously. They have been tortured as terrorist and blamed as divider or parted of the nation. Hindus people have compared with Adam and presented as primarily created people in the world. Hindus have given priority than the Muslims. Just opposite to that Muslims have presented as secondary human being created like Eve. For that notion following quote proves that:

Yes, Kabir you are right the Adeeb answered. Buta Singh and Zainab were Adam and Eve born from the bloody massacres and the rape and plunder that ensued during the country's partition. They alone had dared to eat the apple of love. But for such events love would never have flourished and the world's gutters would have been choked with the bubbling blood of lush and hatred.

(320)

In the novel Muslim characters are being tortured by their opposite group of people. They have been tortured as Muslims. They have compelled to face different kind of unfavourable treatment and injustice with the male counterparts because of their Muslim identity.

In the novel Muslims characters are marginalized, dominated, tortured, stigmatised and inferior by the Hindu characters. Hindu religion and characters following Hinduism are presented as noble, civilized and superior where Islamic and Muslim identity is characterised as opposite- barbaric, uncivilized, immoral and lacking faith upon its own religion. Islam as race can be found at every level whoever they are intelligent, rich and conscious. In fact Racialization can be found in India even before the partition of it in 1947. Before the time of partition, India with Pakistan British ruled there for 347 years. During that time they have the

great plan 'divide and rule'. According to their plan they used to take support of Muslims autocratic ruler. So that they played vital role to create enmity between Hindus and Muslims and they extend their rule long time in India. Hindu- Muslim relations have always been an issue of debate in the history of India. Even as long as the era of Moghuls, there were dissensions between the two religious groups. Before the partition of India these two groups were undergoing drastic transformations in their reaction towards each other. There was unequal and unfair treatment to the Muslims in the different periods of the history as well as power of politics even before the partition of India in 1947 with Pakistan.

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