

Partition of India

Topic: India, Pakistan, partition, post-colonial world, refugees

By: Courtney Amaya, Anya Free, UC Irvine History Project. Updated in 2023.

Guiding Question: What were the consequences of the Partition for the people of India and Pakistan?

History Standards:

10.10 Students analyze instances of nation-building in the contemporary world in at least two of the following regions or countries: the Middle East, Africa, Mexico and other parts of Latin America, and China.

1. Understand the challenges in the regions, including their geopolitical, cultural, military, and economic significance and the international relationships in which they are involved.
2. Describe the recent history of the regions, including political divisions and systems, key leaders, religious issues, natural features, resources, and population patterns.

Common Core State Standards/ Literacy Skill Addressed:

Reading:

1. Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.
2. Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.
4. Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.
6. Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.
9. Compare and contrast treatments of the same topic in several primary and secondary sources.

Overview of Lesson: When the British left India in 1947, they divided the Indian subcontinent, creating two independent states - a Hindu-majority India and a Muslim-majority Pakistan. During the Partition at least 18 million people were uprooted and one million died in the mass migration that followed. This lesson consists of two parts: introduction to the Partition of India and an interactive scavenger hunt activity. The goal of the scavenger hunt is to learn about and compare the experiences and positions of various people who witnessed or were affected by the Partition.

Sources:

Please note that some of the content and source materials we will cover uses violent and sexist language, and includes outdated and offensive terms and images not in use today. We welcome all discussions about what is, is not, or could be appropriate for classroom instruction. Images are high resolution and may be resized for classroom use.

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Assessment: While the lesson does not contain a formal assessment, teachers may choose to offer the following essay prompt to the students: “What were the consequences of the Partition for the people of India and Pakistan? Use the information you learned in this lesson.”

Civic Engagement: The lesson calls attention to the dangers of religious nationalism which still presents a crucial issue for the Indian subcontinent, as well as other regions of the world, including the United States.

Additional Resources:

[Why was British India partitioned in 1947](#), University of Oxford

[Indian Independence](#), UK National Archives

[India's Partition: Primary Sources](#), Northern Arizona University

[Partition: Why was British India divided 75 years ago?](#) BBC

[Partition Maps](#), Columbia University

Source 1. The Partition Timeline.

Citation: Stanford History Education Group. Reading Like a Historian.
<https://sheg.stanford.edu/history-lessons/india-partition>

About: By the end of World War I in 1919, Indian leaders began fighting for independence from Great Britain. At this time, two major ethnic populations existed in India: Hindus, who were the great majority, and Muslims, who were a minority. Many Hindus hoped that India would remain united once the British left. But some Muslims, especially leader Muhammad Ali Jinnah, worried about being a minority. When the British finally left India in 1947, they divided the Indian subcontinent, creating an independent India and a new state called Pakistan for Muslims. They called this division the Partition Plan.

1930s: The idea for a separate homeland for Muslims is introduced.

1935: Great Britain reforms policies to grant greater independence to Indians. Muslims worry they will be a permanent minority in a fully independent India.

1940: Muslim leader Jinnah calls for the establishment of Pakistan as a separate state for Indian's Muslims. 1944: Hindu leaders fail to convince Jinnah to keep India unified.

Aug. 1946: Hindus and Muslims clash in Calcutta over formation of interim government. Approximately 5,000 die.

March 1947: The British Government sends Louis Mountbatten to India to determine a plan for transferring power to Indians before June 1948.

June 3, 1947: Mountbatten announces the Partition Plan and speeds up the transfer of power by ten months. Aug. 14-15, 1947: Transfer of Power: India gains independence from Great Britain.

Aug. 16-17, 1947: Decision for partition boundaries is released and published. Migration and violence due to partition continued until the end of 1947 causing millions of people to become displaced.

Source 2. Radcliff Line

Text Compilation: Mohammed Haddad and Alia Chughtai, “Infographic: How were India-Pakistan partition borders drawn?” Aljazeera, 12 August, 2022, <https://www.aljazeera.com/news/2022/8/12/infographic-how-were-the-india-pakistan-partition-borders-drawn>; “75 years after Partition: These maps show how the British split India,” National Geographic, <https://www.nationalgeographic.com/history/article/these-maps-show-how-the-british-split-india>, August 9, 2022; accessed January 4, 2023

Map: BBC, <https://www.bbc.com/news/world-south-asia-62467438>, accessed January 4, 2022.

About: On 17 August 1947, the Radcliffe Line was declared as the boundary between India and Pakistan following the Partition of India. The idea behind the Radcliffe Line was to create a boundary which would divide India along religious demographics. The Muslim majority provinces would become part of the new nation of Pakistan, while Hindu and Sikh majority provinces would remain in India. Look at the map below, read the text, and answer the guiding questions.

<p>With the end of British colonial rule in 1947, the Indian subcontinent was divided into two nations, majority-Hindu India and majority-Muslim Pakistan.</p> <p>Before Partition, Hindus accounted for nearly 70 percent of British India’s population while Muslims made up only a quarter. Although most Muslim-majority communities were in the north, religious groups were dispersed throughout the country. Sir Cyril Radcliffe, a British lawyer, was commissioned to draw the borders that would divide British-ruled India into two new, independent nations: Hindu-majority India and mainly Muslim Pakistan. He had just five weeks to do so despite having never travelled to India, which had been under British rule for 200 years. The lines he drew triggered one of the largest forced mass migrations in modern history, with roughly 15 million people displaced and more than two million people killed.</p> <p>Dividing the country by religion proved difficult, especially in the provinces of Punjab and Bengal, which had near-equal Hindu and Muslim populations. The resulting creation of a noncontiguous Pakistan forced millions of Hindus and Muslims to relocate.</p> <p>Confusion over the new border—and rising tensions among those who suddenly found their minority and majority statuses switched—was like a spark to a flame. Violence broke out across the subcontinent, particularly in Punjab and Bengal. Although the violence faded by 1950, the Radcliffe Line has still had lasting implications for the region. In 1971, the people of East Pakistan declared independence for the new nation of Bangladesh. And the southern border of Jammu and Kashmir, a princely state that chose to remain independent after Partition, is still contested today.</p>	<p>Dispersed – scattered, distributed.</p> <p>Commissioned – hired, contracted.</p> <p>Noncontiguous – unconnected, isolated.</p> <p>Implications – consequences.</p> <p>Contested – disputed.</p>
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Partition of India in August 1947



Guiding Questions:

Why Partition of India based on religion “proved difficult”?

Why, in your opinion, the Partition caused violence?

Was Cyril Radcliffe a good choice to draw a border? Why or why not?

Do you know of any other examples of contested borders?

Source 3: Indian refugees crowd onto trains. Photograph

Citation: Bettmann Archive/Getty Images,

<https://www.nytimes.com/2022/08/14/world/asia/india-partition-history-photos.html>

About: Indian refugees crowd onto trains as a result of the creation of two independent states during the 1947 partition. Muslims fled to Pakistan and Hindus to India in one of the largest transfers of population in history.



Describe what you see in the photo. Why are there so many people on the train? What forces them to take on this dangerous journey?

Source 4: Urvashi Butalia, *The Other Side of Silence*.

Citation: Urvashi Butalia, *The Other Side of Silence* (Penguin India, 1998), pages 4, 6, 8-9.

About: Urvashi Butalia is an Indian author, publisher, researcher, and a feminist activist. In her book about the Partition, *The Other Side of Silence*, Butalia explored how ordinary people were affected by the upheaval. The book was based on more than seventy interviews that she conducted with survivors of the Partition. Read the excerpts from her book below and answer or discuss the guiding questions.

[L]ike many Punjabis of my generation, I am from a family of Partition refugees. Memories of Partition, the horror and brutality of the time, the harking back to an — often mythical — past where Hindus and Muslims and Sikhs lived together in relative peace and harmony, have formed the staple of stories I have lived with. My mother and father come from Lahore, a city loved and sentimentalized by its inhabitants, which lies only twenty miles inside the Pakistan border. My mother tells of the dangerous journeys she twice made back there to bring her younger brothers and sister to India. My father remembers fleeing Lahore to the sound of guns and crackling fire.

...
The divisions were there in everyday life, as were their contradictions: how many times have I heard my parents, my grandmother, speak with affection and longing of their Muslim friends in Lahore, and how many times with irrational prejudice about ‘those Muslims’; how many times had I heard my mother speak with a sense of betrayal of her brother who had married a Muslim ...

...
I began to realize that Partition was surely more than just a political divide, or a division of properties... It was also, to use a phrase that survivors use repeatedly, a ‘division of hearts’. It brought untold suffering, tragedy, trauma, pain and violence to communities who had hitherto lived together in some kind of social contract. It separated families across an arbitrarily drawn border, sometimes overnight, and made it practically impossible for people to know if their parents, sisters, brothers or children were alive or dead. A mother and daughter, separated in the violence of Partition, found each other fifty years later through the agency of a newsmagazine when, in search of stories to mark fifty years of independence for India, a reporter and a photographer went looking for families divided at Partition. A brother and a sister were brought together after fifty years at the border by the same newsmagazine. A father whose thirteen-year-old daughter was abducted from Pakistan by Hindu men, made several trips to India to try and track her down. On one of these, he was arrested on charges of being a spy and jailed. His daughter was never returned to him.

Harking back – to remember.

Hitherto – until then.

Guiding Questions:

In which ways did people suffer from the Partition?

Based on this text, what was the psychological impact of the Partition of India on its survivors?

In your own words, explain what the author means by the “contradictions” in the second paragraph.

What is the “division of hearts”?

Why is it important to learn stories of the ordinary people affected by big historical events?

Student Scavenger Hunt

Directions for the activity:

Each student will take on the identity of someone involved with the partitioning of India-Pakistan (might need to have students to pair up/share an identity). There are twelve profiles total.

Learn your identity:

1. Who are you?
2. Do you agree or disagree with the partition?
3. Did you experience the violence personally?

Scavenger Hunt questions

1. Go around and introduce yourself (as your identity) and share your story.
2. Which questions on the scavenger hunt can you answer after speaking to other people?

Sources:

<https://www.nationalarchives.gov.uk/education/resources/indian-independence/>

<https://exhibits.stanford.edu/1947-partition/browse>

<https://www.banglastories.org/index.html>

<https://www.history.ox.ac.uk/why-was-british-india-partitioned-in-1947-considering-the-role-of-muhammad-ali-jinnah>

Student Scavenger Hunt India-Pakistan Partition 1947

1. Find someone whose life was directly affected by the partitioning of India-Pakistan. Who is this person? How was this person affected?
2. Find someone who supports the partitioning of India-Pakistan. Who is this person? Why do they support partition?
3. Find someone who is in opposition to the partition. Who is this person? Why do they oppose partition?
4. Find someone who lived in the western region along what would become the India-Pakistan border. What is their experience with the partitioning of India-Pakistan?
5. Find someone who lived in the eastern region along what would become the India-Pakistan border. What is their experience with the partitioning of India-Pakistan?
6. Find someone who saw things during the mass migration after partition that he or she found shocking. Who is this person? What shocked this person?
7. Find one of the major leaders of the Indian Independence movement. Why did they fight for independence? What did they hope to accomplish with the end of British colonial rule?
8. Find someone from outside of South Asia who has an opinion about the partition. Where are they from? What do they think about the partition?
9. Find someone who became the leader of the newly established Pakistan. Why did they take control of the country? What did they hope to accomplish?
10. Find someone who became the leader of the newly established India. Why did they take control of the country? What did they hope to accomplish?
11. Find someone who was referred to by the people as “the Mahatma.” What did this person think about the partitioning of India-Pakistan?

Mrs. Vikram Singh



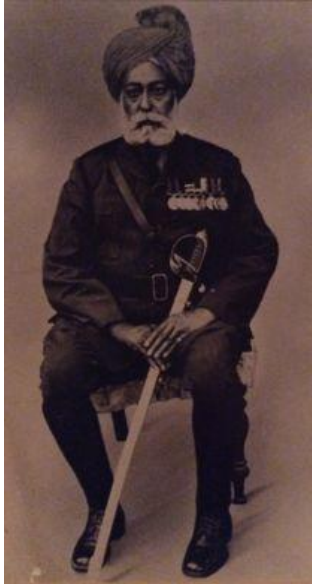
Mr. Muhammad Yousuf



I was born in the early 1940s in the village of Nanikie near Lahore. My father was a prominent landlord who owned horses, cattle, sheep, goats, chickens as well as mango groves. One night my family was forced to flee the coming violence and leave all of our valuables behind. We escaped in the family jeep and headed for Amritsar. On the journey, I saw the dead lying in ditches along the road and floating in the canals. I clearly remember the limbs of the butchered bodies. Even now, the images are vivid. My mother tried to cover my eyes with her dupatta to protect me from the gruesome scenes. After much worry we safely reached my grandparent's house in Amritsar but would eventually settle in Sri Ganganagar, Rajasthan. My father had left everything in Nanikie, expecting to return in a few days. But that day never came. The government allotted my father a small amount of barren land in the Punjab, in lieu of the hundreds of acres left behind. Overnight my family became refugees living off the land, eating turnips and saag, wearing simple clothes and riding bullock carts and camels instead of in jeeps and cars. My entire family worked very hard to make ends meet.

I was born in 1941 in Kotkapura, Faridkot. My father was a farmer who owned land in the Muslim majority city of Kotkapura. My memories of the Partition start with the rumors of violence that surrounded us. When the violence made its way to our city, my family was forced to flee. The kafla (caravan of refugees) that left Kotkapura was 20 miles long. We encountered no attackers on the first day but the next day, I remember an explosion which killed many. Thankfully we escaped the chaos but I remember looking back and seeing an attacking mob cutting down people. The kafla rested that night next to a large body of water. There was blood in it. Those that drank that water got sick with cholera. My family eventually boarded a train to Pakistan and we moved around for a while, never feeling safe or settled. We lived for a month or so in Tandamota, which is close to Kashmir. Then a war broke out in Kashmir and mutilated people escaping the carnage there started pouring into Tandamota to seek refuge. I was scared, my family had barely survived our escape from India and now we would be caught up in a new conflict. Eventually my life would normalize and I would start my own family. I have never been to India, there is no point in going back. I believe that it is good we came to Pakistan where my family is free to follow Islam.

Mr. Suri Seghal



Anwara



I was born in 1934 in the Punjab. My family was not too concerned about the partition violence because they firmly believed that people of differing views and religions could live together in harmony. But one night as violence escalated, a nearby school was torched and my home was put under police guard due to danger from a mob. The next day, a British commander and Hindu soldiers arrived and my family's home became the center of a refugee camp. The mass exodus continued in both directions as Muslims left their homes in India to come to Pakistan, and Hindus I helped my family host many people seeking safety in our home. My father, fearful for the safety of my sisters, put them on a refugee train to India. All of my siblings at a young age saw scores of dead and mutilated bodies all along the tracks and suffered because of the scarcity of food and water. Once in India, I witnessed a horrific mob killing of two Muslim men. Despite these horrors, I went every evening to the K. K. Birla house where Gandhi came out to talk about peace and unity and read from various scriptures. Miraculously, my family was reunited by the end of 1947 in Amritsar and, despite the surrounding dangers, not one family member had been harmed or killed during our Partition experiences.

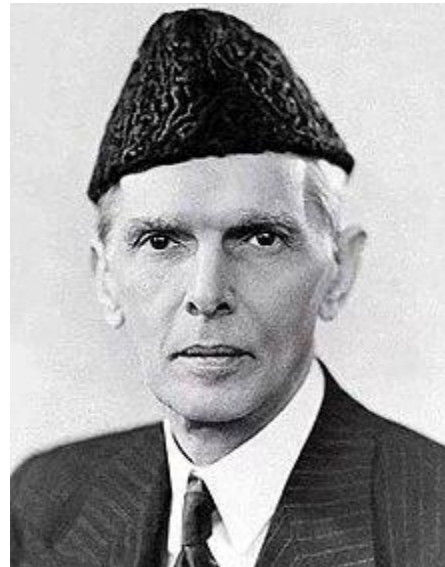
I fled to East Pakistan in the 1950s with my husband and three children. We came over after the people who migrated from East Pakistan came to our village in West Bengal and destroyed our mosque. Many of us left the night people started attacking the mosque and burning our paddy fields. Some people even left their babies behind along with their possessions thinking they would go back for them later. We got into our boats in the dead of night and floated quietly over to this side with nothing but our beating hearts in our hands. We couldn't carry anything for fear our boat might sink. There were fifteen of us in it huddled together in terror.

Nobody wants to marry into my family because we are poor and refugees. I like it here in my East Pakistan, though, because it's the same soil, water, wind and trees as the ones I had to abandon as a young mother when I left India. Between his jobs as a laborer, my husband often worked in the forest and he didn't stick to the borders between the two countries as he considered that before it belonged to any government, the forest was the storehouse of Ma Bonbibi [the goddess].

Soviet Journalist



Muhammad Jinnah



The carrying out of the British plan will inevitably lead to the political and economic weakening of India. By artificially separating the industrial from the agricultural areas, the British plan to disrupt the economic life of the country and to turn a considerable part of it into an agrarian and raw material appendage of Britain. The dismemberment of the country on a religious basis, carried out without thought for the interests of individual nations and Nationalities, deepens the dissension between the Hindus and Moslems and creates the danger of fresh conflicts. The partition, does not affect the feudal power of the Princes who have always supported British domination.

The plan for the political reconstruction of India in the form of her partition does not reflect the historic aspirations of the wide masses of the Indian population and does not satisfy their vital demands, but pursues only one aim - that of defending the interests of British imperialism.

(31 July 1947)

Muhammad Jinnah was one of the leading figures in the Indian independence movement, working alongside Nehru and Gandhi. As the movement struggled, Jinnah came to believe that the Muslim League was the only organization committed to voicing the concerns of Muslims in India. By the 1940s, Jinnah began to break with the leaders of the Congress Party and demand an independent Pakistan. In a speech given on May 4, 1947 about partition, Jinnah stated, "The question of a division of India, as proposed by the Muslim League, is based on the fundamental fact that there are two nations- Hindus and Muslims- and the underlying principle is that we want a national home and a national state in our homelands which are predominately Muslim.... This will give the Hindus their national home and a national state of Hindustan, which means three-fourths of British India... It is obvious that if the Hindu minorities in Pakistan wish to emigrate and go to their homelands of Hindustan they will be at liberty to do so and 'vice versa' and those Muslims who wish to emigrate from Hindustan can do so and go to Pakistan; and sooner or later an exchange of population will have to take place and Constituent Assemblies of Pakistan and Hindustan can take up the matter and subsequently the respective Governments in Pakistan and Hindustan can effectively carry out an exchange of population wherever it may be necessary and feasible.

British Prime Minister Clement Attlee



UK High Commissioner Terence Shone



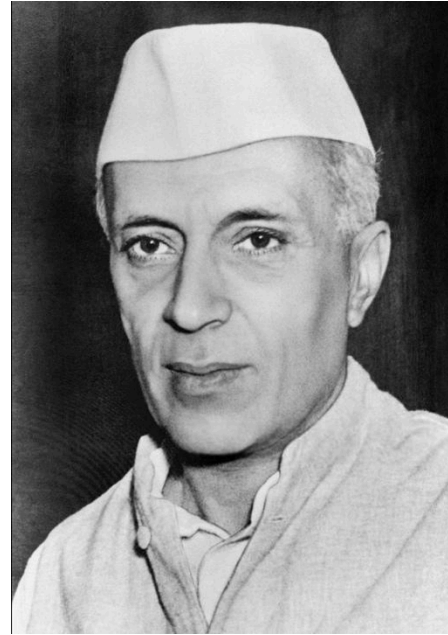
My colleagues and I have watched with anxiety and deep sympathy the grave developments in India and Pakistan since 15th August and with full understanding of the almost impossible burdens placed on the two new Dominion Governments at the very outset of their career. I am not surprised that, confronted with such a situation, your Government [Pakistan] should make an appeal to the United Kingdom Government and other fellow Governments of the Commonwealth. Nevertheless I should like to put before you the following considerations. It is I think plain that at the moment your message was framed you had (owing in part to your High Commissioner in Delhi remaining secluded in his house) less information about the steps the Indian Government were taking to control the situation than was reaching us in London. It is obvious that situation had very nearly got completely out of hand, but there is no doubt in our minds that the Indian Government are doing their utmost to restore order and to prevent violence spreading over still wider areas. Indeed there appear to be real signs of improvement in the last few days. Thus could be started the inevitably slow process of healing the tragic breach and of the establishment of the two Dominions as neighbours living in peace and security. (20 September 1947)

I have suggested above that on the transfer of power to Indian hands, there was a sudden release of elemental feelings, and of emotions on which the effects of education, or semi-education, and the stimulus exerted for years past by revolutionary leaders cannot yet be gauged. The division of the Old India, which provided the basis for the transfer of power, although agreed to by the Hindu, Muslim and Sikh political leaders, was a grievous disappointment to all three parties. As between the two major communities, it ran counter, on the Hindu side, not only to the fundamental tenets of the Congress Party that India must remain one, but also to a similar feeling in the inmost hearts of large masses of the population including, I should say, not a few Muslims, especially amongst those whose homes and interests are in what is now the Dominion of India. There have always been, and still are, Muslims, including leaders, in the Congress Party; so far as I know, there are no Hindus in the Muslim League. Painful as it is to say it, I believe it to be true that the two new Dominions were born of antipathy - to use no stronger word - and pressure of circumstances, rather than of desire to forget the past and face the future in a spirit of mutual co-operation. Slaughter in one Province led at once to vengeance in the other; but in all the circumstances, whatever the comparative loss of life and destruction of property, as between India and Pakistan, the difficulties on the Indian side were probably the greater. (14 October 1947)

Mohandas Ghandi



First Prime Minister of India Jawaharlal Nehru



At the same time Pakistan is being requested to get out of Kashmir and to arrive at a settlement with India over the question through bilateral negotiations. If no settlement can be reached in this way then a war is inevitable. ... Whatever might have been the attitude of Pakistan, if I had my way I would have invited Pakistan's representatives to India and we could have met, discussed the matter and worked out some settlement. ... I shall therefore humbly say to the responsible leaders of Pakistan that though we are now two countries – which is a thing I never wanted – we should at least try to arrive at an agreement so that we could live as peaceful neighbors. Let us grant for the sake of argument that all Indians are bad, but Pakistan at least is a new-born nation which has more ever come into being in the name of religion and it should at least keep itself clean. But they themselves make no such claim. It is not their argument that Muslims have committed no atrocities in Pakistan. I shall therefore suggest that it is now their duty, as far as possible, to arrive at an amicable understanding with India and live in harmony with her. Mistakes were made on both sides. Of this I have no doubt. But this does not mean that we should persist in those mistakes, for then in the end we shall only destroy ourselves in a war and the whole of the sub-continent will pass into the hands of some third power. (January 1948)

Any division of India on a religious basis as between Hindus and Muslims, as proposed by the Moslem League today, cannot separate the followers of these two principal religions of India, for they are spread out all over the country. Even if the areas in which each group is in a majority are separated, huge minorities belonging to the other group remain in each area. Other religious groups, like the Sikhs, are split up unfairly against their will and placed in two different states. In giving freedom to separate to one group, other groups are denied that freedom ... If the economic aspects of separation are considered, it is clear that India as a whole is a strong and more-or-less self-sufficient economic unit. If the division is made so as to separate the predominately Hindu and Muslim areas, the Hindu areas will not be so hard hit. The Muslim areas, on the other hand, will be economically backward. Thus, the odd fact emerges that those who today demand separation will suffer the most from it. The astonishing fact remains that those who propose "Pakistan" or partition have consistently refused to define what they mean or to consider the implications of such a division. They move on the emotional plane only ... It is difficult to imagine any free state emerging from such turmoil, and if something does emerge, it will be full of contradictions and insoluble problems. (written in 1942-45, before the Partition).

Tara Singh



British Journalist



Within next six months India and Pakistan will be at war with each other. There is no other way of solving the problem created by the migration of non-Muslims from Pakistan. British sympathies are definitely with Pakistan but I do not think they will actively intervene. ... Today is not the time to do anything which might in long run harm the Sikh cause. The creation of a bigger Sikh State is a matter of urgent necessity, otherwise we will not be able either to stop the present haphazard mass migration of our men from the West Punjab, which is economically so disastrous to us or to rehabilitate to our national advantage those who have already come to this side. May God grant us sufficient courage, determination, unity and above all constructive statesmanship to enable us to realise our dream of Khalistan. (ca. November-December, 1947)

The outlook for the relations between India and Pakistan is less depressing than it seemed a few weeks ago. But two major problems have still to be dealt with. One is Kashmir. An even graver problem than Kashmir is the future of the Punjab. The kernel of the Punjab problem is the Sikhs. It was the undervaluing of the importance of the Sikhs last August which spoiled what might have been the peaceful transfer of power. Because the Sikhs number less than six million in a sub-continent of four hundred million their power has often been underrated. ... the verdict of history on the recent conduct of at least one of their chiefs may be crushing. But no progress will be made by blaming a whole community; nor, in judging them, should the Moslem attack on them in March be forgotten. The Sikhs who have been forced to abandon their rich lands in Pakistan feel neglected, misunderstood, and deeply wronged. Many will live for the day for recovering their property and will do their best to urge on India against Pakistan. As they live on the borders of the Dominions they can make much trouble and, being well organised, know how to do it. The best remedial action will be to pacify them by a major effort to provide them with alternative land—there are no better cultivators—and, where this is not possible, to give them cash compensation and openings in other directions. (December 1947)

Partition Resources

Prepared by Dr. Vinayak Chaturvedi, UC Irvine

Websites/Online Articles:

“1947 Partition Archive,” <https://www.1947partitionarchive.org>

Crispin Bates, “The Hidden Story of Partition and Its Legacies,” BBC History, http://www.bbc.co.uk/history/british/modern/partition1947_01.shtml

“The Partition of India with Yasmin Khan,” https://tv.historyhit.com/watch/24189328?utm_source=Image&utm_medium=COM

“What was the Partition of India?” BBC Newsround, <http://www.bbc.co.uk/guides/zp6fmsg>

Vidhi Doshi and Nisar Mehdi, “70 Years Later, Survivors recall the horrors of India-Pakistan partition,” https://www.washingtonpost.com/world/asia-pacific/70-years-later-survivors-recall-the-horrors-of-india-pakistan-partition/2017/08/14/3b8c58e4-7de9-11e7-9026-4a0a64977c92_story.html?noredirect=on&utm_term=.78f6ab8558bb

Online Videos:

“1,000,000 Indians on the Move (1947),” British Pathe, <https://www.youtube.com/watch?v=2CIIajkFSuc>

“India’s Partition: The Forgotten Story,” BBC Two, (Narrated by Gurinder Chhada, Director of Bend It Like Beckham) <https://www.youtube.com/watch?v=7HEY2B4s7JA>

“What happened to the women? My Family, Partition and Me: India 1947,” BBC, <https://www.youtube.com/watch?v=xLH6uMdKN6M>

“India, Pakistan & Partition: Borders of Blood,” Al Jazeera, <https://www.youtube.com/watch?v=zbHMCWbwOKM>

“Delhi Refugees: Various Scenes (1948),” British Pathe, <https://www.youtube.com/watch?v=EKnrkYmAjOA>

“Reunion,” (Google Short Film), <https://www.youtube.com/watch?v=gHGDN9-oFJE>

Books:

Urvashi Butalia, *The Other Side of Silence: Voices from the Partition of India* (2000).

Yasmin Khan, *The Great Partition: The Making of India and Pakistan* (2007).

Ritu Menon and Kamla Bhasin, *Borders & Boundaries: Women in India’s Partition* (1998).

Mushirul Hasan, *Inventing Boundaries: Gender, Politics and the Partition of India* (2000).

Gyanendra Pandey, *Remembering Partition: Violence, Nationalism and History in India* (2001).

Joya Chatterjee, *Bengal Divided: Hindu Communalism and Partition, 1932-47* (2002).

Fiction:

Khushwant Singh, *Train to Pakistan* (1956).

Saadat Hasan Manto, *Toba Tek Singh* (1955).

Salman Rushdie, *Midnight's Children* (1981).

Movies:

Earth (1988), Directed by Deepa Mehta.

Garam Hava (1973), Directed by MS Sathyu

Pinjar (2003), Directed by C. Dwivedi

Stories My Country Told Me with Eqbal Ahmad (2000), Directed by H.O. Nazereth