

CONTENTS

I.	Introduction	1
II.	(Trans)cultural memories of South Asian Partition	20
	2.1. Concepts of (trans)cultural memory	20
	2.2. Remembering South Asian Partition	26
	2.2.1. Mediated memories of Partition	27
	2.2.2. Transgenerational, gendered, and traumatic memories of Partition	29
III.	Narratological approaches towards the representation of South Asian Partition	35
	3.1. From narrative worlds towards world-making through narratives	37
	3.2. Nexus between feminist theory and narratology	39
	3.3. Gendered space, time, and narrative transmission in Partition fiction ...	41
IV.	Oscillating between agency and victimhood: Indian women during colonial rule, independence movement and partition	47
	4.1. Colonial India: women as bearer of traditions in need of social reforms	47
	4.2. Independence movement: women as preservers of tradition mobilized for nationalist purposes	55
	4.2.1. Sarojini Naidu: advocating Hindu-Muslim unity	57
	4.2.2. Gandhi: mobilizing women for the cause of Indian independence	62
	4.2.3. M.A. Jinnah: mobilizing Muslim women for the cause of Pakistan	67
	4.3. Partition: women's bodies as cultural markers turned into sites of violence	70
V.	South Asian Partition Literature in Urdu	79
	5.1. Victimization of the perpetrator: ٹھنڈا گوشت (trans.: "Cold Meat")	88
	5.1.1. Revenge upon the perpetrator	90
	5.1.2. The confession of a perpetrator	91
	5.1.3. "Cold Meat" in legal trouble	93

5.2.	A mother's refusal to leave her 'roots': جڑیں (trans.: "Roots")	97
5.2.1.	When India is operated upon	99
5.2.2.	Amma: storekeeper of memories	101
5.3.	Crossing the threshold of the house: انگن (trans.: <i>Inner Courtyard</i>)	103
5.3.1.	Kariman Bua: lamenting the forlorn past	105
5.3.2.	Kusum: suffering social stigmatization	107
5.3.3.	Aaliya: suffering the burden of past memories	110
5.4.	How many more Partitions? بستى (trans.: <i>Basti</i>)	113
5.4.1.	Zakir: caught between forgetting and remembering	117
5.4.2.	Sabirah: the remembered one	121
VI.	South Asian Partition Literature in English	125
6.1.	Sikh martyrdom amidst Partition violence: <i>Train to Pakistan</i>	126
6.1.1.	Set gender roles in <i>Mano Majra</i>	128
6.1.2.	Nooran: when courage is punished	129
6.1.3.	Haseena: when courage is rewarded	131
6.1.4.	Sundari: the voiceless victim of Partition violence	132
6.1.5.	Feminization of Hindu men	134
6.2.	Negotiating gender, memory and history in Anita Desai's <i>Clear Light of Day</i>	135
6.2.1.	Family house as a memory evoking site	140
6.2.2.	Healing trauma through acts of memory	143
6.3.	Travelling purity: <i>Midnight's Children</i>	145
6.3.1.	The fragmented female body as a foreboding of Partition	148
6.3.2.	Tracing 1947-Partition	149
6.3.3.	Pakistan as the partitioned other of India	152
6.3.4.	Indo-Pak War(s) as a legacy of Partition	155
6.4.	Dismantling fixed notions of Partition: <i>Ice-Candy Man</i>	156
6.4.1.	Lenny: witnessing and narrating Partition	158
6.4.2.	Ayah: enduring Partition violence	160
6.5.	A post-amnesian generation looks back: <i>Kartography</i>	166
6.5.1.	Familial and affiliative generational correspondence	167
6.5.2.	Interactive spatial mapping of Karachi	174
VII.	Conclusion	179
	Bibliography	184