Partition in the Classroom: Differentiated Strategies for Teaching India’s Partition

Instructional Materials for the Social Studies Classroom
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# Table of Contents

**Partition in the Classroom: Differentiated Strategies for Teaching India’s Partition**  
Instructional Materials for the Social Studies Classroom

- **Introduction** ................................................................. III
- **Standards Alignment** ...................................................... IV

**Section One: Introductory Lessons** ........................................ 1
  - Introduction to the 1947 Partition of India ............................ 2
  - Introduction to Oral History ............................................ 26
  - Supplementary Lesson: Push-Pull Factors of Migration ............. 37

**Section Two: Student Activities** ......................................... 38
  - KWL ................................................................. 39
  - Partitioning the Classroom ............................................. 40
  - Margaret Bourke-White Photo Analysis ............................... 55
  - Political Cartoon Analysis ............................................. 70
  - Short Story Analysis – “Toba Tek Singh” ............................ 78
  - Reading Oral Histories of Partition .................................. 83
  - Oral History Jigsaw or Partition “Speed Dating” .................... 104
  - Take a Stand ........................................................... 107
  - Creating Interpretive Materials ....................................... 108
  - Orchid and Onion ....................................................... 111

**Section Three: Lesson Planning** ......................................... 112

**Section Four: Student Products** ......................................... 117

**Appendix: Other Resources and Bibliography** ......................... 127
This curriculum unit, “Partition in the Classroom: Differentiated Strategies for Teaching India’s Partition” was conceived at the 60th anniversary of the Partition of the Indian Subcontinent. The unit addresses the complex issue of teaching about Partition in classrooms increasingly defined by ethnic diversity. It treats Partition as a case study for analyzing and understanding other migration events while providing students with insights into the specific difficult and complex choices individuals, families and communities faced in 1947 in India. What were the experiences of individuals, families and communities when they were displaced? What effects did this movement have on understandings of national identity and citizenship? How are lessons learned from 1947 relevant today? How do different individuals and communities remember Partition? How can oral histories provide students with additional perspectives on historical events and processes?

“Partition in the Classroom” introduces these questions through a variety of primary source materials. The materials are designed to bring out many of the contemporary and remembered experiences of Partition. By addressing the issue of memory and the possibility for multiple experiences, the unit seeks to engage students with a history that takes place at the level of families and communities, rather than at the level of politicians and governments. Just as the unit introduces students to multiple ways of seeing and understanding history, the final project allows students to utilize Multiple Intelligences to generate creative products.

The unit begins with a brief introduction to the basic history and geography of the Partition of the Indian subcontinent in 1947, located in Section One. This section also includes an Introduction to Oral History. Both original documents, in Microsoft PowerPoint, with Lecture Notes, are included on the CD. A supplementary lesson is also provided in this section on migration push/pull factors. This brief exercise allows students to think broadly about migration trends as well as the specific factors at stake in 1947 India.

Section Two includes a number of student activities that draw on a variety of sources (photographs, political cartoons, oral histories and fiction). The activities are designed for use in diverse classrooms with the intention of providing a selection that ensures maximum student participation and engagement. The activities are designed primarily for use at the high school level. Activities in the unit require students to synthesize information from primary and secondary sources and create interpretive materials for understanding the history and the geography of Partition.

We include ideas for lesson planning in Section Three. The section provides guidance and strategies for planning lessons of varying lengths, classroom activities and enrichment/extension opportunities.

Sample student products with rubrics are provided in Section Four.

Finally, an Appendix contains a bibliography and resources for learning more about the 1947 Partition of India, including films, Web sites, scholarly books, and fiction.

We hope you find this unit useful. We welcome any feedback or comments you may have.
Standards Alignment

This curriculum unit was designed to address the following standards in the Texas Essential Knowledge & Skills (TEKS):

113.33 World History Studies (High School)
(6) Geography. The student understands the types and patterns of settlement, the factors that affect where people settle, and processes of settlement development over time.
   The student is expected to:
   B) explain the processes that have caused cities to grow such as location along transportation routes, availability of resources that have attracted settlers and economic activities, and continued access to other cities and resources.

(7) Geography. The student understands the growth, distribution, movement, and characteristics of world population.
   The student is expected:
   B) explain the political, economic, social, and environmental factors that contribute to human migration such as how national and international migrations are shaped by push-and-pull factors and how physical geography affects the routes, flows, and destinations of migration.

(18) Culture. The student understands the ways in which cultures change and maintain continuity.
   The student is expected to:
   A) describe the impact of general processes such as migration, war, trade, independent inventions, and diffusion of ideas and motivations on cultural change.

113.34 World Geography Studies (High School)
(7) Geography. The student understands the growth, distribution, movement, and characteristics of world population.
   The student is expected to:
   B) explain the political, economic, social, and environmental factors that contribute to human migration such as how national and international migrations are shaped by push-and-pull factors and how physical geography affects the routes, flows, and destinations of migration.

This unit also addresses the following National Geography Standards from The National Geographic Society:

Standard 9, Human Systems: The characteristics, distribution, and migration of human populations on Earth's surface.

Grades 9-12
By the end of the twelfth grade, the students knows and understands: (1) trends in world population numbers and patterns and (2) the impact of human migration on physical and human systems.
This unit also addresses the following National Standards for History for Grades 5-12 –
World History presented by the National Center for History in the Schools:

The student in grades 5-12 should understand

Era 9 - The 20th Century Since 1945: Promises and Paradoxes
  Standard 1 - Part three: how colonial empires broke up.
  Standard 2 - The search for community, stability, and peace in an interdependent world.

This unit also addresses the following NCSS Standards and Performance Expectations:

I. Culture
Social Studies programs should include experiences that provide for the study of culture and cultural diversity, so that the [high school] learner can:

b. predict how data and experiences may be interpreted by people from diverse cultural perspectives and frames of references.

e. demonstrate the value of cultural diversity, as well as cohesion, within and across groups.

II. Time, Continuity & Change
Social Studies programs should include experiences that provide for the study of the ways human beings view themselves over time, so that the [high school] learner can:

a. demonstrate that historical knowledge and the concept of time are socially influenced constructions that lead historians to be selective in the questions they seek to answer and the evidence they use.

d. systematically employ processes of critical historical inquiry to reconstruct and reinterpret the past, such as using a variety of sources and checking their credibility, validating and weighing evidence for claims, and searching for causality.

e. investigate, interpret, and analyze multiple historical and contemporary viewpoints within and across cultures related to important events, recurring dilemmas, and persistent issues, while employing empathy, skepticism, and critical judgment.

IV. Individual Development & Identity
Social Studies programs should include experiences that provide for the study of individual development and identity, so that the [high school] learner can:

a. articulate personal connections to time, place, and social/cultural systems.

c. describe the ways family, religion, gender, ethnicity, nationality, socioeconomic status, and other group and cultural influences contribute to the development of a sense of self.
e. examine the interactions of ethnic, national, or cultural influences in specific situations or events.
g. compare and evaluate the impact of stereotyping, conformity, acts of altruism, and other behaviors on individuals and groups.

h. work independently and cooperatively in groups and institutions to accomplish goals.

VI. Power, Authority & Governance
Social Studies programs should include experiences that provide for the study of how people create and change structures of power, authority, and governance, so that the [high school] learner can:

d. compare and analyze the ways nations and organizations respond to conflicts between forces of unity and forces of diversity.

f. analyze and evaluate conditions, actions, and motivations that contribute to conflict and cooperation within and among nations.

IX. Global Connections
Social Studies programs should include experiences that provide for the study of global connections and interdependence, so that the [high school] learner can:

b. explain conditions and motivations that contribute to conflict, cooperation, and interdependence among groups, societies, and nations.
Section One: Introductory Lessons
PowerPoint Lecture: Introduction to the 1947 Partition of India

TIME NEEDED: 30 minutes

OBJECTIVE: To identify the Who, What, Where and When of the Partition of India.

SUPPLIES FOR THIS ACTIVITY:
- Computer with PowerPoint and an LCD projector
- Introduction to Partition PowerPoint with Lesson Notes
- Teacher’s Notes for Introduction to Partition
- Historical Overview of Events Leading up to Partition handout

ACTIVITY: Introduction to Partition PowerPoint Lecture
- This lecture on the “official” political history of Partition introduces the major players and groups along with a brief historical and geographical overview. Students will be able to get a sense of the distances that people migrated during the Partition and gain insights into the reason and logic behind the decision to Partition the Indian subcontinent.

- Use the Historical Overview of Events Leading up to Partition handout to supplement the PowerPoint or have students identify key dates by reading them aloud. Students will find this handout helpful as a reference throughout the lesson.

NOTE: This activity introduces the “standard” history of Partition. The primary source analysis that serves as the bulk of this unit will provide an alternate historical lens. Teachers may find it useful to guide students to think about the different types of historical information that come from different sources throughout the lesson.
The Partition of India included one of the largest migrations in history, with almost 15 million people on the move, and nearly one million dead. At midnight on August 15, 1947, British rule ended in India after almost 200 years of informal and formal occupation. Though Indian political parties were formed at the turn of the century, to represent Hindu and Muslim interests respectively, the Indian independence movement grew exponentially after the end of World War I. By the early 1930s, the opposing interests of these political groups had become clear; throughout the next 20 years they both resisted British authority, but their common agenda did little to assuage differences and Hindus and Muslims came to be seen as separate “nations.” Independence from Britain was accompanied by the creation of two independent states: India and Pakistan (comprised of West Pakistan and East Pakistan, now Bangladesh).

The independence movement gained significant momentum after Mohandas K. Gandhi’s return to India from South Africa. Gandhi led the Indian National Congress party in civil disobedience throughout the 1930s and 1940s and did much to undermine British authority. Gandhi was a people’s leader, never a member of the Congress Party. Although he advised the Congress leaders; his concern was always to reinvigorate India according to what he believed to be her traditional values. He urged swaraj or self-rule and encouraged pro-independence Indians to support local production and local economies to undercut British trade monopolies.

Jawaharlal Nehru was a protégé of Gandhi, the son of a prominent Indian National Congress leader. Nehru envisioned a secular, democratic state for India, and was responsible for turning Gandhi’s non-violence into a country-wide movement supported by local and regional political organizations. Nehru is known as an able statesman, and held the post of Prime Minister of India from 1947 until his death in 1964. The India we see today is largely the result of the secular, democratic legacy of Nehru and the early Congress leaders.

Mohammad Ali Jinnah emerged as a leader of the Muslims in the late 1930s. Like Gandhi, he was a British-educated lawyer who returned to India. Jinnah had been an early proponent of Hindu-Muslim solidarity against British rule, but eventually came to believe there would be no place for Muslims within a democratic system because they would be a permanent numerical minority. Leveraging the Muslim legacy as the former rulers of India, Jinnah argued for weighted representation for Muslims in local and national legislatures. This idea was never acceptable to the Congress leaders who believed in the power of their system to protect minority interests, and Jinnah broke away, leading Muslims in the demand for a separate state.

The British began to realize the impossibility of continuing to rule India as a colony during World War II. With their attentions focused in Europe, they tried to convince Indian leaders that they would address Indian independence after the War. Indian politicians continued to agitate throughout the war and in early 1946, the British government sent out a parliamentary delegation to try to negotiate the terms of Indian independence. The Cabinet Mission, as it was called, was unable to devise a solution that was acceptable to both Congress and Muslim League leadership but authorized the formation of a Congress-only Interim Government that was to hold power until the official transfer of power.

In March of 1947, the British Government dispatched Louis Mountbatten, to orchestrate an acceptable scheme for transferring power before June 1948. Mountbatten soon realized the fragile state of relations between the Hindu and Muslim communities and feared a breakdown of
law and order into rioting and violence. He accelerated the timetable for the transfer of power, and on June 3, 1947 announced a Partition Plan to which the Indian National Congress, Muslim League and Sikh leaders (whose homeland of Punjab was set to be divided) had agreed.

Under this accelerated timetable, the transfer of power was to take place on August 15, 1947. Two states were to be created. India was comprised of the territories of British India and the vast majority of the hundreds of Princely States who had accepted British authority. Pakistan was divided into East and West wings comprised of Muslim majority territories. These states were given the choice to join Pakistan if their populations were Muslim (and they shared borders with other Muslim majority states), or to join India if their populations were non-Muslim majorities. The populations of two states that were partitioned—Bengal and Punjab—divided into Hindu and Muslim areas. Two states refused to accede to either India or Pakistan: Kashmir and Hyderabad. Kashmir was a Muslim majority state, governed by a Hindu king. At first, he refused to accede, though he entertained offers from both India and Pakistan. The king, however, secretly orchestrated his accession to India in October 1947. This territory continues to be disputed today, with both countries laying claim to parts of Kashmir. Hyderabad was a Muslim majority state surrounded by non-Muslim states and finally acceded to India in 1948.

The British did not anticipate the transfer of populations or the level of violence that would take place during the Partition. This colossal miscalculation was partly a result of an inability to see the diversity of interests in the areas to be divided, and their misapprehension that resources could be allocated fairly and evenly. Congress and League politicians had developed a deep suspicion and distrust of each other’s motives and both were ultimately dissatisfied with the outcome of the Partition Plan. The Sikh leaders, in particular, felt excluded from the plan, angered that their homeland was to be divided. Most Sikhs migrated into India, but some of their holiest sites remain inside Pakistan. The disruption of the Sikh community had lasting consequences in Punjab as displaced groups were involved in much of the Partition violence.

As August 15th approached, the British Government retained Cyril Radcliffe (who had never been to India before) to draw the final boundary, based on surveys of infrastructure and population distribution. Tension between groups on both sides of the border grew as Partition approached with eruptions of violence throughout North India from Calcutta, in the East, to Rawalpindi, in the West. However, when power was transferred into Indian hands, the final border announcement had not been made. Uncertainty over the border contributed to the volatile situation in Punjab. The violence became chaotic and unpredictable and different groups struggled for superiority.

2007 marks the 60th Anniversary of the 1947 Partition that created the modern states of India and Pakistan. Pakistan, then composed of West Pakistan and East Pakistan, broke apart again in 1971 to create the independent state of Bangladesh. The Partition of India—and the simultaneous end of two hundred years of British rule in the Indian subcontinent—triggered a wave of British decolonization worldwide that continued for almost twenty years. In recent years, borders throughout the world have been redrawn around ethnic and religious enclaves carved out of the nation-states created in the wake of The Second World War. Partitions have taken place in Cyprus, Israel and Palestine, Yugoslavia and Ireland. In 2007, Senator Joseph Biden (D-DE) suggested a partition plan for Iraq in the United States Congress. This suggestion reveals that despite the conflicts left by partitions worldwide, division is still seen as a viable solution for ethnic and communal conflict. Because recent histories of the Partition of India have relied heavily on non-official sources that reveal the diversity of the Indian public that was affected by Partition, it is useful as a case study for studying a people’s migration history.
Section One: Introductory Lessons

Historical Overview of Events leading up to Partition Time Line

16th-19th century- Mughal (Muslim) rule is consolidated and spans Indian subcontinent.

1750s- British establish big commercial presence (especially in Bengal) with the East India Company. Other European powers have trading settlements on the coasts.

1857- 1857 Mutiny. Also called Rebellion of 1857 and First War of Independence. Muslim and Hindu troops serving in the East India Company Army revolt in the 1857 Mutiny. This event results in the fall of the last Mughal Emperor.

1858- British consolidate power and bring India under the British monarchy. The British officially become the colonial power ruling India, and Queen Victoria becomes the Empress of India. The British control most of India except for regional principalities which give up some power to the British, but retain control in local areas and often have private armies.

1896- Founding of Indian National Congress party.

1906- Founding of All-India Muslim League party.

1919- End of WWI- Gandhi begins fighting for rights for Indians in India. Mohandas K. Gandhi (1869-1948) was a British-educated Indian lawyer who began fighting racism against Indians in South Africa where he lived. He moved back to India during World War I and began fighting for peasant rights. His attention soon turned to Indian self-rule and he began fighting for the political and economic rights of Indians in India.

1930- Salt March. Gandhi leads thousands in a march to the sea to make salt, a commodity over which the British held control and that they taxed heavily. This is often considered the beginning of his non-violent resistance to British rule.

1935- Government of India Act. This act passed by the British Parliament devolves power into Indian hands in government service and sets up local political systems run by Indians. Muslims feel threat of exclusion due to their status as a permanent minority.

1930s- Muslim League and Indian National Congress start to pursue separate goals:
- Congress seeks total emancipation from British rule.
- Muslim League seeks weighted Muslim representation in local government proportionate to their history of power— rather than their numbers— as they are in a permanent minority.

1936- Muslim League fares poorly in local elections. League begins effort to increase Muslim membership and to establish itself as the sole political party representing Indian Muslims.
1940- Muslim League passes Pakistan Resolution that initiates demand for a separate state for India's Muslims.

1939-1945- World War II- Congress leaders jailed for non-cooperation movement. When the British declare war in Europe on India's behalf, the Indian National Congress leaders resign from the British-controlled government. They are promptly jailed. This move means that the only major political opposition to British rule is the Muslim League. The Muslim League uses the opportunity to develop closer links with the British government.

May 1946- Cabinet Mission. British send three representatives to India to try to resolve the impasse over independence and conflicts between Muslims and Hindus over representation in a future government of Independent India.

1946- Constituent Assembly elections in India. For the first time, Muslim League wins the majority of available Muslim seats in the local and national legislatures and emerges as the dominant leadership of India's Muslims.

August 1946- Direct Action Day/ Great Calcutta Killings. Jinnah mobilizes Muslims to peacefully protest the formation of a Congress-only national "Interim Government" that would facilitate the transition to independent rule. Tensions are already high and violence erupts in Calcutta with up to 5,000 people (both Muslim and Hindu) killed in communal attacks.

January 1947- Communal rioting in Lahore.

February 1947- Viceroy Mountbatten arrives in India. British government recalls Viceroy Wavell and replaces him with Viceroy Mountbatten. Mountbatten is given more power by the British government than any viceroy has ever had. He is dedicated to getting the British out of India as quickly and painlessly as possible.

March 1947- Sikh- Muslim riots in Rawalpindi.


Partition in the Classroom:
Introduction to the 1947 Partition of India
LESSON NOTES: The section on Partition in the World Geography textbook used at Austin High School, Austin Texas. If possible, teachers should substitute a similar passage from their own textbook. This is a quick way to give some basics about Partition. The paragraph is enhanced in the next slide. This introductory slide is just to show that what is covered in one paragraph in the textbook is what we are going to spend the whole lesson on!
The end of British rule in 1947 brought the partition, or division, of British India. Two new countries were created—India (predominantly Hindu) and mainly Muslim Pakistan (separated into West Pakistan and East Pakistan). Partition led to much violence between Muslims and Hindus. About one million people died in the conflict. Another 10 million fled across national borders. Muslims in India moved to Pakistan, while Hindus in Pakistan crossed into India. West Pakistan and East Pakistan shared a religious bond, but ethnic differences and their 1,100-mile separation eventually drove them apart. The people of East Pakistan began to call for their own state. But the government in West Pakistan opposed such a move. Civil war broke out in 1971. That year, with help from India, East Pakistan won its independence as Bangladesh.


LESSON NOTES: Have the students read this basic broad historical overview of the main issues that come up during Partition. It tells almost nothing about why there was violence between Hindus, Sikhs and Muslims, or why the once unified country of India was split up at all. This lesson will illuminate some of those issues by drawing attention to the plight of average people caught up in Partition.

LECTURE NOTES: What do we know about Partition from this paragraph? Does it tell us why India was partitioned? Who made the decision to partition India? What countries were created by the Partition? Who was affected? Why was there violence—does this paragraph tell us? These are the issues we will be considering throughout this lesson. So keep these basic questions in mind.
LECTURE NOTES: The Mughals (a Muslim dynasty) ruled India from the mid-1500s up till the mid-1800s, for roughly three hundred years. The Mughal Dynasty is famous for its beautiful monuments all over India including this one, the Taj Mahal in Agra built by the Emperor Shah Jahan in around 1648.

The British arrived in India during the Mughal rule and by the 1850s had established “crown rule” in India, which meant that India officially became part of the British Empire. The British ruled India until after the Second World War. By the end of WWII, the nationalist movement in India was very strong, and the British economy was in ruins. The British couldn’t afford to keep its empire together, and the Indians were ready for independence.
LESSON NOTES: The following few slides cover the main political players during the Partition/ Independence of India.

LECTURE NOTES: After the British had ruled officially for several decades the Indians started to get fed up with being colonized. Wealthy Indians had access to excellent British education, they spoke English. Some of them, like this man, were even lawyers educated in England, but they did not have full rights as citizens. They had no political representatives, they could not vote.

Mohandas K. Gandhi, remembered today as Mahatma (Great Soul) was an early leader of the Indian nationalist movement for Independence from Britain. What is the method he is remembered for?

--Non-violent resistance, what he also called non-cooperation which means not cooperating with British institutions and business interests. This included boycotting British goods and strikes as well as marches and protests. Gandhi’s non-violence movement was very important for disrupting British power in India, and forced the British to consider giving India its independence.

Gandhi always resisted Partition and insisted on the idea of Indian unity.
Jawaharlal Nehru was Gandhi’s protégé, Gandhi was like a father for Nehru. Nehru led the Indian National Congress movement for independence throughout the 1930s and 40s. The Indian National Congress was one of two major political parties fighting for independence. They are best known for using Gandhi’s non-violence tactics on a massive scale to undermine British rule.

Nehru became Prime Minister of India in 1947 and remained Prime Minister until 1964. Nehru was dedicated to a secular (non-religious) democratic system that protected minorities. He resisted the Partition, because he felt that under a democratic system, every group would be represented. But he ultimately saw Partition as the most efficient way of securing India’s independence from Britain, which was his ultimate goal.
LECTURE NOTES: Mohammad Ali Jinnah was the leader of the All India Muslim League, the other major political party that was resisting British rule. The Muslim League led the movement for the creation of Pakistan. He represented the Muslims who were to become a permanent minority in democratic India. He worried that even as the former rulers of India, Muslims would have no political power or protection. He wanted assurances that they would have equal rights and the same representation as the majority Hindu population.

He envisioned Pakistan as a democratic, secular Muslim state, much like Nehru’s vision of India. Jinnah was much older than Nehru and was very sick with tuberculosis. He died only a year after Pakistan was created.
LECTURE NOTES: The Sikhs are another major religious group in India and they live primarily in the Punjab. You can usually recognize the Sikhs because the men wear colorful turbans. Sikh leaders actively resisted the Partition plan. The new border would divide their homeland (the Punjab) in half and separate them from holy places that would end up in Pakistan. They were caught in the middle of Partition negotiations. They didn’t have enough power to demand their own homeland, like the Muslims could, so they could only choose which country to join, in which they would be a permanent minority. Most Sikhs migrated to India, and their communities were caught up in much of the violence of Partition.
LECTURE NOTES: Viceroy Louis Mountbatten arrived in India in March 1947 to take over as the British government’s representative. He was given power by the King of England to figure out a way for the British to leave India quickly and painlessly. Though the government gave him until 1948 to do it, he moved the date for independence up to August 1947. He had to find a way to make all the major groups happy, including Hindus, Muslims, and Sikhs. He worried that if the process took too long, there would be a civil war, and the British would be blamed for it, so he accelerated the calendar for Partition by almost a year!

Mountbatten’s plan for Partition was announced on June 3, 1947 and the Transfer of Power officially took place on August 14th and 15th 1947. The governments of India and Pakistan had only two and a half months to get ready! By August, neither India nor Pakistan had a fully independent army, and didn’t even know exactly where the official border would run!
LECTURE NOTES: This goofy looking man was the lawyer that the British brought from India to actually determine where the border between India and Pakistan should go. He had never been to India before, didn’t know much about it, but had to decide on how resources like roads, railroads, canals, agricultural land and of course, populations, would be divided between the two countries.

In the end, both Indian and Pakistani politicians were unhappy with his border through Punjab. This led many British to say that he had divided things correctly- he managed to anger everyone, not just one group! But the Indian National Congress and the Muslim League had agreed to accept his border, and they did. But, the people who lived in the areas to be divided, including many Sikhs, had to pick which side they wanted to live on. That’s what led to the massive exchange of populations that took place during Partition.
LECTURE NOTES: This map shows the border finally drawn through Punjab. The red boundary is the final, permanent boundary between the two nations of India and Pakistan. The blue boundary was what everyone expected. This discrepancy meant that people who thought they were going to be in Pakistan found out on August 17 (two days after independence) that they were going to be in India-- and vice versa. This created a lot of confusion and distress for people who were already living in uncertain times. This is an agricultural area, and the rains were late that year, meaning that their whole livelihood was in jeopardy and that contributed their anxiety and also their decision to move or to stay.

The arrows point to the two cities of Lahore and Amritsar.
LECTURE NOTES: Lahore is a major city in West Punjab, today in Pakistan. It was the seat of government for the state of undivided Punjab, before 1947. It was, and remains, a major cultural center and is well known for both its Mughal monuments, and its modern literary culture. During Partition, Hindu minority neighborhoods were viciously attacked and Hindus were pushed out of Lahore.
LECTURE NOTES: Amritsar is a city in East Punjab, today in India. It is the home of the most important Sikh temple, the Golden Temple. Amritsar was to be in India, but didn’t have as much infrastructure as Lahore, and has not been as prosperous. Much of the violence that took place in the Punjab involved battles between Muslims and Sikhs. Trains heading to Pakistan had to pass through Amritsar and many were targeted and attacked, even in the train station.
LECTURE NOTES: New Delhi was the British colonial capital and is today the capital of modern India. It was also the capital of the Muslim Mughal rulers. It has a long history of diversity, with Muslims and Hindus living in close proximity. During Partition many Muslims who had been pushed out of their homes across North India but had not yet made it to Pakistan ended up in refugee camps in New Delhi. Then, Hindus who were migrating out of Pakistan arrived in Delhi and collided with these communities which led to unrest and shortages of supplies including water and food in the camps.
LECTURE NOTES: Some people walked only the short distance of Lahore to Amritsar or Amritsar to Lahore (about 28 miles), but many walked the much longer distance to or from New Delhi.

It is important to remember that it was at least as hot as a Texas summer with high temps over 110 degrees F. People had had no water, no food, and they had to carry everything they owned on their backs. Sometimes the long lines of people migrating were 25 miles long!
NOTES FOR TEACHERS: The next few slides are intended to provide some familiar terms for comparison. It may be useful to substitute a map of your own state here to make the distances familiar. The distance between Lahore and Amritsar is roughly equivalent to the distance between Austin and San Marcos, TX. The distance between Lahore and New Delhi is roughly equivalent to the distance between Dallas and Houston. These are familiar and accessible distances for us today, but during Partition it sometimes took people days or weeks to cover them.

CLICK 1: The distance from Austin to San Marcos- Approximately 30 miles
CLICK 2: The distance from Dallas to Houston- Approximately 239 miles

LECTURE NOTES: Here is some more familiar geography. For comparison, the distance of Lahore to Amritsar, the West and East capitals of Punjab, is roughly the same as the distance between Austin and San Marcos. So, all of the sudden, San Marcos and Austin are in different countries. What do people do who live in San Marcos or Buda but work in Austin? What if they have family in both places? How would people choose which side to live on? What would you take from your home if you had to leave?

Similarly, the distance people were often walking between Delhi and Lahore is about the same as the distance between Dallas and Houston. They WALKED it. Only very wealthy and very well-connected people traveled by car or airplane. Most people came on foot or by train. Trains can only hold a few thousand people, and roughly 7 MILLION people crossed the border going EACH direction.
Approximately 15 million people migrated during the Partition of India in 1947--7.2 million people in each direction. That is the equivalent to a total migration that is double the combined populations of Houston and Austin.

In the first two weeks after Hurricane Katrina in 2005, 375,000 people migrated. This was the largest migration in America in the last 150 years.

LESSON NOTES: This slide should provide some numbers for comparison.

CLICK 1: The populations of the cities of Houston and Austin, TX. It may be useful to substitute populations from regional centers in your area for familiarity.

CLICK 2: The map shows the bi-directional migration and the statistics give context for understanding the scale of the migration. Approximately 15 million people migrated, with numbers for East-West and West-East migration roughly equal. It is notoriously difficult to assess the numbers partly because of the high level of violence. Many family members were never accounted for.

CLICK 3: The total number of migrants during Partition in relation to Texas populations.

CLICK 4: Compare the numbers to the migration brought on by Hurricane Katrina. Texas students may remember the massive traffic jam during Hurricane Rita when people tried to get out of Houston and spent 10-18 hours on the highway stuck in traffic.
LESSON NOTES: This slide and the next reference the post-Partition history of South Asia. This slide shows the impact of the Princely States of India, areas that were never fully incorporated into the British system. Local princes continued to rule these areas until 1947 when most of them opted for either Pakistan or India. The state of Kashmir is a notorious holdout, and did not accede to India until October 1947. It has been a disputed territory ever since. This dispute is at the heart of ongoing tension between India and Pakistan.

LECTURE NOTES: This is a map of India before Partition. The LIGHT PARTS show the parts that the British ruled. The DARK PARTS show states that were still ruled by princes who had to decide whether to go to India or Pakistan in 1947.

Most states made their decisions before Partition, but the refusal of the Maharaja of Kashmir (in the far North of the image) to decide what to do has left a legacy of conflict there that lasts today. The population is majority Muslim, and thus was expected to go to Pakistan, but the Maharaja was Hindu and wanted to be part of India. The Pakistani and Indian Armies still fight over Kashmir.

The percentages in the different provinces show the percentage of the population that was Muslim. According to Mountbatten’s June 3 Partition Plan, only Muslim provinces that shared borders with other Muslims states went to Pakistan-- this includes provinces in the Northwest of India (what is now Pakistan) and in the Northeast of India (what became East Pakistan and is now Bangladesh). The state of Hyderabad in the South, was a large Muslim majority state, but because it did not share borders with other Muslim states/ provinces, Hyderabad also acceded to India in 1948.
LESSON NOTES: This slide is to show the original configuration of East and West Pakistan in 1947. By 1971, the Bengalis of East Pakistan had been alienated by the West Pakistani government. Though they held the numerical majority in terms of population, they held almost no political or military power. With the aid of India, they fought for and won their independence in 1971. East Pakistan is now the independent state of Bangladesh.

LECTURE NOTES: When Pakistan was created, it actually had two wings, one on the West of India, and one on the East. They were known as East and West Pakistan. In 1971, East Pakistan fought for independence from West Pakistan and became the country of Bangladesh.

END OF PRESENTATION
PowerPoint Lecture: Introduction to Oral History

TIME NEEDED: 15 minutes

OBJECTIVE: To identify the value and challenges of using oral histories as primary sources. To evaluate the strengths and the limitations of oral history narratives.

SUPPLIES FOR THIS ACTIVITY:
- Computer with PowerPoint and LCD Projector
- Introduction to Oral History PowerPoint with Lecture Notes
- Teacher’s Notes for Introduction to Oral History

ACTIVITY: Introduction to Oral History PowerPoint Lecture
- Use Lecture Notes in PowerPoint to teach about using oral histories as primary sources for historical analysis. This provides a framework for understanding how historians use oral histories, including the strengths and weaknesses of oral histories. The PowerPoint presentation provides strategies for analyzing oral histories.

- Encourage students to think about what kind of historical information is available in oral histories. How are these sources potentially different from textbooks, literature, political cartoons, photographs?
Teacher’s Notes: Introduction to Oral History

This activity introduces oral history narratives as primary source material for historical analysis. The *Introduction to Oral History PowerPoint* presents some of the challenges of using oral histories, as well as the value of them as alternatives to archival “official” history. Students have the opportunity to read and analyze oral history narratives as primary sources. The activity, *Reading Oral Histories of Partition*, demonstrates for students that there may be multiple perspectives on historical events that are valid and important. Finally, the activity *Oral History Jigsaw/Partition “Speed Dating”* brings together the many perspectives represented in the oral history narratives as students share the perspective of their narrator with other students.

Much recent scholarship on the Partition of India has used oral history narratives to complement the official sources available for Partition. These narratives reveal the stories of women, children and families who are undocumented by the statistics and records of the governments of India and Pakistan. In the narratives included in this unit, students encounter individuals and families struggling with difficult decisions about whether to stay in the home that they know, or to leave everything behind in hopes of a better life. The narratives reveal the narrators’ prejudices and opinions about Partition, formed in part by their experiences of displacement. Students should consider the migration push/pull factors for each narrator. How did the narrator make the decision to stay or to go? What were the consequences of that decision? Did they benefit or suffer?

Oral history narratives provide unique access to the experience of individuals. Because these narratives include several different perspectives, they complicate the standard narrative of Partition that represents it as a communal conflict between Hindus and Muslims. It is important to bear in mind that these narratives are mediated by processes of remembering, nationalism and current events. A story that a narrator tells in the present is as much about the past and their own experience as it is about the narrator’s current circumstances. Oral histories are about the present and the past. The current level of enmity between India and Pakistan may affect a narrator’s perspective on the validity of Partition, or on other religious groups. All narratives are contingent on these processes, but reveal important layers of meaning and experience that are unavailable elsewhere.

The first five narratives (Set A) included in Section Two are numbered in ascending order of difficulty (1 easiest to 5 hardest) to allow teachers to differentiate curriculum material for their students. Each of these narratives represents the perspective of a different group affected by Partition: Women, Muslims, Sikhs, Hindus, people who moved, and people who stayed in their homes. Students should be able to identify their narrator’s group and to be able to answer the appropriate *Oral History Jigsaw Questions*.

**NOTE:** *Oral History Set A #1-5* are recommended for the activities included in this unit. *Oral History Set B #1-5* are included for use at the teacher’s discretion for enrichment or other activities.
Partition in the Classroom: Introduction to Oral History
LESSED NOTES: This presentation is designed to introduce students to the concept of oral history interview, why we use them as historical sources, and how the personal stories can add valuable depth and complexity to standard political histories. Most recent histories of Partition (since the mid-1990s) have relied in part on oral histories of Partition survivors. This has allowed for the recovery of the stories of women and groups whose histories cannot be found in archives. This presentation emphasizes the contingent nature of remembered histories and how, as historians, we might use them to complement existing sources.

LECTURE NOTES: What is an Oral History? How are they different for other kinds of histories?

An oral history is a personal history that is remembered and told usually in an interview.

One of the things that makes oral history different from other kinds of history is that we are not necessarily looking for the “Truth” but we are looking for what events mean to people. We all remember things based on how important they are to us. When people share their memories with you they are colored by that person’s own experience, and that it what makes them unique and interesting.

Think about how several people might tell you totally different stories about something that happens at school. If there was a fight, the winner would probably tell a different story than the loser, but even some one who was friends with the winner might tell a different story than some one who was friends with the loser. You would know, from how they told the story who their friend was and who they thought was right. But you wouldn’t not necessarily know the Truth about what happened. Each side might try to portray itself as a winner, as justified and right.

This is what we talk about when we refer to “meaning.” An oral history can tell you as much about the narrator’s opinion as it does about the event they are describing.

Can both sides be right? One of the things that oral histories allow us to do is to see that there may be multiple perspectives on any issue. By analyzing the interviews that express those perspectives, we can better see the complexity of historical events and processes.
What are we looking for?

❖ Stories

What might we find?

❖ Trauma
❖ Stereotypes
❖ Histories

LESSON NOTES: The next few slides address what the oral history might contain, and how we must read personal histories in order to make sense of them. Historians must be aware of the ways in which people speak about themselves and their own histories. By examining the presence of traumatic memories, personal stereotypes, and community or national histories, these slides provide analytical strategies and tools for reading the oral histories contained in this unit.

LECTURE NOTES: We look to oral histories to tell stories that we can’t find in archives. Archives usually keep records of things like government and trading records that we can interpret to find out about official events. Oral histories give us insight into people’s lives. So what are we looking for in oral histories?

CLICK 1: *Stories. This means stories about personal experience, what happens in families and communities, especially during times of trauma. Some communities, like women, are not represented very well in official documentation, oral histories can tell us a lot about women’s experience that we cannot find anywhere else. But even stories about how a family made the decision to move, and what they were able to take with them, for instance, wouldn’t be recorded in official documents.

CLICK 2: What might we find? When we ask people to tell their stories we have to be prepared for the many kinds of stories that they will tell. These stories might be colored by their own trauma, their own stereotypes of others, and even their own sense of history.

CLICK 3: *Trauma *Stereotypes *Histories
Section One: Introductory Lessons

LECTURE NOTES: What is trauma?

CLICK 1: What we feel when our lives are turned upside down.
Trauma is something that often comes up in interviews with people who lived through Partition. And people’s identities are often formed by the experience of trauma.

CLICK 2: Can come from war, rape, assault
These are big traumas that we can think of that affect both communities and countries. When people die in wars or are attacked personally, the trauma is visible, in destroyed cities and people’s injuries. But there are other kinds of trauma, too, that are not necessarily visible.

CLICK 3: Can come from humiliation, loss, rejection
These are traumas that people experience in everyday life, at school and work and among friends. Even though these traumas don’t involve bodily injury, they are important, and often very painful. We find both kinds of trauma during Partition. Not all of the narrators were victims of violence, or perpetrators, but their lives were disrupted and traumatized by Partition. Their lives were never the same after that.

CLICK 4: Shock to the system- soul damage.
What does “soul damage” mean? During partition, the trauma was not only to people’s physical bodies, but their communities were threatened and destroyed and they had to leave homes, jobs and neighbours and sometimes even family members. What if you had to pick up and leave with almost no notice? Has anyone here ever had to move and change schools? Do you remember how hard it was to adjust? That is a type of trauma, too.

Because of the trauma of Partition, people might now might identify themselves based on the things they saw and experienced, and that might have altered how they feel about Partition. For example, even if Hindus got along with Muslims before, they might now be traumatized by Partition and hold Muslims responsible, and see Pakistan as an enemy of India.

Look for how trauma comes up in the narratives that you read.
Stereotypes

• Does the narrator make assumptions based on stereotypes?

• After so many years, the stories even become stereotypes -- is this a real memory or stock story?

• In some of the stories you will read, the current tensions between India and Pakistan mean that people have stereotypes of the other. How might that affect the story they tell?

LECTURE NOTES: What are stereotypes?

CLICK 1: Does the narrator make assumptions based on stereotypes?

As with pretty much anywhere in the world, there are many stereotypes in Indian subcontinent about other communities. Muslims might stereotype Hindus as weak because they are vegetarians. Hindus might stereotype Muslims as violent because they eat meat and many are in the army. During Partition the experiences of different communities sometimes reinforced and sometimes disrupted those stereotypes.

CLICK 2: After so many years, the stories even become stereotypes-- is this a real memory or a stock story?

Sometimes you can tell, especially if your narrator speaks in generalizations. Do they make broad sweeping statements, or do they tell you about specific incidents that they witnessed? Stereotypes are often fed by rumours. Many Partition narrators will say “We had heard that our community was being attacked in the next village” so we attacked them in our own village. People believed these rumours because they were afraid and because they had certain stereotypes about other communities.

CLICK 3: In some of the stories you will read, the current tensions between India and Pakistan mean that people have stereotypes of the other. How might that affect the story they tell?

Do people see the other country as an enemy? Can you tell? Keep on the lookout for stereotypes as you read. Can you tell how the narrator feels about a different community? Can you tell if your narrator’s experience of Partition affected the way they see another community?
Histories

- People and groups have histories

- What can a group / individual history tell us about the narrator’s experience?

- In these histories, some people dig deep to prove that the Hindu-Muslim tension was always there. Others look to recent events. Still others might say that Hindus and Muslims are eternal brothers. How does their history affect their story?

LECTURE NOTES:

CLICK 1: People and groups have histories

Can you think of how a personal history is linked to a group history? Do you ever think of your history as part of a group history? What about your group of friends, or a sports team you play on, or the band you play in?

CLICK 2: What can a group/ individual history tell us about the narrator’s experience?

Some narrators refer constantly to the history of their community. How do your narrators do this? With only the brief historical introduction you’ve had, use what you know about the history of the communities to inform how you read the narrative.

CLICK 3: In these histories, some people dig deep to prove that the Hindu-Muslim tension was always there. Others look to recent events. Still others might say that Hindus and Muslims are eternal brothers. How does their history affect their story? Look for how your narrator tells his story in the context of the community he belongs to. Later, you’ll get to compare how your narrator talks about his community with how other narrators do.
Are Oral Histories Reliable?

- If people are talking about themselves, and they have all this trauma, stereotypes and history, can we believe them?

LECTURE NOTES: Do you think we can believe oral histories?

Sometimes we may hear a story that we know cannot be backed up by other evidence. But this discrepancy is really interesting, because it tells us that some one has remembered it in a different way. How a narrator remembers something can tell us how they feel about the event, how the event was told to them by parents or people who were there, it can tell us how that event affects that person’s feelings now. Remember, we look for “meaning” not necessarily “Truth.” People might tell stories they believe to be true but that sometimes even contradict each other.

Think about that fight we talked about earlier -- the winner’s friends might remember very different things from the loser’s friends. But the story might change even more depending on who the narrator was telling the story to. If you were going to narrate the fight to a friend, or a parent or the principal, would you tell different stories? How would they be different? If you tell it in different ways, tell different truths, are you lying or is something else going on?

Take a look at the two following examples:
LECTURE NOTES: Take a moment to read this paragraph.

The person on the left (GW) is in his 80s now, but he supported the creation of Pakistan in 1947. He is a part of the intellectual elite, and he is a secular (non-religious) Muslim whose career benefited greatly from the creation of Pakistan where he was quickly able to rise through the ranks of the military to become a General. He didn’t come from a community that had been traumatized by violence during Partition, but his father had lost his job in government service to a Hindu.

CLICK 1: The person on the right (AS) is from a town in India that was physically threatened by violence in 1947 when Pakistan was created. He was only a little boy in 1947, about 5 years old. He moved to Pakistan and has taught in a nationalized university for most of his career—which means he worked for the government. Today he is very religious.

Do you see how these two narratives are different? What different stories do they tell?

Each story is related to each individual’s history, the history of the country, and also the present state of conflict between religious and secular forces in society. These stories appear side-by-side because even though they contradict each other, they are each true for the people who tell them. In order to interpret oral histories, we have to be able to understand that individuals and groups have multiple histories, and they are not static. They are always changing.

The narratives you will read represent stories told before during and after Partition. Try to figure out the narrator’s perspective based on their experience of trauma, their own stereotypes and the history of their community. How do these forces come together in the story they are telling?
Think about this question as you read your narrative:

Was the Partition of the Indian Subcontinent a good idea or a bad idea?

• What does your narrator think?
• What do you think?

Identify three reasons why you came your decision and three pieces of evidence from your narrative to support each reason.

LESSON NOTES: The question of whether the Partition was a good idea should be the guiding question as students interpret their narratives. Can they discover their narrator’s perspective on this question? Can they synthesize the information they have learned throughout the unit to make their own assessment? This question can also help to guide the Oral History Jigsaw/Partition “Speed Dating”. This question also helps to illuminate the different between political and personal histories. During Partition, the short-sightedness of politicians and their inability to anticipate consequences on the ground led to massive disruption for communities and families. The oral histories the students will read reveal some of those difficulties and traumas and expose the many opinions and realities that exist side-by-side for different groups throughout the period of Partition.
Supplementary Lesson Push/Pull Factors of Migration

TIME NEEDED: 15 minutes

OBJECTIVE: To make connections between the migration that occurred during Partition and other human migrations.

SUPPLIES FOR THIS ACTIVITY:
- Hemispheres’ lecture and teachers notes on Push/Pull factors in migration
  (to access these materials go to the Hemispheres’ Web site at http://www.utexas.edu/cola/orgs/hemispheres/resources/migration/)
- Overhead Projector or black/white board

ACTIVITY: Push/Pull Factors (from Hemispheres).
- Discuss the following terms with your students before you begin:

  Push factors – Factors or situations that cause an individual to want to move away from a place. (Common push factors include poverty, famine, discrimination, war.)

  Pull factors – Factors or situations that cause an individual to be attracted to move to a new place. (Common pull factors include high income, more job opportunities, low crime rates, anti-discrimination laws, peace.)

- Encourage students to take notes on push/pull factors. These will help them when you lead the discussion.

- Ask Students the following questions:
  What were the push factors for Hindus during Partition?
  What were they for Muslims?
  What are the pull factors for Hindus during Partition?
  What were they for Muslims?

- Create an overhead/board/flip chart and record student-generated examples from their knowledge of Partition. Draw four boxes. At the top two columns write “Push Factors” and “Pull Factors.” To the left of the two rows write “Muslims” and “Hindus.” You may want to do this activity twice--first for decisions that people made living on the Indian side of the border and then again for the Pakistani side of the border.

- Direct students to discuss push/pull factors from other migrations they know about? Students can also make connections between the migration during Partition, and the migration between Mexico and the United States or other migrations, such as the migration of people within the US during Hurricane Katrina.

- Direct students to discuss how are these migrations similar and/or different?
Section Two: Student Activities
Student Activity: KWL

TIME NEEDED: 8 minutes

OBJECTIVE: To recall details from the PowerPoint Lecture: Introduction to Partition and identify questions that students would like answered about the Partition of India. At the end of the day, or unit, students will complete this activity by sharing what they learned.

SUPPLIES FOR THIS ACTIVITY:
- Blank 3x5 note cards or notebook paper

WARM-UP: KWL – What do you KNOW? What do you WANT to know?
The KWL activity is a way for teachers to find out what their students Know (K) and what students Want to know (W) about Partition. This warm-up activity helps the teacher choose the activities that best suit their schedule and students’ interests. Through this warm-up, the teacher assesses the knowledge that students retained from PowerPoint Lecture: Introduction to Partition and provides an opportunity for students to share prior knowledge. This activity can also be used to review key ideas.

- Students write down their K (Know) and W (Want to know) on a blank 3x5 note card or on a sheet of paper. Give students two minutes to do their K and W and then have students share with the class.

WRAP-UP: KWL – What did you LEARN? (This closing activity can be done at the end of the day or end of the unit)
- Students share in written form or orally with the class what they learned from the day’s lesson or the entire unit.
Student Activity: Partitioning the Classroom

TIME NEEDED: 20 minutes

OBJECTIVE: Students will experience the inequality of resource distribution and co-dependence of India and Pakistan by participating in an activity that will “Partition” the classroom.

SUPPLIES FOR THIS ACTIVITY:
- Teacher’s Notes: Partitioning the Classroom Activity
- 3x5 note cards (one for each student)
- Note Card Template with “country” and resources, cut and tape/glue to 3x5 cards or recopy onto cards
- Teacher’s Master List of Country Resources in 1947

ACTIVITY: Partitioning the Classroom
- Pass out Partition note cards with “country” and resources to students as they walk into class, even if you plan to do another activity first. (Note: Cards with a “1” designate India. Cards with a “2” designate Pakistan. Don’t tell students what the numbers mean. Let them guess after “Partition” takes place.)
- Establish an arbitrary line that divides the room into 1/3rd (left side of classroom) and 2/3rds (right side of classroom). Direct students move to the side of the room which corresponds to the number on their note cards. “1”s move to the right side (the larger 2/3rds of classroom, designating India). “2”s move to the left (smaller 1/3rd of classroom, designating Pakistan).
- Each card lists a resource category and a resource. Have students group within their “country” according to resource CATEGORIES (ex: Communication, Agriculture, Government, etc.)
- Teacher calls out the master categories and students from each country share with the class their resources. Contrast the resources held by the two groups (Pakistan with India) and encourage students to identify trends and disparities between them. (See Teacher’s Notes for this activity for specific questions to guide the discussion)

NOTE: The first slide of the Margaret Bourke-White Photo Analysis PowerPoint provides a nice follow-up to this lesson. It shows the division of a library’s books into the Indian side and the Pakistan side. This image may be used alone, to tie up the “Partitioning the Classroom” activity or as part of a Photo Analysis Activity.
TEACHER’S NOTES: Partitioning the Classroom Activity

This activity is designed to exhibit for the students the relative deprivation that Pakistan faced in 1947, and the interdependence of the Indian and Pakistani economies. The Partition took place so quickly that not only was the movement of populations not adequately anticipated, but the distribution of resources was terrifyingly uneven. Though originally conceived as 2/3 to India, and 1/3 to Pakistan, the reality was far less certain.

The index cards should be distributed to students as they enter the room, even if the activity will not take place until later in the period. When it is time for the activity, the students with cards marked “1” (India) should go to one side of the classroom, students with cards marked “2” (Pakistan) to the other. Further, they should locate other students with the same category (CATEGORIES are in all capital letters). There is a category “MISC.” and those students should also be grouped within each “country.” The students usually can figure out what their number represents, but a good first question is: Who are you? This allows them to provide the information to the class.

Then, move through each category (you may not want to do all) by asking: Who has Communication/ Agriculture/ Government etc.? The students should announce what is in their category, and the teacher can guide them through a comparison between the resource allocation for the countries of India and Pakistan. After moving through a few categories, students should begin to draw some conclusions about the relationship between the two countries. These might include:

- Pakistan produced a lot of agricultural raw materials (jute, cotton, irrigation) but had very few factories for processing agricultural goods.
- India had many factories, but did not produce many agricultural raw materials.
- Pakistan had a well-developed military infrastructure (Military Headquarters, 500 British Officers, A Training School) but no factories to manufacture ammunition.
- India had multiple national languages (which later mitigated separatist tendencies articulated around linguistic discrimination). Pakistan insisted on only Urdu and English, thus alienating minority linguistic and ethnic groups (ultimately leading to the secession of East Pakistan/ Bangladesh in 1971).
- India is more religiously diverse than Pakistan, but still had a caste system.
- India had a better-developed Governmental infrastructure (Postal System, Currency) and a young leader who was Prime Minister until 1964. Pakistan’s Governor-General died of tuberculosis in September 1948, only a year after Pakistan’s independence.

The “MISC.” Categories can provide opportunities for creative analysis. It is useful to ask the students who have the “MISC.” categories to read out what is on their cards, and then to query them about it. Some questions we found fruitful include:

- Why is Gandhi considered a resource? Answer: Even though Gandhi was not officially a member of the Indian National Congress Party, he was an important leader. During Partition, he lived in a poor area of Calcutta and is credited with keeping peace there. Calcutta had been torn apart by violence only one year before in the Great Calcutta Killings (see Historical Overview) so Gandhi’s peacekeeping actions are considered highly valuable.
- Why would it have been helpful to have many seaports? Answer: India was able to continue overseas import and export with relatively little disruption because of its well-
established seaport network.

- Why are Wonders of the World included as resources? Answer: The inclusion of both the Taj Mahal (1- India) and the Ruins of Two Ancient Civilizations (2- Pakistan) demonstrate that both countries have long histories characterized by different architecture. Additionally however, all of these sites are tourist attractions, and potential revenue sources for both countries. Can the students name the Ancient Civilizations from the Pakistan side? (Mohenjodaro, Taxila)

- What might be the relative benefits of having Natural Gas Reserves or Coal Reserves? Answer: Both are extremely valuable. Coal is used for producing electricity, natural gas is valuable as a cleaner source of energy and a potential energy export for Pakistan.

The resources listed on these cards are designed to be largely symbolic and should not be considered exhaustive or comprehensive. This list was compiled from consultation with a variety of textual and internet sources (see Bibliography). They should be understood to represent the relationship between resources as they were allocated between India and Pakistan.

The first slide included in the Margaret Bourke-White Photo Analysis PowerPoint shows the division of library books. The Pakistan stack is larger than the India stack. Questioning the students about why the Pakistan stack is larger provides a nice way to tie up the issue of resource distribution. It encourages students to see past the obvious inference that India got everything and Pakistan got nothing. What is the man doing? Why might he look so frustrated? Are these books in a Pakistani library that are being divided? Can you tell for sure?

The Partitioning the Classroom exercise allows students to physically experience the disruptions of Partition, and the arbitrariness of the division of resources.

NOTE: There are 32 cards for India and 26 for Pakistan. Use all of the cards, by giving some students more then one card, or you may be selective and use the cards that will be most productive for discussion.
### Teacher's Notes: Partitioning the Classroom Resource Master List

<table>
<thead>
<tr>
<th>INDIA</th>
<th>PAKISTAN</th>
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<tbody>
<tr>
<td><strong>AGRICULTURE:</strong></td>
<td><strong>AGRICULTURE:</strong></td>
</tr>
<tr>
<td>50% Arable Land</td>
<td>5 Major River Systems</td>
</tr>
<tr>
<td>7 Major River Systems</td>
<td>Major Network of Irrigation Canals</td>
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<tr>
<td>Sugar Plantations</td>
<td>23% Arable Land</td>
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<tr>
<td></td>
<td>Cotton Farms</td>
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<td></td>
<td>Jute Farms</td>
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<td><strong>FACTORY:</strong></td>
<td><strong>FACTORY:</strong></td>
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<tr>
<td>Jute</td>
<td>Textile Factory</td>
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<tr>
<td>Ammunition</td>
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<tr>
<td>Cotton/ Textiles</td>
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<td>Sugar Processing</td>
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<tr>
<td><strong>GOVERNMENT:</strong></td>
<td><strong>GOVERNMENT:</strong></td>
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<tr>
<td>Established Currency</td>
<td>95 Civil Service Officers</td>
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<tr>
<td>1000 Civil Service Officers</td>
<td>Aging Governor General (Jinnah)</td>
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<tr>
<td>Established Postal System</td>
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<tr>
<td>Young Prime Minister (Nehru)</td>
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<tr>
<td>Established National Capital</td>
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<tr>
<td>(New Delhi)</td>
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<tr>
<td><strong>COMMUNICATION:</strong></td>
<td><strong>COMMUNICATION:</strong></td>
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<tr>
<td>Tamil National Language</td>
<td>Urdu National Language</td>
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<tr>
<td>Bengali National Language</td>
<td>English National Language</td>
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<tr>
<td>Punjabi National Language</td>
<td>Balochi Regional Language</td>
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<td>Punjabi Regional Language</td>
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<td>English National Language</td>
<td>Pashto Regional Language</td>
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<td>Gujarati National Language</td>
<td>Bengali National Language</td>
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<td>Marathi National Language</td>
<td>Sindhi Regional Language</td>
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<td>Sindhi National Language</td>
<td>4 Major Newspapers</td>
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<td>Malayam National Language</td>
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<td>Assamese National Language</td>
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<td>Oriyai National Language</td>
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<td>Hindi/ Urdu National Language</td>
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<tr>
<td>English National Language</td>
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<td>31 National Newspapers</td>
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<tr>
<td><strong>MISC.:</strong></td>
<td><strong>MISC.:</strong></td>
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<tr>
<td>Natural Resources: Coal</td>
<td>Natural Resources: Natural Gas Reserves</td>
</tr>
<tr>
<td>Leadership: Mahatma Gandhi</td>
<td>Trade: 1 Seaport</td>
</tr>
<tr>
<td>Trade: 12 Major Seaports</td>
<td>Infrastructure: Major Railroad Network</td>
</tr>
<tr>
<td>Population: 361 Million</td>
<td>Population: 30 Million</td>
</tr>
<tr>
<td>Land: 1.3 Million Square Miles</td>
<td>Land: 366,000 Square Miles</td>
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<tr>
<td>Infrastructure: Major Railroad Network</td>
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<td><strong>MILITARY:</strong></td>
<td><strong>MILITARY:</strong></td>
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<tr>
<td>Large Army</td>
<td>British Commander-in-Chief of the Army</td>
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<td>British Commander-in-Chief of Army</td>
<td>500 British Officers</td>
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<td>Army Training School</td>
<td>Military Training School</td>
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<td>Small Army</td>
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<td><strong>RELIGION:</strong></td>
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<td>Islam</td>
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<td>Hinduism</td>
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<td>Sikhism</td>
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<td>Hindu Caste System</td>
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<td>1</td>
<td>COMMUNICATION: Tamil National Language</td>
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<td>COMMUNICATION: Kannada National Language</td>
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<td>COMMUNICATION: Marathi National Language</td>
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<td>COMMUNICATION: Orayi National Language</td>
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<td>COMMUNICATION: Assamese National Language</td>
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<td>COMMUNICATION: Hindi/ Urdu National Language</td>
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<td>1</td>
<td>COMMUNICATION: English National Language</td>
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<tr>
<td>1</td>
<td>COMMUNICATION: 31 Major Newspapers</td>
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<tr>
<td>1</td>
<td>(MISC.) NATURAL RESOURCES: COAL (4th largest reserve in the world)</td>
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<tr>
<td>1</td>
<td>(MISC.) LEADERSHIP: Mahatma Gandhi</td>
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<td>1 (MISC.) TRADE:</td>
<td>1 (MISC.)</td>
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<td>-----------------</td>
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<tr>
<td>Major Sea Ports</td>
<td>POPULATION:</td>
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<td></td>
<td>361 Million</td>
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<tr>
<th>1 (MISC.) WONDERS</th>
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<tr>
<td>OF THE WORLD: Taj</td>
<td>LAND: 1.3</td>
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<tr>
<td>Mahal</td>
<td>million square miles</td>
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<tr>
<th>1 (MISC.) INFRASTRUCTURE:</th>
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<tr>
<td>Major Railroad Network</td>
<td>AGRICULTURE:</td>
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<tr>
<th>1 AGRICULTURE:</th>
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<tr>
<td>7 Major River Systems</td>
<td>50% Arable Land</td>
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<tr>
<td>FACTORY: Jute</td>
<td>FACTORY: Cotton/Textiles</td>
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<tr>
<td>FACTORY: Ammunition</td>
<td>FACTORY: Sugar Refineries</td>
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<tr>
<td>GOVERNMENT: Established Currency</td>
<td>GOVERNMENT: Young Prime Minister (Nehru)</td>
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<td>GOVERNMENT: 1000 Civil Service Officers</td>
<td>GOVERNMENT: Established National Capital (New Delhi)</td>
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<td>1</td>
<td>GOVERNMENT: Established Postal System</td>
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<td>1</td>
<td>RELIGION: Sikhism</td>
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<td>1</td>
<td>RELIGION: Hinduism</td>
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<td>1</td>
<td>MILITARY: British Commander-in-Chief of Army</td>
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## Section Two: Student Activities

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<td><strong>COMMUNICATION:</strong> Urdu National Language</td>
<td><strong>COMMUNICATION:</strong> English National Language</td>
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<td><strong>COMMUNICATION:</strong> Balochi Regional Language</td>
<td><strong>COMMUNICATION:</strong> Punjabi Regional Language</td>
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<td><strong>COMMUNICATION:</strong> Bengali Regional Language</td>
<td><strong>COMMUNICATION:</strong> Sindhi Regional Language</td>
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<td><strong>COMMUNICATION:</strong> Pashto Regional Language</td>
<td><strong>COMMUNICATION:</strong> 4 Major Newspapers</td>
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<td>(MISC.) TRADE: One (1) Sea Port</td>
<td>(MISC.) WONDER OF THE WORLD: Ruins of Two Ancient Civilizations</td>
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<td>2</td>
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<tr>
<td>(MISC.) LAND: 366,000 Square Miles</td>
<td>(MISC.) POPULATION: 30 Million</td>
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<td>2</td>
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<tr>
<td>(MISC.) NATURAL RESOURCES: Natural Gas Reserves</td>
<td>AGRICULTURE: 5 Major River Systems</td>
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<td>2</td>
<td>2</td>
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<td>AGRICULTURE: 23% Arable Land</td>
<td>AGRICULTURE: Major Network of Irrigation Canals</td>
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<td>AGRICULTURE: Cotton Farms</td>
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<td>FACTORY:</td>
<td>Textile Factory</td>
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<td>GOVERNMENT:</td>
<td>95 Civil Service Officers</td>
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<td>RELIGION:</td>
<td>Islam</td>
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<td>MILITARY:</td>
<td>British Commander-in-Chief of the Army</td>
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Section Two: Student Activities

2
MILITARY:
Military Training School

2
MILITARY:
Small Army
Student Activity: Margaret Bourke-White Photo Analysis

TIME NEEDED: 20-30 minutes

OBJECTIVE: Students will analyze historical photographs of Partition taken by Life Magazine photographer Margaret Bourke-White to develop a more detailed understanding of the impacts of the Partition on the people of India and Pakistan.

(WARNING: Images are graphic and teachers should consider editing for younger classes.)

SUPPLIES FOR THIS ACTIVITY:
- Computer with PowerPoint and an LCD projector
- Margaret Bourke-White Photo PowerPoint with Lesson Notes
- Print out of photos with Lesson Notes and questions
- OPTIONAL: Printed copies of each photo (for Alternate Activity below)
- OPTIONAL: Photo Analysis Worksheet (for Alternate Activity below)

ACTIVITY: Photo Analysis – Interactive PowerPoint Lecture Format
The length of this activity is flexible depending on how many images you choose to have students analyze. This activity was consistently the students’ favorite part of the unit, based on anonymous feedback after a number of trial runs of this unit.

- Preview Lesson Notes, included on the Margaret Bourke-White Photo PowerPoint.

- Show photos one at a time and ask students to analyze what they see in each photo. The idea is for students to discover the meaning and context for the photos in this PowerPoint, by way of open-ended questions which are included in the PowerPoint notes.

ALTERNATIVE ACTIVITY: Photo Analysis – Group Work Format
The length of this activity is flexible depending on how many images you choose to have students analyze.

- Print out the photos from the PowerPoint onto regular or photo paper.

- Break the students up into groups of 3-4 to analyze each photo (multiple groups may work on the same photo). Direct students to use the Photo Analysis Worksheet and to identify important symbols, markers of identity, emotional state of people in the photo, etc.

- Use the PowerPoint to project each image and have groups lead a discussion of their image and point out what they saw to the class.

- Use the Lesson Notes in Margaret Bourke-White Photo PowerPoint to guide the analysis if groups have trouble.
Photograph Analysis Worksheet

A. Observation
Study the photograph for 2 minutes. Form an overall impression of the image and then examine individual items in the image. Divide the image into four sections and study each to see what new details become visible. Use the chart below to write down your observations. List people, objects and activities in the image.

<table>
<thead>
<tr>
<th>PEOPLE</th>
<th>OBJECTS</th>
<th>ACTIVITIES</th>
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B. Deductions
Based on your observations above, list three things you might deduce from this image.
1.

2.

3.

C. Questions
What questions does this images raise in your mind? List two.
1.

2.

How might you go about finding answers to your questions?
Partition in the Classroom:
Margaret Bourke-White
Photo Analysis
LESSON NOTES: The following slides are designed to offer a lesson on how to analyze an image as a primary source. This image shows a man charged with dividing the books in a library as a part of the Partition division of resources. He looks obviously frustrated! This shows a bit about how complicated the process of division was in practice. Lands, peoples, canals, roads, telephones, telegraphs, and material resources all had to be divided.

PHOTO CITATION: (Life Magazine, August 1947)

QUESTIONS FOR GUIDED DISCUSSION: What is this man doing? Why, if India is bigger and got a bigger share of the resources, is the Pakistan stack bigger? This man is probably working the side of the border that ultimately became Pakistan.
LESSON NOTES: The following photographs by Life photographer Margaret Bourke-White are designed to show the reality of the day-to-day experience of Partition. They show some of the basic experiences: riding in trains, walking across the border, violence in cities, starvation, etc. These primary source documents should be objects for discussion that both prepare the students for broader discussion and for primary source document analysis.

BBC CAPTION: In 1947, the border between India and its new neighbour Pakistan became a river of blood, as the exodus erupted into rioting. These pictures are by Margaret Bourke-White from Khushwant Singh’s book Train to Pakistan, Roli Books. (http://news.bbc.co.uk)

QUESTIONS FOR GUIDED DISCUSSION: What is happening here? Do you recognize any symbols that might indicate what group of people is in the train? The Crescent and Star are symbols of Islam- which direction do you think this train is going? Why kind of people are in the train? Can you tell if they are rich or poor?
BBC Caption: Millions left for their promised new homeland with smiles on their faces as trains left both India and Pakistan. This is a train to Pakistan being given a warm send-off. (http://news.bbc.co.uk)
BBC Caption: Over 10 million people were uprooted from their homeland and travelled on foot, bullock carts and trains to their promised new home. (http://news.bbc.co.uk)

QUESTIONS FOR GUIDED DISCUSSION: What kind of people are shown in this slide? Can you tell if they are headed to India or Pakistan? There is nothing obvious in their appearance to tell us whether they are Muslims or Hindus, they don’t have any flags, or signs. Can you tell anything from the way they are dressed? What kinds of things are they carrying?
The massive exchange of population that took place in the summer of 1947 was unprecedented. It left behind a trail of death and destruction. The Indian map was slashed to make way for a new country - Pakistan. (http://news.bbc.co.uk)

QUESTIONS FOR GUIDED DISCUSSION: Who is being carried here? What kind of vehicle is in the background?
BBC Caption: The migration was a "massive exercise in human misery," wrote Bourke-White later. (http://news.bbc.co.uk)

QUESTIONS FOR GUIDED DISCUSSION: What about these people is different from the people in the previous pictures? Which direction are they going? Can you tell what the weather was like? Are they organized?
BBC Caption: An aged and abandoned Muslim couple and their grand children sitting by the roadside on this arduous journey. "The old man is dying of exhaustion. The caravan has gone on," wrote Bourke-White. (http://news.bbc.co.uk)

QUESTIONS FOR GUIDED DISCUSSION: What is happening to this family? If the old man dies, what will happen to the children? What do their faces tell you?
BBC Caption: In a couple of months in the summer of 1947, a million people were slaughtered on both sides in the religious rioting. Here, bodies of the victims of rioting are picked up from a city street. (http://news.bbc.co.uk)

NOTES FOR GUIDED DISCUSSION: One thing that comes out when we study Partition is how much violence there was, especially in cities, starting as early as a year before Partition in Calcutta, and spreading to Lahore and Rawalpindi (see Historical Overview handout) It is difficult to know how many people died because everything was so disrupted, some people were lost and many women were kidnapped.
BBC Caption: Men, women and children who died in the rioting were cremated on a mass scale. Villagers even used oil and kerosene when wood was scarce. (http://news.bbc.co.uk)

QUESTIONS FOR GUIDED DISCUSSION: What are these men doing in this picture? What kind of people in India get cremated? Can you tell where this is happening?

--The light post indicates that the bodies are being cremated in the middle of the street, rather than in a cremation ground as would normally be required. There were so many dead that they were cremated where they fell.
BBC Caption: “The street was short and narrow. Lying like the garbage across the street and in its open gutters were bodies of the dead,” writes Bourke-White's biographer Vicki Goldberg of this scene. (http://news.bbc.co.uk)

QUESTIONS FOR GUIDED DISCUSSION: There are human bodies in the streets, who or what is on the roof?
BBC Caption: With the tragic legacy of an uncertain future, a young refugee sits on the walls of Purana Qila, transformed into a vast refugee camp in Delhi.
(http://news.bbc.co.uk)

NOTES FOR GUIDED DISCUSSION: The Delhi refugee camp shown here was at the site of one of the old Muslim forts. The camp was notorious for the poor conditions, no water, no food. The residents were unable to leave it because of fear of mob violence outside. Some families lived in this camp for years. How old do you think this guy is? Maybe 14? 15?
BBC Caption: Families were cut to half as men were killed leaving women to fend for themselves. (http://news.bbc.co.uk)
Student Activity: Political Cartoon Activity

TIME NEEDED: 30-45 minutes

OBJECTIVE: To analyze components of political cartoons about Partition. To engage students’ Multiple Intelligences to create interpretive materials about Partition.

SUPPLIES FOR THIS ACTIVITY:
- Computer with PowerPoint and LCD projector
- Political Cartoon PowerPoint
- Print out of Lesson Notes from PowerPoint
- Cartoon Analysis Worksheet
- Copies of Creative Product Rubrics (Note: There are two rubrics – one for the creative products and one for the written analysis.)

ACTIVITY: Political Cartoon Analysis
- Use Lesson Notes included in PowerPoint to guide analysis of political cartoons.
- Use the first cartoon “Woman Sawed in Half” to teach students how to analyze political cartoons. Students should be able to identify the key players in the cartoons, to interpret the symbols, and assess the cartoonist’s perspective.
- Introduce Creative Product Rubrics. The “Woman Sawed in Half” cartoon can be used as an exemplar of a creative product that would have met/exceeded all of the requirements of the assignment. Students can assess the “Woman Sawed in Half” cartoon by using the Partition of India Creative Product rubric.
- Use additional cartoons in the PowerPoint to use at your discretion (or as time allows) to reinforce these analytical skills and to show multiple perspectives on Partition from both Muslim and Hindu cartoonists.
- Encourage students to think about what kind of historical information is conveyed by political cartoons. Who reads them?
- Students break up into pairs or work solo. The balance of class time is devoted to choosing a partner or a topic and meeting with the teacher for clarification and consultation on how to create their interpretive materials.

HOMEWORK: Choose product and begin work on the Multiple Intelligences assessment. Students will create a script for a skit, a political cartoon, a comic strip or a written analysis.

ALTERNATE ACTIVITY: Political Cartoon Analysis - Interactive Lecture Format
- Hand out copies of the cartoons and the Cartoon Analysis Worksheet and have students work in groups to analyze some of the cartoons as a basis for an interactive, discussion-based presentation of the cartoons.
CARTOON ANALYSIS WORKSHEET

Directions: Study the cartoon for two minutes to form an overall impression, and then examine individual items. On a separate sheet of paper, draw one line down the center of the page and another across the middle. Write “Visuals” at the top of the first column and “Words” at the top of the second. Write your answers to the questions in Step One and Step Two in the four boxes. Write your answers to the questions in Step Three at the bottom of this worksheet.

### VISUALS

**STEP ONE: OBSERVATION**
1. List the objects or people you see in the cartoon.
2. Describe any action that takes place in the cartoon.

### WORDS

1. Identify the cartoon caption and/or title.
2. Locate three words or phrases used by the cartoonist to identify objects or people within the cartoon (Not all cartoons include words)
3. Record any important dates or numbers that appear in the cartoon.

**STEP TWO: INFRINGEMENT**
1. Which of the objects on your list might be symbols?
2. What do you think each of the symbols means?
1. Which Words or phrases in the cartoon appear to be the most significant? Why do you think so?
2. List adjectives that describe the emotions portrayed in the cartoon.

**STEP THREE: SYNTHESIS**

A. In your words, explain how the words in the cartoon explain or clarify the symbols.

B. In your own words, explain the message of the cartoon.

C. What groups would agree/disagree with the cartoon’s message? Why?

D. What questions does the cartoon raise in your mind? Where might you find answers?

Adapted from “Teaching with Documents” from the National Archives and Records Administration.
Partition in the Classroom: Political Cartoon Analysis
LESSON NOTES: This is a perfect slide for showing how a single cartoon can fit all of the requirements of the rubric for creating an interpretive product using these materials. The students can interpret this one aloud as a model for the analyses of the other cartoons, whether you choose to do them all as a group or to print them out and have the students work on them individually or in teams.

The cartoon shows all of the major players: Gandhi as a passive onlooker (in the upper left), the British worrying about the dangers (in the upper right), Nehru, representing the Indian National Congress (upper left center) and Jinnah representing the Muslim League (lower right corner). India the nation is represented by the woman in the box who Jinnah and Nehru are violently dividing. Her expression is ambiguous, but her mouth is not visible, she cannot voice her opinion. The cartoon shows that the Hindustan end of the box is larger, so that India gets all of the vital parts of the body: mind, heart, organs, whereas Pakistan gets the lower parts--legs, feet--which cannot function without the brain and heart. It appears to be a simple division, but further inspection reveals the difficulty of the project. The pile of sawdust on the ground can be seen as the neglected groups of people who were affected by Partition--Sikhs, Christians-- or as all of the issues the British didn’t consider that just kept piling up. The division didn’t just make problems disappear. The saw being used represents the violent nature of the Partition- it was not a delicate magic trick!

QUESTIONS FOR GUIDED DISCUSSION: Does the cartoon represent the major players? How? Can you tell anything about their emotions? Who is in the Upper Right Corner? What is he worried about? Are the Indian people represented? Does it show an understanding of the complexities of Partition? Does the cartoon make the Partition division look even and equal? Does the cartoon make Partition look easy? Does the cartoon represent the perspective of one side or the other? What else do you see?
LESSON NOTES: This cartoon represents a similar scene, but the woman in the box is represented as a Western Classical figure—perhaps representing the Nation or Justice. The British Prime Minister Clement Atlee, Mohammad Ali Jinnah, and Jawaharlal Nehru are all onlookers (in different states of agitation) as Mountbatten destroys the unity of the Nation. Here, the upper/lower divide seen in the last cartoon is reversed. Pakistan is the recipient of the vital organs, India of the legs. The cartoonist, a Hindu, portrays the idea that Pakistan was getting a better deal from the British. This cartoon represents Indian agency/role as essentially passive, as the British notions of Nation and Democracy are destroyed by their own hand. The caption shows the anxiety the British felt at accepting the finality of the division, and their hope that the Nation would trump the individual demands of Indian communal (religious) groups.

(Civil and Military Gazette, July 22, 1947)

QUESTIONS FOR GUIDED DISCUSSION: How is this cartoon different from the other cartoon showing India being sawed in half? Who is in the box? Which leaders are represented here? Who is the guy in the middle? What are the Indian leaders doing? Are the Indian people represented? What do we learn from the caption? What do we learn from the title? Whose perspective is represented here? Do we have any information about the cartoonist that might help us to interpret this cartoon?
LESSON NOTES: This cartoon pokes fun at the disconnect between Indian leaders and the Indian people. The leaders struggle for independence at the expense of order and security in India. There had been violence in the Punjab and throughout Northern India for several months before August 1947. Many observers feel that the Indian and British governments ignored this violence, and its long-term implications in their drive for a specific vision of Independence. In this cartoon, the Indian political interests/leaders are portrayed as isolated and confused as violence and famine rage around them.

- The United States appears in this cartoon for the first time, supporting the Indian movement for independence and the ideals of democracy against imperialism. However, as the largest figure in the picture, the US interest is portrayed primarily in terms of its own economic interest in India. At the feet of “U.S. Sympathies” sits an Indian woman, fearfully cuddling her child in the shadow of the political leaders.

- Gandhi sits at his spinning wheel, identified as “Swaraj” or self-rule. Clearly the “self-rule” that rages around him is not what he imagined, and this cartoon critiques his reliance on local production as a means to future self-reliance while offering no solutions to the violence as all order breaks down around him.

- Nehru/Congress Activists appear as a “one trick pony” only able to suggest that the British leave at any cost, but unable to quell the unrest raging as vultures descend on famine-ravaged bodies.

- The critique of Jinnah, center, focuses on the idea that he was a “Pukka Sahib” or “Proper (British) Gentleman” and inherently disconnected from the needs of the people. Jinnah was known for wearing tailored suits and being particular about his luxuries. His sign advocates for independence from the British, but is clearly a critique of his ability to represent common people, isolated as he was in his wealthy and political world.

(Lease Gilbert Illingworth, May 20, 1947)

QUESTIONS FOR GUIDED DISCUSSION: What major figures are represented in this cartoon? What do you learn from their expressions? Who is the big guy on the right? What is he doing in the cartoon? What does his sign mean? Where are the British? What is happening around the leaders? Where are the Indian People? What is the cartoonist’s message?
LESSON NOTES: This cartoon shifts the critique to comment on the relationship between the Indian National Congress, the British Government, and The Muslim League. Nehru had just been elected as Prime Minister of the Congress only “Interim Government.” He prepares to guide his mount, a massive elephant, into the independent future. The departing British leader tips his hat to Nehru in a sign of respect that acknowledges common sympathies and a common mission. Jinnah, however, is portrayed as a spoiler. He is threatening to blow up the whole amicable arrangement with dynamite. The Muslim League was excluded from the “Interim Government” and had organized a protest called “Direct Action Day” that led to massive violence in Calcutta in August 1946. The cartoonist draws attention to the Muslim League effort to undermine the natural succession of the (Hindu) Indian National Congress to the Government of India. The Indian people, represented as the elegant lady in the palanquin, are mere onlookers. The lady does not raise the alarm, nor can she stop Jinnah from his act of sabotage though she is surely the one who will suffer. Both Nehru and the British are seemingly unaware of Jinnah’s intention, but he will soon derail the orderly transfer of power.

(Leslie Gilbert Illingworth, September 2, 1946)

QUESTIONS FOR GUIDED DISCUSSION: How is the relationship between Nehru and the British portrayed in this cartoon? Who is the lady riding on the elephant? What is Jinnah doing? Is Nehru aware of Jinnah’s intention? What is the cartoonist trying to convey about Jinnah’s role in the transfer of power? How are the portrayals of Nehru and Jinnah different? What does this tell you about the cartoonist’s point of view?
LESSON NOTES: This cartoon suggests that independence and the creation of Pakistan are inexorably linked, neither will happen without the other. However, the cartoon critiques the inability of Congress leaders to see this inevitability. Gandhi is sandwiched in between Nehru and Abul Kalam Azad (the “hanger-on”), a Muslim leader of the Indian National Congress. None are looking where the donkey, representing the Congress Party is heading. In the party’s zeal to reach the carrot of Akhand Hindustan or “Free Hindustan” (another name for India) they risk driving the whole independence project off a cliff. The caption reveals Nehru’s intransigence on the issue of Pakistan. The cartoonist, Ahmed, a Muslim, clearly believes that independence is impossible without the creation of Pakistan and that Congress resistance to Pakistan will destroy the whole independence project. Because of their inability to see ahead, Congress will be headed over the cliff before the leaders know what hit them.

(Dawn, April 7, 1946)

QUESTIONS FOR GUIDED DISCUSSION: Who is on the donkey? What do the carrots represent? Where is the donkey going and who is urging it on? Why are the riders facing backward? What does the sign say in the top left corner? If independence is behind them, why aren’t they going that way? What does the caption tell you? Do you think the cartoonist is a Hindu or a Muslim? Does the cartoonist support Pakistan or the Indian National Congress? What does the title “Going, Going....!” mean?
LESSON NOTES: This cartoon refers to a short-lived plan for Pakistan that included not only the Eastern territory of Bengal (that became East Pakistan) and the Western territory that we now call Pakistan, it also included the southern Muslim principality of Hyderabad. Hyderabad was ruled by a prince, called The Nizam of Hyderabad, and his territory was never fully under British rule. The Nizam was resistant to being incorporated into India after independence and considered acceding to Pakistan. The impracticality of this idea is obvious from the cartoon, but then the East/West Pakistan arrangement that came into being in 1947 was impractical, too. One idea proffered by the Muslim League to solve the difficulty of the country of Pakistan being separated by India, was to create a Muslim corridor that would link the territories. The graphic image here makes fun of that possibility by showing how much Indian territory would be taken up by this plan. The image of Hitler in Europe is clearly intended to convey the idea that Jinnah must be stopped as he hatches a plan to take over all of India. During the independence movement, Jinnah was frequently portrayed as a Hitler-figure, with diabolical intentions.

• Jinnah is portrayed as the painter, with his diminutive #2 man, Liaquat Ali Khan (who became first Prime Minister of Pakistan) looking on in support.

• The British examine Jinnah’s plan, and appear to be considering it. The cartoonist is also critiquing what he perceives as British willingness to appease Jinnah’s every desire. In the wake of World War II, the issue of appeasement had been widely criticized. The cartoonist warns the British of falling into the same trap with Jinnah as they did with Hitler.

• In the upper right corner Adolf Hitler with his side-man Herman Goering hatch a similar plan to take over the territory of Europe. The cartoonist uses Hitler as a foil for Jinnah to convey the threat that Jinnah poses to India, with the complicity of the British.

(Tribune, April 15, 1946)

QUESTIONS FOR GUIDED DISCUSSION: What territories are connected by the black areas on the map of India? Who is painting them? Who is the little fat man standing beside him? Who looks on? What is going on in the upper right corner? What is the parallel that the cartoonist sees between Hitler and Jinnah? Why does the cartoonist deploy this comparison? What does the cartoonist think about Pakistan?
LESSON NOTES: Jinnah was known, until the late 1930s as “The Ambassador of Hindu-Muslim Unity.” Prior to becoming the leader of the Muslim League, he had been a prominent member and leader of the Indian National Congress and had fought for reconciliation of the Hindu and Muslim points of view. This cartoon depicts Jinnah’s shift from a supporter of Hindu-Muslim unity, to its destroyer, as he supported the Pakistan. Pakistan was seen as the final settlement of the Hindu-Muslim question, and one that accepted the inherent incompatibility of the two groups. Thus, Pakistan represented the final destruction of Hindu-Muslim Unity.

This cartoon shows Jinnah’s political shift over time, from one who admires the elegant statue of Hindu-Muslim unity, then tries to re-color it with paint. He goes on to change its shape a little bit, by removing the hands with a machete. Finally, with a large mallet, and then two mallets, he aggressively attacks the idea of Hindu-Muslim unity, breaking it to bits. The British look on, but do nothing to intervene. Again, here Jinnah is portrayed as a spoiler. This cartoon, and the many that portray Jinnah in such a negative light reveal the feeling in India that he single-handedly destroyed the unity and integrity of India. His claims, and thus the claims of Muslims were seen as self-important and destructive. This view attributes little or no responsibility for Partition to Nehru and the Indian National Congress Leadership, or to the British, and isolates Jinnah as the enemy.

(Hindustan Times, New Delhi, April 4, 1946)

QUESTIONS FOR GUIDED DISCUSSION: What is the statue in this picture? What does “Indian Unity” mean? What is Jinnah doing in each frame? How does his perspective on the statue change? What is the final result? Who looks on? What are they doing? What is the cartoonist saying about Jinnah? Does the cartoonist support Pakistan or India?

END OF PRESENTATION
Student Activity: Short Story Analysis – “Toba Tek Singh”

TIME NEEDED: 15-45 minutes
Time may be allotted in class for reading, or reading can be assigned as homework. Allow 15 minutes for discussion.

OBJECTIVE: To get an intimate and creative perspective on the transfer of populations during Partition by reading and analyzing a short story about Partition. To synthesize knowledge of the events of Partition in a student-led analysis of the short story “Toba Tek Singh” by Saadat Hassan Manto.

SUPPLIES FOR THIS ACTIVITY:
- Copies of short story “Toba Tek Singh” (master copy is included on CD)
- Copies of “Toba Tek Singh” Discussion Questions
- Teacher’s Notes for “Toba Tek Singh”

ACTIVITY: Discussion of “Toba Tek Singh”
- Students read short story “Toba Tek Singh” either in class or for homework and answer Discussion Questions. Teachers can collect these for a grade to assess learning.

- Use Teacher’s Notes and Discussion Questions to guide discussion.

- Students synthesize their knowledge from the Introduction to Partition PowerPoint and other activities in their analysis of “Toba Tek Singh.”

- Encourage students to think about how literature can be used to provide historical information.

- Additional Discussion Questions:
  - What does this short story teach us about Partition?
  - How is this source different from the Introduction to Partition PowerPoint?
  - Should the lunatics have been moved?
  - Why does the author use the word “lunatic?” What might this word tell us about the author’s perspective on Partition?
  - Why couldn’t anyone tell Bishen Singh where his village, Toba Tek Singh, was located?
  - Why do people call Bishen Singh “Toba Tek Singh?”
  - Should Bishen Singh have been allowed to stay in Pakistan?
TEACHER’S NOTES: Short Biography of Saadat Hasan Manto


Saadat Hasan Manto, the most widely read and the most controversial short story writer in Urdu, was born on 11 May 1912 at Samrala in Punjab’s Ludhiana district (now in India). In a literary, journalistic, radio scripting and film-writing career spread over more than two decades, he produced 22 collections of short stories, one novel, five collections of radio play, three collections of essays, two collections of personal sketches and many scripts for films. During the Second World War, he worked for All India Radio in Delhi, but the best years of his life were spent in Bombay where he was associated with some of the leading film studios, including Imperial Film Company, Bombay Talkies and Filmistan. He wrote over a dozen films. He was a member of the Progressive Writers’ Movement based in Lahore. The left-oriented movement included other Hindi and Urdu literary figures such as Faiz Ahmed Faiz, the poet laureate of Pakistan, also known for his poetry and stories about Partition; Ahmed Ali, author of Twilight in Delhi; Krishan Chander, Ismat Chughtai, and Kaifi Azmi. Manto moved to Pakistan in January 1948. Manto’s greatest work was produced in the last seven years of his life, a time of great financial and emotional hardship for him. He died several months short of his 43rd birthday in January 1955 in Lahore.
TEACHER’S NOTES: “Toba Tek Singh” by Saadat Hasan Manto

MANTO, SAADAT HASAN. A WET AFTERNOON: STORIES SKETCHES REMINISCENCES

“Toba Tek Singh,” one of Manto’s most famous short stories of India’s Partition tells the fictional story of the inmates of the Lahore Insane Asylum as they face being transferred to India two years after their families and co-religionists had gone. Though it sounds harsh to our ears, Manto uses the word “lunatic” to refer to them, and the edginess of this word has been carefully retained in the best translations.

The lunatics of the Lahore Asylum are confused by the talk of transfer. They know little about the Partition, its motivation or meaning, and there are no immediate factors affecting their well-being that make it seem necessary for there to be a change in their location. They ask, “If they were in Pakistan, then how come that until only the other day it was India?” This struggle illuminates for the reader the plight of many residents of the Punjab, who, in 1947, were at the mercy of negotiating governments who made decisions about the people’s future on their behalf. The sane, like the lunatics, were caught in the same perplexing history.

Throughout much of the story, the lunatics try in vain to get information about the Partition, and their impending transfer. Many are driven to especially erratic behavior, one strips naked and runs into the garden. Some wonder about their future, “Will breakfast continue to be served or would they have to subsist on bloody Indian chapatti?” One lunatic in particular, a Sikh, Bishen Singh, is known colloquially by the name of his village Toba Tek Singh. Throughout the story he tries to find out in which country his village has been located, but no one ever offers him a straight answer. His anxiety mounts as the day of transfer approaches.

To him, and to other inmates, the categories of India and Pakistan are unstable and unfamiliar. They ask, “Who could say if both India and Pakistan might not entirely vanish from the map of the world one day?” When a Muslim from his village comes to visit, Bishen Singh asks him, “Where is Toba Tek Singh?” His friend answers, “Where? Why, where it has always been.” Bishen Singh demands to know whether it is in India or Pakistan, and his old neighbor, his link to his native place answers unsatisfactorily, “In India… no, in Pakistan.”

When Bishen Singh and the other lunatics are taken to the border in trucks they resist being transferred and do everything they can to disrupt the proceedings. Bishen Singh approaches a border guard and asks him were Toba Tek Singh is located. The guard answers sardonically, “In Pakistan,” and laughs at Bishen Singh’s plight. At this point in the story, Bishen Singh (who is rumoured not to have sat down or slept in 15 years and has horribly swollen legs to prove it) establishes himself in the middle of the border crossing, a no man’s land of several yards between the two immigration points, and stands stock still. Night falls and he stands there all night. Just before sunrise, he lets out a terrible scream and falls on his face. The story ends with Toba Tek Singh, the man— who symbolizes his village— lying in this in-between place, this no man’s land. The ambiguity of his position is furthered by the fact that the author does not clarify if he is alive or dead.

Though it take places two years later, this story is one of the most accessible stories about Partition. It implicitly questions who is sane and who is a lunatic, as the inmates seem frightened and confused by the transfer of populations, but the supposedly sane have actually gone through with it. It draws attention to the fact that Partition was organized by politicians, people removed from the day-to-day life of the average people. It further exposes the trauma of separation and
the deep link that Punjabis have to their land. It is no accident that Bishen Singh is a Sikh, not a Muslim or Hindu. The position of the Sikhs was ambiguous. They were a powerful community without the population to really be influential in the negotiations, but it was their ancestral homeland that was divided in the Partition. Their position was never resolved; though most of the Sikhs migrated to India, some remained in Pakistan to guard their holy places which became part of Pakistan. As Bishen Singh comes to symbolize his village, becomes one with it, it becomes impossible for him to go to India, though his family awaits him there. His relationship with his native place is stronger than his relationship to family or to state, and he is left, alone, in between.
QUESTIONS ON THE READING: “Toba Tek Singh” by Sadaat Hasan Manto

1. What do the countries of India and Pakistan propose to do with the lunatics? Why does this upset them?

2. Who is Bishen Singh and where is he from? What is his position at the end of the story?

3. What does the author suggest about the “sanity” or “insanity” of the idea of Partition? What do the lunatics in the asylums teach us about Partition?
Student Activity: Reading Oral Histories of Partition

TIME NEEDED: Time may be allotted in class, or oral histories may be assigned for homework.

OBJECTIVE: To evaluate the strengths and the limitations of oral history narratives. Students will be able to use oral histories as primary sources for analysis of historical events.

SUPPLIES FOR THIS ACTIVITY:

- Copies of oral histories for students – Students will be assigned (in pairs) to read the oral histories. Note: The Oral Histories vary in length and difficulty so they can be assigned to students based on the students’ reading ability and achievement, thus supporting differentiated instruction. The oral histories are numbered in ascending order of difficulty from 1 (easiest) to 5 (most difficult).*
- Copies of the Oral History Jigsaw Questions

ACTIVITY: Reading Oral Histories of Partition

- Distribute oral histories so that there are pairs (there may be multiple pairs) of students working on each oral history in preparation for the Oral History Jigsaw/Partition “Speed Dating” activity

- Students read oral histories from people who experienced Partition. Students should be experts on their oral history perspective for next lesson.

- Hand out list of questions for the Oral History Jigsaw/Partition “Speed Dating” activity. Students should be familiar with their narrative and should be able to imagine and to verbalize what their narrator might have thought or said in response to the most appropriate questions on the list of Oral History Jigsaw questions. Not every Oral History Jigsaw question will be answerable by every narrative. Students should prepare for the ones they can answer using their narrative.

NOTE: This activity should be paired with the Introduction to Oral History PowerPoint (included in Section One) and with the Oral History Jigsaw/Partition “Speed Dating” Activity.

*The first five narratives (A1-5) are highly recommended for this exercise. They represent a sampling of groups including: women, Hindus, Muslims, Sikhs, people who moved, and people who stayed in their homes. Five additional narratives are provided here, and may be used for enrichment or additional activities. The numbering of these five should not be considered to be in ascending order of difficulty.
Oral History Reading A-1:
A Sikh Man reflects on the causes of Partition

Bir Bahadur Singh is a Sikh who was living outside of the city of Rawalpindi, an area that had erupted in violence several months before the Partition. In that violence, the Sikh minority was targeted for attack by Muslims. Rawalpindi went to Pakistan in the Partition, but Bir Bahadur Singh speaks here from his new home in India. He reflects on the Rawalpindi disturbances and why he thinks that Partition was a good thing.

My name is Bir Bahadur Singh. My village is Thoa Khalsa, [district] Rawalpindi, [county] Kahuta… In our area the people who used to live in towns, in the Kasbahs, there were small villages where they would go to set up shop, and they used to live there with their families. And I remember that from the time I was admitted into school, in the first class, till class five, I studied there… There was a Musalmaan [Muslim] woman, Dadi Dadi [Grandmother] we used to call her. Her name was Ma Hussaini, and I would go and sit on one side in her lap, and her granddaughter would sit on the other side. I used to pull her [braid] and push her away and she would catch hold of my hair and push me away. I would say she is my dadi and she would say she is my dadi…

Such good relations we had that if there was any function that we had, then we used to call Musalmaans to our homes, they would eat in our houses, but we would not eat in theirs and this is a bad thing, which I realize now. If they would come to our houses, we would have two utensils in one corner of our house, and we would tell them, pick these up and eat in them and they would then wash them and keep them aside and this was such a terrible thing. This was the reason Pakistan was created. If we went to their houses and took part in their weddings and ceremonies, they used to really respect and honor us. They would give us uncooked food, ghee (butter), atta (flour), dal (lentils), whatever sabzi (vegetables) they had, chicken and even mutton, all raw. [We cooked the food ourselves to make sure it was ritually pure]. And our dealings with them were so low that I am even ashamed to say it. A guest comes to our house, and we say to him bring those utensils and wash them, and if my mother or sister have to give him food, they will more or less throw the roti [flatbread] from such a distance, fearing that they may touch the dish and become polluted… the Musalmaans dealt with us so well and our dealings with them were so low. If a Musalmaan was coming along the road, and we shook hands with him, and we had, say, a box of food or something in our hand, that would then become soiled and we would not eat it: if we are holding a dog in one hand and food in the other, there’s nothing wrong with that food. But if a Musalmaan would come and shake hands our dadis and mothers say son, don’t eat this food, it has become polluted. Such were the dealings: how can it be that there are two people living in the same village and one treats the other with such respect and the other doesn’t even give him the consideration due to a dog? How can this be? They would call our mothers and sisters didi (sister), they would refer to us as brothers, sisters, fathers, and when we needed them they were always there to help, yet when they came to our houses, we treated them so badly. This is really terrible. And this is the reason Pakistan was made. They thought, what is this, what has happened? How can this be?

...The same people who used to look up to us, when they were asked about Partition and asked how the Sikhs dealt with them... if I am telling you how badly we treated them, then when a Musalmaan will speak to a Musalmaan obviously he will exaggerate a bit and tell him
about this in more detail. And of course there is no doubt in this that all the Musalmaans said that we dealt with them very badly and that they could not continue to live with us. No doubt. Why should they stay with us? Why? By separating they did a good thing. We were not capable of living with them. And all the punishment we have had at their hands, the beatings they have given us, that is the result of all this. Otherwise real brothers and sisters don’t kill and beat each other up. After all, we also had some sin in us… to hate someone so much, to have so much hate inside you for someone… how can humanity forgive this?

Oral History Reading A-2:
A Hindu widow remembers leaving her village, Gajranwali in West Punjab

Gyan Devi is a widow who has been living in a widow’s ashram for 32 years. It is very unusual for Hindu women whose husbands have died to marry again. Traditionally, many widows move into an ashram where they live with other widows. Some Partition widows still live in the ashram. Gyan Devi moved there a few years after Partition when she decided not to live with her brothers anymore. Five or six years after she migrated, without her husband, she heard that he had died. Her in-laws made no effort to contact her even though they were quite well off and could have taken care of her. In the ashram she made her living as a seamstress. Here, she remembers what her life was like at her parent’s house in West Punjab before Partition and what it was like to get ready to leave.

I remember when I was ten or eleven. My father had wholesale shops, four shops where my [aunt’s] sons worked. They bought and sold gur (brown sugar) and sugar. It was a big market. There were servants… We had 25 [units] of land. It was a lot of land. Muslim labour worked for us. We gave them ploughs and animals—there were no tractors then. Muslims did the work, my father supervised. Our lands were near the village Gajranwali [West Punjab]… Nearby were Jalapur Jattan da, Jalalpur Bhattian da, Kollon, Rampur. They were Muslim villages. There were Hindus there also, but mainly Muslims.

In our village how many were Hindus and how many Muslims, that I don’t know, but there was no difference between Hindus and Muslims. We had very good relations. At marriages we exchanged gifts—if there was a marriage in our family we distributed sweets, half a seer (unit of measure) for every member of the family. If there were ten members we sent five seers. Muslims got sweets made by Hindu cooks and sent them to Hindu homes. Only well-off families did this, not everyone. The Bhattis, Maulvis, Tarans—they had this exchange with us.

When we left the village the Bhattis really helped us. Bhattis and we were like one family—our houses were also nearby. We visited them, they visited us, on all happy and sad occasions we went to each other. We suffered only at the hands of the Malik Wassan (a local Muslim gang)—but actually they could never get to us. It was our own labour, people who worked on our land, they attacked us. Our own people did this. When the trouble started it was winter, the crop was ripe, ready to be harvested. We tried to cut it quietly at night. The house was full of paddy. They attacked my brother—I remember everything so clearly. I was sixteen or seventeen. When the trouble began my younger brother went to Amritsar [a city in East Punjab] to get trucks. Even the Bhattis advised us to make preparations to leave. They said, nothing can be guaranteed, we may not be able to help if the Malik Wassan come and attack.

All this started happening a month before we actually left. We escaped during that time. We had wanted ten trucks but only three came. How could we have brought all our things in three trucks? But almost the whole village, taking only very few belongings, left in three trucks.

I was living with my parents—I had come from [my husband’s house in] Lyallpur [in West Punjab] to visit them. Those days girls would come for six months, eight months, to their parents… and I was still a child. I came here with my two brothers and their families. We took some jewellery, the rest we buried in our home thinking, not today, but tomorrow, in a few days we will definitely return. We never thought we would never go back. So we buried the gold under the grain. Twice my brother tried to return but he couldn’t because our own labour had become our enemy. There were so many of them because we had so much land, not in our
...We grew rice—we drew water from our wells for it with the animals, even camels. We had 15-20 buffaloes, so many buffaloes, so much milk—the nayans (women of the barber case, Muslim) used to come to churn milk. Heaps of butter was made every morning—they took the buttermilk, gave us the ghee (clarified butter) which they made from the butter. Most of our servants were Muslims, they did the work. Churas (low castes) looked after the animals, nayans milked them, for the fields there were other labourers. Sharecroppers worked the land. For our own use, we churned the milk ourselves—my mother did that early in the morning.

...We escaped with such difficulty. What all we left behind—tins full of ghee, trunks full of blankets and quilts, so much. Our house in the village had four storeys. Many Hindu families had moved into our house for safety. We cooked for all of them ... I took some rations, five or six plates, katoris (bowls), tumblers, and some pots and pans. I locked the house myself and handed the keys to Maulvi Sahib (Muslim religious leader). He brought us to the trucks, saw to our safety. He took the keys from me and said, "Beta (daughter), don't lose heart. Let the 15th [of August] pass—we ourselves will come to fetch you and bring you back. Don't worry."

I was the last to leave, I was so scared. I locked the house from inside waiting for some of the men to come and take me. I put everything in order before leaving— I didn't want my brother and sister-in-law to say I didn't leave the house in order. I went to the roof of the house and looked out. I saw Gosainji passing and called out, "Brother, are you going to the trucks? Please send one of our men to fetch me."

I was so afraid the trucks would leave without me. People may not know I wasn't there—there was so much confusion, so many people. It was not a small village, more like a town, and there were so many people leaving. I was full of fear. After all I was still quite young and it was a frightening time even for older people.

Our whole village moved together up to Amritsar. I had brought some cash with me, just a little, 1,000-1,200 rupees. My brother had come earlier, he had more. Whatever gold we were wearing was all we had brought. In Amritsar we lived for a month in tents provided by the government. Even after coming here we had hopes of returning...

Oral History Reading A-3:
An Indian Hindu reflects on Lahore

Before Partition, Lahore was a very mixed and vibrant city. Though Muslims were in the majority, many shops and businesses were owned by Hindus. Both people who stayed and those who left lament the changes in the city after the Hindus left and the city was disturbed by extreme violence. Entire neighborhoods were burned to the ground and the police were suspected of taking part. Here, a Hindu who left reflects on the difficulty of that decision.

My father was, at the time of partition, the Managing Director of the National City Bank. He was also one of the founders of the National Bank of Lahore and was the first one to introduce the teller system in Punjab.

My father decided to stay back in Lahore after partition for several reasons. As he was the head of a small institution, he had to remain behind to carry on the bank's business and to gradually wind it up. Since our house... was not declared evacuee property, he was able to stay there without any fear. Years later, he refused to migrate to India because he felt that he was too old to make a fresh start in a new place. Another important reason that kept him in Pakistan was his second wife, who was a Muslim.

But in the end, despite all these reasons, he realized that the Lahore in which he had spent the best years of his life had changed. So he finally decided to move to India and rejoin his family in 1957...

For a long time, the Punjabis who had lost their homes in the turmoil of '47 could not forget the houses they had built and the towns and villages where their families had been living for generations. Despite all that had happened in the riots, there was a lurking desire in almost every heart to see, at least once again, the houses, bazaars (markets), schools and fields where they had spent a great part of their lives. There were thousands who could not believe that they were leaving their homes for good; at their departure they had left their houses, utensils and cattle in the custody of neighbors of the other community. Their incredible simplicity made them think they would be returning soon.

After crossing to the other side, even while they struggled to get land and housing, faint hopes of going back one day to their ancestral homes lingered in their minds. The old ties were not yet severed, and in that period of flux people with whom they had left their possessions wrote letters telling them what was happening: “Your brown buffalo has given birth to a she-calf – there was a bumper crop this year – our youngest boy had got a job in town”, and so on. For a long time, people of this generation which had witnessed the drama of partition, could not believe that they had finally broken away from the land of their forefathers...

When the riots subsided and life settled down to a routine, many among the displaced ventured to visit the other side. Crossing the border was not such a difficult task as it is now. The visa system was introduced much later and getting a permit was relatively easy. It was sheer nostalgia for their old homes which made people want to travel to the other side. Among them there were also some who went to get back their valuables left in the custody of neighbors or friends. But most of them went just to see the houses they had built and the towns they had lived in.

Going to a place deep in the countryside across the border meant a long journey and some danger for a person wishing to see his native place. Such villages, therefore, rarely had
visitors of his kind. But in towns which are not far from the border [such as Lahore] there used to be streams of visitors who wanted only to see the sights and revive old memories. In the early years, it was not uncommon for people living in evacuee property to find a stranger before their house peering awkwardly inside. In such situations, people were generally hospitable and sympathetic for they also had nursed a desire to see their old homes across the border.

In some cases, this common desire made them friends. I know of one case where a person went to see his old house and developed a friendship with its new inhabitants. Mr. Chabildas (popularly known as Principle Chabildas), a revolutionary nationalist of Punjab, migrated from Lahore in 1947 and settled down in Jallundhar [a city in East Punjab] in a house left by a Muslim family. One day, a couple of years later, he found a young man standing in a suspicious manner before the house. When he questioned him, he found that he had come from Pakistan to see his father’s house where the Hindu evacuee then resided. The young man was taken in with all the courtesy and hospitality befitting the family traditions and shown around the house. The gentleman probably stayed with them for a couple of days, and soon afterwards it was his father’s turn to help the family. The Hindu evacuee was involved in a case, and he was threatened with eviction from his house. When this was known on the other side, its “owner” sent an affidavit from Pakistan to prove a point in the dispute and thus helped him keep the house.

The displaced in Punjab remembered their old homes not only for the properties left behind. There were many who pined for their friends too. It may seem strange to an outsider that any friendship [between Hindus and Muslims] survived the carnage through which the country had passed. But the riots were the doings of a handful. The average man was merely swayed by the wind which was blowing. When bloodshed ended, most people regretted what had happened. At many places the common folk were no more than helpless spectators of the events. For those who valued human relationships, it was really painful to see their friends and neighbors depart… After partition, there were innumerable people in Punjab who longed to meet their friends, to exchange their favorite swear-words with them, and to revive the gaiety of bygone days. But the question was where to meet. At a time when the riots had just subsided, the Hindus and Sikhs considered it hazardous to travel in West Punjab. The Muslims, too, thought that a journey in East Punjab was a dangerous proposition. Interestingly enough, there were many who thought that a meeting at the border was the only alternative. The authorities of India and Pakistan were also helpful and allowed people to meet in a small stretch which they called “no man’s land”. In those days, thousands flocked to the border at Wagah to learn how former friends were faring and to discuss their problems with each other.

Oral History Reading A-4:
A Muslim soldier talks about getting his family out of India

Wajahat Husain grew up an Indian Muslim. After college he joined the military. During Partition he was guarding the border between India and Pakistan in Punjab. After he completed his tour protecting the new border and managing violence in border towns and villages with the Punjab Boundary Force, he went to join his new regiment in the Pakistan Army. At lunch one day, he bumped into a British officer he had known at the Indian Military Academy in Dehra Dun, now in India. He tells here how Jim Wilson helped him to get his family out of India and over to Pakistan.

Jim Wilson asked me, “Look, what about your family?” I said, “They are in Aligarh [a city in Northern India]. I have no idea, I’ve been out of touch.” Incidentally, I heard later that my father, having lost communications with me because things were so bad, made lots of inquiries and couldn’t find where I was and what was happening. He knew I was with the Boundary Force but that’s all he knew. I had stopped by Aligarh on my way to Ahmednagar [a city in Central India] during my stay with the Boundary Force. We had run short of ammunition. I had to rush to Ahmednagar so I stopped in Aligarh for the night and told them what was happening. [But that was in August, now it was October.]

So Jim Wilson said “[Even though you want to join the Pakistan Army, you have been offered a post teaching at the Indian Military Academy in Dehra Dun, India.] You have been posted [there], so what I can do is, on that basis, I am also going back to Ahmednagar [a city in Central India] during my stay with the Boundary Force. We had run short of ammunition. I had to rush to Ahmednagar so I stopped in Aligarh for the night and told them what was happening. [But that was in August, now it was October.]

So Jim Wilson said “[Even though you want to join the Pakistan Army, you have been offered a post teaching at the Indian Military Academy in Dehra Dun, India.] You have been posted [there], so what I can do is, on that basis, I am also going back to Dehra Dun, [because] I have been posted in Pakistan, taking over as personal secretary to the new British Commander-in-Chief [of the Pakistan Army] General Gracey. I will give you transport and I will give you escort on the basis of you being posted at the IMA Dehra Dun. Then there are a couple of families we would like you to collect from Dun school.” There is a famous school in Dehra Dun, old Pakistani families. “Take them, go to Aligarh and collect your family and then go to Lahore and send the transport back.” So I said, “That’s grand.” So I told my Commanding Officer and he said, “No problem. I’ll tell your new CO (Commanding Officer) that you’ve gone to collect your family, so go with Jim.” I flew with him to Delhi. We stopped for a night and stayed in the Commander-in-Chief’s place, Field Marshal Auchinleck, and the next morning we drove to Dehra Dun. So I was back in Dehra Dun, where I had just graduated from the Indian Military Academy less than a year before. Everyone was surprised!

They were doing the division of the assets. They were counting how many bicycles would go to Pakistan, and how many this and how many that. I sort of cosmetically took part in it for a couple of days until Major Wilson got me a British escort and an escort of three or four persons and what we call a 1500 weight truck: a two and a half or three ton truck, a big truck. And from that I went to another family in Dun School and got them and then moved on to Aligarh.

I moved [the people] in the truck and then went on to Aligarh. I got there in the afternoon and I was supposed to leave the next day, but late in the night the local the Deputy Commissioner came to know [that I was there]. He came into the house early in the morning and wanted to check my papers [to find out] who I was, what I was doing and so on and so forth. So I realized that before the game was up and I had better leave quickly. My mother, God bless her, was very upset because there was so much stuff and she didn’t know what to take and what not to take. I said, “I’m very sorry, you can only take a couple of suitcases each of the most
essential things otherwise everything will have to be left.” She was very brave and so was my father. And they, in a few hours time, organized everything. Then there was the problem of the servants. We had so many servants and everybody wanted to come but there was no place. I already had one family with me. Anyway, so instead of leaving the next day, mid-day or so, we decided to leave at three or four in the morning which further shortened the arrangements about what one could take. The children, Soralia, Shehzad and Fehzad they were very small they were all shouting and crying because they wanted to take their things. They couldn’t and so on. They were all saying, “Our brother has gone mad! He has demanded to take us and we can’t take our things!” Anyway, the next morning, four o’clock or so, while it was still dark, we left. Quietly. By the time it was eight o’clock or nine o’clock we had reached Delhi and cleared that area.

My older brother Intesar had gone ahead to Lahore because he worked for the railways. I instructed him to look ‘round and find [a house], and as I had been bringing convoys I knew what the situation was [and that it would be difficult to find a house]. So I said, “Get hold of an empty bungalow.” And by that time, it was fairly late. Most of the bungalows and property had already been occupied either by the locals or by the refugees. Anyway so he managed to get hold of this house at 47 Jail Road where a Chief Justice [had been] living. Because it was at the back of a long driveway the house was not occupied by anybody. They couldn’t spot it. But it had been very badly looted, there was nothing in it. But it was shelter. So when we found that he had found this house, and he had been living quite close by in another house, then we moved the family there. Then I went to the rehabilitation people and go this house allotted to the family.

Excerpt from Wajahat Husain, personal interview with Amber Abbas June 14, 2005. Not to be cited without author’s permission.
Oral History Reading A-5:  
An Indian Muslim reflects on the Hindu-Muslim tension

Nasim Ansari is a graduate of the Aligarh Muslim University in Aligarh India, who went on to become a doctor. In 1947, he was one of the Muslims who chose to stay in India, rather than to migrate to Pakistan. He remembers the conflicts between the mostly Hindu Indian National Congress and the Muslim League. They could have tried harder, he thinks, to resolve their problems and avoided Partition altogether.

In the Aligarh Muslim University of 1945 all the complexities and rapidly changing qualities of our national life were, in a manner of speaking, concentrated... The number of pupils studying in the university was perhaps eight thousand, including both boys and girls. Amongst them were the representatives of every province in India and followers of every party. From a class point of view there was full reflection of our society. There were students from the families of landlords, capitalists, workers, politicians, religious scholars, professionals, doctors, engineers, lawyers, army officers and teachers. In fact, people from every kind of family were here. Whether the differences between them were based upon class or upon theories, they were not concealed in any way. [Yet, there was mutual tolerance.] …

I became convinced that Hindus and Muslims must settle the problems of India jointly. Without establishing unity and friendship between the two communities no problem could be solved. Alas! Neither the Congress nor the Muslim League supporters accepted this. Congress was not prepared to recognize the Muslim League as an equal. [Congress] was a national party in which all kinds of inhabitants of the country were included, and it claimed that the Muslim League was one party out of a number of Muslim parties. The Muslim League, on the other hand, insisted that it should be treated as an equal because it was the representative party of the Muslims. This clash between the two led to the ruination of hundreds of thousands of Indians. Families were made desolate, village after village was burnt to the ground. But to this day neither of them is willing to admit their mistake.

You will, no doubt, ask where the Muslim League was at fault in all this. My answer is that the Muslim League never attempted to explain its stand to the Hindus. All it was concerned with was building a front against the Congress and holding itself aloof from every movement in which it would have to work alongside the Hindus. If instead of adopting this hostile policy, it had attempted to bring about understanding then all this bitterness perhaps would not have arisen. It is merely an idea. After all, the Congress had tried to establish direct contact with the Muslim masses but it did not achieve any success in this. The weakness of the Muslim League was probably a manifestation of the intellectual backwardness of the Muslims. At that time there were very few Muslims who had the ability to influence Hindu intellectuals and those who did, were for the most part, outside the Muslim League. If only the Muslim League had made an attempt to take along with it these able and highly educated Muslims! But who would make this effort?

In the leadership of the Muslim League there were very few intellectuals. Mr. Jinnah himself was a very good lawyer and a very astute politician, but I have never seen any speech of his in which any philosophical, literary, or economic problem has been raised. At least in Aligarh, the Muslim League workers adopted, to a very great extent, an anti-intellectual stance and they regarded every intellectual with suspicion....
Anyway, let us leave this discussion for another time. For the moment let us return to the Aligarh of 1945-1947 ... All that I can see is the radiance of political fervour of those days. Everybody is eagerly awaiting the creation of Pakistan but nobody is clear in his mind as to what form this will take. The best of it was that nobody even considered it necessary to think about this.

[At meetings of the conservative Muslim party] the whole system of Islamic thought used to be discussed but there was no mention of the Pakistan movement. At that time this seemed to me a very odd thing. Now I think that the reason probably was that the leader of the Pakistan movement, Mr. Jinnah was completely irreligious and all of his associates except [a few] were pure politicians. It is obvious that the followers of the Jamaat-e-Islami [a conservative Muslim faith group] found nothing to attract them to people of this kind.

By April 1947 when I had taken my intermediate examination and said farewell to Aligarh, the whole country was already in flames.

Oral History Reading B-1:
A Hindu Woman Leaves Pakistan with her children

Durga Rani retired as a senior officer in the social welfare department of Haryana, near Delhi, after serving for forty years. It is very unusual for Hindu women whose husbands have died to marry again. Traditionally, many widows move into an ashram where they live with other widows. Some Partition widows still live in the ashram. Durga Rani was widowed young but spent her life caring for others in need including her in-laws and her own children. One of her daughters is now a medical doctor, and the other is a homemaker. Durga Rani’s father was a government official and that helped them to get out of Pakistan safely. Here she remembers the difficult train journey to Jullundur with her children and her parents, but without her husband.

Ours was one of the first trains out of Pakistan. As soon as we reached Jullundar [a city in East Punjab], my father got a job in the social welfare department. I was living with him... My own house was in Multan [a city in West Punjab, south of Lahore], I mean my husband’s house. I was not well so my father brought me to his house. After that the fighting started—I went to him in April, the troubles began in August. I had three little girls, I must have been 20 or 21 years old at the time.

All the trains were supposed to have an armed escort of Gurkhas [neutral Nepali troops], but often the Muslims would disguise themselves as Gurkhas. They would climb onto the trains and loot everyone. We had hidden some gold in my little daughter’s underwear in a pocket—that was all that we could save, the rest was taken away, my mother’s, my own...

When [the train] reached Lahore, we were searched. Even Muslim women in disguise looted us, whenever they got a chance, they took it. Even though the first train was supposed to be the safest. We waited there for 45 minutes—other trains had also been stopped. Every time the train stopped, we were terrified. There was no police. It took us five or six days to reach Jullundar [a trip that normally would have only taken 1 day]. On the way we could not even drink water. If we got out at the station we were afraid we might be killed. Sometimes we had roasted gram (lentils) to eat, sometimes roti-dal (lentil soup and bread). My in-laws went to Karnal [a district near New Delhi], I remained with my parents. There were seven of us—my younger brother, parents, my three daughters and myself. My eldest daughter got cholera as soon as we reached—she was just four years old. We went straight to the camp. We had just one glass between us, but we got our rations at the camp. The camp was at the DAV College—they closed the college. Tents were put up, they made temporary arrangements for water, but there was a cholera epidemic very soon. My daughter died of it. After we cremated her, we found the younger one had it, too. But by then we heard of the Cholera Hospital in Jullundar and took her there—she was there for 25 days. My parents ate nothing—they said they would survive on cardamom water. I was with my younger daughter and an eight-year-old brother—if anything had happened to my parents, I wouldn’t have known what to do.

My father made an announcement on the radio that those people who were still in Pakistan were surviving on neem and shisham leaves, and must be rescued. It was November when my husband finally came to India. He had contracted typhoid on the way. Till then he was in a Hindu camp in Multan, [district] Khanewal. There was such a crowd there, he had to wait his turn.

We had a dry fruit shop in Multan… My husband used to sit in the shop. He was 24
when he died. When fighting broke out in March [1947] we had to leave town—our Muslim
eighbors threw burqas (veils) on us and escorted us back to our village on tongas (horse-carts).
When rioting began in Lahore, Multan followed, and we were under curfew. We couldn’t come
out of our houses—that’s when we escaped to the village... so that we could all be together. It
was safe there. In Multan, Hindus were in a minority and in greater danger. By August, it too had
erupted.

My husband went to the camp at Khanewal in September, stayed there for three months
and came to Jullundar in November with his family. He knew we were there because my father
had sent messages, announced it on stations—Amritsar, Atari [cities in East Punjab]—along
the way. My husband was on the train to Karnal but he got off at Jullundar, his parents carried
on to Karnal. My husband knew ten trains had reached Amritsar, ten had reached Jullundar, and
ten would go to Karnal. By then we had left the camp but someone informed my father that my
husband was in Jullundar. We started looking for him and finally found him in a doctor’s house.
But he was already too ill. He had hidden in some sugarcane fields on the way. I didn’t even get
a chance to ask him how those three months had passed—he died as soon as he reached, on
November 17. I couldn’t even speak to him. He said to my father, “I took her from your house,
now I am leaving her in your house.” These were his last words.

By then, my father had been allotted a small house in Basti Godam [a neighborhood in
Jullundar] — it had been abandoned by a Muslim family. After my husband died I realized that I
had to stand on my own two feet now. I said to my father, I will have to be trained for some work.
I will live with my in-laws because they have lost their only son, but first I must be educated.
Then my father wrote to Rajkumari Amrit Kaur and to Rameshwari Nehru—he was also doing
rehabilitation work—asking if they could help. They said, send her to Delhi, and I left Jullundar
on January 1, 1948. I brought my youngest daughter with me and left the other with my mother.

...I cried of course, leaving my parents, but what else could I have done? There were
other widows at Western Court, we often cried together... we would stay awake all night sharing
our experiences, what had happened to us. There were about 250 of us, refugees only, training
at Western Court... we got a stipend of Rs. 45 per month. We were two in a room. Slowly we
became friends, we would go out in the evenings, to India gate, to the Kasturba Ashram... But it
was only after I started working that I began to feel less sad. Before that I used to wonder how I
would cope, whether I could manage, how I would ever forget...

Excerpts from Ritu Menon and Kamla Bhasin. BORDERS AND BOUNDARIES: WOMEN IN
INDIA’S PARTITION (New Brunswick, New Jersey: Rutgers University Press, 1998) 141-
144.
Oral History Reading B-2:  
A Hindu woman reflects on her experience of Partition

During the disruption of Partition many women were lost or abducted. Some were forcibly converted and made to marry. Many were the victims of sexual violence. These women sometimes made it into refugee camps but were often kept by their abductors. In the months and years after Partition, both India and Pakistan made it a priority to "recover" these abducted women even though sometimes their families would not take them back. Damyanti Sahgal was a worker in Indian refugee camps for women and was responsible for bringing many abducted Hindu women back from Pakistan. Here she remembers her own experience of Partition.

At the time of partition I was in my village, Kotra, just thirty miles from Lahore, near Raiwind station on the road to Multan [in West Punjab]. Everything we owned was there. We had a factory. Because I didn't get married, I stayed with my father. I had no mother. I was my father's companion, whatever happened... my father thought that because he had all his property there, his workers would help him out of whatever trouble there was. So much faith... my uncle P.N. Thapar was a commissioner of Lahore division at that time. He sent a man to say that in Jandiala [a city in East Punjab] the Sikhs had held a conference, they'd met in a gurudwara (Sikh Temple) and taken oaths that they would avenge [the] Rawalpindi [violence] on the Musalmans (Muslims), and had sworn that on such and such day— I don't remember the day— they would begin the wholesale slaughter of Musalmans. So my uncle Thapar sent this message that you should go away from here because I have a confidential report that in Jandiala village, near Amritsar, Sikhs have met in the gurudwara and have taken oaths that on such and such day we will put an end to Muslamaans. This will have repercussions. Musalmaans will kill Hindus. They said, whatever has happened with our women in [Rawalpindi], we will not let that go unavenged. My father said, well, this Thapar is a coward... how can we leave everything and just go? I have so many men, they will protect me. There'll be some noise for a few days and then everything will come back to normal. So he refused to go. Then a second message came... my uncle said your father is stubborn, so you should go. At the most he will be killed, but you, you will be gutted... and this is very difficult for us to tolerate. You will be gutted... so you should leave.

Father didn't agree... the workers in his factory were mixed: Jats (agricultural caste), Hindus, but on the whole it was a Muslim village so most of the workers were Musalmaans... at that time they were respectful and humble. They seemed safe...

When I tried to persuade my father he said, well, if you feel scared you go. I said but bauji (father), he said, no bibi (my dear), if you feel scared you go. But where do I go? Then I came to Lahore. I remember asking what I should do, where I should go, my father was refusing to go...

Partition had started. I went alone, and there was rioting in Amritsar... I went alone. We used to have a small boy with us, I don't remember what his name was, Dipu or Tipu, a small boy. Bauji said you take this servant with you and money... whatever, some two or three hundred rupees, whatever was in the house he handed to me. I don't exactly remember. And he said once you get there, in Kulu [a Himalayan town in India], Dr. Devi Chand told me that they have a house there and that I should go there. You'll be safe there and when all the disturbances finish you can come back... So I took the servant and some rupees, some two or three hundred, I don't know how much, perhaps it was only a hundred. When we came close to Amritsar, we found
that they had started stopping trains, killing people in them, but we were lucky. Everyone said put your windows up, they are cutting down people.

Train, train. Everyone was full of fear… they kept saying put your windows up, put your windows up, Amritsar is coming and they’re cutting people down there. We put our windows up… God knows what they were doing outside, we were too frightened even to look, we kept praying our train would not stop at the station. And from there our train passed straight through… we had heard that killing and looting had begun there, that the Musalmaans had also risen up in arms, so also the Sikhs. Anyway, we went from there and I went straight to Kulu, and stayed there some time in Devi Chand Vohra’s house. The small boy, the servant, was also with me. After this I left the house and went to… [somewhere else] and to Manali [a Himalayan town in India], I roamed about a lot in this whole area, I had to stay in rest houses. In rest houses they have some specific days — they let you stay for eight to ten days. On arrival when I got there, I used to sign, the chaprasi (assistant) would bring the book, the visitor’s book, and then they would come and say now your time is up and you must leave, and we had to pay the rest house, after that.

... [In one rest house] an old chaprasi (assistant) came, the chowkidar (guard), he said, “I’ll tell you a story. The Englishman here, the deputy commissioner”— I don’t remember his name— “he stayed in this rest house. I used to be his chaprasi. He came in one night and said to me, ‘Chaprasi, take off my shoes… I have shoes on my feet, take them off.’ And today [the British are gone!] … I’ll tell you a story… note it down with pen and paper… [he said,] ‘You know your baba Gandhi, he’s given [British] us a lot of trouble, a lot of trouble. That old man, he doesn’t even stop for breath, he keeps telling us get out, get out. After all, where will we go? Here we are very happy Baba, we’ll leave because we have to, we’ll leave, but not before we have taught him a lesson. We’ll leave such a state of affairs that brother will fight brother, sister will fight sister, there will be killing and arson and rape, we’ll leave such a state of affairs behind that he will not be able to control it, and he will raise his hands and plead with god to send us back… send them back. And then what will happen… his own men, his own people will hurl abuses at him, they will give him trouble, they will say look at this mess you have got us into.’ And he pulled out a paper and said, ‘See, take it down, see today’s date. I’m telling you we will go, we’re not likely to stay now, but we’ll teach him a lesson before going. This will happen, that will happen and everyone will say, Oh god, send them back…”

Oral History Reading B-3:
A Muslim army officer talks about the Punjab Boundary Force

Lieutenant Wajahat Husain was a squadron commander in the Punjab Boundary Force, mobilized by the Supreme Commander Field Marshal Auchinleck to provide security along the newly-drawn border in the Punjab. They spent much of their time trying to quell rioting and violence in cities in East Punjab. Here he tells of what it was like traveling through the Punjab on his way to join the PBF. He didn’t know anything about what was happening there until he saw it with his own eyes.

I moved from Ahmednagar [a city in Central India] with my squadron as reinforcement for the Punjab Boundary Force under orders from the Supreme Commander Field Marshal Auchinleck. The situation in East Punjab along the proposed border between Pakistan and India had deteriorated and disturbances had broken out all over East Punjab and portions of West Punjab. We left Ahmednagar a few days after celebrating Independence Day and soon after crossing central India, just as we were reaching Delhi, we experienced great trouble. Firstly, when we stopped at Delhi Railway Station it was discovered that there was no guard or railway engine that was prepared to proceed to Pakistan. The Railway Transport Authority, a military organization, with great difficulty, managed to get a guard and an engine driver and that delayed our train by about eight or ten hours and we started from Delhi. After leaving Delhi we were constantly, at every stage, constantly harassed at every railway station where we stopped just for taking water and other logistic support.

When we arrived at Beas [a town in East Punjab] I saw on both sides of the railway station, especially on the platform and the bridge over it, a big concentration of armed Sikhs, armed to the teeth! [They were] just waiting for this train. When this train arrived they looked very threatening.

I was already prepared, as I had been warned, so I had guards posted on the platform, and [the Sikhs] were a little bit intrigued that this was a military train, not a passenger train— as they were expecting— or a refugee train. I told the engine driver to quickly get water and push off. As we were getting water there was a very ominous silence and they looked very threatening preparing to attack the train. I started taking names of my men and shouting them like, “Om Lal Biradi, so-and-so Biradi, so-and-so Hurriya” from that they got the impression that these were not Muslims. I also gave them warning that this was not a refugee train, this was a military train and if anything is done to this train we will take immediate action and that seemed to have worked. As soon as we finished taking the water then the train started. In the end, we had no problem, and these chaps kept standing there. As we moved along Beas we could see on both sides of the railway line scattered clothing, baggage, things like that, obviously from the trains of Muslim refugees proceeding to Pakistan that had been attacked earlier. And this state of affairs continued. Then we got to another railway station at Ambala [in East Punjab] and it was the same situation. On either side there were these people concentrated, very heavily armed, and waiting to attack the train. There also we went through the same operation: initially warning them, posting sentries from front to rear— from the engine driver on either side of the railway line— and at the same time warning them, and so that’s how it continued.

My problem was I only had about 25-30 men who were armed. Anyway, we somehow managed all this till we got to Amritsar [a city in East Punjab]. Just before getting to Amritsar there was a terrible sight. The train was moving slowly into the suburbs of Amritsar and on
either side solidly at about a thousand to two thousand yards on either side was a solid mass of humanity. Muslim refugees: men, women and children with all their baggage and everything waiting for the train. There were so many and so tightly crowded that it was difficult for the train to move along the railway line. We got to Amritsar Railway Station main platform and as we arrived I was sitting on top of the tank. As we stopped the young captain who was the RTO: Railway Transportation Officer, rushed to me and he said, “I will try to get your train to Lahore as soon as possible, but I don’t have an engine and this driver and the guard have to be taken off. I’ll try to find some one to take this train but it’s going to be very difficult. In the meantime, your men can relax.” But he also warned me, “Please be careful, there is a machine gun installed in the roof by these people and the train that went before you was attacked and a lot of people on the platform have been killed.” As I was talking to him a couple of Sikhs come over and there was a family waiting on the platform and in no time they were all killed. And this process was going on on the platform and there was nothing much we could do. After a couple of hours they managed to get an Anglo- Indian [Ethnically Half British- Half Indian] driver and guard. These two poor people had been taking trains to and from Pakistan for the last six or seven days and they were the only people available who could do that...

The train moved after about six or seven hours stay at Amritsar and arrived late at night in Lahore. From the suburbs of Lahore onwards… we saw the same phenomenon we had seen at Amritsar with the refugees on either side. [They were] piled up waiting for the train. This time they were Sikhs and Hindus waiting to go to India. I was a little bit worried because there was 50,000 gallons of petrol in four wagons with our tank train. That petrol had been there now for 2-3 weeks since we took the train and it was leaking. I was thinking that with all these people sitting on either side if somebody throws even a matchstick or cigarette it will all blow up. Anyway, the people from the local division were there to receive me and we were told to unload our train. Again we had the problem that there was no engine available. It took them three to four hours to find an engine to do the shunting and we were taken to the siding and from the siding we unloaded the tanks. In the meantime I climbed on the bridge (which is next to the house I live in now) and saw that Lahore was burning and Lahore was in a terrible state.

Excerpt from Wajahat Husain, personal interview with Amber Abbas June 14, 2005. Not to be cited without author’s permission.
Oral History Reading B-4:  
A Muslim in Pakistan remembers his experience in Ferozepur, East Punjab

Dr. Sarfaraz Hussein Mirza was born in East Punjab. He migrated with his family during the tumultuous days of Partition in August 1947. He lived for some time in a refugee camp in Lahore, Pakistan. His father was employed by the police in India under the British, and then in Pakistan. Today Dr. Mirza is a professor of Pakistan History. He tells here of his memories of the Partition days and the founder of Pakistan Quaid-e-Azam Mohammed Ali Jinnah.

I was born in Ferozepur, a district in East Punjab now in India. My parents belonged to this part of Pakistan but at that time my father was a senior police officer working in Ferozepur district between Jalandhar [another city in East Punjab] and Ferozepur where he spent about thirty or forty years. I was born over there in 1942.

[We lived in] a colony of police officers, in the police lines. We children, everybody, we used to stay with him. That house was just at the end of the colony as it is usual with the senior officers having a distance from the junior staff. It was like that. It was very big, very big. It was a four-walled [colony] with big bungalows with big parks, grounds; we used to go over there when we were very young kids. Some of the servants of the police sepoys or orderlies they used to take us to the park for strolling in the evening. We used to have a tonga (horse drawn cart), at that time there was not much practice [of using] cars. The man having a tonga was considered a happier man. My father had a tonga and in that tonga we used to go to the kindergarten schools which you call today, English speaking. Those schools were considered the best schools, as compared to others.

This much I know, that when I was young, studying in a Hindu or Sikh school, that Hindus and Sikhs used to be very vulgar and brutes with us! The teachers used to be Sikhs, the teachers used to be Hindus and they would treat the Muslim students [badly], they used to thrash them like anything. I had a very bad experience during that time. When the partition was announced, at that time we were in Jalandhar.

In Jalandhar, we studied from Jalandhar, at that time my father was posted in Jalandhar. People thought, as the books also tell us, that the Ferozepur area was considered to be included in Pakistan area. But it didn’t happen. We were in Jalandhar, somebody told my father, “Why don’t you shift to Ferozepur?” In Ferozepur I had my grandmother and my grandfather… with maternal uncles all of them were living in one big house. So we shifted to Ferozepur.

But when we shifted to Ferozepur, say in August, the things changed absolutely. Suddenly it was announced that these areas were no more in Pakistan, these are included in India so there was a hew and cry and people started running from this area. I was too young, and I was strolling on the road-- I don’t know where I was, playing in the [cricket] ground or somewhere— meanwhile when I came back I saw that the house was absolutely empty! Everything has been taken away. I saw the Sikhs cutting the throat of the young Muslim children on the road! When I was coming back to my house I saw with my own eyes. They were just, you know, they would cut the head of a child and throw it away and they would just put their sword like that, and do like that (he makes the motions of impaling the head on the end of the sword and waving it around). This was the very horrible thing that I saw. Since I was too young, I could not actually visualize what was happening. You can feel fear, you can feel happiness only at that time when you have a sense of that. I didn’t have a sense of what is going on. But I saw this.
It is miraculous and fortunate that they didn't touch me, and I went to my house and our Sikh servant told me that everyone has gone away. I came back to the road. My elder brother was in the Army and he was a very good hockey player. He was just searching me out. He escorted everyone from that bungalow and took everybody to the army camp. He was working in the army. There was a camp of the Muslim families in the army area. He searched me out and took me to the remaining family members. Everybody was weeping like anything, they thought that I was finished. They were weeping and they were just beating me also! [They were asking], “Where were you when we started shifting from there?” This is what I [remember]. Then, from Ferozepur, I heard the firing, daily, at night, in the morning. We came to the refugee camp at the River Sutlej, it was near Ferozepur. It was a very huge camp of the Muslims who were coming to Pakistan. Snakes were there, dead bodies of human beings, dead bodies of cattle. I cannot explain what I saw at that time. I cannot tell you exactly what the date was, but it must have been after 14 August. It cannot be before 14th. In trucks we came to Lahore. We stayed in the Refugee Camp which is near Lahore Cantonment.

[It was in the] Lower Cantonment, now there is a booster of the television station there and I still go to those barracks in which we used to stay. I still go and drink water from the same tap from where we used to drink water at that time. We had no meals, no water, no utensils, no clothes to wear. We were absolutely sitting in the open ground. There were old barracks of the army officers, so we used to stay over there. I still go. On 14th August I host the flag of Pakistan over there. That is my Pakistan. I am very touchy about that. Very touchy about that place and I still remember the very horrible days that I spent over there. I go on 14th and I take my family over there, and everybody laughs, my daughter and such. They cannot understand, actually. They cannot visualize [it]; they cannot understand what happened. They can simply hear me, they can simply see what I am doing. [I am] climbing the roof and just hoisting the Pakistan flag and then I raise the slogan “Pakistan Zindabad!” (Long Live Pakistan!) over there. This is my Pakistan.

Excerpt from Sarafraz Mirza, personal interview with Amber Abbas July 21, 2006. Not to be cited without author's permission.
Oral History Reading B-5:
A Muslim army officer describes a train massacre

Wajahat Husain had worked to organize and evacuate the Muslims of Kapurthala to Pakistan while he was a part of the Punjab Boundary force. He had fought the local state authorities who were moving slowly to take care of this community. After evacuating them to a safe area and protecting them, he arranged for them to be evacuated by train. He was unable to accompany the train, however, and found out in the evening that it had been attacked before reaching the border. He tells here how he dealt with what he saw.

Along the border there was a place where there was a bit of a distance between railway line and road. And that’s where this train was attacked, late in the evening by the local villagers. I think that the guards that were provided by the state were also involved in it.

By the time I got there, it was very quick and they had flooded the area to prevent our getting there. I found that the railway line was broken and the train was lying on its side, some of the bogeys were on their side. It was a terrible sight. Dead bodies all over. And by the time we got there it was late in the evening. Anyway, not much I could do and I saw the dead bodies lying all over. I informed the Brigade Headquarters what the position was and asked for reinforcement because I didn’t have enough men. And they said, “Sorry, nothing we can do. Wait till the morning.” My problem was night.

Anyway, next to it, only about four or five hundred yards was a Sikh village and there were cries all round that they were going to attack, going to attack. Luckily, where I stopped my command vehicle there was the body of a very fine young Sikh lying there who had been hit from the train while he was trying to get on top of the goods wagon. I think somebody hit him and he was killed. I discovered that he was the son of the local headman and I got a message saying that they wanted to come and collect his body. So I sent a message that “I will not give you this body. In the morning, I will give you the body on the condition that no attack takes place. Otherwise I’ll make sure that his body is burned before you get here.” I made arrangements for that. It was just a threat, and somehow it worked. They did not attack that night.

In the morning, and just after this there were ghastly sights of all these Muslim women, old men, all these dead bodies lying all over and I especially recall a woman, an old woman with her legs cut off, hands cut off, hopping from body to body trying to locate her relations. And she couldn’t find anybody. [It was] a terrible state and we couldn’t do anything. The next morning I was expecting another attack from outside so I organized things and I told people in the train to get out, clean themselves, collect their dead bodies and so on and so forth. But they were in such a state nobody would come out. With great difficulty a couple of old men came out and told us what had happened. Then I went on, I took my jeep and went towards the railway engine which was lying on its side and the few bogy’s, the few wagons attached to it were also lying on their side. Going on the other side what I saw was a lot of ladies shoes. Hundreds of ladies shoes! They were all pointing in one direction which was [towards] a sort of semi-desert area with sort of bushes indicating that this train was attacked, and of course the bogy’s were on their side and these women ran to this side without their shoes. So I got inside my tank and we started moving. After going hardly a few thousand yards there were a lot of bushes and what do I see? Hundreds of these women. They had been raped, mutilated. [There were in] a terrible state. Some had their babies crawling all over. It was a terrible sight. And most of them were dead and some were
dying. I felt so helpless. It was [seeing] this orgy. How could human beings do such things? I immediately tried to give first aid to these women and some water from our own tanks. We were carrying very little in our first aid kit. We came back and I told these people, “Look, there are your women and that. Please come over and let us go and whatever people you can recognize, let’s bring them back to the train.” With great difficulty, only about half a dozen people came. The rest would not come.

They were afraid. Of course! Most of them had been attacked in the night and were in a terrible state and they didn’t want to see what had happened. Anyway. There was one old man, I remember the poor chap, I took him in my jeep to this place. He got out and was going from one dead body to the other dead body and all over, running madly—wild—shouting, crying, calling names. Then he came back and said, “Sir, I’m sorry I cannot find any members of my family. Seventeen members of my family are missing.” So I said, “Well, nothing we could do.” So I brought him back. As we were doing that in the far distance we saw a lot of dust. Through my binoculars I saw a mounted sort of cavalry, with fully armed Sikh bands coming over to attack whatever was left of this train. By that time we were in good shape and I got my tanks across the railway line and spread them out and then we charged and we took them on. There was firing—literally like a battle—with tank fire. I saw quite a few of them coming down from their horses, flying in the air and coming down. When they saw this, they turned about and ran away. By about mid-day we got rid of these people, and came back. By this time we had the people under control and I got some reinforcements. Infantry arrived from Jalandhar [a city in East Punjab]. I handed over the train and went back to Jalandhar. That was my worst experience. And that train, unfortunately, it was only a distance of fifteen to twenty miles, was attacked again and again on its way to Jalandhar. Very little was left of it, of the inmates. So these were the general conditions.

Every third or fourth day I used to get back to my room and my bearer was with me and I used to just come back and have a bath, get something to eat. That was the only square meal I used to get every third or fourth day, and a clean uniform and just lie down on the bed: tired, exhausted. All the day’s events and these dead bodies going through my mind and I was having a lot of difficulty going to sleep. One used to be so tired and exhausted. The next morning: get up, go to the squadron office and get the tanks refueled, collect ammunition, give the reports of what happened the last three or four days, get fresh orders and so on, and then start all over again. It used to go on for days and days.

Excerpt from Wajahat Husain, personal interview with Amber Abbas June 14, 2005. Not to be cited without author’s permission.
Student Activity: Oral History Jigsaw or Partition “Speed Dating”

TIME NEEDED: 20-25 minutes

OBJECTIVE: Students will create a “character persona” of their oral history narrator. They will participate in a Jigsaw or “Speed Dating” activity by sharing answers to a series of questions with their peers, from the perspective of their narrator.

SUPPLIES FOR THIS ACTIVITY:
- Overhead/LCD projection/flip chart of Oral History Jigsaw Questions
- Extra copies of the Oral History Jigsaw Questions for students
- Students will need copies of the oral history narratives they were assigned to read during the Reading Oral Histories of Partition activity
- One piece of white computer paper for each student’s “name tent”
- Markers for students to create their “name tent”

ACTIVITY: Oral History Jigsaw
Students will share the experience of their narrator with other students in the class who read different narratives and listen to other perspectives.

- Students meet in pairs with others who read the same oral history for several minutes to review the content of their oral history and to share possible answers to the Jigsaw activity questions.

- Each pair of students will create two “name tents” with:
  #1 Narrator’s Name, #2 Gender, #3 Religion and #4 “Did you move?” If so, from where to where?

- Teacher will split students into groups of 5 and circle desks. Be sure to place students who read the same narrative into different groups. Each group should include students who read narratives #1-5.

- Students place name tent on desks.

- Each student must participate. First, students must introduce themselves as their narrator to the group of 5.

- Answer the overhead of Oral History Jigsaw Questions that begin “Does your narrator...” The questions may apply more directly to one narrator than to others, so students should be prepared to answer at least one of the questions. Students will role play their character and answer the questions as if they were the narrator. Some questions may be answered by more than one narrator.

NOTE: Alternative Activity Partition “Speed Dating” follows “Oral History Jigsaw Questions”
ORAL HISTORY JIGSAW QUESTIONS

Does your narrator...

• Think Partition was inevitable? Describe what they say.
• Describe relationships with other religious communities? Give examples.
• Give reasons for the Partition of India? If so, what are they?
• Think that Partition changed relationships between Hindus/ Muslims/ Sikhs?
• Feel nostalgic for people and/or things that they left behind?
• Talk about how life has changed after Partition?
• Describe experiencing violence? How do they talk about it?
ALTERNATIVE ACTIVITY: Partition “Speed Dating”

TIME NEEDED: 20-25 minutes

OBJECTIVE: Students will create a “character persona” of their oral history narrator. They will participate in a “Speed Dating” sequence by sharing the perspective of their narrator.

SUPPLIES FOR THIS ACTIVITY:
- Students will need copies of the oral history narratives from yesterday
- One piece of white computer paper for each student’s “name tent”
- Markers for students to create their “name tent”

ACTIVITY: Partition “Speed Dating”
Students will share the experience of their narrator with other students in the class who read different narratives and listen to other perspectives.

- Teacher will place desks into multiple rows of 5 facing desks. There should be enough seats for all the students. There should be five pairs of desks/students in each row.

- Students who read the same oral history narrative for homework will sit across from one another to review the content of their oral history and to prepare to share their narrator’s experience.

- Each pair of students will create two “name tents” with:
  #1 Narrator’s Name, #2 Gender, #3 Religion and #4 answers to the questions Did you move?” If so, from where to where?

- After the review with their partner, one side of the row will stay in their desk, while the other row will shift one seat to the right. Student on the end will walk to the other end of the row. Students will carry their name tent with them.

- Each student has 1 minute to introduce themselves and to summarize their narrator’s experience while their “speed dating” partner listens. Then they switch roles and the other student talks while the first student listens. Students will speak about the experience as if they were the narrator.

- After both students have introduced their narrators, the row that shifted will shift again one student to the right. Repeat until the students have heard all of the perspectives.

NOTE: This activity should be followed with either a guided class discussion or Take a Stand so that students may synthesize the information from multiple narratives that reveal multiple perspectives. These perspectives may also serve as a basis for creating interpretive materials using Multiple Intelligences. See Partition of India Creative Product Rubrics.
Student Activity: Take a Stand

TIME NEEDED: 15 minutes

OBJECTIVE: Students will synthesize perspectives from oral narratives with knowledge about Partition to assess whether Partition was a good idea, and to consider alternatives. Students will relate this knowledge to current events.

SUPPLIES FOR THIS ACTIVITY:
• Masking tape (optional)
• Numbers on small pieces of paper, one for each student (optional)

ACTIVITY: Take a Stand
This activity gives students an opportunity to decide where they stand on a series of controversial statements (see list below). It is designed to follow the “Partitioning the Classroom” and “Oral History Jigsaw or Partition “Speed Dating” activities. Students will stand on a line shoulder to shoulder (made of masking tape, or an imaginary line). Students number off, and throw the numbered papers in a hat.

• Teacher reads one of the controversial statements listed below. If the student agrees with the statement, s/he steps to the front. If the student disagrees with the statement, s/he steps to the back. For this activity, students may not remain neutral.

• Draw a number from the hat. If the student’s number is drawn, s/he has the opportunity to defend their position (30 seconds). Another variation allows a student on the other side of the line to have 30 seconds for a rebuttal. Once a student has had a chance to sound off, they may not participate again. Remove their number from the hat.

Controversial Statement List:
• Partition was a good thing.
• The British should have stayed in India longer to facilitate Partition.
• All Muslims should have been forced to leave India.
• All Hindus should have been forced to leave Pakistan.
• All Sikhs should have been given a choice about where to live.
• Sikhs should have gotten an independent homeland in Punjab.
• The line drawn by Radcliffe, dividing the Punjab region, was fair.
• Partition should have been delayed because of violence.
• The British military should have supervised the migration.
• Distribution of resources was fair.
• India should have been partitioned during the cooler months (not during August, the hottest time of the year).
• It makes sense to divide countries according to people’s religion.
• Iraq should be Partitioned into Sunni, Shi’a and Kurdish states.
Student Activity: Creating Interpretive Materials

TIME NEEDED: Time may be allotted during class or as homework

OBJECTIVE: To engage Multiple Intelligences to create interpretive materials about Partition.

SUPPLIES FOR THIS ACTIVITY:
- Copies of the Creative Product Rubric
- Art supplies (optional)

ACTIVITY: Creating Interpretive Materials
This activity allows students to synthesize information from the entire unit. They are able to utilize their personal talents to create materials that reflect their understanding of the 1947 Partition of the Indian Subcontinent. These materials form the major assessment for this unit.

• Introduce Creative Product Rubric. (Teachers may wish to adjust the rubric to meet the needs of their students and the lessons covered in the unit) Students may use content from any section of the unit to create an interpretive product including: perspectives from oral histories, photos, Introductory PowerPoint, Photo Analysis, short story “Toba Tek Singh” or Cartoon Analysis.

• Students break up into pairs or work solo.

• Students choose from list of product options and begin work. Students will create a script for a skit, a political cartoon, a comic strip or a written analysis (see rubrics). There are two rubrics: one for the creative products and one for the written analysis.

(Note: Completed products created by high school students are included on the CD to show students additional examples of high quality work.)
### Partition of India

**Product Rubric – 100 pts**

Options: Script for skit, political cartoon, or comic strip

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<th>20</th>
<th>15</th>
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<tr>
<td><strong>Background:</strong> Communicates understanding of basic issues at stake in Partition (i.e. major players, division of resources, affected groups)</td>
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<td><strong>Application: Illustrates consequences of Partition for different groups (i.e. politicians, religious groups, average people)</strong></td>
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<td><strong>Evaluation: Argues for or against Partition based on information presented in lesson materials</strong></td>
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<td><strong>Two paragraphs explaining symbols and how the creative product shows the main players, consequences and argues for/against Partition</strong></td>
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<td><strong>Appearance: Neat, typed (if skit) shows effort, colorful (if drawn)</strong></td>
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# Partition of India

**Product Rubric – 100 pts**

**Written analysis**

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<th>Section</th>
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<td><strong>Research:</strong> Utilizes outside research sources (print or internet) which are cited in bibliography included on a separate sheet</td>
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<td><strong>Appearance:</strong> Typed, minimum of five paragraphs, has an original title</td>
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Student Activity: Orchid and Onion

TIME NEEDED: 5 minutes

OBJECTIVE: Students will reflect on the whole unit and assess its success.

SUPPLIES FOR THIS ACTIVITY:
• 3 x 5 note cards

ACTIVITY: Orchid and Onion
Orchid and Onion is a chance for students to share what worked and what could be better about the lesson. This information can be used to modify the lesson in the future or to informally assess student learning.
• Distribute 3 x 5 note cards to students.
• Each student will write an “orchid” (their favorite part of the lesson) and an “onion” (the part of the lesson they feel needs improvement, clarification, or what part they didn’t like).
• This is also an opportunity to see what students learned and retained from the lesson.

ALTERNATIVE ACTIVITY: Have the students write down three things that they learned from the lesson as part of the unit closure. Students can turn in the cards at the end of class or share what they wrote down in a wrap-up discussion of the lesson.
Section Three: Lesson Planning
Partition in the Classroom: Lesson Plan Menus

1-DAY LESSON PLAN (1 HOUR)

Activity 1: PowerPoint Lecture: Introduction to Partition (30 minutes)
Activity 2: Partitioning the Classroom (20 minutes)

Closing: Discussion of Photo: Dividing Library Books (included in Photo Analysis PowerPoint) (5 minutes)

Homework: Write two paragraphs about the Partition of India. Was Partition fair? Include what you learned about the distribution of resources between India and Pakistan.

1.5-DAY LESSON PLAN (1.5 HOURS)

Day One:
Activity 1: PowerPoint Lecture: Introduction to Partition (30 minutes)

Day Two:
Warm Up: KW (of KWL) (10 minutes)

Activity 1: Partitioning the Classroom (20 minutes)
Activity 2: Margaret Bourke-White Photo Analysis (either format) (20 minutes)
WARNING: Photos are graphic and may not be appropriate for all classes.

Closing: L (of KWL) (5 minutes)

Homework: Write two paragraphs about the Partition of India. Should India have been Partitioned? Include what you learned about the distribution of resources between India and Pakistan as well as what you learned from the photos.

3-DAY LESSON PLAN WITH SHORT STORY ANALYSIS

Day One:
Activity 1: PowerPoint Lecture: Introduction to Partition (30 minutes)
Activity 2: Begin Reading short story “Toba Tek Singh” by Saadat Hassan Manto

Homework: Students read short story “Toba Tek Singh” and answer Questions on the Reading

Day Two:
Warm Up: KW (of KWL) (8 minutes)

Activity 1: Partitioning the Classroom (20 minutes)
Activity 2: Margaret Bourke-White Photo Analysis (either format) (20 minutes)
WARNING: Photos are graphic and may not be appropriate for all classes.

Homework: Finish reading short story “Toba Tek Singh” and Questions on the Reading

Day Three:
Warm-up: Discussion of short story “Toba Tek Singh” using Discussion Questions (15 minutes)

Activity 1: Political Cartoon Analysis PowerPoint (30 minutes)

Closing: L (of KWL) and final thoughts (5 minutes)

Homework: Begin working on Creative Product.

3-DAY LESSON PLAN WITH INTRODUCTION TO ORAL HISTORY

Day One:
Activity 1: PowerPoint Lecture: Introduction to Partition (30 minutes)
Activity 2: Margaret Bourke-White Photo Analysis - Group Work Format (20 minutes)
(Students work in groups so that they don’t spend the entire period watching PowerPoint presentations)
(WARNING: Photos are graphic and may not be appropriate for all classes.)

Day Two:
Warm Up: Push/Pull Factors of Migration (15 minutes)

Activity 1: Partitioning the Classroom (20 minutes)
Activity 2: Introduction to Oral History PowerPoint (15 minutes)

Homework: Read Oral History and prepare to answer Oral History Jigsaw Questions

Day Three:
Activity 1: Oral History Jigsaw or Partition “Speed Dating” (20 minutes)
Activity 2: “Take a Stand” or Class Discussion (15 minutes)

Closing: Orchid and Onion and final thoughts (5 minutes)

5-DAY LESSON PLAN #1

Day One:
Activity 1: PowerPoint Lecture: Introduction to Partition (30 minutes)
Activity 2: Begin reading short story “Toba Tek Singh” by Saadat Hassan Manto
Homework: Read “Toba Tek Singh” and answer Questions on the Reading/ Discussion Questions

Day Two:
Warm Up: KW (of KWL) (8 minutes)

Activity 1: Partitioning the Classroom (20 minutes)
Activity 2: Margaret Bourke-White Photo Analysis - Interactive PowerPoint Lecture Format (20 minutes)

Day Three:
Warm Up: Discussion of short story “Toba Tek Singh” (15 minutes)

Activity: Political Cartoon Analysis PowerPoint (30 minutes)

Homework: Begin working on Creative Product.

Day Four:
Warm Up: Push/Pull Factors of Migration (15 minutes)

Activity: PowerPoint Lecture: Introduction to Oral History (25 minutes)

Homework: Read oral history and prepare to answer Oral History Jigsaw Questions

Day Five:
Activity 1: Oral History Jigsaw or Partition “Speed Dating” (20 minutes)
Activity 2: Take a Stand (15 minutes)

Closing: L (of KWL) and final thoughts

5-DAY LESSON PLAN #2

Day One:
Activity 1: PowerPoint Lecture: Introduction to Partition (30 minutes)
Activity 2: Partitioning the Classroom (20 minutes)

Closing: Discussion of Photo: Dividing Library Books (included in Photo Analysis PowerPoint) (5 minutes)

Day Two:
Warm Up: KW (of KWL) 8 minutes

Activity 1: Margaret Bourke-White Photo Analysis (either format) (20 minutes)
(WARNING: Photos are graphic and may not be appropriate for all classes.)
Activity 2: Begin Reading short story “Toba Tek Singh” by Saadat Hassan Manto

Homework: Finish reading “Toba Tek Singh” and answer Questions on the Reading/ Discussion Questions

**Day Three:**
Warm Up: Discussion of “Toba Tek Singh” (15 minutes)

Activity: Political Cartoon Analysis PowerPoint (30 minutes)

Homework: Begin working on Creative Product

**Day Four:**
Warm Up: Push/Pull Migration Factors (15 minutes)

Activity 1: PowerPoint Lecture: Introduction to Oral History (15 minutes)
Activity 2: Begin reading oral histories of Partition

Homework: Finish reading oral history and prepare to answer Oral History Jigsaw Questions

**Day Five:**
Activity 1: Oral History Jigsaw or Partition “Speed Dating” (20 minutes)
Activity 2: Take a Stand (15 minutes)

Closing: L (of KWL) 5 minutes and final thoughts

Homework: Finish Creative Product.
Section Four: Student Products
**Sample of Student Products #1**

- **The human**
  The human symbolizes the people that affected by the partition, and the Indian symbolizes unity between Pakistan and India. In India before partition, the human symbolized unity, but the Indian symbolized division. People can see the human is in both territories of India and Pakistan; pieces of the human belong to Pakistan, and some to India. But all the pieces were put back together, then the human show faction.

- **The mouth**
  As the mouth was cut off, it symbolizes the communication being cut off between the people and political leaders. The doctors demonstrate their difference in healing people’s opinions, as they decide to treat away the mouth.

- **The legs**
  The legs represent the miles and miles of walking the Pakistanis had to endure. The legs were not given to the India side because they did not have to travel far, if not at all.

- **The heart**
  The heart represented loved ones who were separated as a result of partition. This is an example from the people about the悲伤 that were experienced during the partition.

- **The brain and the spinal cord**
  The brain and the spinal cord were split in half and given to both sides because I wanted to demonstrate the need for unity. Humans have the spinal cord to stand up straight and be strong, but the people could not stand up for themselves because whatever their government elected is what they would get, and the loss of the spinal cord, loses away their confidence and leaves them weak. The saying “two brains are better than one” demonstrates that having one-half of a brain did not solve the issues of the two countries. With both parts of the brain connected, it would allow the divided country to form or invent new ways to survive or be successful.

- **The legs**
  The legs represent the people that are the result of the partition of India, each side had received certain parts of the human that were divided by the doctors.

- **The doctors**
  The doctors represent the political leaders that decided the ways to partition India. The political leaders’ decisions were not influenced by their people, and did not consider their people’s needs and desires.

- **The conversation**
  The conversation between the doctors represents the lack of consideration for the people affected by partition. The doctors are deciding who should have the mouth on their side, but neither wants it. The scene shows that neither side wants to hear the opinion of their people.

- **The summary and Javier**
  This cartoon symbolizes human suffering and political mistakes that took place during the partition of India. The main idea that was removed from the human, being divided, are vital to survive and happiness. Although all living humans may not have all the body parts named, many of the body parts that are needed must be present in the body to survive. Some body parts are wanted for happiness. Each body part expresses and important action, that lost place during partition. In this cartoon I tried to display, the need of unity of these two countries because I believe that each country had what the other needed, to be better.
This cartoon depicts the partition of India in a *comical* sense (though there really is nothing funny about it). The large rubber-band ball splitting on the border between India and Pakistan depicts the many troubles brought on by the new border line. Also all the vehicles, trains, and weapons moving toward the border show how things just got up more and more. In addition, the is the plane leaving India to Britain with symbols. This plane's journey shows the border causes to be more and more. In conclusion, the two most negative points of the picture are the 'RIP' pods on the side of the road leading to the border, and the Delhi Refugee camp in the bottom right.
India’s Operation

This cartoon portrays the partition of India. The surgery of conjoined twins symbolizes India, when the Muslims and Hindus lived together. Like many real cases of conjoined twins, India had to be separated. Three main parties in this partition were Jinnah, who led the Muslims, Nehru, who led the Hindus, and Gandhi, a leader in the independence movement of India, who was forced to participate in the partition. In the cartoon, Gandhi covers his eyes because the twins are drawn to be similar to Gandhi’s image. His participation in the separation of India into India and Pakistan was necessary and reluctant. He is encouraged by both Jinnah and Nehru, who claim that Hindus and Muslims cannot survive together in the same country. The light in the operating room symbolizes the eye of the world, including Britain. This spotlight applies pressure to the situation. On the wall in the background, the procedures, for successfully separating conjoined twins, warns that the spinal cord must not be cut for both twins and nations to survive. This hints that though both nations are thought to not be able to live together, they might not be able to live without each other as well.
Sample of Student Products #5

I will divide and destroy.

Muhammad Ali Jinnah: Divide or destroy.

Victory in two steps: Muslims to Pakistan, Hindus to India?

August 14-15, 1947

How will Hindus and Muslims live in peace?

Ambedkar