

www.research-Chronicler.com

ISSN - 2347 - 503X

Research Chronicler

International Multidisciplinary Research Journal

Vol III Issue VIII : Nov. 2015

Editor-In-Chief

Prof. K. N. Shelke

Research Chronicler

ISSN 2347 – 5021 (Print); 2347 – 503X (Online)

**A Peer-Reviewed Refereed and Indexed
Multidisciplinary International Research Journal**

Volume III Issue VIII: November – 2015

Editor-In-Chief

Prof. K.N. Shelke

Head, Department of English,
Barns College of Arts, Science and Commerce, New Panvel, India

Editorial Board

Dr. A.P. Pandey, Mumbai, India
Dr. Patricia Castelli, Southfield, USA
Dr. S.D. Sargar, Navi Mumbai, India
Christina Alegria, Long Beach, USA
Prin. H.V. Jadhav, Navi Mumbai, India
Dr. Adrienne Santina, McMinnville, USA
Prof. C.V. Borle, Mumbai, India
Dr. Nirbhay Mishra, Mathura, India

Advisory Board

Dr. S.T. Gadade

Principal, C.K. Thakur College,
New Panvel, India

Dr. R.M. Badode

Professor & Head,
Department of English,
University of Mumbai, India

Dr. G.T. Sangale

Principal, Veer Wajekar College,
Phunde, India

Research Chronicler is peer-reviewed refereed and indexed multidisciplinary international research journal. It is published bi-monthly in both online and print form. The Research Chronicler aims to provide a much-needed forum to the researchers who believe that research can transform the world in positive manner and make it habitable to all irrespective of their social, national, cultural, religious or racial background.

With this aim Research Chronicler, Multidisciplinary International Research Journal (RCMIRJ) welcomes research articles from the areas like Literatures in English, Hindi and Marathi, literary translations in English from different languages of the world, arts, education, social sciences, cultural studies, pure and applied Sciences, and trade and commerce. The space will also be provided for book reviews, interviews, commentaries, poems and short fiction.

-:Subscription:-

	Indian Individual / Institution	Foreign Individual / Institution
Single Copy	₹ 600	\$40
Annual	₹ 3000	\$200
Three Years	₹ 8000	\$550

-:Contact:-

Prof. K.N. Shelke

Flat No. 01,
Nirman Sagar Coop. Housing Society,
Thana Naka, Panvel, Navi Mumbai. (MS), India. 410206. knshelke@yahoo.in

Cell: +91-7588058508

Research Chronicler

A Peer-Reviewed Refereed and Indexed International Multidisciplinary Research Journal

Volume III Issue VIII: November – 2015

CONTENTS

Sr. No.	Author	Title of the Paper	Page No.
1	Dr. A.P. Pandey	The Indian Bride: A Reading of Mystery and Ratiocination	1
2	Basavaraj Naikar	Science, Religion, Truth & Falsehood in <i>Hunting the Sun</i>	7
3	Dr. Prakash M. Joshi	Study of Human Rights and Humanism in 'Untouchable' and 'Coolie' by Mulk Raj Anand	16
4	S. Vaiyapurirajan & Dr. L. Baskaran	Fear of Extinction as Voiced in the Novels of Rohinton Mistry	23
5	Sachin Labade	Clicking a Queer New Selfie: Documenting the Queer Indian self in Sonali Gulati's <i>I am</i>	31
6	Ms. Mansi Chauhan	The Unending Exile: Reading <i>The Pages of my Life</i> by Popati Hiranandani	37
7	Dr. Meti Mallikarjun	Has There Been a "Chomskyan Impact" on Indian Minds	42
8	Sumathi Shivakumar	Blended Boundaries of Fact and Fiction: Historicizing Kittur through Literary Narration <i>The Queen of Kittur</i> By Dr. Basavaraj Naikar	50
9	N. Subhalakshmi	Women in Information Technology	56
10	Dr. Shaikh Sahanwaz Islam	The Role of Public Information Officer under Right to Information Act, 2005	66
11	Dr. Hasabe S.B.	A Critical Study of Performance Appraisal	72

12	डॉ० स्नेहलता शिवहरे सुधीर कुमार	&	संयुक्त परिवार तथा बालक का शैक्षिक विकास	76
13	प्रा. निलेश एकनाथराव लोंढे		सूफी आणि वारकरी संप्रदायाच्या तत्त्वज्ञानातील साम्यस्थळे	82
14	प्रा. प्रकाश रामभाऊ रामटेके प्रा. प्रमोद मोहनराव वसाके	&	“चंद्रपूर जिल्हयातील ताडोबा-अंधारी व्याघ्र प्रकल्प” : एक भौगोलिक विश्लेषण	88
Poetry				
15	Durlabh Singh	Poetics of New Imagery		95
		Grow Fingers	Pass Your Hand	
16	Dr. Irum Alvi	The Veil		98

The Unending Exile: Reading *The Pages of my Life* by Popati Hiranandani**Ms. Mansi Chauhan***Research Scholar, K.S.K.V. Kachchh University, (Gujarat) India***Abstract**

The proposed research paper seeks to study the Partition of India and its consequences, the dislocation and vanishing of the Sindhi culture after migration portrayed in *The Pages of my Life*, an autobiography penned by the renowned Sindhi writer Popati Hiranandani. The text echoes the corollary of the division, excruciating anguish of displacement and loss of the Sindh, splendid culture and tradition linked with it was also left behind during the Partition. Popati brings back pre-Partition epoch through memory to resist the aching reality of the post-Partition times and along with it, these personal accounts also depict the significant phases of the history of nation.

Key Words: Partition, Sindh, Dislocation, Memory, Popati**Introduction**

*“The map of my Sindh
Is not a map on paper
It is etched in the blood of my
heart!”*[qtd. in Hiranandani, 81]
-Arjan ‘Shaad’

These lines are fitting expressions for the agony of Popati Hiranandani who has written an autobiography *The Pages of my Life*, originally in Sindhi language and later translated by Jyoti Panjwani. This autobiographical accounts stands as the bearing witness of Partition of the Indian subcontinent in 1947, in which the author cherishes her pre-Partition days, recounts her painful journey during the Partition and the feeling of hopelessness in post-Partition era. Particularly, she has penned her experience as a displaced and desolate woman, expressing the Partition experience from the female point of view.

Caught Between Two Worlds

The Pages of my Life stands as a witness of the darkest chapter of history that transformed everything and more than being a personal account, her autobiography chronicles the history of Sindh, its tradition, customs, art and a way of living. Popati, as the first generation who was not only a witness but also a victim of Partition, pours her heart out and writes sensitively on painful upshots of division as a writer and as a woman who is dislocated, lonely and agonized in those dreadful days as “There was fear in the surroundings, gloom in the air, and terror in the hearts.” [Hiranandani,41] My heart was howling, but tears would not flow from my eyes. The lorry drove on speedily after the windows were rolled up. We were leaving our own native land stealthily like thieves. [Hiranandani,44] She explores the social and psychological trauma of migrants, difficulties in resettlement and the way the term ‘refugee’ malformed their entire life and altered their post-colonial citizenship.

Their loss designates the division of land and heart which is looked through a woman's eyes by exhibiting female experience of dislocation, loneliness and longing for home across boundaries of home and nation. Popati puts her unbearable pain in these words: "My heart is in accord with my emotions; hence, the feeling of 'homelessness' and 'nationlessness' have taken hold of it. The hope of an awaiting spring enables the heart to endure the bitter cold of winter, but where is such a hope here? The memory of yesterday is fresh, but I do not have any dream for tomorrow?" [Hiranandani,84]

The loss of originary home/nation which brought about multiple losses, the loss of Sindhi culture and tradition during the bifurcation of nation is the recurring motif of her autobiography and short stories. These losses results in psychological and "cultural trauma" which has still remained unhealed and overlooked by the history. Popati also mourns about being unacceptable into a newly born nation as Sindhis are looked as an outsider and marginalized, devoid of their rightful place in India. Partha Chatterjee states in *Their Own Words? An Essay for Edward Said*: "The story of nationalist emancipation is also a story of betrayal [...] it could grant the dignity of citizenship to some [...] by the forcible migration to many who were supposed to have shared the fruits of liberation." [Chatterjee,194] This never ending exile, its angst and bereavement finds expression in her writings articulating personal as well as collective consciousness of the expatriates. Even after being an independent, wealthy and settling down in a

new nation, she was unable to accept India as her 'home' and relentlessly searches it in her reminiscence.

"Now we are well settled and also quite prosperous...But there is a strange restlessness in my heart. After coming to India, we Sindhis have become orphans from the political point of view, and beggars from the cultural point of view. We are akin to slave in every state." [Hiranandani,83]

This autobiography is not just a personal account but records the national history, the history of colonialism and violent outcome of decolonization whose memory is still alive and haunting the people who are now bereft of their cultural, geographical, historical and sociological identity. Hiranandani sadly expresses: "Birds fly in flocks when they migrate from one place to another. But we have all become like papers driven by strong winds, or like the grains of dust. These circumstances have prevented us from building our communal character, retaining our rituals of celebrating festivals that sustain social customs and traditions." [Hiranandani,85] "When the nest of a bird is broken, it moves to many places before settling down again [...] This is how we, too, have been flying and resettling. How can one make any attempts to maintain one's language, literature, and culture amid such adversity?" [Hiranandani,85] With the loss of her home/nation, her identity and the sense of belonging were also lost in that tragic turn of history of the subcontinent, giving her deep pain and sorrow. Leaving her home was the most crucial moments of her life: "As we came out of the alley, we

kept looking back, wondering, 'who knows if we will set our eyes on these things ever again.' [Hiranandani,44]

This dislocation leads to different losses as they are disconnected with their land, their people, language, culture and literature. People got shelter in a new land but lost their 'home' which was their 'own', in which the history and heritage of hundreds of years were preserved and nourished. The pain of homelessness is described through these lines:

“Despite the many splendored court
of King Akbar the great,
And his kingdom of vast
magnificence,
Anarkali was still buried alive.
The bride of India is Delhi,
And the foundation of my home is
The great civilization of
Mohenjodaro.
Still,
I, a Sindhi
Rendered homeless, am being hurt at
every place.” [Hiranandani, 84]

The failure of untying with her roots emotionally grants her only pain and suffering till the last breath of her life. Rootlessness leaves her desolate and gloomy and she oscillates between the hope of returning to Sindh and the existing reality that denies such possibility of being rooted again. “The first loss which the rightless suffered was the loss of their homes, and this meant the loss of the entire social texture into which they established for themselves a distinct place in the world.” (Hannah, 173) “Her grief, therefore, is compounded by the bleak prospect for her

cultural and linguistic traditions in India, resulting from the failure of the nationalist ideology in fostering a truly inclusive national identity for all Indians.” [Intro., Ixx] After coming to India, she persistently makes earnest efforts to preserve and flourish the Sindhi culture, building the Sindh on another land but gradually it failed. With the fast disappearing of language, Sindhi literature is also becoming extinct and there remain only a few poets and writers like Popati who are still struggling to sustain the Sindhi literature. “The voice of a Sindhi poet does not receive any appreciation, and consequently, he is losing his voice. The prescient bleakness of his future has confounded the Sindhi writer.” [Hiranandani,83] “We have survived by carrying within us the fragrant waft of our native land. We have established ourselves as writers by retaining our hold on our language, and imbibing ourselves with the aroma of Sindhi rural culture [...] Yet, consciously or unconsciously, concretely or amorously, the fear of losing our roots and subsistence has remained entrenched in the substratum of our mind.” [Hiranandani,85]

Popati uses writing as a therapeutic purpose, to heal the wounds of the Partition, as escape from the present reality, compensate the losses and attempts to regain her older 'self' that was lost during the migration. By evoking the pre-Partition days, the author tries to re-live the golden era of her life lived in the land of her birth, recreating Sindh through memory and writing which impossible in the reality as “the crowding of memories of pre-Partition years in almost all the chapters of the post-Partition era shoe

her preponderance with the phase anterior to the one that dislodged her from the familiar and now cherished.” [Intro., Iv] Her memory is the nostalgia of the land lamenting over the losses and which has now become a soulless body, a corpse-like, and capable only of fostering the desire of reunion. Being an expatriate, the way this state of homelessness impacts on people is the core of her writings and her memory is an act of forgetting and resisting the bitter reality and a way of reclaiming the bygone building an ‘imaginary homelands’. “Private memory, fragmentary and partial as it may be, there is, flesh and blood, to testify a past which persists in the present trauma and represents the only site of mourning in the absence of any monuments, memorial or ceremony to remember the victims of Partition.” (qtd. in Bruschi, 27) These private “memory embedded in the characters counterpoints historical memory.” (Bruschi, 216) Living with nostalgia, the word which is derived from ‘nostos’ (return home) and ‘ailos’ (pain: sickness), characterize Popati Hiranandani’s life as she desires to re-enact her pre-Partition time.

The author talks about the years lived in Hyderabad where her childhood and early youth was spent in almost all the chapter displays the association and the strong bond with her root which was unfettered at the time of Partition but only at the physical and geographical level. She dedicates her life to uphold the culture in which she was born and brought up, which flows in her blood, without which she cannot imagine her existence as her ‘self’ was attached with the Sindh, its rich history and art. Popati’s “desire to overcome her cultural

marginalization by an equitable integration of her community into the nationalistic life of post-Independence India pulls her into the public and political spheres of through her arduous participation in the movement for Sindhyat. Thus, the politics of Partition in which she had almost no involvement or say transforms her into an activist through the impact that the Partition has on her personal and social existence. To eliminate the disquietude born of the denegation of the ancestral structures, she tries to recreate communal solidarity the way it was in pre-Partition days.” [Intro., Ixx] Jyoti Panjwani, states in the introduction about this craving of Popati that urged her to translate this text:

“Popati Hiranandani’s unrequited desire of ‘recuperating’ her dying culture and language and her act of bemoaning the plight of itinerant Sindhis, many of whom are unwittingly treading towards their exclusion from a position of cultural authority that comes from speaking in one’s native tongue, took the form of an exigent force behind the nature of my translation of her autobiography.” [Intro. Ixxxviii]

Popati Hiranandani stands as a representative of the Sindhi community who is dispersed and scattered after the division, the culture that is vanishing slowly after the forced shifting in the wake of freedom and Partition. She symbolizes her community whose culture is on the verge of death after the blow of division which forcibly puts them on another shore, far away from their home/land and heritage. Her family was migrated and as the result, the family members were separated with each other

signifies the whole Sindhi community which are scattered in a foreign land. At the evening of her life, she finds herself alone, hopeless and helpless who is weary of this long and painful journey, giving up all her efforts of saving Sindhyat. Ageing Popati signifies the ageing Sindhi culture and tradition that is slowly forgotten, the declining customs and their diminishing language and literature which doesn't show a ray of hope in the near future. Once a youthful and passionate girl who is now ageing, herself symbolizes the nation, Sindh that was affluent and rich in the past and has a glorious history but now become colorless and lifeless whose charm is fading. Till the end, she tries to overcome this imposed exile through her endeavor to maintain the Sindhi familial, social and cultural connections and by re-locating her 'self', her 'home' and Sindh in an unknown land.

The Pages of my Life tells the personal as well collective history by describing three

significant time zones—pre-Partition, Partition and post-Partition era. This autobiography of Popati creates a new history, sheds light on the unseen side of the Partition by communicating the trauma of an individual and of entire race which history fails to describe. Through her writings, Popati gives another dimension of history by bringing that historical past of the division on a center stage which has always been remain undiscovered. The pages of her life reveals the significant chapters of the history of Sindhi community and the history of the united nation brutally cut into pieces during the splitting up. She breaks the silences shrouded over it and becomes the voice through her autobiography and short stories going beyond the typical representation of history that consisted only of political events, documents and statistics. Hiranandani speaks about these ill-fated evacuees, their sufferings, their unresolved dilemmas, their confusions that need to be located in the historical context.

Work Cited:

1. Bruschi, Isabella. *Partition in Fiction: Gendered Perspectives*. New Delhi: Atlantic. 2010. Print.
2. Chatterjee, Partha. 'Their Own Words? An Essay for Edward Said', in Michael Sprinker (ed.) *Edward Said: A Critical Reader*. Oxford, UK & Cambridge, USA: Blackwell. 1992. Print.
3. Hannah, Arendt. *The Origin of Totalitarianism: Imperialism*. 1951; rpt. in New York: Harcourt Bras Jovanovich, 1968. Print.
4. Hiranandani, Popati. *The Pages of my Life*. Trans. Jyoti Panjwani. New Delhi: Oxford University Press. 2010. Print.

www.research-Chronicler.com

ISSN - 2347 - 503X

Editor-In-Chief

Prof. K. N. Shelke

Dhanashree Publications

Flat No. 01, Nirman Sagar Coop. Housing Society, Thana Naka,
Panvel. PIN - 410206. Cell: 07588058508