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Gandhistic Value in *The Dark Dancer*

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Faculty of Humanities and Social sciences the thesis entitled Gandhistic Value in *The Dark Dancer* submitted to the central Department of English. Tribhuvan University by Mr. Ananda Raj Adhikari has been approved by the undersigned members of the Research Committee.

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Abstract

Though the representation of Mahatma Gandhi in partition fiction is a matter of controversy, Balchandra Rajan in his widely acclaimed novel *The Dark Dancer* defends Gandhism through the character of the protagonist, Kamala. The Protagonist launches a campaign to liberate people from the evils of the society. The dissertation claims that the writer highlights the spiritual quest of Gandhi so as to liberate people from all sins.

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1.1. Introduction:

Balachandra Rajan, a scholar of poetry and poetics, focusing particularly on the poetry of John Milton, is a professor of English at the university of Western Ontario. He was a fellow of Trinity College, Cambridge from 1944 - 1948, but left England to return to his native India, where he served in the Indian Foreign service until 1961. During that period, he served on the Indian Delegation to the United Nation, working extensively with UNESCO and UNICEF. Leaving his diplomatic career, he returned to academia. Rajan taught at the university of New Delhi (Now Jawaharlal Nehru University) before emerigrating to Canada to take up a position at the university to western Ontario.

Rajan's scholarly works covers wide range of English poetry, but has returned frequently to Milton and particularly to Milton's *Paradise Lost*. He cannot be easily assigned to any critical methodology, but is instead a scholar of poetics in many forms and from any approaches. His 1947 books *Paradise Lost and The Seventeenth Century Reader* is primarily a response to Milton's apparent interest considered as in heresy, and argue for a distinction between private and public meaning in Milton's poetry. The book was influential for William Empson, particularly Empson's critique of strictly the theological readings of *Paradise Lost*. Later essays explores what Rajan calls "generic multeity" in *Paradise Lost*, In addition to his work on Milton, Rajan's later criticism address issues of meaning, intention and context in a broad array of writers including Spencer, Yeats, Marvel, Keats, and Macaully.

Rajan has also written another novel *Two Long In The West* where a girl returned to her home village after an emancipating education in New York. This light hearted satire perhaps is influenced by Taigor's *Fare well My Friend*". Here, Naline, the female protagonist, has to cogitate on the question i.e. about she or her marriage. However, in his Novels, one can find the picture of colonial India, the echoes of national struggle for freedom, the dawn of Indian independences, the partition of India, the creation of Pakistan, the mass migration of people and communal riots are reshaped into a unified structure

of mythos, showing Rajan's distinct and skilful achievement as novelist. Looking at the inextricableness and complexity of various issues during the period of Indian history, *The Dark Dancer* contains echoes of Milton's epic or of Eliot's wasteland mythology searching his roots and identity. While Balachandra Rajan's fame as a critic and scholar has been well established, the debate about his vision and art as a novelist is still going on both India and abroad. *The Dark Dancer*, his first novel is a bright and sensitive work. It is much too deep and subtly allusive for commoner's zeal to categorize and level it only a portrayal of sociological confirmation between two cultures in which convenient and facetious judgment are made of winners and losers.

The Dark Dancer seems to have been patterned after Mahabharata model: while its structure reverberates direct and indirect allusion to Kurukhetra as a battlefield of life and history and the convoluted allegory of Karna, the son of Kunti is cohesive unity controlled by the central symbol of the Nataraja, the ripe work both in breadth and scope: it portrays the quest of the Cambridge educate Krishna for identity and enlightenment, and it deals with the myth of the dark dancer Shiva, the central symbol of the story.

Rajan firmly believes that Indian literature inherits a rich past and his search for order and a sense of form undoubtedly brings him closers to the Indian region as a novelists and critics grapples with the universal problems of an individuals struggle with society and history in the Colonial and post colonial contexts and the irresolvable complexities of newly emerging social order.

Few events have been more important to the history of modern south Asia than the partition of the subcontinent into India and Pakistan in 1947. The coming of partition has cast a powerful shadow on historical reconstructions of the decades before 1947 while the ramification of partition has continued to leave their mark on sub continental politics fifty years after the event.

Yet, neither scholars of British India nor scholars of Indian nationalism have been able to find a compelling place for partition with their larger historical narratives. For many British Empire historians, partition has been treated as an illustration of the failure the modernizing impact of colonial rule, an unpleasant screen on the transition from the colonial to the post colonial worlds. For many nationalist historian it resulted from the distorting impact of

colonialism itself on the transition to nationalism and modernity, the unfortunate outcome of sectarian and separatist politics and a tragic accompaniment to the high spirit and promise of freedom taught for with courage and valor.

Surprisingly, partition occupies an uncertain place in historical narrative. Some historians, of course, have incorporated fiction and personal histories into their work in ways that have highlighted the distinctive impact of partition on the lives of different classes and genders. Such work has proved fruitful in illustrating how different people have in retrospect made sense of the partition experiences and highlighting how the new states created in 1947. It attempted to forge its own national identities through efforts to deal with the aftermath of partition's violence.

The partition of India, which was accompanied by a wild party of violence and hatred, when millions were brutally slaughtered, injured and tortured, still hunts Indian psyche. The Pakistani writer Zulfikar Ghose echoes the feelings of writers on both sides of the border when he writes:

These were the India's most tragic years. Which have left behind the taint of sin on all of us and it is use pretending in the Prosperity of ten or twenty years later that this was necessary price to pay for independence me. (qutd. In Narayan P. 32)

The Indian writers attempted to get rid of this "taint of sin". So as to achieve a literary expiation is evident in the Indo-Anglian novels on the theme of partition, which have continued to appear three decades after the event. Showing the emotional response to the Indo-Anglian novels, Gomti Narayan writes: "Balachandra Rajan's *The Dark Dancer* deserves to be studied from the point of view of the guilt and stone expressed in them for the atrocities of partition" (35 - 47).

A sense of guilt for the inhuman violence, a sense of shame and a sense of fatalistic despair engendered by the magnitude of the evil let loose among men. As Rajan express it:

The pride of being Indian, of having helped to bring to its unprecedented climax a generation of struggle in which the sword had not been lifted, was submerged in an emotion in which shame was a

component less compelling than helpless bewilderment at the fever and its virulence. (49)

The Dark Dancer, thus happens to be the only Indian novel in English which has hardly been accorded a due critical appreciation. The total lack of response reached such an extent that novel which can easily be termed as the most powerful fictional work tracing the destiny of an Indian character through the most historically tumultuous days of post independent India. To begin with, *The Dark Dancer* can well be understood as the education and journey of the protagonist of the novel. It is a story of an Indian youth who with his western education is confronted with a world of violence and change, in the connection Ashok K. Bhattacharya mentions:

"V.S. Krishna, the hero returns from England to his won country, independence is still a few months away, and the novel concludes with a gradual normalization of the Hindu-Muslim Communal riots which immediately followed the partition and freedom. (130-147)

Coming back to the central issue of home coming in the first chapter, Krishna's return to his native place can be seen as having various layers of meaning to the readers: Rajan's description of the room where among the many books, that lie scattered on the floor is *Paradise Lost*. The striking thing about it is the classical epic shown as lying opened at the ninth book. The book where fall of Adam and Eve, leading to violation of order in the Garden of Eden. Showing *paradise lost* opened at the ninth book, is perhaps the entry of V.S. Krishna into a world, which in itself is devoid of any order.

Bhattacharya in this remarks writes:

"On the one level, the place Krishna Returns to seems to present a state of disorder and confusion. The vivid description which follows immediately after his entry into the house is punctured with notes of discord and disharmony" (quod in 120)

The confusion which Krishna confronts can not be understood as resulting out of an absence of order due to some violation of the norms. It is in fact due to the materialistic attitude which controls the emotional response of each and every member of Krishna's family where as he alone is the idealist young man, that shattered down the lofty ambition of Krishna to become a teacher. If one allows here an interpretation of Krishna's return to his homeland with

Christian view about Adam's entry into his world as a necessary part of the process of his redemption the first chapter of the novel opens up with a new dimension. In this regard Ashok K. Bhattachery explicitly opines:

The event of Krishna's homecoming in this light seems to be an essential process that he must undergo in order to attain success in his quest for identity and his ideal. Thus Krishna's homecoming appears to be like Adam's entry into the earth which according to divine design would lead him to redemption. (133)

The organizing principle followed by Rajan in the manifold conflicts and polarities in the life of the hero mostly occasioned by social conditions. To choose for setting a period of Indian history that happens to be most fertile soil for developing such conflicts and to use the tension arising from these complex conflicts as a means for furthering the movement and bringing it to a climatic point in the hero's quest for identity. Ashok K. Bhattacharya writes:

That he is valued possession of the Family and a young foreign educated man having bright prospect of marriage with a girl of a rich family is hammered into Krishna's head every stage of his Understanding of the new situation he is in. (124)

The novel is taken into accounts one sees how religious conventions are observed by the traditional people with all the zeal in the world. But their chief motive is not performing the ceremonies but to satisfy their materialistic greed. Alarming between the conventions and the motive behind their performance Rajan's religious preoccupation refrains from describing religious ceremony in detail. Highlighting the religious custom Bhattacharya indicates:

That the marriage of Krishna and the funeral ceremonies of Kamala in the last chapter are described in a detailed manner, is itself a proof of the author's preoccupation with this rituals. (126)

Indication of rebirth and hopes for a new guilt free identity are also not wanting in this novel. The founding in Rajan's *Dancer* is compared to the infant Lord Krishna who survived the wrath of a tyrant by being carried through a swollen river on a stormy night. The central symbol in the novel as mentioned earlier is the 'Nataraj'. There are repeated references in the narrative to the symbolic myth of Shiva. The cosmic dancer holds in union creation and destruction and good and evil. This mythic perception of unity in diversity and

multeity is characteristic of the Indian mind in the story. Krishna hears the myth of the dancer sung at this wedding feast, an attempt to find a symbol which controls the course of the whole novel. The supreme dancer has been referred to at various points of the novel. That a deep study of the way the symbol has been used will be helpful in anticipating the course of novel is itself a proof to the fact that the Nataraja is enriched with various levels of meaning. In this connection Ashok K. Bhattacharaya explicitly opines:

"It is quite interesting to note here that the first time the 'Dancer' is referred to in a detailed manner happens to be at the end of the first chapter when the four day long ceremony of marriage is over and the newly wed-couple come closer to exchange their personal feelings. At this point V.S. Krishna, the protagonist discerns in that celebrated posture of the Natarajan, glimpse of both creation and destruction. (140)

It seems that the whole society is a body of dancers and life one continuous dance of playing roles, establishing relationships and creating identities. When Krishna finally becomes a dancer rather helplessly he too starts making compromises. Thus the symbol of the "supreme Dancer" provides us with two different manifestation of the "Nataraj" in Krishna and Kamala. If Krishna shows the destructive aspect of the dance, Kamala exemplifies the creative part.

While talking the Dark Dancer from the ironic point of view irony can be seen as a working the third chapter ends up with an indication to the new political problem of Hindu-Muslim riots, which in fact follows after partition and freedom. The hope of political freedom is completely overshadowed by the feeling of communalism which becomes rampant at end of the chapter. The heated argument between the Sikhs and the Muslim at Krishna's place is a sufficient proof of this prior indication. In this connection Bhattacharya highlights the irony as:

'Seventy-three Days to Freedom' although indicates a hope of freedom and journey towards the ideal for Krishna in near future, does he really attain it? Quite ironically he, during the days that follow moves further away from the so-called freedom and his cherished ideal. (144)

Appreciating the pungent idea of irony in *The Dark Dancer*, the title can be observed from panicle point of view when the third chapter ends up with an

indication to the new political problem of Hindu-Muslim riots, which in fact follows after partition freedom.

The story of *The Dark Dancer* is widely talked regarding its characterization of Krishna the hero in Rajan's novel, "the problems Krishna faces and solves in the novel may be the narrator's own" C.T. Indra concedes'(148).

He further says, this novel enlarges the wide variety of using symbol images and the whole novel is highly poetical, assembling all kinds of rhetorical tools the novel realizes the momentum gathered at every movement and what is more the narrator's voice unobtrusively directing and guiding our understanding. As C.T. Indra asserts:

In the age when novelist home come to believe in dramatic narration interior monologue, psychological exploration of conscious which may be a stream or stagnant pond the author seems to have chosen [...] context to me that the novel, for all traditional mode, is highly poetical. (148)

Closely allied to the image of the dancer is the symbol of Gopuram" Gopuram is an ambivalent one. The Gopuram rising against the vast expanse of the sky, Krishna's wife is very much like Gopuram C.T. Indra further elaborates the symbol as' "Gopuram the Tamil word for the temple tower, a typical south Indian Hindu. It represents the earth consciousness in man aspiring forever to higher states of being. (P. 151). It is thus clear that, sometimes Kamala seems ambivalent in her nature but she keeps high aspiration to get success.

The recurrence of certain images make a coherent structure of symbolism. He ahead says" The image in the title the Dark Dancer is consistently used the novelist exploit its rich connotation" (151). Here *The Dark Dancer* is Lord Nataraj as an aspect of the Hindu deity Shiva. His dance symbolized the creative and destructive aspect of partitioned India. On the other hand Monroe Spears remarks the novel as:

The Dark Dancer is an extremely ambitious work, in that it deals explicitly with the greatest issues, political, moral and religious it presents a wide range of characters and shows there is crucial years of recent Indian history it takes the greatest risks possible. (quid. Verma - 64)

Looking at the inextricableness and complexity of various issues during the period of Indian history under reference, a post colonial text can be legitimately and objectively retextualized the history of colonial India without India falling into a trap of derivative discourse of orientalism.

In fact the myth of Nataraj encompasses two integrative phantasmagorias, the myth of restoration and progress and the myth of destruction. This battle field of life history and convoluted allegory of Karna, the son of Kunti, its cohesive unity is controlled by the central symbol Nataraj. This central symbol over here refers to the darker side of Independence.

The central symbol in the novel, as mentioned earlier, is the Nataraja, there are repeated references in the narrative to the symbolic myth of Shiva, the cosmic dancer who holds in union, creation and destruction and good and evil. This mythic perception of unity in diversity and motility is much similar to Krishna. Earlier in the story he hears the myth of dancer sung at his wedding feast.

She sang of Shiva dancing in the great temple of chidambaram, the
timeless dance in which each gesture is eternity with every
movement that mighty from expressing and exhaustion the history of a
universe. You danced with your limbs held high, the moon in your
forehead and the river Ganga in your matted locks left me
great Shiva as your limbs are lifted" [...] Nataraja one leg arched in
that supreme expression of energy, the dying smile of the demon
beneath the other lightness all that infinite power of destruction
drawn back into the bronze circle of repose creation, destruction. (Dancer 27-28) .

It is important to note that chidamboram, the place of dance is the inside of man Krishna has often expressed lives anxiety to see the ecstatic dance of Shiva and has wondered all along about its meaning that now finds in Kamala's death. Marriage as the symbolic union, the creative act belongs to the cycle of creation while death, the delivered, belongs to the cycle of dissolution.

The novel is widely talked regarding its characterization symbols etc. Another critic C.T. Indra tries to expose the Gandhisitic value comparing Kamala attitude to that Gandhi's attitude towards communal harmony, she

without discriminately pursues unity in peaceful demonstrate or Hindu-Muslims in clash. Indra opines as: "Kamala pursues the principle of non-violence because to her retaliation accounts to focusing another person to realize the truth of a situation " (Indra P. 152)

Following the same idea another critiques Adhikari has opined the novels handling politics of Gandhian ideology referring kamala as a female Gandhi. In this connection he states: "In B. Rajan's novel, *The Dark Dancer*, the protagonist Kamala meets her tragic death which valorizes ahimsa. In other words, Rajan's endeavor concentrates on the celebration of non-violence by comparing Kamala with Gandhi" (Adhikari 43).

Though the above two critics have tried to search the Gandhistic value in *The Dark Dancer*, their attempts remained incomplete because they couldn't give the ample space to focusing Gandhi an ideology of non-violence in the novel that's why the researcher tries to quest the Gandhistic value in *The Dark Dancer* especially on the female portraits kamala and her way of life to achieve the values as set by Ghanaian ideology.

Despite the various views on the novel by different critics, Rajan's praising Gandhitistic value in this novel remains aloof from their touch and that is going to be justified by this present research.

2. Gandhian Non-violence: An Introduction

Mohandas Karmachand Gandhi a shy and mediocre as a student, later happened to be the 'greatest' freedom fighter, the innovator of non-violence, was born on 2 October 1969, at Porabonder in the western coast of India. He was taking hardly any interest in outer activities. Grown up in an eclectic religious environment of family, he imbibed the values of righteous conducts from the air he breathed.

Gandhi left for England to train as a lawyer on 1888. But before his departure, he assured his mothers of good conducts by taking three solemn

promises that he would avoid wine, women, and meat. His early days were full of western influences in England, buying himself in morning suit, a top hat, taking lessons in dancing like an English gentleman. Yet, this phase passed soon when he returned into the serious aspects of English life. Then he started to read widely about British and European law and method of political resistance that did not involve any kind of violence.

The great man Gandhi, whose fame has spread through out the world, did not appear in his early life to have any ambition for power and fame. But his deep faith in truth spiritually and humanity made him Mahatma Gandhi or a great soul. The symbol of India, as a great follower of Bhagbat Geeta, he had deep faith in action, particularly selfless action.

Undoubtedly, Gandhi was very much impressed by the traditional Hindu religion and also Buddhism from the time Gandhi started his public life, he showed great concern for Hindu-Muslim unity and harmony. He had the perceptions that everything would be meaningless unit there was a religious harmony among different religious groups like Hindus, Muslims and Sikhs. Religion was a core agency for Gandhi who believes that it could only bring the people together. Gandhian philosophy of political independence rests on religious moral foundation. He asserts his affinity to religion as "I call myself a Sanatanist Hindu, because I believe in the Vedas, Upanishads and Purans ..." (Gill 13). As the politics of Gandhi was saturated with religious and religious beliefs, most of the Indian masses appreciated Gandhi as an avatar. The aura of Gandhi was not only the out come of his political sagacity but also the product of his saintly persona. For Gandhi, the nation of ahimsa represented not merely a political tactic but a moral way of life. Reading Indian tradition of non-violence through a lens colored by his western education, Gandhi considered ahimsa a mode of being and action consistent with a deeper ontological truth that points to the unity of all being. Taking help of Christian and Tolstolian notion of active love to his understanding of non-violence, Gandhi departed significantly from orthodox Hindu interpretation "belief in non-violence is based on the assumption that human nature in its essence is one and therefore unfailingly responds to the advance of love" (quoted in Mukherjee 2)

He emerges using non-violent revolutionary weapons, love and truth for waging war. The truth emerges from the concept of 'Satyagraha', which in Sanskrit means truth force. According to Gandhi, the three moderns have left a deep impression of his life namely Tolstoy, Raychandbhai and Ruskin. Reading Tolstoy's book *The Kingdom of God*, Mahatma Gandhi is supposed to have changed. He gives his credit to Tolstoy's book as he says " ... cured me of my skepticism and made me a firm believer in Ahimsa. Further he says "Ruskin's emphasis on the dignity of manual labor and aversion to industrialism marked a turning point in my life" (Gill 13).

Mahanta Gandhi never sees the possibility waging revolution through violent action. Consequently, he identified two expressions of non-violence to our understanding of it:

In its negative form, it means not injuring any living being. Whether by body or mind, I may not therefore hurt the person of any wrong - doer or bear any ill will to heal and so cause mental suffering. This statement doesn't ever suffering caused to the wrong-doer by natural cuts of mine which do not proceed from ill will. It therefore doesn't present me from with drawing from his presence a child whom he, we shall imagine, is about to strike. Indeed the proper practice of ahimsa required me to withdraw the intended from the wrong-doer. (Ed. Makherjee, 95) Therefore the most proper passive resisters of South Africa to have endured the evil that union the government sought to do that. They bore no ill will. They showed this by helping the government whenever it needed. Their resistance consisted of disobedience of the orders of the government, even to the extent of suffering death at their hands. Ahimsa requires deliberate self-suffering not a deliberate injuring of the supposed wrong doer.

Along with the non-violence campaign of Mahatma Ghandi, there are other subsequent strategies - Quit India Movement, 'Satyagraha', 'Peasants Resistance' etc. Gandhi used so many ideological tools for India's struggle for independence from British rule. One of the major tools is Swaraj that has reinterpreted as a greater freedom. Gandhi explained the concept of Swaraj that is emerged since the beginning of nationalize movement:

The root meaning of Swaraj is self-rule.

Swaraj may; therefore, be rendered as disciplined rule from within ...'
'Independence' has no such limitation. Independence may mean
licenses to do as you like. Swaraj is positive independence is negative
... The word Swaraj is a sacred word, a vedic word meaning self rule
and self resistant and not freedom all restraint which
'independence' often means (Dalton 2).

Gandhi's use of Swaraj for Indian national independence draws the parallel
lines with the norms of freedom in Upanishad and Gita. Transcendental
meaning of Swaraj for Gandhi is strict political sense, a sovereign kingdom's
freedom from external control. Gandhi's first and foremost emphasis of
Hinduism saw the liberated individual as one "Who acts without carving
possessiveness and finds peace in an awareness of infinite spirit (Dalton 3).
Similarly, the Chandogya Upanishad defined freedom in a spiritual sense.
"Self governing autonomy" and "Unlimited freedom in all worlds". Hence
Gandhi concept of Swaraj came in effect which is closer with the major
ancient religious ideologies.

On the other hand, Gandhi advocates for Satyagraha the unique and
greatest measurement to correct the erring human race and bring about change
in the socio-economic and politico-religious spheres to usher in a non-violence
peaceful order. Gandhi advocates Satyagraha as the practical application of
non-violence and truth. It is rooted in the inward strength of the soul.
Satyagraha is a method evolved by the Gandhi for resolving or minimizing the
social conflicts. It is a weapon of conducting a non-violent war against civil
and injustice. It is a technique of action of bringing about a state of affairs
where the ideal of love would reign in place of hatred and killings. Gandhi
with comparatively successful stance likes to use Satyagraha as weapon. He
asserts:

Satyagraha has been designed as an effective substitute for violence that
is to wage non-violent conflict ... The fast became the most potent of all ways
[...] a last resort when all other avenues of redress have been explored and
have failed (Dalton 242)

Furthermore, Non-violence and non-cooperation are supposed to be
universal themes in Gandhi's ideology. Gandhi's hope for communal harmony
rested not with government or law enforcement agencies but with the "better

elements of society willing to assert themselves in the interests of peace and normality” (Dalton 244). In principle, non co-operation is a protest against an unwitting and unwilling participation in evil. It may include strikes, hatred, boycott of offices, meetings and processions. Gandhi's pervasive lines on goodness and non-violence reasserts this theme:

Non-violent, non-cooperation is a universal remedy. Good is self-existent, evil is not. It is like a parasite living on and around good; it will die of itself when the support that good gives it is withdrawn. The hearth of the anti-social elements may or may not be changed: it will be enough if they are made to feel that the better elements of society are asserting themselves in the interests of peace and in the interests of normality. (244)

Beside this, Gandhi further practices the creed of civil disobedience. Civil disobedience for him is a form of non-violent rebellion against unjust laws of the state. The civil resister regards the dictates of conscience as superior to the command of the states. He violates the important law of the state in order to bend the government to the will of the people.

The method of fasting, which Gandhi gave a great value is adopted to appeal to the good sense of the person or to evoke the best in him against whom it is intended. On several occasions, Gandhi resorted to the methods of fasting and regarded that "fasting under proper circumstance in such an appeal or excellence" fasting unto death is the last and most potent weapon in the armory of Satyagraha. Since fasting unto death often leads to violence, Gandhi repeatedly said that it could be used only with it most discretion. He observed, "Fasting unto death is an integral part of Satyagraha programme and it is the greatest and most effective weapon in its armory under given circumstances" (qtd in Gandhi Prasangya 75)

To build up cursory idea, Gandhi's nexus of values: non-violence and tolerance, truth and truthfulness, trust and openness and all connected to both personal and political. His focus is that we become liberated from any-physical or mental dictatorship only when we are empowered by truthfulness and non-violent action, that freedom is not merely license because it must also mean a social awareness and responsibility that come with a sense of human

connectedness. Thus Gandhi's thought and action for revolution and independence movement totally rest upon the same premise of exclusivity, that non-violent truthful and Satyagraha path is the one and ultimate.

3. Non-violent "A Supreme Force"

After the long and incessant struggle against British imperialism on 15 August 1947, Gandhi, who was responsible for this process as a person on the earth, could not celebrate it because of its unhappy ending. The great wave of Hindu-Muslim strife was hovering all around, especially in northern part of India after the partition. It showed that although India had gained independence, it has not achieved Swaraj as many people hoped. However, these stark realities could not upset, Gandhi and his non-violent movement to fight against those in human cruelties.

Towards the last month of his life, Gandhi showed his heroic nature and fought against the corybantic wave of violence that had gripped most of the North India. The civil war and partition were creating the worst period of Gandhi's life but he was preparing his non-violent power to put in action; As Dalton writes:

He took partition as a verdict of failure, not that non- violence had failed but he had fallen short in his practices of it. Yet it was then, when this verdict seemed so clear that he proceeded to demonstrate for one late time the power of Satyagraha and the true meaning of Swaraj. (140)

In order to fight with violence, Gandhi had only one weapon left, namely his well calculated fast designed to awake to consciences of morally misguided people. He began his pilgrimage of peace to the Noakhali district of Bengal, the scene of worst Hindu-Muslim violence. If there was any hope than that was only Ghandi. He restlessly walked through riot-affected areas with his same commitment and power as in his young days. In the words of Bhikhu Parekh:

He stayed there form October 1946 to February 1947, walking from village, living in the hearts of those willing to part him, listening to their stories of atrocities, calming passions, and consoling the distressed and bereaved. He walked 18 hours a day and covered 49 villages. Sometimes his path was strewn filth and grambles and since as a pilgrim of peace we often walked barefoot, his feed became sore and development chilblains. [...]

There were also several threats on his life and a couple of violent scuffles. Undeterred, he continued his work, summoned up immense physical energy in his disintegrating body, and by the sheer force of his

personality succeeded in restoring peace in Bengal and elsewhere.
(29)

Towards the end of his life, Gandhi was more successful in his mission of peace. From his vast experience, he had learned many things with Hindu-Muslim conflict the inclusive method which he developed in dealing it, and his theory of fasting, which he increasingly applied to its resolution. As Nicholas Mansergh observe:

In this, the last year of his life, Gandhi's influence was transcendental. By the people of India he was treated with the awareness given to the great prophets and religious teachers of the past. Indeed he was already numbered with them. It was his preaching of the doctrine of non-violence more than any other single factor that stood between India and blood shed on the frightful scale. (qut in Dalton 159)

Undoubtedly where all the other leaders were celebrating country's independence in Delhi on 15 August 1947, Gandhi remained busy fighting against violence several hundred miles away. Soon after independence when Calcutta became the theater of mass violence Gandhi saw no reason in celebration. Gandhi rushed to the city. When all his appeals failed he began a fast unto death on 2 September 1947. Within few days Gandhi had got unexpected success. He was notably able to maintain communal harmony in Calcutta. Highlighting this success as a Calcutta miracle Bhikhu Parekh says:

...within three days he had performed a miracle. Many who had been bury killing arrived at his bedside, wept at this tormented body, surrendered their weapons, and gave him a written undertaking that they would allow no more violence to occur, if need be at the cost of their lives, [...] Gandhi saw no miracle, for it only confirmed his life long conviction that 'Soul force' was infinitely more powerful than the physical. (31)

Moreover, if there was a miracle in Calcutta, than it occurred when one man's leadership restored to more than for million people's life. Not only this, Gandhi had achieved single handed what a body of 50,000 well armed soldiers had failed to achieve in the Punjab. And he never desired for thanks, but his fast had given him a profound sense of inner peace.

After restoring peace in Calcutta, Gandhi rushed to Delhi where riots were raging. He had determined to fast again from 13 January 1948, once

more communal peace and once again after six days the fast ended in success. This was his last fast and he was able to create real peace in place of deadly calm imposed by the troops. And the heroic acts of self, sacrifice made difference which civilian military police could not. Therefore he was admired by all people of all community As Parekh writes:

Gandhi's repeated triumphs against human savagery stunned his awestruck country men and made here a sublime and scarified figure an object of deepest pride and reverence even to those who hear otherwise critical of his fasts and religions appeals. It was almost as if they felt that he had atoned for redeemed them and lightened the burden for their shame guilt. (32)

Along with it, there had been many threats to Gandhi's life. A bomb had been dropped at his prayer meeting just 10 days before his death. But Gandhi had refused to be frightened of mere bomb. He knew that violence was drawing to him and he might be killed one day, but he rejected all kinds of protection. Indeed he wanted to die a violent death in the hope of that his death might achieve what his life had not.

Gandhi assassination on 30 January 1948 had a cathetic effect in Indian history. It discredited Hindu extremists' shocks to all people for their crimes, reassured the minorities, and pulled the mourning nation. As it said, in the eloquent words of a prominent Muslim politician:

His assassination had a catheric effect and through out India men realized with a shock the depth to which hatred and discard had dragged them. The Indian nation turned back from the brink of abyss and millions beside the memory of a man who had made redemption possible. (qtd in Dalton 167)

If Gandhi's assassination had negative effect, like any other associative certainly then it may be deemed a tragic comment on the futility of non-violence. If his death had no non-violent power, then it would damage the whole nation, once again vexing in to the threshold of religious strife. As Dalton writes:

Gandhi's assassination, more than any other single event, served to stop the communal violence surrounding partition. It achieved this in the same many his fasts, by causing people to pause and reflect in the midst

of their fear, anger and enmity: to ask themselves if the cost was worth it. A mixture of motives was probably at work, merciful and rational as well as grief stricken guilt ridden [...] a determination came to stop the killing. (167)

Certainly there was no higher honor to his life than the impact of his death, his final statement for Swaraj. In this sense Gandhi entered into the deep realm of violence in his pursuit of political goal. His main aim was not only to bring national freedom but to bring spiritual freedom as well. Therefore, Gandhi took non-violence as a supreme means and cognizable standard by which truthful action can be determined.

Gandhi: Contribution to manage Hindu - Muslim Conflict.

From the time Gandhi started his public life, he showed great concern for Hindu-Muslim unity. He had a good understanding about the matter that everything would be meaningless until there was a religious harmony in between Hindu and Muslim. Realizing this fact, Gandhi vested most of his time to keep communal harmony among the community. But he could not get much success in his mission. It so happened because Gandhi was not fully secular and had a deep influence of Hindu Mythology which ultimately, helped the Muslim to alienate from his movement.

Moreover, Gandhi's attachment with Hinduism created doubt in many Muslims, especially in the representation of the Muslims right under his leadership. Though Gandhi was not an orthodox Hindu and did not follow all

the tradition of *sastrs*, he himself accepted the fact that he was not out of the religious touch.

Further, religion was core of Gandhi who believed that it could only bring the people together. As his politics was saturated with religion and religious beliefs, most of the Indian masses appreciated Gandhi as an *avatar*. The aura of Mahatma was not simply the outcome of his political sagacity but also the product of saintly persona. Since Gandhi brought religion into politics, many Muslim leaders including Jinnah blamed him as a religious leader and promoted their own doctrines in fear of Hindu domination. Thus, Hindu - Muslim relations did not have happy outcome as Gandhi thought rather it emerged as the most complicated in Gandhi's freedom movement.

Besides, Gandhi's emergence in Indian political scene in 1919-20 was much effective. Gandhi himself was "greatly surprised by the response to his call for agitation against the Rowlatt Act" (Gil 18). It is generally believed that before the arrival of Gandhi the Indian Congress was a body of urban , educated middle-class people which met once a year and sent petition to the government without much efforts . Gandhi broke the tradition and moved the Congress by his non-violent method of the Non -Cooperation Movement (1920-22), the Civil Disobedience Movement (1930-33) and the Quit India Movement (1942). As a result, he had got an overwhelming support of almost all people whenever he went and whatever he did though the gains were not enough all people to keep the communal harmony.

Throughout his impressive career as a political leader and activist, Gandhi encountered precisely this agonizing dilemma of either remain faithful to his non-violent principles and risking the failure of the Indian nationalist movement, or focusing on the seizure of political power at the expense of the moral authority. Moreover, he had a difficult task of maintaining his moral authority with his power politics. Gandhi was elected of the Congress in 1942, the only time he accepted a position within it. But the leadership of the independence movement deeply worried him due to the growing separation between India's various communities, especially the Hindus and the Muslims, which the Non-Cooperation Movement had not only highlighted but also in some cases accentuated. It so happens probably because many Muslims thought that Gandhi's plan was a Hindu conspiracy to hold back their progress.

Contrary to Gandhi's calculations, the movement unwittingly alienated many Muslims. It was Gandhi whose multi-meaning but ill-advised support for the Muslim alienated Mohamed Ali Jinnah and other secular Muslim leaders. Gandhi now decided to tackle the problem with his 21 day fast in 1924 to create mutual respect and tolerance between Hindus and Muslims. But apart from placing the subject on the national agenda, his fast achieved little.

Slowly and gradually, Muslims felt their minority at the personal and political level of India whereas the Congress enjoyed in its motto of the democratic representation of all community. On the one hand, most of the Congress leaders were Hindus who could not properly appreciate the concern of a minority community, on the other hand, majority based democratic system only favored the desire of majority community. Therefore, Muslim thought that mere constitutional safeguards would not protect the Muslims against the overwhelming Hindu majority. The sense of insecurity became an obsessive anxiety of the Muslim as the freedom movement gathered strength. So they feared the Congress goals of democracy and launched their own campaign of Muslim League.

But the most telling instance of the Muslim alienation was the result of the 1937 assembly elections, which mark a watershed in the history of India's partition whereas they highlighted the hollowness of the Congress claim to lead the Muslims, they gave no comfort to the Muslim League either. The results did not get a majority of seats in any of the Muslim majority Provinces. Everywhere there was a sense of insecurity of Muslim living regarding their position in the nation. The congress somehow realized the Muslim insecurity and projected a programme of mass contact with a view of reassuring them that it posed no threat to their religions and other interests. But the Congress never left its claim of authentic representation of all community to itself. The Muslim League read the situation much minutely and started its own campaign, claimed at arousing Muslim fears and sense of insecurity. Seeing communalized Muslim mass, the Congress "called off its programme and used the League to make a reciprocal gesture, Jinnah, the leader of the League, not only refused to call off the campaign but intensified it" (Parekh 25).

Unfortunately, Gandhi did not pay serious attention to the degree of Muslim alienation from the Congress. He knew but did not realize. As S.S.

Gill says, "This is really surprising for a man of his perspicacity, as he had admitted as far back as 1924 that he could no longer claim with any truth that he was a spokesman for India's Muslims" (201). It was the mistake of Gandhi that instead of solving the problem of Muslim League, he ran after the Congress and its false promise of national wide representation. He did not realize the fact that Muslims were already excluded from the Congress and to support the Congress claim in this situation would be nothing more than a stupid attempt. It is already proved that majority based Congress could not include the population based demand of Muslims on Congress. Further Gandhi never left to praise the Congress and its activity.

It was Gandhi's speech at AICC meeting in 1942 where he blindly spoke in favour of Congress forgetting the reality of its incapability to represent the Muslim League. As he said:

I represent the Congress. You went to kill the Congress which is the goose that lays golden eggs. If you distrust the Congress, you may rest assured that there is to be a perpetual war between the Hindus and the Mussalmans, and the country will be doomed to continue warfare and bloodshed. If such warfare is to be our lot, I shall not live to witness it. (Ed. Mukherjee 167)

When the Congress failed to address the problem of Muslims, the League started to argue a separate nation under the leadership of Ali Jinnah. Jinnah, who was initially active supporter of a single state, now became a strong advocate of the separate state of Pakistan. Not only this, he introduced the "Language of religious nationalism and dramatically changed the character of the political debate" (Bhikhu 26). Jinnah mobilized the vast and illiterate Muslim population by offering them their own place in India. Thus, the League passed the resolution to form a separate religious nation named Pakistan.

As time passed, Gandhi felt pressure to change his earlier view regarding the movement of League in India. He talked of impossibility of holding down the Muslims by non-violent means, and conceded;

I know of no non-violent method of compelling the obedience of eight crores of Muslim to the will of the rest of India, however powerful the majority the rest may represent. The Muslim must have the same right of self-

determination that the rest of India has. We are at present a joint family. Any member may claim a division. (qtd. in Gill 202)

Yet, despite all the evidence to the contrary, the concept of a divided India was so deeply repellent to him that he just could not accept it emotionally. Gandhi was extremely shocked from the growing separation of Muslims. After few months later, he opposed the concept of Pakistan and said, "two-nation theory is untruth" (Gill 202). He argued that the language of religious nationalism was both inapplicable to India and inherently absurd. Answering to the Gandhi's argument the League made its claim of separate nation not by a religious nationalism but by a common moral consciousness. And this factor of common moral consciousness among the Muslim was never given due weight age by Gandhi and the Congress.

Most importantly, when the Congress formed the interim government without any League representation, Jinnah threatened to take direct action against the Congress decision. Alarmed at the prospect of a civil war, many people appealed to Gandhi to agree to Jinnah's demand of nomination to all the ministers against the Muslim quota. Gandhi was not still prepared to give up the claim that the Congress represented the Muslim also. But Gandhi mostly bargained too hard, and conceded too little too late. And if Gandhi had been more pragmatic and less principled, a major thing could have achieved.

Despite the inflexible stand, Gandhi accepted the League as the exclusive representation of the Muslim. When the negotiation was held between Gandhi and Jinnah the following formula was evolved;

The Congress [...] accepts that the Muslim League now is the representative of an overwhelming majority of the Muslim of India. As such and according to our democratic principles they alone today have an unquestionable right to represent the Muslim of India. But the Congress can not agree that any restriction as limitation should be put upon the Congress to choose such representatives as they think proper from amongst the members of the Congress as their representatives. (qtd. in Gill 206)

During this negotiation with Jinnah, Gandhi was merely holding on to the tail, having allowed the elephant to pass through. This compromise was fine but it had its two legs. Despite the Congress claims, it did not represent

the Muslim to any significant degree, and the country had to pay a heavy price for Gandhi's inflexibility in clinging on to the ghost of a cherished dream.

Amidst the fear the tension of separation, Gandhi made a bizarre proposal without consulting his colleagues, and said, "Mr Jinnah should forthwith be invited to form the central Interim government with members of the Muslim League" (qtd. in Gill 207). This was obviously an impractical idea and the Congress was not prepared to consider it. Gandhi himself realized this mistake after few days. Admitting his failure, he wrote on of his friend that he represented none but himself.

At the same time, Britishers finalized their partition plan and announced on 3 July 1947. The very next day they declared the date of transfer of power till 15 August 1947. This was a tragic blunder. As Gill comments, "Whereas it enables the British to leave the burning deck much earlier, it resulted in great confusion owing to very little time left for the demarcation of boundaries and division of asset" (208).

During the Congress Working Committee meeting which finally approved partition, Gandhi resisted it not because he was worried about India's territorial shrinkage but because he considered it a falsehood. "My whole soul rebels against the idea", wrote Gandhi, "That Hinduism and Islam represent two antagonistic doctrines. To assent to such a doctrine is for me denial of God. [...] If the Congress wishes to accept partition it will be over my dead body [...]. Vivisect me before vivisect India" (qtd. in Gill 191) In fact, Gandhi was all against the decision of partition which ultimately promoted the principle of religious nationalism.

In summing up, it is important to briefly evaluate Gandhi's earlier works with his recent activities. It was Gandhi who persisted in believing that the Congress represents the entire country and never appreciated the depth of Muslim insecurity and inferiority. But as the Congress accepted portions, Gandhi could not disassociate himself from the decision of Congress since he had made substantial contribution to it. And to disassociate himself from the Congress decision was to disassociate from his own doctrine. Indeed, Gandhi had played a vital role in each decision of Congress either from inside or from outside it and now; he must realize this unbeaten truth.

Moreover, it was Gandhi who injected religion into politics on a nation level. It is generally believed that Jinnah's love for Muslims was an outcome of Gandhi's religious politics. Actually, Jinnah was secular and strongly disapproved of the introduction of religion into politics. Due to Gandhi's unnecessary obduracy, he was alienated from the Congress and became the strong supporter of separate state based on religious nationalism. Not only this, Gandhi made a serious mistake in his dealing with Jinnah. He missed the opportunity to win over Jinnah and the Muslim League during those earlier days when independence of India was the aim of all people and community.

Left with no alternative, Gandhi and the Congress moved very close to accepting the demand of partition during the last phase of independence. In his negotiation with Jinnah, Gandhi said that although he himself did not consider Pakistan a worthy ideal, he was prepared to accept it if Jinnah agreed to a plebiscite in Muslim's majority area. Again, when the autonomy of Muslim majority provinces was accepted, Gandhi went a step further and accepted the right of self-determination of Muslim majority provinces in his talk with Jinnah. Day by day, Gandhi was nearer to partition plan. In 1946, he accepted the authoritative representation of the Muslims and said, "The League alone have today an unquestionable right to represent the Muslims of India" (qtd in Gill 210). All this series of compromises exposed the Gandhi's growing failure in his negotiation with the Jinnah and the League. Certainly Gandhi now understood the Muslim alienation, but it was already too late to eradicate the problem. If he could realized it earlier, India might not be divided or even if divided, it might not bring such communal violence.

On the other hand, the scene of the partition-eve carnage deeply shocked Gandhi. For what he spent his entire life, became the fruitless attempt in the end. What he never desired even to imagine, came as an unavoidable truth before his eyes. Hindu-Muslim unity was the theme song of Gandhi's freedom struggle but that remained merely a short-interlude of the history. His ideology of non-violence, truth and patriotism shattered in the wave of horrendous violence which had threatened the whole human civilization not only to Gandhi and the India. In fact, the basis on which Gandhi led the struggle proved wholly counter-productive. Realizing Gandhi's inexplicable pain, S.S. Gill wrote.

Yet, and yet, who could have suffered more the pain and agony of partition than Gandhi. Trudging fearlessly through riot-ravaged areas, Pacifying frenzied mobs, applying balm to lacerated hearts, trying to restore peace and amity; his was the one voice of courage and sanity in a wasteland despoiled by ghouls and fanatics. (211)

Despite Gandhi's unparalleled testimony to his faith and commitment; most of his actions were failed. He traveled ceaselessly through riot-torn areas of Calcutta, Bihar, Delhi and East Bengal to douse the flames of communal hatred. And it was Noakhali, remote district in East Bengal, where he stayed for four months and lived most intensely the suffering and misery of his people. But the local Muslim population was unresponsive to his path with garbage stopped attending his meeting, challenged him to go Bihar where Muslims were being slaughtered, and hindered his work in all possible ways. In spite of all his efforts Gandhi failed to restore the lasting peace and very few persons had returned to their village.

To some extent, Gandhi's peace mission was more successful at this last hour, though the gains were mostly transitory. It was really a tragedy of noble man in the history of India. Gill wrote: "At the personal level it was weakening of his faith in the efficacy, of his leadership that tormented him a day and night" (212). Actually, Gandhi was troubled by all manner of doubts, uncertainties and anxieties. Anguished at "the partition-eve carnage", he wrote, "I invoke the aid of the all embracing power to take me away from this "value of tear" rather than make me a helpless witness to the butchery of man become savage" (qtd. in Gill 190). The cloud of despair was all around the Gandhi and he was in agonizing dilemma. In his fear, he asked, "Have I led the country astray? [...] Is there something wrong with me or are things really going wrong? (qtd. in Gill 212). In short, Gandhi felt regretted for his own deeds towards the final days of his life.

Thus, Gandhi was in deep pain as days passed. The reason behind his gloom was not only the partition of the India but also his realization of failure. So he frequently repeated his failed expression wherever he went or whomever he met. Admitting his failure, Gandhi told a visitor in Noakhali, "My own doctrine was failing. I don't want to be a failure but a successful man. But it may be I may die a failure" (qtd. in Gill 212). And all these

uncertainties and doubts of Gandhi were stilled by an assassin's bullet on 30 January 1948. At the end, more than three decades of Gandhi's movement came to an inglorious end.

4. Indian Historiography of Partition:

To view colonialism in a historical perspective, including the perspective of the future, it argues that inspire of the devastation colonialism has wrought globally. Colonialism has transformed the identities of the colonized, so that even claims to precolonial national identities are products of colonialism. Recent post colonialism insistence on the hybridization of identities has revealed the irrelevance of the search for national identity that was prominent in the post colonial thinking of the 1965. Nationalism itself, the

easy suggests, is a version of colonialism in the suppression and appropriation of local identities is on going historical process.

Indian nationalist historiography from academic scenario to all sectors literature, cinematography, Journalism etc follow the formal, elevated and official discourse. This historiography always celebrates the independence where as it tends to forget partition riots, agonies, bloodshed and irreparable loss. Gyanendra Pandey, the great historiography revisionists envisages and evaluates Indian history the best appropriate for this discussion.

The nationalist historiography of India and Pakistan, before or after the partition, tends to become variations of master narrative that could be called the history of Europe. Colonial historiography is no doubt a 'Mimetic' history where we can always see a split in Indian people - "a modernizing elite and yet - to be modernized peasantry" (Chakrabarty, 384)

And such a split subject of Indian's speaks from within a meta narrative that celebrates the nation state; and of this meta narrative the theoretical subject can only be a hyper real 'Europe' constructed through the discourses of both nationalism and imperialism. Hence Indian history, "even in the most dedicated hands, remains mimicry of certain 'Modern' subject of European history and is bound to represent a sad figure of lack and failure (384). Even after the independence of India. Indian historiography is filled with a double bind where historian repudiates the colonizer's construction of Indian people and India and yet follows the colonialist model of history. Gyanendra Pandey contends:

If Indian historians have long since moved away from this rather convoluted celebration of the benefits of British rule, they seem nevertheless to have remained tethered to certain fundamental tenants of colonialist narrative on history, violence and civilization. (Pandey 58)

Therefore official or academic histories of before and after the independence remain a mimicry of European historiography which always discourages representation of violence, heterogeneity of a society and the painful stories of individuals in the name of rationality, progress and objectivity.

With a deep study to Indian nationalist history one sees that there is no means of representation of tragic loss, bloodshed, martyrdom, communal or religious conflict etc during independence movement. There is no consensus

amongst the majority writers and academicians who follows the path of nationalistic history. Violence appears as an observation in Indian historical depiction of Independence. The Violence itself is taken as known, obvious and beyond necessity to describe. If the characters or events are used in literary works, they are greatly deviated. There is not made any serious investigation over the partition riots issues.

Talking about the Indian historiography, it has given central focus to rhetoric of nationalism siding to Mahatma Gandhi's life and deeds. The highly centralized state power goes by the name of high class consumerists for their economic and political motives. All the sectarian communalists are being termed as 'antinational' elements. Any kind of opposition - in industrial working class among rural poor of other communities is being discouraged. Amongst the reality of Indian politics, Gyanendra Pandey stresses for the upliftments of Indian society. "Unity in Diversity" is his rallying cry of Gyanendra Pandey for Indian nationalism that counters the prevalent historiography of India. Pandey opines;

The fragments of Indian society the smaller religious and caste communities tribal sections, industrial workers, activist women's groups, all of which might be said to represent "minority" cultures and practices have been expected to face in the line of "mainstream". [.....] "Unity in Diversity" is no longer the rallying cry of Indian nationalism. (28) Pandey insists of "foregrounding" state centered drive to homogenize' and 'normalize' the deeply contested nature of the territory of nationalism (28) the on going historiography has elevated the nation state. Pandey further says "History in schools, college and universities in India still end for the most part in 1947" (29).

In course of the Indian history, one obviously sees that sectarian strife has been supposed as communalism and has been written up as a secondary story. Focusing upon this issue Pandey says that histories of partition two are generally written up as histories of communalism (30). Here the story of partition and accompanying Hindu-Muslim and Muslim-Sikh riots of 1946-47 should be paralleled to any nationalistic stories for any conscious writers or readers, Pandey explicitly asserts further talking about the Indian national historiography, violence under the shadow of independence and nationhood,

Indian official histories make certain strategic moves. First though they take partition of India a historical event, they give emphasis to the causes of partition not to the violence that accompanied it. Focusing to the causes of partition, its origin, and attributing it to the outsiders, criminals, political reactionaries, fanatics and so on rather than the specific events of violence in detail leads to the elision of violence itself, Indian nationalist historians blames Muslims leaguers and the British to be responsible for the bloody deeds of 1947. Whatever the cause and whatever the culprits accused censured most of the historians have done their best to silence violence by focusing the causes in their histories. The actual acts of abduction, trains raids, trauma, madness suicide, murder and other acts of destruction are kept in the shadow. However as Pandey believes the cause of partition and its political consequence do not make the history of partion, rather it is representation of violence and the pain and the trauma of people that makes or constitutes it.

Further, one may also make the violence non-narratable in another way-by localizing it; in time, as a freak occurrence, like a natural calamity which requires no historical explanation violence is othered by localizing in it space also, "as a characteritic happening same unassimilated part of the society or the world" (Pandey 46)

The high degree of nationalist history according to Gyanendra Pandey, becomes the champion for the independence from the British rule in 1947. Such history ends in the attainment of Indian independences as if that is the point of history. This point of history achieves idealized and glorified representation but the consequently accompanied violence gets a superficial representation as "involving a temporary suspicion of reason and normal behavior "Such account normalizes violence and reduces history to a more or less generalized account to the triumphant march of modernity and progress (Pandey, 192-93)

The above citation encapsulates and valorizes independence of India as a more to achieve ideal state leaving behind all the monkish servitude imposed by the colonizers. This model of history depicts violence as a lack of culture a lumpish chaos, certain frenzy and madness of people keeping violence in the othered position's historian's history scarily touches the abduction, migration,

resettlement, genocidal murders and the tales of rape. Partition violence remains unexplored in the text book histories of Pakistan and India.

In course of Independence India, it was said that in Punjab 12 millions of Hindus, Muslims and Sikhs were involved in murder, 9 million of people started migration over night and until 1950s, 4000 Muslim a day boarded the train to Pakistan. Many died on the roads; several got lost and perhaps more went mad. Altogether 75,000 women were raped and abducted. Human misery was pervasive; millions were left bereaved, destitute, homeless, hungry and thirsty. Worst of all millions of the survivor victims were desperately anxious and almost hopeless about their future. There were still many who embarrassed their Hindu, Sikh or Muslim brethrens and wept after 18 months of separation and hellish life of loneliness, anxiety, tear and displacement.

In this connection, Ashis Nandi, another revisionist historiographer explicatively opines. It is a Journey that south Asian had not previously seen (Nandi 30). However, there is also another journey Indians do not like to talk about. That Journey closely associated with the birth of India of India and Pakistan, also frames significant aspects of the political cultures and international relations off these countries, though it does so silently, without anyone seriously admitting or denying it. He further says:

The Journey began with a massive riot in Calcutta in August 1946 that killed around 5000 and more or less ended or the end of the writer of 1947 - 1948 after another large riot at Karachi and assassination of Gandhi at Delhi. (.343)

It was only in the bloodshed of partition that ordinary people saw the shape of independence, few talk about this Journey or the events that precipitated it, either is south Asia or else where. Many victims call the carnage and the exodus a period of madness. This helps them locate the violence outside normality and own their memories. So Nandi draws our attention to the memories of person who watched such column of bloodshed scene. Each major community in south Asia feels that it was cheated by the partition and more victimized in the riots, but knows that others also suffered and feels aggrieved. There are also people in each community who paradoxically feel that their. Community won the battle, for it had infected greater and purer suffering on the others.

Whose ever from the Hindus and Sikhs came in front of us,
were killed. Not only that, we got them to come out their houses and
Ruthlessly killed them and disgraced their women folk many women agreed
to come with us and wished us to take them but we are out revenge. (Nandy
P. 313)

Through this wall of pain, fear, hatred and silence some have at long last
began to look at the birth trauma of India and Pakistan. The Journey of India
Pakistan and Bangladesh as young nation, state can not be narrated without
reconstruction and working through the memories of the other Journey that
marked the death of the British empire in south Asia. Gyanendra Pandey
seems to recognize this. Nandi further says:

But the story of that other Journey in turn can not be told without
mapping out the journey which the victims and others identifying with
them have continued to make in their mind over the last five decades.
(Nandi P. 321)

While analyzing the personal role of Gandhi, Ashish Nandy has pointed out
the parallels between Gandhi and Gods, they were both deeply religious,
ascetic given to sexual abstinence and strongly attached to the Bhagaved Gita.
Moreover, their political commitment was largely the same as well.

Both were commitment and courageous nationalists; both felt that the
problem of India was basically the problem of Hindus because they
constituted the majority of Indians, and both were allegiant to the idea of
an undivided free India. Both felt austerity was necessary part of political
activity. Gandhi's asceticism is well known but Gods too lived like a
hermit. (qtd in Est 28)

In course of time, there came eventual disagreement between these two
personalities when Gandhi rarely treated Hindus and Muslims as equals,
giving prefer national treatment to the Muslims instead. Further he says that
Gandhi was always uncompromising; We never pointed a finger at the evils of
Muslim society on the ground that one should set one's own house in order,
not that of others (30). Hence the Mahatma coerced Hindus and the congress,
a party completely manned by Hindus; he but never used the pressure on
Muslims.

Hence, the partition violence can be remembered in many ways - as obscene instances of religious fanaticism, an aberration from Indian specially Gandian tradition of non- violence and to lierne or even as a fatal administration .However total use of it many be devastating , concentrating the memories of the period which the victims the victims cope with them .

In this way, there is an Indian historiography that glorifies Mahatma Gandhi as Indian idol. Along with the post colonial notion of history Ashish Nandy and 'Gandhi Pandey brought the Gandhian ideology of non violence Balchadra Rajan does not see, the other side of representation of Gandhi bee only highlights the Gandhi an ideology of non -violence, which glorifies in *The Dark Dancer*.

CHAPTER 4

Gandhistic Value in *The Dark Dancer*

Under the leadership of Mohandas Karmachand Gandhi, the India National Congress (1885) embarked from 1915 onwards upon a protracted freedom movement, combining peaceful civil disobedience and mass action into an effective strategy of resisting colonial rule. Muslims were to be found all levels in the Congress, but it was predominantly upper caste Hindus who were its mainstay. Congress leaders and cadres were incarcerated reversal times. However, the movement remained confined to the limited question of self rule and later independence. The Gandhian vision of a nation was communitarian pluralist, comprising the various religious communities of India.

It is agreed below that the roots of pathological politics in the intra-state and inter state politics of India Pakistan are to be traced to the bloody division of the British Indian Empire in 1947. On the one hand, partition was a gory culmination of more than fifty years of mutual and fear harbored by ethnic ideologies and activities from the three communities of Hindus, Muslims and Sikhs. In the past, communal tension and conflict occasionally resulted in violent confrontation, but such events remained small Scale and marginal. Mainstream politics remained essentially constitutional and peaceful. Partition supplanted the normal model with an extremist model of conflict resolution. On the other it become the inevitable backdrop of post independence, politics of India and Pakistan.

The partition of British India in 1947, which created the two independent states of India and Pakistan, was followed by one of the cruelest and bloodiest migration and ethnic cleansings in history. The religious fury and violence caused the death of some two million Hindu Muslims and Sikhs. The unprecedented exhibition of inhuman violence shocked Mahatma Gandhi's faith to the principle of non-violence, a faith he had cherished and practiced throughout his life. In fact, non-violence as a lofty ideal has been interpreted and misinterpreted in relation with political achievement in the history of Indian independence. As a matter of fact, Rajan has employed the Gandhi and non-violence in his fictional world.

Gandhi, the secularist, and the members of Indian national Congress view the Muslims as Indian citizens and consequently have no objection to Muslims living in India even after partition. However, the right wing fundamentalists oppose Muslims as Indian, on the ground that they demand their own nation Pakistan eventually leading the partition of India. So, the right wing Hindus demands the banishment of all Muslims from India. On the other hand, the news of Muslim perpetration of Hindus and Sikhs in Pakistan adds much fuel in burning anger of Right wing fundamentalists. It is Gandhi whose role as a political leader has to pacify the Hindu-Muslim confrontation at the time of partition. His faith in ahimsa, as he emphasizes, "there was no remedy for the many ills of life save that of non-violence" (qtd. in steger 2).

By showing the character facile observation of incongruous situations through out the text, Rajan noticeably glorifies the Gandhian principle of ahimsa, where the central character Kamala tries to assure other characters gradually realize the lofty ideal of non-violence. Through the conscience of kamala who accepts death in order to make other character realize ahimsa's strength and importance.

Krishna's understanding the history and philosophy of non violence with which he has been grappling from the very beginning brings him much closer to Kamala. Indeed, Kamala understands the meaning of non-violence as well as its logic and morality.

When Krishna returns back home after receiving his Cambridge education, he fails to harmonize his education with practical Indian culture and political background. Though reluctant to marry and keep relationship with his wife Kamala in Bhramin Hindu tradition of his parents, Krishna plunges into the career and politics of pre-Independent India without maturity. His wife Kamala on the other hand, is enigmatic having strong individuality and fully devoted to the ideal of non-violence. She feels that "Non-violence is a force and not an altitude" (Rajan 37). When Krishna looked at Kamala he was conscious of how much her further reaction to the on going disaster changed the attitude of non-violence.

When Krishna and Kamala are responding about the news headline on the issues of hooligan activities in peaceful demonstration, Krishna doubts in the principle of non-violence, but Kamala replies as "It will achieve it ... and if

it doesn't noting can. (49). In fact, through Kamala, Rajan has attempted to idealize Gandhian non-violence. Kamala understands the meanings of non-violence as well as its logic and morality. Non-violence, as Krishna seems to suspect from Kamala's sense of sympathetic identity with Gandhian ideology is not simply a technique but an invoking of qualities instinctive in her nature.

However, when Cyntia cleverly differentiates between non-violence and pacifism, maintaining that "resignation and transmutes into resistance", Krishna makes it as a pedantic performs with abstraction. Non-violence we are told by the speaker at a meeting is a force and not an attitude and non cooperation is "the statement of freedom despite subjection the moral challenge like a lens focusing injustice "(37). British colonialism was essentially a moral war. It was a war not against English but against the mentally of enslavement, dehumanization in her nature, repression and injustice. For a better understanding of kamala's position and of Gandhi's philosophy of non-violence, I am tempted to refer to Mulk Raj Ananda's lucid exposition.

In Gandhi's ethic, dissociation with hatred and evil means the dissolution of the brute in man. He felt that by eschewing revenge, one can change the heart of the opponent. Non violence thus becomes a positive force. The means of non violence was conceived as non-cooperation [...] Gandhi as a state of becoming, in which people would learn, through the practice of non-violence to live in harmony with other people. (quid.in Verma P. 142).

Gandhi had no difficulty in foreseeing the possibility of the Indian discontent developing into a violence rebellion. In fact, Gandhi had vehemently and uncompromisingly opposed the idea of a violent revolt in India. Krishna still remembers of tragedy of Jallianwala and times, in spite of his being declared pacify, he has participated in violence. It has taken a long time for Krishna to learn from kamala that suffering makes one not bent and broken, but stronger and wiser both morally and spiritually, and that self-purification by a process of continuous self annihilation.

Krishna sees the partition of India as the reenactment in history of the senseless Kurukhetra fratricide in which the blood of thousand of innocent people was split for a cause that did not have any moral justification. The

racial riots between the Hindus and the Muslims-violence, rape, massacre, looting and destruction were an expression of human depravity and ugliness in its most perverse form. But Kamala sees all cruel activities from the most fundamental doctrine of Gandhi and philosophy. She heightens the Gandhi an ideology of non-violence of by giving the philosophical remarks: she further sees:

When a country is poor it must build its strength on its poverty. Non-violence is like water falling forever falling. Each little drop of protest doesn't matter, but if it keeps on certainly, unceasingly it wears down injustice to the very stones of conscience. (50)

This philosophical remark stresses her faith on Gandhi and encourages other characters to follow the ideal as an absolute truth. Krishna and Cynthia find no way out of racial and religious massacre at the dawn of partition India. The massive bloodsheds of thousand of innocent people and the violence, rape and destruction among the Hindus and Muslims cause moral and political crisis. But Kamala perceives the problem which can be settled by keeping faith in the moral and spiritual discipline of non-violence. Unlike Cynthia, Kamala has strong conviction; a philosophy of life pattern, influenced by the Hindu sacred epic Gita. Her belief, "nothing ever dies" and her detachment to the happening of the present force of self realization to Krishna at the end indicates Kamala's faith in Non-violence.

Not only Krishna realizes the power and nobility of Kamala's belief in non-violence, Kruger Vijayraghavana and Cynthia are also the product of this period of Indian history and they share the sensibility of their creator. Furthermore Krishna and Cynthia are products of the British liberal tradition that fully shared the collective guilt of colonization. During his Cambridge days Krishna like most Indians residing abroad had been actively engaged in the struggle for Indian freedom. When Krishna blames Cynthia indicating the British for the violence saying, "It's something that comes out of what you did remember, out of two hundred years occupation..." (34).

During her heated exchanges with Krishna, Kamala concedes that the British rule in India was virtually a 300 years "occupation" Krishna's view of the role of British colonial regime is rather sharply pronounced".

For a whole generation you British have stirred up the trouble, it's you that made the religious division take priority over our common political interest. Communal this and communal that. Even the crickets matches were communally organized (159-60).

Kamala defends Cynthia persuading that the British were not only responsible for communal violence that took place in India. It is within the Indian who take the path of violence instead of non-violence. Such realization has elevated kamala from any racial and communal prejudices. As one finds Krishna and Cynthia arguing and suspecting the power of non-violence to more pacifism, Kamala firmly persuades them explaining that, "Non violence takes resignation and transmutes it into resistance but that is not the pacifism either' (126).

Rajan has depicted the communal violence between the Sikhs and Muslims in the few middle chapters vividly to shake Kamala's faith in non-violence that she suffers in the mid of outrage. Gandhi, the secularist and the members of Indian national Congress view the Muslims as Indian citizen and consequently have no objection to Muslims living in India even after the partition. However the right wing fundamentalists oppose Muslim as Indian, on the ground that they demand their own nation Pakistan, eventually leading the partition of India. So, the right wing Hindus demands the banishment of all Muslim from India. On the other hand the news of Muslims perpetration of Hindus and Sikhs in Pakistan adds much fuel in burning anger of Right wing fundamentalists. It is Gandhi whose role as a political leader has to pacify the Hindus-Muslim confrontation at the time of portions. Pratap Sing looks at the indistinguishable ness of the situation from a different point of views. "The Hindus want independence. The Muslims want their theological state all have to pay the price between the millstones"(89). But the most significant rather hard hitting case is made by Kamala;

It is not really in anything that your people did. You couldn't have brought it out if it wasn't in us. It's all in us, in the many years of occupation submission to the state, obedience to the family every inch of our life's completely calculated every step, down to the relief grave and if we wanted to protest there was only the pitiless discipline of

Non-violence. Then all of a sudden the garden belongs and we reach up into the blossoming tree to pluck the ashes.⁷⁴⁻⁷⁵

While Kamala and Vijayaraghavan hold Indian responsible for their decline in history and for having reducing fruit to "ashes", Krishna blames historical forces. Kamala's analysis, it must be noted, is much too deep and subtle and it represents the moral and philosophical portion of many Indian, including Gandhi. What Kamala is essentially saying is that India's social and political degradation is traceable to the moral and spiritual deterioration of its people.

During the riots, Krishna saves a Muslim from the hand of Sikh and Kamala calls him a brave. On the other hand, Krishna does not accept it as bravery. His wife tells him, "Because he was your enemy and you put your life in his hands. And when the other man came you kept on trying to save him" (207). In this speech of Kamala, Rajan has idealized her to the level of Gandhi whose faith in ethical humanism enhances the principle of ahimsa.

After the separation with Krishna, Kamala works as a nurse in a hospital and helps the victims without distinctions. But Krishna has not yet tried to understand Kamala, her enviable purity and devotion, her infinite capacity to suffer and endure. She is in fact, female Gandhi who is committed to serve the society which Krishna and Cynthia realize later. Kamala is endowed with a self - awareness and irrefutable ideals that illuminate the world whenever she exists. Similarly, the novelist highlights Kamala's nature in a length paragraph; she is represented as being,

she had always been true to her nature, consistent even in crisis, her road was straight and clear, a striking forward not an exploration or a discarding of uncertainties but gently, peremptorily, an assertion of herself [...] she has received him back with the happiness that was due to her, but not with bells ringing, not apparent elation or even satisfaction at a commitment rewarded. (Rajan 264-65)

This understanding of Kamala leads Krishna to his self realization and strengthens his belief on Kamala when she boldly accepts death in order to save a Muslim girl at the hand of infuriated Hindu.

In fact, Rajan concentrates on the discussion of Kamala's death in order to justify her Gandhian model, Krishna, Cynthia, Medical officer and other has

given their own explanation and justification on Kamala's death. Cynthia and Medical officer and other give their own explanation and justification on Kamala's death. Cynthia and Medical officer believe that it is a useless death, willful suicide, but Krishna argues.

She never compromised with what was right. Her death was noble, inspiring in itself, one learns from it, without it's accomplishing anything. She did her duty, and that's its own reward (289).

For many her death, like Gandhi is inspiring and no matter how Kamala meets her death, it is her ideal, a duty that is self-reward. Whether Kamala's death had a meaning or not, whether her non-violence had really brought peace or not, there was a cause enough for pride in the fact that she had been true to herself, since a noble belief held with conviction and courage is a reward in itself. Kamala firm adherence to her conviction has obviously changed the attitude of other characters.

The assassination of Gandhi copied out the blaze of Hindu-Muslim violence in such a way that the world veritably changed. Gandhi deserves principle of non-violence through his death even more than he had achieved through his fast. Same in the line, Kamala achieved the principle of Gandhian non-violence, while saving a Muslim girl configured after the martyrdom of Gandhi. Through the protagonist principled self-sacrifice, Rajan valorized non-violence at a time when violence was dominated in Shantipur. Rajan's *The Dark Dancer* endows Kamala with a self awareness as a Sacrifice. Before that last walk in which she gives her life to save a Muslim woman, she hope for forgiveness:

She wanted the started to bless her with the knowledge that there was something beyond the hospital walks, beyond Shantipur itself, which would remain to forgive them after it all had ended [...] she answered through no one could be entirely free from blame. 270

It is her love for Muslim girl a personal equation with the other community rather than any reasoned belief in non-violence or the unity of mankind that impels her to lay down her life. Rajan's Kamala gives up her life to save people belonging to the other community; a sacrifice is offered to expiate the sins of communal fratricide. In this strategy, Rajan valorizes Kamala's nature, comparing the Gandhian model.

The dark dancer concentrates on the exodus of the million of refugees from Pakistan and presents a picture of the aftermath of partition. Rajan depicts the genesis of partition as a part of the process of the nationalist struggle for independence in India. The winding of the relation between the Hinds and the Muslim among the politically aware elite of the days is reflected in this novel.

Surely we have no such feeling about Rajan's position as a novelist. In an opening confrontation with Vijayaraghavan about Kamala's death Krishna, overwhelmed by his sagacious recognition reminds him some what confidently that his life with Kamala did not give him just happiness but also "a sense of order " that hasn't gone entirely with the ashes" (306). The clarity of his understanding of the symbology of the dancer and the dance and the range of his own self-realization are reflected in his firm conviction which are indeed supported by his references to the *Gita*: Kamala " didn't die for anything," not even to protects a Moslem prostitute, but she died in the call of duty, "no to protect her but to do what was right" (307).

Clearly her sense of duty is not the efficacious acquiescence to social or moral law but the call of her conscience, her inner self, and identity for Krishna becomes a matter of individual consciousness. This awakening in Krishna, which can't be comprehended by Vijayaraghavan's witticism and Kurgers's fanaticism, enables him to see clearly the relationship between the my the of creation and distraction and the paradoxical postulate of the *Gita*, covering that " nothing dies" Krishna understands that conquering fear, anger and desire that define world of Karma, of desire and attachment, is a precondition for an authentic search for truth and freedom, which Gandhi practices throughout his life and Krishna here also postulate same ideology.

On the other hand, Kamala's belief that nothing ever dresses us again inextricably connected with the symbol of the 'Dancer'. As her course of action through that reply to Krishnan's belief in the first chapter 'Homecoming': her silent reaction to Krishna's step of deserting her testifies to her strong conviction in her own belief that nothing ever dies: again her decision to devote her life in assisting the medical officer in curing the ailing refugees in Shantipur instead of seeking another settlement in the form of remarriage, reveals her belief in what she said. Even the way she accepts her death in the eight chapters speaks of her unwavering belief in the imperishability of things and in what is good and right.

The most striking aspect of her death lies in the fact that in this chapter, entitled as the dark dancer; the central symbol, the dark dancer manifests the aspect of

Kamala and Krishna, where Kamala represents the creative aspect of partition. Kamala leading to her final recognitions of during those her days of communal riots are gerent responsible for Krishna's overall understanding of himself and the world he lives in. when Vijayaroyharan asks about the reason of her death Krishna replicas that Kamala died 'not to protect her but to do what was right' (49) this answer is a proof of Krishna realization of strength of *ahimsha*.

Rajan's evocation of Indian was of independence denies the disunity or the violence in pre partition India. He is much exercised about the chasm between the professions of non-violence and the actuality of violence in India. His attempts to retrieve a sense of pride in it despite the violence during partition of pride in it despite the violence during partition. His Kamala and Vijayarghavan believe in non violence from the depths of their being. Their belief in this "higher form of courage" is based on a belief in the ultimate goodness of man, the belief that "there's always a conscience' (50)

In the discussion between Krishna and Cynthia over the meaning of Kamala's death we can hear the author explaining, justifying and arguing with himself over means and their ends, deeds and their fruits. He arrives at the conclusion that whether Kamala's death had a meaning or not, whether her non- violence had really brought peace or not there was cause enough \for pride in the fact that she had been true to herself. Showing her nature; "your so much Indian than I , am kamala, and may be for you non- violence isn't just a philosophy but something in the blood" (49)

Since, a noble belief held with such conviction and courage is a reward in itself that in performing one's duty one should have no thought of its rewards. Kamala's non violence can not resist her death from the hand of a Sikh yet her death defeats violence symbolically by her power of courage and truth, which enables Krishna to rediscover his pride in being an Indian.

Undoubtedly, Gandhian non- violence a sure shot weapon to establish peace in the society where bloody battle of Hindu Muslim spread out in Shantipur, kamala defines herself, through her courage that non- violence can stop violence. Her death not only brought peace in Shantipur, but also enlightened Krishna and transported the whole society for such sacrificial out. Her death made a lot of differences in the lives of millions. People like M.O. would suspect and minimize the value of Kamala's death. M.O protests,

In fact, 'the dark dancer glorifies Gandhi so as to place non- violence in its central position, whose politics is on the side of Indian national congress, Gandhian non violence only becomes a means of liberating people from the evils of society. The ideals, love sympathy truth, conscience as such and moral and spiritual quest are the essence of non-violence that Gandhi pursued to form a peaceful society.

“It's only because every fever must come to an end. The patient dies or he gets back to normal you think they've stopped because they he looked at themselves because they've suddenly seen the face of conscience.[...] they've stopped because they've done what they wanted to, satisfied their appetite” (281-82)

but Kamala's death like Gandhi's assassination became medicine to put an end of blood shed in Shantipuru. The M.O still hesitate to accept that Kamala's death was a normal death without any significant meaning. For him Kamala's death was not different from any other except that it was even more futile and senseless. But Krishna's mother believes that “her passing way was a terrible thing to be sure but its fortunate, isn't it that it had such a happy effect” (289). Like the reactions of people about Gandhi's death, many people passed their judgment for and against Kamala's death. However Krishna's judgment of Gandhi. As kamala perceives it;

Her death is noble, inspiring in itself, one learns from it without its accomplishing anything she did her duty and theirs arts over reward (289).

Gandhi suffers a lot during his life to settle Hindu- Muslim confrontation in India. The politics of Indian national congress rests on the path of Gandhi that the ideals love sympathy, truth conscience as such moral and spiritual quest are the essence of non- violence leading to form a peaceful society. Gandhi's death is all inspiring and self rewarding. Kamala in *The Dark Dancer* also represents the same Gandhian values and for the sake of establishing peace, kamala's death justifies her purpose of life to achieve the ideals of Gandhi.

In conclusion, Gandhi's principle of non violence has tremendous effects on political and literary writings. Modeling Gandhi's ideal and character Rajan represents non violence in his fictions. Many novelists who write during Gandhi's era adore, admit and glorify the ideology of Gandhi. On the contrary, a few of them despise, a few of them despise and condemn Gandhian non violence as a reaction

that it can not deter the outrageous violence during of communal violence. Like Gandhi kamala understands the meaning of non- violence along with truth morality and compassion. Through her, Krishna medical officer and others are capable to realize the power of *ahimsa*.

Conclusion

Through the inhabitable world and every society, the sense of non-violence has played the influential role to shape the consciousness of the society. The noble vision of non-violence is new universal public motto resonating with the eternal yearning of humanity for freedom from old forms of domination. In Balchandra Rajan *The Dark Dancer*, the sense of non-violence plays vital role to shape the consciousness of different characters making them awareness about the values of non-violence over the violence. Through his female protagonist-Kamala, Rajan valorizes the principal of non-violence to attribute the emergence of modern India to Gandhi's role in the independence of India to Gandhism in Indian politics. By idealizing Gandian non-violence through his female protagonist the female Gandhi, he gives a good slap on the face of those critics who criticized the Gandhian ideology presenting Gandhi as a controversial figure and tried to prove that non-violence failed to prevent the bloodiest slaughter of partition. Appreciating Gandian non-violence in a violence dominated world, Rajan attempts to stop the ongoing political violence with his principal that peace must emerge as common pursuit of human kind everywhere.

As it is the main intention of Rajan to idealize the Ghandhian non-violence in his fictional world, he presents his protogines, Kamala as an enigmatic woman having strong individuality to devote her life to the ideal of non-violence. It is kamala who, when her husband Krishana doubts the principal of non-violence, persuades him understand the meaning of non-violence as well as its logic and morality. Kamala also makes Krishana learn about the main principal of Ghandian non-violence that suffering makes one net bent and broken but more stronger and wiser both spiritually and morally.

Not only Krishana the other character of the novel have been encouraged by Kamala to follow the ideology of ahimsa. Kamala's strong faith in the moral and spiritual discipline of non-violence deals kruger vijaraghavana and Cynthia to realize the Gandhian ideology as an absolute truth. Through Kamala they realize that the

British were not only responsible for communal violence that took place in India but it is within the Indian who take the path of violence instead of non-violence.

Moreover, Rajan presents Kamala's as a female Gandhi in this novel. Her meeting of tragic death while saving a Muslim girl further strengthens the Rajan's intention of establishing Kamala as a female Gandhi. Thus by celebrating non-violence as a mode of idealizing Gandhian principles, Rajan fulfills his quest for the Gandhian value in the novel. His touching of an universal issue of non-violence further makes him successful to give the ample space to the Gandhian ideology in the advent of the modernization of world.

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