
The Colonizer-Colonized Relationship and Racism: 'Partition 2007' Movie Analysis

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jassim.m.s77@gmail.com**Abstract:**

This paper deals with analysing the film "Partition" 2007 that portrays the actions of violence and hatred between the two nations, Islamic, from one side, and Sikh and Hinduism, from the other side, during the partition of the Indian subcontinent into India and Pakistan. This kind of film often addresses the problems that are consequences of colonial activities of the European countries on colonized nations. In fact, this hatred is one of the outcomes of British colonialism which was responsible for raising the racism between Muslim and other groups of Hindi society. It is known that analysing a film may deal with one of the following aspects of the author's work: the characters, the theme, the form, and the language. This paper is going to analyse the film 'partition' focusing on the themes mentioned in this film. This analysis will help in understanding the real relationship between Indian people and British, and between Hindus, Sikhs, and Muslims. Moreover, this paper will show the effects of the process of the partition upon the people of India till nowadays. This paper includes an introduction and three sections. In the first section, the writer presents the definitions of some postcolonial terms with their applications in the film. The second introduces India before and after the partition to give the reader more comprehension about the reasons for the partition. Section three includes a summary of the film 'partition' and the analysis of the themes that Vic Sarin addressed in the film. This paper found that the attempts of Britain to create racial segregation among Indian people succeeded in achieving some and failed in other goals.

Keywords: Post-colonialism, Partition, India, film analysis, Racism, and Colonizer/colonized Relationship.

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Introduction:

The rapid pace and successive modernity of history has left it largely forgotten. Many events in the world may be forgotten after a while. Thus, the importance of this type of film is precisely making these historical events long lasting in human memory. A movie called "Partition" details the division of India and Pakistan. This kind of film often addresses the problems that are consequences of colonial activities of the European countries on colonized nations.

In this movie, the director Vic Sarin examines the actions that accompanied the event of the partition by focussing on several themes. These themes paper would be addressed in the paper's final section. Many writers depict the painful actions during the partition such as Butalia makes a significant record of people's experiences with Partition in her book *The Other Side of Silence: Voices from the Partition of India* (2000), which frequently includes extremely traumatic accounts. Through the analysis of the movie, this paper will address the research question: "How does Vic Sarin (the director) portray the issue of the partition of India through the setting in his postcolonial movie 'Partition'?" The paper first examines the post-colonial terms that the director focuses on in his film. Then, it discusses the situation in India before and after the partition. Thus, it can be possible to explore and highlight the fundamental reasons that cause the partition as a request from the Indian Muslims themselves. Finally, the last section would explore the major themes of the film.

Definitions and Applications of Postcolonial Terms in the Film

At the outset, it will be helpful to preface our discussion by tackling some relevant terms which play a significant part in describing the current job. Therefore, it is necessary to talk about each one separately. In this section, the paper presents some applications of the postcolonial terms that Vic Sarin focuses on in his film 'partition'.

Colonialism:

Oxford political dictionary (2018) defines the term Colonialism as "the policy and practice of a strong power extending its control territorially over a weaker nation or people". In the film, Colonialism is the term for Britain's imperialist globalization into the rest of the world, and on India as a special case, during the past 400 years, India has been under the rule and influence of the reigning imperium. The film shows the condition in which India suffers from the British colonization. It portrays the British exploitation for the Indian civilians and soldiers in fighting for the benefit of the British state.

Post-colonialism:

The term "post-colonialism" has two main definitions: "temporal," or the time following colonialism, and "critical," or the study of colonialism and its effects." (Gilmartin (2009) in C. Gallaher et al.). Oxford Political Dictionary (2018) shows that 'Post-colonialism' can be taken to refer to two distinct but related things; the period since the end of colonialism and the conditions prevailing in societies and cultures that were previously colonized. In other words, It is the investigation of how colonialism affected many civilizations and social systems. It is interested in how "Third World" cultures were subjugated and ruled by European countries, as well

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as how those cultures have since reacted to and resisted such incursions.

The film, from this point, shows the effect of post-colonialism on India in separating it into two countries as a result of the racism and hatred between Muslims and other non-Muslim groups resulting from the British policy in India. The film depicts the events of the partition and how Muslims suffer before and after the partition.

Diaspora:

This term generally refers to the forced or voluntary migration of people from their own countries. In the film, this term refers to the migration of Indian people from and to Pakistan. A lot of Muslims migrated to Pakistan and vice versa, the opposite migrations of non-Muslims from Pakistan to India after the decision of Britain in dividing India into two countries. The film depicts the events that accompanied the migration. The primary story of the film results from one of these horrendous occasions which was the assault of a horde of blade using horse-riding Sikhs, and Hindus on the consensus of Muslim travellers. In this event, numerous Muslims are butchered, yet some figure out how to get away. One of those who escape is Naseem, the protagonist of the film.

Hegemony:

Gramsci comprehended authority as the "scholarly and moral administration" by one class over another, ordinarily practiced through common society's establishments (Femia 1987). This term generally refers to the power of the ruling class to convince other classes that their interests are the those of all, often not only through means of economic and political control but more subtly through the control of education and media. In the case of India, the British control education and other fields of life. They limited education for those who cooperate with them. The language of the film is English and this justifies clearly how the British impose the English language on the population.

Mimicry:

Mimicry, as Bhabha (1994) shows, is how the colonized adapt the culture (language, education, clothing, etc.) of the colonizer but always in the process of changing it in important ways. Such a methodology generally contains the irresoluteness of hybridity. Oxford Dictionary of Critical Theory (2010) relates this term with Postcolonial Studies to depict the perplexing (or doubly expressed) situation in frontier nations by which the pilgrim power wants its enslaved others, to be specific the native population of the involved country, to look or possibly act equivalent to the occupiers but dread that very result since it would weaken their own feeling of contrast and prevalence.

The film explores this term clearly and depicts how the British imposed their language, education, and clothing on the Indian people. The formal language is English; the system of education is British, the clothing of the high-class Indians who collaborate with Britain is British.

Identity: who

According to the Dictionary of Organizational Behaviour (2019), 'identity' is formed and regulated by norms and expectations in society. It is defined as how an individual and/or group defines itself. Identity is important to self-concept, social mores, and national understanding. It often involves both essentialism and othering.

In the film, the director succeeded in affirming the Indian identity through Gian's character in his behaviour as a person who loves peace and defended his country, his land, and people of India, and even when he fights, he fights for the sake of Indian people in all their sections.

Ideology:

'Ideology' is "a system of values, beliefs, or ideas shared by some social group and often taken for granted as natural or inherently true" (Bordwell & Thompson 494). The film shows different sections with different ideologies and how Britain succeeded in making the strife between the Islamic section and other sections by using the differences in the ideologies.

Language:

In the context of expansionism and post-imperialism, language has frequently turned into a site for both colonization and opposition. 'Language' is likewise a type of obstruction, which intends to safeguard our character. The force of the word rises above states and political, social, or regional cut off points. In *Decolonising the Mind*, his 1986 "farewell to English," Ngũgĩ posits that English in Africa is a "cultural bomb" that continues a process of erasing memories of pre-colonial cultures and history and installs the dominance of new, more insidious forms of colonialism. Thus, English in India is a type of colonialism, and For Rushdie (1992:17), to conquer English may be to complete the process of making ourselves free.

Orientalism:

This term is introduced in details in Said (1978) to refer to the process by which "the Orient" was constructed as exotic other by European studies and culture (Cere 2020). Orientalism isn't such a lot of a genuine investigation of different societies as it is an expansive Western speculation about Oriental, Islamic, or potentially Asian societies that will in general disintegrate and overlook their significant contrasts. In the case of India, the British not only respect the cultural differences between Muslims and others but also exploit these differences for their benefit. As the film shows, the

fight between Muslims and other Indian sections come from the neglect of the British for the Indian norms, habits, and cultures.

Other:

'Other' is the social or potentially mindsets by which one gathering limits or minimizes another gathering. By announcing somebody "Other," people will generally pressure what makes them unique from or inverse of another, and this extends into the manner in which they address others, particularly through cliché pictures.

Race:

'Race' is the division and arrangement of individuals by physical and organic qualities. During the colonisation of Indian, the British enhance and increase racism by bringing the Hindus and Sikhs to power and expelling Muslims from authority although Muslims are of high population and considered an important section in India. India before and after Partition

Since the focus of the present study is to identify and discuss the reasons behind the partition of India, the paper intends to summarize the situation in India before and after the partition. There are many theories and observations about the cause of dispute between Muslims and Hindus, which ultimately led to the secession of Pakistan (as an Islamic state) from India in 1947. We can be said here that one of the main reasons for the outbreak of differences between Muslims and Hindus was the British policy (Talbot and Singh 2009:29). Whether during the period of colonization of the Indian subcontinent several decades ago, or in the meantime, British, Muslims and Hindus are reaping the fruits of that racist British policy.

In order to know the unpleasant role played by the hands of British politics in these events, we have to go back in time, two centuries, when India was a British colony. In 1857, the indigenous peoples of India (Hindus and Muslims) launched a national uprising against British colonialism, which was suppressed by the British government and during that period of time the British government considered Muslims the main cause of this uprising (Talbot and Singh 2009:33). Thus, they made all their best to create many differences and gaps between Muslim groups, from expelling Muslims from their positions in the Indian government and institutions to creating many obstacles to prevent them from continuing their economic activities. But the most important British plan to weaken Muslims was to create major differences and gaps between Hindus and Muslims in India. In this context, Lord Edward Ellenbro, Deputy Governor of the British Empire in India at that time says: "The clear fact that cannot be ignored is that the Muslim Ummah by their nature, they are our fierce enemy. So our real plan is to please the Hindus." (Steele 2008)

It is noteworthy that these statements made by Lord "Ellenbro" came at a time when it became clear that the British were unable to continue to rule the country and that is why the British leaders changed their policies and provided a lot of support to the Hindus, and in this matter, Muslims in light of this are facing a great dilemma because they should expect reprisals from the Hindus. As a final and desperate escape, a portion of the hard-line and politically active Muslims demanded that the country be divided. And they were hoping to be able to find a Muslim majority in one part. And they achieved their goal in 1947 with the establishment of Pakistan (Talbot and Singh 2009:4).

The British, on their part, contributed to this, because this for the most part was leading to the least possible opposition. But the costs for this were prohibitive. In the beginning, religious confrontations in India were always confined to the domestic level and it was always possible to find compromises. As for after the partition, there are two competing, neighbouring and religiously different countries facing each other, and because the history of India did not witness the emergence of a clear boundary or a separation area only between the religions, the division became a cause of endless acts of violence (Perkins 2017).

These acts of violence have left hundreds of thousands of victims and displaced millions of people. Most of the outcasts crossed the western line what separated Punjab. Muslims ventured out west to Pakistan, and Hindus and Sikhs travelled east to India (Butalia 2000, 3). Families were separated and homes were annihilated as networks went after one another. Around 75 thousand ladies were snatched and assaulted by men of various religions, as well as their own on occasion (Butalia 2000, 3).

Its consequences were particularly evident in Kashmir, which the two new countries had disputed from the start. During the course of the conflict, four wars broke out between them, the repercussions of which spread almost automatically to Central Asia. In line with these British colonial plans, Lord Elphinstone said his famous saying at the time: "Divide sir! This is a slogan we must rely on the administration of India." According to this British policy, Hindus had to consider themselves better than Muslims and unfortunately, historical evidence indicates that the British were successful in carrying out these plans and for example, in 1876, Hindus began their struggles against Muslims; In the beginning, they replaced the Urdu language with the Hindi language, and they also replaced the Hindi alphabet instead of the Arabic alphabet. It is not difficult to understand the reason that prompted the British to occupy India because the whole basis on which capitalism is based is brutal

competition and exploitation, and colonialism is only one of its stages.

The British conquered the vast and populous country of India in the eighteenth century, savagely exploiting India's properties, goods and soldiers. The British followed the despicable colonial methods of exploiting the country for their own benefit and the interest of their own country. They narrowing the horizon of education and limiting it to the private families that cooperate with them, and impose the English language on the population. Moreover, they create a division between the Indian Muslim and Hindu people by attracting the Hindus to their side and implanting hatred of Muslims and mockery of the Islamic religion and the customs and traditions of Muslims. In addition to that, the British gave Hindus the main functions in the state and the bureaus, and also gave them commercial privileges. As a result, the British formed a Hindu aristocracy in India which intensified the class hatred in India. The actions of hatred are explained clearly in the events of the film and thus, the following section is going to introduce a summary of the film for a deep understanding of these actions.

Summary of the Film 'Partition'

The protagonist of the film, Gian Singh is an official with the Indian Armed force serving under order of Andrew Stilwell, who lives with his sister, Margaret, in Delhi. He lives with his widowed mom, Shanti in his village in Sarsa, Punjab. In 1947, the British decide to leave and separate the Indian subcontinent into Islamic Pakistan and secular India. A great many Muslims crossed from India to Pakistan, while an equivalent number of Hindus, Sikhs, and Christians got over from the opposite side. A gathering of Muslims who were moving over to Pakistan are gone after by gathering of Sikhs, and Hindus. Numerous Muslims are killed, yet some figure out how to get away. While Gian, who will survive any danger, is getting wood for his home, he found Naseem who conceals in a wood. He requested that she follow him to his home to save her life. Punjab people groups got on together before Gian's home and requested that Gian give over the young lady and killed her. Yet, Gian wouldn't give Naseem and decide to pay for substitute with much cash.

Then, Gian fell head over heels for Naseem and they got hitched and had a child who's named Vijay. Following a couple of years after the fact, Margareth came to Gian's home and gave data that Naseem family was found and they resided in Pakistan. She additionally was arranged all reports that Naseem required. Naseem was merry about that, and she wants to meet her friends and family. The next day, she went to Pakistan without Gian and Vijay and Gian permitted time a month for Naseem to dwell in her family's home. Naseem didn't return three

months, since her kin wouldn't permit her to get back to India. Finally, Gian and Vijay chose to go to Pakistan and follow Naseem. To cross the line of the two India and Pakistan, Gian chose to be a Muslim and changed his name to become Mohammad Hassan. After he showed up in Pakistan, he met with Margareth and ask her to keep his son Vijay with her. Then, Gian went to Naseem house in Kasur, Pakistan alone and met Naseem. But, Naseem's brothers stopped against him and fenced back Naseem in her room. Then, at that point, Naseem's mom permitted and assisted her with meeting with her better half and child. In Lahore station, Naseem and Gian can meet once more, and yet, Naseem's siblings followed them to get Naseem. Gian, while he was preventing Akbar from taking Naseem, tumbled off from the extension on the station and kicked the bucket. After the mishap, Margareth took Naseem and Vijay to live in Britain and started her new life with love still memorizes from Gian.

The Film Analysis

In x-raying the actions of the film, this section is going to introduce the main theme that is the partition of India 1947 that the director focuses on through a lot of elements, such as; the imagery, characters, and the setting of the film. The setting of the film clearly depicts the town of Punjab where the real actions of the partition have occurred. Although the film, in general, is simple as it doesn't include a lot of stories or sub-stories and this may be for being a historical film more than a romance or action one, it has concentrated on essential issues related to the colonisation of India by Britain. Being a historical film, it focuses on the difficult and miserable situation that the people of India have faced during the partition. This film depicts these miserable actions but in a romantic frame to make the film more real. The film could shed light on the following issues that can be considered as minor themes that enhance the main theme 'partition'.

Partition as an outcome of Colonialism

Colonialism is the main cause of a lot of problems that colonized countries have suffered from such as poverty, crimes, injustice, corruption, and hatred occurring among the people of the one county, such as India. Even though Indian society likes peace, the actions of the film expressed the hatred between Muslims and Sikhs and Hindus caused by the colonialism at that time as had been mentioned in the last sections. The film shows the degree of hatred and crimes caused by racism.

Humanity feelings

The film depicts two types of feelings within the process of Partition; the feelings of hatred and the human feelings that some people hold even in their worst situation. Although many Hindus and Sikhs are killed, in the train, by Muslims, Ghian refuses to hand over Naseem, the

Muslim, to the men of the village, the Sikhs, who wanted to kill her as revenge for their relatives and neighbours who were killed by Muslims. Moreover, he paid a lot of money for the men of the village to sacrifice the life of Naseem. These acts reflect the feelings of humanity that some people hold even in their worst situations.

The power of Love

The film depicts the power of love as more than racism, habits, norms, and rules of society. Although Gian was Sikh and Naseem was Muslim, he fell in love with her and married her ignoring all the religious and social customs. And when Naseem went to see her family in Pakistan and stuck there, Gian followed her ignoring all the difficulties and dangers that he may face during his travel. Even when he met her family and was hit by her brother, he refused to go back without her, and that is what causes the tragic end of the film by his death by the train. In the scene when he reached Naseem's house in Pakistan, he expressed his true love to Naseem saying: "The day I save Naseem, I couldn't let her alone. That is right I have saved her but in fact, she has saved me, she gave me back my life, she made me live again". After the accident, Naseem decided to go to Britain and not Pakistan where she may face her brother who was the reason for the murder of her husband, nor India, where she has had no contact other than the memories of her husband.

Patriotism, Sacrifice, and struggle

As we explained in the first section of this paper within the definition of 'Identity', the film tries to show the audiences how part of the Indian people still retains its national identity, values, and principles. When of Segment, Gian needs no part in the vengeance assaults which his sibling and individual locals are committing against Muslims in transit to Pakistan. Moreover, Gian expressed his loyalty to his country by participating in the army to defend India in all its spectrums when he said:

"When I was a soldier, I have defenced for India for Sikhs, for Muslims, Hindus, Christian for everyone. I hate partitions."

Racism and Religions

Despite Britain's attempts to create racial segregation and divide the Indian people, taking advantage of the religious differences between the people, these attempts were not without failure because many people understood the harms of these divisions and that the difference in religion was not an obstacle to living peacefully in one country. The film expresses this idea and how the difference in religion is not an obstacle between any two lovers in one of the scenes which show Gian doing his sikh prayers while Naseem was doing her Islamic prayers. This scene shows us how Gian and

Naseem manage to overcome their religious barriers to love each other.

Conclusion

This article revealed a lot of facts related to the colonized-colonizer relationship as in the case of India. It briefly presented the importance of the role of films in saving and depicting historical events in the minds of the audiences. Moreover, the analysis adopted by this paper had shed light on many issues that could be an essential factor in understanding the effect of the colonizer policy on the colonized countries. These issues can be summarized in the following points:

- This film gives the historical events that accompanied the process of the partition a long life and a greater ability to remain in human memory.

- In this movie, the director Vic Sarin examines the actions that accompanied the event of the partition by focussing on some themes

- The film shows the effect of post-colonialism on India in separating it into two countries as a result of the racism and hatred between Muslims and other non-Muslim groups resulting from the British policy in India.

- Although the film, in general, is simple as it doesn't include a lot of stories or sub-stories and this may be for being a historical film more than a romance or action one, it has concentrated on essential issues related to the colonisation of India by Britain.

- The film depicts how the power of love is more than racism, habits, norms, and rules of society because the love relation is a human relationship that is not affected by the policy.

- The film depicts two types of feelings within the process of Partition; the feelings of hatred and the human feelings that some people hold even in their worst situation.

- The film expresses the idea of how the difference in religion is not an obstacle that faces the relationships among human beings because all the religions assure and call for pure human relationships.

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