

BRITISH COLONIALISM IN INDIA

From Defoe to Forster. The voice of Malala and Iqbal.

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ABSTRACT

This project analyses the British colonialism in India, with a great attention to the historical period in which it developed and its literary background. In particular, it is focused on the relationship between India and Great Britain through the centuries, on the Independence of India and Pakistan, analysing great characters such as Mahatma Gandhi and Malala Yousafzai. Also, this project explores the great literature of writers like Daniel Defoe, Rudyard Kipling, Edward Morgan Forster and Joseph Conrad. Finally, there is an important reference to the national Pakistani poet, Mohammad Iqbal, considered the spokesman of the Islamic religion.

Questo progetto analizza il colonialismo inglese in India, con una grande attenzione al periodo storico in cui esso si è sviluppato e al suo background letterario. In particolare, esso si concentra sul rapporto tra l'India e la Gran Bretagna attraverso i secoli, sull'Indipendenza dell'India e del Pakistan, analizzando grandi personaggi come Mahatma Gandhi e Malala Yousafzai. Inoltre, questo progetto esplora la grande letteratura di scrittori come Daniel Defoe, Rudyard Kipling, Edward Morgan Forster e Joseph Conrad. Infine, c'è un importante riferimento al poeta nazionale pakistano, Mohammad Iqbal, considerato il portavoce della religione islamica.

HISTORICAL BACKGROUND

The British Raj¹, that is the British rule over India, begins at the end of the 15th century. In 1488, the Portuguese rounded the African Cape of Good Hope, opening a new commercial route for Europe. All the European nations soon became interested in trading with this area, and then even to acquire new territory. Britain, among them, under Queen Elisabeth the 1st, in 1600 sent a lot of British merchants in India. One of these groups of merchants called themselves "Company of Merchants of London Trading into the East Indies", which would later become "The East India Company"². Originally, this Company was only interested in the trade of cotton, silk, tea and opium, but, after the Battle of Plassey, it became a real "military authority" in India. In this battle (1757) 3.000 British soldiers fought against 50.000 Indians, but the first won because they had covered their cannons, while India got their cannons damaged because of a heavy rain. Britain acquired new territories in India, and started to impose heavy taxations to the Indian people, making them starving and dying. Furthermore, British imposed many cultural changes to them and offended their religions, Hindu and Muslim ones; for example, British created a new type of rifle cartridge for their soldiers, made of pig and cow fat, a clear abomination to the major Indian religions. Indians couldn't tolerate more, so they revolted in May 1857, but after a year they surrendered and the situation worsened: India's Emperor, Bahadur Shah, was exiled and two-thirds of modern India became direct property of British Governor-General, creating the Raj under Queen Victoria's reign. During the First World War, Britain declared war on Germany without consulting India, and about 1.500.000 Indian soldiers in the British army died. Many Indians were now eager for independence, led in their struggle by an Indian lawyer known as Mohandas Gandhi. In 13th April 1919, more than 15.000 unarmed people gathered at Amritsar, in Punjab, to protest against the curtailment of their rights: British troops fired on the crowd, killing hundreds of men, children and women:

¹ David Gilmour, *The British in India: a social history of the Raj*, Farrar, Straus and Giroux, New York, 2018

² James Lawrence, *Raj: the making and unmaking of British India*, St. Martin's Griffin, New York, 1997

this was an horrible massacre, known as the Amritsar Massacre. During the Second World War, India contributed hugely to the British war effort, donating not only a lot of troops, but even substantial amounts of cash. However, this war was fundamental in the decolonizing process of India. During it, Indians rebelled because they were exploited too much by the motherland. Of course, at the end of the War, it was impossible to return to the previous situation: India started to show its desire to become independent.

THE INDEPENDANCE OF INDIA AND PAKISTAN

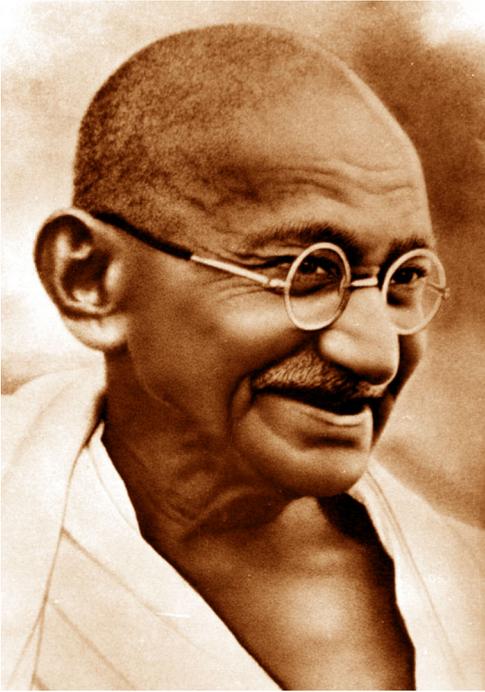
In India, the Independence Movement was led by two great parties: the Indian National Congress Party, founded in 1885, whose major exponent was Mohandas Karamchand Gandhi, who travelled throughout India to persuade his people to carry on a battle

against the British injustices; the All India Muslim League, founded in 1909, to which Mohammad Ali Jinnah (the founder of Pakistan) adhered. They had different ideas: the first supported non-violence, while the second thought that violence was an important weapon against British oppression. The British government was obliged to provide the establishment of provincial legislatures in India in 1935, and also to grant the right to vote to the 10% of India's male population. But these moves only made India more impatient for self-government. In 1942, Britain sent an envoy to India, led by the British politician Stafford Cripps (1889–1952), offering future self-government in return for help to recruit more soldiers. But Gandhi and his party did not trust the British envoy and demanded immediate independence in return for their cooperation. In response, the British arrested Gandhi and his wife.

Many mass demonstrations were carried out across the country but were crushed by the British Army. Britain may not have realized it, but it was now just a matter of time before the British Raj came to an end. In the meantime, on 17th August 1947 a violent fight broke out, in India, between Hindus and Muslims, and India was divided in 2 areas, a Hindu area (India) and an Islamic area (Pakistan). So, the Muslims who were in India emigrated to Pakistan, while the Hindu minority in Pakistan went to India. This division of territory, known as Partition, caused the displacement of millions of people, and so new conflicts and new violence that led to the death of thousands of people.

However, in order to avoid a new civil war, the new viceroy Lord Mountbatten proclaimed the independence of Pakistan on 14th 1947. India was made independent the following day.

MAHATMA GHANDI



Mohandas Karamchand Gandhi was the father of India's independence. He is commonly known as "**Mahatma**", a word that in Sanskrit means "great soul", although he did not want to accept this name considering that there was no difference between large and small souls.

He was born in 1869 in Porbandar, India. His family allowed him to study in London, where he graduated in legal studies after a few years. In 1893 he moved to South Africa, and during a train trip in the country he underwent a racist episode that radically changed his life: the conductor ordered him to leave the first-class compartment and move to the third one, with black people. Though he showed his first-class ticket, he was expelled from the train. This episode led him to begin a policy against British despotism.

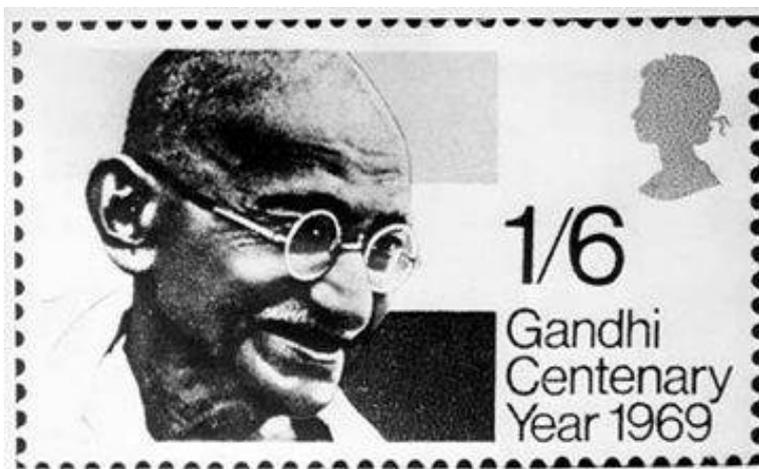
At the beginning, he fought against "apartheid", the racial segregation policy established by the government of white people in South Africa, proposing "**ahimsa**", that is "**non-violence**". It is a "**passive resistance**": it isn't a passive attitude towards the oppressors, but a revolutionary method of political struggle, which consists in the refusal of any harming act and unfair laws.

Gandhi believed that violence was only used by weaker people to impose themselves on the stronger ones, and so only by using the Hindu principle of ahimsa, India would

be able to become independent.

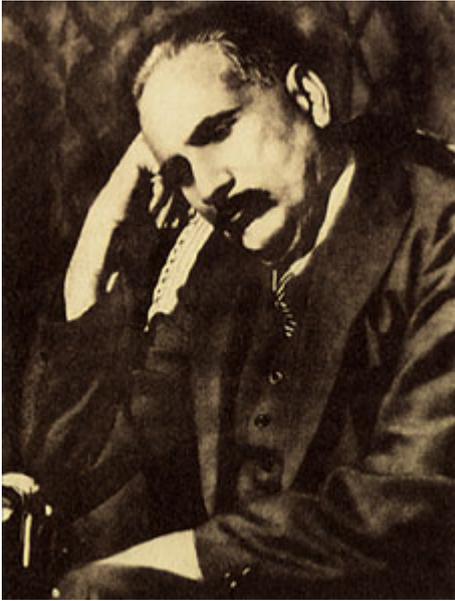
His unforgettable affirmation is: "**Non-violence does not mean sweet submission to the will of the wicked, but it means the use of all the forces of the soul against the will of the tyrant.**"

During his life, Gandhi was admired by many people, in India and in the whole world. Only after his martyrdom, however, he became a symbol of universal peace, in 1948. Twenty-one years later, he was commemorated on a special British stamp, twice their standard size.



Gandhi was nominated for the Nobel Prize in 1937, 1938, 1939, 1947 and, finally, in January 1948, a few days before he was assassinated with three gunshots by Nathuram Godse, a radical Hindu fanatic. He never received the prize, but successive members of the commission of the Nobel regretted this choice. In fact, when the Dalai Lama, Tenzin Gyatso, received the peace prize in 1989, the President said that it was "**in part a tribute to the memory of Mahatma Gandhi**".

**MUHAMMAD IQBAL: A SPIRITUAL BRIDGE BETWEEN
THE WEST AND THE EAST**



Muhammad Iqbal is a Muslim philosopher, also considered the national poet of Pakistan. He was born in Sialkot in western Punjab on November 9, 1877. As a poet, he explored the inner world of man and civilization.

In a famous poem, he invites the Hindu majority of India to the coexistence:

“Once again we lift the veils of the suspect.

we join the separated once again, no more divisions.

the abode of the heart has long been deserted

come, let's build a new altar in this country ”³

As it's clear, it is a strong message of integration and cohabitation made towards a religion and a culture which are different from Iqbal's own ones.

An International Conference was held **on 16 May 2012**, in the “Sala del Grechetto” of the Sormani Palace in Milan, to discuss and praise his ideas. It was an important moment of contact with the oriental culture, organized by the **"Iqbal Foundation Europa"**. The President of this international foundation, appointed by the Pakistan government, was the Italian Vito Salierno, author of many books. After having

³ Muhammad Iqbal, *“The reconstruction of religious thought in Islam”*, Tawasul Europe, July 2018 (latest edition)

translated the poet's work and introduced it to Italy, he became a bridge between Italy and Pakistan, as Iqbal was. Salierno believed that there had been very few personalities in the history of the world who had had his ability to unite two worlds so far apart.

In his speech during the conference, Vito Salierno said:

“The poetic and philosophical work of Allama Iqbal is characterized by an inspiration to understand different peoples, creating a bridge between two worlds of ancient civilization: Asia and Europe. At the beginning of the twentieth century, at the same time, they sought and repelled each other: Asia was subjected to colonialism and Europe to social struggles, and both were on the brink of two world wars, one more disastrous than the other. In Europe, Iqbal studied the thought of the great philosophers and his horizon expanded.”⁴

From his experience, the poet understood that the West and the East, after all, were not different and, hence, he found the need to **“create a spiritual bridge between the two cultures”**.

LITERARY BACKGROUND

The theme of “colonialism” is a complex theme, that has been analyzed in several different ways throughout the literary history. We explored

⁴ Speech of Dr. Vito Salierno, “International Conference” in the “Sala del Grechetto”, Sormani Palace, Milan, 16 May 2012.

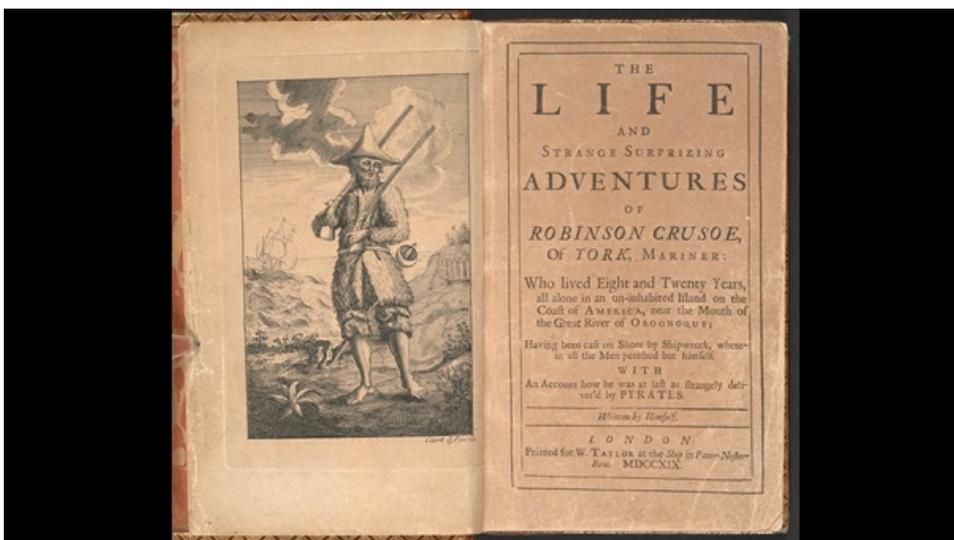
Original Italian version: “L’opera poetica e filosofica di Allama Iqbal, è caratterizzata dall’intenzione di comprendere popoli differenti, nella fattispecie a creare un ponte tra due mondi di antica civiltà, l’Asia e l’Europa, che agli inizi del XX secolo si cercavano e si respingevano al tempo stesso: l’Asia era preda del colonialismo, l’Europa delle lotte sociali. Entrambe erano sull’orlo di due guerre mondiali, una più disastrosa dell’altra. In Europa Iqbal studiò il pensiero dei grandi filosofi e il suo orizzonte si ampliò.”

it through the novels of important writers such as Daniel Defoe, Rudyard Kipling, Joseph Conrad and Edward Morgan Forster.

DANIEL DEFOE



Daniel Defoe was born in 1660 in London into a Puritan family. He graduated at Newton Green, a famous dissenting academy, and he became a part-time writer and a part-time businessman. However, because of his unfortunate speculations, he went bankrupt and was imprisoned for satire. In 1719 he published his masterpiece, *Robinson Crusoe*, a story of a shipwrecked sailor who manages to survive alone on a desert island for 28 years. He died in London in 1731, alone and full of debt.



(first edition of
"Robinson Crusoe"
-London, 1719)

In *Robinson Crusoe* there is an Englishman, Robinson, that asserts his British superiority over a native, Friday, and their relationship perfectly reflects that between colonist and native, because it follows a recurrent pattern:

- ***name giving:*** Robinson gives Friday a new name, which is meant to remind the native of his debt to the white man. Friday, on the other hand, must call him ‘master’;
- ***new clothes:*** Robinson covers Friday’s nakedness by giving him worn-out European clothes;
- ***new language:*** Robinson doesn’t bother to learn Friday’s language, but teaches him enough English to be able to understand his master and follow his orders;
- ***new religion:*** Robinson teaches Friday the principles of Christianity;
- ***technical superiority:*** Robinson never gives Friday a weapon and is even careful never to let him see how he loads his gun.

On the surface, Robinson Crusoe could seem no more than an excellent adventure story; a conscious reading of it, however, would reveal a lot of profound themes which are greatly explored in this novel. Colonialism, for example, is presented underneath the storyline and even themes such as power or race are presented in a colonial perspective. The European man, Robinson Crusoe, finds himself on a desert island and wants to extend his control over everything, the hostile environment and the people he finds (Friday). Crusoe’s attitude is the imperialistic attitude of the 18th century European men, whose only desire was to impose their dominion over new territories and new people, considered inferior. That’s why Crusoe wants to enslave Friday: he represents the “enlightened” European man, while Friday is the symbol of the “savage”. Every time that Friday calls Crusoe “master” and is obedient, grateful and faithful to him, he is asserting his inferiority towards him. Through this dichotomy “colonized – colonist” Defoe expresses his Eurocentric attitude and the British ideologies of imperialism and racialism, that affect the whole novel.

RUDYARD KIPLING



Rudyard Kipling was born in 1865 in Bombay, India, and he went to school in England, as was the custom among British residents in India (Anglo-Indians).

He returned to India when he was 17 and worked as a journalist and a part time story writer. When he returned to England, he became a celebrity for his collection of short stories “PLAIN TALES FROM THE HILLS”, which had been published in his absence. His masterpiece is “KIM”, the story of an orphan living in the Victorian India.

Kipling, the first English man to win the Nobel Prize for literature, became the great chronicler of the Anglo-Indian experience and the great defender of imperialism and of the British Raj. That’s why he was labelled a colonialist, a jingoist, a racist, an anti-Semite, a misogynist. His conception of Imperialism is contained in his famous poem “The White Man’s Burden”, in which he underlines the fundamental role of the British Man, that has to civilize the “uncivilized”. He has to “enlighten” Oriental people by changing their culture, language, behaviour, custom, tradition. What’s more terrible, about the colonization, is that the relationship between the colonists and the colonized is dependent on maltreatment and utilization. However, Kipling is ambivalent towards India: he is nostalgic, because he loves the nation where he grew up during his childhood, but he refuses the idea of its independence, as Forster does.

In *Kim*, Kipling’s imperialistic tendency is well exposed. He defines the imperialism as not just the British practise to colonize other lands and people, but above all a

philosophy that assumed the moral superiority of British people and their responsibilities in building the Empire. Again, Kipling expresses different judgements towards the British Empire: it's defined a positive force because it brings order to other populations, but even a negative one, because when it colonizes it does not absorb other people's cultures, that might enrich it, but it refuses them, and so it limits its perspective. However, Kipling's idea of imperialism was inspired by the earlier Roman Empire: it maintained stability and peace among the differences, as a "safe house in a chaotic world".

If colonial literature is the literary genre that studies all kinds of political injustice, cultural and racial hierarchies on which the imperial hegemony is based, we could say that Kipling's *Kim* is the perfect example of a colonial novel, which clearly illustrates the British supremacy while narrating the adventures of the young Kim.

Finally, we should say that there's a difference between Forster's *A passage to India* and Kipling's *Kim*. Kipling has a great admiration for the British Empire, which he defines "morally superior people". Kim, the protagonist, is an Anglo-Indian native, an ambitious boy who starts to travel through India, discovering its culture and seeing some beautiful places. Forster, on the other hand, is not a strong defender of the imperialistic tendency: in his famous novel "A passage to India" he sums up his critique to British Empire, which he considered "morally corrupted", not "morally superior" as Kipling does.

JOSEPH CONRAD



Jozef Teodor Konrad was born on December 3, 1857, in Berdichev, Ukraine. His parents were members of the Polish noble class and they were arrested for their patriotism. When he was 16 years old, he started to travel and he went to Marseilles, in France, where he started his career as a mariner. In 1878, Conrad started to work for an English merchant ship and in 1888 he received his first command. Two years later, in 1890, he sailed up the River Congo and this experience inspired his masterpiece, *Heart of Darkness* (1902). Subsequently, he retired in southern England, where he died in 1924.

In *Heart of Darkness* Joseph Conrad, unlike Kipling but like Forster, criticizes the European methods of colonization, considering that Europe only had economic interests in colonizing, and didn't want to colonize in terms of "enlightening". One of the main characters, Kurtz, embodies the European colonialism, because he exploits the resources of African lands, considering Africans as inanimate objects and controlling them with the violence. Africa is presented in an imperialistic ideology, in which the colonized and the colonists are presented in a binary opposition: the first are believed to be rational and superior, while the second are known to be inferior. But the real main character of this short story is Marlow, who starts a travel through Congo, on the model of the Homeric poem *Odissey*, but also a travel into himself (this is the sense of the term "*darkness*"). So, on a first level this short story is read like the complaint of European colonialism; on a deeper level, though, it represents the introspective travel into the human soul.

Another theme that we have to consider is the theme of *duplicity*: during his travel, Marlow understands that the human soul is divided into two parts, one conscious and one unconscious, the Good and the Evil, according to Freud's theory. In fact, Freud, the founder of psychoanalysis, for the first time theorized the existence of the unconscious, a part of human mind that contains all the instincts and passions that are repressed by the conscious. Africa is the unconscious part of the world, where people live in primitive conditions, and here Marlow discovers himself and understands his interiority. The emblem of duplicity is certainly represented by Kurtz: the conscious man that goes to Africa to colonize and civilize the country succumbs to his unconscious part, making him violent and wild.

Moreover, we have to remember Plautus, a writer of antiquity that paid a particular attention to the theme of double. His most famous comedy based on this theme is surely *Menecmi*, whose main characters are two twins called Menecmi I and Menecmi 2. The theme of the double is used to make the audience laugh through a series of misunderstandings. This aspect is also used in another comedy, *Anfitrione*, where there are other misunderstandings caused by the duality of characters. The difference between Conrad and Plautus in the use of the duplicity should be now clear: while Plautus used it to make people laugh, in Conrad it acquired a deep meaning, stressing the trouble present in every man, the constant fight between Good and Evil.

EDWARD MORGAN FORSTER



E. M. Forster was born in 1879 in London. Unfortunately, his father died when he was very young, leaving his family in a difficult economic condition. When he grew up, he travelled to Italy and twice to India, where he got the inspiration to write his masterpiece, *A passage to India*, published in 1924, in which the author analyzed the difficult human and political relationship between the British and the Indian in the 19th century.

In *A passage to India*, there are a lot of different themes which are all connected to each other. First of all, there is the **theme of power**. This book is set in India while it was a British colony, and it partly represents a critic to the British Empire.

Forster is ambivalent about Indian aspirations for independence: on one hand, he believes that it's not possible that one people (British) have the right to dominate and civilize another (Indian); on the other hand, he is skeptical about India's independence, because it is a country with a lot of different nationalities and religions and, so, it could be unified only under a big Empire like the British one. However, even if Forster criticizes the British Empire, he admits that, on a deeper level, Western civilizations have something more than the Eastern ones (**theme of justice**): civil rights, so the notion that all human beings have rights under the law, for example the right to whole innocence until “proven guilty” (HABEAS CORPUS).

Normally, Western civilizations also value dialogue as a way of mediating conflicts and reaching consensus, but this is not what happens in the British Empire. Why?

What Forster wants to show is how Western ideals get corrupted in a morally corrupted institution like the British Empire. British administrators in India such as Turton, Mc Bride and Ronny Heaslop all struggle between their desire to mistreat Indian natives and their obligation to defend the ideal of British civilization.

There is an episode that shows really well how justice becomes contaminated in the British India: Aziz's trial. In this episode, the Civil magistrate (local Judge) Ronny Heaslop represents the colonial justice not as an abstract ideal, but as a way of "keeping the peace" among Indians, by controlling them. This statement includes the idea that British are far superior than the Indians. "WE ARE OUT HERE TO DO JUSTICE AND KEEP THE PEACE", says Ronny, "INDIA LIKES GODS, AND ENGLISHMEN LIKE POSING AS GODS"⁵.

The theme of religion is also fundamental: it divides Christian British from Indians but even Indians from within, because in India there are many different religions like Hinduism (the major), Islam, but even other groups as Sikhs, Jains and Buddhist.

The novel explores how the religious diversities in a country can provide a more inclusive view of humanity while a single vision, the Christian one, is only useful to provide divine justification for British monarchy. In fact, beyond everything, there is only one thing that all humanity can share: the belief in God, whoever he is.

In a world where human beings try to separate themselves from each other (for reasons of different race, culture and nationality), the only deep and true thing to believe in is Religion.

Talking about diversities in Indian society, we should also talk about race and gender. In "A passage to India", life in Chandrapore is deeply fissured along racial lines, with the White Europeans on one side and the Orientals on the other. The term "Orientals" was applied to everyone living in the Eastern Europe, from Turkey to China, and they were considered to be exotic, sensual, but above all opposed to the

^{5 5} E.M. Forster, *A passage to India*, Penguin Classics, London, 2005, p. 45

intellectual and civilized Western people. They were believed to be unable to rule themselves, needing a help toward civilization. But the most surprising thing is that, even if Forster's novel criticizes the stereotyping of Orientals, it makes generalizations about their attitudes and their psychology and sexuality, showing how much the Orientalist attitude is entwisted even in a novel which seems sympathetic to them. Finally, we should say that these novel's characters become representative of the failure of the attempt to combine Western and Eastern culture. The racial antagonism between these 2 great races, with different heritage and history, is too much.

WOMEN'S SITUATION IN FORSTER'S MASTERPIECE AND ACTUALLY

The gender is a fundamental theme in *A passage to India*. Gender divides Indian society, because women are considered a much weaker sex than men. Moreover, female characters like Adela or Aziz's wife are reduced to instruments for men.

The same happens today... Women's weakness is still an actual topic, and in India nothing has changed. India is probably the least sensitive area of the world to the gender issue. Women are subject to inhuman laws, they are considered slaves and must obey the men of their families. They are considered creatures incapable of understanding, so they have no right to make choices about themselves, and even marriage is combined on the basis of specific social and economic needs. It should also be remembered that many women are killed every year in some Muslim countries if they are suspected of having an extra-marital relationship; they are often raped and when they report the incident to the police, they never receive justice. Such is the current situation of women in Pakistan, and it is the same as years and centuries ago. Many women couldn't shut up in the past, and didn't want to tolerate those terrible conditions, so they raised their voices. Among them, we have to remember Malala Yousafzai.

MALALA YOUSAFZAI



Malala Yousafzai was born on the 12th July 1997 in Pakistan. She is a famous activist, who has been fighting for a long time for the women's civil rights in Muslim countries. She became well known after the attack suffered on the 9th October 2012, when she was shot at the head by a Taliban while she was returning home on the bus, because of her activism. Actually, she had written a text reporting that Taliban were against women in her country, which was then published on a famous website becoming viral on international newspapers and televisions. Then, she founded a non-profit organization "Malala fund" and wrote an important book, *I am Malala*. In 2013 she gave a speech during the United Nations Youth Assembly, in which she said "books and pens are the most powerful weapons against the injustice; education is the only solution". Then, talking about her attack, she also told Taliban that they thought they could shut her up with the bullets, but they didn't and won't be able to succeed. For what she did, she won the Nobel Peace Prize in 2014.

If, as Gaius Sallustius Crispus (a famous Latin writer) thought, the story is only made by a few great personalities, who have the power to change the world, women as Malala should be really remembered and emulated by all of us.

THE INDIAN PARTITION IN MODERN FICTION



Finally, we analysed the historical theme of the Indian Partition through a modern fiction, called “Doctor Who”. It is one of the best known and worldwide appreciated British television series. The original show went from 1963 to 1989, really popular for its compelling story lines, becoming a landmark of British pop culture. Then, it started again in 2005. “Doctor Who” chronicled the adventures of an eccentric time-and-space-traveling Time Lord, the Doctor, native of the planet of Gallifrey.

PLOT: In the 6th episode of the 11th season of the show, titled “Demons of the Punjab”, the Doctor (Jodie Whittaker) and his companions travel to 1947’s India through space and time, when the border with Pakistan was being drawn. The group goes to Umbreen's house, the grandmother of Yaz (the Indian lady of the group), where they learn that the Muslim Umbreen will marry the Hindu Prem (who is not Yaz’s grandfather), even if Prem's younger brother Manish doesn't want it to happen. Suddenly, 2 demon-looking aliens appear and start chasing Prem; the Doctor follows them and arrives at the aliens' lair, where she finds out that the aliens are the last members of the Thijarian, an ancient race of assassins, and they are on Earth to commemorate those who die alone. The aliens also reveal that the homicide of the Hindu Holy man, who was to celebrate the marriage, was committed by Manish, who didn't want a wedding between Muslims and Indians. So, when they return to Umbreen’s home, the Doctor faces Manish for the murder he committed. At this point the group learns that Manish had contacted a small group of armed Hindu nationalists to attack the wedding reception: while Umbreen and her mother escape with the Doctor's group, Prem remains behind to talk to Manish, but he gets shot by the nationalists.

LINK (EPISODE’S SUMMARY): <https://www.youtube.com/watch?v=8aFdxvj0OQs>

As the plot masterly shows, this episode is really breath-taking. Not only did the director manage to create a fantastic environment through a brilliant screenplay, but he even set the story during the partition of Punjab, which made it far more interesting.

The Punjab takes its name from the Persian words Panj (پنج), which means “five”, and Àb (آب), which means “water”, and so it means “land of the 5 rivers”, because it is crossed by the rivers Satluj, Bias, Ravi, Chenab and Jhelum. When the British Raj conquered India, Punjab went under its government; then, during the partition of India, in 1947, which is masterly recreated in the “Demons of the Punjab” episode, this region was split in half, and its Eastern side was assigned to India while its Western side was assigned to Pakistan. In 1950, the Indian side of the Punjab was further divided, and some smaller states were unified in the “Patiala and East Punjab States Union” (PEPSU). Then, in 1956, the PEPSU was unified into the State of Punjab but, 10 years later, the south-eastern part of the Punjab became a separate state, the Haryana. Today, Pakistani Punjab is bigger than the Indian one, and it is even the most populated area of Pakistan. However, both the countries contain a lot of different ethnicities and religions, which form their multiform cultural heritage.

