

# Analyzing Partition of Punjab 1947 through the lens of Print Media

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**Abstract**—As long as transgenerational traumas continue to shape the lives of the generations through seven decades and many more to come, experiences shall continue to resonate with readers. The words in this research are a culmination of excerpts of what transpired during Partition and what could have been different from the point of view of a journalist. It's an effort at exploring what responsibilities does the media have, how it indirectly paves way for pathological politics, how it became a part of one of the biggest ethnic cleansing in the world. It's an attempt at exploring where the media went wrong, where could it go right? Exploring how the media unknowingly got involved and took sides with different communities. Did it get unknowingly involved or was it a part of a bigger system propaganda? What was it that prompted the people who were living together since generations, resort to violence with such sheer brutality? **DEPICTION THROUGH PRINT:-** this is a study to find new insights through the reportage on Partition of Punjab into India and Pakistan through the medium of newspapers, archival texts and reports. Also explored is the role of Press in heightening communal tensions. There is much to be explored on the difference in reportage of Pro Hindu/Sikh and Pro Muslim Newspapers. This objective stems from the fact that English Language Newspapers were comparatively neutral in their reportage of the 1947 Partition in a lot of instances.

**Keywords**—Partition, India, Pakistan, Punjab, Chomsky, Herman, Media, Propaganda, Independence, Genocide, Displacement, Jinnah, Nehru

## I. INTRODUCTION

In the days that followed the Independence of India, many wondered what this independence meant for Punjab. The Partition of India in 1947 shall always be a year to remember in history. The happiness of Independence of India is always accompanied with the terrors of Partition that continue to haunt generations till date. We have recalled it so many times that it doesn't seem a thing of the past anymore. The tryst with destiny still rings in the minds of the people who were a witness of the time. Analysts wrote their versions of what was possibly the 'after effect' of the freedom that was being celebrated in the rest of India:

*When prestige has been shattered and faith in justice destroyed no authority can survive. This is what has happened in Punjab. The initial mistake was to concentrate*

*Muslim officers in West Punjab and Non Muslims in the East Punjab...after the Award (Radcliffe), town upon town was purged... Even the beast of belsen will turn in his grave at what has happened... what self determination-what independence-what freedom? [1]*

Time and again such excerpts will be shared in this research to highlight the plight of the people who went through possibly the biggest mass displacement in history. The mass media, especially Journalism, is constantly walking the tightrope between the concepts of Consent and Dissent. This research will try to dissect the limits of dissent in media in greater detail, stressing the use of propaganda by government and mass media.

Raghuvendra Tanwar[1] utilized a large sample of local, national and international newspapers in his analysis of the Punjab in 1947 to conclude that 'newspapers do not always produce reality, on the contrary, they are known to sometimes add 'spin', a kind of branded style to make the news more readable'. Tanwar emphasized the news reports in local newspapers because he argued that the 'newspaper readers of smaller towns preferred to read local news the most and national news the least'. All the parties involved in the ongoing politics sought to use the press extensively to promote their own agendas, yet the coverage of the unfolding violence in Punjab around the Partition remains under explored. There is an effort to explore the relationship that patriotic pressures have with the media. This further goes on to explain the relation that media has with the government propaganda in the name of nationalism. As we approach another decade, the generations that witnessed the Partition seem to depart. They depart leaving with us the memories of United Punjab and horrors of the Divided Punjab. This study is to throw light upon such emotions and explore the relationship between manmade horrors and trauma.

## II. LITERATURE SURVEY

Despite the fact that there were multiple sources of information, most of the critics have found that newspapers were superior as compared to other official records. This also meant there was no other alternative source of information that was considered to give as complete information as the newspapers. On reading works of

different authors who wrote about that time, it is safe to assume that the press reports of the communal violence in India presented different realities. Back home, there have been a lot of accounts written by contemporary authors to recreate the effect of atrocities inflicted upon people at the time of Partition. Writer Raghuvendra Tanwar had studied a large number of newspapers (regional, national and even international) when he presented a detailed analysis of the partition and its aftermath in 1947 in his work[1] Raghuvendra Tanwar deciphered that newspapers at that time added their version to the stories to make the content more readable and this deferred from the actual reality, quite often than not. [1]. People in Punjab were left stranded on the announcement of Independence and subsequent Partition[3]. The reportage of the time has been analyzed in conjunction with the work of Edward Herman and Noam Chomsky[4]. They have been imperative in bringing forth the model of Propaganda that is used in various political spheres of countries[6]. Their findings have been read extensively to analyze the state of media during 1947. The research has also been supplemented with works on conflict reporting by various authors. [7].

### III. RESEARCH METHODOLOGY

The methodology of Research used here has been a qualitative one. To demonstrate the feasibility and relevance of the topic of study, a descriptive method has been used because the emphasis of this research is more on analyzing and interpreting the events that happened in terms of press reporting in 1947 as opposed to judging those events. The print source has been used to access the discussion about the topic. The references from newspapers, published articles, journals and other relevant books have been used to authenticate the topic.

#### A. STATE OF THE PRESS

While newspapers from all the four major languages of Punjab namely English, Urdu, Punjabi and Hindi were researched, an over drawing from the English press may in fact be noticed. This was because only two (and both English) of the long list of newspapers being published in Punjab were operating with a relatively good network of correspondents. Ironic as it may seem, vernacular dailies frequently picked up leads and important stories from the English press.

A more serious problem with the regional language press based in Lahore and Amritsar was that almost without exception the Urdu and Punjabi newspapers were not only deeply committed to propounding the cause of the Muslim league or that of the Akalis but a great deal of their effort as well as space went towards framing and countering charges made against each other.[1]

The *Tribune* often remained on the side of the Hindus and Sikhs which meant the Congress in Punjab at that time. The *Civil and Military Gazette* (CMG) was relatively fair and unbiased in its opinions on the Muslim versus Sikh and Hindu issues. It remained relatively unaffected by the disturbances in 1947. As a result some of the most important

press versions of the period of anarchy in Punjab are in some way or the other traceable to the CMG. The *Dawn* played in Punjab for the Muslim league the role that The *Tribune* in Lahore played for the Congress and the Akalis. The Pakistan Times (PT): Inclined towards Muslim League. The Hindustan Times (HT): Pro Congress, Nationalist Perspective. The Statesman: Popular for editorials.

The summer in Punjab brought with it a load of questions, the most important in May 1947 being, would Punjab be divided? If yes when? Even more important, where would the line be drawn?

Tanwar feels the Partition was less on the lines of faith and more between the vast majority of ordinary people, irrespective of communities, on one side and the wielders of government authority, the feudal lords, the administrative intermediaries, the influential social religious leaders, the wealthy barristers of Lahore and Amritsar, the state-level politicians on the other side[1]. The division within Punjab appears more marked in terms of wealth, power and status than on faith.

#### B. MANUFACTURING CONSENT

The Media, Noam Chomsky argues, is a powerful ideological institution which carries a propaganda function. A propaganda which is essentially system supportive is evident when the media relies on market forces. This dependence subsequently leads to self censorship. Edward Herman and Noam Chomsky's work on the same[6] is essentially derived from the phrase 'manufacture of consent'. This phrase however goes back to the twenties when Walter Lippmann coined it in his book 'Public Opinion'(1922). It is a seminal text[8] in the field of media studies because of its detailed description of the inability of people in comprehending the environments around them. This cognitive limitation leads people into believing in the general stereotypes of the society. It is this complex reality that the general public fails to decipher and it is because of this reality that societal cohesion is prevented.

In this context it is safe to say that the Partition has been endlessly used as a tool for manufacturing consent.

*Even as Punjab raced towards disaster, newspapers continued to carry appeals in the form of letters and articles emphasizing on Punjab's unique cross-cultural commonness.[15]*

*Some like J.N.Nanda even pointed out how the problem of Punjab was not in fact a problem of religious or social divisions and differences but essentially traced itself to the political ambitions of the Muslim League and the Congress leaders.[16]*

Self-censorship, mentioned by Herman and Chomsky and many other analysts, linguists of the time, is the act of censoring or classifying one's own discourse. In their book 'Manufacturing Consent' (1988), the concept of self censorship is widely argued by Herman and Chomsky. Even with a media that is considered free, the bias can be evident. This bias and self censorship is often visible in the kind of

news stories that get selected. It also involves limiting discourse and restructuring it around the accepted parameters of the said media. In a systematic environment, this restructuring is usually in conjunction with the interests of the dominant elite of the system.

This usually happens by way of giving the false perception to the general public, a portrayal that the media knows what's best for the public and is presenting the information they need to know. This however is a 'pseudo-environment' that has been constructed by the media that indirectly suits their private needs. Though in some cases it may also happen unknowingly. Sometimes such a structure is fundamentally built into the system such that it looks natural enough to create a news aligned with the needs of the dominant few.

*The Muslim League had always criticized the Congress because it was supported by Birlas, Dalmia's and other capitalists. But... in your (Jinnah's) regime people on the pulpit are Nawabs, big landlords and moneybags...We the poor masses... want complete extinction of the Rais (community) factor in Pakistan... what knowledge of the hardships and misery of life they can possibly have? [17]*

While Chomsky built studies on the concepts of propaganda and self censorship, Lippmann argues that, when properly deployed in the public interest, the manufacture of consent is actually useful and necessary for cohesion. He feels the need to do so because the 'common interests' of the general public, in many cases, may not be so obvious. There is a need to do data collection and analysis in such cases. This, Lippmann feels, is a critical exercise that most people are not capable of doing intellectually or are simply disinterested.

Hence a continuous contrast is observed in the writings of Lippman (Public Opinion, 1922) and Herman, Chomsky (Manufacturing Consent: The Political Economy of the Mass Media (1988).

### C. PRESS IN THE EARLY 1947

Lahore as we have seen was the center of newspaper offices in Punjab, with The Tribune and the Civil Military Gazette usually setting the trend of debate and the Urdu, Punjabi and Hindi press following close behind. With communication and transport greatly limited, newspaper reporters were also at times known to base reports on word of mouth, as a result news reports were often a readable mixture of fact and rumour. But what more frequently flawed the credibility of newspapers was the open secret of editors and important contributors taking sides. This it seems was also necessary to boost circulation.

But having said this, newspapers also provided the only opportunity, or rather platform, for the 'little people', the makers and representatives of common public opinion, to speak their minds.

The early months of 1947 saw leading newspapers give extensive space to letters and articles, debating events, issues and providing alternate versions to official reports. In this

sense, such letters were a parallel venue for the theories that were being propounded for and against the partition of Punjab, the political chaos and the problems confronting ordinary people. Most importantly, the early signs and indications of the impending doom are in fact first noticeable in the letters and columns of various newspapers. [1]

According to Lippmann, most people must have the world summarized for them by the well-informed, and will then act accordingly. Chomsky has criticized Lippmann's theory[8] time and again and feels that it is opposed to the concept of democracy in a country. Herman and Chomsky delve deeper into the concept of manufacturing of consent by introducing the propaganda model of communication through their work. [6]

### D. PROPAGANDA MODEL AND SELF CENSORSHIP

*Nehru's first major press conference where he addressed a large press in New Delhi on 28 August.. he appealed to the press to show restraint. As a great deal depends on how the press says and what it says. [1]*

The mass media essentially serves as a platform to communicate messages to the general public. It serves the purpose of informing people. In indirect ways, the mass media is known to guide the people in a direction that they want to steer them to. And that calls for what the world knows as 'systematic propaganda'. The State machinery is a powerful tool to manipulate public opinion. In a way, the media starts controlling the action of the public. How they think and what they think starts depending on the way the media 'manufactures consent'. [6]

*The Muslim League made a concerted effort to woo away from the Unionist Party, the important 'pirs' and 'sajjada nashins', an effort in which it succeeded handsomely. Their (the pirs) extensive following enabled them to start a massive propaganda on behalf of the Muslim League, that the idea was a sort of 'heaven', 'bahista', on earth. Pakistan, it said, would provide a panacea for the hills that engulfed the Punjab Muslims. There would be no poverty, no harassment, no exploitation by the Hindu moneylenders in the 'pure land'. [14]*

State Bureaucracy usually makes way for the media serving the needs of the dominant powers in a system. This usually happens in countries where the state Bureaucracy is having sole control on the media, essentially monopolistic control. Such serving of the needs of the media usually comes in conjunction with censorship.

Herman and Chomsky have elaborated on the propaganda model for communication and how it's aided by self censorship. The model focuses on the effects that the dominant elites can have on the interests and choices of the mass media. It draws on the ways by which news is systematically filtered out.[4] This subsequently determines the way in which the government and private players communicate their messages to the public. In hindsight, the Propaganda model of communication has the effect of marginalizing dissent while manufacturing consent. That is

what Herman and Chomsky have tried to highlight through their book. [6] Though the case studies of their work take into account the mass media of the U.S, their studies are as relevant for any developing country where mass media serves.

The level to which newspapers had been divided is evident from an address Jinnah delivered at the All India Muslim Newspapers Conference in New Delhi, which was reported by Dawn 'we are submerged in an ocean where the Hindus had practically the monopoly of the press and this powerful instrument which can be wielded against us by the Congress and the Hindus... this ring did not allow us to grow..' [18]

A day before this conference, Dawn had also devoted an editorial highlighting how the Muslim press was different from the 'others': 'Muslim press is very much younger... resources at its disposal are very meagre... technical hands are scarce... despite its shortcomings and imperfections, Muslim press is most democratic- unsullied by profit motives when modern journalism all over India is ruled by that motive'. [19]

The division naturally was not limited to newspapers. All India Radio's significance had grown rapidly almost in line with the growth of violence in Punjab, therefore, it's news programs attracted the interest of community leaders. On 16 May 1947, Dawn published an article [1] by Balwant Singh Saini saying that the AIR was Hindu intrigue at its worst. The article made a long list of charges. It said prior to September 1946, AIR had tried to maintain a balance between the views of the Congress and those of the Muslim League, but after Sardar Patel took over as minister of the department, AIR had become biased in favour of the Congress. This later appeared in the Tribune newspaper of 30 May 1947 [1]

But as is the case with most of the theories in communication, it is quite unfair to only portray the downside of a theory. Theories that involve communication and people have flaws yet there are a lot of ways in which they can be channeled towards serving the needs in a positive way. That is why it can be difficult to see the propaganda model at work if there is no private or formal censorship in the media. In the absence of domination of such governmental and private players, the media gets a chance to expose the dominant players of the market and hold them liable for their actions. In such situations, the media becomes the true spokesman for the general communities' interest rather than working for the vested interests of the government or private elite. But such ideal case scenarios are rare in developing and developed countries alike. The degrees of such systematic propaganda may differ in different countries, but Herman and Chomsky rightly point out the unavoidable presence of it. The Propaganda model of communication subsequently affects the behaviors and performance of the media.

The news filters that the news media goes through are essentially of five kinds-The first deals with ownership

pattern and the profit orientation, size etc. of the mass media firms. The second filter is put when advertising is the primary source of income of the mass media. The third filter is determined by the reliance of media on the information that the government and/ or the corporate power giants provide. Criticism or 'flak' as a means to keep a check on media determines the fourth filter. The last filter is using 'anti communism' in the form of a control mechanism.[6]

When a propaganda model is followed, the news goes through the above mentioned five filters to finally present to the public what the dominant elites want them to know as opposed to what they should know. Media in this way becomes a mere puppet in the hands of the government and the private players. The dominant players get to decide what content is worth the news, what to present and how much to present. That way the end result of what reaches the general public through the Propaganda model is fixed and filtered content.

That also highlights the way propaganda is naturally structured in the society that it feels much like a part of the system that operates in countries. So much so that the media news people sometimes get carried away in this garb of objectivity. They might be very objective and integrity based media people, but sometimes these filter constraints are so powerfully built into the system that the media persons fail to realize that any other way of news is even possible.

On 17 August, a meeting between ministers from India and Pakistan took place at Ambala. The next day, a joint statement was released by Nehru and Liaquat Ali at a press conference. As reported by CMG and HT on 19 Aug, the ministers said that arrangements have been made to put down firmly all elements of disorder. Appeals to the public were made to forget the past and that they were confident that the measures which have now been initiated will succeed...indeed a marked change for the better is already noticeable. Ministers in East and West Punjab echoed the same thoughts through press conferences reported by newspapers alike: 'We have set up a machinery for the closest cooperation...we appeal to all to let the old wounds heal...help in the establishment of peace and security...we are determined to put down disorder and to this end we shall adopt every step open to us...whatever the cost...peace and order will be restored'. [1]

#### *E. PAVING WAY FOR PATHOLOGICAL POLITICS*

Pathological Politics essentially means that individuals tend to prefer people of their own ethnicity, religion, language, culture etc. over others. This tendency to prefer such people and despise the others is not natural. It emanates from a lot of cultural, socio economic factors that are negatively structured. Lake and Rothchild talked about how this thinking gets embedded in social networks and gets trapped. In such cases, the ethnic or religious minorities typically become the targets of such discrimination by the state. Violence can be the gory culmination of such a discrimination.[7]

Ethnic conflicts usually feed on the fears of the people, the ethnic groups. The fear of an uncertain present and the anxiety of an uncertain future lead to ethnic tensions in a society. The lack of mutual trust often leads to conflicts. In such times, the apprehensions of such groups worsen due to built up insecurities about the authority in power .

Nehru, true to himself, had been bold enough to admit that indeed the government may have failed in its duty of anticipating the monumental crisis, *but who could possibly have foreseen the scale of the problem?* Shaukat Hayat, the son of the late Sikander Hayat, the first Premier of Punjab, himself now (1947), the Revenue Minister of West Punjab also summed up in a statement on 10 September, 1947 the monumental dimensions of the crisis that Punjab was undergoing and was to undergo in the days that followed. Shaukat said: *'the magnitude of the refugee problem is without precedent, the only one that can be thought of is the exchange of population between Turkey and Greece after the First World War. But that was done with the support of the League of Nations, with immense resources, took one year to complete and involved just a million people. As against this we have been given three weeks and with no resources.*

The people in power usually resort to exaggeration and manipulation. They usually resort to manipulating the general public for fulfilling their political notions. This shapes up the pathological situation in a region.

Aziz Sheikh of Lahore commented that: *'The leaders on either side must admit, if they have the courage to do so, that they never imagined... a death march of refugees... their tales of horror are flaring passions'*. An angry Tara Singh also asked Baldev Singh, his party's nominee in the Government of India, to resign because Hindus and Sikhs were being mauled ... *'I advise you to resign if you are unable to alter the callous attitude of your government.'*

The post independence era ushered in a new kind of politics in India and Pakistan. Analysts observe that such political patterns are usually traced back to the Partition of 1947 itself. Partition culminated out of the fear that was lurking among the communities of Sikhs, Hindus and Muslims. The activists and ideologues created an air of mutual suspicion among the communities which further exacerbated communal tension. Partition was the result of fifty years of communal fear, tensions and conflicts. The same Partition sowed the seeds of post independence politics of India and Pakistan. Those fifty years witnessed the transition of a moderate conflict resolution model into an extremist one.

The answer as to why such a vast majority of people who waited up to the very last days to leave their ancestral homes is partly rooted in the belief that perhaps as the 'big leaders' were saying, things would settle down. The reasons for such appeals were possibly, one, that things would improve and, two, that migration in small groups would cause a bigger problem for those who were left behind. In both cases the leaders who made such appeals had failed to assess the

implications of their public statements correctly. There was more than sufficient indication that things were only bound to go from bad to worse. The chances of an amicable settlement by the end of March were non-existent. Assurances given and appeals made by political leaders were obviously superficial because they had no plan to implement them on the ground. As the massive influx began to build up from both sides, the system, already overburdened, tired and half-hearted, simply collapsed.

The extremist model of conflict resolution has served as the rationale for anti minority politics in the two countries subsequently leading to aggressive resorts in a lot of instances. In this particular sense, Partition epitomizes pathological politics.

Almost a month, later the *Times* summed up August and September in the Punjab:

*The magnitude of the crisis is unfortunately not open to doubt. The dire consequences resulting from this transfer of whole communities are not limited to the sufferings endured by the migrating millions...and to the economic dislocation which now threatens to invest the food shortage already menacing the whole Indian peninsula...where ever the refugees arrive they infect the inhabitants of the areas receiving them with a thirst for reprisals against the opposite community; and the resulting panic among the local minority in its turn sets a further stream of refugees in motion. As these fugitives...painfully make their way by road and rail to the areas where they hope to find safety they are often fiercely attacked and sometimes ruthlessly butchered by mobs whose communal passions blind them to every impulse except a vindictive lust for blood.[1]*

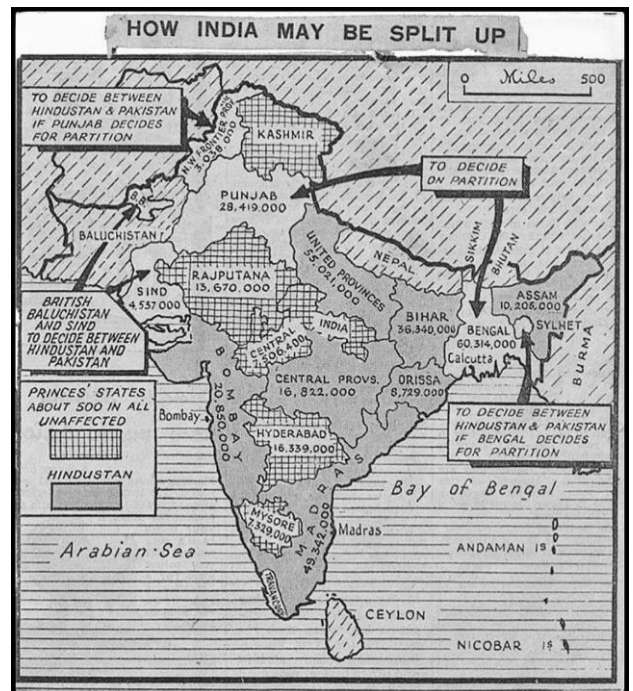


Fig. 1. A map showcasing How India may be divided post Partition

#### F. EMBEDDED JOURNALISM

The term 'embedded journalism' first came into use during the US war with Iraq. In 2002, when it attacked Iraq, the US Army took away with them some six hundred journalists. It then set up the army generals on the battlefield to give information to the global media. In doing so, it orchestrated a lot of information and such a kind of media handling became the novel idea in battlefields. The journalists who reported from the Iraq battle field in such planned out environments[13] were henceforth called 'Embedded Journalists'.

Jaspal Sidhu points out to a similar phenomenon in Punjab[15] where media journalists gave information which was orchestrated by establishments in Chandigarh and Delhi. At the time, Sikhs were portrayed as an aggressive lot who were spreading the ideas of separatism and militancy. Embedded Journalists played a role in portraying the continuous efforts of the government to protect the country from the conflicts and bloodshed that was happening in Punjab.

Quite a few media houses projected the government as the peacemaker which was trying to calm the situation in the troubled areas of Punjab. Little did the people know that the years preceding Independence had already set a way for pathological politics and the dust would not settle anytime soon.

While embedded journalism was already seeping in the Indian print, it would be quite unfair not to point out to the newspapers that reported of continuous conflicts in the areas. The journalism of the time had become blunt. Whether embedded or not, the media was seen taking sides of different communities or the government. Not only Punjab, but the journalism was also being divided. While Punjab burnt on religious lines, journalism found itself in a pyre of ethics and morality. 1947, on one hand saw the communal lines being staunchly overdrawn, and on the other, witnessed the blurring of lines between journalism of ethics and non ethics.

The *HT* came out with an uncharacteristically hard-hitting editorial which charged some important British newspapers- mainly the *Daily Mail* and the *Daily Telegraph*- for one-sided coverage of the disaster in India, particularly for holding the Sikhs more responsible for the killings.

In the early months of 1947, as already noted, some newspaper reporters in Lahore had often complained that Nehru was always more inclined to give more ear and time to foreign correspondents. But later, particularly after August, Nehru had developed quite a dislike for foreign correspondents who, he said, were bent upon exaggerating and sensationalizing events. The *Statesman*, one of the more balanced and respected papers, while covering Nehru's press conference of 28 August 1947 wrote: '[Nehru's] face was flushed with anger when he talked of undue emphasis on accounts of East Punjab being given by the Pakistan press and foreign correspondents'. He criticized the foreign

correspondents for trying to be patronizing and said it is not for them to be virtuous.

The Partition of Punjab was not an overnight decision. Trouble had been brewing since as much as a decade preceding the Partition. In July of 1946, Jinnah gave the call to direct action to Muslims to protest against the alleged anti-minority attitude of Nehru.

In January 1947, the Muslim League started its 'direct action' in Punjab against the non-Muslim League government of Khizr Hayat Tiwana. In early March, the Sikh Akali Dal leader, Master Tara Singh, gave the call for an all-out confrontation with Muslims, in response. This resulted in immediate clashes between Hindu-Sikhs and Muslims.

During the Partition, Punjab witnessed possibly the worst ethnic cleansing in the world. People had all sorts of emotions. There was bloodshed, anger, pain, displacement but everything was so unprecedented that the people didn't know which way to go. Print media being the prominent media at the time, played the blame game and took sides. The media of early 1947 was very different from the post Partition Media. The due course of this research highlights that difference and makes us wonder what way the media could pave for the responsibilities shedded by the authorities.

Congress or the Muslim League or the Akali Dal or RSS, all of them became culprits of conflict in their own ways.

One of the most prominent issues that people faced in terms of the print media was the lack of any reliable news. This was further exacerbated by sensationalization of news. The regional newspapers played a bigger role in such reportage. Low literacy led to dependency of people on word of mouth and rumors. People preferred reading local newspapers as opposed to the national ones. This dependency on sensationalized content of local newspapers often added fuel to the fire of anger and fears of people.

Earlier such ethnic divisions showed marginal traces and were limited to mere politics. As the years progressed and the country started gaining an edge into the model of propaganda, the ethnic divisions started paving way for Partition of the country. The secularism in India came under pressure from the communal forces and the idea of consolidation of a nation started disintegrating. The different communities became mere pawns at the hands of the dominant forces and ethnic divisions paved the way for what was possibly the largest displacement in history.

However, the chances that the paradigm of pathological politics will be abandoned because India or Pakistan or both might come to think of it as a futile action, doesn't really seem as a possibility in the near future. That being said, the phenomenon of Pathological Politics was not new to the world.[12] It tightened its grip over Western Europe and released it after as much as two world wars which shook the entire world in hindsight.

#### IV. FUTURE SCOPE

This work shall mark the initiation of further research in developing tools to identify incorrect terms in journalism and control them before they go to the public. Most of the primary data available in this study is in print form. Efforts to convert them into appropriate digital mechanisms have been bleak. Effort will be made to digitalise this mechanism.

This study is aimed at propagating neutral, unbiased and good journalism in media. This study shall encourage policy makers to establish proper laws in the country to safeguard public from biased and fake journalism and punish the promoters of the same. This study will also be a step towards the direction of neutral and unbiased journalism. It shall encourage the society at large to use tools of media carefully when they express opinions and to be mindful of different communities.

#### V. CONCLUSION

Interestingly, the ideological warfare in democracies is supported by the role that media plays as per the notions of propaganda. Systems seem to be mastering the art of propaganda by understanding the evolving relationship between politics and language. Public support is maintained by timely appeals in the name of nationalism. This remains quite a limitation on the part of this research as the emotions of the people dwindle. Propaganda simply feeds on the fear of people. This created a fury in the rivers of Punjab in 1947 and continues even after seven decades in repressed forms. The world witnessed bloodshed and displacement at an unprecedented level when Punjab tore apart in two.

Due to the lack of record maintenance and the sparse logging, it's important to highlight that the accessibility to such documents has been limited. Lower literacy levels of that time meant lesser maintenance of personal records and more reliability on official documents. Therefore the research continues on slow pace albeit with some steadiness as the documents are explored. There is an intention to digitalize more of these documents for accessibility and rightly so.

There have been quite a lot of efforts from both the countries to promote communal harmony which are occasionally peppered with restraints and dialogues. Probably these are efforts emanating from the guilt that lurks.. the guilt of crimes committed and asking to be forgiven. But seven decades later, do the horrors of Partition stop haunting us?

A generation still awaits with hopeful eyes on either sides of the border.. hopes of reuniting with what they lost.. knowing that it will never come back. But does that let the hope die ? Does that let them sleep peacefully? Do they forgive? Do they forget? Seven decades later... Do they?

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