

...high communities in the inner world subjects  
and social riots. His themes and the  
characters are chosen from the Indian society  
but he raises them to the universal level.

Dattani's *Final Solutions* is a three-act play  
which handles the theme of communal riots  
and forced resentments. It was first  
performed at Guru Nanak Bhavan, Bangalore  
on 10 July 1993. In India, the co-existence of  
multi-religions and multi-cultures has been a  
curious topic for the world. But the  
confrontations of Hindus and Muslims has  
been a dynamic issue more than the other  
religions to each other. Hindus and Muslims  
depict their own statement to prove their  
superiority and Dattani depicts this in *Final  
Solutions*. The play opens with two Muslim  
young boys Bobby and Javed seeking shelter  
in the house of the Hindu family of Ramnik  
Gandhi, from the chasing mob, during a  
hostile atmosphere and curfew followed by  
Hindu- Muslim riot in the city. With the entry  
of two Muslim young boys within the house,  
the famillal drama begins. Here, the differ  
religions, cultures, food habits, attitudes,  
resentments to each other, personal whims

resentments to each other, personal whims and psyches confront each other. Dattani takes the opportunity to move free into the time and closely scrutinize all such riots in the past and their influences to shape the characters and communities. He tear opens the tapestries of illusions of the characters and exposes the truth behind their social, cultural and religious patterns. The present study aims at the study of the problem of communal divide and communal riot in the Indian society through the play *Final Solutions*.

Mahesh Dattani's *Final Solutions* focuses on the problem of communal disharmony between the Hindus and Muslims in India, especially during the period of the post-partition riots. The play starts with Daksha reading lines from her diary. The setting suggests that the period is late 1940's.

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## Indian society through the play *Final Solutions*.

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Daksha is the mother of the central character of the play Ramnik Gandhi. She shuttles between her two identities, namely that of a girl of fifteen and that of a matured lady who has witnessed forty years of freedom. The chorus chanting at the back sometimes assumes Hindu masks and sometimes Muslim ones. The words rendered by the chorus are clear indicators of the communal disharmony and its painful consequences that are soon to be experienced by the characters in the play. The masks have leaving effects on minds of the characters who wear them.